

**OPPRESSION FACED BY MAIN CHARACTERS IN  
VERONICA ROTH'S *CARVE THE MARK***

**THESIS**

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**DEPARTMENT OF ENGLISH LITERATURE  
FACULTY OF HUMANITIES  
UNIVERSITAS ISLAM NEGERI MAULANA MALIK  
IBRAHIM MALANG  
2020**

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VERONICA ROTH'S *CARVE THE MARK***

**THESIS**

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

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## STATEMENT OF AUTHORSHIP

I state that the thesis entitled “**Oppression Faced by Main Characters in Veronica Roth’s *Carve The Mark***” is my original work. I do not include any materials previously written or published by another person, except those ones that are cited as references and written in the bibliography. Hereby, if there is an objection or claim, I am the only person who is responsible for that.

Malang, 12 November 2020

The researcher



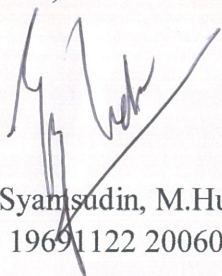
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## APPROVAL SHEET

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**MOTTO**

*“Life is all about making choices, some will turn out right, some wrong and some okay. The more choices you make, the more you will get closer to your goals.”*

**(Moobub)**

## **DEDICATION**

I dedicate this undergraduate thesis to:

My self,

My mother, Mrs. Misti,

my father Mr. Abd. Gaffar,

and my best friends

thank you for the never-ending support.

Me love you so much.

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Malang, 12 November 2020

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Zehroh Nur Khotimah



## ABSTRACT

**Khotimah, Zehroh Nur** (2020) *Oppression Faced by Main Characters in Veronica Roth's Carve The Mark*. Undergraduate Thesis. Department of English Literature, Faculty of Humanities. Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor: Dr. Syamsudin, M.Hum

*Keywords* : *oppression, overcoming oppression*

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This study aims to analyze oppression portrayed in a fiction novel written by Veronica Roth, *Carve The Mark*. The objectives of this study are to elucidate the forms of oppression and overcoming oppression faced by the main characters in Veronica Roth's *Carve The Mark*. This study focuses on investigating the forms of oppression in Veronica Roth's *Carve The Mark* by employing Iris Marion Young's five forms of oppression theory along with the concept of overcoming oppression by Morton Deutsch. Theoretically, this study is expected to enrich the literary knowledge regarding the forms of oppression and overcoming oppression in Veronica Roth's *Carve The Mark*. Practically, this study is useful as the reference for other researchers.

This study is a literary criticism as the researcher interprets and analyzes the literary work. This study employs sociological approach for the analysis and Iris Marion Young's five forms of oppression theory along with Morton Deutsch's overcoming oppression, as the study focuses on the literary text related to the five forms of oppression and overcoming oppression. The data are taken from the words, phrases, and sentences in *Carve The Mark* published in 2017. The researcher takes the data by identifying and classifying relevant quotations in *Carve The Mark*. Then, the researcher analyzes the data by elucidating the data in relation to the theories.

The result of this study shows that there are three forms of oppression portrayed in Veronica Roth's *Carve The Mark* which are marginalization, powerlessness and violence. On the other hand, There are two strategies that are used to weaken oppressors: divide and conquer, and violence. Those strategies are used by main characters in Veronica Roth's *Carve The Mark* to overcome the oppression.

## ABSTRAK

**Khotimah, Zehroh Nur** (2020) *Penindasan yang dihadapi oleh Karakter Utama di novel Carve The Mark karya Veronica Roth*. Skripsi. Jurusan Sastra Inggris, Fakultas Humaniora. Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing: Dr. Syamsudin, M.Hum

**Kata Kunci** : *penindasan, mengatasi penindasan*

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Penelitian ini bertujuan untuk menganalisis penindasan yang digambarkan dalam novel fiksi karangan Veronica Roth, *Carve The Mark*. Tujuan dari penelitian ini adalah untuk menjelaskan bentuk-bentuk penindasan dan cara mengatasi penindasan yang dihadapi oleh tokoh utama dalam *Carve The Mark* karya Veronica Roth. Penelitian ini berfokus pada penelitian bentuk-bentuk penindasan dalam *Carve The Mark* karya Veronica Roth dengan menggunakan teori lima bentuk penindasan dari Iris Marion Young bersama dengan konsep mengatasi penindasan oleh Morton Deutsch. Secara teoritis, penelitian ini diharapkan dapat memperkaya pengetahuan sastra mengenai bentuk-bentuk penindasan dan mengatasi penindasan dalam *Carve The Mark* karya Veronica Roth. Secara praktis, penelitian ini bermanfaat sebagai referensi bagi peneliti lain.

Penelitian ini merupakan kajian kritik sastra karena peneliti menafsirkan dan menganalisis karya sastra tersebut. Studi ini menggunakan pendekatan sosiologis untuk analisis lima bentuk teori penindasan dari Iris Marion Young dan mengatasi penindasan dari Morton Deutsch, karena penelitian ini berfokus pada teks sastra yang terkait dengan lima bentuk penindasan dan mengatasi penindasan. Data diambil dari kata, frase, dan kalimat dalam *Carve The Mark* yang diterbitkan tahun 2017. Peneliti mengambil data dengan mengidentifikasi dan mengklasifikasikan kutipan-kutipan yang relevan dalam *Carve The Mark*. Kemudian, peneliti menganalisa data dengan menjelaskan data yang berkaitan dengan teori.

Hasil penelitian menunjukkan bahwa ada tiga bentuk penindasan yang tergambar dalam *Carve The Mark* karya Veronica Roth, yaitu marginalisasi, ketidakberdayaan, dan kekerasan. Di sisi lain, Ada dua strategi yang digunakan untuk melemahkan penindas yaitu memecah belah dan menaklukkan, kekerasan. Strategi tersebut digunakan oleh karakter utama dalam Veronica Roth *Carve The Mark* untuk mengatasi penindasan.

## مستخلص البحث

خاتمة، زهرة نور) 2020) الضطهاد الذي يواجهه الشخصيّة الرئيسيّة ني قصة *Carve The Mark* لـ نيرازيكا راث. رسالة الجامعي. تُسم أدب الإنجليزّيّة، كلبّيّة العلوم الإنسانيّة، جامعة حوالنا مالك إبراهيم الإسماليّة الحكوميّة مالنّج. المشرف: الدكتور شمس الدين، الماجستير الكلمات المفتاحيّة: الضطهاد، التغلب على الضطهاد

إن هذا البحث يهدف لتحليل الضطهاد المصور ني قصة نيرازيكا راث، *Carve The Mark*. الهدف من هذا البحث لشرح أشكال الضطهاد وكيفية التغلب على الضطهاد الذي يواجهه الشخصيّة الرئيسيّة ني قصة *Carve The Mark* لـ نيرازيكا راث. يركّز هذا البحث على البحث ني أشكال الضطهاد ني قصة *Carve The Mark* لـ نيرازيكا راث باستخدام نظريّة خمسة أشكال من الضطهاد من إريص ماربون يونج مع مفهوم التغلب على الضطهاد من قبل مورنون دوپتس. من الناحيّة النظرية، من المتوقع أن يثري هذا البحث المعرفة الأدبيّة حول أشكال الضطهاد والتغلب على الضطهاد ني قصة *Carve The Mark* لـ نيرازيكا راث. من الناحيّة العمليّة، هذا البحث منيد كمرجع للباحثين الآخرين.

هذا البحث دراسة نظريّة أدبيّة ألن الباحثة نانسر ونجل الأديبي. استخدمت الباحثة ني هذا البحث المدخل الإجماليّ لتحليل خمسة أشكال نظريّة الضطهاد من إريص ماربون يونج والتغلب على الضطهاد من قبل مورنون دوپتس، ألن هذا البحث يركّز على الخصائص الأدبيّة المتعلقة بخمسة أشكال من الضطهاد والتغلب على الضطهاد. تم أخذ البيانات من الكلمات والعبارات والجمليّ ني قصة *Carve The Mark*، المنشور ني عام 2017. أخذت الباحثة البيانات من خلال تحديد وتصنيف التنبؤات ذات الصلة ني قصة *Carve The Mark*. تمّ قامت الباحثة بتحليل البيانات من خلال شرح البيانات المتعلقة بالنظرية.

أظهرت النتائج أن هناك ثلاثة أشكال من الضطهاد مصورة ني قصة نيرازيكا روث *Carve The Mark*، فنغواو زجغواو شيمهنداو لالغيسال او قيناؤنلا قياؤريمإلا يهو. كانه ، ىرخأ قياؤنم فنغوا ، دسب قرن امه ملاحظا فاعضال نامدخسب نانيؤج يئارنسا. نستخدم هذه من قبل الإسرائيحيّة الشخصيّة الرئيسيّة ني قصة *Carve The Mark* لـ نيرازيكا راث للتغلب على الضطهاد.

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## **CHAPTER I**

### **INTRODUCTION**

This chapter provides the background of the study, problems of study, objectives of the study, scope and limitation, significances of the study, definition of the key terms, previous studies, research method, and outline of the thesis.

#### **A. Background of the Study**

People as social beings cannot be detached from one another. Understanding is a significant part of creating a role in society. The existence of the position itself to make people's life need each other, peace, and live in the right way. Nevertheless, in a small society, the role is not frequently successful in solving a social problem such as a problem with another ethnic, religion, or even racial. Essentially, as human beings, every individual has a right and freedom to control their life. Social form structure in human life is built and influenced by factors like religion, economy, politics, and family (Faruk,1994).

