

RACISM PORTRAYED BY THE CHARACTERS IN AMBER

MCBRIDE'S *GONE WOLF*

THESIS

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UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM
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MALANG
2024

STATEMENT OF AUTHORSHIP

I state that the thesis entitled “**Racism Portrayed by The Characters in Amber McBride’s *Gone Wolf***” is my original work. I do not include any materials previously written or published by another person, except those cited as references and written in the bibliography. Hereby, if there is any objection or claim, I am the only person who is responsible for that.

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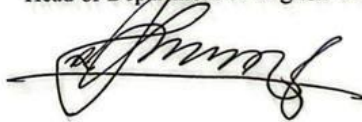
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MOTTO

إِنَّ مَعَ الْعُسْرِ يُسْرًا

"Sesungguhnya setelah kesulitan ada kemudahan"

- Q.S. Al – Insyirah : 6 -

DEDICATION

This thesis is dedicated to my beloved parents, family, best friends and myself.

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Malang, September 20th, 2024

Talitha Ayu Maulida

ABSTRACT

Maulida, Talitha Ayu. (2024) *Racism Portrayed by The Characters in Amber McBride's Gone Wolf*. Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor Asni Furaida, M.A.

Keywords: *Racism, tenets, legal storytelling, sociology of literature*

This research aims to analyze the racism and the struggle against racism experienced by the main and supporting characters in the novel *Gone Wolf* by Amber McBride. This research uses the sociology of literature approach by Swingewood. This research also uses critical race theory by Delgado and Stefancic to analyze the racism and the struggle against racism experienced by the main and supporting characters. This research formulates two problems, first the racism experienced by the main and supporting characters in the novel *Gone Wolf* and the second is the main and supporting characters' struggle against racism they experienced in the novel *Gone Wolf*. This research uses literary criticism method and sociology of literature approach that requires analysis, interpretation, and evaluation of literary works by reading literary works. The data in this study are presented in the form of quotations taken through dialog and narration in the novel that describe the racism experienced by the main and supporting characters and the main and supporting characters' struggle against racism they experienced. By using the critical race theory by Delgado and Stefancic to analyze the racism and the struggle against racism experienced by the characters in the novel. This study found that there are four of racism experienced by the characters in the novel. First, everyday racism where the characters in the novel are often oppressed through physical and verbal violence. Second, interest convergence where the characters exploited materially. Third, social construction where the characters get bad stereotypes in the eyes of white people. The last, voice of color where the character can voice their suffer towards poem. Then this study also found three forms of struggle done by the characters in the novel, namely opening a window onto ignored or alternative realities, counterstorytelling, and cure in silencing. The characters in the novel struggle by telling the story and conveying what they experienced and felt.

ABSTRAK

Maulida, Talitha Ayu. (2024). *Rasisme yang Digambarkan oleh Karakter-Karakter dalam Novel Gone Wolf karya Amber McBride*. Tesis Sarjana. Jurusan Sastra Inggris Fakultas Ilmu Budaya Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing Asni Furaida, M.A.

Kata Kunci: *Rasisme, prinsip-prinsip, penceritaan hukum, sosiologi sastra*

Penelitian ini bertujuan untuk menganalisis bentuk-bentuk rasisme dan perjuangan terhadap rasisme yang dialami oleh tokoh utama dan pendukung dalam novel *Gone Wolf* karya Amber McBride. Penelitian ini menggunakan pendekatan sosiologi sastra oleh Swingewood. Penelitian ini menggunakan teori ras kritis oleh Delgado and Stefancic untuk menganalisis rasisme yang dialami oleh karakter utama dan pendukung dalam novel *Gone Wolf*. Penelitian ini juga menggunakan konsep penceritaan hukum oleh Delgado dan Stefancic untuk mengetahui perjuangan karakter utama dan pendukung terhadap rasisme yang dialaminya di dalam novel *Gone Wolf*. Penelitian ini merumuskan dua rumusan masalah, pertama rasisme yang dialami oleh karakter utama dan pendukung dalam novel *Gone Wolf*, lalu kedua perjuangan karakter utama dan pendukung melawan rasisme yang dialaminya. Penelitian ini menggunakan metode kritik sastra dan pendekatan sosiologi sastra yang membutuhkan analisis, interpretasi, dan evaluasi karya sastra dengan membaca karya sastra. Data dalam penelitian ini disajikan dalam bentuk kutipan yang diambil melalui dialog dan narasi pada novel yang menggambarkan rasisme terhadap karakter utama dan pendukung juga perjuangan karakter utama dan pendukung melawan rasisme yang dialaminya. Dengan menggunakan teori ras kritis oleh Delgado dan Stefancic untuk menganalisis bentuk-bentuk rasisme dan konsep penceritaan hukum oleh Delgado dan Stefancic untuk mengetahui perjuangan para tokoh dalam novel. Penelitian ini menemukan bahwa terdapat empat bentuk rasisme yang dialami oleh para tokoh dalam novel. Pertama, rasisme sehari-hari di mana tokoh-tokoh dalam novel seringkali ditindas melalui kekerasan fisik dan verbal. Kedua, konvergensi kepentingan di mana tokoh-tokoh dieksploitasi secara materi. Ketiga, konstruksi sosial di mana tokoh kulit hitam mendapatkan stereotip buruk dalam pandangan orang kulit putih. Terakhir, suara warna di mana tokoh dalam novel menyuarakan penderitaan mereka melalui puisi. Kemudian penelitian ini juga menemukan tiga bentuk perjuangan melawan rasisme yang dilakukan oleh para tokoh dalam novel, yaitu membuka jendela terhadap realitas yang terabaikan atau realitas alternatif, penceritaan tandingan, dan penyembuhan dalam kebisuan. Para tokoh dalam novel ini berjuang dengan menceritakan dan menyampaikan apa yang mereka alami dan rasakan.

المخلص

موليدا ، تالينا ابو ، (2024). دياريكامريملاً "Gone Wolf" تياور يفتايصخشلاً اهروصتي تلاً تيرصنع . بحث جامعي . قسم اللغة الإنجليزية كلية الإنسانية جامعة مولانا مالك إبراهيم الإسلامية مالانج . المشرف د . أسني فوريدا ، ماجستير الآداب .

الكلمات المفتاحية: بدلاً عامتجا مـعو ، يـنوناقلـا درسلا ، يـدابملا ، تيرصنعلا .

Gone Wolf رواية في والثانوية الرئيسية الشخصيات يواجهه الذي العنصرية ضد والصراع العنصرية تحليل إلى البحث هذا يهدف لديجادو النقدية العرق نظرية يستخدم كما ، لسوينجوود الأدب اجتماع علم منهج على البحث هذا يعتمد . ماكبرايد لامبر *Wolf* :مشكلتين البحث هذا يصيغ . والثانوية الرئيسية الشخصيات يواجهه الذي العنصرية ضد والنضال العنصرية لتحليل وستيفانسيك الشخصيات نضال هي والثانية *Gone Wolf* الرواية في والثانوية الرئيسية الشخصيات يواجهها التي العنصرية هي الأولى الذي الأدب اجتماع علم ونهج الأدبي النقد منهج البحث هذا يستخدم . الرواية في يواجهونها التي العنصرية ضد والثانوية الرئيسية شكل على الدراسة هذه في البيانات تُعرض . الأدبية الأعمال قراءة خلال من الأدبية الأعمال وتقييم والتفسير التحليل يتطلب ضد ونضالهم والثانوية الرئيسية الشخصيات يواجهها التي العنصرية تصف التي الرواية في والسرود الحوار من مأخوذة اقتباسات يواجهه الذي العنصرية ضد والصراع العنصرية لتحليل وستيفانسيك لديجادو النقدية العرق نظرية باستخدام . العنصرية العنصرية ، أولاً . الرواية في الشخصيات يواجهها التي للعنصرية أشكال أربعة الدراسة هذه وجدت . الرواية في الشخصيات استغلال يتم حيث المصالح تقارب ، ثانياً . واللفظي الجسدي العنف خلال من للقمع الرواية في الشخصيات يتعرض حيث اليومية اللون صوت ، وأخيراً . البيض نظر في سيئة نمطية صور على الشخصيات يحصل حيث الاجتماعي البناء ، ثالثاً . مادياً الشخصيات به يقوم الذي النضال من أشكال ثلاثة أيضاً الدراسة هذه وجدت ثم . الشعر خلال من معاناتهم عن التعبير الشخصية يستطيع حيث يناضل . الصمت في العلاج ، المناهض القصص وسرد ، البديل أو المهمل الواقع على نافذة فتح وهي ، الرواية في الشخصيات وشعروا عاشوه عما والتعبير القصص سرد خلال من الرواية في الشخصيات

