



RUBIKON

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**PREVAILING AMERICAN DEMOCRACY WITHIN AFRICAN-AMERICAN
LITERATURE OF AMANDA GORMAN'S *THE HILL WE CLIMB*: STUART HALL'S
AUDIENCE RECEPTION ANALYSIS**

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ABSTRACT

The appealing part of a literary work is to enable the audience to feel emotionally connected with a literary work, leading them to produce diverse interpretations. In this respect, the occurrence of Amanda Gorman's poem of *The Hill We Climb* is capable of attracting American citizens' attention to deliver their perception of the work. The intensity of American society's reactions can be seen in how the audience expresses their responses on *YouTube*. Therefore, the writer decided to analyze the phenomenon further by applying Stuart Hall's reception theory aimed to prevail on how American society perceives the poem. Finally, the result of the analysis shows that the majority of Americans perceived the work as encouragement in refining the principles of American democracy, which were categorized as dominant readings. On the other hand, several audiences who interpreted the poem as a form of hope are included as negotiated readings that deliver different opinions but align with the poet's perception. The last is oppositional readings that interpret the poem as a redundant work, shown by the audience's incapability to comprehend the poem comprehensively. Briefly, the variety of the audience's interpretations is because of diverse perceptions possessed by the audience in perceiving the message of democracy within the poem, which is influenced by their backgrounds.

Keywords: *African-American; American Democracy; Audience; Reception theory; The Hill We Climb*

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INTRODUCTION

The amazing part of a literary work lies in the arrangement of the words capable of engaging people's hearts in which they can feel emotionally connected with the piece of art. According to Pound (1951), "great literature is simply language charged with meaning to the utmost possible degree." No wonder the existence of literary work is utterly crucial in delivering a particular message in the most creative and engaging way, which aims to employ profound values that can give a sense of relatedness to the reader. Surprisingly, any literary work, like novels, short stories, and poetry, can mesmerize the readers with the beauty of words that merely convey meaningful points and portray the readers' condition in certain situations. Thus, the emergence of readers starting to show their interest in a literary work by producing their interpretation or reaction over the work is interestingly becoming a new way of connecting the work with the society's reality.

The creation of poetry is one of the most favored by society, which is believed that through reading poetry, they are capable of feeling the author's emotion and the message conveyed within the poem indirectly. According to Barkley (2016),

reading poetry allows one to see into the soul of another person, see what is weighing on their minds and on their hearts, and can open doors to feelings that are sometimes suppressed until that door is opened.

Undoubtedly, through reading a poem, the readers can feel emotionally connected with the most profound feeling of the author but also perceive the grand idea that tries to be conveyed within the lyrics. A poem is mainly composed by the poet to express their perspectives towards certain matters that

probably have interrelatedness with personal experience or even society's condition. The arrangement of the lyrics can be a form of elaboration of a poet's aspiration in responding to a particular issue. In addition, the poem can also transform into a representation of people's current situation and their voices in struggling through every obstacle, including pursuing better changes for their nation.

For instance, a 22 years old African American poet, Amanda Gorman, composed and read a poem entitled "The Hill We Climb" in President Joe Biden's and Vice President Kamala Harris' inauguration on January 20, 2021. Her presence truly stole many people's hearts, especially the Americans. Furthermore, American society, who can sense the interrelatedness between the poem and their condition, perceive Amanda Gorman's poem as the trigger for beginning a new chapter of America as a better and solid nation. Based on The Guardian article on Friday, January 22, 2021, "How Amanda Gorman Became the Voice of New American Era" by Liesl Schillinger clearly describes how her poem as an embodiment of the American voice for the readers, particularly American society who desire to revitalize the essence of American democracy. Perceiving the current condition of American society, which had to encounter the crisis of American democracy where people seem to quickly ignore and violate others' democratic rights like equality, justice, tolerance, and freedom, indeed leads people to a severe division that demolishes unity. Racial discrimination towards African Americans and the incident of Capitol insurrection that contempt the purity of American democracy truly put American society in an unpeaceful situation.

Therefore, Gorman’s poetry performance is evaluated as a literary masterpiece that perpetuates a positive outlook on American society in the inauguration. It encourages people’s spirit to uplift the principles of a true American democracy. It becomes a powerful influence needed to uphold their hope and strive for a brighter future. The poem has essentially more than just literature. It manifests into a flame of spirit which provokes encouragement to revitalize the principles of American democracy, particularly equality, justice, tolerance, unity, and freedom. Indeed, the poem truly spread an influential impact on American society to be more aware of its importance in nurturing the values of a true American democracy. The poem’s influence also invites American society to produce interpretations based on their perception of the lyrics by delivering their reaction video on YouTube. The writer perceives the intensity of American society in expressing their interest in the poem as a social phenomenon which is highly necessary to be discussed further because their interpretation also reflects how the poem influences their perception in seeing society’s condition.

In this respect, the writer collects several writings which are considered relevant to be used as a literary review in order to extend insightful information that can be used to perform the analysis properly. The first writing that the writer perceived to be a suitable reference is Emma Baldwin’s poem analysis of Gorman’s poem “The Hill We Climb”. It was written on a well-known website, *Poem Analysis*, on January 23, 2021, which contains a diverse analysis of poetry from many poets, including Gorman. The writer considered Baldwin’s writing on this website eligible to be selected as one of the literary reviews because she graduated from East Carolina University

with a BA in English, minoring in Creative Writing, BFA in Fine Art, and BA in Art Histories. In addition, the writer selected Baldwin’s poetry analysis from the *Poem Analysis* website because it is the largest database of poetry analysis. Over 3.600 poems have been analyzed and published on this website, which can be considered a trustworthy reference. In this case, Emma Baldwin focuses on analyzing Gorman’s poem “The Hill We Climb” to reveal the intrinsic elements of poetry, such as the language used within the lyrics and the figurative language selected by the poet.

Moreover, she also unveils the poem’s theme, the structure, and the symbols used within the poem. Baldwin also summarises the poem to ease the reader in understanding the message conveyed within the lyrics. By perceiving Baldwin’s analysis, the writer could receive additional insight into comprehending the poem.

The second paper chosen by the writer to be selected as part of literary reviews is a poem analysis done by Angela Tran on a website called Gradesaver. Briefly, the writer assumes the analysis from Gradesaver’s website is valid and eligible to be used as one of the literary reviews because the website was written and edited by Harvard students, which is considered a credible source that can be used as a reference. Like Baldwin’s analysis is concerned with analyzing the poem’s intrinsic element, particularly the theme, Angela Tran’s analysis also performs a similar analysis. Furthermore, through Tran’s analysis, the writer can understand that the poem portrays a sense of hope, expectation, and redemption delivered through several words presented by Amanda Gorman within her poem. Indeed, Tran’s writing helps the writer evaluate how

the poet conveys the poem's main message through the arrangement of the lyrics, which could present the implicit "Hope" of refining American democracy.

The next paper used by the writer as part of literary reviews is a journal article from Universitas Pembangunan Nasional "Veteran" Yogyakarta discusses audience reception "Reception Analysis of Millennials Generation to Ads in Social Media" written by Setiya Hertanti Oktayusita, Basuki Agus Suparno, and Christina Rochayanti. The journal is aimed to figure out the millennials' perspective after watching the advertisement published by one of the political parties in Indonesia, namely Gerindra, which the ads itself presented with the title "Indonesia Bergerak Bersama Gerindra dan Rakyat version Sarjana Kerja Kerja Kerja!". In this case, to know how the Indonesian millennials perceive the ads based on their understanding, the writers applied the Reception theory by Stuart Hall to classify the audience of Indonesian millennials into three categories of audiences who are responding to the ads diversely. The category of the dominant audience is where the millennial perceive the ads as a form of positive political ads because it is capable of criticizing the government-related toward the issue encountered by society. The next category is the negotiated audience, the millennial audience who evaluates the ads as merely a form of criticism without offering any solution. On the other hand, the category of oppositional audience reveals several millennials disagree with the ads because they contain irrelevancy and seem to be unbeneficial for the audience. Through this research, the writer acknowledges the distinction of interpretations regarding the millennial in perceiving the ads is because they distinguish characters, education and social background, experiences, or interest toward

political parties. Clearly, this journal adds insightful information regarding the proper application of Stuart Hall's Reception theory.

The last is a journal analysis from Bina Nusantara University, entitled "Analysis of Audience Reception on Youtube Towards Anti Cyberbullying Video Campaign in The Cyber Bully by CameoProject" written by Astrid Haryanti and Siti Dewi Sri Ratna Sari. By comprehending the audience reception over the video, the journal reveals a broader perspective about how the victim of Cyberbullying should be more open in socializing and making a positive contribution to society to boost their confidence, particularly in dealing with this kind of issue. The journal implements reception analysis and critical discourse analysis as the foundation to process the result of in-depth interviews, which are elaborated into a comprehensive narrative. The result of the analysis itself shows that most of the audience perceives the campaign carrying out positive influence in changing people's mindset about how important it is to understand Cyber Bullying, embrace the victim, and start a humble discussion about this issue seriously to prevent similar cases from happening. Undoubtedly, the journal contributes to giving a deeper understanding of how to apply the theory in different contexts properly.

Clearly, both journals are giving major contributions to the writer to be more critical in implementing Hall's Reception theory. In accordance with Baldwin's and Tran's analysis, both of these writings focused on revealing the intrinsic elements by analyzing the lyrics to comprehend the poem's theme, which turns out to be evoking the value of hope. However, through the literary reviews, there is no writing which is concerned with

deciphering Americans’ reception of the poem that shows intense excitement in comprehending the poem that believes to be containing the values of American democracy. Thus, this paper’s main objective is to prove that the majority of American society perceives and comprehends Gorman’s poem conveyed the notions of American democracy. Moreover, the writer is also intended to reveal that the poem had successfully influenced American society to notice and realize their duty to nurture the principles of American democracy.

In order to be able to achieve the main objective, the writer applied Stuart Hall’s Reception theory to prevail the society’s perception of “The Hill We Climb” by evaluating the selected reaction videos on YouTube into three parts which are “dominant”, “negotiation” and “oppositional” readings. Reception theory emphasizes the interpretation of the reader’s reception toward a particular literary text that led them to produce or construct its meaning. By implementing reception theory, the writer can acknowledge the factors capable of influencing American society’s perception of the poem into diverse interpretations particularly affected by their social backgrounds like social, cultural background, and personal experience. Furthermore, to do the analysis properly, the writer applies library research in collecting the acquired data. According to George (2008, p. 6), “library research involves identifying and locating sources that provide factual information, personal or expert opinion on a research question; a necessary component of every other research method at some point.” Finally, the writer elaborates the analysis into three parts which are the dominant readings, the negotiated readings and the oppositional readings. Classifying audience perception into three categories of readings based on Stuart

Hall’s Reception theory will ease the writer to explain why the majority interprets the poem as representing a true American democracy.

DISCUSSION

Based on William A. McClenaghan’s *Basic Concepts of Democracy* explained five basic principles of American democracy, such as recognition of the fundamental dignity of every person, respect for the equality of all people, faith in majority rule and concern for minority rights, compromise, and respect the value of freedom for all people. The primary principle that becomes the first important act that needs to be practiced by society is recognizing and respecting fundamental dignity. Indeed, to exercise the value of respect is to fully understand the practice of tolerance and compromise others’ circumstances. Surely, when American society truly internalizes the value of respect by performing tolerance, they will naturally be able to understand that it is very crucial to treat others fairly and equally. Moreover, it never interferes with people’s freedom as a form of understanding the principle of a true American democracy. Shortly, the primary principles of American democracy are concerning equality, justice, tolerance, unity and freedom. In this case, the writer analyzed the video reactions by American audience from various backgrounds to classify which audience that comprehend the poem contained the principles of American democracy, the audience who has distinct interpretation but still relevant with the main point of the poem and the audience who unable to grasp the primary message of the work.

American Society’s Capability in Comprehending *The Hill We Climb* as the Voice of American Democracy: Dominant Readings

The purpose of analysis reception is to find how people in the context of social and historical can understand all kinds of text media, is about interpretation, conformity, and allegiance (Downing, 1990, p. 161). In this respect, the selected videos are analyzed attentively to uncover the factors that affect people’s opinion about the poem in such diverse ways. Furthermore, the writer provides an explanation of why many American societies show similar comprehension and interpretation about Amanda Gorman’s poem. It implies that they have relevant perception which enables them to comprehend the main intention of the poet in creating *The Hill We Climb* with particular lyrical arrangement.

Stuart Hall explained that when the majority of readers possess relevant perception with the producer of the “text” in perceiving the main message of the “text” is called dominant readings. Basically, the dominant reading is when the audience or readers perceive and understand the main point of a work delivered by the producer of the “text”. Mostly, this kind of situation explains that the reader and the producer have similar perceptions which are influenced by similar ideologies, beliefs, cultural and racial backgrounds owned by the readers and the producer. Thus, in the following section, the writer provides the information of the data from the selected videos to be analyzed and to reveal what kind of factors that interconnect them which makes the reader and the poet of *The Hill We Climb* possess relevant perception in comprehending the grand message of the poem itself.

Table 1. Audience’s Reaction Videos as Dominant Readings

No	Title	Channel	Number of Views	Number of Comment
1	Poet Reacts to Amanda Gorman’s Inauguration poem-“The Hill We Climb”	Youngblood Poetry	63.965 views	305 comments
2	Celebrating Amanda Gorman’s “The Hill We Climb”: Reactions from Oregon State’s Faculty and Students	Oregon State University - School of Writing, Literature	28.000 views	109 comments
3	Rappers react to Amanda Gorman’s PROFOUND Inaugural Poem- The Hill We Climb	Learn With Us	56.684 views	377 comments
4	Dr. Jason Johnson on Biden’s Orders and Amanda Gorman	Dr JasonJohnson	21.550 views	13 comments
5	The Dolan Twins React to Amanda Gorman’s Poem	Deeper Clips	9.800 views	26 comments

Table 2. The Data of Audience’s Background

No	Name	Occupation	Background
1.	Kendryk Youngblood	Poet	❖ African-American man (Perceived from the physical characteristics)

			❖ Teach Poetry in University of Houston
2.	Samarra Watson Chris Smith	Bachelor of Arts student (English major) MFA student in Poetry	❖ African-American girl (Perceived from the physical characteristics) ❖ White American boy (Perceived from the physical characteristics)
3.	Mitch	Rapper	❖ White American man (Perceived from the physical characteristics)
4.	Dr. Jason Johnson	Pop Culture Analyst	❖ African-American man (Perceived from the physical characteristics)
5.	Ethan and Grayson Dolan	American Comedian	❖ White American man (Perceived from the physical characteristics)

The first reacting video is “Poet Reacts to Amanda Gorman’s Inauguration poem-“The Hill We Climb”” which comes from a YouTube channel named Youngblood Poetry. Furthermore, the speaker in the video is Kendryk Youngblood, a professional poet who performs Spoken Word, writes poetry, teaches poetry, and edits/critiques poems from the University of Houston, Texas. In addition, he is an African American man who is very passionate about composing poetry and sharing thoughts about diverse types of poems. The speaker delivered his statement about his perception of this poem which he could see that the poem portrayed or contained several principles of American democracy, particularly unity. In this respect, the aspect of unity is one of the most crucial principles within American democracy. Thus, if the people are unable to show and practice tolerance as well as compromise each others’ differences, it definitely can ruin the nation’s unity. The following part is Youngblood’s statement confirming that he perceived the poem as a form of force that can unite people and enforce the spirit of a true American democracy.

Kendryk Youngblood (3:47) = “There’s a poem about unity like, and I’m really happy for this because the last four years

of this nation has been really really shaky, a lack of unity obviously.”

Based on the statement, the writer perceives that the speaker captures the essence of the poem and highlights the principle of unity. It is supported by a Harvard Correspondent Lian Parsons who explained that Gorman’s poem is called for unity and justice by reckoning with the nation’s past and looking toward its future, which can produce a major influence on society, just like Youngblood’s perception of this work. The speaker delivers his comprehension of the poem that delivers an impactful influence in promoting unity intensively since the current condition of America is quite shaky and unstable where people seem to lose their sense of empathy and togetherness. It is shown by several incidents that depict the shakiness of unity like what happened in Capitol building which Youngblood also mentioned within his statements.

Kendryk Youngblood (7:28) = “I needed this poem, all right y’all like I haven’t even been expressing how hard last year was for me or anything like that not just because of personal issue although there was some of that, but like, just national strive and stuff and even how we started

this year with the Capitol Riot, ah man it was tough”

His relevant perception of the poem has interrelatedness with his racial, cultural, and educational backgrounds, which leads him to comprehend the poem’s message that is in line with the poet. He is an African American poet who is also interested in reviewing, editing, reacting, and composing poetry through his *YouTube* channel. His awareness must be more sensitive than other people who are not dealing with poetry for most of their time. By becoming a poet, Youngblood can comprehend Amanda Gorman’s grand message within her poem, inspired by the series of crisis that happened over America, particularly the Capitol Riot. The following paragraph, the writer provides another proof of how some American society perceives the poem, which contains the principle of American democracy. Their comprehension also has connectedness with their backgrounds which supports them in possessing relevant perception to understand the poem that is in line with the poet.

The second video, “Celebrating Amanda Gorman’s “The Hill We Climb”: Reactions from Oregon State’s Faculty and Students” is about two students and lecturers from Oregon State University reacting to the poem. Within the video, several people express their responses to the implicit message conveyed by Amanda Gorman within the lyrics. The speakers are Jennifer Richter as the Assistant Professor of Poetry at Oregon State University, Liddy Detar as Academic Advisor, Bachelor of Arts in Creative Writing, Karen Holmberg as Associate Professor of Poetry in Oregon State University, Samarra Watson from Bachelor of Arts student in English major, and Chris Smith as MFA student in Poetry. Although all of them understand the

major idea and message delivered by Gorman, who aspire to the principle of a true American democracy that seems to be inspired by the series of critical conditions happening within American society in the past few years, two of the speakers are expressing deeper interpretation from the others. In this respect, Samarra Watson from Bachelor of Arts student in English major delivered her comprehension of how the poem portrays one of the principles of American democracy, which is equality and fair treatment towards everyone regardless of their distinguished situations.