The most common effect of society's problem is social unbalancing. Because of several pressures, people will commit a crime such as poverty, injustice, or even the defense of their lives against death. According to Marx, State is a tool of oppression for the ruling class against the working class. In the production process, there are two conflicting classes; there are bourgeois class and proletarian class (Martono, 2011). The bourgeois class is the ruling class that controls the means of production, while the proletarian class is the workers by selling their labor power in return for wages. The bourgeoisie oppressed the

proletariat, and the proletariat continued to enjoy its suffering, resulting in a situation of alienation (Suhelmi, 2001).

According to Taylor, oppression is a type of injustice that occurs when one social group is subordinated while another is privileged, and oppression is sustained by a variety of different mechanisms such as social norms, stereotypes, and institutional rules (Taylor:2016). Young also stated (1990) members of groups use the term oppression to describe their situation's injustices. Oppression divides into five categories: exploitation, marginalization, powerlessness, cultural dominance, and violence. Each may cause distributive injustices, but all involve issues of justice beyond distribution. Oppression refers to structural phenomena that immobilize or diminish a group. The group here means ordinary discourse differentiates people according to social groups such as women and men, age groups, racial, ethnic groups, and so on. Social groups of this sort are not simply collections of people, for they are more fundamentally intertwined with people's identities described as belonging to them. Because of the injustice like the social group's distinction in a society and it gives the negative impacts for the community's survival, especially the minority groups, it provides opportunities for the dominant group to do whatever they want to oppress or exploit the minor groups.

In this case, the researcher chooses a novel written by Veronica Roth entitled *Carve The Mark* as the case study of this research. In 2017, Harper Collins Publishers published this novel in New York. *Carve The Mark* tells about a galaxy where some are favored by fate, everyone develops a currentgift, a

unique power meant to shape the future. While most people benefit from their current gifts, Akos and Cyra's gifts make them vulnerable to Ryzek's control. Cyra is the brutal tyrant's sister who rules the Shotet people. Cyra's current gift gives her pain and power, which her brother takes advantage of by torturing his enemies. Cyra, on the other hand, is much more than a blade in her brother's hand. Akos is from the peaceful nation of Thuve, and his love for his family knows no bounds. When Akos and his brother are kidnapped by enemy Shotet soldiers, Akos is desperate to save his brother.

There are some reasons why a researcher would like to analyze this novel. First, *Carve The Mark* is a novel that reflects the oppression that usually happens in a group of society. Second, *Carve The Mark* categories as science fiction which is the researcher's interested. Ramadhan (2018) said that this novel represents about the hegemony of Ryzek's domination. In the novel, the researcher sees that society is discriminated against in the oppressor power. There are still many aspects contained in the novel and describe in a literary work. In this case, the researcher would like to analyze the novel with the theory of oppression and overcome oppression toward the main characters.

To analyze the main characters, which are Akos and Cyra. This study is expected to discuss the forms of oppression and overcome oppression toward the main characters. From this case, the researcher applies the theory of oppression by Iris Marion Young. According to Iris Marion Young, oppression is divided into five faces of oppression; exploitation, marginalization, powerlessness, cultural imperialism, and violence (Young, 1990).

The theory is also supported by Deutsch about overcoming oppression, There are three strategies that are used to weaken oppressors such as divide and conquer, violence, and non-violence (Coleman & Deutsch, 2015). Those theory will be used to reveal the fact which happened in *Carve The Mark*.

## **B. Problems of the Study**

Based on the statements above, the researcher formulates the problems as follows:

1. What are the forms of oppression faced by the main characters in *Carve The Mark*?
2. How do the main characters overcome the oppression in *Carve The Mark*?

## **C. Objectives of the Study**

Based on the research question, the objectives of this study are:

1. To elucidate the forms of oppression faced by the main characters in *Carve The Mark*.
2. To elucidate the main characters' strategy to overcome the oppression in *Carve The Mark*.

## **D. Scope and Limitations**

The researcher focuses this study on analyzing the character's life to know the faces of oppression faced by the main characters along with the strategy applied by the main characters to overcome oppression in a novel by Veronica Roth *Carve The Mark* (2017) using Iris Marion Young's perspective and Morton Deutsch.

### **E. Significances of the Study**

For conducting this research, there are few critical purposes; the researcher hopes that the study can be useful in practice and theoretically. In theory, the researcher expected to enrich the literary knowledge regarding the forms of oppression and overcoming oppression. Practically, the researcher also expects this study can help readers to understand more about oppression in a literary work. The researcher also intends to use this study to provide extra data and evaluate the oppression theory for the next researcher.

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

There are some definitions of the term given by the researcher to avoid misunderstanding and to make the reader of this study clear.

#### 1. Oppression

Oppression refers to structural phenomena that immobilize or diminish a group. It means differentiates people according to social groups such as women and men, age groups, racial and ethnic groups, religious groups, and so on (Young,1990).

#### 2. Exploitation

Exploitation is the act of using people's labors to produce profit while not compensating them fairly. It makes the rich become richer, and the poor become poorer. It also creates a different class of people: rich and poor (Young,1990).

#### 3. Marginalization

Marginalization is the act of relegating or confining a group of people to a lower social standing or outer limit or edge of society (Young, 1990).



#### 4. Powerlessness

Powerlessness is the thing that some people "have" power while others "have-not". Some of the fundamental injustices associated with the development of one's capacity, lack of decision in making power, and exposure to ill-treatment due to lower status (Young, 1990: 52-53).

#### 5. Cultural imperialism,

Cultural Imperialism involves the universalization of a dominant group's experience and culture and establishing it as the norm (Young 1990: 59).

#### 6. Violence

Violence refers to members of some groups live with the knowledge that they must fear random, unprovoked attacks on their persons or property. These attacks do not necessarily need a motive but are intended to damage, humiliate, or destroy the person (Young 1990: 61).

#### 7. Sociological Criticism

Sociological approach is sociological criticism examines literature in the cultural, economical, and political context in which it is written or received (Kennedy,1995).

### **G. Previous Studies**

Veronica Roth's *Carve The Mark* represents the forms of oppression and strategy of overcoming oppression. In this study, Young's perspective and Deutsch are using to see the main characters faced oppression, and the factor contributes to the oppression. This study deals with previous studies, but it has a

difference in some matters. The previous study is mentioning here to prove that this study is different from others.

The first researcher is Kint (2017). She analyzes the effect of online influencers on Young adult literature and its audience and the negative response to Veronica Roth's *Carve The Mark* (2017). She uses the inconsistencies by Coats, Herz and Gello and using Dunkley, Coats, and Buckingham for the effect of social media and online influencers on the young adult audience. The research explains the consequences of a poor response to Roth's novel. Kint examines the effects and consequences of the negative response laid forth by the (less well-known) author Justina Ireland and how it greatly influenced community opinion. Ireland argues that *Carve The Mark* uses value judgments that support white supremacy in the treatment and descriptions of the Shotet people. As mentioned above, Ireland's review has since been taken down from the internet; however, Kint quotes the review in her study and explains that Ireland bases her statements on scholarly research on racial inequality.

The second researcher is by Jewel Davis (2020). He examines representations of race and ethnicity in three young adult speculative novels: *Children of Blood and Bone*, *The Black Witch*, and *Carve The Mark*. His research utilizes critical race theory to closely analyze texts to find and critique elements of bias and highlight counter-stories. He found the three major themes emerged from the analysis such as BIPOC characters as dark aggressors, the construction of systems of oppression in worldbuilding, and the transformation of characters encountering racism. In the discussion and implication, the author argues for

supporting counter-storytelling and provides questions for analyzing representation in speculative fiction.

The third researcher is Ramadhan (2020). He analyzes the Ryzek Noavek domination. He applies hegemony theory which is formulated by Antonio Gramsci (1971) and Louis Althusser (1969). He found that there are three kinds of hegemony that depicted to Ryzek Noavek as the ruler of Shotet in the Veronica Roth's *Carve The Mark*. Ryzek Noavek domination to other people surrounds him using intellectual, cultural and violence approach. In his research, the domination of Ryzek Noavek has some effects that appear in this novel. The effects are assassination and overthrowing the ruler of Shotet by renegades.

The fourth researcher Strandberg (2021). She analyzes the anti-normativity in Veronica Roth's novel *Carve The Mark* and uses Lois Lowry's *The Giver* and Ursula K Le Guin's *The Left Hand of Darkness* as points of comparison. The research examines Roth, Lowry, and Le Guin follow through with creating characters that are more than superficially queer by destabilizing gender and traditional attitudes towards identity markers. She applies queer theory and gender performativity theory. The study examines if the queerness of the characters and their relationships hold up when juxtaposed to normativity. When exploring the novels. Strandberg (2021) sees that these authors fail to create characters and relationships that are anything but superficially queer.

The fifth researcher is Wardani (2020). She analyzes *Divergent* by Veronica Roth that focuses on women's oppression. The research also discusses

some problem such as the causes of oppression and the effects of the oppression experienced by the main character named Beatrice. This study uses a psychological approach. The researcher found Beatrice is a woman who experienced oppression by some of her dorm friends. Oppression happens to Beatrice because she has more than one personality trait or commonly refer to *Divergent*. Beatrice experience several oppressions which cause her body to become bruised, mentally depressed, but Beatrice remain strong to live her life until she could become a strong woman.

The sixth study is performed by Andreani (2017). She describes the strategy of oppression against the people by the ruling elite. She uses Marxist theory to identify the indicators of the oppression, the illustration of the oppression, and the author's reasons take the oppression issue. The object of her study is the novels by Suzanne Collins, *The Hunger Games* (2008). Andreani discovers there was oppression by the ruling elite, which was divided into four elements. There were tyranny government, lack of freedom, corporal punishment, and social injustice. Then, the evidence showed there was oppression in the novel, which proved by character and characterization and events also; the issue of oppression that he used was to make the young adult as the readers target to be aware of the effect of oppression, war, and media which manipulated news.

