

A STUDY OF SULA'S REBELLION IN TONI MORRISON'S SULA

A THESIS

Submitted as Partical Fulfilment of The Requirements for The Sarjana Degree of English

Department Faculty of Letters and Humanities UIN Sunan Ampel Surabaya.



By:

ZULIYANAH

Reg. Number: A83211207

English Literature Faculty of Letter and Humanity

State Islamic University of Sunan Ampel Surabaya

2015

DECLARATION

This thesis entitled "*A Study of Sula's Rebellion In Toni Morrison's Sula*" contains of material which has been accepted for the award of Bachelor Degree of English Department of Letters and Humanities Faculty, State Islamic University Sunan Ampel Surabaya. And to the best of my knowledge and belief. It contains no material previously published or written by other except where due reference is made in the text of the thesis.

Surabaya, July 31st 2015

The writer



Zuliyana

NIM.A83211207

APPROVAL SHEET

This thesis by Zuliyanaah entitled *A Study of Sula's Rebellion In Toni Morrison's Sula* has been approved by the thesis advisor for further examined by the board of examiner.

Surabaya, July 31st 2015

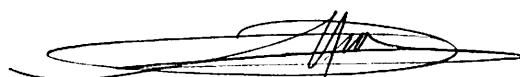
The Advisor



Abu Fanani M.Pd

NIP. 196906152007011051

Head of English Department



Dr. Mohammad Kurjum, MAg

NIP. 196909251994031002

ENGLISH DEPARTMENT
FACULTY OF LETTERS AND HUMANITIES
STATE ISLAMIC UNIVERSITY SUNAN AMPEL SURABAYA
2015

EXAMINERS APROVAL SHEET

Thesis Entitled

“A STUDY OF SULA’S REBELLION IN TONI MORRISON’S SULA”

Accepted and approved by the board of examiners, English Department, Letters and Humanities
Faculty, UIN Sunan Ampel Surabaya

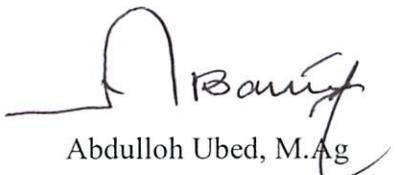
The Board of Examiners

Head of Examination


Abu Fananji, M.Pd

NIP. 196906152007011051

Secretary


Abdulloh Ubed, M.Ag

NIP. 196605071997031003

Examiner I


Itsna Syahadatud Dinurriyah, M.A

NIP. 197604122011012003

Examiner II


Wahju Kusumajanti, M.Hum

NIP. 197002051999032002

Dean

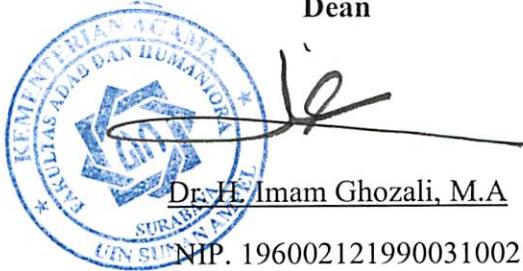


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ABSTRACT

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Zuliyana. 2015. "A Study of *Sula*'s Rebellion in Toni Morrison's *Sula*", Thesis: English Letters Department, Faculty of Letters and Humanities State Islamic University Sunan Ampel Surabaya.

Advisor: Abu Fanani, M.Pd

Toni Morrison is one of African American writers, tries to remain faithful African American roots in her creations. *Sula* is one of examples of that written in 1973. In her novel, Morrison tells about rebellion of Black American who treats unfairly because of differences of race. The writer is interested in finding out the character of *Sula* doing rebellion and what makes *Sula* do the rebellion in Toni Morrison's *Sula*.

The writer uses descriptive research is to get real and valid description about this novel. In this thesis, the writer uses theory of new criticism to finding *Sula*'s character in Toni Morrison's *Sula* and to support of new criticism theory, the writer uses rebellion theory too.

Through these approaches, the writer concludes that, this novel description about characteristic of *Sula* as the main character in Toni Morrison's *Sula*. This novel description too that *Sula* do the rebellion and make effect around her especially for Black people.

Key Words: Rebellion, Black American, Character

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INTISARI

Zuliyah. 2015. “A Study of *Sula*’s Rebellion in Toni Morrison’s *Sula*”, Skripsi: Jurusan Sastra Inggris, Fakultas Sastra dan Humaniora Universitas Islam Negeri Sunan Ampel Surabaya.

Dosen Pembimbing: Abu Fanani, M.Pd

Toni Morrison merupakan penulis Afrika Amerika, Morrison tetap mengangkat tema Afrika Amerika dalam karya-karyanya. Dalam novel ini, Morrison menceritakan tentang orang kulit hitam yang diperlakukan tidak adil karena perbedaan warna kulit. Penulis tertarik untuk menemukan karakteristik dari *Sula* dan apa yang membuat *Sula* melakukan pemberontakan di dalam novel *Sula* oleh Toni Morrison.

Untuk mendapatkan data yang valid dalam novel ini, penulis menggunakan metode penelitian deskriptif. Di skripsi ini, penulis menggunakan teori baru untuk menemukan karakteristik dari *Sula* di dalam novel. Penulis juga menggunakan teori pemberontakan untuk mendukung teori baru tersebut.

Melalui pendekatan ini, penulis menyimpulkan bahwa novel ini menggambarkan tentang istik dari *Sula* sebagai tokoh utama didalam novel *Sula*. Novel ini juga menggambarkan bahwa *Sula* melakukan pemberontakan dan membuat efek disekitarnya terutama pada orang kulit hitam.