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CHAPTER I

INTRODUCTION

A. Background of The Study

Problems related to color lines in social life have emerged since the 20th century. According to W.E.B. Du Bois (2008), the color line is a physical social difference, treatment, opportunities, and even rights in society between whites and blacks. In his book, it is described that the color line can affect aspects of life such as education, employment, and even political rights. The relationship between the dark-skinned and white human races has been a long-standing problem that has arisen in America, Africa and even Asia (Du Bois, 2008). The story of one theorist named W.E.B. Du Bois in his book entitled *The Souls of Black Folk* is a real form of the problem of the color line in America. It is said that his discovery of racial differences in his social environment greatly influenced his life.

This started when Du Bois moved to a city in America and studied at his new school. When the class was asked to exchange story cards, a white girl refused to exchange cards with Du Bois, who was a black boy. Since this incident, Du Bois began to realize that there were boundaries that separated the white and black races. This made him think that he was considered different from the others. Therefore, in his book, Du Bois responds to the acts of racial discrimination he experienced by improving his commitment to education so that he can prove that black people also have the right to experience and receive a good education. The goal that Du Bois wanted from a good education was that

black people would always be ready to face changes in social demands in the future, such as the racism they experienced (Du Bois, 2008).

Most people think that racism in the United States is limited to differences in skin color between black and white. In reality, racism is more than just black people and white people. An example of another form is prejudice which causes acts of discrimination, exclusion, and even discrimination against other races. An example taken through the story of theorist W.E.B. Du Bois, regarding the racial discrimination he experienced, proves that the construction of race relations is the main cause of various forms of racism in society. According to John Barnshaw (2008), in the understanding of modern science, race is considered a social construction that is formed through rules made by society. Smedley (2005) states that people who adhere closely to race will tend to view other ethnic groups as different from them both in terms of class, physical characteristics such as hair, skin color and other body parts which reflect a person's racial status. Therefore, these views are oftenthe main reason racism occurs among minority communities.

As a researcher, I raised this topic because it is important to understand the racism and the characters struggle towards the racism they experienced in the literary work. To make it easier to study this topic, researcher used critical race theory (CRT) developed by Richard Delgado & Jean Stefancic. Critical race theory is a theory that studies the changing relationship between race, racism, and power (Delgado & Stefancic, 2017, p. 3). Therefore, to examine the issues of racism, Delgado and Stefancic present six basic tenets, including everyday racism, interest convergence, social construction, intersectionality, differential

racialization, and voice of color (Delgado & Stefancic, 2017, p. 8-11). Through these six basic tenets, it will be easier for the researcher to explain the racism that occurs in the literary work.

To analyze the struggle towards racism, Richard Delgado and Jean Stefancic present five forms of struggle, including opening a window onto ignored or alternative realities, counterstorytelling, cure for silencing, storytelling in court, and storytelling on the defensive. Then, the approach used in this research is a literary sociology approach, because racism is a form of sociological phenomenon experienced by someone in the real world or a character in a literary work. This shows that literature and sociology are two things that are interrelated. Therefore, by using a literary sociology approach, researcher can study racism in a literary work.

This research uses a literary work in the form of a novel entitled *Gone Wolf* by Amber McBride as the object of study. This is a new novel published by Publisher Weekly on October 3rd, 2023. Amber McBride won an award at Publisher Weekly for the publication of this novel with its inventive, cheerful plot presentation. This novel uses a hardcover consisting of 352 pages. This novel, entitled *Gone Wolf* tells how the person with the blue skin has desire to become empowered blues in United States. The main character of this story is a blue girl named Inmate Eleven who is locked up to be a biological match for the president's future son. The name Inmate followed by a number is a name for every blues in the prison in Bible Boot, Tuba, United States. After her introduction to Larkin, the son of President Tuba, she changed her name into Imogen. Imogen has

been a prisoner for so long, until in the present she still always has nightmares and phobias when she is locked up.

There are several previous studies that applied Critical Race Theory in their research. The first research by Ni Luh Darma Widiyaningsih & Ni Made Ayu Widiastuti in 2023 entitled *Racial Determination in the Short Story Entitled the Beautiful Thing by Kit De Waal: A Critical Race Theory*. The results of the research according to the short story are the forms of racial discrimination and verbal harassment towards black people in America. The second research by Novi Laras Ratri in 2019 entitled *Racism Reflected in The Hate You Give (2017) by Angie Thomas: A Critical Race Theory*. The results of this research were that black people received unfair treatment, discriminated, and considered bad in society just because of their skin color.

The next research by Wijannarko in 2017 entitled *Internalized Racism Experienced by J. Gaines'80 A Lesson before Dying*. The results of the research are everyday racism and social construction as the factors that cause the main character in the story feel anger, fear and inability to act. The next research by Ririn Wulandari in 2018 entitled *Racism in Benjamin Zephaniah Selected Poems*. The results of the research were that British people as the targets of racism, bad impression of black people, black people deserved to be in second place after white people, white people enslaved black people to gain material benefits, and black people protested against the racist actions they experienced. The next research by Fatima Akbar, Muhammad Saleem & Muhammad Shahizad in 2023 entitled *A Fox in Henhouse: A Critical Race Analysis of the Novel Real Life*

(2020) by Brandon Taylor. The results of the research were that acts of racial discrimination and racial victimization caused black people to be less confident to face their future. Another previous study is a research by Muhammad Athallah Naufal in 2023 entitled *Racism Experienced by Callum and His Family in Malorie Blackman's Noughts + Crosses*. The results of the research showed that the characters in the novel responded to acts of racism by improving their relationships with white people and some responded with antisocial attitudes.

Apart from that, there are several previous studies which both discuss racism in literary works. The first research by Muhammad Al Hafizh in 2017 entitled *Portrait of Racism in Globalization Era: An Analysis of Jacqueline Woodson's Novels*. The reason why the previous research above was used in this research is because there are similar variables regarding voice of color discrimination experienced during the era of slavery and colonialism. The second research by Muh. Anshar Wadi, Faidah Yusuf & Waode Surya Darmadali in 2022 entitled *Frames of Racism in The Novel Dear Martin by Nic Stone*. The research focus in this study is to analyze forms of acts of racism and discrimination. The reason why the previous research above was used in this research is because there are similar variables regarding skin color discrimination (voice of color).

The next research entitled *Racism in The Nove Dear Martin by Nic Stone* by Abdul Basid, Muhammad Syahril, Moh. Zamawi & Masrokhin in 2023. This research reveals influencing factors the emergence of racist acts and understanding the impact of racist acts on the victims. The reason why the previous research above was used in this research is because there are similar

variables regarding one form of racism received by the characters in the novel, namely about skin color (voice of color) racism. The next research by Mayza Nisrin Abielah in 2016 entitled *Racial Prejudice in Harper Lee's Go Set a Watchman*. This research by Nisrin Abielah also uses the sociology of literature approach by Alan Swingewood.

The next reasearch by Mundi Rahayu in 2022 entitled *The new image of Indian girl in Sherman Alexie's The Search Engine*. The results of the research are the main character in the story can defy the traditional stereotypes of American women. The main character is intellectual and has a good attitude towards Indians and white Americans. Both of these foster a new awareness of how white Americans view Indian men and women. The last reasearch by Mundi Rahayu in 2020 entitled *Rwandan genocide conflict represented in the novel Led by Faith*. The results of the research are the changes in the social structure of society caused by the conflict between the Hutu and Tutsi ethnicities. The conflict is depicted through the power of the rulers or someone in charged.