Samarra Watson (4:43) = “It allows me to imagine a world where people of color, women of color, trans people... A skinny Black girl is standing there at the Inauguration of the President of the United States, speaking. And, our voices have so often been left in the dust and quieted and spoken over...And it just allows me to imagine a world where everyone is heard and everyone has the opportunity to be listened to.”

Watson feels the poem enforces a spirit of democracy. She hopes that America finally can treat people equally without making their differences become a limit for them to gain equal and fair opportunities like freedom of speech. Thus, Watson’s reaction also portrays her perception in line with Gorman’s, that the poem encourages American society to handle the crisis of equality and justice seriously since many cases of how minorities like African Americans are being oppressed, specifically over their rights of democracy. In addition, Watson’s relevant perception of the poem is influenced by her cultural and racial background as African American, which is perceived through her physical appearance and her perception related to how the people of color, transgender and women of color remain unable to freely express their voice.

Furthermore, the man within the second video, namely Chris Smith an MFA student in Poetry, also explained how the poem beautifully conveys a strong message about our duty to protect and strengthen the principle of American democracy, especially in nurturing tolerance and compassion towards others. The following part is Smith's statement about his reaction to the poem, which contained more than just encouragement and a warning to society.

Chris Smith (4:11) = "And Gorman gives us that: a poem that warms and warns at the same time, that allows us to celebrate this moment while looking forward at the labor that is still ahead, at the activism that is asked of us, activism that will look like a thousand different things, that will look like protest in the street and bravely putting your body into public places, but also quite acts of activism, of quietly advancing the notion that our country should be more tolerance, more compassionate, than it is. In your words and actions and perhaps even in your poems."

Based on this statement, the writer can understand that the speaker is capable of interpreting the poem deeply, where Smith can deliver two of the principles of democracy, particularly tolerance and compassion. Through analyzing his interpretation, he emphasizes a certain message conveyed within the poem in which giving American society a sign of warning where the stability, as well as the peacefulness of a nation, is American citizens and governments' obligation to ensure that the people are actively participating in nurturing the democracy. In this respect, Chris Smith shows that he can understand the grand idea of the poem intended by Gorman to encourage American society to contribute to the nation's development, which keeps maintaining the core of American democracy

by performing diverse kinds of actions. Smith's educational background as a student of Poetry at Oregon State University affects his comprehension of the poem, which aligns with the poet's intention of delivering the message within the poem in such a way.

Amazingly, the poem is attracting people's hearts widely. Many White Americans also sense the main message of the poem, which turns out to be influential in leading them to be more aware of the condition of their nation. The third video comes from the YouTube channel *Learn with Us*, which is delivered by rapper Mitch who is a White American. The video itself, entitled "Rappers react to Amanda Gorman's PROFOUND Inaugural Poem- "The Hill We Climb"" contained reactions from White American rappers to the poem. Interestingly, the reaction expresses how important it is to become more contributive to provoking positive influence of unity by internalizing values of respect which can prevent the continuity of division within American society. The following part is the quotation of Mitch's statements about how he interpreted the poem as an encouragement to start the action of peacefulness and unity, which is undoubtedly included in the principles of American democracy.

Mitch (3:54) = "If you're being quite in a time like this, If you're being quite in a time that's so connected like this, you're not helping. You know, just being peaceful by yourself is not helping this greater thing. It's like you need to be actively sowing the seeds for peace and the seeds for unity rather than the seeds of division that can't happen if you're just being quite."

Based on Mitch's statement, the writer perceived that his poem's interpretation is in line with the main message itself. In contrast, Gorman also wants her work to encourage people to cooperate to uplift the principle of democracy, particularly unity. His interpretation also implies that he has a relevant perception of the poet in comprehending the poem's message. Within Chris' interpretation, he perceives the poem suggests a persuasive engagement to trigger people's awareness about their duty in striving for peacefulness for the nation through performing positive actions like nurturing tolerance, respecting others' dignity, compromising people's conditions, and enabling other's rights fully including freedom of speech. In this case, the most influential factor that seems to be affecting Mitch's relevant perception of the poem is his routine in responding to sensational literary works, which becomes one of their activities besides rapping. Thus, no wonder his reaction is in line with the poet's purpose in composing the poem in the first place, which is seen through his interpretation. The following paragraph is other evidence that shows how American society is capable of comprehending the grand message of the poem.

The fourth video is entitled "Dr. Jason Johnson on Biden's Orders and Amanda Gorman" which Pop culture analyst Dr. Jason Johnson delivered. Within his reaction, there is a particular major point that needs to be highlighted about how the nation of America still has a long journey to go in achieving the primary objective of providing equality for every citizen in America, including the minorities. In order to reach the main purpose of American society in restoring people's full right to equality and justice is through solidifying American democracy permanently,

which acquires a serious commitment from the government as well to achieve it. The speaker comprehends the poem as a medium of warning to the American government that they need to take full responsibility for refining the nation's administration. By having people understand the importance of equality, the society will always uphold the principles of justice, tolerance, compromise, and freedom which are essentially the core aspect of equality. The following quotation shows Johnson's statement in delivering his thought about the poem, implying a task for all Americans, especially the government, to intensify their attempt to reinforce equality.

Dr. Jason Johnson (2:20) = "I love that she said that democracy is unfinished right, it's the idea that you can try to have a restorative administration but the promise of this country to provide equal opportunity for all the citizens here has not just been accomplished."

The above statement shows how Johnson truly comprehends the main intention of the poet, who wants to not only deliver people's expectation of changes and encourage Americans to be more contributive in nurturing American democracy but also to imply a warning of how the struggle in pursuing prosperity is still far from finished. Although it is still far away from being finished, the possibility of changing the nation into a better and peaceful condition remains highly possible to accomplish. Moreover, if the society and the government can cooperate to strengthen the nation's foundation, which is American democracy, by properly practicing all of the principles. In this respect, Johnson's reaction of perceiving the poem as a sign of warning that people still need to strive for betterment is genuinely influenced by his cultural and occupation background as an African American pop culture analyst. His capability in

sensing the poem deeply since he can relate the message delivered by Amanda Gorman through the poem to the current condition of the society must have influenced his relevant perception of the poet that is affected by his background.

Not just the minorities feel the spirit of the poem, but the fifth video also becomes another proof that shows how the poem can attract people's attention to react and deliver their thoughts about it, including White Americans. The reaction video entitled "The Dolan Twins React to Amanda Gorman's Poem" was delivered by White American men Ethan and Grayson Dolan, who perceive the poem as portraying how critical America's condition is but actually still has a chance to change the situation. The following part is the quotation of Dolan's statement that the poem is describing the nation's foundation recently and the past few years.

Ethan and Grayson Dolan (2:09)= "She essentially like painted our democracy, she talked about our democracy being, you know, held back and coming back now."

Based on the quotation, the writer can infer that the speaker comprehends the poem, which aligns with the poet's main objective in creating the poem in such an arrangement. Dolan can perceive the correlation of the poem with the current condition of American democracy, which is still in an unstable situation where the next president has a major task to refine it. Furthermore, by perceiving all of the reactions delivered by diverse people from various cultural, racial, educational, and occupational backgrounds, it is wholly explained how they can connect with the poem's main message, particularly the principles of American democracy. Through evaluating the speakers' responses, it can be

seen that they perceive American democracy conveyed within the poem in interpreting the lyrics by relying on their perception, which helps them to acknowledge the principles of democracy like equality, justice, tolerance, unity, and freedom. Therefore, the writer believed that the majority of American society's capability to comprehend the poem, which is in line with the poet's main purpose, is strongly affected by their perception of society's condition. Their relevant perception of the poet in perceiving the society's issue implied within the poem is affected by their similarity of backgrounds that supports them to deliver such interpretation. In this case, the influence of similar racial backgrounds and relevant occupations possessed by the readers and the poet makes them have some emotional connection and relevant perception in deciphering the message of democracy in the poem. Briefly, all of the reaction videos prove that most Americans understand the poem containing the principles of American democracy, particularly equality, justice, tolerance, unity, and freedom.

American Society's Capability in Comprehending *The Hill We Climb* as People's Hope: Negotiated Readings

Although many American societies perceive Gorman's poem as representing American democracy, where each major principle of democracy is delivered within the lyrics, several people evaluate the work quite differently. In this case, the kind of reader who perceives the poem in a distinct interpretation from the majority is a negotiated reading. Even though their interpretation is not the same as the majority, they have a relevant perception of the poem's message. They are also not denying the majority's perception about it and the poet's main message within the poem. Thus, an

audience that can be included in the category of negotiated reading is where the people do not entirely disagree with the majority's interpretation. Still, they do not absolutely receive a similar perception to the majority's comprehension of the poem.

In addition, the positive aspect which can be taken from becoming a negotiated reading is when the audience actively produces diverse interpretations to widen the horizon of the poem. The variety of interpretations can give additional information related to people's perception of the poem in which it is interpreted based on their comprehension. Interestingly, the audience's backgrounds are truly affecting their perception in

comprehending the poem from a diverse perspective. Their backgrounds, like race, gender, and occupation, affect the construction of basic conventions that will be used to comprehend any material, including in deciphering a poem's message. No wonder the audience's diverse interpretation of Gorman's poem exists since the people are not from similar backgrounds, which affects the diversity of perception the readers possess. In this case, several people perceive the poem as a form of hope or implying people's expectations towards the nation. For instance, the following part shows two speakers who deliver their reactions by expressing their understanding of the poem on their YouTube channel.

Table 3. Sample Video of Audience's Reaction Towards *The Hill We Climb* by Amanda Gorman

No	Title	Channel	Number of Views	Number of Comment
1	Amanda Gorman Is Giving Americans Hope	The Late Late Show with James Corden	835.000 views	1.600 comments
2	SPOKEN WORD POET Reacts to Amanda Gorman's Inauguration poem! "The Hill We Climb"	Cynthia Amoah	10.000 views	51 comments

Table 4. Informant Data

No	Name	Occupation	Background
1.	James Corden	Presenter and Actor	❖ White American descendants England
2.	Cynthia Amoah	Spoken word poet	❖ African American girl (Perceived from the physical characteristics) ❖ Originally from West Ghana, West Africa. ❖ Graduated from The New School New York

Based on the table above, the first video is entitled "Amanda Gorman Is Giving Americans Hope" delivered by well-known presenter James Corden. It is an interview video of Amanda Gorman in *James Corden's* talk show program, which had Gorman expressing her motivation in composing the

poem and the whole objective of her creation. Within this video, Gorman also explained how the insurrection at the Capitol was affecting her while writing the poem and even during the finishing process. Based on the article written by Bill Bradley entitled "Amanda Gorman Wanted to 'Repurify' The Capitol with Her

Words” described how Gorman had been working on her poem long before the attack. Still, the news prompted her to lock herself in her apartment until she finished. Clearly, it explained how the attack over the Capitol truly pushed Amanda Gorman even harder to arrange powerful words which can give strength to the society in facing such a terrible incident that caused a division and catastrophe.

Thus, by perceiving the current condition of America, Amanda Gorman believed that the creation of the poem is needed for the country right now and for the world as well. Gaining the opportunity to recite “The Hill We Climb” at the inauguration of President Biden was her chance as the representative of American citizens as well as minorities to make a change over this situation through her words in sharing positive influence and delivering people’s aspiration for the betterment of America. Essentially, Amanda Gorman has another intention besides encouraging people to restore the balance of a true American democracy. She also wants to give a sense of hope to American society. By arranging the lyrics based on how she copes with the past few years’ experience encountered by society, especially the minorities, she believes that she must enforce the spirit of hope to lighten up society’s motivation in strengthening the nation’s foundation.

The moment she composes the poetry under the chaotic situation of Capitol’s insurrection is turned into a breaking point for her to perform her strength in composing magical words through her poem, giving tremendous changes over this situation. No wonder the poem is also perceived as a hope by certain people who actually feel the poem’s connection with their story in dealing with every up and down of the nation. Indeed, every

incident in America that affects the nation’s stability and society’s peacefulness transforms into a deep trauma within citizens’ lives. The emergence of Gorman’s poem becomes a healing medium to the society in gaining a slight of hope to change the situation in the future. In this case, James Corden as an American citizen, also experiences the critical moments in America, which shows how it would endanger the country’s foundation if the people continued to do nothing but silence. He interprets the poem as hope as well since the occurrence of the poem has hit the spot of people’s hearts to maintain their hope in encouraging each other to change the nation into a better situation.

Furthermore, the second video also shows how the speaker perceived the poem presents a sense of hope like James Corden’s interpretation. Cynthia Amoah, the speaker of the second video, is an African American poet who originally comes from West Ghana, West Africa. She graduated from The New School in New York City, which took literature as her major. Her reaction video is entitled “SPOKEN WORD POET Reacts to Amanda Gorman’s Inauguration poem! “The Hill We Climb”” portrays the speaker’s comprehension of the poem by sensing a tone of hope within the lyrics itself. The following part is the quotation of her statement that shows how she grasps the poem’s main message as presenting a voice of hope.

Cynthia Amoah (7.59) = “What it is that I’m paying attention to that she’s doing a lot is she isn’t necessarily trying to avoid America’s dark past, I think she’s talking a lot about the struggles the grief that we’ve gone through but the poem is also a poem of hope, right of resilience, the title of her poem is called *The Hill We Climb* So, she certainly talking about all of the greatness that came out of the darkness.”

So, I'm hearing like tones of hope, I'm hearing tones of resilience, I'm hearing tones of like how much we've evolved and grow and just become better as a result of the horrible four years honey that we just came out of."

By evaluating the statements, the writer evaluates Amoah perceives the poem as simply wanting to invite American society to see the past as a valuable lesson in changing the condition into a more peaceful one, in which people should learn from their past mistakes. She has a similar perception to James Corden that Amanda Gorman is stating the force of hope to engage people in striving for betterment for the nation and society. The speaker also implies that the lyrics are a motivation for American society to always uphold their hope in facing every upcoming challenge because the greater future becomes the result for those who keep struggling and hoping for the best. Evaluating these two video reactions as a sample of people's comprehension of the poem, Americans also see the poem as an enforcement of hope to the society, which is implied within the poem's lyrics. So, instead of interpreting the poem as provoking a true American democracy, they comprehend the poem as an expression of hope. However, it is still included in the main purpose of the poem itself. It proves the interpretation shows how people can see the poem from the other perception beside the majority, which can enrich their insight about the poem itself.

American Audience's Incapability of Comprehending "The Hill We Climb" as A Redundant Work: Oppositional Readings

Based on Stuart Hall's Reception theory, when the audiences are not capable of comprehending the main message of the text or disagree with the producer's message, it makes them included as oppositional readings. This category of reading shows that not all people can possess a relevant perception of the producer in comprehending the main intention of the producer within his literary work. Even though they do understand the primary message of the work, they are not always on the same page with the creator, which is quite normal in the literary world because of the distinct perception that is influenced by their backgrounds. In this respect, the emergence of Amanda Gorman's poem is unable to deny the influence of making American society enchanted by her words within *The Hill We Climb*. Still, it does not mean all American citizens feel the same way about the work. Indeed, the differences possessed by society like their cultural, racial, educational backgrounds and experiences make them possess different perceptions in comprehending and interpreting the "text", including Gorman's "The Hill We Climb". The following part provides proof that not all American society possesses a relevant perception of the poet in perceiving the message of the poem. In addition, the following example also proves how not all Americans agree with Amanda Gorman's idea conveyed within her poem, as well as being unable to sense the emotional connectedness with the work itself.

Table 5. Sample Video of Audience’s Reaction Towards
The Hill We Climb by Amanda Gorman

No	Title	Channel	Number of Views	Number of Comment
1.	Amanda Gorman’s “The Hill We Climb” - Biden’s Inaugural Poem v William McGonagall	Gavin Bobby	1.132 views	46 comments

Table 6. Informant Data

No	Name	Occupation	Background
1.	Gavin Bobby	Youtuber	❖ White American (Perceived from the physical appearance)

Gavin Bobby is a White American citizen who shows contradictory perceptions about Gorman’s poem “The Hill We Climb” which has completely different interpretations about the work itself from the majority. By perceiving his reaction video entitled “Amanda Gorman’s “The Hill We Climb” - Biden’s Inaugural Poem v William McGonagall” which responds to the work portrays Bobby’s incapability to sense the relatedness within the poem. The most important thing to completely understand the whole message or idea conceived within a literary work is to analyze it in deeper evaluation by performing investigation of both the creator and the work to see the linkage itself. Performing in-depth evaluation, particularly finding out the primary reason the creator produced the work in such a way will help the reader or the audience cope with the work’s grand message. Moreover, searching for additional information that relates to the process of doing the work will unveil the core inspiration that influences the creator to compose the work under a particular arrangement. Indeed, it will help the readers or audience comprehend the poem, including comprehensively acknowledging the poem’s main message. The following quotation is

Bobby’s statement that shows his incapability to grasp the poem’s main point, which merely focused on criticizing the technique implemented by Gorman within the poem.

Gavin Bobby (28:23) = “This is, there is also hypocrisy here as well as inconsistency actually is bad in a poem, You start to think well, what’s going on here where’s the theme if you earn but it’s also just hypocrisy and that’s annoying because she is not, she is quite happy to sew division as long as she is triumphant.”