Kata-kata Kunci: Pemberontakan, Orang kulit hitam, Tokoh

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CHAPTER 1

INTRODUCTION

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1.1 Background of Study

Literature is an imaginative written art that can relation of a real life and society. Literature and society have a relation. Usually in literature there are culture and expression of society.

Rene Wellek and Austin Warren said that Literature is a social institution. Literature uses as its medium language in society. Literature such traditional literary in literature has as symbolism and meter social in their world. There are conventions and norms in literature which could have arisen only in society. And then, literature imitates of life. Sometimes literature can appear from happened for life or habit of someone in society. Literature has also a social function which cannot be purely individual. There is economic system, situation social and political, tradition and norms in literature. The relations of literature to given social situation, to an economic, social, and political system. People may perceive a difference between literature and some popular forms of written work or fiction (89).

The relation between literature and society is usually discussed by starting with the phrase, derived from De Bonald, that literature is an expression of society. If it assumes that literature at any given time mirrors the current social situation “correctly”, it is false; it is common place, trite and vague if it means only that literature depicts some aspects of social reality (90).

Literature helps us grow, both personally and intellectually. It provides an objective base for our knowledge and understanding. Literature can make us good people, have knowledge, and experience in society. It helps us to connect ourselves to the cultural context of which we are a part; it enables us to recognize human dreams and struggles in different societies that we would never otherwise get to know (Roberts and Jacobs 2).

According to Edgar V. Roberts and Henry E. Jacobs that Imaginative literature is usually classified into three forms; it is prose fiction, poetry and drama. These three forms have many common characteristics. Imaginative literature differs from textbooks, historical, biographical works and new articles, all of which are based on fact or recount facts. Imaginative literature, while related to the truths of human life. Although the three main genres have much in common, they also differ in many ways. Prose fiction or narrative fiction is in prose form and includes short stories, poetry, drama, myths, parables, romances, epics and novels (3).

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Thus, Wellek's idea of literature as social institution that uses as its medium language in society. And then Robert's and Henry's idea of literature is giving knowledge and experience in society and the truth of life confirms the statement above. One of the literary works that can relation of a real life and society is Toni Morrison's *Sula*.

Sula is talking about rebellion. The Black people lives during slavery era. *Sula* who grew into a woman in their town was all about, and what they themselves were all about, tucked up there in the Bottom. The Bottom in the

hills above the once all-White town of Medallion. The old buildings that once functioned as the site of a vibrant African-American community are leveled to make way for a golf course as rich White people begin to encroach on the Bottom. Shortly after Nel's wedding, *Sula* has done rebellion. Starting of *Sula*'s rebellion because *Sula* cannot live in Bottom longer and resident in the Bottom have powerlessness. *Sula* leaves the Bottom for a period of 10 years. *Sula*'s reason doing rebellion because she felt surfeited or boring in the Bottom. She doesn't like system of life in society there. She wants her life become different, and then *Sula* leaves the Bottom and changes her life. After that, *Sula* return to the Bottom and make effect around her in the Bottom. So that why I choose is Toni Morrison' *Sula*. It is her second novel. I am interested in this novel because of this novel explanation about *Sula*'s rebellion in this Toni Morrison's *Sula* (1973), explanation about struggle of Black people lives in the Bottom.

Sula was nominated for the National Book Award after it was published (<http://www.biography.com/people/toni-morrison>). . It was also a latter-day Oprah's Book Club pick, by the author that is America's most recent Nobel laureate in literature. (Isak 2012).

One of the most important African American writers is Toni Morrison, who encourages African American literature, since she "has been instrumental in facilitating the work of other contemporary African American writers" (Lubiano, 1996, 225). Toni Morrison is original name of Chloe Anthony Wofford (born February 18, 1931, Lorain, Ohio, U.S.), American writer noted

for her examination of Black experience (particularly Black female experience) within the Black community

(<http://www.britannica.com/EBchecked/topic/393004/Toni-Morrison>). As one of the most distinguished African American writers, Toni Morrison has written several novels concerning Black people in American society. Besides *Sula* which I use in this thesis, some Morrison's other works are *The Bluest Eye* which is a history of abstractions, *Song of Solomon* which deals a lot with black male characters, and *Beloved* which tells the story of an emancipated slave woman who is haunted by the ghost of the daughter she kills. We can see that her works have certain characteristics including that the main characters as well as the society are always Black, and that the general themes of her work concern with the issues of slavery, racism, and mainly about African American's problem and struggle in the American society (Lubiano, 1996, 255).

Through the explanation above, it is clear enough what this study will talk about. It will describe the reason behind the rebellion and its effects to the main character *Sula*. To support the analysis, the New Criticism theory will be used on this study.

1.2 Statement of Problem

Based on the background of study, the statement of problems can be described as follows:

1. How is the Characteristic of *Sula* in Toni Morrison's *Sula*?
2. What makes *Sula* do the rebellion in Toni Morrison's *Sula*?

1.3 Objective of Study

The objectives of this study, based on the statements of problems, are:

1. To describe the characteristic of *Sula* in Toni Morrison's *Sula*.
2. To describe *Sula*'s reason why doing rebellion in Toni Morrison's *Sula*.

1.4 Significance of Study

This study is supposed to enrich the theoretical bases of literary studies, particularly in analyzing using New Criticism approach and practically gives contribution for the next writer to understand and improve the knowledge about characteristic of *Sula*. In addition, the writer hopes that this study can give a new input to the readers, especially the student of English Department Faculty of Letters and Humanities in State Islamic University Sunan Ampel Surabaya who are interested in New Criticism theory.