Those previous studies discussed the various forms of racism issues without explaining how the characters' struggle against racism using legal storytelling concept by Richard Delgado and Jean Stefancic. In addition, the novel *Gone Wolf* by Amber McBride, which is the object of this research, has never been used as an object of any research except for this research. Therefore, the researcher is interested in exploring further what are the racism experienced by the main and the supporting characters in the novel *Gone Wolf* by Amber

McBride. Then, how the struggle done by the main and the supporting characters in the novel.

B. The Problems of Study

Based on the background of the study, the researcher formulates two research questions as follow:

1. What are the racism experienced by the characters in Amber McBride's *Gone Wolf*?
2. How do the characters struggle against racism they experienced in Amber McBride's *Gone Wolf*?

C. Significance of The Study

In this research, there are two significances of the study, namely theoretical and practical applications. The aim of the theoretical application is to develop a theoretical basis in the field of critical race theory proposed by Richard Delgado and Jean Stefancic (2017) on the main and supporting characters in the novel *Gone Wolf* by Amber McBride.

Practically, this research is useful for implementing existing literary theories. This research is useful for providing and increasing students' understanding of the racism experienced by the main and supporting characters in a literary work. Besides, this research is useful for increasing reader's understanding of the characters struggle against racism using legal storytelling concept by Richard Delgado and Stefancic. This research aims to increase the knowledge about the study of sociological approach to literature, especially novel therefore it can be applied in the future studies.

D. Scope and Limitation

This research focuses on identifying the issues of racism experienced by the main and supporting characters in the novel *Gone Wolf* by Amber McBride. Therefore, the researcher has two focuses in this study. The first focus is the research on the tenets of racism experienced by the main and the supporting characters in the novel. Then on how the main and the supporting characters in the novel struggle against the racism they experienced.

E. Definition of Key Terms

1. **Racism:** An action or form of persecution, discrimination, exclusion, or differentiation through the views of a racial or ethnic group (Delgado & Stefancic, 2017).
2. **Tenets of Critical Race Theory:** The basic principles that explain the perspective of critical race theory on race and injustice. These principles help us understand issues of race and injustice in society (Delgado & Stefancic, 2017).
3. **Legal Storytelling:** The Legal Storytelling is used as a way to counter the dominant narratives that often cover up the racism experienced by the minority communities (Delgado & Stefancic, 2017).

CHAPTER II

LITERATURE REVIEW

A. Sociology of Literature

The origins of sociology can be found in ancient Greece, home to numerous eminent thinkers. According to Anhalt (2018), all people are encouraged to be critical of themselves and their surroundings because of the abrupt transition of Greek civilization from tribalism to a civil society where everyone wished to question everything. According to Swingewood and Laurensen (1972), the study of the sociology of literature has its roots in the works of Comte and Weber, who occasionally cited imaginative literature in their writings. Although this is outdated and still evident today, it is still possible to address the issue as there is currently no recognized body of sociological literature. There are still not many writers who are interested in studying literary criticism and sociology, despite the lack of basic knowledge.

There are two ways to legitimize oneself as a scholar of literary sociology (Eagleton, 1988). The first is the realist explanation, which makes the assumption that the social context of literature largely determines it. The second is the pragmatist, who contends that even though literature is truly shaped by a variety of factors and lacks a set social context, it is still helpful from a particular perspective to highlight its social components in literary criticism. a specific viewpoint. According to Swingewood and Lawrenson (1972), literature and sociology are complementary rather than mutually exclusive. Additionally, they

argue that literary works are seen as "mirrors of the times." It implies that through the literary works, readers can gain an understanding of how society operates. This is because social structures, class tensions, familial dynamics, and a variety of other social backgrounds are all directly reflected in literary works. According to Luis De Bonald, "*who thinks that by close reading a work of national literature you will find out what is happening or happening in that society,*" as cited by Swingewood and Lawrenson. Next, according to Swingewood (1972, p. 13), Stendhal's assertion that "*the novel is a mirror journeying down the big road*". Additionally, Eagleton makes the case in his book (1988, p. 469) that literary works are significant sense products and that metaphors and endings also demonstrate imagination and creativity in language that somehow reflects society.

Auguste Comte's assertion that sociology is a scientific field of study supports this. Without referencing the sources that give the research's essential insights, scientific research is incomplete. Literature is just one of the many sources this research has access to. Because sociology examines how people fit into society and its social dynamics, Swingewood thinks it is an objective scientific field (Swingewood, 1972). In addition, sociology studies how society functions and how individuals manage to survive in a social setting. As a result, literary works can also be used as a platform for writing-based community activities that are implemented from a sociological perspective. Literary works typically discuss human life processes, human adaptation, and human desires to change in society. Additionally, Hudson (1913, p. 36) contended that the literature of each period is characterized by unique elements in theme, treatment, manner,

spirit, and tone, which may be more or less prominent in each period. That period's literary output reflects the ways in which each era operates, or, to put it another way, the influences of that period's social structure on literary creations.

Sociology of literature is an objective approach to humans in society. Sociology of literature focuses on the analysis of human social processes in order to know how a society can be formed, run, and even survive. In the study of sociology of literature, Swingewood has two insights on sociological studies that use literary data. The first is to look at a person's social experience first, then match it with the content of a literary work (Swingewood, 1972). With that, the connection between social conditions and literary works will be found. Then, Swingewood combined the structure of literary works with certain genres and groups of society (Swingewood, 1972). Both methods are referred as sociology of literature. Therefore, through these two explanations, it can be seen that sociology of literature is a theoretical approach that analyzes a literary work related to the social dimensions of society.

In literary works, race has emerged as an underlying theme, particularly in those that feature minorities, and race has come to represent opposition in literature. Some idealist scholars, like Richard T. Schafer, Ruth F. Benedict, and Van den Berghe, agree that the idea of race will inevitably lead to the idea of inferior and superior races emerging in society. They contend that the idea of race itself is the root of this theory (Durr & Hill, 2006, p. 12). Similar to the concept of race, the theory of racism, which emerged from it, is also relatively new, having its roots only in the European colonization era of the 17th and 18th centuries. It

was during this time that Europeans began to feel inferior to other people because they realized there was a world outside of their own and that different skin tones existed (Clair & Dennis, 2015, p. 857).

According to Wilson (1999, p. 14), racism is the dominance of one racial group over another as a result of advantages in biology or culture that the dominant group has used to assert its dominance over subordinate racial groups, resulting in acts of racial discrimination and inequality. Clair & Dennis (2015) went on to say that while racial inequality refers to unequal results (in terms of income, education, health, etc.), racial discrimination focuses on the unequal treatment of races. Consequently, racial discrimination may or may not lead to racial inequality. The "kidnapping" of Africans by European colonists is the most well-known victim of a marginalized system in history. As mentioned above, when Europeans realized they were not alone on Earth, they either unintentionally or, worse, consciously developed a superiority complex.

Numerous factors contributed to this phenomenon. For instance, Europeans had more sophisticated technology, firearms, and other inventions than African tribes. These tools were ideal for meeting the demands of the quickly expanding European colonies. Africans were also a perfect substitute for European labor, as they saw slavery as a great way to exploit people for a cheaper alternative (Krisnan, 2021, p. 1712). However, Clair & Dennis (2015, p. 859) claim that people of color—in this case, Africans—were deemed inferior because of cultural deficiencies.

As further evidence for scientific racism, Krisnan (2021, p. 1714) notes that a physician by the name of Samuel George Morton examined the skull sizes of each race and discovered that Caucasians, or white people, had larger brains overall, indicating that they are scientifically considered smarter than Africans. For this reason, Caucasians almost always find the necessary exploits to take advantage of situations and surroundings to their liking, regardless of the cost or moral value. As time passes, prejudice towards people of color is no longer accompanied by forced labor as it once was. Slavery was ostensibly "abolished" in America after the Civil War ended in the 1800s. But according to Anderson (2015, p. 10), it didn't truly end; rather, it merged with the federal government, particularly in the US.