The above quotation shows how Bobby is incapable of perceiving Gorman’s true implicit meaning, which is conveyed within the lyrics. He is too distracted by the poem’s technical element, which makes him incapable of critically evaluating and interpreting the poetry. Moreover, perceiving his reaction to the poem shows how he does not relate the essence of the work with the current incident that happened in America. It is presented clearly on how he criticizes the lines, “That even as we tired, we tried, That we’ll forever be tied together, victorious, Not because we will never again know defeat, but because we will never again sow division.” The primary purpose of these lyrics is to remind and

encourage American society to remember how far their journey is in striving for a brighter future for the nation where American democracy is practiced properly by not repeating the same mistake, which triggers more division in society. However, Gavin Bobby perceives these lyrics as a form of absurdity or leads people to confusion because the arrangement of the words is assumed to be redundant. Analyzing the speaker's statements and the video reaction shows that he does not reach the poem with a sense of relatedness.

The critics only emphasize the technical elements within the arrangement of the words, which are believed to be incorrect or do not make any sense to him, like the use of alliteration within the poem evaluated by him as not coherent. Henceforth, his incapability to comprehend the poem deeply and critically makes him unable to produce relevant interpretation with the majority's interpretation which is in line with the poet's main objective in composing the poem. On the other hand, the distinct interpretation of the poet delivered by Bobby makes him categorized as oppositional reading since he cannot successfully comprehend the poem just like the majority did.

CONCLUSION

Diverse cultural, racial, educational backgrounds and occupation are not the sole factor that leads people to produce a variety of interpretations. Their emotional experiences with society influence the process of understanding. In this respect, most of the audience who comprehend the poem containing the principles of American democracy mostly comes from the same cultural, racial, educational backgrounds and emotional experiences, which influences their

relevant perception. The appropriate perception owned by the majority with the poet in perceiving the message of democracy within the poem is included as dominant readings. On the other hand, those who are unable to perceive the grand message of the poem is because they do not possess relevant perception of the poet, which is influenced by similar emotional experiences and other supporting aspects, like similarity of racial and cultural backgrounds, which makes them included as oppositional reading. Finally, for the audiences who actually comprehend the main message of the poem but have their own perception about it, which sees the work as a form of hope is included as negotiated reading. Indeed, the audience's backgrounds and emotional experience are quite influential in affecting readers' perception, which directs them to construct their own comprehension and interpretation of the poem based on their perception.

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BLACK'S ACTIVISM AND MOVEMENT IN AMERICAN SOCIETY FRAMED IN ANGIE THOMAS' *THE HATE U GIVE*: AN INTERSECTIONAL STUDY

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ABSTRACT

The racial discrimination and oppression toward Black community in the U.S. have become the main concern in American society. Several factors make Black community live with fear and struggle to be accepted in American society. Racial discrimination is a complex phenomenon, which is the accumulation of variables within Black community's lives. Race, class, and gender are factors that intersect with one another, resulting in continuous racial discrimination toward Black people in the U.S. Black literature explores how Black people encounter oppression and discrimination; and how they fight against them. One of Black young adult literature is entitled *The Hate U Give* (2017) by Angie Thomas. This novel explores the life of a high school student named Starr who lives within two atmospheres, a black neighborhood and a predominately white school. Through the protagonist's point of view, this novel explores how the intersection of race, class, and gender are connected and creates continuous racial discrimination in the U.S. Intersectional theory by Patricia Hill Collins is used to investigate how the variables are connected and results in the systemic racism toward Black community. The finding shows how Black people are dealing with racial events in their daily lives, struggle to fight inequality, and attempt to voice their experience through Black activism.

Keywords: *Angie Thomas; Intersectionality, police brutality; racial discrimination; racial profiling*

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INTRODUCTION

Slavery has existed since ancient times all over the world. Meanwhile, slavery became a specific concern around the 17th and 18th centuries while the New World phenomenon happened. Most Africans were brought to the American continent and became an important commodity. European colonists sent about 12.5 million people from Africa were sent to America by European colonists through the transatlantic slave trade. Those African people were traded via interregional trade as enslaved people, and slavery spread across the country. The enslaved Africans arrived in America in 1619, twelve years after the first settlement at Jamestown in 1607. Most of the enslaved people came from the West African area. A Portuguese slave ship brought the enslaved people from the area, which is now the country of Angola. The arrival of African men and women in America marked the beginning of American slavery. Around 12.5 million Africans were kidnapped from their homes and brought to America across the Atlantic Ocean. Until World War II, this was the largest forced migration in history. Almost two million people died during the forced journey, known as the Middle Passage. In mainland North America, the colonist kept the slaves because they could not pay much for the laborers. The slaves were working in plantations (Miles in 1619 Project, 2020, p. 10).

European Americans did not consider Black people as a race of people, but they believed that European Americans were civilized and normal people. Meanwhile, because people’s perceptions of race evolve throughout time, all non-Europeans are considered race members. In English, the

term race is used to distinguish people from their neighbors. Race has been a structured idea in America since most European Americans believed it was necessary for maintaining and awarding privilege there (Lehman, 2009, p. 22). White people became a symbol of civilization, Christianity, privilege, and superiority as a result of European exploits and explorers, according to Lehman. The Europeans needed these symbols because they offered them an advantage over non-Europeans living beyond their borders. They exercised their power by naming the people, places, and objects they came across. As a result, the color white became a potent symbol in America, and only white people were considered normal or human; everyone else was regarded inferior (Lehman, 2009, p. 30). Since then, the color white has symbolized superiority, normality, privilege, correctness, standard, and Christian ideals in America. America made black color represents the opposite of white. All of the assumptions were founded on myths and inaccurate information. On the other hand, they are consumed as correct ideals in American society, and adopting those assumptions has become normal (Lehman, 2009, p. 31).

In race relations, dominant groups’ behavior is affected by their perception of superiority toward minority groups, which they defend to protect their interests. The subordinate group’s behavior is shaped by unfair and exclusionary treatment by the dominant group. These racial views reveal that Whites, as the dominant group, are concerned about losing their assets and privilege. Meanwhile, the minority groups believe they can perceive their interests and goals by challenging the existing social order (Tuch and Wetzer, 2004). Feagin illustrates

how white people are still referred to in American society and the moral values they hold. The majority of white Americans maintained the white-subordinate racial hierarchy. They believe that white people are superior to other races in America, especially Black people, in terms of culture and morality. To emphasize the inferiority of Black people and other minority groups, Whites have constructed an ideology defending white privileges. White elites have had a significant role in establishing racial oppression's ideology and organization since the beginning (Feagin, 2006, p. 216).

Being a black person in America is difficult. Throughout their lives, black people in America must deal with white supremacy. They have always feared the police and are frequently viewed as a lower caste in society. Marable (in Owaluyumi, 2019) describes each member of the Black community as a prisoner, and they share the marks of oppression on their shoulders. No matter how they go through generations, the stigma over Black people remains initially: a dark, foreign presence and destined to serve others. America's attitude toward white superiority was delivered and communicated through every layer of American society and penetrated in various ways. Lynching, which occurred in the 19th century, was a powerful way of communicating white superiority and a tool of control toward black inferiority and helplessness (Lehman, 2009, p. 32).

Black men are assumed to be latent rapists, violent patriarchs, and if a Black male has enough privilege, he will crave the moment he can achieve the masculinity of whites. Racism against Black men results in a significant impact on their emasculation, criminalization, and death. Black men

survive and develop themselves to be rich under white supremacy. However, black men cannot speak their thoughts positively to address their suffering (Curry, 2017, p. 5). Jones (in Oluwayomi, 2020) explained that being Black in America, especially Black males, some stereotypes are attached. Black males are viewed as dangerous, threatening, and socially deviant. These are the sign for them to be marked for death. The phenomenon of Black males' death is a sign of finality and eternal silencing. This matter signifies the end of something unwanted, hated, and feared. The daily evidence is that violence toward Black males is still found in America's present-day. The murder of Black males has become a regular thing in American society.

Racial oppression remains systemic and exists in U.S.. society and has affected the lives of Black people for generations. This oppression is taking racial discrimination, which shows different treatment by Whites toward Blacks and other people of color. Racial oppression is multifaceted and occurs in various forms. The oppression includes white-power plays, which participate in racial domination, discrimination, exploitation, and cultural appropriation. There is also the privilege and power which come from the white to this oppression. Systemic racism has existed in major institutional areas such as employment, housing, education, health care, recreation, politics, policing, and public accommodations (Feagin, 2006, p. 195). Black people and police have historically been controversial, especially with young Black males. Their relationship is rooted in aggressive and brutal, and it started in the slave trade era. Young Black males keep losing their lives caused by police violence or

brutality even though they have tried to avoid encounters with the police—these young Black males. These young Black males have lost the future to be responsible grown-up adults and help their community (Adeyoin et al., 2018).

Discrimination toward black women also happens in many forms and puts a particular burden on their lives. Each of them struggles and fights against the racial gap they face and also looks for the meaning of the dilemma of everyday racism. “Controlling images” portray black women in a limited cultural context. Matriarchs, mammies, welfare mothers, jezebels, and sassy black women are frequently portrayed as the image of Black women. These cultural images justify racial oppression by protecting the structural arrangements that keep racial inequality in place. (Collins in Franco et al., 2019). Jean and Feagin also agree that Sapphire and Jezebel stereotypes are commonly associated with black women, triggering the white depiction of immorality, divine outrage, and deserving punishment. The anti-black females are mighty, and they depict African American or Black women as violators of the morals in the society upheld by the whites. These whites’ representations and assumptions make them do action toward the blacks. These negative representations benefit white definers to defend their unfavorable treatment of black women. Black women are often associated with “sin” by oppressing them and leading to racial-gender discrimination (Feagin and Jean, 2015, p. 9).

Racial discrimination toward Black people and other minorities for decades, the victim of racial discrimination is united, fighting against the systemic racism rooted in

the U.S. society for a long time. They have made various attempts to fight inequality; one of them is to do activism. Activism is often linked with a social movement to perceive formal change in judicial, legislative, or electoral processes. Activism becomes a dimension of political participation. The participation can be in various forms, such as formal political participation (voting; contacting political representatives), legal extra-parliamentary actions (boycotts; demonstrations), and illegal extra-parliamentary actions (civil disobedience or politically motivated violence) (Ekman and Amna, 2012).

On the other hand, the term social movement refers to unauthorized, unofficial, anti-institutional, and long-lasting groups of ordinary citizens attempting to change their world. Politics, culture, and political culture have all been influenced by social movements. The social movement has emerged as a powerful force in the dynamic development of American society and culture. The Declaration of Independence states that progressive social movements are meant to uphold freedom and democracy and give most people (women, people of color, the poor) more reality, more substance, and broader capability (Reed, 2005, p. 17). Reed added that the movements need to have repeated public displays which show alternative political, cultural values brought by people acting together. In contrast, movements aim to bring about social change through repeating public displays; one of them is through protest. The “protest” term is often associated with social protest. The protest also offers public witness and occurs in various forms (Reed, 2005, p. 18). The social movement also establishes a new framework for protest, establishing key ideas,

tactics, and forms of resistance for the subsequent movement. Many movements bring the “civil rights” movement, which encompasses the struggle for equal rights, fair treatment, and equal access to society’s economic, political, and cultural institutions. These movements have created strong cultures that bear their imprint, which is referred to as movement culture. To respond to racial oppression in America, the black community has struggled and been involved in activism and various collective efforts. According to Szymanski and Lewis (2015), Black activism is defined as “intentional action promoting social or political change. It includes engaging in behaviors that are mainly aimed at reducing or eliminating racism and its harmful effects.

Black activism includes engaging in behaviors that are mainly aimed at reducing or eliminating racism and its harmful effects. The activism also tries to do proactive behaviors to improve Black people’s lives, both personal and community as a whole. Hope et al. (2019) support Szymanski’s argument in their journal *Development and Validation of the Black Community Activism Orientation Scale* by explaining African American activism. African American or Black community activism also acts as a sociopolitical action planned and carried out for the specific benefit of positive social change, the elimination of oppression, and the promotion of justice within and for the Black community. Community activism is also a form of collective opposition to structural oppression. Szymanski also described that Black activism includes modern informal or non-confrontational activism, such as: keeping well-informed with issues related to Black people participating meaningfully in activities,

groups, or organizations. Advocating the social problems, improving community mentoring, and opening conversations about African American issues. Besides, the activism can be traditional formal or confrontational activism, which includes various activities: boycotts, demonstrations, sit-ins, and writing letters to the newspaper or political representatives (Szymanski and Lewis, 2015). In the past, the United States of America had a large-scale social movement that greatly impacted black people throughout the nation. The Civil Rights Movement occurred in the 1960s, aiming to end segregation and achieve equality in America. In his book *The Art of Protest*, T.V Reed stated that the Civil Rights Movement refers to the powerful force for change that began in the mid-1950s and had the biggest influence in the 1960s. The movement becomes a turning point in black Americans’ long battle to perceive equality and justice. The Civil Rights Movement served as a model for all following progressive social movements in the twentieth century. The black civil rights fight had a significant effect on social movements in the United States, particularly on tactics, methods, style, vision, ideology, and movement culture as a whole. It also became the first major movement fully covered in television, and its power shaped the context of the movement over decades (Reed, 2005, p. 20). Martin Luther King Jr. was a great orator and translator of mainstream America. He became a follower of the movement rather than the main leader.

Hundreds of organizers and ordinary citizens were the original instigators of the civil rights campaign. They stood up for justice for many years in the face of life-threatening threats before organizing the demonstrations, protests, marches, and

speeches that became the movement’s symbol. Many local and regional acts of resistance defended political, social, and cultural issues, then blended and shaped into unique forms. The civil rights movement was basically a black people’s movement (Reed, 2005, p. 21). Reed supported his idea by stating that there is a myth that the movement shows spontaneously and emerges out of nowhere. If the movement is large-scale, the media will capture the dramatic event within some period. It will be possible if the act is done countless times of work by local activists representing the black community (Reed, 2005, p. 22).

For many Black people, poverty and deprivation become the trigger for them collectively mobilizing protest against the social justice targeted toward them. Black people have protested because of the limitation or inequality of life opportunities, such as education, housing, employment, education and healthcare, available in the United States. During slavery and the emancipation of slavery, Black people protested, demanding social, political, and economic justice. It happened because of the poor condition of Black people in the period, depicted by several conditions, like unemployment, high rates of morbidity, poverty, police brutality, incarceration, and substandard education. The gap between Black and White people may trigger anger, resentment, and collective behavior, which initiate large-scale protest movements like Civil Rights Movement and Black Lives Matter (Jones-Eversley, 2017).

In conducting this study, the writer applies the post-national paradigm to analyze the relation between race and class, which creates an intersectional effect within the

Black community. According to Rowe (2010, p. 289), post-national is viewed as the condition of larger globalizing development patterns. Race and ethnicity in America are treated as specific problems related to the multiculturalism of the United States. Post-nationalism also encourages the development of allegiance, which does not depend on the territorial state as an effective way to encounter the injustice of the global economy. This paradigm is related to this study because it will focus on various variables within the Black community’s life and their encounter with injustice in American society. Kimberly Crenshaw used the term intersectionality as a metaphor for intersecting roads for describing and explaining how racial and gender discrimination compound each other. When the roads intersect, there will be multi-layered oppression. Crenshaw’s concept of intersectionality explains how various oppressions work together to produce something distinct and unique from any single form of discrimination. Patricia Hill Collins uses intersectionality, which refers to particular forms of oppression, such as the intersection between race and gender (Collins and Bilge, 2020, p. 48).

To complete the analysis, intersectionality theory by Patricia Hill Collins is used to analyze how the intersection of race, gender, and class resulted from systemic racism within the Black community in America. Intersectionality examines how intersecting power connections affect social relations and human experiences in everyday life across diverse societies. As a tool for analysis, intersectionality views factors such as race, class, gender, sexual orientation, class, nation, ability, ethnic origin, and age – among others

– as interconnected and constantly shaping one another. Intersectionality is a way of understanding and describing the world's, people's, and human experiences' complexity (Collins and Bilge, 2020, p. 20).

In her book, Patricia Hills Collins (2019, p. 30) refers to intersectionality as various sorts of intersecting oppressions, such as those between race and gender or sexual orientation and nation. The paradigm of intersectionality offers a vision that oppression cannot be reduced to its basic form. On the other hand, those oppressions are working together to shape injustice. For Collins, intersectionality is seen as interpreting and studying the complexity of the world through the eyes of individuals and human experience. The condition of social, political, and personal life can be created by one variable. It is shaped by various variables and influences each other. To see social inequality, people's life experience, and power structure are better understood from the different axis, not solely from race or gender, or class, but those variables are worked together. The core insight of intersectionality can be taken from various axes, such as race, class, gender, sexuality, dis/ability, race, and others. Those variables are not standing alone, but they are building and working together (Collins, 2019, p. 14). Collins also added that when viewing race, class, and gender as interrelated phenomena, they are referenced as not singular entities but intersecting power systems. Specific social inequalities are a reflection of one's power relationships with one another. In intersectionality, Collective and individual identities such as race, gender, class, and sexual orientation are socially formed within numerous power structures. Intersectionality's core construction

comprises several core elements: rationality, power, social inequality, social context, complexity, and social justice.

Race, class, gender are other systems of control-related and built each other. The intersection of power relations produces complex and independent social inequalities of various variables (e.g., race, class, gender, sexuality, nationality, ethnicity, ability and age). The individuals' social location contributes to intersectionality by shaping their experiences and perspectives on the social world (Collins, 2019, p. 49). Roberts and Torriquez argue that Black, women, Latinos, indigenous people, undocumented people, and others suffer from social problems and have oppression resulting from intersectionality (in Collins, 2019, p. 52). Crenshaw (in Collins, 2019, p. 64) explains that intersectionality is discrimination like traffic flows through various directions and flows in another. If something happens during the intersection of the variable, there is an imbalance between each variable intersected. Collins also agreed that throughout history, race, class, and gender had been used by people to justify the unequal social arrangement.