1.5 Scope and Limitation of Study

To avoid a broad and an unspecific analysis the writer limited her study. In this study the writer only talks about the *Sula*'s Characteristic in Toni

Morrison's *Sula* as the major character and the reason why she had done rebellion, the other character just support the main issues on the main character.

1.6 Method of Study

The writer describes and analysis the problem uses descriptive research. Descriptive research is a study designed to depict the participants in an accurate way. More simply put, descriptive research is all about describing people who take part in the study (<http://study.com/academy/lesson/descriptive-research-design-definition-examples-types.html>).

The data is taken from the Toni Morrison's *Sula* original novel which published in 1973. It is including the quotations, phrases, dialogues or monologues that reveal the rebellion experience of *Sula*. The other data is taken from criticism, essays, books, biographies and internet which support the analysis on the novel. Then the data are collected, classified, analyzed and finally made a conclusion. In presenting the analysis, the writer follows steps:

1. First step the observation, which is inferred to expected data from the novel by extensive and intensive reading throughout the novel. It will use describe the characteristic of *Sula* in the story.
2. Second analysis directed to analyze the data based on the process think derived from the author. The analysis is about the *Sula*'s rebellion that appears events in the story.
3. The third step is descriptive; it used to get a description about the result from analysis of *Sula*'s rebellion in Toni Morrison's *Sula*.

1.7 Definition of Key Terms

Rebellion : Rebellion is somewhat analogous to crime in general and organized crime in particularity. (The Journal of Conflict Resolution)

Character : is one of the important elements that make a story good and reliable.

Characterization : is the technique an author uses help the readers become acquainted with a person, a character, in his writing

Society : Society is means that a larger group of individuals who are associative with each other.

Powerlessness : powerlessness is often an aversive state that will lead consumers to attempt to attenuate or alter this state.

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Slavery : Slavery is a legal or economic system under which people are treated as property. While laws and systems vary, as property, slaves may be bought and sold. (Wikipedia)

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CHAPTER 2

REVIEW OF RELATED LITERATURE

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In this second chapter, the writer explains related theory and related study.

2.1 Theory of New Criticism

One of the theories used to analyze a literary work is New Criticism.

The Journal of Literature, Culture and Media Studies Volume 4, No 7 and 8 said that New Criticism is one of the influential approaches in modern criticism. It is also termed as an Aesthetic Criticism, Analytical Criticism, Formalistic Criticism, Ontological Criticism, or Textual Criticism. New Criticism is Post War-I school of critical theory that insisted on the intrinsic value of a work of art and focused attention on the individual work alone as an independent unit of meaning, it was opposed to a critical practice of bringing historical or biographical data to bear on the interpretation of a work. The New Criticism aims at intrinsic and aesthetics study, analysis and evaluation of an autonomous work of art with an application of formal critical tools ignoring all the extra literary features like biography, sociology, history and so on (1-2).

New Criticism aims to classify, categorize, and catalog works according to their formal attributes. Along the way, New Criticism wants to pull out and discuss any universal truths that literary works might hold concerning the human condition. These truths are considered by New Critics to be static, enduring, and

applicable to all humanity

(<http://www.write.armstrong.edu/handouts/Formalism.pdf>).

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According to Monica said that the term *New Criticism* became established

as the name of the School after John Crowe Ransom, one of its founders,

published a collection of essays bearing that title, in 1941. In one of them,

“Wanted: An Ontological Critic”, he announced that it was time to identify a

powerful intellectual movement which deserved to be called “a new criticism”.

The intention implicit in this name is obviously polemical: indeed the New Critics

felt it was time to do away with the traditional approaches, which laid emphasis

only on the historical, social, biographical or psychological contexts, on the moral

or philosophical implications, or still on the textual-linguistic specific factors

(<http://ebooks.unibuc.ro/lls/RaduSurdulescu-FormStructuality/Capitolul%20II.htm>).

The New Critics introduced to America and called “close reading,” has

been a standard method of high school and college instruction in literary studies

for the past several decades. So in this sense, New Criticism is still a real presence

among us and probably will remain so for some time to come (Tyson 135).

So, the writer can take of conclusion that new criticism theory same with formalist theory and structuralism theory. New criticism theory can be analysis to character and characterization in literary work. To support theory of new criticism, this chapter includes theory of characterization.

2.2 Character and Characterization

Character is one of the important elements that make a story good and reliable. Character in fiction is expected to be real and true to life. In literature and fiction specifically, it is considered as an extended verbal representation of a human being, the action that determines thought, speech and behavior.

To see how character is presented on a literary work is the technique an author uses help the readers become acquainted with a person, a character in his writing (Pooley, 1967:516). Through dialogue, action and commentary authors can capture some of the interactions of character and circumstance (Peter, 2002:143). Even when the characters are animals, they almost invariably represent human beings or exhibit human attributes (Altenberd, 1986:27). That is the reason why by studying character in literature can make the readers to understand people and to learn compassion for them.

If we want to analyze fiction character, we use the same way as we try to understand or analyze real people. According to Yordon, there are four primary levels of analyzing character; those are physical, social, psychological and moral (149).

The first is the physical level of analysis is to observe the external characteristic of the character, such as: age, sex, height, weight, race and so forth. These can be found inside the novel.

The second is the social level of analysis to study a character's circumstances. It is could be approached the character from what kind of family or

business that he involves in. Here it could be seen how a character functions with others in the environment to be able to portray character correlation within the scenes.

The third is the psychological level of analysis to examine a character's inner life. It is about character's attitude, desires, beliefs, like and dislike and motivation. At this point, the reader will use the reason of the character's utterances or the reason behind his actions. As in real life, character does not always to say what they feel or think.