The term "white space" was created by Anderson (2015) through the use of covert methods by the government. This term refers to areas where Caucasians predominate, such as workplaces, schools, and universities, and those who do not belong to that group, also known as people of color, will react or be reacted to differently in white spaces. According to Anderson, for instance, when people of color are in a predominantly white area, they will actively observe their surroundings. The more white people there are, the more anxious they will feel because they think they are being isolated. On the other hand, if there are other people of color nearby, they will become less anxious. They will modify their degree of comfort in response to the circumstances. While this is true if the situation is reversed and people of color enter, white people do not feel that anything is wrong when they are in a white space because the sheer number of

white people in one location is accepted as the norm in society and does not cause concern.

B. Critical Race Theory by Delgado & Stefancic

Critical race theory is a movement of a group of activists in order to study and change the ties between race, racism, and power. This movement takes into account several issues such as history, economics, the background of a group, emotions that cause group interests and personal interests (Delgado & Stefancic, 2017, p.3). The critical race theory movement emerged from the 1970s to 1980s in the United States. The goal of critical race theory is as a new strategy to fight racism, both overt and subtle, in the United States. Figures who took part and were active in strategies to fight racism include Derrick Bell, Alan Freeman, and Richard Delgado. In 1989, these figures held a meeting outside Madison, Wisconsin, precisely at a monastery to resolve internal problems and issues surrounding racism (Delgado & Stefancic, 2017).

Critical race theory has close ties to previous movements. It was formed based on knowledge from two movements, namely radical feminism and critical legal studies that discussed by Antonio Gramsci, Michel Foucault, and Jacques Derrida were invited to discuss them (Delgado & Stefancic, 2017). Additionally, in the sixties and early seventies theorists such as W.E.B. Du Bois, Frederick Douglass, Cesar Chavez, Sojourner Truth, Luther King, and the Black Power movement were interested in discussing the radical tradition in America (Delgado

& Stefancic, 2017). Therefore, critical race theory is oriented towards the analysis of race and racism in a legal context.

As time goes by, the study of critical race theory has become more widespread. Discussions in critical race theory are not only about the legal field, but have expanded to various scientific disciplines. This shows that critical race theory has a fairly broad scope and a fairly complex topic of social life which is closely related to race. In the field of education, the ideas of critical race theory are widely used to understand problems of hierarchy and school discipline, even understanding multicultural education (Delgado & Stefancic, 2017, p.7).

In social life, the issue of racism that is often discussed is the difficulties experienced by women of color in minority environments. Apart from that, cases of discrimination and societal stereotypes about white people being superior to people of color are also the most crucial discussions in critical race theory. Therefore, through the study of critical race theory, activists not only understand social situations, but also make changes to how society can be accepted based on racial lines.

C. Tenets of Critical Race Theory

1. Everyday Racism

Everyday racism is a form of racism experienced by black people in everyday life. The term of everyday racism is formed of the daily experiences of black people in America through how Americans view and treat black people there, whether physical, verbal violence or insults (Delgado & Stefancic, 2017).

In everyday life, physical violence can be easily detected because it is committed against a person's body and there are legal rules that apply if the violence crosses the line (Rahayu, 2021). Besides, Verbal violence is also common in everyday life, which is done through bad words towards someone. Physical, verbal and other forms of violence have a major impact on the mental and psychological well-being of black people (Tyson, 2006). Black people were not allowed to have the right to freedom of life in the eyes of white people in America. Black people are often monitored and even subjected to physical violence when they want to go to the store. This can have a negative impact in the form of emotional stress on the psychology of black people, therefore it can damage black people mentally and even physically (Tyson, 2006).

2. Interest Convergence

Interest convergence is when racism arises for the benefit of white people either from the Elites or the working class materially (Delgado & Stefancic, 2017 p. 9). Interest convergence is often used by white people to realize their own interests or desires rather than the desire to help black people from common racism. Therefore white people do this covertly to get their own desire. Racism often occurs to disadvantage one group and benefit another. But more than that, racism today is widely used to determine who deserves the best job, education, even whether or not they deserve an invitation to a party at someone's house (Delgado & Stefancic, 2017 p. 21). Through this, perceptions of anti-blackness emerged and continued with the enslavement of black people.

The motives of white people in the concept of interest convergence began to be revealed when questions arose about the approved civil rights system whether it fully made people of color better than before. Then as explained in the book critical race theory that Derrick Bell through his article in the Harvard Law Review suspects that this policy is not entirely for the good of black people, but there is a hidden intention of white people to take advantage known through economic changes and the interests of the emerging white elite (Delgado & Stefancic, 2017, p. 22). This was later investigated by a legal historian named Mary Dudziak by observing and even analyzing the files of the U.S., the state and U.S. departments, the justice department, to foreign press reports, and letters from the U.S. Later, it was revealed that almost all of Derrick Bell's allegations were true (Delgado & Stefancic, 2017: p. 23).

3. Social Construction

Social construction is formed of a combination of ethnicity and race through thinking and social relationships, but is different from biological and genetic facts (Delgado & Stefancic, 2017, p.85). Meanwhile, race is determined through social emotional construction and power struggles in accordance with the needs of people within that group (Delgado & Stefancic, 2017). Social construction forms stereotypes of superior and inferior classes by providing images, words, or attitudes that people with dark skin are considered to be bad (Delgado & Stefancic, 2017, p.86). Therefore, social construction is formed because of the image formed by society itself, not because of the biological reality that people with dark skin are always inferior in all respects to white people.

The social construction that shapes a person's perception of a group creates many assumptions and even bad stereotypes towards certain groups. For example, dark skin groups are a minority group in the United States. Media and literary works in America often depict black people as inferior while white people are superior. What's worse is that criminals are often depicted as black people or people dressed in dark clothes. This is a form of socially constructed racism, because stereotypes are formed or constructed by society itself. In fact, dark skinned people in America are often oppressed through stereotypes of the majority society.

4. Differential Racialization

Differential racialization is formed from the bad perspective of dominant society towards minority groups. Differential racialization is carried out by grouping and treating a race with different treatment. Differential racialization is different racial treatment carried out by the dominant society towards black workers according to their needs (Delgado & Stefancic, 2017, p.10).

An example is during the civil war, black workers and white workers were treated differently, where black workers had to be supervised by the dominant white society because they were afraid they would commit extramarital affairs, black workers were even forced to serve white people (Tyson, 2006). Another example is that previously Muslims in the United States had the freedom to worship and were considered a harmless group, but over time Muslims in the United States were considered a threat (Delgado & Stefancic, 2017). Similar

things often arise and become problems for black people in America. Black people were considered a threat to white people until these racist acts occurred.

5. Intersectionality

Intersectionality relates to a person's identity. In intersectionality, a person's racial actions are related to gender, class, even sexual and political adaptation, thus forming a complex identity for each person, because these things often overlap in achieving their interests (Delgado & Stefancic, 2017, p.17). Intersectionality is a racial issue related to race, class, gender, and sexual adaptation of black people (Tyson, 2006). An example of intersectionality is that black people are discriminated against just because they work as workers, or are unemployed, even in sexual terms, namely gays and lesbians. Black people are often oppressed in this regard without being able to find out why they are being oppressed (Tyson, 2006).

6. Voice of Color

Voice of color is the ability of a black person to voice the racism they experience through literary or musical works. This happens because white people often underestimate the abilities of black people. African Americans are often considered mentally retarded and slower, especially intellectually. Theorists then formed the term voice of color as a forum for black people to voice the racism they experienced.

Voice of color is used as a form of conveying the suffering, stories, and even hopes of black people regarding the racism they experience (Delgado & Stefancic, 2017). Voice of color is also used to help people who were born as

people of color to express their oppression and hopes that writers cannot write about because of the different periods of racism they experienced (Delgado & Stefancic, 2017, p.11). Through this voice of color, it is hoped that all black people can make race an insight. Black people also have a platform to voice this racism.