The Hate U Give (2017) is a debut novel by Angie Thomas which uses the first-person point of view of the protagonist, Starr Carter. Starr Carter is an ordinary high school student from a black neighborhood who goes to a private school dominated by white students named William Prep. Starr narrates the dynamic of Black community from her perspective. Starr acknowledges a massive gap between her community and the white community within American society. From Starr's point of view, the novel points out the education gap between people who lived in

the ghetto and white residences, drug-dealer within black communities and neighborhoods, the housing problem, and the underpaid issue. As a black teenager who desires to be accepted in society, she chooses to be passive, do what her father tells her, and adjust herself to fit into society. Starr's family has trained her to understand the condition if they encounter white people and police officers. Starr and her siblings are constantly given "The Talk" by their parents on how to behave and act if they encounter the police officers. Starr also makes several efforts to adjust to her school, William Prep School, which is dominated by white students. Starr needs to change her "black" identity to be treated and respected by her friends. She has made several efforts, such as not using her black accent and not talking much about her neighborhood to her schoolmates. Racial profiling and police brutality are also pointed out in this novel. Through the death of Starr's best friend named Khalil, who was shot to death by a white police officer, the collective movement of the African American community raised the important concern; injustice and inequality. As part of the African American community, Starr decides to fight for justice and raise her voice after being passive and hiding the pressure for a long time. With the support of her family and surrounding, Starr is an icon of activism and movement which can help the Black community to find justice and end the inequality in the United States.

In an interview in 2018, Angie Thomas had a specific reason why she wrote *The Hate U Give*. Thomas wants her novel to become the tool of activism, empower the movement, and reflect on what happens in U.S. society. This novel also shows how Starr and Black people voice their concerns

about racism, injustice, and equality in activism. *The Hate U Give* is Black literature that depicts the Black Community's reality in America and struggles to fight systemic racism daily. Black literature shows "blackness," which is related to sociological aspects and treated as a social dynamic view of subjection, integration, and marginalization in relation to the cultural hegemony. Additionally, black literature refers to black text, displaying the range and variety of cultural aspects that contribute to whites' economic exploitation of blacks. Because "blackness" is a socially constructed concept, black literature teaches readers how to be "black" in society. The majority of black authors handle various problems in their writings, maintaining a common symbolic geography's cultural and linguistic codes. If white racism did not exist in America, there would be no Black literature (Gates, 1990).

This paper will focus on two objectives. The first objective is how Black people in the U.S. escape from racism caused by racial stereotypes and the effect on their lives depicted in the novel. The second objective is to elaborate on how Black people are struggling in activism and social movement to fight against the racial injustice they faced in American society. Intersectionality theory by Patricia Hill Collins will be implemented to understand the intersectional condition faced by Black people. This paper will analyze how race, gender, and class affect each other and resulted in systemic racism toward Black people in the United States.

DISCUSSION

Black community in America has been facing the jeopardy of life since the

beginning of the slavery era. The term racism has not yet become a discussion among scholars before the modern age where scholars and some random people on the street talk about racism. In the journey of Racism, Collins and Bilge highlighted some considerably broad aspects regarding racism; it is Intersectionality. In this subchapter, the author would connect intersection and the fight over the stigma and stereotype in the novel *The Hate U Give*. The effort made by the protagonist Starr Carter is to keep herself equal to the school environment. She naturally made some effort to keep herself as normal as other students to be accepted by her peers and surroundings. She cannot easily let out her Black side because she is afraid that she will get discriminated against in her school. Starr willingly adjusts herself to her school dominated by white students to have a better and brighter education. To prove that she is capable in school, she never misses the class and becomes the leading player in the basketball club.

“School and the basketball team keep me busy,” I say. “But I’m always at the store. You’re the one nobody sees anymore” (Thomas, 2017, p. 13).

Besides that, Starr also proves that she can join the basketball team in her high school. Her school’s team members come from various backgrounds, regardless of their race. By showing her skill as a basketball player and being acknowledged by her school surroundings, Starr can make friends, talk about the same interests, and show her full potential. Her family also supported Starr’s passion for playing basketball and let Starr keep participating in the team. Aside from school, she also helps in her father’s store. It is against the stigma that black people are aggressive, uneducated, and harsh.

Starr wants to prove that she is trying to be acceptable, helpful, and proving that she has some value in her life and not doing what black people have stereotyped. Crenshaw (in Collins and Bilge, 2020) describes the term intersectionality as coined to facilitate the Black Women who are excluded from both race-based and gender-based anti-discrimination. Black women are experiencing discrimination because of their race and gender. In short, Black women are at the bottom of most of the jeopardy of race. In addition, since they are Black and they are Women, they tend to be unsuccessful in anti-discrimination claims. In *The Hate U Give* novel, Starr is depicted as a high school student who goes to a private school called Williamson Prep. This school is a predominantly white school where Starr and her siblings, Sekani and Seven, study. The existence of Black students is lesser than White students. Starr decides to equal herself with her environment by maintaining her behavior while studying and socializing there. Her efforts are depicted in the narrative below.

I just have to be normal Starr at normal Williamson and have a normal day. That means flipping the switch in my brain so I’m Williamson Starr. Williamson Starr doesn’t use slang—if a rapper makes her “hood.” Williamson Starr holds her tongue when people piss her off, so nobody will think she’s the “angry black girl.” Williamson Starr is approachable. No stank-eyes, side-eyes, none of that. Williamson Starr is non-confrontational. Basically, Williamson Starr doesn’t give anyone a reason to call her ghetto (Thomas, 2017, p. 40).

Starr addresses the term “angry black woman” in her monologue while explaining how she changes her personality into “Williamson Starr”. Angry black women are

described as aggressive, unfeminine, unattractive, dominating, sentiment, bitter, and cruel. This prejudice degrades the self-esteem of Black women, affecting their lives (Ashley, 2013). Black women are seen as stereotypical mummies, matriarchs, welfare recipients, and hot mommas, which justify oppression in the United States. Hazel Carby (in Collins, 2000, p. 86) explains that stereotypes do not reflect reality but function as a disguise, a mystification, of objective social relations. These images are used to legitimize racism, sexism, poverty, and other forms of social injustice. Starr also tries to do what the environment expects her to do and fights to make herself equal despite her race and gender, even though she is already a fine girl. The predominantly white school puts pressure on Starr, a Black student there, such inferiority as ghetto, aggressive, and hostile. According to what Collins said in Jean and Fagin (2015, p.8), most black women are identified as similar to Sapphire, a figure of strong, unfeminine, and rebellious woman.

It's easy to hang out with Kenya because of our connection to Seven. She's messy as hell sometimes, though. Always fighting somebody and quick to say her Daddy will whoop somebody's ass. Yeah, it's true, but I wish she'd stop picking fights so she could use her trump card (Thomas, 2017, p. 9).

Starr has another half-sister named Kenya, who shared a brother with her. Kenya's personality is aggressive and easy to get angry with someone. She is rebellious and not afraid to tell her opinion and picks fights with others who are against her. According to Collins theory, Kenya is an example of how a Black woman is identified. However, Kenya seems proud of her personality and just being the way she is, contrary to Starr. Collins supports this

description in her book *Black Sexual Politics*. Collins explains two main images of working-class Black women in American society. The first is the 'bitch' image. Black women are portrayed as aggressive, loud, unpleasant, and bossy. The bitch image is different from the mule image associated with chattel enslavement. If the mule is portrayed as stubborn and in need of care or supervision, the bitch image depicts an aggressive individual and confrontational. Besides, the "bitch" image makes Black women stay in their place. Using the "bitch" term is offensive. If it is combined with other slurs, it will be fatal. Another image of Black women is "hos" / "hoes" (slang). These women are trading sexual favors for money, drugs, and material items. The 'hos' use their sex appeal to get anything they want and use more sexual variation than "the bitch" image (Collins, 2004, p. 123).

The stereotypes and stigmas affect Starr's life in her high school; Starr works hard to maintain her behavior not to be labeled as an "angry black girl" in her school; she wants to be an ordinary girl just like other White girls at school, without having to discard her identity as a Black girl. To avoid misunderstanding her peers about herself, Starr attempts to be a good and normal high school girl with a friendly and warm personality. She tries to maintain her facial expression and hold her emotion wisely. Starr believes that everyone in her school won't call her ghetto or someone living from a poor black neighborhood by attempting these efforts. As a Black woman, Starr realizes that she needs to adjust to two realities, being Black and studying in a white-dominated school. These efforts were also made to protect her from racial

discrimination and help her achieve a peaceful life as a student.

Starr's father, Maverick, is a former gang member and ex-inmate. After being sentenced to prison for several years, he opened up a small grocery store in Garden Heights. In running his store, he asks his children to help them. Besides that, he also gives young teenagers opportunities to work in his store in his neighborhood. Maverick tries to help them avoid joining gang members by earning money in the right way. The narrative above shows Maverick convinces a young Black male named DeVante, a gang member, to leave his old job as a drug delivery boy and later work in Maverick's grocery store. Maverick is not DeVante's father or close family. Still, the close relationship within the community makes Maverick feel responsible and willing to help him out of the black hole of gangster life.

Daddy parks in front of Carter's Grocery, our family's store. Daddy bought it when I was nine after the former owner, Mr. Wyatt, left Garden Heights to go sit on the beach all day, watching pretty women. (Mr. Wyatt's words, not mine.) Mr. Wyatt was the only person who would hire Daddy when he got out of prison, and he later said Daddy was the only person he trusted to run the store (Thomas, 2017, p. 31).

In *The Hate U Give*, Maverick opens a small grocery store in Garden Heights. He bought the store from its previous owner after being released from prison. Being Black ex-inmates or ex-prisoners brings some disadvantages for Maverick when he tries to re-enter the community. The stigma that lingered toward ex-inmates also has rooted, and Maverick understands the position and condition. By buying and owning the grocery

store, Maverick realizes that family is important and tries to change his life to be better, more responsible, and stronger. Maverick's attempt shows that he still has hope in his life. He proves that as an ex-inmate, he can survive, be skilled, and help people erase the possibility of joining gang members.

Having stable and permanent employment is the most common obstacle for ex-inmates after being released from prison. Employment is important because a stable job can help secure someone's income and positive role in society. Having a stable job or being employed is helping someone to avoid negative influence from illegal behaviors. The ex-inmates confront the stigma attached to a criminal background and the potential of having limited job skills and social connections that help them find job opportunities. It is not easy to hire ex-inmates because some lack occupational skills and have little experience seeking a job. Ex-inmates need to have a new mindset of choosing a straight path to improve their lives and not get into crime in the future (Barry and Rici, 2011). After the incarnation, the former Black inmates often face some consequences that limit them in reintegrating into society. They often face getting cut from their job, student loan restrictions, public service ineligibility, child custody, and felon registration laws. In their book "*Prisoner Reentry and Crime in America*," Travis and Visser defined reentry as the consequence that must be faced of incarceration. Reentry happens when someone has finished the incarceration time. Reentry is experienced by people sent to prison, federal or state facilities, as adults or juveniles. There is stigma lingering with ex incarcerated people, especially with prison records. They have

difficulties finding jobs in the legal labor market, and it is hard for them to hire ex-offenders. Employment for ex-prisoners seems complicated because some ex-prisoners have developed behavior that is not suitable for handling jobs. The ex-offenders have been labeled and embedded with criminality, which weakens their ties with society, like attachment to their family, school, or job. Reconnecting these ties is very difficult after they engage in a criminal lifestyle.

On the other hand, a great support system is needed by ex-prisoner when they are released from prison. One of them is through family support which includes a solid marriage. A solid marriage can help the prisoner to get emotional support when they are released, a place to live, good motivation for moving forward, and the possibility of financial assistance until they have a stable further income (Travis and Visser, 2003, p. 3).

What do you think about people who focus on the not-so-good aspect of him?” she asks. “The fact that he may have sold drugs?” Ms. Ofrah once said that this is how I fight with my voice. So I fight. “I hate it,” I say. “If people knew why he sold drugs, they wouldn’t talk about him that way.” Mrs. Carey sits up a little. “Why did he sell them?” I glance at Ms. Ofrah, and she shakes her head. During all our prep meetings, she advised me not to go into details about Khalil selling drugs. She said the public doesn’t have to know about that (Thomas, 2017, p. 196).

The stigma of drug dealers toward Black males is still rooted in American society. Starr believes that Khalil is not involved with drugs or drug dealers; it makes her want to clarify that Khalil is innocent. Meanwhile,

Starr needs to face that Khalil is a drug dealer working for King Lord, the biggest drug dealer in Garden Heights. Knowing this fact, Starr hesitates to do more activism because Starr realizes this will make the public believe that Khalil, an African American young male, deserves to be dead because he sells drugs. Thomas tries to show how the media portrays the racial profiling that targets Black males. Weatherspoon (2004) explains why law enforcement officials or police officers target African American males. Black males in the U.S. who drive vehicles or travel by public transportation have become victims of racial profiling by law enforcement officials. Law enforcement officials target and search Black males based on their race and gender. They view Black males as criminals. “Driving while black” is a term used to describe law enforcement officials’ practice of stopping Black males. While driving, Black males are always suspected everywhere, such as when they are schooling, walking, shopping, banking, and just being black. Racial profiling is not only within urban areas, but it happens wherever African American males live. The practice can happen in rural communities and big cities.

Racial profiling is not only tied to young black males with rapper or gangster looks in urban areas. Racial profiling is defined as a non-discriminatory manner among African American males; of any social status. Some police officers have a stereotypical view that Black males engage in criminal activity, such as drug dealing. Many white Americans view black males’ way of talking, walking, and dressing negatively. Besides that, if African-American or Black males travel through the white neighborhood, it may cause some trouble for them. They were often stopped

and pulled by police officers and investigated. There is also a case when an African American or Black male drives a fancy or luxury car, the police officer stops him and suspects him of drug trafficking or car theft (Weatherspoon, 2004).

Racial Profiling Towards Black People in the U.S.

Today, the U.S. is still faced with racial discrimination problems caused by the remnants of slavery with its dark history. In the past, the U.S. had done lynching, segregation, and sharecropper as control tools over Black people. However, since the end of Jim Crow Law, the terms “separate but equal” have made the Blacks treated the same in the U.S. society, but their lives are still segregated and have limited their mobility. The dark history has been brought along to today’s truth regarding the Blacks’ stigma, stereotype, and inclination toward social control by the law. Another form of racial discrimination is racial profiling. According to Ramirez et al. in their report, *A Resource Guide on Racial Profiling Data Collection Systems* (2000), racial profiling is defined as any police-initiated action based on race, ethnicity, or national origin rather than seeing from an individual’s behavior or information. It leads the police to identify certain individuals with labels as being, having been, or engaged in a crime. Two consensuses should be followed in adopting the definition of racial profiling. Firstly, police may not use racial or ethnic stereotypes to determine whom to stop and search. Secondly, police may use race or ethnicity to determine whether an individual matches a specific description that refers to a particular suspect.

The action involves traffic stops on highways, roads, or pedestrians. The police imply their method by asking simple questions requesting documents, and explaining why they are stopping. If the case is serious, they can search for the suspected cars or individuals. When police acknowledge a certain person is a member of a criminal organization, police may use the information legitimately as the factor which indicates ongoing criminal activity. For instance, many criminal organizations are formed by people with similar race, ethnic, or nationality characteristics. If police use these factors to determine a certain person as a member of a criminal organization, they intend racial profiling. The common complaints come from colored communities that are stopped for minor traffic violations, such as tire problems, failure to signal properly before switching lanes, speeding above the speed limit, or having unreadable license plates. When police do their duty throughout the areas assigned to them, they must perform a lot of individual discretion. When their job is within a traffic-stop area, police must use and implement reasoned judgment when determining which cars they should stop if they indicate any traffic violence. Police need to rely on traffic enforcement and vehicle code laws as their basic judgment in stopping the car.

According to Ramirez et al. (2000), many traffic officers admit that they can determine which vehicle should be stopped by following any vehicle for several minutes. Ramirez et al. added that many police departments had not developed formal standards in directing the officers to use discretion when they are stopping the vehicle. They develop and provide ad hoc methods to separate the suspect from the innocent driver

from the officer's side. Furthermore, the younger officers often observe their seniors, who have more experience handling such situations. Police departments use traffic stops to find illegal drugs and weapons. These attempts are also used to track down the drug or weapon couriers. In *The Hate U Give* novel, Thomas tries to address racial profiling issues that have become an essential concern among minorities, especially African Americans. Thomas also points out how racial profiling happens in her novel through the situation where Starr and Khalil (Starr's childhood friend) are stopped by the police officers, as narrated by Starr below.

The officer approaches the driver's door and taps the window. Khalil cranks the handle to roll it down. As if we aren't blinded enough, the officer beams his flashlight in our faces. "License, registration, and proof of insurance." Khalil breaks a rule—he doesn't do what the cop wants. "What you pull us over for?" "License, registration, and proof of insurance." "I said, what you pull us over for?" "Khalil," I plead. "Do what he said." Khalil groans and takes his wallet out. The officer follows his movements with the flashlight (Thomas, 2017, p. 21).

After their car is followed by the police car, the officer asks Khalil to show the document. Meanwhile, Khalil finds out there is no reason to stop the car and keeps asking the real reason why they got stopped. By questioning the officer, Khalil shows strong resistance toward the officer. Starr realizes Khalil's decision is risky and advises him to follow what the officer says. Starr remembers the talk she got from her parents not to show much movement and follows what the police said to get rid of the tense situation.