The seventh research is Prasgiyadi (2016). He uses *Divergent* novel by Veronica Roth. He analyzes political conflict among factions which is reflected in Veronica Roth's novel *Divergent*. The research analyzes the novel based on Marxist Criticism. The result of the research shows that Roth generally wants to

describe the social classes in the post-apocalyptic Chicago. *Divergent* also shows the conflict between factions that fight to get the authority of the government.

This researcher deals with previous studies, but in some matters, it has a difference. The previous studies are mentioned here to prove that this study is different from others. The previous studies are mentions *Carve the Mark* are focused on race, ethnicity and hegemony. This study uses oppression theory from Iris Marion Young, who stated oppression focuses on how people experience oppressive conditions in their daily lives. Oppression is when people make other people less human. This means treating them in a dehumanizing manner. The ruling class sees itself as and acts like a social group whose members have shared interests and goals, similar cultural interests and expressions, and a shared worldview. The working class is divided into many 'segments' based on occupation, skill level, income level, consumption patterns, race, gender, immigrant status, union, non-union, and more. Fragmentation of the working class is related to how labor markets' organization creates and perpetuates oppressive conditions for many kinds of workers (Hinson and Bradley, 2008). This study uses *Carve The Mark* novel by Veronica Roth. The differentiation is using different dates of study but also different issues in this study are analyzed regarding all forms of oppression and strategy of overcoming oppression.

## **H. Research Method**

This chapter presents the search method consisting of research design, research instrument, data collections and data analysis.



## **1. Research Design**

This study uses literary criticism to have depth understanding of the novel and also the theory. This study understands and describes the forms of oppression faced by main characters and the main characters strategies of overcoming oppression in *Carve The Mark* novel by Veronica Roth. Thus, the researcher uses the sociological theory that focuses on Young's perspective to analyze oppression faced by *Carve The Mark* novel by Veronica Roth and Deutsch's perspective as additional ideas about overcoming oppression.

## **2. Research Instrument**

In this study, the character utterances in a novel by Veronica Roth's *Carve The Mark* is the primary instrument for gathering and analyzing data.

## **3. Data Source**

The primary source is Veronica Roth's novel *Carve The Mark*, released in New York, published by Harper Collins Publishers in 2017. *Carve The Mark* consists of 42 chapters and 334 pages.

## **4. Data Collection**

There are some steps for collecting the data.

1. Reading *Carve The Mark* novel by Veronica Roth to understand the story of the novel.
2. Rereading and skimming the novel to explore the relevant data and information related to oppression to analyze the forms oppression and overcoming oppression in the novel *Carve The Mark*.

3. Classifying the data based on Young's oppression theory and Deutsch's overcoming oppression to answer the study's problems in elucidating the forms of oppression with regard to the media of oppression portrayed in the novel.

4. Validating the appropriate data in accordance with the problems of the study.

## **5. Data Analysis**

In the process of searching and arranging the materials of the study, the researcher accumulates data to increase her own understanding and to enable present her discovery. These steps generally refer to the process of working with the data, organizing the data, breaking the data into manageable units, synthesizing them, searching for the pattern, discovering what is essential and what is to be learned, and deciding what is going to tell to others. The data will be classified according to the problem statement. It will discuss the only important thing related to the investigation and issue based on the determined characteristics.

## **CHAPTER II**

### **REVIEW OF RELATED LITERATURE**

The second chapter of the thesis discusses the review of related literature to the topic discussed. This chapter deals with the discussion of some references that are related to the theory. The literature reviewed is as follows: Sociology of literature, oppression, and ways of overcoming oppression.

#### **A. Sociological of Literature**

Sociology of literature is a branch study of literary works, which looks at literary work as its relation to the social reality, author, and creating literary process, and the reader of its work. Sociology itself attempts to find out how society is constructed, how it takes place, and how it remains from time to time. By studying social institutions and all problems, economic, religious, political, etc., are social structures. It is possible to acquire a picture of human ways to adjust to the environment concerning socialization mechanism, the process of civilization which puts community members in their respective places, respectively (Saraswati, 2003). In accordance, Albrecht (1954) suggests that literature is perceived as representing norms and values, exposing society's ethos, the mechanisms of class struggle, and other forms of social reality.

According to Wolff in Faruk's book, the sociology of arts and literature is a formless discipline, not well defined, consists of several empirical studies and various experiments on theory more generally, each of which only has a similarity in that matter all dealing between art or literature and society (Faruk,

2015). Wellek and Warren (1995), classify real relationships between literature and society that is descriptive. The first is the author's sociology, author's profession with literary institutions. That relationship is related to the social, economic, and political condition of the literary production, author's status, and author's ideology that can be seen from various author's activities apart from the literary works. Second is the content of the literary works, goals, and supplementary things implicitly shown in the literary work related to social issues. The third is the relationship between the reader and the social impact of literary works.

On the other hand, Kennedy (1995) stated, sociological approach is sociological criticism examines literature in the cultural, economical, and political context in which it is written or received. Sociology contains an idea that might be used to develop a certain social attitude as Swingewood (1972) stated that sociology is related to the concept of social stability, of continuity within different societies, how individuals come to accept the major social institutions as both necessary and right. Watt (2001) states that sociology and literature share the same problems. As well as sociology, literature is also dealing with human beings in society as human beings try to fit in an attempt to change society.

Besides, Laurensen and Swingewood in Endraswara (2003) said that although sociology and literature have distinct differences, it may explain literary texts' meaning. So, the sociology of literature's primary focus is a literary work itself and its relation to the society where the work produced. Endraswara (2003) said both literature and sociology are both studying human life. The difference,

literature studies man's creation as the author's imagination, while sociology studies the human as a divine creation in real terms.

The sociological approach is a method that analyzes a piece of literature in relation to the social, economic, and political environment in which it was created or is currently being consumed. (Kenedy & Gioia, 1995). The argument made by Damono in Wiyatmi (2013) is that sociology can be utilized as a method in the evaluation of literature works that primarily deal with society and the social phenomena. Furthermore, it is also supported by Plato's notion on his mimetic concept, which deals with theories considering that literary works are an imitation of the universe, as well as a reflection or a mirror of the reality (Abrams, 1953).

The sociology of literature is an academic discipline that evolved from sociology and literature. Literature is a mirror that reflects society in some way. Authors have the opportunity to freely express and demonstrate their perspective on life, including political and social concerns, through the medium of written word. The writers' social environments often serve as a significant source of inspiration for their literary works, which are often reflective of those environments. Therefore, literary works become a tool for writers to present their ideas over an issue and make an impression on society through its story. This is because literary works tell a story. One definition of sociology is "the science or systematic knowledge of the life of human groups in relation to other human beings, which is generally called a society." Another definition of sociology is "the study of social life." Sociology literature is a subfield of the sociology of culture. This study is mainly studying about the social condition created inside the

literary work as the production of the real social portrayal and its social implication. Supporting that sentence, Wellek and Warren (1976:94) stated:

Literature is a social institution that employs a social invention as its medium language. They are social conventions and norms that could have only developed within society. Moreover, literature represents "life," and "life" is largely a social reality, despite the fact that the natural world and the subjective interior world of the individual have also been the subject of literary "imitation." The poet is a member of society and possesses a particular social status; he receives some degree of social recognition and recompense; and he addresses an audience, even if it is hypothetical.

In addition, the relationship between sociology and literature is made clear by Laurenson & Swingewood's (1972) assertion that sociology and literature share similar perspectives. Sociology is an objective and scientific discipline that focuses on the study of social institutions and social processes. It examines a variety of important topics, including social, religious, political, and economic institutions, social structure, social stability, and social change, among others. Literature is believed to describe the social lives of individuals, their relationships with others, and the political, national, social, and economic institutions that surround them. (Laurenson & Swingewood, 1972).

Even though the discipline of sociology and literature do not seem strongly related yet they even look contrary at a glance, literature and sociology are actually complementing one to another in understanding society and what happened in it (Laurenson & Swingewood, 1972). But literature is more likely to be how the social phenomenon is depicted and portrayed in the form of literary work, especially novels. Wellek and Warren (1957) state that the focus of discussion in sociology of literature is the content of literary work itself which

deals with the depiction of social occurrence. Besides, literature and sociology have the same object of study. Both literature and sociology have the same object of discussion, that is human in society, understanding human's relation, and the result of process occurred because of human relations (Wiyatmi, 2013). Yet the difference is that sociology itself is scientific and objective one, while literature is close to be subjective and based on personal assessment or knowledge (Damono in Wiyatmi, 2013).

Sociology of literature does not see literary work as something independent like what structuralists do. Literature, hence, should be understood by considering its relation with social aspects of human life in society as literature is believed as a product of social and cultural practice of human being. Author of the work is indeed a member of society, as well as the reader. While the content of the work may depict and represent something which actually happens in real life. Thus, scholars of literature divided sociology of literature into three branches of approach: sociology of the author, sociology of the reader and sociology of literary work (Wiyatmi, 2013).

Sociology of the author explores the relationship between the author and the sociological background and ideology of the author that influences them to write. It focuses on the author as the creator of literary work. In sociology of the author, an author as the creator of literary works is tied with their social status in the society, the ideology of the author follows, position in the society and their relationship with readers (Wiyatmi,2013).

The sociology of the reader explores the relationship between literary works and the reader. It focuses on the social effect of literary works. In addition, it also studies the relation between value inside the literature and social value. The reader is a target for the author in creating her literary works. However, not all of the authors follow readers' need in writing their literary works. Sometimes, the uniqueness of works could bring new readers; the author could create their own readers. Some authors have their own style in writing their works and they have their own readers who can follow their style (Wiyatmi, 2013).

The last, sociology of literary works explores the relationship between literary works and issues in society. It began from the theory of mimetic Plato which assumes that literature (arts) is a mimetic of reality. It focuses on what is inside the literary works itself which has connection to the social issues (Wellek and Warren as cited in Wiyatmi, 2013). What occurs inside literary works assume as the description of society. In addition, it also studies about literature as reflection of society, documentation socio-cultural reality in society in certain time. Thus, literary works could be the storage of ancient customs or historical sources.