D. Legal Storytelling of Critical Race Theory

1. Opening a Window onto Ignored or Alternative Realities

The dominant racial groups are often unable to understand what if they are in the position of minority groups, especially black people. The effort to reconcile the gap in thinking between people who have different experiences and perspectives is quite challenging. There are many stories from different perspectives between whites and blacks on their experiences. The reason why there can be different storytelling and it is difficult to reconcile between the two is the difference in experience. (Delgado & Stefancic, 2017, p. 48). Another reason is suggested by Derrick Bell that there is interest convergence, where one party wants to take an advantage from the other. Therefore, through this, by telling the reality of the lives of people of color can help unite the gap between the world of whites and people of color (Delgado & Stefancic, 2017, p.49).

2. Counterstorytelling

Counterstorytelling is used to counter, change, or check the narratives that often cover up experiences of racism experienced by minorities (Delgado & Stefancic, 2017, p.50). On the other hand, stories are often believed to be destructive, which is destructive or destroys a narrative that can provoke (Delgado

& Stefancic, 2017, p.49). Through counterstorytelling one can convey their life experiences that often ignored. In addition, counterstorytelling can help people to share their personal experiences of racism as a way to fight for social justice.

3. Cure for Silencing

There are a lot of minority groups who have experienced or experiencing discrimination now left in silence or to blame themselves for what happened. Not a few of these minority groups let what happened to them and pretend that nothing happened. Therefore, through storytelling, someone can give voice to what they experience and feel. (Delgado & Stefancic, 2017, p.57). Storytelling can reveal experiences of discrimination and can be used to fight discrimination. A story written or spoken can serve as a correction process to realize a belief in what is experienced.

4. Storytelling in Court

The process of storytelling or narrative analysis is often used in court to understand what happens between white and non-white groups. It is also used to understand the context of interactions between lawyers and their clients in the courtroom. In this context, storytelling can change the way judges and juries view racial discrimination. Moreover, it can challenge narratives that often demonize and stereotype a group. Therefore, storytelling in court is often used to create understanding of race issues.

5. Storytelling on The Defensive

Storytelling is widely used to expose or fight for the justice of minority groups. As Derrick Bell did in voicing suspicions of utilization by white people

when black people began to get equal treatment justice from the American government. However, it turns out that storytelling is not fully approved by theorists, because of their own interests or considered a failed concept. As according to Mark Tushnet who considers the concept of storytelling ineffective and is an analytically unhealthy discourse (Delgado & Stefancic, 2017, p.54).

CHAPTER III

RESEARCH METHOD

A. Research Design

This research is a literary criticism study which requires researcher to analyze and interpret words or sentences in a literary work. This research is literary criticism which requires analysis, interpretation and evaluation of a literary work by reading a literary work (Fard, 2016). This research aims to analyze the racism experienced by the Blues in the novel entitled *Gone Wolf* by Amber McBride. In addition, this study aims to find out the main and supporting characters' struggle against racism in Amber McBride's *Gone Wolf*. Therefore, this research uses a sociology of literature approach and critical race theory by Richard Delgado & Jean Stefancic (2017) to explore the racism experienced by the characters.

B. Data Source

The data source used for this research is the novel *Gone Wolf* by Amber McBride. This novel was published on October 3rd, 2023 by a platform for book publication called Publisher Weekly. This book is hardcover and consists of 352 pages. This book is available in hardcopy and softcopy. A softcopy of this book can be accessed and obtained via website <https://zlibrary-asia.se/>.

C. Data Collection

Researcher took several steps to collect data in this study.

1. The first step is to read the entire novel *Gone Wolf* by Amber McBride several times and then understand it.
2. The second step is to identify statements, dialogs, words, or sentences in the novel that show compatibility with the research topic.
3. The third step is the researcher began to collect or grouping data according to the tenets of racism by Delgado & Stefancic and legal storytelling concept by Delgado & Stefancic to find out the characters' struggle against racism in the novel.

D. Data Analysis

After collecting data, researcher must analyze the data in accordance with the determined research questions. There are several steps in analyzing or reviewing the data that has been found, such as:

1. The first step is the researcher examined the data related to the tenets and the struggle against racism experienced by the characters in Amber McBride's *Gone Wolf*.
2. The second step is the researcher began to analyze and categorize the racism experienced by the characters in Amber McBride's *Gone Wolf*.
3. The third step is the researcher began to analyze and categorize the characters struggle against racism using legal storytelling concept in Amber McBride's *Gone Wolf*.

CHAPTER IV

FINDINGS AND DISCUSSION

In this chapter, the researcher describes the results of the analysis of the data found to answer the research questions. Then, to facilitate data analysis, researcher have classified the data according to the tenets of critical race theory by Delgado and Stefancic to find out the racism experienced by the main and the supporting characters in the novel *Gone Wolf* and legal storytelling concept by Delgado and Stefancic to find out the main and the supporting characters struggle against racism in the novel *Gone Wolf*.

A. Racism Experienced by The Characters in The Novel *Gone Wolf*

In this study, the researcher explores the racism experienced by the characters in the novel *Gone Wolf* using Critical Race Theory by Delgado & Stefancic. They offer six tenets of racism that can be used to analyze racism experienced by characters in a literary work. The six tenets of racism include everyday racism, interest convergence, social construction, differential racialization, intersectionality, and voice of color. The following is an analysis of how racism occurs in the characters in the story specifically according to the theory offered by Delgado & Stefancic:

1. Everyday Racism

The term everyday racism is formed from the daily interactions of Black people in America through how Americans perceive and treat Black people there, whether physical, verbal, or insults (Delgado & Stefancic, 2017). Everyday racism is often underestimated and not taken seriously by white people, because white people have normalized it in their daily lives.

*All I can see is gray stone and Blue people hurting.
I can feel them hurting.
"Why don't they have masks if the germs can get them?" I ask.
"Oh, they..." Larkin looks at his feet while I stare. His shoulders tip down a bit.
"They don't mind. They like being outside," Larkin says without looking at the quarry of Blues sweating floods without masks.
"How do you know?" I ask because I wonder who would like sweating floods and breathing fire.
"They are bred for it," he says. "They have been in the capital for their entire lives."
I look past Larkin at the bone-shattering work happening in front of me. I don't think anyone is made to hunch over the earth with the sun burning their backs. I don't think anyone is made to be in pain.
"Did you ask them?" I question. "Did you ask them if they mind?"
Larkin shifts on his feet before he starts walking on the hard, dusty surface. "I don't have to ask. I know." (p.101)*

The dialogue above reflects the everyday racism experienced by the Blues in the Bible Boot mine. The situation in this dialogue is when Larkin invites Imogen to go out to see the other side of the Bible Root. Imogen sees many Blues employed at the Bible Boot Capital Quarry. Blues are forced to work crushing rocks under the hot sun without wearing masks. Blues are left sweating floods and breathing fire. Like the dialog spoken by Imogen to Larkin "*why don't they have masks if the germs can get them?*" and the narration "*I ask because I wonder who would like sweating floods and breathing fire.*" shows that Imogen saw directly the physical torture to the Blues there.

The physical torture that occurred was that Blues left in the heat under the sun and they were difficult to breathe while working forcibly crushing stones at the Capital Quarry. Then supported by Larkin's statement "*They don't mind. They like being outside*" and "*I don't have to ask I know.*" show that there is an omission of the torture experienced by Blues in the Bible boot every day. This is categorized as an example of everyday racism by Delgado and Stefancic because it shows how white people physically abuse people of color. The dialogue uttered by Larkin shows that this activity is normal to happen in the daily lives of Clones and Blues in Capital Quarry of Bible Boot.