"Nunya," Khalil says, meaning none of your business. "What you pull me over

for?" "Your taillight's broken." "So are you gon' give me a ticket or what?" Khalil asks. "You know what? Get out the car, smart guy." "Man, just give me my ticket—" "Get out the car! Hands up, where I can see them." Khalil gets out with his hands up. One-Fifteen yanks him by his arm and pins him against the back door (Thomas, 2017, p. 21).

Police officers stop Khalil because his car's tail light is broken. In contrast, the police officer does not ask Khalil in a good way. He yanks Khalil and forces him to get out of the car. The police officer, later called One-Fifteen, has another reason to stop Khalil: finding any drugs or weapons inside Khalil's car. Khalil argues with the officer because instead of giving him a ticket and proper reasoning, One-Fifteen yanks him and pins his arm against the car. In conclusion, One-Fifteen has done racial profiling with suspicion over Khalil as a drug or weapon seller.

"One-Fifteen" is a pseudonym of the police officer who stopped Khalil and Starr. Starr called him after she saw a glimpse of the officer's badge number. One-Fifteen has done a high-discretion stop category by stopping Khalil's car because the taillight is broken. In the context of the traffic stop, this attempt involves checking for under-inflated tires, safety belt warning, failures to signal a lane change and other petty vehicle code end non-moving violations. By doing high-discretion stops, the police may have intentional and unintentional abuse (Ramirez et al., 2000). There is an argument and unintentional/intentional abuse done by "One-Fifteen" toward Khalil by pinning him to the car because he suspects Khalil is a criminal. As a police officer, "One-Fifteen" should treat him nicely without any violence.

Since the growth of proactive policing in the 1980s “war on drugs,” police officers have been encouraged to be proactive in approaching and questioning “suspicious” people. However, it is hard to investigate every person on the street. This matter leads police officers to rely on the practice of stereotyping about suspicion.

Recently, the social movement in the U.S. has been rising, and it comes from the Black community. The concern of their movement focuses on eliminating police and vigilante violence against Black people. Black people in the USA have been subjected to violence for a long time, and the issue has become the nation’s concern and perceived the whole country’s attention (Sue in Symanzki, 2012). In their journal entitled *Social Movements as Historically Specific Clusters of Political Performances* (1994), Tilly explained that a social movement consists of a sustained challenge to power employing repeated public displays of numbers, commitment, unity, and worthiness from a group of people. A social movement shows the interaction of the claim-making between the challengers and power holders. The claim-making often engages the other parties, such as repressive forces, allies, citizens, and another powerholder. A social movement aims at indirect forms of action, actions that display will and capacity.

Meanwhile, it would not accomplish their main goal, which calls for power holders to take crucial actions (Tilly, 1994). Tilly describes that there are multiple levels of social movement. The first level is the individual action or interaction, such as using a labeled banner or signing the petition. The second level is a sequence of actions and interactions that create interesting and

unforgettable acts, such as demonstrations, street performances, etc. The third level is holding many performances that constitute a particular campaign, such as holding meetings, making public appearances, and others. (Fourth), establishing the set of campaigns, consisting of past and present, gives a chance for the activists to deliver their narrative related to the movement.

A social movement is needed to represent people with the same concerns, interests, and demands. It demands a social change in society. The social movement is seen publicly by holding public demonstrations; to make their demand heard wider. Diani supports this argument (in Tilly, 1994); she states that a social movement is a network of informal interaction among individuals, groups, and organizations that engage in political or cultural conflict. It becomes the basis of shared collective identity. Tilly added that a social movement is not a group but a complex form of social interaction. It can be various, starting with a fund-raising event, a busking session in the public park, or a city festival. Tilly introduced the term WUNC as an essential element in a social movement. WUNC stands for worthiness, unity, members, and commitment and those elements exist within social movements that help people recognize them. *W* stands for worthiness; it can be shown by sober demeanor, neat clothing, clergy, dignitaries, and mothers with children in the social movement. *U* stands for unity; it shows matching uniforms like badges, headbands, wristbands, banners, costumes, matching in singing, chanting. *N* stands for numbers; social movements need headcounts, signatures on the petition, a message for authority, and filling streets. *C* stands for commitment; social activities are ready in

any situation, brave in lousy weather, show visible participation, resist repression, and others. Tilly added that social movements combine three claims: program, identity, and standing. The program is used to state the support or opposition and implemented into the action of movements. Social movements need an identity as a unified force to be reckoned with, consisting of WUNC elements.

Furthermore, social movements need standing that states ties and similarities to other political actors who have the same agenda, such as standing for minority groups' rights and fighting for injustice (Tilly, 2004, p. 16). The peaceful march has shown the element of Tilly's WUNC various ages are joining the "Justice for Khalil" march. The unity is established by delivering a similar message regarding police brutality.

The member wearing the same t-shirt with "R.I.P. Khalil" tagline and Khalil's face and delivering their non-stop chanting "Justice For Khalil". "Some kids from Khalil's school stand around in "R.I.P. Khalil" T-shirts with his face on them (Thomas, 2017, p. 87).

The march grows bigger in number. As shown in this novel, it is initiated By Ms. Ofrah on Khalil's funeral day, and it gradually becomes a bigger march and makes more people join the march. Until Starr joined the march, Ms. Ofrah represented all the people there. The commitment element is shown by how people are still running the rally and protest, even without being led by Ms. Ofrah. The march members keep doing it until police authorities clarify Khalil's case and demand justice for Khalil. By continuing the march and protest, they hope there will be no more police brutality cases and the stereotype about Black people can be erased.

A march's goal is to gather people who have the same concern or interest, deliver their voice and make sure the higher authorities hear it. March also gained public attention, which makes them more visible and acknowledged. A peaceful march has been a tool for active protest and building solidarity among the members. This peaceful march aims to confront social issues, show solidarity and unity, and participate in the expression. *The Hate U Give* points out the efforts to establish a solid social movement: organizing a peaceful march to spread awareness about Khalil's murder case.

"We won't give up until Khalil receives justice," Ms. Ofrah says over the talking. "I ask you to join us and Khalil's family after the service for a peaceful march to the cemetery. Our route happens to pass the police station. Khalil was silenced, but let's join together and make our voices heard for him. Thank you" (Thomas, 2017, p. 91).

Thomas describes Khalil's case as a big concern within the Black community and needs to be responded to by the public. Ms. Ofrah, a leader of the organization movement, comes and explains why Khalil's case is a big issue and why his life matters. Besides being a leader, Ms. Ofrah also becomes the lawyer who takes care of a similar case to Khalil and promises to give legal protection to Khalil's family. Ms. Ofrah does not stop giving and taking care of legal matters, but she encourages the masses to do peaceful marches to gain public attention. This march is also a form of protest against police brutality toward Black people.

"Oh," Momma says. "Where are your colleagues?" "Some of them are at Garden Heights High doing a roundtable discussion. Others are leading a march on Carnation, where Khalil was murdered (Thomas, 2017, p. 147).

Besides providing legal protection and organizing marches, Ms. Ofrah was also responsible for managing roundtable discussions about essential concerns within the Black community. The activist under Just Us For Justice to help the Black community overcome daily discrimination, provided legal support, and, most importantly, stopped police harassment toward Black people.

Warmth brushes my face, and I know we're outside. All of the voices and noises make me look. There are more people out here than in the church, holding posters with Khalil's face on them and signs that say "Justice for Khalil." His classmates have posters saying "Am I Next?" and "Enough Is Enough!" News vans with tall antennas are parked across the street. I can tell when it's Daddy who's rubbing my back without him even saying anything. "We gon' stay and march baby," he tells Momma. "I want Seven and Sekani to be a part of this." (Thomas, 2017, p. 94).

Following Ms. Ofrah's invitation, the masses have gathered and are doing a peaceful march, along with their main protest tagline, "Justice For Khalil". People of varied ages come and support this march, from young to adults, showing their support and hope that this march can help stop police harassment and find justice for every Black, led by the messages from similar posters that the masses bring. They show their disappointment with the authority that can protect them but target them. The march gained public attention. The news is ready to report and aired throughout the country. The solidarity among the Black community is strong since they have to build collective support through generations. If a member of the Black community has faced discrimination, the rest of the members will help them and struggle together against the injustice. As an adult, Starr's father encouraged

his children to join the march together, protesting against police harassment along with the others. It is important to build and nurture a sense of belonging and collective support from a young age because racial discrimination can happen to anyone and anywhere.

CONCLUSION

Intersectionality helps examine various variables that caused racial discrimination toward Black people in the United States. Race, gender, and class are viewed and become an important factor how the systemic racism keeps occurring in American society even though slavery ended decades ago. *The Hate U Give* (2017) depicts how racial discrimination still exists in this modern era and remains in any sector. The stigma, stereotype, and racial profiling toward Black people still exist and often affect Black people's lives. The relation between race, gender, and class which Black people's life results in ongoing racial discrimination. Both Black men and women have experienced discrimination in their daily life. From the depiction of *The Hate U Give*, the stereotypes and stigmas remained in American society. Black women are often seen as "angry women" and "sassy," far from elegant. They tend to swear harsh words and have a bossy, straightforward personality related to enslaved Black women in chattel. Starr's character shows the depiction of Black women and how they deal with those stereotypes and stigmas. When Black women are positioned in predominantly white environments, they tend to adapt themselves and try to mingle into it. Black women struggle not to be seen as negative and follow the white environment shaped their second personality, leading Black women to have double consciousness. As an example, Starr tries to maintain her school behavior to be accepted by

her peers. Starr also limits any information dealing with her neighborhood because she does not see her friends as ghetto girls, who are poor and uneducated.

In the other hand, Black men also face racial discrimination within American society. In this novel, some Black men characters are depicted to face harsh reality caused by their race, gender, and class. Maverick cannot find a proper job because he was an ex-inmate and black, causing him to not get any trust for society and being a small entrepreneur in a small Black neighborhood called Garden Heights. Racial profiling and police brutality also depicted well as the result of racial discrimination in the U.S.. Khalil, a young black man become the victim of police brutality because the police officer assumes that he is a drug dealer and suspect Khalil has a gun in his car. This racial profiling and police brutality bring threat to the Black community because the police officer often uses violence and targets Black men with pre-assumption, as drug dealers and criminals.

Black activism and social movement are rising in the U.S.. and one of the concerns is to end racial discrimination and police brutality. The intersectionality occurred in Black people’s lives, making them unsafe and limiting their freedom. Through activism and social movement, they can unite and voice their concern to the public until they reach a higher authority. The activism started from small posts on social media, showing solidarity with other Black people, and organizing social movements. *The Hate U Give* portrays how activism and social movement are done and how they empower Black people. The activism and social movement show their goal to end injustice, end racial discrimination, and erase police brutality. These activities are shown as

tools for Black people to speak up, share facts, and support each other so their lives cannot be ruined with stigmas and stereotypes.

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**RESISTING THROUGH CITIZEN JOURNALISM: A CRITICAL DISCOURSE
ANALYSIS ON THE BLACK LIVES MATTER MOVEMENT ON TWITTER**

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ABSTRACT

The Black Lives Matter movement in 2020 has emerged through the help of social media and citizen journalism in spreading the news, responding to the incident, and mobilizing the protest against police brutality and racial discrimination against African Americans. Citizen journalism has become an alternative for Twitter users who distrust American journalism from mainstream news media. This study examined tweets of citizen journalism to see the discourse of American journalism on Twitter. Using Van Dijk's Critical Discourse Analysis (CDA), this study finds positive and negative aspects of citizen journalism. The first is that citizen journalism is an online resistance tool of protesters against news institutions where they can voice their opinions and deny news institutions' negative portrayal. The second, citizen journalism, is a tool for news institutions in responding to the protesters' resistance. It is because protesters lack a solid and consistent perception of the issue. The rejection of news institutions and journalists is no longer immediate attention for them as soon as police officers attack news crews.

Keywords: *African American; Black Lives Matter; CDA; citizen journalism; Twitter*

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INTRODUCTION

According to The New York Times, the Black Lives Matter movement in 2020 is considered the most significant movement in US history (Buchanan et al., 2020). It fights against racial discrimination and police brutality. This racial discrimination is the remains of slavery in the history of the United States. The 2020 Black Lives Matter movement was triggered by the death of George Floyd, where the incident was recorded and spread through social media. On 25 May 2020, George Floyd was attacked, rather than arrested, by the four police officers after being reported to have a counterfeit \$20 bill for a purchase. As Derek Chauvin pressed his neck for eight minutes, he died on the scene. This recording of his death triggers online users to protest the police brutality against African Americans, mostly based on their racist behavior. The first protest sparked in Minneapolis to demand the four police officers, predominantly Derek Chauvin, to be charged with murder and fired. The discussion on police brutality, Floyd's death, and the protest were spread widely through social media, especially on Twitter. Protesters spread the BLM movement with the hashtag #BlackLivesMatter on Twitter to refer to ongoing movements in previous years as it has the same concern on police brutality.

BLM movement has the same effort compared to the Civil Rights movement in the 1950s and 1960s (Edrington & Gallagher, 2019). It relies on moving the empathy of the mass and transforming "citizens into activists". Moreover, BLM is defined as a "break" of the patterns of racism (Luttrell, 2019). The critical theme of understanding the BLM movement is different from understanding the Civil Rights movement; because of the new digital

technology, social media's presence helps the Black community challenge injustices in society and call people for further action (Ransby, 2019). Without citizen journalists in social media, as Ransby further argued, support, actions, and solidarity for the most neglected and abandoned events have been widely put to mass attention. Within the movement, citizen journalism has increased the potential of BLM protesters to voice out the community's concerns, opinions, and demands. Therefore, the purpose of BLM movements has been optimized, and a large number of supports and help have been received to help the protesters and BLM organizers to reach their goals.

Citizen journalism should be seen as different from professional journalism. The role of citizen journalism is noticed to help the purpose of the movement. Before understanding citizen journalism, it is first important to acknowledge news institutions and professional journalism. News institutions can shape the viewers' perception of the United States. It is acknowledged that the main purpose of journalism itself is to serve information for a better and fuller democracy with its privilege and unique status as the "fourth branch of government" (Schudson, 1995).

Moreover, there is also a protection from the Constitution through First Amendment to guarantee the mass media with "freedom of the press", a privilege among other American industries (Bagdikian, as cited in Dreier, 1982). This biased perspective of news institutions largely produces racism, which works to maintain and legitimate white group power (Van Dijk, 1995). There are numerous pieces of evidence on ethnic coverage where it has the perspective of dominant white elites

and the white population, especially in the coverage of immigration or equal rights policies. Especially in mainstream news media, it is indeed an important tool for communication among elites (Schudson, 2002). It goes along with Van Dijk's explanation that news production works in favor of the white elites. Minority organizations or spokespeople are rarely taken as credible sources. It means that the media is highly involved in the production of racism; it has the power to manage public opinion and shape and manufacture it. It constructs the viewers' views and attitudes toward minorities, especially the majority's view toward minorities. With technological advancement, citizen journalism emerged with a closer relationship with its citizens or the public in today's society. Nah & Chung (2020) argues that citizen journalism allows citizens to participate in writing, publishing, and delivering news-making. It occurs as there is an active role in collecting, reporting, analyzing, and disseminating news, and it also implicates the political consciousness of news making, consumption, and media production process (Mythen, 2010). Everyone is allowed to take an active role in reporting the news through their device. It is not required to go through a complex editing process, censorship, and information filters like professional journalists for news institutions. In citizen journalism practice, Korson (2015) found that it progressively functions to shift perceptions and opinions of its use, and it will also affect their action later. Social media, therefore, becomes a platform where all citizens are both producers and consumers, and they will engage in a democratic conversation of the news.

Citizen journalists then significantly impact bringing news to many people. Without

a cell phone and social media, the Black Lives Matter movement and news that news institutions ignore would not be covered and rather silenced (Ransby, 2019). As Ransby further observed, Twitter is a venue for African Americans to follow and engage each other on vast and various topics, ranging from political to nonpolitical issues. It is often referred to as "Black Twitter". Importantly, Black Twitter involves hundreds to thousands of African Americans and mobilization of political occurrences. Twitter can be considered a place for the community to build, spread, and mobilize their political movements. In the BLM movement in 2020, Twitter became the most engaging platform, and protesters could gather and spread news or information during the protest. It allows the African-American community to acknowledge the issue and allows other Americans to be more aware of racism in society. According to Cohen (2020), there were 3,7 million tweets per day during the first two weeks of BLM protest in 2020, and in total, there were 47,8 million tweets from 26 May 2020 to 7 June 2020. There is a high engagement on Twitter, and it motivates the community or other Twitter users to participate on the streets. It transformed Twitter users into protesters. Buchanan et al. (2020) stated that large crowds are showing up in 550 places across the country. It is estimated that 15 to 26 million people are participating in it. The exact numbers themselves are large enough. For example, the protest in Philadelphia with at least 50,000 participants, the Golden Gate Bridge with at least 10,000 participants, and Chicago's Union Park with at least 20,000 participants. This large number of protesters is similar to the movement in 2014, where the protest itself results from the spread of awareness on Twitter.

Thousands of Twitter users who became protesters reported and disseminated stories or news directly to the public on Twitter. Citizen journalists are important because they have a different and raw perspective in reporting an event (Ransby 2019). For example, the police execution of Walter Scott would be reported as an act of self-defense if there was no proof from cell phones and social media. The case of George Floyd is similar as it was sparked by a video report on social media and initiated the BLM movement into the biggest movement after Civil Rights Movement. Hence, it should not be ignored that citizen journalism is a tool for the protesters to report an event from their perspective.

Nevertheless, while news from mainstream news media is prohibited from stating feelings and opinions for “objectivity”, citizen journalism allows people to report, think, and react to an event from their perspectives. Citizen journalism offers a different way for people to voice their opinion. Twitter itself is crucial to the movement because Twitter has become a place to mobilize the people.