Although all kinds of sociological approaches in literature are significant to be conducted, this study focuses merely on the study of sociology of literary work which deals with social aspects depicted, portrayed, and presented in the novel *Carve the Mark*. This study would see the social context of the story on how oppression faced by main characters in society and that is why this study using sociological approach instead of others to conduct this study. Although *Carve the*



*Mark* is rich in the depiction of social life, this study will only focus in oppression.

### **B. Oppression by Iris Marion Young**

Oppression is an arbitrary thing that someone does to the minority group or someone who doesn't have power to against, or perhaps they do not have the capability to against it. Minorities were becoming the subject of oppression by those in power and, unfortunately. Oppression still exists today, and there are many examples of it. O'Connor said that he, as a moral and political philosopher, wants to make a strong claim. He argues that we have obligations to lessen and eliminate oppression. Oppression is bad, wrong, unjust, immoral, etc. (O'Connor, 2002: 19).

Oppression happened because the subject has power. Power operates through network around institution, in social interaction and is operated by anyone (Rahayu, 2021). To understand that power is everywhere, Foucault (1988) improves the quality of understanding the power that circulates institutions through a network, both in social interaction and operated by anyone. The power relation is higher than what we know. Foucault called the power relation "a strategic game between freedom." There are two other types of power relation: domination and government (Foucault, 1988). In general, the concept of power acts as a "strategic location between freedoms," which is central to understanding power's meaning (Rahayu, Lia, and Aisyah, 2014).

Power is the ability to influence or control people. The concepts of power are links to Marx's theory: some people have power than others have not.

Oppression can be seen as evil or unjust. Social work literature on social justice often focuses on the concept of oppression, which refers to the unjust use of power and privilege by one group to limiting the opportunities of another group (Hutchison,2010: 17). Without oppression, no civilization, but oppression could threaten civilization. A people as objects of violence and oppression, their rights are taken away. It will be born what is called a state of war. In a state of war, humans do not have freedom anymore, their status as a slave who must follow their master. According to Locke, when their individual freedom was taken away (missing), then that individual does not longer have anything.

Loss of freedom means losing everything. The dissimilarity, changing the position of the natural state into a state of war. Locke strongly emphasizes the importance of similarities because humans' similarity is the natural law that significantly distinguishes a natural state from a state of war. In fact, he said that the person who robs the freedom of others legitimate to be killed. A state of war could also be created if someone puts another person under his control without consent and voluntarily from the person under the controlled (Suhelmi,2001:193). Freud pointed out; industrial civilization is the highest stage of human civilization. Industrial civilization is a civilization which very closely with oppression and lack of freedom for humans. This can lead to human freedom, and then it turned into a tool of oppression. It was not surprising that one of the characteristics of industrial civilization tends to be characterized by collective violence, cruelty, oppression, etc (Suhelmi,2001).

Based on Iris Marion Young in Hinson and Bradley (2008), oppression focuses on the ways in which people experience oppressive conditions in their daily lives. It helps to lift the hidden as well as visible injuries of racism, classism, sexism, homophobia, and all the other –isms in society and to name the structural nature of these injuries.

Oppression is when people reduce the potential for other people to be fully human. In other words, oppression is when people make other people less human. This could mean treating them in a dehumanizing manner. It could also mean denying people language, education, and other opportunities that might make them become fully human in both mind and body. Oppressive forces seek to diminish those plans and, thus, those people as well. The ruling class sees itself as and acts like a social group whose members have shared interests and goals, similar cultural interests and expressions, and a shared worldview.

The working class is divided into many ‘segments’ based on occupation, skill level, income level, consumption patterns, race, gender, immigrant status, union, non-union, and more. Fragmentation of the working class is related to the ways in which the organization of labor markets creates and perpetuates oppressive conditions for many kinds of workers (Hinson and Bradley,2008)

### **1. Oppression as a Structural Concept**

While oppression is traditionally defined as the exercise of tyranny by a ruling group, it also describes situations experienced by Black South Africans during apartheid and colonial practices such as the oppression of Hebrew in Egypt

(Young, 1990). In its other usage, as used by dominant political discourse, oppression refers to different social systems from our own, usually Communist or supposedly Communist society, for communist society seems to favor acts of brutal tyranny over entire peoples by a few rulers and a desire to conquer the world, bringing previously independent people under that tyranny. It is also illegal to use the phrase oppression in normal society (other than communist society), because oppression is evil committed by the other (Young, 1990).

However, the term oppression used by Iris Marion Young is oppression according to the New Left social movement. The concept of oppression was redefined by new social movements in the 1960s and 1970s. Of course, despotism and colonial actions are forms of oppression, but they widen the meaning of oppression as a structural term (Young, 1990). Oppression can refer to systematic constraints on groups which may not always be the consequence of the intentions of a tyrant. In this way, oppression is systemic rather than the result of a few individuals' actions or choices (Young, 1990). The vast and deep unfairness endured by some group is caused by fundamental assumptions, habits, traditions, media and cultural stereotypes, market structures, and advertisements; in other words, it is the typical behaviors in everyday life (Young, 1990).

Unlike the usual understanding of oppression, structural oppression cannot be abolished by removing rulers or enacting new laws since it is systematically replicated in key economic, political, and cultural institutions. In this sense, the characteristics of oppression range from one group to the next; what appears to be oppression in one group may not appear to be oppression in

another. According to Foucault (1977), in order to comprehend the significance and operation of power in modern society, one must look beyond the model of power as "sovereignty," a dyadic relationship between ruler and subject, and instead analyze power as the result of often liberal and "human" practices such as education, bureaucratic administration, consumer goods production and distribution, medicine, and so on. Young (1990) draws five faces of oppression from meditation on these diverse groups by looking at the different paradigms of oppression for one group to another. Because different variables or combinations of circumstances cause disparities in oppression among different populations.

## **2. The Concept of a Social Group**

The term "oppression" refers to systemic processes that paralyze or weaken a group. Women and men, age groupings, ethnic and racial communities, religious groups, and others are examples of social groups (Young, 1990). In a while, a social group is more than just a group of individuals who have same interests; it is people who are connected with the identities that are supposed to belong to them. The identities that distinguish them could be cultural forms, behaviors, or ways of life. Every people in a community has something in common with each other due to their shared experience or lifestyles, which causes them to associate with each other more than those who are not affiliated with the group or in an unique way (Young, 1990). A group's existence is created by social structures; it appears and identifies itself when it comes into contact with another group with distinct identities. For example, American Indians and other races, ,

are conscious of their differences since they share diverse identities (Young, 1990). Yet, social groups do not form solely as a result of interactions between different societies. Various groups within a same civilization are also affected by social dynamics. In labor, for example, different genders constitute different groups; men and women groups.

What unites people into the one social group is not their set shared attributes (similarities could be in their physical appearance or so on) but a sense of identity. For instance, the Black American social group is not primarily defined by their skin color; some people who have fairly light identify themselves as Black (Young, 1990). Although a shared characteristic is required to define whether people belong to one social group, their identity is the primary way of recognizing themselves as members of that social group, identification with a specific social standing, the prevalent background that social status produces, and identity. Associations and aggregates differ from groups. Individuals constitute association or aggregates in association and aggregates, whereas the group itself constitutes individuals in the group. A person's sense of history, affinity, and separateness, as well as their manner of reasoning, analyzing, and expressing feelings, are all influenced by their group affinities.

In another case, a group may develop solely because one group eliminates and labels a category of people, and those excluded people eventually band together with the same excluded individual to form a group based on their shared oppression. For example, in Vichy France, Jews who did not announce themselves as Jews and blended entirely with the ordinary people were classified

as Jews and ejected from the "common people" group, causing him or her to subsequently unite with other Jews who underwent the same treatment. These people "found" themselves to be Jews, after which they developed a collective identity and attachment for one another (Satre, 1981).

When humans presume of a group as an aggregated model that exists because of arbitrary characteristics, prejudice, stereotyping, discrimination, and exclusion arise. It occurs because some people wrongly believe that group identification affects the abilities, temperament, or qualities of group members (Young, 1990). According to this perspective, oppression occurs when people are categorized into groups. Because others perceive them to be a group that is ostracized and reviled. Ending oppression consequently necessitates the elimination of the group. Individuals within those groups should be recognized as individuals, not as members of groups, and should be free to live their lives without regard for preconceptions or group standards (Young, 1990).

Group differences typically cut across one another as a result of social relationships and processes. People have several identities, making it difficult to determine which group they belong to. For example, in modern American society, black is not a basic, united group with a common life. Gender, age, sexuality, religion, class, and country distinguish them from other racial and ethnic groupings (Young, 1990). In sum, everyone belongs to more than one group. Individual humans, as formed in part by their group affinities and relations, cannot thus be unified: they are heterogeneous and not always coherent.

### **3. Five Forms of Oppression**

Young (1990) proposes the five forms of oppression which have broadened the scope what can be considered as oppression. In her theory, she categorizes oppression into five forms, which are; exploitation, marginalization, powerlessness, cultural imperialism and violence.

#### **1. Exploitation**

Exploitation could be existing when there is class domination. In precapitalist society, domination is shown through direct political means. Both in slave and feudal society, there is natural superiority owned by some class over the other class which becomes inferior groups (Young, 2004: 39). In those societies, the class distinction between superior and inferior is legitimate; class who has privilege is class that has the right to appropriate the product of the labor. In a capitalist society, there is no traditional juridical that enforced class distinction and this kind of society promotes a belief in the person's freedom. However, class domination is still existing in this kind of society. In the slave society, there is a class distinction between the owner of the slaves and the slave, in the feudal society, the class distinction is between the landlord and the common people. While in the capitalist society, the class distinction is between the wealthy who own the means of production and the mass of people who work for them (Young, 2004: 39).