The last is the moral level of analysis to decision and the reason that they made. It is about ethnical or non-ethnical of the character that is taken into consideration. It is the moral qualities of the characters that evoke our sympathy, un-sympathy or neutral.

Those four points of techniques discussed above will be applied with the expectation that the reader will come to a clear understanding of the attributes of the character in the physical appearance, the speech and actions, inner thought and feeling and the character's attitude consequence the other character.

In his book Counterpoint In Literature, Richard Pooley said that "A writer describes a character's physical appearance, his speech and action and the attitude of other characters toward him. In addition, an author may use another method, which is not open to you while you cannot read a person's mind, a writer can tell you about a character's inner thoughts and feeling" (516).

From the quotation above we can understand that even if a person cannot exactly read the other person's mind, an author can give us the possible ways to describe the character that he or she wants to show to the readers by using the methods mentioned above. Practically speaking, characterization can be traced out through the physical appearance, the social level, the psychological level and the moral level. Physical appearance includes of race and from race can be appearing of rebellion.

The Journal of Conflict Resolution volume 44, No 6 said that Rebellion is somewhat analogous to crime in general and organized crime in particularity is by no means identical here is a continuum in the scale of criminal violence, from the violent robbery perpetrated by one individual on another, through gangs and mafias, up to large-scale conflict with the state (3).

A rebellion that erupts into civil war is a type of large-scale violence that meets certain criteria. In the criteria used in empirical studies, a civil war occurs only if the mortality rate from combat exceeds a particular threshold. The most common threshold is 1,000 battle deaths during a year. The deaths must occur in the context of violence between a government and an identifiable organized group and at least 5% of the deaths must be on each side (4).

2.3 Review of Related Studies

In this part, the writer is using two studies as comparison to her study. Those studies are the study of Fanni Leets Santoso (2005) and Arije Yetunde Umulkhulsum (2011).

The first study is based on the continued analysis of Toni Morrison's novel. The Study of The White Hegemony toward the African Americans as Seen in Toni Morrison's The Bluest Eye "which has been written in 2005 by Fanni Leets Santoso from Petra Christian University Surabaya. Fanni's thesis focuses on the white hegemony in African American society. That thesis tries to find out the ways the African Americans are hegemonies by the white, the impact of the hegemony. And the purpose of that study is to answer the problems. That research is a library research and the approach of that writer used to answer the problems is cultural studies with the concepts of black inferiority.

The second is Arije Yetunde Umulkhulsum (2011), who studied about Racism and Oppression in Black American Literature: An Example of Richard Wright's Black Boy. Arije chose this topic because he wants to make readers realize these themes in Richard Wright's Black Boy by analyzing the concept of racial segregation of Black in America. He describes about racism and oppression in his study and it is described about cultural racism in his study too.

Whereas, in this research the writer focuses on description of *Sula*'s character because of different race there, such as rebellion in this Toni Morrison's *Sula*. Then, the writer intends to use theory of new criticism and characterization

in this analysis. The similarity between this research and the first previous research is the same of novel's author and the same about description of African American society. And then the difference is the previous research uses cultural to analyze and uses theory of concept hegemony and this research does not describe about culture and but uses new criticism and characterization theory. And then the similarity between this research and the second previous research is the same society of difference race and the difference from both of them is if this research uses characterization about *Sula* such as rebellion but in the second previous study describes about oppression and cultural in his research.

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CHAPTER 3

ANALYSIS

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In this chapter, the writer analyzes *Sula*'s Characterization and described the reason *Sula* do the rebellion in Toni Morrison's *Sula*. *Sula* is main character in Toni Morrison's *Sula*.

3.1 *Sula*'s Characterization

In this point, it is very important to know the characterization of the main character, *Sula* described in Toni Morrison's *Sula* about how is powerlessness of Black people especially for *Sula* in the Bottom.

Powerlessness is often an aversion group that will lead people to attempt to weak or alter this group (Derek D. Rucker and Adam D. Galinsky 1).

Powerlessness may alter as an adaptive response to continual defeat. The sense of powerlessness may also lead to a greater susceptibility to the internalization of the values, beliefs or rules of the game of the powerful as a further adaptive response (John Gaventa 16-17).

The International Journal of Humanities and Social Science Volume 1, No 7 said that construct of powerlessness includes two factors: an internal-subjective experience as well as an external reality (S. A. Thomas & Gonzalez-Prendes, 2009). The internal experience is manifested in an individual's belief that he or she has little or no control over either the causes of or solutions to one's problems

(Brickman et al. 1982). A person in that situation is likely to believe that he or she is powerless to control circumstances affecting him or her. Controllability, especially over the “solutions” to problems implies power. For example if individuals believe they have appropriate access to resources that will help them implement solutions to their problems, even if they do not see themselves as responsible for the causes of it, then they may feel more empowered to take socially appropriate corrective measures to resolve that problem, and consequently may be less likely to feel exceedingly frustrated and angry. Grote, Bledsoe, Larkin, Lemay, and Brown (2007) suggest that even for disadvantaged women suffering from multiple acute and chronic stressors, perceived control along with optimism have been associated with less emotional distress, including less depression and anger (2).

In Toni Morrison's Sula is one of describe about powerlessness because of different race there. The white people more power than Black People. The White people have opinion if they more smart and have a brain, whereas the Black people only have strong of physic and have not a brain that can be a slave of White people. The white people are only need of energy of Black people and Black people most experience of poverty, and then the Black people lived in the Bottom.

The Bottom is mostly black community that situated in the hills above the mostly white of wealthier community of Medallion. The last name of the Bottom is suburbs but when black people lived there, the suburbs change becomes the Bottom.