Studies concerning racism in American journalism have been done to see the issue differently. Mourão & Kilgo (2021) conducted a study entitled “Black Lives Matter Coverage: How Protest News Frames and Attitudinal Change Affect Social Media Engagement”. It results in a fresh perspective of news coverage affecting social media engagement during the BLM protest. From the study, legitimizing news tend to increase support for BLM. There is an increasing engagement of social media users to read, like, share, and comment about the issue.

Moreover, Walker (2021) conducted a study entitled “There’s a Camera Everywhere”: How Citizen Journalists, Cellphones, and Technology Shape Coverage of Police Shootings”. It mainly focuses on analyzing citizen journalism in shifting speed, accessibility, and accuracy in journalism and challenges the police authority. As a result, there is an evolution in technology. Professional journalists are affected, and citizen journalism has changed the idea that professional journalists are allying with the police.

It is important to understand that citizen journalism is crucial to 2020’s BLM protest. The video of George Floyd getting handcuffed, his neck kneeled, and seeking help by screaming “I can’t breathe” becomes a trigger to the movement. Moreover, looking at how BLM protest occurs from year to year, citizen journalism functions to help mobilize the protest, especially in terms of speed and accessibility (Walker, 2021). Citizen journalism has become an alternative for Twitter users who distrust American journalism from mainstream news media. Thus, this study is conducted to see the discourse of American journalism on Twitter. That is the research problem of this study. In the context of BLM movements, it is also important to understand the position of citizen journalism in American journalism, especially in the discussion of racism. By conducting this study, the presence of citizen journalism in the discourse of racism should bring more conversations in American society, especially in journalism. It also means that the role of citizen journalism in the discussion of racism in America and American journalism should be well understood.

This study will analyze Twitter users' tweets concerning the BLM movements. Tweets relating to Black Lives Matter, racism, and critics of American journalism will be taken as primary data to answer the research questions. The tweets range from 25 May 2020 to 7 June 2020. Tweets from the particular date and discussion are collected with a total of 255 tweets, and they are divided into two categories; tweets from protesters (identified by P) and tweets from self-identified professional journalists (identified by J). Furthermore, the collected data will be analyzed with Critical Discourse Analysis (CDA). According to van Dijk (2001), CDA focuses on uncovering the relation between power in society through text. It relates the reader to the social and political context where the text is produced and targeted. Complex social structures, political issues, and social problems within the society should be uncovered through CDA and finding such confirmation, reproduction, legitimation, and challenge of power and dominance. The central focus of CDA is power in which it controls society. The study on racial inequality within CDA lies in the racist representation of mass media, literature, and film. It portrays the Others' inferiority negatively while emphasizing the dominant power of certain groups. CDA objectively takes a side on the powerless groups and tries to reveal the harmful effects of the dominant power. While racism issues in journalism will be the main focus of this study, it should be first understood that news institutions or journalism in the United States have contributed to maintaining the racist perspective of society.

DISCUSSION

Citizen Journalism as an Online Resistance

For African Americans, Twitter becomes a venue to have their voice. Citizen journalism, therefore, becomes an alternative for them to fix the 'wrongs' of society. They try to address the police brutality and violence against African Americans and fix the negative portrayal of the community, as citizen journalism has the freedom to be subjective in reporting events and presenting facts to the public (Walker, 2021). It allows the African American community to give their perspective in reporting an event without reducing their opinions or feelings. Protesters on Twitter are transforming into citizen journalists to report and respond to the issue. By this understanding, citizen journalism should be seen as an online resistance. They show their opposition against the US police department and the news institution. According to (Korson, 2015), social media should be seen as a tool to identify and acknowledge social problems, public perception and find a solution for the problems. This means that citizen journalism in the BLM movement should be seen as a tool to identify the racial issue in the United States, and citizen journalism should be seen as a tool to find the solution to the racial issue.

Given the understanding that citizen journalism is a tool to acknowledge public perception, efforts to change the public perception of the African American community are shown on Twitter. Yet, as citizen journalism allows the reporters to show their feelings and opinion, it tends to be subjective. They express emotion as unavoidable characters, and it fills the atmosphere of the protest on Twitter. The unavoidable emotion, expression, and reaction

of citizen journalists in reporting events on Twitter are mostly apparent to give more meaning to the racial issue being addressed. Anger is the most apparent reaction of the protesters during the BLM protest in 2020. This anger expression also dominates the first weeks of the BLM protest in 2020. This is a response to police violence, brutality, and killings of African American community. Anger expressed explicitly is mainly addressed to the US department and the government, while a few also addresses the news institution. The hashtag #BlackLivesMatter is often used by the protesters to give more stress and highlight the serious problem that should be paid attention to.

P4 : we were doing nothing wrong. the organizers of this protest put so much fucking effort into keeping it as peaceful as possible and look at what these pos cops CHOSE TO DO TO US #columbusprotest #BlackLivesMatter

P19 : @kcpolice WE are disappointed. This man was using his WORDS and was responded to with WEAPONS. #BlackLivesMatter #JusticeForGeorge

As anger is mainly employed by protesters or citizen journalists on Twitter, there are several ways to express the feeling. As seen in P4 and P19, protesters express anger by using capitalization to give stress and highlight the important thing that they want the readers to be more aware of. The use of capitalization is purposed to emphasize that the readers are not missed out on the important thing. According to (Zappavigna, 2012), capitalization is one of the efforts to show an upscaled emotion, both positive and negative. It functions to express anger or yelling and intensify intonational focus in speech positively and negatively (Heath, 2018).

Expression and meaning are intensified with capitalization in the tweets, and upscaled emotions of the P4 and P19 are rather seen as negative. This negative emotion, or anger, is seen by giving the tweet context, where they picture a confrontation between protesters and police officers. The capital letters in P4 ‘CHOSE TO DO TO the US’ indicate their disappointment with the violence of the police officers toward the protesters. It highlights the action of the police toward the protesters as something that they cannot see positively, that they use violence against the protesters.

Meanwhile, P19 expresses anger by putting the word ‘WORDS’ and ‘WEAPONS’ in capitalized words. Capitalization in P19 gives more comparison to the objects. It also gives an irony that a peaceful protester responded to the violence of the police. Moreover, looking at the coherence of the *tweet*, the citizen journalist wants to highlight the unlogical police response to the peaceful act of the protesters. The words are not equal to weapons, and a peaceful act only results in a violent response. Yet, capitalization of the word ‘WE’ is different from anger. ‘WE’ capitalization is instead to stress the protesters’ collective emotion while addressing the Kansas City Police Department (@kcpolice). It aims to represent the protesters in general.

Besides capitalization, anger is also shown by using the swearing word. In P19, the swearing word ‘fucking’ emphasizes protesters’ effort. Swearing has been used to intensify the emotive effect of an utterance as it is a part of lexical infixing or syntactical interposing between uninterruptible or interruptible collocation (McMillan, 1980). Even without capitalization, swearing words are taboo words that also intensify the meaning of the words. Swearing words

provides a more profound expression of an individual's feelings in the communication activities even though it is not appropriate and does not have politeness (Friyanto & Ashadi, 2020). The absence of politeness indicates the negative emotion of the protester, leading back to anger. As swearing is being addressed to the police officers, this also implies the absence of respect toward the police. Swearing words is used purposely by citizen journalists to show their anger toward them and show their impoliteness and the loss of respect to the public institution that was supposed to be protecting the African American community instead of harming them.

Through P4 and P19, citizen journalism becomes a tool for protesters to express their anger toward the police. Protesters on the streets cannot speak directly and entirely to the police, and thus, they do not have the space to voice out their concerns besides on social media, such as Twitter. It allows protesters to be loud and show their true expression on Twitter through citizen journalism. Twitter is used purposefully to express their anger, reaction, and feelings in any way possible to the public. It is a venue full of opportunities to speak without being interrupted while reporting the police's attitude in handling the protest. However, anger dominating the atmosphere on Twitter benefits the protesters. To spread the events, mobilize the protest, and create more awareness among the public, anger is the fuel for the protesters. As anger spreads faster in social media, it creates more national and global awareness of the existence of police brutality against unarmed African American men. Stürmer & Simon (2009) found that group-based anger is likely to increase the awareness and participation of social movements. Anger in the social movement itself strongly connects with the

collective experiences of collective identity emotionally and politically. African American community, as a community, has their collective anger derived from the politicization of their collective identity. Particularly, they are often marginalized and criminalized by the majority of American society in many sectors of life. Hence, the BLM movement grew larger because of collective anger caused by the marginalization of African American community. There is an individual emotional experience in every African American community. They live in fear of being killed by police officers, and there is the politicization of identity because they are seen as bad, threatening or criminal.

J24 : Protest ends at the Miami-Dade County Pre-Trial Detention Center, where organizers have kept most protestors away from police. One protestor has been speaking to officers, trying to get them to converse. "We are not afraid of you ... drop your badge and fight me like a man."

J41 : Protesters have arrived outside the 67th precinct where cops have set up a barricade and are standing in formation with shields. Chants of "WHO KEEPS US SAFE? WE KEEP US SAFE!" and "FUCK THE POLICE"

Besides protesters, the employed journalist also turns themselves into citizen journalists on Twitter. Self-identified professional journalists post the tweets above, not carrying their institutional names. Their reports can be considered citizen journalists because they do not go through the institution's editing, censorship, and filtering of information. Indeed, there are differences

between protesters as citizen journalists and employed journalists as citizen journalists because of their professional backgrounds or experiences. First, as seen from J24 and J41, journalists avoid using first-person in reporting the protest. They describe them as ‘protesters’ regardless of their participation and presence in the protest itself. It is different from P19 which uses the word ‘we’. They put themselves in a neutral position purposely to maintain objectivity. Yet, it should be understood that pure objectivity cannot be achieved entirely. Especially on Twitter, journalism between professional and personal communication lead facts and opinions in a position that can be shifted easily (Brems et al., 2017). The use of ‘protesters’ rather than ‘we’ may not include the journalists in protest participation, but their focus on the protesters’ perspective shows the journalists’ subjectivity. The journalists choose the topic because they also believe in it. They focus on the protesters’ dialogue with the police officers during the protest. J24 cites a protester’s dialogue, “We are not afraid of you ... drop your badge and fight me like a man”, to the police officers on the scene. The journalist’s choice to put the dialogue to their report portrays the bravery of the protesters, which is against the police officers as opposition and to aim the ultimate goal of the protest. J21 also cites the bravery of the protesters who chant, ‘WHO KEEPS US SAFE? WE KEEP US SAFE!’ and ‘FUCK THE POLICE’. Their choice to cite the dialogue of the protesters gives more portrayal of their anger, and it highlights the general atmosphere of the protest. Supporting the protesters’ tweets like P4 and P9, they choose to put anger as the main emotion of the protesters. It will also maintain the general atmosphere of the protesters both on Twitter and on the streets. Journalists’ choice to put

their dialogue in their report works as a motivation to increase engagement on Twitter users and increase the number of. Participation in social movement activity. Hence, transforming Twitter users into protesters on the streets.

Both journalists and protesters tend to show anger in their reports. For protesters, the anger itself should be expressed, while the journalist rather covers the anger. Despite being known as taboo words, Swearing words helps an individual express their emotion and feelings easily while the personal and social goals of communication are not reduced (Jay, 2009). Therefore, it is crucial to notice how anger impacts the flow of the protest and atmosphere on Twitter and impacts the flow of the report by the journalists. Citing anger-based dialogue and chants of the protesters is done purposely by the journalists to convert more participation and more reactions of the readers into protesters on the streets. Besides the anger itself fitting the atmosphere of Twitter hashtag #BlackLivesMatter, it also helps to encourage and maintain the community’s motivation while protesting against the police officers. It indicates that swearing words invite the readers to feel the emotion and anger of the reporter or protesters and the readers to participate in the protest on the streets.

It is important to notice that swearing words are often used in reporting the protest. In a formal organization like a news institution, swearing words in news coverage are prohibited for the good of child-rearing practice (Jay, 2009). However, citizen journalists are not part of news institutions, and they have their own choice of words. There is no prohibition in using any words as there is no editing or censorship. The

journalist's decision to put protesters' swearing chant in their report provides them with a way to portray the atmosphere and emotion aroused during the protest. Besides anger and frustration, swearing words function as insults directed toward their interlocutors (Jay, 2009). Apparently, 'FUCK THE POLICE' in J41 insults the police department. Therefore, while they show an effort to be neutral in the word choice of 'protesters' instead of 'we', citing swearing words directed at the police department still show their subjectivity. They are taking the side to the protesters. Swearing words in their report is an important point because it fits the goal, the motivation, and the agenda of the BLM movement against police violence. It is purposely put to express or maintain the spirit. By using citizen journalism, the protesters' emotion and atmosphere are well portrayed for the readers on Twitter without reducing the main goal of the protest itself. Moreover, besides addressing their anger to the police officers, anger to news media are also found in many *tweets*. During the BLM protest, the role of news institution and their news coverage in shaping the narrative is being addressed and challenged to a wider audience. Still, protesters show their opposition to news institutions without separating their intensified or upscaled emotions.

P77 : The words "unarmed black man/woman" makes me SCREAM. White NRA members throw entire temper tantrums on national TV over 2nd amendment protection when CHILDREN are massacred at school ...but UNARMED has to be tossed in front of "black" to prove they didn't deserve death.

In P77, anger is still seen and dominates protesters' *tweets*. It is apparent that in 'SCREAM', capitalization is used to express the protester's anger. It criticized the word 'unarmed black man/woman' used by the news coverage by news institutions to imply innocent African Americans. P77 suggests comparing two events to add more irony to the event. Those are the white NRA members who demand more of their rights, children who are massacred at school, and the innocent African Americans who are being shot while unarmed. From the *tweet*, it can be assumed that NRA members are armed and may be harmful, but the word 'unarmed' is not being given to prove that they are harmless. Meanwhile, there is a tendency for news institutions to give African Americans the word 'unarmed' to prove their innocent and harmless. P77 shows the protesters' awareness of this problematic tendency of news institutions to cover the protest. To achieve the movement's goal, a direct call and address toward this problematic practice are taken by a protester in P77. Creating more awareness on this issue becomes fundamental in understanding that news institution is one of the factors that this systemic racism is maintained.

While anger is shown in capitalized words, their confidence and no hesitation are implied by their choice of words. Expressing confidence is shown by stating 'SCREAM' rather than 'CRY' or 'SAD'. Scream, compared to another expression, requires more physical energy. It implies the power the protester has in responding to this issue. Anger and confidence are the main emotional atmosphere and become a source of power or motivation of the protesters. This comparison in P77 invites the readers to think critically about the unequal portrayal of NRA members and African American community.

J59 : Remember, this nationwide rebellion is NOT ABOUT GEORGE FLOYD. It's about the ENTIRE SYSTEM of ANTI-BLACK RACISM. The "authorities" and the media will try to focus on individual victims, instead of focusing on the victimizers. #protests2020 #BlackLivesMatter #AtlantaProtest

Besides anger, citizen journalism has a significant role in mobilizing the protest. It also brings protesters' awareness and attitude toward the news institution. The *tweet* above, for example, tries to remind us about the goal of the movement. Capitalization is found in the tweet. The phrase 'NOT ABOUT GEORGE FLOYD' is purposed to tell its readers that besides George Floyd, other unarmed African Americans are killed by police brutality. It informs the reader that the death of George Floyd is only a trigger for the 2020's movement. Meanwhile, the words 'ENTIRE SYSTEM' and 'ANTI-BLACK RACISM' emphasize the main problem that needs to be reformed or removed. In contrasting positions, the media and authorities against the protesters, the precise categories of parties are given in the tweet.

Interestingly, the use of quotation in 'authorities' carries a deeper meaning. According to (Washington, 1992), there are three basic things to understand a quotation. Those are expression and roles, the type of object mentioned, and the semantic value. The quotation in J59 refers to the institution with power in controlling society. In the *tweet*, quoting 'authorities' is used to express the disappointment toward the US government or US law enforcement, the institutional group that has the authority to protect the society. This use of quotation indicates the doubt of the

journalist in the role of the institution. The journalist questions the main role of authority, in which they are supposed to serve and protect the American society. Ironically, the African American community is fighting against them as they kill many unarmed and innocent African Americans. Besides US law enforcement, the journalist addresses news institutions' subjectivity in covering the protest by mentioning 'the media'. The victimizers are not being focused, and instead, the African Americans themselves are portrayed as the ones guilty for their violence or even death.

However, journalists focus more on the 'authorities' rather than the media, as the use of quotation is only put to 'authorities'. This indicates that the journalist does not question the role of the media and that the subjectivity of the media may have been normalized, in which the media's role in practising racism is rarely realized. According to Jakaza & Visser (2016), attitudinal and manipulation of news advances the writer's ideology to its readers' ideology. The news's judgments and opinions are considered facts for its readers, and they receive them unconsciously. The absence of quotation marks for the media in J59 indicates that the journalist does not stress the news institution's role in its subjectivity to produce and maintain systemic racism. Instead, the journalist aims to bring more awareness to how the 'authorities' work as they were supposed. However, *tweets* like J59 hahatheirs role mobilize the flow of news during the protest as well as tmobilizingze the protesters' perspective or opinion about their opposition. Awareness being built about the media should be the main concern to reach the main goal of the BLM movement.

P99 : They are not #Riots this is an #Uprising a #BlackUprising.

This is not #Violence this is righteous indignation a #Rebellion. We are not #Thugs we are standing up to #Tyranny and #Fascism we are #FreedomFighters. #B1 #BlackUprising #BlackRevolution #JusticeForGeorgeFloyd

To bring more awareness, P99 shows an effort to provide knowledge to its readers. P99 is a *tweet* responding to J59. P99 confirms information given by J59 by giving details of how the protest should be seen. It tries to correct the misportrayal given by the news institution. It corrects words described by news institutions, such as violence, riots, and thugs, and replaces them with rebellion, Black uprising, and freedom fighters. The effort to list the words that should be corrected is important in the protest. It is similar to P77, which tries to prove the innocence of African Americans by addressing the problematic use of ‘unarmed’.