Profit is where the exploitation in the class distinction lays hand on. The profit comes from the difference between the value of the labor performed and the value of the capacity to labor which the capitalist purchase. Profit is possible only



because the owner of capital appropriates any realized surplus value. Exploitation relies on when injustice exists. According to C. B. Macpherson (1973), the injustice of capitalist society consists in the fact that some people exercise their capacities under the control, according to the purpose, and for the benefit of other people. The capitalist extract benefit from workers, not only are powers transferred from workers to capitalists, but also the powers of workers diminish by more than the amount of the transfer. It is happening because workers suffer material deprivation and a loss of control and hence are deprived of important elements of self-respect (Young, 2004: 38).

Once the process of transferring power from the worker to the capitalist started, it keeps going and the injustice of distribution stay still. Then it is clear that the concept of exploitation here is that this oppression occurs through a steady process of the transfer of the results of the labor of one social group to benefit another. The capitalists who get the benefit earns great wealth while most people who work for them have so little in their lives (Young, 2004: 38).

Exploitation not only exists in class oppression as stated above but also in racial and sexual oppression. According to Christine Delphy (Delphy, 1984), there is exploitation in women and men relation. Gender exploitation has two aspects: transfer of the fruits of material labor to men and transfer of nurturing and sexual energies to men. For instance, marriage could be such kind of a class relation in which women's labor benefits men without remuneration. Inside the house, women do various kind of task but they depend on someone for whom they do the tasks. For example, in the most systems of agricultural production

America, women plant and grow the agricultural product then men take those goods to the market but the praise, the status, and the income are for the man (Young, 2004: 39).

In addition, women who also become a worker, work in a specific field of job. Workplaces in twentieth-century capitalist economic become another site of gender exploitation. According to David Alexander (Alexander, 1987), women work in a typically feminine job that requiring sexual labor, nurturing, caring for other's bodies, or smoothing over workplace tensions. In short, as a group, women experienced particular forms of gender exploitation in which their energies and power are expended, often unnoticed and unacknowledged, it usually to benefit men by excluding them for more important and creative work, enhancing their status or their environment around them or providing them with sexual or emotional services.

Despite the exploitation of sexuality, there is a racially specific form of oppression. Racialized group in the United States, specifically Black and Latinos are oppressed through capitalist super-exploitation resulting from a segmented labor market that tends to reserve high-paying job only for Whites. Racial exploitation in this sense is something called "menial" labor. This term is a derivation from "menial" means the labor for servants (Young, 2004: 39). Wherever racism exists, there is an assumption that oppressed racial group only deserves to do kind of servant job for those in the privileged group. Menial works could also mean as auxiliary work, unskilled job, and instrumental to the work of others, where those others receive primary recognition for doing the job. In the

United States, explicit racial discrimination once reserved menial work for Blacks, Chicanos, American Indians, and Chinese and menial work still tends to be linked to Black and Latino workers (Young, 2004: 40).

On the distributive model, according to Bruce Ackerman (Ackerman, 1980) exploitation is a seriously unequal distribution of wealth, income, and other resources that are group based and structurally persistent. An agent said to be exploited when what he gets as the exchange of his energy is less than what he did. The injustice of exploitation cannot be eliminated by redistribution of goods because as long as institutionalized practices and structural relations remain unaltered, the process of transfer will re-create an unequal distribution of benefits. Bringing about justice where there is exploitation requires reorganization of institutions and practices of decision making an alteration of the division of labor and cultural change.

## **2. Marginalization**

Racial oppression occurs more often in the form of marginalization rather than exploitation (Heldke & O'Connor, 2004). Marginal are people who cannot and will not be used by the system of labor (Young, 2004: 40). In the most Western capitalist societies, there is a growing underclass of people permanently confined to lives of social marginality, most of whom are racially marked: Blacks or Indians in Latin America and Blacks, East Indians, Eastern Europeans or North Africans in Europe. Usually, marginalization is racially marked social groups, but in the United States, a large proportion of people who are not useful are marginal. Those people are old people and increasingly young people who are not getting

job especially Black or Latino, many single mothers and their children, many mentally and physically disabled people (Young, 2004: 40).

Whole categories of people who marginalized, are expelled from useful participation in social life and thus potentially subjected to severe material deprivation and even extermination. Some capitalist societies have acknowledged the injustices of material deprivation caused by marginalization and take action to deal with it by providing welfare payment and services (Young, 2004: 40). However, sometimes the welfare system leads to other bad effects because people will depend on it. In addition, being dependent on welfare systems implies being legitimately subject to the often arbitrary and invasive authority of social service providers who enforce rules with which the marginal must comply, and otherwise exercise power over the condition of their lives. Because of being dependent on bureaucratic institutions for support of services, the old, the poor and the mentally and physically disabled are subject to patronizing, punitive, demeaning, and arbitrary treatment by the policies and people associated with welfare bureaucracies. Another problem caused by dependency in liberal societies is the suspension of basic rights to privacy, respect, and individual choice.

### **3. Powerlessness**

Powerlessness is a condition suffered by nonprofessional workers. Some claim that a Marxist idea about traditional class exploitation models fails to capture the structure of contemporary society (Young, 2004: 40). In contemporary society, there is no simple model as the privileged class and the oppressed class, but in contemporary society remains that the labor of most people in the society

augments the power of relative view. In contemporary society, there are professional workers and nonprofessional workers, professional's workers posit in ambiguous position because they still not members of capitalist class either involve exploitative transfer to capitalists or supplies important conditions for such transfer. However, they also benefit from the exploitation of nonprofessional workers (Young, 2004: 40).

Most people in capitalist societies do not regularly participate in decision making that affects the conditions of their lives and actions, most people lack significant power. However, domination in this kind of society is enacted through the widely dispersed powers of many agents mediating the decisions of others. In that sense, many people have some power in relation with others even though they do not have the power to decide policies or results (Young, 2004: 40). The powerless are people who lack the power to do that, they must take orders and rarely have the right to give them. They have little opportunity to develop and exercise their skills, have little or no work autonomy, exercise little creativity or judgment in their work, have no technical expertise or authority, express themselves awkwardly, especially in public or bureaucratic settings, and do not command respect.

Powerless status perhaps best described negatively: the powerless lack the authority, status, and sense of that professionals tend to have. Oppression of nonprofessional caused by the lack of three aspects that professionals have. First is progressive characters, professional has progressive characters that do not own by nonprofessional (Young, 2004: 40). Being professional workers requires a

college education and specialized acquisition that entails working with symbols and concepts which will raise social status. In the other hand, nonprofessional is powerless in the sense that it lacks this orientation toward the progressive development of capacities and recognition. Second is autonomous works, although professionals do not have the right to decide policies, they have autonomy in relation with the others: with whom they supervisor, with the client, with auxiliaries and so on. Nonprofessionals are lack of autonomy in both their working and their customers. In addition, professional and nonprofessional or in other words "middle class" and "working class" live in a different environment, they live in a separate area. They have different tastes in food, decor, clothes, music, vacations and often health and education needs. Third, respectability, often nonprofessional workers are recognized by their appearance and then other people treat them with a lack of respect (Young, 2004: 40).

#### **4. Cultural Imperialism**

According to Lugones and Spellman (2018), cultural imperialism means to experience how the dominant meanings of society render the particular perspective of one's own group invisible at the same time as they stereotype one's group and mark it out as the other. It involves the universalization of a dominant group's experience and culture and its establishment as the norm. The dominant groups project their own experience as a representative of humanity (Young, 2004: 40). When an encounter with the other group happens, it can challenge the dominant group's claim to universality. The dominant group reinforces its positions by bringing the other groups under the measure of its dominant norms.

Consequently, the difference of women from men, American Indians or Africans from Europeans, Jews from Christians, homosexuals from heterosexuals, workers from professionals, becomes reconstructed largely as deviance and inferiority. Since the dominant group's cultural expressions receive wide dissemination, their cultural expressions become normal or universal. Because its cultural expressions seem as normal, the dominant group constructs the differences which some groups exhibit as lack and negation. This lack group marked as the Other.

The group which is called as the Other groups experience stereofaces and at the same time rendered invisible (Young, 2004: 40). The dominant group posits other in a different position, mostly in the wrong point of view but this view enforces to embody inside other group selves and hard to deny. For instance, just as everyone knows that the earth goes around the sun, so everyone also knows that gay people are promiscuous, Indians are alcoholics, women are good with children, and so on. Those culturally oppressed group experienced what W.E.B. Du Bois called as double consciousness (Du Bois, 1969) which means as a sense of always looking one's self through the eyes of others, of measuring one's soul by the tape of a world that looks on in amused contempt and pity. This double consciousness arises when someone refuses what dominant group attempt to enforce, but at the same time, she or he still treated that way by the dominant group that she is different, marked or inferior.

## **5. Violence**

Many groups suffer the oppression of systematic violence; members of those groups live with fear, random fear, unprovoked attacks on their persons or

properties which has no motive but just damaging, humiliating or destroying (Young, 2004: 40). American society women, Blacks, Asians, Arabs, gay men, lesbians live under such threats of violence and in at least some regions Jews, Puerto Ricans, Chicanos, and other Spanish-Speaking-American must fear such violence as well. Iris Young categorizes violence as the face of oppression because like other oppression, this also systemic. It is systemic because it is directed at members of a group simply because they are members of that group. For example, any woman has a reason to fear rape. In another case, when Blacks have done to escape the oppression of marginality and powerlessness, they live knowing that they will be the target of harassment or attack. Just living under such a threat of attack on oneself or family or friends deprives the oppressed of freedom and dignity, and needlessly expends their energy (Young, 2004: 40).