In that place, where they tore the nightshade and black berry patches from their roots to make room for the Medallion City Golf Course, there was once a neighborhood. It stood in the hills above the valley town of Medallion and spread all the way to the river. It is called the suburbs now, but when Black people lived there it was called the Bottom (3).

The black people as the slave are powerlessness experience. It was evidenced by the white people said that will promised to freedom and a piece of bottom land but the Black people must want to hard work to the master of white people.

A good white farmer promised freedom and a piece of bottom land to his slave if he would perform some very difficult chores. When the slave completed the work, he asked the farmer to keep his end of the bargain. Freedom was easy.-the farmer had no objection to that. But he didn't want to give up any land. So he told the slave that he was very sorry that he had to give him valley land (5).

So the White people give not the entire Bottom to the slave. The Bottom first became a community when a master gave it to his former slave. This gift was in fact a trick: the master gave the former slave a poor stretch of hilly land. The master convincing for the slave that the land was worthwhile by claiming that because it was hilly and it was closer to heaven.

The slave blinked and said he thought valley land was bottom land. The master said, "Oh, no! See those hills? That's Bottom land, rich and fertile."

"But it's high up in the hills," said the slave.

"High up from us," said the master, "but when God looks down, it's the Bottom. That's why we call it so. It's the Bottom of heaven-best land there is." (5).

The Slave is very powerlessness because of his folly. The slave supposes that they will get the entire Bottom, but the master only give part of the Bottom and not the entire of the Bottom. The slave pressed his master to get him some and it was done. But the Slave get the hilly land, where his place it is creepy.

So the slave pressed his master to try to get him some. He preferred it to the valley. And it was done. The nigger got the hilly land, where planting was backbreaking, where the soil slid down and washed away the seeds, and where the wind lingered all through the winter (5).

So, there is several of powerlessness that happened in Toni Morrison's Sula. The mostly of Black people have feeling of powerlessness because of different race there. The white people become of Black people as slave and make them be feel weakness and powerlessness.

A Critic is a person who criticizes offers reasoned judgment or analysis, value judgment, interpretation, or observation

(<https://en.wikipedia.org/wiki/Critic>). In this part will be analysis about criticizing for one of major character in Toni Morrison's Sula. Sula is one of Black people in major character in Toni Morrison's Sula. Sula born from black people and she is grew into a woman in the Bottom.

That little girl Sula who grew into a woman in their town was all about, and what they themselves were all about, tucked up there in the Bottom (6).

Sula have a characteristic. She is a black woman who is aware of herself and her own development, which is continuously in motion. She is not a static predictable character and is much more concerned about herself than about anybody else when trying to make herself.

Described by one critic as a “cracked mirror, fragments and pieces that we have to see independently and put together for ourselves,” even Sula’s birthmark over one eye is interpreted in various, mostly negative, ways, depending on the perspective of the beholder.

To Nel, the mark gives Sula’s glance “a suggestion of startled pleasure”. To Nel’s children, the mark is a “scary black thing”. To Jude, it looks like a poisonous snake, which recalls the serpent in the biblical Garden of Eden and symbolizes the carnal sin that the married Jude commits when he has a sexual affair however brief with Sula (96-98).

To others, including the narrator, the birthmark is a stemmed rose, adding excitement to an otherwise plain face. This stemmed-rose imagery is a positive symbol of Sula’s persevering character. She remains true to herself, which Morrison, by linking Sula’s birthmark to the image of the traditionally beautiful rose, emphasizes this aspect as the most important virtue of a spiritually beautiful person. Only Shadrack recognizes the mark as a sign of Sula’s developing self; he thinks.

“She had a tadpole over her eye” (156).

Sula’s eccentricity starts manifesting early in her childhood, even before she departs Medallion in 1927 following Nel’s marriage to Jude.

Her “unusualness” reveals itself in her inconsistent temperament and moodiness (53), herself mutilation in deterrence of Irish boys (54-55), her

involvement in Chicken Little's accidental drowning (60-61), in her "acting up, fretting the Dewey and meddling ... newly married couple". It is also communicated in her "dropping things," and also in what the narrator calls her unbearable "sulking and irritation" and, more tellingly, her "craziness" (74-75).

Sula is perceived as a witch, not by her author, but by her own people, chiefly men, who judge her. Sula breaks through all categories and insists on the same privileges that men obtain: sexual liberation, freedom of movement, irresponsibility, lack of social or familial commitment.

She has "no ego" and no consistency as an individual and "no center, no speck around which to grow on" (p.119). So in this essay the author tries to analyze Sula's eccentric character from family and community perspective because of racism.

Her "evil" actions of arrogance and self-indulgence are partially inherited as a legacy from her family. However, Sula is more strange and formidable than her mother and grandmother because they are first of all acting within the confines of the community and their sensibilities are informed by it. Eva is generous, wide spirited and makes great sacrifices. Hannah does not want to disturb anything. She does her work and takes care of her mother. They try their best to conform to convention. But Sula, as a New World Black woman, is worse than both Eva and Hannah. She has taken the lives and lessons of both grandmother and mother, combined them into one, and creates her own. She goes to the farthest against the conventional morals and values among the Peace women. As Morrison writes:

Sula was distinctly different. Eva's arrogance and Hannah's self indulgence merged in her and, with a twist that was all her own imagination, she lived out her days exploring her own thoughts and emotions, giving them full reign, feeling no obligation to please anybody

unless their pleasure pleased her. As willing to feel pain as to give pain, to feel pleasure as to give pleasure, hers was an experimental life (118).