Moreover, hashtags are also used in P99 continuously. Hashtags became crucial on Twitter, especially during the protest, to mobilize and spread the news. People can track and search for information or conversation on particular topics through the hashtag. Zappavigna (2015) called it “searchable talk”, online discourse is easier to find through semiotic strategies. Numerous hashtags occur during the BLM movement from years to years. In the movement’s early days, general hashtags occur such as #BLM2020, #GeorgeFloyd, #BlackLivesMatter, #BLM, and #JusticeforFloyd. Hashtags based on more context occur in later days of the movement, such as #NoJusticeNoPeace, #BlackUprising, #JusticeforBreonna, #SayTheirName,

#IcantBreathe, #BlackUprising, #BlackRevolution, and many more. City-based hashtags occur to organize tweets in particular cities, such as #BLMLA, #AtlantaProtest, #SeattleProtest, #JacksonvilleProtest, etc.

Moreover, hashtags against police officers are likely to occur, such as #DefundThePolice and #DemilitarizeThePolice. But hashtags against news institution is rarely found during the protest. There are indeed expressions of dissatisfaction with news institutions. However, hashtags are given specifically to the news institution. They are most likely to use it only to demand the police department’s reformation, which they see have proof of the most problematic and harmful evidence. It means that problems in news institutions are as urgent as in police institutions. However, employed journalists on Twitter may contribute to the lack of hashtags directed to news institutions. Thus, hashtags directed to police institutions, such as #DefundThePolice and #DemilitarizeThePolice, intensify the situation. It creates hardship in addressing the problems of news institution as hashtag directed to news institution is absent; this also makes an effort to address systemic racism in news institution harder.

The high number of *tweets* being addressed mainly to the police department indicates that news institutions’ problem is insufficient attention. Indeed, efforts to spread awareness against media are shown in various tweets. However, there is a lack of urgency from the community because of the absence of hashtags toward news institutions. News media successfully affect the mental representation of the public (Gutsche Jr., 2015) because it does not create any physical proof or harm, while police’s physical harm to the community has been shown in the most

obvious way. Protesters, therefore, see more urgency to address the problem of police brutality rather than news institutions. Indeed, anger is also discussed in news institutions, but the effort to address new institutions cannot be separated from police institutions' concern.

Citizen Journalism as A 'Switching Tool' to American News Media

While news institutions work cooperatively with the police department to maintain white superiority, there are also times when both institutions do not work together. The clash between news institutions and police departments also happened during the BLM movement in 2020. Nick Waters, a journalist, reported more than 140 police violence against the press. Indeed, this is contrary to the idea that the police department and news institutions work cooperatively together. Police violence or police brutality target the press unexceptionally regardless of their profession or race during the BLM protest 2020. It is, therefore, a disruption of their relationship (Walker, 2021). There is a shifting long-held tradition and routine between police department and journalism, where police are no longer a truthful journalism source. They are now an opposed party that physically abuses them. It creates a shifting perspective that news crews or journalists are no longer immune to police violence.

J141 : At this point I identified myself as part of the press (citing my press credentials and bright yellow media vest) but was told to "fuck off" and shot again over a dozen times at close range by officer Becker of BPD who swiped at my camera as I took a picture of his nameplate

In J141, journalists use citizen journalism to report police violence against them. They appear to be powerless in front of the police and pictures police officers as ignorant as their credentials, and press privilege is not considered. It reveals the non-harmonious relationship between the media and the police. J141 describes the details of police's violence regardless of their press status; driving out the press, swiping the press' camera, and shooting a dozen times. It is an effort of the journalist to give a general picture of powerlessness in front of the police. The journalist does not identify themselves as a journalist from the first time because 'At this point at the beginning of the *tweet* shows the hopelessness of the journalist; they may want to identify themselves as protesters. The police do not give protection to protesters, and 'At this point' indicates their despair to identify themselves as the press. This despair proves the opposing position of police toward news crews and that news crews stand in the same place with protesters. Hence, this provokes empathy for the journalist and shows Twitter users' opinion that any effort to report the protest objectively is not taken by news institutions.

Twitter alternatively becomes a venue for journalists to report their newsworthy coverages, contributing to future reports because every journalist is in a race to report or update the same issue (McGregor & Molyneux, 2020). The journalist uses Twitter to build their personal and professional brand (Brems et al., 2017). Interestingly, an employed journalist on Twitter remains loyal to their news institution even though they present news and report individually on Twitter. Indeed, this will advantage news institutions. Employed journalists on Twitter are gaining more trust from the public, and it

will have an impact on the news institution they are working for. Therefore, the violence against the news crews strengthens the entire blame on the police department because they harm news institutions' protesters and news crews.

J132 : This is the moment Minneapolis Police fired on our CBS News crew with rubber bullets. As you can see, no protesters anywhere near us- we all were wearing credentials and had cameras out. Our sound engineer was hit in the arm. #cbsnews

Moreover, J132 is a *tweet* posted by a journalist when they are targets of police violence. They report on Twitter as citizen journalists while working for CBS News. It suggests to Twitter users as their readers that they are victims of police brutality by using 'As you can see. It proves that they are in the place to fight with the protesters by emphasizing the event where police officers are against the press. The news crews' different treatment of police officers leads the entire attention and blame only the police. They are portrayed as the only institution against the BLM movement. While the journalists report individually, it speaks on behalf of news crews in general that they are fighting and struggling against police violence and walk together with the protesters. Respectfully, this may be correct if the journalist reporters are reporting the event individually without carrying their institutional name and fighting against racism at the institutional level. In J132, the hashtag #cbsnews at the end of the *tweet* indicates that they represent their institution. It wants to suggest that CBS, as a news institution, is a target of police violence, struggling while reporting. Indeed, employed journalists carry

out their news institution's task in a different venue in citizen journalism, social media. It allows gatekeeping, breaking the news, spreading news, and maintaining their relationship with the audience (Brems et al., 2017). News institution is likely to be advantaged as the viewership of the institution is increased. This victimization of themselves, portraying news institutions as also the target of police violence, is an effort to show that they are on the same side as protesters. This individual self-report of employed journalists through citizen journalism put the entire blame on the police. It portrays the US police department as the only violent and racist institution responsible for the entire issue. It presents an opportunity used by news institutions to reclaim public trust.

J29 : EXCLUSIVE: "These officers are the elite of the elite". A look at @MiamiPD's Bike Response Team- a specialized unit deployed to handle large crowds and protests. I'm LIVE at 6 on @nbc6

J39 : WATCH: I was recording when the first clash between police & protestors broke out in Atlanta. @cbs46 #cbs46 #news #GeorgeFloydprotest

Similarly, J29 and J39 are *tweeted* portraying police officers negatively, and they promote their institution name in the same *tweets*. J29 and J39 show that employed journalists remain loyal to their institutions despite their effort to present themselves individually on Twitter. They take advantage of citizen journalism to exclusively promote their institution's name, program, and positions without forgetting to portray themselves on the same side of the protesters. The word "EXCLUSIVE:" and "WATCH:" aims to increase the engagement of their report

and promote their news program on television. As protesters' feelings are dominant with anger, a negative portrayal of police officers is given to increase engagement. The "These officers are the elite of the elite" portrays police officers with a judgmental attitude as they can both control and ruin the protest in a violent and non-violent way. This judgment is addressed using sarcasm to provide irony to the fact in their statement. Moreover, J39 positions the journalist as part of the protestors because there is a sense of participation in the phrase "I was recording", suggesting to the readers that the journalist is on the same side of the streets as the protestors. These *tweets* participate in the discussion of police brutality while ignoring the participation of news institutions in disadvantaging the community. Ironically, it is gatekeeping the protestors and Twitter users in the urgency to change the news institution's systemic racism.

Nevertheless, it should not be disregarded that journalists, reporters, and news crews have reported news on behalf of the protestors. The journalist has successfully gotten the attention of protestors, especially in giving empathy toward them. However, protestors should be careful in giving empathy to news institutions because there are possibilities for white agenda. The confrontation between the journalist and the police may be newsworthy. News institution is controlled by white elites in which white power and white superiority are highly maintained. However, the journalist also has an ideology to fight for their beliefs whether they are against systemic racism or not. Indeed, there are dilemmas for journalists in this matter. They are; sharing personal information and remaining professional, remaining factual and opinionated, promoting self implicitly and explicitly, broadcasting information and interaction (Brems et al.,

2017). Regardless of the employed journalist who carries their institution, several journalists brand themselves as individual journalists to voice their voices during the protest. They join collective goals with the community. Reports of injuries, the confrontation between them and police officers individually without their institution. Thus, they purely use citizen journalism to inform the events without any agenda against the African American community or the BLM protestors.

J137 : Myself, photographer, and producer just made it back to the car. We were with a group of media and thought we were in a safe spot. We kept saying we're media. Police tear gassed and pepper sprayed the entire group. Everyone ran. It was insane. It happened so fast.

J137 is one of the tweets in which the journalist purely uses citizen journalism to inform and report the events to the public. It is still reporting police violence and brutalities like J29 and J39. However, they do not attach their institutional name. It provides information that the privilege of the press is no longer applied to police officers. J137 does not bring any representation of the news institution to the *tweet*. It reports the event and information in detail purposely to gain the empathy of the protestors only toward the individual or a small group of the press. Hence, there is no white agenda as the news institution's position or effort is not pictured or mentioned.

From the tweets above, police violence remains the center of the *tweets*. Blaming the police is still the central atmosphere for protestors and journalists, even news institutions. Even more, violent police response to the protest helps news institutions

escape the blame and be responsible for the protest. They escape from how African Americans are constructed as criminals and how peaceful protest is constructed as a violent protest. Focus on the power of news institutions is easily distracted, especially by the protesters and Twitter users. It brings advantages to news institutions where they can regain public trust. Journalists, especially the employed ones, indirectly give space for news institutions to appear positive in front of the protesters and the African American community. Uniquely, they change the public's perception through the power of citizen journalism and blaming 'all' to the police.

Given this understanding, citizen journalism is vulnerable without a collective and robust understanding of Twitter users. It can be a resistance tool, but it can be easily shifted. News institutions find their way to gatekeep Twitter users' attention and protesters' attention by seeing news institutions as problematic. A strong statement from BLM organizers to maintain a solid and unwavering goal should be developed to distinguish the power of news institutions in both television and social media.

CONCLUSION

Citizen journalism has brought advantages for African Americans, especially in fighting against powerful institutions by using public spaces in online social media, such as Twitter. Indeed, citizen journalism becomes a tool for their resistance and rejecting racism in news institutions. While they report the news without neglecting their objectivity and emotion, they show an effort to deny the media's portrayal of African Americans and the media's portrayal of the protest that often gatekeepers the public's

perception of the community. Unfortunately, citizen journalism also shows the lack of having a solid and consistent perception of the issue. Their bias is easily shifted because police violence targets news crews. The rejection of news institutions and journalists is no longer the primary attention as soon as police officers attack news crews. Concerning their empathy in responding to this issue, employed journalists and news institutions find the gap between reclaiming the attention and reshaping protesters' perspectives of this issue. While citizen journalism has brought many advantages to the movement, its most effective use has not been yet achieved.

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**VIEWING POSTMODERN AMERICAN YOUTH SOCIETY
THROUGH *UGLIES* AND *THE HUNGER GAMES*:
A TURN FROM NOSTALGIA TO ESCAPE**

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ABSTRACT

At the turn of the 21st century, Americans experienced the shift from the Modern Era to the Postmodern Era. The Modern Era that worships technology blurs the borders between countries. Technology and transportation, as the major components of the revolution in the globalization era, have labeled the planet a 'global world'. This study found out that the Internet, for instance, has made access among countries possible. One of the effects of this movement towards globalization is the erosion of American exclusivity. Apart from its positive contributions to the world, technology has produced world chaos and destruction. The attacks on the World Trade Center and Pentagon in 2001 and the economic crisis in 2008 are two fatal catastrophes that hit America in the 21st century and caused major trauma to the American people. This study is conducted to analyze postmodern American youth society through the analysis of *Uglies* and *The Hunger Games* to see how American youth make a turn from a victorious nostalgia to an escape from reality and create their own imaginary worlds through dystopian literature in response to what is happening in America. Using the theories of Postmodernism, small narratives from the data of the two novels are collected to reveal what are implicitly stated in the two novels.

Keywords: *dystopian novels; escape; nostalgia; postmodern society; young adult*

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INTRODUCTION

Globalization nullifies limits. Globalization is defined by Anthony Giddens (2000:64) as the intensification of worldwide social links connecting regions in such a way

that local events are shaped by events that occur miles away and vice versa, causing the world to be infinite. Pease (2010) noted that globalization emerged from world compression, resulting from advances in communication technology which also

affected the intensification of global awareness as a whole. Its development since 1980 has affected the development of today's human culture such that it has transformed into one human society that comprises the entire world: a global society. In the era of globalization, a nation's hegemonic narratives are released by economic and political processes that liberate social interactions from their local context and facilitate their general expansion across vast global expanses (Pease, 2010, p. 267). In other words, globalization causes countries to cross borders through the developments of technology, which marginalizes a nation's exclusivity, thus making America a part of this dynamic global society. Globalization, characterized by the rapid development of knowledge and technology, creates optimism as well as pessimism toward American society. Modern technology does not always bring benefits. On the contrary, it can also cause loss or destruction. This reality has led to optimism and pessimism toward technological advancement (Hjorliefsson et al., 2008, p. 379, Hazlett et al., 2011, p. 77).

Technology was proven to be the source of this massive destruction, and Americans perceived themselves as living in a difficult time, in a bad world, or a dystopia. The biggest shock happened on 11 September 2001 as terrorists attacked World Trade Center (WTC). Lyman Sargent, quoted by Baccolini, states that "dystopias are jeremiads" or "dystopia is lamented" because a dystopia is a result of disrupted human behavior (2006, p. 2). Americans' fears have increased since the fall of the Berlin Wall, the breakdown of the Soviet Union, and the establishment of the European Union (Pease, 2010). The situation deteriorated in the 2000s, as noted in Walt's *The End of American Era* ((2011), although

America was ultimately able to lead a new political, security and economic system post-World War II, it lost the geopolitical reason for its representation as an exception to state laws of the world. In line with this loss, the U.S. also lost its putative authority to set rules for the global order. Thus, it has difficulty maintaining its status as the world's strongest modern state in this era of globalization (Pease, 2010, p. 267).

Radway has called literature an escape, a refuge from the reality of life to create imagination or dreams (1991, p. 88). American societies might try to find answers to current conditions through dystopian literature, or they might escape that reality and create their own imagination based on current events. The high interest of readers in these distorted novels reflects their concerns over America, its strength and position in the future. It is not without reason, as data provided by *Goodreads* indicates that sales of this genre of literature often increase as a result of war (Shiau, 2017). The popularity of dystopian novels began to soar again just after the great trauma America experienced through the terrorist attacks on the World Trade Center in September 2001. *The Hunger Games* appears to be recognized as the initial awakening of modern dystopian novels or what is identified today as 'Young Adult' (Y.A.) dystopian novels. According to the Massachusetts Institute of Technology (MIT), young adulthood is generally defined as 18 to 22 or 18 to 25. It means that Y.A. dystopian novels aim to be read by young people aged 18 to 25. Its popularity is seen through its astonishing sales, reaching 65 million copies in the U.S, based on *Goodreads*' data. This research is conducted to analyze American postmodern youth society through the lens of two dystopian Y.A. novels, *Uglies* (2005) and *The*

Hunger Games (2008), to learn the turn of longed-for nostalgic American victories to an escape for the future. These Young Adult (YA) dystopian novels will serve as data sources in the analysis of postmodern American society.

Dystopia has been a popular literary genre for over a century. The dystopia genre evolved in 19th-century literature when it emerged and developed primarily as a critical and antithetical response to utopian fiction, describing the utopian failure. Many researchers have researched dystopian literature. Ames (2003), in “Engaging “Apolitical” Adolescents: Analyzing the Popularity and Educational Potential of Dystopian Literature Post-9/11”, makes an obvious point regarding the relationship between the destructive attacks of 11 September and the rising popularity of Y.A. dystopian literature in America. Scherzer (2015) in “Young Adult Dystopian Literature as Social Change Evolution” mentions that George Orwell, Ray Bradbury, Aldous Huxley and Margaret Atwood in their dystopian works focus on cultural and social problems like governmental surveillance, totalitarianism, and oppressive power structures and their potential effects if society pays little or no attention toward them.

Some researchers have identified the connection between dystopia and postmodernism. Postmodernism, is defined by Maria Anwar (2016) in *Postmodern Dystopian Fiction: An Analysis of Bradbury’s ‘Fahrenheit 451’* as a literary movement that began after the WWII, when people lost all hope in so-called scientific progress and advancement because of the range of destruction they caused in the form of the World Wars. Tony Burns (2018) believes that even classic dystopian works carry

postmodern ideas. Focusing on the relationship between science and politics in Zamyatin’s *We and Postmodernism*, Burns proves that Zamyatin inserts his postmodern idea in *We*. Zamyatin criticizes ‘traditional’ or ‘old’ science from the standpoint of what he himself refers to as the ‘new’ or ‘modern’ science of the early twentieth century.