In many cases, violence not only individuals action but it develops to group actions. Sometimes the motive of violence—rape, beating, killing, and harassments of women, people of color, gays and another marked group—could be as simple as to power, to victimize those marked as vulnerable. If so, this motive is secondary in the sense that it depends on a social practice of group violence. Violence causing fear or hatred of the other at least partly involves insecurities on the part of the violator: its irrationality suggests that unconscious processes are at work.

### **C. Ways of Overcoming Oppression**

There are three strategies that are used to weaken oppressors such as divide and conquer, violence, and non-violence (Coleman & Deutsch, 2015):



## **1. Divide and conquer**

Divide and conquer strategy, there was on the recognition that there are often potential allies for the oppressed to be found among the oppressors. Even apart from recruiting allies among the oppressors, there is always the possibility of exploiting or creating divisions within this group. Various techniques can be employed in an attempt to create or increase the antagonism among different factions within the oppressors e.g. planting rumors; creating incidents; making offers that favor one faction over another; and distorting their communication processes to one another in such a way that mistrust and hostility are fostered among the different factions (Coleman & Deutsch, 2015).

## **2. Violence**

As a strategy, violence has some positive features but, in other side it has considerably greater negatives. Its positives are that it gets the attention of those in high power who have previously paid little attention to the oppressed and their needs. Additionally, it may be cathartic and psychologically empowering for those in low-power groups who feel enraged and humiliated by their oppression. Also, if well focused and executed, it may weaken the oppressed group. (Coleman & Deutsch, 2015)

Its negatives are the violence is irrational in that it is impelled by a thirst for vengeance rather than by an attempt to achieve strategic objectives. Violence of any sort against a powerful oppressor usually leads to an intensification of

oppression rather than an increased readiness to engage in constructive negotiation. (Coleman & Deutsch, 2015).

The rare exceptions are when the violence by the oppressed is perceived, by both the oppressed and the oppressor, to be part of a rational appeal to the self-interest of the oppressor. And when the oppressor's response to violence is disproportionate, it may have the effect of delegitimizing the oppressor in the eyes of observers as well as in those of the oppressed. If the observers become active allies of the oppressed, as a consequence of the oppressor's disproportionate reactive violence, then the balance of power may shift away from the oppressor to the oppressed (Coleman & Deutsch, 2015).

It concluded that the use of violence by the oppressed against a much stronger oppressor is most likely to worsen its circumstances and, even in the unlikely possibility of a victory over the oppressor, it is apt to produce leadership among the former oppressed that is undemocratic and predisposed to employing violence in its leadership style (Coleman & Deutsch, 2015).

### **3. Nonviolence**

Nonviolence as a strategy based on the concept that if it achieves the goals by violence, it will have caused a certain level of hurt, pain, injury, death, or devastation. It may have also established an environment of fear, distrust, or hatred among those against whom we have used violence. It might also have contributed to the transition of people into insensitive or even cruel people. Even though it overcomes violent resistance, frequently end up erecting the same kinds

of abuses that the promoters hoped to eliminate, just as wars lay the groundwork for new wars (Holmes 1990: 5).

In other terms, the nonviolence strategy aims to prevent the negative consequences of either psychological or physical violence. Most nonviolent approaches also assume that in conflict, one should respect the other's adversary and that even one's adversary is entitled to care and justice, as well as compassion and kindness (Coleman & Deutsch, 2015).

The application of nonviolent approaches necessitates a great deal of self-discipline and courage. Structured training of newcomers in applying these methods by experienced practitioners makes application more proficient and less risky. Role-playing and rehearsal of appropriate actions to take in certain of the typically difficult and dangerous situations that nonviolent participants may face while participating in marches, refusals to comply with regulations, strikes, sit-ins, traffic obstruction, or other nonviolent methods is common in training (Coleman & Deutsch, 2015).

There has been no substantial research that familiar of that attempts to figure out the conditions in which nonviolent methods are most likely to succeed or fail. It stressed the need of low-power groups employing strategies and methods that would cultivate allies among high-power groups, other low-power groups and third parties (Coleman and Deutsch, 2015).

### **CHAPTER III**

#### **FINDINGS AND DISCUSSION**

In this chapter, the data are analyzed in order to answer the problems of the study by employing Young's oppression and Deutch strategy to weaken oppressor. In Veronica Roith's *Carve The Mark*, the researcher concentrates on two main characters, Cyra and Akos, as they are the most significant characters in the story. They are oppressed by the domination Ryzek Noavek as the sovereign from Shotet.

#### **A. Ryzek's Domination**

As the sovereign of Shotet, Ryzek Noavek has power to undertake authority over everything, including the military, the economics, the weaponry, and many other things. As the sovereign of Shotet was fated to have his destiny fallen down by the family Benesit, his fate was decided. Due to the fact that he is aware of his fate, he did everything in his power to ensure that his emperor would not be taken over by the Benesit family. One of the ways in which he has ensured his safety is by bringing the greatest oracle from Thuvesit and mending his fate. It can be seen in Following the utterances:

“The first time I saw the Kereseth brothers, it was from the servants’ passageway that ran a long side the weapon hall”  
(p.57)

According to the information presented above, Ryzek Noavek has brought the most greatest oracle from the Kereseth family to the Shotet armament hall and is forcing them to serve him according to his desires.

After his father passed away, Ryzek Noavek was elevated as sovereign of Shotet, and this marked the beginning of a period of profound change. One of the change is his castle. It is explained:

“The room was like all the others in Noavek manor, but Ryzek used it only for people he meant to intimidate” (p.59).

According the data above, Ryzel Noavek using the weapon hall to intimidate everyone got sin or doing some criminal. However, he is currently intimidating the Kereseth brothers by giving them razor burns and demanding that they proclaim the invasion of their house by his elite soldiers.

Ryzek Noavek as the sovereign of Shotet, he is able to become the dominant for the both of the Kereseth brothers. As the description below:

“Ryzek let the paper drop to the floor. Akos grabbed it so roughly it almost tore. He stayed crouched as he read the words-again and again-as i rereading them would change them. As if his death, and his service to our family. we are not preordained” (Roth, 2017:62-63)

From the data presented above, Akos Kereseth has already read attentively about this letter, and his reaction leaves him shocked and nearly unable to accept that he and Eijeh Kereseth must be serving this family, the Noavek family. The most significant role, however, is that of Sovereign of Shotet, which Ryzek Noavek currently holds.

Ryzek Noavek is carrying on with his aim of dominance in order to conquer his fate in the future who was falls by family Benesit with using Eijeh Kereseth current gift, As the description below:

“Because you are the next oracle of this planet, Ryzek said to Eijeh in the boy's mother tongue, stepping down from the platform with the knife in hand, you will see the Future, in all its many, many varieties. And there is one variety in particular that I wish to know" (p.64-65)

According to the explanation above, Eijeh Kereseth as the next oracle from Thuvesit and Ryzek Noavek wants his current gift to remake his fate in future then Ryzek Noavek threatening the next greatest oracle with sharp knife until Eijeh Kereseth falling down into platform.

Ryzek Noavek went out to dinner with his friend to discuss everything there is to know about the weaponry of Shotet. Whenever he goes to around anywhere, he is always accompanied by his sister Cyra Noavek. As the description below:

“Whenever Ryzek demanded my attendance, it was to intimidate, even when he was dining with his own friends, There was a Shotet saying-a good soldier does not even dine with friends unarmed, And I armed him” (p.68)

Based on the description above, Ryzek Noavek dominates his sister. The words of “armed him” it represents that Because Cyra Noavek's current gift is to secure pain in everything she touches, Ryzek only uses her as his weapon in order to protect himself from receiving yet another treatment. This is because Ryzek is using Cyra Noavek become his weapon.

As the sister of sovereign from Shotet, Cyra Noavek always follows Ryzek instructed.

“I was, after all, dressed nicely. As instructed” (p.48).

This suggests that she will never disobey the instructions that were provided to her by her sibling, Ryzek Noavek. She has a dress that was given to her by her mother, but Ryzek has already given her another dress to wear in the dining room, and she wears a dress that was given to her by Ryzek. She really wants to wear the dress that her mother gave to her, but she can't because Ryzek has already given her another dress.

Cyra Noavek has the most powerful currentgift. Ryzek Noavek used Cyra Noavek's currentgift to to weaponry and spreader out the fearless from her current gifted. As the citation below:

“I realized that I was only playing into Ryzek’s hands; he wanted them to fear me, even though the followed him devoutly, and I was making it so” (p.71).

According to the narration, Ryzek Noavek did not squander this opportunity to achieve his purpose and become the ruler of the galaxy by using the Cyra's gift currently possessed.

To know where the exile existing is only known by Uzul Zetsyvis, Ryzek using has own sister current gifted to interrogation Uzul Zetsyvis about the exile existence. If Cyra Noavek denial the order from her brother, she will know the consequences. As the description below:

I would set my glass down and walk over to him and do whatever he told me, would always do that, for as long as we both lived, or Ryzek would tell everyone what I done to our mother. And when Ryzek told me to put my hands on Uzul Zetsyvis until he gave whatever information Ryzek needed to know, I did” (p.78).

Based on the data above, Ryzek Noavek takes control everything in his hand easily. Because Usul Zetsyvis know where the existence of exile is, Ryzek can utilize well his own sister current gifted to be his weapon for interrogation Usul Zetsyvis about the existence exile. So, he can get more information from Usul Zetsyvis about the exile existence.

Cyra Noavek is sister of Ryzek Noavek, But Ryzek needed her to be his weaponry. As the citation below:

“The instrument of torment in his hand, and indeed, the way he looked at me the same way he looked at an impressive weapon. I was just a blade to him” (Roth, 2017.84).

From the data above that Ryzek looked his sister only an impressive weapon and he already had. It means that Ryzek dominates his sister for his own needs by using Cyra’s currentgift foe being the greatest weapon his hand.