"So, Inmate Eleven, your Overseer told me that you ask a lot of questions." The president takes another noisy bite and swallows. "Is that true?"
I don't know what the right answer is; I look at his Blue friend and he nods like I should talk quickly. "I do." I say that because I think I do ask a lot of questions, but just because I want to understand.
"What sort of questions?" The president takes a huge gulp of a red liquid.
"Depends," I say, because it does.
"What question are you thinking of right now?" President Tuba does not look at me, he is more interested in the red liquid.
"How is liquid red? I have never seen red liquid," I say. "And that white circle you ate."
"This is wine. Those circles are mined by Blues like you and given to all Clones in the Bible Boot to help them live longer." He swirls the red liquid in his glass.
"My followers believe everything I say and so should you. Anything else?"
"Are these chairs magic?" I say, because it is a question that I have.
"Hmmm...", the president says, finally looking at me. "Do you know what stupid means?"
"Yes, not smart." I swallow.
"You are stupid. So are your questions." He licks his fingers. "You just need to follow directions. Now eat." (p.78)

The dialogue above is a form of everyday racism by Delgado and Stefancic that occurs in the novel *Gone Wolf*. The situation in this dialogue is when Imogen or Inmate Eleven and some of her Blues friends who are still in President Tuba's prisoners are asked to gather in one room with President Tuba. Imogen has been a prisoner in the Bible Boot for a long time, therefore she never

knew about everything outside the prison. The only person she could rely on during her time at the Bible Boot was Mrs. Abby, Imogen's overseer. Everything she wanted to know she would always ask Mrs. Abby.

Imogen's habit of asking about things actually evoke racism by President Tuba to her. Knowing Imogen's habit of always asking about everything, in the room President Tuba tried to ask about what was on Imogen's mind at that time. Several questions asked by Imogen such as “*How is liquid red? I have never seen red liquid*” then in the dialog “*And that white circle you ate*”, and “*Are these chairs magic?*” triggered verbal racism or insults to Imogen. Evident in the dialog “*Do you know what Stupid means?*” and “*You are stupid. So are your questions.*” spoken by President Tuba to Imogen. President Tuba's words show that he considers Imogen stupid by asking unimportant questions. Therefore, the dialogue shows that there is an act of everyday racism in the form of insult or verbal in the daily interactions.

*They bruise our skin, set dogs on us, or spray us with hoses.
They spray tear gas
and shoot rubber bullets that turn us black-and-blue. (p.96)*

The narrative is a form of everyday racism by Delgado and Stenfancic that occurs in the novel *Gone Wolf*. The situation in this narrative is when Imogen has managed to escape from the Bible Boot, then a few days outside she sees the police on the street easily treating people of color badly. Physical violence is committed by white police officers easily to people of color. According to Imogen, this seems to be a common occurrence in everyday life outside of Bible Boot.

The narrative above clearly shows that the police committed physical violence by bruising the black's skin, setting dogs on them, spraying them with hoses, spraying tear gas, and even shooting rubber bullets at them. These actions are classified as everyday racism because there is physical violence committed by white police to people with color. This physical violence certainly hurts them. Therefore, this is an act of racism against people of color.

“You are all trash. Only good for working and—“ Another Clone with a shocking or biting machine clears his throat. (p.22)

The dialogue is categorized as a form of everyday racism by Delgado and Stefancic that occurs in the novel *Gone Wolf*. The situation in this story is when in the prison, Imogen takes one of the feathers in her mattress. The feathers often hurt Imogen's body while sleeping because they are sharp. When Imogen took one of the feathers, a guard Clone came to Imogen's room. The clones asked why Imogen took the feather. When Imogen told him that the feathers often hurt her, an uncomfortable utterance came from the Clone to Imogen.

In the data above, The Clone said that all Blues are trash, and Blues are only suitable for employment. This utterance is a form of verbal racism committed by The Clone towards Imogen as one of the Blues or people of color there.

2. Interest Convergence

Interest convergence is when racism arises for the benefit of white people either from the Elites or the working class materially (Delgado & Stefancic, 2017 p. 9).

Sometimes very valuable Blues are taken from their small rooms and placed in larger rooms. This is because they have listened well and they now have the privilege of being a companion to a very important Clone.

Blues should feel very happy that they are able to have larger rooms.

It is very kind of Clones to improve their accommodations when they don't pay for them.

Furthermore, soon after being moved to a larger room, Blues are given a special shot so they can go outside.

The kindness of Clones is unmatched. (p.44)

The narrative above is categorized as interest convergence by Delgado and Stefancic that occurs in the novel *Gone Wolf*. The situation of the story in the narrative is when Imogen is declared suitable for blood testing and the youngest prospective worker at Bible Boot. Imogen will be moved into a new, larger room after being confined to her small room for so long. In fact, Imogen does not know the real purpose of why the Clones moved her to that room.

The form of Interest convergence that appears in this data is that the Clones lure good things or facilities to Imogen such as a larger room and will be allowed to leave the Bible Boot after getting the vaccine. Then the Clones always instill the doctrine that the Clones are good people. Even though behind it all the Clones have bad intentions by utilizing Imogen as a science test material and being forcibly employed to make medicines for the Clones. All Blues in Bible Boot will experience the same thing. Therefore, in this case, the Clones try to look like good people in front of the Blues, therefore they can still be able to take the attention of the Blues and they can be forcibly utilized the Blues easily. Then the Clones will get their material benefits or desires and employ the Blues.

The Elitists in the walled city of Elite have set up a system where they are considered perfect. These powerful few have brainwashed and kept their followers in the dark about what happens in the walled city of Elite. (p.95)

The narrative above is categorized as a form of interest convergence by Delgado and Stefancic that occurs in the novel *Gone With the Wind*. The story situation that occurs in this data is when Truth Tubman, a Black American who has known the torture and motives of Clones in Bible Boot send a letter to Imogen. Truth Tubman gives the letter to keep Imogen safe and find a way out to escape and avoid racism in Bible Boot.

Through Truth Tubman's statement in the letter, it can be seen that the Clones have instilled the doctrine to Blues that they are good people. Clones brainwashed Blues into believing that by trying to be nice when Blues was still inside the prison before being employed. Even though behind the fake kindness, Clones have bad intentions to utilize the Blues' labor without any reward and as a scientific test material. This is what is meant that this data is classified as interest convergence. Because behind the kindness given there are bad intentions planned.

3. Social Construction

Social construction is a concept that focuses on how people understand race, identity and inequality through social action, culture and language (Delgado & Stefancic, 2017). Social construction shapes stereotypes of superior and inferior classes by portraying, saying, or demeaning people with dark skin as bad (Delgado & Stefancic, 2017, p.86). In fact, dark people in America are often oppressed through these stereotypes of the majority society.

Your life and Ira's life are in danger. You are too young to bear this burden. They have not told you yet, but the Clones are not Clones, they are white. They are Elitists. That means they think they are better than everyone who is not white. They especially don't like people who are different. You look different because you are Black American. Your skin is Blue because you are sad--your freedom has been stolen. (p.92)

The narrative is categorized as a form of social construction by Delgado and Stefancic that occurs in the novel *Gone Wolf*. The situation of the story that occurs in this narrative is when Imogen about to punish by President Tuba. It is because she wants to save a Blue woman who is punished by President Tuba. In Bible Boot, the Clones makes the rules. All who are there must obey these rules. Therefore when Imogen disobeyed the Clones' rules she would be punished. The punishment imposed on Imogen is to eliminate the life of Ira, Imogen's Wolf in prison. Because of that, Inmate Thirteen one of the prisoner at Bible Boot sent a letter to Imogen. The letter contains how the situation will be faced by Imogen. Besides it tells how Clones see people who are different from them or people of color.

This narrative also shows that Inmate Thirteen believes that their group is an inferior group. In racism this can happen because structurally Clones instill the idea that Blues are inferior people. Therefore, sometimes the Blues do not realize that they are victims, and instead believe the idea.

The lady in red turns to the TV, saying, All Blues can be taught that they are inferior. It takes a firm hand, but the isolation can be forced out. Inmate Thirteen from group twelve is a perfect example. She is not a match for any ranking officials and will start her service in the Capital Quarry today. (p.90)

The narrative above is categorized as a form of social construction, by Delgado and Stefancic that occurs in the novel *Gone Wolf*. The context of the

story was when The Lady in Red showed a video via TV to Imogen based on President Tuba's orders (as the chief of Bible Boot). The video aims to show that the Blues are inferior. It was shown from the content of the video about the Blues who were forced to work by the Clones at Bible Boot. The Lady in Red shows the video as a way of conveying information to Imogen from President Tuba that she is one of the inferior people and will experience the same torture as the Blues in the video. This means that Imogen will be forcibly employed by the Clones at Bible Boot.