Distance between Sula and her mother and grandmother restricts Sula's capacity for emotional well-being. In analyzing Sula's family background, it is found that both Eva and Hannah are distant mothers (p.52) who cannot provide emotional support. As for Eva, deserted in young motherhood by her husband, she has been away for eighteen months and has thrown herself in the path of a train, not to kill herself, but to claim compensation for the leg she loses. This physical separation is a sign and symbol of an emotional distance from others, for Hannah asks at one point, "Mamma, did you ever love us?" (p.67) Eva tries to stay alive in order that her children might live. Without the memory of maternal love, Hannah is unable to develop love for her daughter.

In fact, she breaks from every expectation the black community has for a woman. She pursues herself, exploring her emotions and imagination. Her world is hers, but left without a focus for her imagination, she becomes destructive, and because her stance seems contrary to the survival of her community, she is left alone estranged from others. She also looks different from the women of her age in the Bottom:

"Sula did not look her age. She was near thirty and, unlike them, had lost no teeth, suffered no bruises, developed no ring of fat at the waist or pocket at the back of her neck. It was rumored that she had had no childhood diseases, was never known to have chicken pox, croup or even a runny nose. Except for a funny-shaped finger and that evil birthmark, she was free of any normal signs of vulnerability" (p.115).

This is further evidence for the town people to confirm that Sula is evil. In weird coincidental ways, she is an embodiment of things they had never seen in their community before. This difference is just another way the community seeks to label her as wicked and strange. They place all their fears about the unknown into their growing hatred for Sula.

So, a resident in the Bottom critic that Sula is evil and strange because Sula is different woman in the Bottom. Sula is not like woman her age. Sula grow up nothing with her mother and she is growing up with hard family in the Bottom. Actually that Sula is not evil, she is only show that Sula is difference with other people or woman in the Bottom.

In the Bottom there are many of Black people live there. Because racist, Black People have powerlessness, weakness and the health of Black people disturb. So, after describe about characterization about *Sula*, the writer will be describe of *Sula*'s rebellion and effect around her because of *Sula*'s rebellion.

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3.2 *Sula's Rebellion*

Sula do the rebellion because of her has weakness and felt of depression live in the Bottom. Black people in the Bottom cannot get more education and make disturb Black's health.

According to Varnellia R. Randall that Racism has assured that the developing world lags behind the developed world. This lag has resulted in persons in developing countries being sicker than people in developed countries

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and these disparities track racial lines. Furthermore, "racially disadvantaged" groups within countries are sicker and dying at significantly higher rates than the majority populations of their countries. There are many examples of disparities in health status between racial/ethnic groups. In the United Kingdom, Black people tend to have a greater incidence of high blood pressure than white people. In Brazil, the infant mortality rate for children under 12 months is 62.3 per 1000 for Black and Brown children compared to 37.3 for White. The life expectancy in the United States is 26 years longer than life expectancy in Haiti. In Australia, life expectancy at birth is 56.9 years for Indigenous men and 61.7 years for Indigenous women, compared with 75.2 years and 81.1 years, respectively, for non-Indigenous men and women. The American Indian death rate from diabetes is 27.8 per 100,000, compared with 7.3 for Whites--380 percent higher. In the United States, Black women are three times more likely to die while pregnant than White women, and four times more likely to die in childbirth. The maternal mortality rate for Hispanic women is 23 percent higher than for non-Hispanic women. Health disparities occur at all income-level. The mortality stratum for all of Africa is either high or very high for child and adult. While all of Europe is either low or very low child and most of Europe is low or very low adult. Only Estonia, Hungary, Kazakhstan, Lithuania, Moldova, Russia and Ukraine have high adult. By any standard, "racially disadvantaged" groups fail to have "a state of complete physical, mental and social well-being" and that failure is tied to race and not merely wealth or poverty

(<http://academic.udayton.edu/health/07HumanRights/sustain01.htm>).

The Journal of Behavioral Medicine volume 32, pp 20-47 said that health in the U.S is large and pervasive. For most of the 15 leading causes of death including heart disease, cancer, stroke, diabetes, kidney disease, hypertension, liver cirrhosis and homicide. African American or Black people have higher death rates than Whites. The high mortality death rates exist across the life course with African American and American Indians having higher age-specific mortality rate than the Whites from birth through the resignation years (20)

Thus, the most of Black people have disease because of different race. Black people can get of disease than Whites because of Black People's live is full of poorness and powerlessness. White people make them of slavery in the society and it can make appear disease of Black people. The most examples of disease of Black people, such as diabetes, hypertension, stroke and stress like in Toni Morrison's Sula that appear of rebellion because of depression and stress from one of Black people.

The Journal of Conflict Resolution volume 44, No 6 said that Rebellion is somewhat analogous to crime in general and organized crime in particularity is by no means identical here is a continuum in the scale of criminal violence, from the violent robbery perpetrated by one individual on another, through gangs and mafias, up to large-scale conflict with the state (3).

A rebellion that erupts into civil war is a type of large-scale violence that meets certain criteria. In the criteria used in empirical studies, a civil war occurs only if the mortality rate from combat exceeds a particular threshold. The most

common threshold is 1,000 battle deaths during a year. The deaths must occur in the context of violence between a government and an identifiable organized group and at least 5% of the deaths must be on each side (4).

Rebellion of Sula not like appear of war for other group or race, but rebellion of Sula is go out from the bottom and have appears of effect for her and people around her. Sula go out from the Bottom because she is feeling boring and not like about situation in the Bottom that be her slave.

Sula is one of Black people have stress in her live. She is depression in the Bottom. Sula want to go out of the Bottom. Sula want to change of her live and show for other woman in the Bottom that Sula can be better from before and became strong.