### ***B. Oppression Faced by Main Characters in Veronica Roth’s Carve The Mark***

Oppression happened because the subject has a power. It refers to structural phenomena that immobilize or diminish a group. It means differentiates people according to social groups such as women and men, age groups, racial and ethnic groups, religious groups, and so on. In accordance with this, Iris Marion Young as one of the leading sociologists, states that the issue of oppression can be examined through five forms of oppression (Young, 1990). Referring to the five forms of oppression coined by Iris Marion Young, there are three forms of oppression in the novel *Carve The Mark* namely, marginalization, powerlessness, and the last violence.



## 1. Marginalization

Marginalization refers to the social process in which a whole category of people expelled from useful participation in social life (Young, 1990). There are two marginalization found in *Carve The Mark*. The first is the marginalization of the unfated family. Not every family is considered fated. It means, there is nothing specifically set about their futures during the course of their life. It is also indicated that fated families are considered to have a more meaningful path, indicated in part by the fact that chancellors from Thuhve are not elected by popular vote, but instead fated to be.

“Everyone had a future, but not everyone had a fate—at least, that was what their mom liked to say. Only parts of certain “favored” families got fates, witnessed at the moment of their births by every oracle on every planet. In unison. When those visions came, their mom said, they could wake her from a sound sleep, they were so forceful”(p.13)

They are considered insignificant and do not have any importance. The fact that they are unfated makes them barely invisible for the reason that nothing can they do to interrupt the current situation and the path of destiny.

The second marginalization faced by Cyra. Cyra received Nemhalzak's penalty as a Shotet inhabitant. The eradication of someone's status, whether perceived or real, is known as nemhalzak. It means that anybody can challenge her to a fight to the death in the arena, and she is no longer considered Shotet. It can be seen in:

“I confess that my familial attachment has obscured my judgment in this matter, but now that I have learned of her betrayal and her”—Ryzek paused—“her vicious murder of

our mother, my vision is clear. I have determined that the appropriate level of punishment for this enemy of Shotet is execution by way of **nemhalzak**.” (p.239)

From the quotation “ *i have determined that the appropriate level of punishment for this enemy of Shotet is execution by way of nemhalzak.*” Clearly shows that when people from shotet who has been collaborating with shotet enemies across the Divide, providing them with information about their strategy, military, and movements has revealed to be the worst kind of traitor. Regardless of being a family member of Ryzek’s, a traitor will get Nemhalzak punishment. Related to the marginalization by Young (1990) Cyra is included in the category of people who are marginalized, expelled from useful participation in social life and thus subjected to severe material deprivation and extermination.

## **2. Powerlessness**

The next form of oppression stated by Iris Young that exist in the novel is powerlessness. The powerlessness also happens in the novel by Veronica Roth entitled *Carve The Mark*. Iris Marion Young Stated “Powerlessness is the thing when some people "have" power while others "have-not" (Young,1990). It is further explained that sometimes the reason of a group done such killing, beating, harassing or rape just simply because of the hatred toward a certain group or wanted to show off power (Heldke & O'Connor, 2004). It refers to a condition in which someone is unable to control his life since one has lost the sense of self and authority over his own life. Ryzek Noavek as the sovereign from Shotet has power to undertake everything such as military, economy, weaponry and many more. As

the sovereign of Shotet was fated to have his destiny fallen down by the family Benesit, his fate was decided. Due to the fact that he is aware of his fate, he did everything in his power to ensure that his emperor would not be taken over by the Benesit family. One of the ways in which he has ensured his safety is by bringing the greatest oracle from Thuvesit and mending his fate. It can be seen in Following the utterances:

“The first time I saw the Kereseth brothers, it was from the servants’ passageway that ran a long side the weapon hall”  
(p.57)

According to the information presented above, Ryzek Noavek has brought the most greatest oracle from the Kereseth family to the Shotet armament hall and is forcing them to serve him according to his desires.

The first powerlessness faced by Cyra. Cyra is Ryzek’s younger sister from Novaek family. His brother Ryzek was destined to failure, fated to let her father down. Because of Ryzek’s fate, he wants to conquer and dominate Thuvhe.

“Whenever Ryzek demanded my attendance, it was to intimidate, even when he was dining with his own friends. There was a Shotet saying—a good soldier does not even dine with friends unarmed. And I armed him.” (p.52-53)

From the quotation above it shown Ryzek Noavek dominates to his sister. The ‘words of “armed him” it represent that Cyra Noavek is only use for his weapon to secure him from another treatment, Because Cyra Noavek’s current gifted is giving pain everything her touch and it use by Ryzek to his weapon.

As the sister of sovereign from Shotet, Cyra Noavek always follows his instructed.

“I was, after all, dressed nicely. As instructed” (p.48).

It means that she never deny instructed from her brother, Ryzek Noavek. She wants wearing dress from her mother but Ryzek already gives another dress to wear in the dining room and she wear dress from Ryzek.

Ryzek using has own sister current gifted to interrogation Uzul Zetsyvis about the exile existence. If Cyra Noavek denial the order from her brother, she will know the consequences. As the description below:

I would set my glass down and walk over to him and do whatever he told me, would always do that, for as long as we both lived, or Ryzek would tell everyone what I done to our mother. And when Ryzek told me to put my hands on Uzul Zetsyvis until he gave whatever information Ryzek needed to know, I did” (p.78).

Based on the data above, Ryzek Noavek takes control everything in his hand easily. She has no power and capability to disobey Ryzek's orders, and surrender only to be forced to torment people for him. Ryzek knows Cyra's flaws and uses them against her. If Cyra does not obey Ryzek's demands, the truth about Ylira's death will be revealed to the general public. In other words, Cyra has no way out. By saying “*I would set my glass down and walk over to him and do whatever he told me*” it proves that Ryzek has every power to control and rule Cyra.

But he didn't think of me as a general; I knew that. The soldiers called me “Ryzek's Scourge,” the instrument of torment in his hand, and indeed, the way he looked at me was the same way he looked at an impressive weapon. I was just a blade to him. (p.63-64)

The quotation above shows that defenselessness of Cyra. Cyra is called as "Ryzek's Scourge". She has no power and capability to disobey Ryzek's orders, and surrender only to be forced to torment people for him. To live as "Ryzek's Scourge" is Cyra's only option.

"You say you can't? I am your brother and the sovereign of Shotet. You can—and you will—do what I say, do you understand?" (p.164)

When Ryzek asks Cyra to use her gift to hurt Zosita. Cyra refused and said she cannot do this. By saying, "*You can—and you will—do what I say, do you understand?*". It means, Ryzek's orders were an obligation to obey. No one should go against his decision, including his own sister, Cyra. Every decision that Ryzek makes for Cyra is showing his oppression in his own family. It proves how Ryzek "has power" whereas Cyra "has not". Cyra has no choices and even rights. She has to do what her brother wants. It is a must to agree and follow all of her brother's desire.

This is also agreed by Iris Young "Powerlessness is the thing that some people "have" power while others "have-not". (Young, 2004: 52-53). Rzyek shows that he has power than Cyra, Crya lacks of decision in making power, in voicing her opinion.

The second powerlessness is faced by Akos. Akos is fated to die of serving the family of Noavek. he greatest way for Akos to realize his destiny is to become a servant for Cyra. On Ryzek's command, Akos did not fight.

"Akos didn't move, though a look of revulsion passed over his face."  
(p.63)

"Then he flicked his first two fingers at Akos in a gesture that meant "come." And there wasn't much point in defying him, Akos knew. He'd

get what he wanted one way or another. Akos was starting to understand why Cyra had spent so many seasons just following his orders. At a certain point, defying him just seemed like a waste of time” (p.164)

Because of his fate, Akos is said to have no power to refuse Ryzek's instructions. Any order from Ryzek was accepted by Akos. Ryzek's orders or instructions would always be followed, no matter what, and that he lacks the strength to challenge them because it would waste his time.

### 3. Violence

Violence refers to a random and unprovoked attacks against member of some groups and their property, with the intention to damage, humiliate, terrorize, or destroy the person (Young, 1990). He further explains that sometimes the reason of a group who has done such killing, beating, harassing or rape is just simply because of the hatred toward a certain group or wanted to show off power (Heldke & O'Connor, 2004). In the *Carve The Mark*, the forms of violence is evident in the direct attack. . It can be seen from the data below:

"Vas swung at their dad, striking his face so hard he fell to the side. Eijeh yelled, fighting to get closer but intercepted by the Shotet who still held Akos's arm. Held both brothers without effort, in fact, like it cost him nothing at all, though Eijeh, at sixteen seasons, was almost man-size." (p.26)

“The soldier released Akos, but only to swing the back of his hand at him, hitting him right in the cheekbone.” (p.27)

“The scarred soldier came at him, and threw him to the floor like a sack of flour. He put his boot on Akos's face and pressed down. He felt the grit of dirt on his skin.”(p .28)

The first violence is faced by Akos. In the line above, Vas and his soldiers were assigned by Ryzek to pursue the Kereseth. The soldier Shotet do their job as the Ryzek Noavek gives command order to them to grab the oracle for him .They were beaten, lunged at, grabbed, and verbally abused. Furthermore, *Carve The Mark* stated that opposing Ryzek is a grave mistake that will result in severe punishment.

“He prodded the corner of Akos’s eye, at the bruise there, making him wince.”(p.47)

The huge doors at the other end of the room opened. Vas walked in first, armored, his shoulders back. Behind him, flanked by soldiers, was the sagging, stumbling form of Akos Kereseth. Half his face was covered in blood, coming from a gash in his eyebrow. His face was swollen, his lip split. Beaten already, but then, he had gotten good at taking a beating. (p.98)

Based on the data above, the punishment that Akos should get because he againts Ryzek’s order. Akos faced a severe penalty because Akos attempted to flee the premises with his brother, but he was apprehended. Akos and his brother were tortured and beaten. Akos wants to rescue his brother, and to get out of shotet.