This action is also supported by the statement that Inmate thirteen will carry out the slavery today, because he is considered unsuitable for any ranking officials. In this case, the Clones have control over the Blues who are at Capital Quarry. Clones utilizes its power to employ Blues at Capital Quarry. In Bible Boot, Clones makes the rules. Then, all those in the Bible Boot must obey and follow these rules.

Every Blue in the capital of Elite has an overseer who teaches them why Clones are better and makes sure they are following the rules. Overseers are permitted to punish Blues who misbehave, or to have guards perform the task, as long as the punishment does not harm vital organs. (p.73)

The narrative above is categorized as social construction by Delgado and Stefancic that occurs in the novel *Gone Wolf*. The situation that occurs in this narrative is when the Congress to determine whether Imogen is worthy or not to do the blood testing material for Clones. There is a Clone who asks about who is Imogen's overseer in the prison, but Imogen does not understand what an overseer is, because of her limited knowledge of the vocabulary during staying in Bible

Boot. Imogen's overseer named Mrs. Abby, whom she usually calls as The Lady in Blue.

The data illustrates the form of social construction experienced by Blues in Bible Boot. The data shows that the Clones brainwash the Blues therefore they recognize that the Clones are better than them. A Clone assigned to instill the doctrine is the overseer of the Blues themselves. Blues are also ordered to obey all the rules in the Bible Boot. If the Blues do not comply or make mistakes then the Overseer is allowed to punish the Blues or call the guards to punish the them who are considered wrong.

The pain we found once we crossed into the Bible Boot both shocked and terrified us. Many Black Americans who live in Elite, the capital of the Bible Boot, have lived in fear and isolation for so long that their sadness has become something they wear. Instead of having a rainbow of beautiful brown skin in every shade, their skin has taken on a bluish hue. Blue from sadness. (p.95)

The narrative is categorized as a form of social construction by Delgado and Stefancic that occurs in the novel *Gone Wolf*. The situation in this data is when Truth Tubman sends a letter to Imogen about what really happened at Bible Boot. Truth Tubman explains how racism is experienced by Blues in Bible Boot. Clones who has the power in Bible Boot has made rules that must be done by Blues there. Truth Tubman as one of the prisoner who was able to escape from Bible Boot described that many Black Americans who lived in Bible Boot lived with fear and isolation for so long. The isolation of Black Americans there actually made the people of color tortured, because they had to work forcibly or become scientific testing materials for the Clones.

This act of racism caused the Blues become traumatized and even looked very sad. Blues in Bible Boot cannot live happily, because in reality the Clones in Bible Boot only utilize the presence of Blues to be employed. Therefore, the impact of this racism is that Blues are increasingly becoming a sad group in Bible Boot and are easily utilized.

Blues are the inferior race of the Bible Boot, They are genetic mistakes and must be told what to do and how to act. (p.19)

The narrative is categorized as a form of social construction by Delgado and Stefancic that occurs in the novel *Gone with the Wind*. The situation in this story is when Mrs. Abby talks about the genetic blood of people of color with Imogen. Mrs. Abby tells Imogen that Blues' blood is genetic mistakes. Therefore, Blues must be treated in Bible Boot. This brings up Imogen's thought that her blood is different from the Clones because she is not white.

It is stated as social construction because Mrs. Abby considers that Blues are inferior. Blues are considered not even better than Clones or white people. Clones think that Blues is a genetic mistake that requires Blues to learn many things and Clones should teach them. Therefore, Blues are considered to have less knowledge than Clones.

4. Voice of Color

Voice of color is used as a form of conveying the suffering, stories, and even hopes of black people regarding the racism they experience (Delgado & Stefancic, 2017).

*I cry in my den like it is my one. 'Cause life, each life is important.
Just like the life of every person who was killed because of hate
but never got justice is important. Each virus death is important.
I feel so much, then again, Mama says I often feel too much.
I am trying to work on that. So, I pull out my journal and do what Lark and Kin
taught me to do, I write a poem instead.*

COUNTING WRONG

*It's easy to count. One.
Two.
Three.
But numbers don't hold things right. One flower that is thrown in the woods is
not the same as one lit match because a match can start a fire.
Two roses in a vase
are not the same as two fangs
on a large spider because one can hurt.
The three lucky leaves of a clover
are not the same as three souls in bodies.*

*So, one death
is the same as a million— and still somehow
that feels wrong too. (p. 168-169)*

The narrative above is categorized as a form of voice of color by Delgado and Stefancic that occurs in the novel *Gone Wolf*. The story situation in the data is when Imogen remember the death of Ira (a wolf who accompanied her in prison) and the death of innocent black people. Deaths caused by the hate of the dominant group to the minority group. The poem above describes how one death feels like it might be the same as one million deaths for the white group. However, for black people one death leaves a deep sense of loss for their lives.

In the context of voice of color, this poem can reflect the individual experience of the black group that death cannot be compared to a number, because one death in the poem above leaves a deep meaning and sense of sadness for those who left. These meanings and feelings are often ignored by white people.

B. Characters' Struggle Against Racism They Experienced in The Novel *Gone Wolf*

The Legal Storytelling is used as a way to counter the dominant narratives that often cover up the racism experienced by the minority communities. Through storytelling, minority groups can express their experiences of racism, therefore people can understand and stop the acts of racism. In this chapter, researcher analyze the struggle of the characters in the novel *Gone Wolf* using the Legal Storytelling concept by Delgado and Stefancic. They offer five types of struggle done by someone who experiences racism, including opening a window onto ignored or alternative realities, counterstorytelling, cure for silencing, storytelling in court, and storytelling on the defensive. The following is an analysis of how the characters in the story struggle when experiencing the racism:

1. Opening a Window onto Ignored or Alternative Realities

The dominant racial groups are often unable to understand what if they are in the position of minority groups, especially black people. The effort to reconcile the gap in thinking between people who have different experiences and perspectives is quite challenging. There are many stories from different perspectives between whites and blacks on their experiences. The reason why there can be different storytelling and it is difficult to reconcile between the two is the difference in experience. (Delgado & Stefancic, 2017, p. 48). Another reason is suggested by Derrick Bell that there is interest convergence, where one party wants to take an advantage from the other. Therefore, through this, by telling the

reality of the lives of people of color can help unite the gap between the world of whites and people of color (Delgado & Stefancic, 2017, p.49).

Blacks Dialogue in the South of Bible Boot:

One man says, "Do you have the speech ready?"

Another asks Mr. King, "What is the speech called?"

Mr. King runs his fingers across his short black hair. "I don't know what to call it yet."

I want to help, so I ask, "What is the speech about?"

"Well, Imogen, it is about an idea." He pauses. "I have a hope that everyone will live happily together and that everyone fights and works toward that hope."

"Sounds like a good hope," I say. "In my small room, I used to hope too, and look what happened."

"What did you hope for?" Mr. King smiles.

"I dreamed that I could go anywhere and that I had lots of friends." I take a deep breath. "I dreamed of running as far as I could as fast as I could and never coming back."

"Gone wolf," Larkin whispers. "I dreamed that too."

"Gone wolf," Mr. King says, looking very serious. "Like when your face gets really serious and you walk and walk and when you finish walking, you are not the same."

The News on TV from the Whites:

After a while, Ms. Carmen turns on the TV. This TV has more than one station. Ms. Carmen calls it the news from up North. I see images from yesterday flash up on the screen. I see Mr. King standing with many Black people and white men and women. I notice Rabbi Heschel standing near Mr. King.

The news changes to a woman talking about vaccines and getting them to the Bible Boot. She says, "As you know, most of the North is immune to our strain of the virus now, but because the South separated, their strain has become more deadly. It looks like people from the North are immune to its effects, though." (p.134-135)

The dialogue above is categorized as a form of opening a window onto ignored or alternative realities by Delgado and Stefancic that occurs in the novel *Gone Wolf*. The situation in the story according to the data is when Imogen and Larkin succeed to escape from Bible Boot. Then they meet Mr. King, a black man who wants to voice his opinion and desire through speech in front of many Blacks and Whites that Blacks could also live happily. It aims everyone want to fight for the equality together. But then came a news on TV about the lure of life in Bible

Boot that is free from viruses. The news also mentioned that life in the South (outside the Bible Boot) is more deadly because of the virus that spreads.