Sula have a friendship, it is Nel. Despite Sula and Nel are differences, they are become very near to each other during adolescence. However, a traumatic accident changes everything. One day, Sula playfully swings a neighborhood boy, it is Chicken Little. They were holding hands. When she loses her grip, the boy falls into a nearby river and drowns. They never tell anyone about the accident even though they did not intend to harm the boy. The two girls begin to grow apart. And then, there is accident again that Sula's mother's dress catches fire and she dies of the burns. It is one of the reasons that can disturb of Sula's health.

Sula stopped and together they slowly worked their way down.

Chicken was still elated. "I was way up there, wasn't I? Wasn't I? I'm a tell my brovver."

Sula and Nel began to mimic him: "I'm a tell my brovver; I'm a tell my brovver."

Sula picked him up by his hands and swung him our-ward then around and around. His knickers ballooned and his shrieks of frightened joy startled the birds and the fat grasshoppers. When he slipped from her hands and sailed away out over the water they could still hear his bubbly laughter.

The water darkened and closed quickly over the place where Chicken Little sank. The pressure of his hard and tight little fingers was still in Sula's palms as she stood looking at the closed place in the water (60-61).

Sula continues to engage in self-destructive behavior by living an independent, defiant, and self indulgent life, deliberately cutting herself off from those who care about her, and separating herself from the community.

In a way, her strangeness, her naivete, her craving for other half of her equation was the consequence of an idle imagination. Had she paints, or clay, or knew the discipline of the dance, or strings; had she anything to engage her tremendous curiosity and her gift for metaphor, she might have exchanged the restless and preoccupation with whim for an activity that provided her with all she yearned for. And like any artist with no art form, she became dangerous (p.121).

Sula's pursuit of rebellion can be traced to her grandmother's influence.

Like her grandmother Eva, who sacrifices her own leg in order that her family can survive, Sula equates survival with self-mutilation. She confronts white racists overtly by hurting herself. Abandoned by her husband shortly after having their children, Eva is left without social identity and access to economic resources marriage and husband supposedly providing for both of these things in a society that saw marriage as a woman's only means for self-realization. Without a male figure present she has to fend not only for herself but for her children as well. Eva

leaves town for eighteen months and makes a genuine sacrifice her leg for insurance money to feed her children.

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All of happened for Sula make her stress and depression and make her doing rebellion such as go out from the Bottom. Sula is one of Black woman in the Bottom that brave like that. Sula leave everything in the Bottom. Sula leave her friends and her live in the Bottom that filled with misery. Sula leave of her habit as slave of White people that make her stress and full of pressure. After that, there is event in the Bottom. Hannah is died and Nel have married with someone love her.

Hannah died on the way to the hospital. Or so they said. In any case, she had already begun to bubble and blister so badly that the coffin had to be kept closed at the funeral and the woman who washed the body and dressed it for death wept for burned hair and wrinkled breasts as though they themselves had been her lovers (p.77).

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Nel meet with Jude and will finally to wedding. She is getting someone who loves her. He is Jude that will marry with Nel.

A real wedding, in a church, with a real reception afterward, was rare among the people of the Bottom. Expensive for one thing and most newlyweds just went to the courthouse if they were not particular, or had the preacher come in and say a few words if they were. The rest just "took up" with one another. No invitations were sent. There was no need for that formality. Folks just came, bringing a gift if they had one, none if they didn't. Except for those who worked in valley houses, most of them had never been to a big wedding; they simply assumed it was rather like a funeral except afterward you didn't have to walk all the way out to Beechnut Cemetery.

This wedding offered a special attraction, for the bridegroom was a handsome, well-liked man—the tenor of Mount Zion's Men's Quartet, who had an enviable reputation among the girls and a comfortable one among men. His name was Jude Greene, and with the pick of some eight or ten girls who came regularly to services to hear him sing, he had chosen Nel Wright (80).

But, after Nel and Jude married, Sula return in the Bottom and appear good and bad effect around her. Especially for Nel, Sula tease of Nel's husband and approach her husband. Sula is very different Black woman after her return in the Bottom.

She had clung to Nel as the closest thing to both another and a self, only to discover that she and Nel were not one and the same thing. She had no thought at all of causing Nel pain when she bedded down with Jude (119).

Sula's return in the Bottom is accompanied by a plague of robins. Sula come back to Medallion. She looks different Black woman, not like Black woman in the Bottom. She is very elegant and wearing of clothes different from before.

Accompanied by a plague of robins, Sula came back to Medallion. The little yam-breasted shuddering birds were everywhere, exciting very small children away from their usual welcome into a vicious stoning. Nobody knew why or from where they had come. What they did know was that you couldn't go anywhere without stepping in their pearly shit, and it was hard to hang up clothes, pull weeds or just sit on the front porch when robins were flying and dying all around you.

Sula stepped off the Cincinnati Flyer into the robin shit and began the long climb up into the Bottom. She was dressed in a manner that was as close to a movie star as anyone would ever see. A black crepe dress splashed with pink and yellow zinnias, foxtails, a black felt hat with the veil of net lowered over one eye (89-90).

Sula have change of her live. She felt stress and depression in the Bottom, so, she is go out in the Bottom and change of her live. Sula want to showing to Black woman in the Bottom to can make change their live became very good and not always must be slavery of White people. Sula health is impaired but finally she showed the people at the bottom that she could be more than ever. So, not only human health is very important to attention, but also education is very important too, especially for Black people.

Education is one important in our social life. We need education for our better life in the future. Because of education, we can learn many things in our life. It makes our knowledge boarder than before.