The second violence is faced by Cyra. As it has already explained in powerlessness that Ryzek’s orders are an obligation to obey, therefore, no one should go against his decision, including his own sister, Cyra.

“Vas ran at her, wrenched her away, and threw her to the side.” (p.164)

“Vas grabbed Cyra by the arms and set her on her feet.” (p.164)

From above quotation, Vas has hurled, pulled, and forced Cyra to stand as his brother's soldier. It occurred as a result of Cyra's refusal to obey her brother's

command. Cyra was instructed by Ryzek to touch Zovita in order to test her honesty. She not only defied Ryzek's command, but she also joined forces with the rebels to defend Akos from his brother. She was punished by Nemhalzak. It can be seen in:

"Vas grabbed her by the hair, forcing her head back and to the side. Her throat was exposed; Vas angled the blade over it, and as the knife dug in," (p.240)

"He . . . scarred her," Teka said. "Took all the skin from throat to skull. Not sure why. All the rite requires is flesh. Mutilator's choice." (p 240)

Nemhalzak punishment implies that anybody can challenge her to a combat to the death in the arena. Vas Kuzar and his warriors, on Ryzek's orders, challenge Cyra to a fight to the death with currentblades.

Ryzek, on the other hand, used Cyra to find out what Akos knew about the chancellor, and Akos used Cyra to find out what Ryzek knew about the renegades.

"He had grabbed my shoulders, but my arms were still mobile enough for me to claw at his face, drawing blood from the skin just under his eye. Ryzek stepped in, hitting me in the jaw, and I fell to the side, dizzy." (p.211)

"Vas dragged me over to Akos, so we knelt across from each other, barely an arm's length of space between us." (p.211)

"I braced myself for a blow, but it didn't come. Instead, Vas grabbed my wrist, and forced my hand toward Akos. At first I let it happen, sure my touch wouldn't affect him. But then I remembered—Ryzek had said to see if Akos was "weak enough." That meant they had been starving him for the days I had been in the prison; they had weakened his body, and his gift." (p.212)

"And then I was in the prison, arm outstretched, fingers on Akos's cheek, Vas's hand strong around my wrist, holding me fast. Akos's teeth were gritted. And the shadows that were usually confined beneath my skin were all around us, like



smoke. So dark I couldn't see Ryzek or Eijeh or the prison with its glass" (p.214)

"Akos's eyes—full of tears, full of pain—found mine. Pushing the shadow toward him would have been easy. I had done it many times before, each time a mark on my left arm. All I had to do was let the connection form, let the pain pass between us like a breath, like a kiss. Let all of it flow out of me, bringing relief for us both, in death." (p.214)

From the quotations above, it describes how Ryzek caused them to suffer. They are compelled to harm one another. Akos has been weakened by Ryzek, and Cyra is forced to touch him. Ryzek's request is unavoidable. They are in excruciating pain as a result of having to combat each other's pain.

### **C. Ways of Overcoming Oppression**

Previously it has been discussed that the main characters Cyra and Akos were being oppressed by Ryzek. They are constrained in their ability to express views and make decisions about their own life. The main characters in the narrative are heavily oppressed by the Ryzek's dominance and authority. Cyra was enslaved to the life of "Ryzek's Scourge," and Akos became Ryzek's servant. They have no right to express themselves and find it difficult to communicate their sentiments or views to others. The study will now focus on the major characters' strategy for defeating Ryzek's might. The key actors in this instance decide to reduce Ryzek's power. In this case, the main characters choose to decrease Ryzek's power. There are two strategies that are used to weaken oppressors: divide and conquer, and violence.

#### **1. Divide and Conquer**

Divide and conquer strategy there was on the recognition that there are often potential allies for the oppressed to be found among the oppressors (Coleman & Deutsch, 2015). In this case, that Cyra and the Rebels are mutually benefiting from their cooperation with one another. Cyra achieves her goal of getting Akos out from Shotet, and the rebels are granted access to the mansion that belongs to her family. This allows them to remove her brother from power and return Shotet society to its previous glory before Cyra's family tainted it with inequality. Obviously, both parties entered into this arrangement with full awareness that it would help them achieve their objectives. On the other hand, Cyra made a responsible effort by communicating with her adversaries on the other side of the Divide, providing information regarding their strategy, military, and movements.

"Were the renegades in contact with the exiles, who had sought safety from the Noavek regime on another planet? It made sense, but I hadn't considered the ramifications before. The exiles were undoubtedly a more powerful force than the rebellious Shotet who had turned against my brother-and more dangerous to me personally. For our intents and purposes, there is no difference between exile and renegade. We both want the same thing: to unseat your brother and restore Shotet society to what it was before your family soiled it with inequity, Tos said. Let's be clear, I said. You're asking me to participate in the assassination of my brother, does that bother you? Tos said. No, I replied. Not anymore" (p.278-279).

On the other hand, the alliance between renegade and Cyra is also seen when they are trying to realize the same goal. Cyra and several renegades want to oppose the ruler of Shotet Ryzek Noavek to overthrow the Noavek regime. It can be seen that in the effort to fight against the ruler of Shotet Ryzek Noavek, Cyra even invited several rebels to carry out their actions to join the assassination of the sovereign Shotet. This shows that Cyra's efforts are not only an alliance

between Cyra and Renegades, but Cyra also maximizes this alliance by inviting new members who have the potential to commit murder. This goal is of course mutually beneficial to each other so they voluntarily do it. Based on Coleman & Deutsch (2015) to create or increase the antagonism among different factions within the oppressors one of them is making offers that favor one faction over another. In this case, Cyra is making offers to the rebels and they are mutually benefiting from their cooperation with one another.

## **2. Violence**

Cyra as the sister of the ruler Shotet realized that she always helping her brother using her current gift, now she was totally againts Ryzek Noavek's order . It is explained:

“I wil continue to play the part of your loyal sister, of this fearsome thing, I said. But I will not cause pain for you anymore” (p. 172).

Based on the evidence above Cyra Noavek took the liberty for defense the domination of ruler Shotet Ryzek Noavek. Her current gifted wasn't using tortured for other people like he wanted it.

She was, fought back her brother with some threatened. It can be seen as follow:

“He didn’t do anything, because I didn't let him. He threatened me and I ... threatened him back. Akos covered my hands wish his own. You just threatened the most powerful person in the country. Think it's okay to be litle shaken” (p. 173).

According to the evidence above, It is clear from this scene that Cyra has evolved from being a marionette into someone who is not afraid to engage in combat. The depressed state of an oppressed person, who is eventually able to vent his emotions on the oppressor, can sometimes be the impetus for changes such as these. This is supported by the theory of Coleman and Deutsch (2015), which states that the rebellion of someone who is oppressed happens as a result of those in low-power groups who feel enraged and humiliated by their oppression. In other words, those who feel enraged and humiliated by their oppression are more likely to resist. According to the theory of violence developed by Coleman and Deutsch (2015), Cryra's threat interpreted as a strategy for overcoming the oppression.

After making threats against her brother, Cyra, along with Akos, Isae Benesit, Cisi, Sifa, and the rebels, have devised a plan to kil Ryzek. Killing ryzek is considered a violent strategy. According to Deutsch (2015), the use of violence by the oppressed against a much stronger oppressor is highly likely to make the situation worse, even in the unlikely possibility of a victory over the oppressorBut despite this, they remain committed to eliminating Ryzek and plan to work together to put their plan into motion because they are confident that their combined power is sufficient to put an end to Ryzek's atrocities.

“Jorek said, into the strange silence “Forgive me, I know she’s the sister of your chancellor, but the fate of Orieve Benesit isn’t particularly relevant to our interests. We are interested only in unseating Ryzek Noavek.” (p.274)

“By killing him,” Teka added (p.274)

The information presented above fairly strongly suggests that the strategy of weakening Ryzek through violence is being employed. Both Cyra and the renegade are looking to accomplish the same things. In Shotet, it resulted in the death of her sibling and brought an end to the rule of the Noavek family.

## CHAPTER IV

### CONCLUSION AND SUGGESTION

This chapter summarizes the discussion on research findings which consist of two main points; the first is the forms of oppression that found in *Carve The Mark*, the second is overcoming oppression as described in the novel. This chapter will also provide a suggestion for further research in the same realm of study which benefits further research conduct.

#### A. Conclusion

Oppression is from of social injustice. In accordance with this, Iris Marion Young as one of the leading sociologists, states that the issue of oppression can be examined through five forms of oppression. Referring to the five forms of oppression coined by Iris Marion Young, there are forms of oppression in the novel *Carve The Mark* namely; marginalization, powerlessness and the last violence. The first form of oppression is marginalization, occur to the unfated family and Cyra received Nemhalzak's penalty as a Shotet inhabitant. The second form of oppression is powerlessness, occurs in using the power to control and rule the main characters. Then, The violence happened in form of physical violence such as beaten, lunge, and grabbed.

From findings and discussion, we could take a conclusion about overcoming oppression. There are two strategies that are used to weaken oppressors: divide and conquer, and violence. In divide and conquer, the main character Cyra tries to fight the oppressor by cooperating with the rebels. The last strategy is violence, the main characters and the rebels plan to kill the oppressor.

## **B. Suggestion**

The last section in this chapter is suggestion. The researcher would like to suggest the next researcher in attempting an analysis *The Carve Mark* from another point of view as there are still many topics that could be analyzed and discussed deeply as in employing the power-relation concept by Michel Foucault. Foucault's power-relation concept serves as a helpful guide in analyzing power relations in a literary work. This research indeed has many weaknesses. Therefore, critics and suggestions are welcome by the researcher.

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## CURRICULUM VITAE



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