According to the data, there is a difference purpose between The Blacks in the South and The Whites in the Bible Boot. While Mr. King wants to take action to be free from racism committed by the white group and wants to have a happy life, the white group in the Bible Boot is trying to manipulate black people through a news about the danger of the virus in the South. The news said that it would be safer if everyone lived in the North (Bible Boot). In fact it was a lie, therefore the white group in Bible Boot could take advantage again through the black people who were forcibly employed there. Everything conveyed in the news is a lie and only the lure of the white group. Therefore, Mr. King as one of the blacks wanted to invite blacks and whites in the South who were on his side, including Larkin and Rabbi Hashchel, through his speech not to be influenced and to keep fighting for a happy life.

2. Counterstorytelling

Counterstorytelling is used to counter, change, or check the narratives that often cover up experiences of racism experienced by minorities (Delgado & Stefancic, 2017, p.50). On the other hand, stories are often believed to be destructive, which is destructive or destroys a narrative that can provoke (Delgado & Stefancic, 2017, p.49).. Through counterstorytelling one can convey their life experiences that often ignored. In addition, counterstorytelling can help people to share their personal experiences of racism as a way to fight for social justice.

The News on TV from The Whites:

*The TV beeps very loudly, then I see myself.
Not from yesterday, but a sketch of Larkin and me.
The news says: \$200,000 reward for the return of Inmate Eleven and
Larkin Tuba.
We believe that Inmate Eleven has bribed President Tuba's heir into
helping her escape.
Please remember that under the Fugitive Blue Act, all escaped Blues are
required to be turned in. It is the law. (p.136)*

“Go Wolf Speech” by Mr. King:

Today, we have to go wolf. I know some of y'all don't know what that means. It means we are prowling, we are going on a long walk toward change together. If one of us falls, the rest of us have to keep going. We are gathered here in that same spirit. That spirit that says we will NOT sit down. We will gather here, together. We will protest.

We thought we would never have to do it again, but history repeats itself when we forget to remember it correctly. When facts are changed and lies make people afraid, the hate can come back.

America offered freedom centuries ago and offered pain. Not just to Black people, but to many people of color. When we started banding together, they tore us apart—made Black people the bad ones again. In the Bible Boot it worked, but here it will not. Everyone within the sound of my voice knows that we all may look different, we may pray to different gods or no gods. We are the same. We are all equal. (p.144)

The narrative above is categorized as a form of counterstorytelling by Delgado and Stefancic in the novel *Gone Wolf*. The data coincides with the appearance of news on TV about the danger of the virus in The Southern Region. After the news was shown, another news appeared exactly the sketch of Imogen and Larkin's faces. The news contains an appeal for people who can return Imogen and Larkin to the Bible Boot will be rewarded with some money. The news also said that Imogen allegedly bribed Larkin to help her escape from the Bible Boot.

The news is a form of provocation carried out by the white group in order Imogen can be brought back to Bible Boot. Besides, the whites intend that people

outside the Bible Boot think that Imogen and Larkin's escape is a wrong action. Knowing that, Mr. King moved quickly to deliver his speech entitled Go Wolf in front of black and white people in The Southern Region. This speech functions as counterstorytelling in order the oppressed black groups can still fight for the justice again.

3. Cure in Silencing

There are a lot of minority groups who have experienced or experiencing discrimination now left in silence or to blame themselves for what happened. Not a few of these minority groups let what happened to them and pretend that nothing happened. Therefore, through storytelling, someone can give voice to what they experience and feel. (Delgado & Stefancic, 2017. p 57). Storytelling can reveal experiences of discrimination and can be used to fight discrimination. A story written or spoken can serve as a correction process to realize a belief in what is experienced.

Dr: Lovingood
says, "Tell me more, Imogen." And I have plenty left to tell and I tell it.

Imogen's Story:

This is the sad part of the story. Imogen finally gets to go outside, but outside is not nice. Nothing feels nice now that she knows the truth that Clones are white and they are using Blues to help them stay alive longer. Outside more Blues work in a rock quarry and far ahead there is a wall that no Blues are allowed to go past.

Imogen speaks when she should not, trying to protect a Blue woman, and they punish her. They take Ira's spirit from him. Imogen feels empty. Larkin feels guilty and the president of the Bible Boot is happy. Larkin and Imogen escape the walls of the capital with the help of other inmates and get to Selma with the help of a friend named Mr. King. Imogen starts to see many brown people and she wishes her blue, sad skin would change. (p.198)

The data above is categorized as cure for filencing by Delgado and Stefancic that occurs in the novel *Gone Wolf*. The story situation in the data is

when Imogen is willing to tell her racism experience to Dr. Lovinghood. Imogen is finally brave and succeed to tell her trauma over the incident at the Bible Boot, where she and other Blues were used by Clones to make them live longer. Blues are also used for destroying the rocks in the Capital Quarry without any reward. Then, she tell how she was punished when trying to save a Blue woman's life, until how she is succeed to escape from the Bible Boot.

The data can be classified into the cure for silencing because initially Imogen tends to choose to be silent about what she experienced and felt. But then her courage to tell her racism experience actually made her more relieved because she could express what she was holding back in her heart and mind. Therefore, storytelling can help Imogen voice of what she experienced and felt. Then this can be used as a lesson, therefore that it will not easily happen again in the future, because Imogen can finally understand that she has long been mistreated by the Clones.

CHAPTER V

CONCLUSION AND SUGGESTION

In this chapter, the researcher summarizes the findings of the data analysis in the novel *Gone Wolf* by Amber McBride. In addition, the researcher provides some suggestions for future researchers who may want to conduct or continue research on the same topic as this study.

A. Conclusion

From the research results in the previous chapter, researcher found four of racism experienced by the main and supporting characters in the novel *Gone Wolf* by Amber McBride. First, everyday racism where the characters in the novel are often oppressed through physical and verbal violence. Second, interest convergence where the characters exploited materially. Third, social construction where the characters get bad stereotypes in the eyes of white people. The last, voice of color where the character can voice their suffer towards poem.

Researcher also found three forms of struggle done by characters in the novel, including opening a window onto ignored or alternative realities, counterstorytelling, and cure in silencing in the novel *Gone Wolf* by Amber McBride. The opening a window onto ignored or alternative realities concept aims to tell the reality of the lives of people of color can help unite the gap between the world of whites and people of color. Meanwhile, counterstorytelling is used to counter, change, or check the narratives that often cover up experiences

of racism experienced by minorities. Then through cure in silencing someone can tell the story and voice of what they experienced and felt.

B. Suggestion

The researcher has several suggestions for other researchers who want to analyze the same novel, namely *Gone Wolf* by Amber McBride, using critical race theory. First, researchers can explore and search further regarding the tenets of racism that researcher have not yet emerged in this research, both in terms of differential racialization and intersectionality. Second, researchers can explore further regarding the legal storytelling concept to find the characters struggle against the racism in the novel *Gone Wolf*, especially storytelling in court and storytelling on the defensive. Furthermore, if the researchers want to use a different theory but with the same novel, the researchers can use other literary theories related to social life interpreted in the novel such as the theory of double consciousness, feminism, oppression, etc. With this, researcher hope that the research on the novel *Gone Wolf* by Amber McBride can be broader and inspire the future researchers. At the end of writing this thesis, the researcher realizes that this research is not perfect, therefore the researcher is very open to any critics and suggestions from all readers.

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CURRICULUM VITAE



Talitha Ayu Maulida was born in Jember on June 25th 2000. She graduated from Nurul Jadid High School in 2019. In high school, she actively participated in Language Intensive Program such as English and Mandarin. She started her college in 2020 at the English Literature Department of UIN Maulana Malik Ibrahim Malang and finished in 2024. During college, she actively participated in student choir named Gema Gita Bahana. She was a part of the public relation division and coaching division in Gema Gita Bahana Student Choir. She also won a gold medal in choir competition namely 4th World Virtua Choir Festival in 2021.