According to Calvin O. L. Henry that education is a tool that Black America must use for social change, to educate its youths, and to correct the mis-education of and about the Black Community. Indigenous Black leadership that is accountable, responsive and productive to the Black Community is essential to the development and enhancement of the Black America. The Black Community must be committed to the development and recognition of this type of leadership throughout Black America. This indigenous Black leadership must be willing to communicate, coordinate, and cooperate with others in defining and presenting the needs and aspirations of the Black America.

1. All Black Americans must recognize that they are citizens of the United States of America and they must define this citizenship to empower Black

America to meet its needs. Also this citizenship must be used to hold those persons impacting African American lives accountable and responsive.

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2. All Black Americans must seek leadership positions in all aspects of employment, vocations, education, politics, business and industry. Black Americans must emphasize service to the Black Community in his or her position of leadership.
3. Black educators and writers must commit themselves to helping Black America define itself. The capacity to untangle the complex racial, social and cultural human experiences in the United States of America, that helped to define Black Americans, seems to elude the Black Community. Educators are needed to help untangle the meaning of racial stratification and its impact on the Black identity (politically, socially, culturally, and economically). Thus the identity of the Black Community suffers.
4. Each Black leader must cooperate with other Black leaders to enhance the status of the Black Community. Today, the problems in Black America are bigger than any one individual. Black Americans must work with each other in spite of themselves or in spite of others.
5. Black institutions and organizations, especially the Black Church, must provide and be the foundation for Black America.
6. Each Black American should be an agent for change in the Black Community. Being agents for change in Black America is not easy. It requires discipline and integrity. This is especially true when it is known

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that some Black institutions and individuals are used to divide the Black Community.

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7. Black Americans must hold all public officials accountable and responsive

for productivity within the Black Community.

8. Black Americans should take Black America Political Action by holding

Black leaders and Black public officials accountable for providing the

leadership to enhance productivity within and for the Black Community.

Black Americans must hold each other (Blacks) accountable in public and

on the records. It is not enough to say that Blacks should not wash their

dirty linen in public when the public already knows about this dirty linen.

9. Black elected and appointed officials must work for political, educational,

and economic parity for Black Americans.

10. Black Americans must recognize that advancement of the Black American

can be hampered by Black and non-Black "gatekeepers." Black Americans

must oppose such "gatekeepers," regardless of color or position, who

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inhibit the growth, development and enhancement of the Black

Community.

11. Black Americans must hold all leaders accountable for how they define

and present the needs and aspirations of the Black America

(<http://www.edchange.org/multicultural/papers/calvin.htm>).

According to Krishnamurti said that education is encouraging him to conform to a pattern and so is hindering his comprehension of himself as a total process. To attempt to solve the many problems of existence at their respective

levels, separated as they are into various categories, indicates an utter lack of comprehension. The individual is made up of different entities, but to emphasize the differences and to encourage the development of a definite type leads to many complexities and contradictions. Education should bring about the integration of these separate entities – for without integration, life becomes a series of conflicts and sorrows. Of what value is it to be trained as lawyers if we perpetuate litigation? Of what value is knowledge if we continue in our confusion? What significance has technical and industrial capacity if we use it to destroy one another? What is the point of our existence if it leads to violence and utter misery? Though we may have money or are capable of earning it, though we have our pleasures and our organized religions, we are in endless conflict (5).

Education is not merely acquiring knowledge, gathering and correlating facts; it is to see the significance of life as a whole. But the whole cannot be approached through the part - which is what governments, organized religions and authoritarian parties are attempting to do (6).

Majority of Black people In Toni Morrison's Sula have not education. The White people have high power than Black people in Toni Morrison's Sula. Sometimes Black people are very often gullible by White people. The Black people have not freedom to their self.

A good white farmer promised freedom and a piece of bottom land to his slave if he would perform some very difficult chores. When the slave completed the work, he asked the farmer to keep his end of the bargain.

Which accounted for the fact that white people lived on the rich valley floor in that little river town in Ohio, and the black populated the hills

above it, taking small consolation in the fact that every day they could literally look down on the white folks (5).

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So, The Black people already gullible by White people, but Black people do not know about that because they have not education. Black people only approve the request of White people but not right think again about that approve.

Thus, the most of Black People have a little know about knowledge and have not about education like in Toni Morrison's Sula. The Black people are considered low class than White people. Black people only serve as slave and Black people do it without rejection. They can be fooled by White people because of have not education. So, education is important to our live, especially Black people. Because without education, we are cannot be better people.

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CHAPTER 4

CONCLUSION

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Toni Morrison's *Sula* is an interesting novel. This novel is full of value of life. Primarily it describes social condition of Black African-American people and how Black people face violence in their lives because of racism. The author describes in her novel about how Black people's experience of powerlessness and depression. The author also describes about *Sula*'s character and characterization and why *Sula* do the rebellion.

Based on explanation above it can be concluded that from the use of new criticism theory and character and characterization in Toni Morrison's *Sula*. White people cannot give freedom for Black people to live. Black people cannot live with freedom and comfortable in the Bottom because White people make Black people as their slaves in the Bottom. Even main character has experience of rebellion because opposition to her life as slavery.

Not only described about characterization of *Sula*. In this novel described about happened Black people have stress and depression because of live in the Bottom. *Sula* as major character has depression so she did rebellion including human health. She feels depressed and stressed because Black people especially *Sula* becomes a slave in the Bottom. She feels bored with her life like that and she wants to change her life to be better. Not only that society in the Bottom can be appearing problems of health, but also majority of Black people in the Bottom

have not many education. Black people can be gullible by white people and resigned if they are used as slaves. Therefore, education is very important to life of human and as well as to health must be safe especially to Black people.

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