Postmodern approaches have often been used in literary research, for example, by Kristina Busse (2002) in “Imagining Auschwitz: Postmodern Representations of *The Holocaust*”, Julie Lindas (2013) in “Engaging with Postmodernism: An Examination of Sastrae and the Canon”, Nilges (2008) in “Nostalgia for the Future: Post -Fordist U.S. Literature and Culture”, Kay (2007) in his study entitled “The Dilemma of Postmodern American fiction: An Examination of the Works of Tom Wolfe, Gilbert Sorrentino, and Toni Morrison”, Kipniss, M. (1993) in “Pomo-pop: Analyzing Postmodernism and Popular Culture”, Spirn (2003) in “The American Experiment: Innovative Identity in Postmodern United States Literature”, and Sean Brayton (2002) titled “A Critical Postmodern Response To Multiculturalism in Popular Culture”. Although much research has been conducted on Y.A. dystopian works and postmodernism, none specifically concerns the turn of nostalgia of the American Victory to an escape due to the trauma felt by young adults reading dystopian literature as focused on this study.

Dystopia, in general, is also a criticism of existing social or political systems, either through critical examinations or utopian premises where conditions and systems are based on the imaginative expansion of such

conditions and systems into different contexts that clearly reveal errors and contradictions,

Briefly, dystopian literature is specifically that literature which situates itself in direct opposition to utopian thought, warning against the potential negative consequences of arrant utopianism. At the same time, dystopian literature generally also constitutes a critique of existing social conditions or political systems, either through the critical examination of the utopian premises upon which those conditions systems are based or through the imaginative extension of those conditions and systems into different contexts that more clearly reveal their flaws and contradictions (Keith, 1994, p. 3).

After the First World War, dystopian themes became very popular in literature as the people's confidence in the advancement of science and technology declined and as the tyranny of governments brought misery to humanity. The literary genre of dystopia, exemplified by the works of Aldous Huxley, George Orwell, H. G. Wells, and Yevgeny Zamyatin, became popular reading for decades. George Orwell's *1984*, Ray Bradbury's *Fahrenheit 451*, Aldous Huxley's *Brave New World*, and Margaret Atwood's *The Handmaid's Tale* focus on cultural and social problems such as governmental surveillance, totalitarianism, and oppressive power structures and their potential effects should society turn a blind eye to them. Dystopian texts then attempt to rebel against the system, whether from a personal rejection of the power structure or in a way that directly stands up against the structure and creates a new society (Scherzer, 2015, p. 21). Scherzer's opinion parallels Booker's in his work *Dystopian Literature: A Theory and Research Guide*. He noted that the treatment of imaginary societies in the best dystopian

fiction is always highly relevant, more or less directly to specific 'real world' societies and issues. Booker sees "defamiliarization" as central to dystopian works, explaining that "by focusing their critiques of society on spatially or temporally distant settings. Dystopian fictions provide fresh perspectives on problematic social and political practices that might otherwise be taken for granted or considered natural and inevitable" (Booker, 1994, p. 18), which makes it suitable to be analyzed through postmodernist lenses.

Postmodernism is a cultural change, ranging from lifestyle to thinking paradigms, which occurs due to the development of knowledge and information technology (Lubis 2016, p. 24). Featherstone refers to Ihab Hassan mentions that the term postmodernism was first used by Federico de Onis, an art critic, in 1930 in his writings *Antologia de la Poesia Espanola a Hispanoamericana*. Postmodernism is used to point out a critical and reflective reaction to modernism's paradigm, which seems to have failed to complete the Enlightenment project and led to the emergence of various pathologies of modernity (1988, p. 202).

Postmodernism does not rely on fundraising, universal and grand narratives, but trusts small narratives, explanations in the local context, plural and contextual as Lyotard (1979, xxiv) defines it as "incredulity towards metanarratives." These "great narratives", many of which embody the myths that shape modernity, and involve ideas such as truth, wit, and progress, in Lyotard's eyes, have been shifted by situations, typical of post-industrial societies, where knowledge can no longer be justified by a thorough system of norms and principles generally accepted, but is instead verified in some way by most profane

“language games” (an idea Lyotard learned from Ludwig Wittgenstein, 1889-1951). Baudrillard, a postmodernist thinker, states that postmodern culture is characterized by the bursting of mass culture, popular culture, and mass media culture.

Although postmodernism is often characterized by the birth of the totality of new social structures, the rapid development of technology and information, and the formation of computerized communities, simulations, and hyperrealities, technology also results in the birth of various pathologies: dehumanization, alienation, discrimination, racism, unemployment, the disparity between rich and poor, materialism, consumerism, nuclear threats, dictatorship, and cultural and economic hegemony. (Featherstone, 1988, p. 202). Postmodernism believes that the truth of science is plural and change, along with the development of human culture (Sarup, 2016, p. 24-5). Postmodernism also often refers to the phenomenon of contemporary society as post-industrial society, computer society, consumer society, media society, and spectacle society.

With the further erosion of a country’s exclusivity due to developments in technology and information, postmodern communities have a prodigious awareness of the concepts of state, boundaries, and authority of state and citizenship. The postmodern community no longer accepts the model of explanation and the totality of universal comprehension but rather believes in small narratives, and local contextual explanations. Therefore, plural and contextual because global and local dimensions go hand in hand with modernism or a global paradox (Anwar, p. 2016).

Postmodern literature is concerned with the deconstruction of existing factual

knowledge and illustrating how truth is relative, and language is unreliable in conveying the intended meaning. Postmodern writers thus question established dogmas and display a sense of uncertainty, unreliability, and anti-authoritarian tendencies. Information science, atomic energy, global surveillance, rapid mechanization, and weapons of mass destruction for global warfare called for science fiction to become postmodern. All these factors, combined with a broader worldview brought forth by the Internet, have contributed to greater awareness and greater confusion among today’s youth. This turmoil becomes one of many factors contributing to the desire among young readers to seek a sort of solace in dystopian fiction, specifically in *Uglies* and *The Hunger Games*.

DISCUSSION

The Popularity of Y.A. Dystopian Works among American Youth

Since the 1960s, there has been a significant increase in dystopian fiction in general, primarily due to the effects of the Cold War. The world had been shaken by issues such as economic crises, war and terror, and uneasiness regarding the future. As time passes, young adults, who are gaining awareness of their role in a global society, experience the same issues themselves and they, too, suffer from fear of terrorist attacks, cyber wars, and rapid evolution of technology, among other concerns. All of these elements have awakened young adults’ awareness of the concept of dystopia. This growing awareness among young readers has increased the popularity of Y.A. dystopian fiction. Young adult, or Y.A. fiction, is a body of literature appropriate for individuals at a certain stage of development. In the early

2000s, Y.A. dystopian works were favored by many Y.A. readers. Besides *The Giver*, many series written for Y.A. readers were published in the 1990s and early 2000s. Among these are *Among the Hidden series* (1998-2006) by Margaret Peterson Haddix and *The City of Ember* by Jeanne DuPrau (2003). By the mid-2000s, Y.A. dystopian works became increasingly popular. Although many consider *The Hunger Games* to be the pinnacle of popularity among Y.A. dystopian novels, many other works precede this trilogy, for instance, *The Bar Code Tattoo* (2004) by Suzanne Weyn, *Uglies* (2005) by Scott Westfield, and *Gone* (2005) by Michael Grant. Other series that were published between or after *The Hunger Games* trilogy are *The Maze Runner* (2009) by James Dashner, *Matched* (2010) by Ally Condie, and *Divergent* (2011) by Victoria Roth.

The popularity of Y.A. dystopian works in the United States is noteworthy. The interest of Y.A. readers in dystopian texts can be an indication of their interest in the political condition in their country because, at least on one level, the theme addressed in dystopian texts is politics. The report states that “young collegians’ interest in politics has rapidly increased” in the years following 9/11 after three decades of steady decline. The rapid increase in young adults’ interest in politics can be seen in their increasing interest in and involvement with the presidential elections: 2000, 14.3%; 2004, 16.0%; 2008, 17.1%; 2012, 19% (Richer, 2012; Kingkade, 2012). The attacks of 9/11 are assumed to have been the key trigger of their concern with casting their votes in elections. These assertions regarding young adults suggest that this new generation, inspired by 9/11 and further invigorated by new technological platforms, is experiencing rejuvenation in

terms of civic involvement. This growing awareness could account for their sudden interest in young adult literature that caters to such mindsets. The popularity of these novels may suggest that young adults do not warrant being classified as politically disengaged. The youth may use what is presented in the dystopian texts to reference what they see around them. Goodnow posits that the genre is popular because it “mirrors a world beset by some of the most frightening problems in recent memory, from climate change to terrorism and the shredding of privacy and free will,” making it “the zeitgeist of the times” (2008, p. 1). Their enthusiastic engagement with these novels refutes the claims that this generation is apathetic about national and global issues.

Capturing America’s Weakness and Vulnerability

The collapse of the 110-story twin towers of the World Trade Center and the attack on the Pentagon shocked America and the world. The fall of the WTC, which had long been considered the symbol of modern American civilization, injured Americans’ pride as the towers had symbolized American Utopia and American Dreams. The events of 9/11 triggered Americans’ concerns and fears regarding their country’s security, economy, alertness, and privacy. They also paralyzed American capitalism. In the rest of the world, 9/11 aroused a new understanding of America’s weakness and fragility. This 21st-century tragedy physically destroyed the image of the modern metropolis of the world’s strongest country and, at the same time, traumatized the American people. The attacks of 11 September swept away America’s exclusivity. It is ironic that this mechanized civilization was dealt such crippling blows

simply by suicide terrorists. America's predilection for worshipping modernity has faded. Technology is blamed for being the source of chaos and destruction in America.

The collapse of civilization and the corrupt use of technology are common settings for dystopian stories. In *Uglies* (2005), a new civilization with new political systems emerges after a huge tragedy obliterated the previous civilization. 'The Rusties', leftovers from the earlier civilization, are responsible for eradicating the previous civilizations as they destroyed their own environments and exploited their natural resources relentlessly, leaving only limited sources for the current inhabitants. The current government concludes that rules must be established to regulate the people. The propaganda of 'correct civilization' must be instated to ensure that this tragedy will never happen again. The propaganda presents imagery portraying humans in the past as barbaric, disobedient, competitive, and destructive.

On school trips, the teachers always made the Rusties out to be so stupid. You almost couldn't believe people lived like this, burning trees to clear land, burning oil for heat and power, setting the atmosphere on fire with their weapons" (Westerfeld, 2005, p. 62).

'The Rusty Ruins' are addressed to the remains of an old city where people from previous civilizations used to live. In contrast, the government of New Pretty Town calls the new civilization a paradise. Therefore, it becomes the government's responsibility to anticipate any contamination from outside. The way to protect the new civilization is by allowing the government to decide what is or is not permitted in society.

In line with the idea of the awakening of a new society, in *The Hunger Games*, the

nation of Panem is established during an unknown time period following the destruction of modern civilization. Panem is situated primarily on the western side of North America. The Capitol, the largest city, serves as the nation's central seat of government, which is run by a single-party dictatorship led by President Snow. Panem eventually grows large enough that it is segmented into thirteen separate districts, each responsible for producing goods for a particular industry to serve the nation's growing needs and all operating under the auspices of Panem's oppressive Capitol. The misery of the districts leads to their uprising against the Capitol in which twelve districts are defeated and the thirteenth obliterated.

The collapse of American security proves that there are no assurances that a role model country in the world economy and politics can guarantee people's security. Y.A. readers doubt that the concept of the American dream, represented by John Winthrop's "city upon a hill" and described by James Truslow Adams in his book *The Epic of America*. The attacks on the WTC and Pentagon as the center of the world economy and American national security have immobilized American economic activity and the entire world. They caused a global recession. The prestige of the world's most modern civilization and the pride of high technology have turned to disbelief and disappointment as technology could not protect America's modern civilization from terrorist attacks. Viewing the similar circumstances in America and dystopia novels, especially in *The Hunger Games* and *Uglies*, American youth feels that longing for past victory seems inaccessible as the youth concerns the lost triumph of America in recent times.

Being Terrorized by The Government Control

In *Uglies* a few hundred years after industrial civilization has destroyed itself in an ecological apocalypse, humankind lives in self-contained city-states surrounded by wilderness. To distract humanity from ravaging nature again, a high-technology version of bread and circuses has been developed. ‘Turning to a pretty’ becomes the youth’s goal, as this guarantees their acceptance in a better community, New Pretty Town. During the surgery, government control is applied to young, “I found that there were complications from the anesthetic used in the operation. Tiny lesions in the brain” (Westerfeld, 2005, p. 263). This lesion would allow the citizen to think nothing but having fun. It becomes the government’s way of controlling other stuff as they wish.

The control of the government is also seen in *The Hunger Games*. The Capitol controls the districts by controlling their access to basic needs, for example, by rationing food supplies. Some favorable districts are held in semi-starvation, whereas other districts like Districts 11 and 12 rely on the *tessera*, a meager year’s supply of grain and oil, available to each teenager willing to risk his or her life in the games, as wryly noted by Katniss, the main character, “District Twelve. Where you can starve to death in safety” (Collins, 2008, p. 6). The government keeps people in districts scrambling for the tiniest food morsel in order to inhibit other rebellions and minimize disobedience.

The control imposed by the Capitol is not just physical in nature, such as regulating and distributing goods, but it also functions very

much on a psychological level. Indeed, psychological control works much more effectively than physical violence. When the districts sacrifice two children annually, they are not simply acknowledging Panem’s power but also becoming culpable in their deaths as well.

Taking kids from our districts, forcing them to kill one another while we watch – this is the Capitol’s way of reminding us how totally we are at their mercy. How little chance we would stand of surviving another rebellion (Collins, 2008, p. 22).

America’s ‘melting pot’ ethos of *e pluribus unum*, meaning ‘out of many, one’ that has been imprinted in American coins since the 18th century has blended diverse peoples into one through assimilation, integration, and intermarriage. Unfortunately, the pot has also been accused of melting away the cultural and ethnic identities of many ethnic groups in America. Therefore, a new term of ‘a salad bowl’ has been coined to describe multicultural identities in America. Multicultural country, however, is sensitive to discord, violence, chaos, and implosion. Unity is believed to be the strength of a multicultural country. On the other hand, the government interfere of standardization has aroused youth’s concern regarding disunity in America and it is suspected as a way of government control through policies on behalf of nation unity.

Empowering Media and Social Media

Witnessing tragedies can traumatize some people for a lifetime. Whereas for others, it can change the way they view the world around them. The destruction of the WTC and the attack on the Pentagon can be seen as the beginning of an American apocalypse that caused severe trauma, just like that

experienced by the governments in *Uglies* and *The Hunger Games*, when confronted with destruction and rebellion. At the same time as Americans were wrapped in fear and confusion resulting from the 9/11 attacks, a series of additional frightening circumstances threatened them.

Television, the Internet and social media are powerful tools capable of shaping and influencing human behavior. The news of fragile conditions in America has been spread massively through television, Internet, and other social media, and it creates major trauma for the Americans. This trauma is perceived by the country's youth as part of America's dark history. Television, the Internet, and social media are powerful instruments for the mobilization of people. The youth is led to consider the security of their country. Their past disregard for participating in elections or contributing their thoughts to political discussions has begun to transform into a concern for political information and participation in political discussion.

When Donald Trump was elected the 45th President of America, many Americans were anxious and horrified as he often made sharp remarks over peace and morality. This reaction is due to Trump's clever exploitation of reality television as his weapon in selling a public narrative, gauging what his audience wanted, and giving it to them. This approach was an important factor in his success. Trump's rehashing of chaotic situations and setbacks in America began long before he intentionally began his campaign to be the American presidential candidate. In 2011, he used Twitter as a medium for propaganda (Oborne, 2017, p. xi)." Donald Trump's rhetoric to restore America's past glory with the "Make America Great Again" has invoked

the shadow of nuclear war, various clashes of civilizations, and the eradication of democracy (Peter Osborne, 2016, p. 154-165). Y.A. readers are aware that it is risky to agree completely that Trump will create a dystopia. His controversial comments and arguments have positioned America in a dangerous position in global networks.

Acting as World Policeman

Both in *Uglies* and *The Hunger Games*, the "world police" also exist as "peace keeper". Ironically, the definition of "peace" refers to the government's wills and rules, "They were superhumanly fast and strong. The Special operation had given them more than just terrible faces." (Westerfeld, 2005, p. 288). In *Uglies*, the government believes that the destruction of the old societies is due to the high competition among the Rusties. They compete for better looks, better education, better salaries, and better lives. The government assumes that the only way to avoid the same mistakes is to anticipate any potential harm from the inside out, trust the government to organize all aspects of life and simply give the people what they want to make them happy. The government is thus permitted to regulate everything.

We exist in equilibrium with our environment, Tally, purifying the water that we put back in the river, recycling the biomass, and using only power drawn from our own solar footprint. But sometimes we can't purify what we take in from the outside. Sometimes there are threats from the environment that must be faced" (Westerfeld, 2005, p. 106-7).

The body tasked with maintaining this equilibrium is called "Special Circumstances", whose duties govern the stability, security, and 'happiness' of the people. They act like

“police” and have the power to decide what to do and not to do.

Like the authoritarian government described in *Uglies*, Panem’s government in *The Hunger Games* also acts as a controlling party. In order to protect the citizens living in the Capitol, the government oppresses the people in the districts by confiscating most of their resources for the benefit of the Capitol’s citizens, leaving misery and hunger for those in the districts. The Capitol’s citizens live in luxury within their modern society, “...the shiny cars that roll down the wide paved streets, the oddly dressed people with bizarre hair and painted faces who have never missed a meal” (Collins, 2008: p.58). On the other hand, the district’s people live miserably.

Starvation’s not an uncommon fate in District 12. Who hasn’t seen the victims? Older people who can’t work. Children from a family with too many to feed. Those injured in the mines. Stragglers through the streets. And one day, you come upon them sitting motionless against a wall or lying in the Meadow, you hear the wails from a house, and the Peacekeepers are called in to retrieve the body. Starvation is never the cause of death officially. It’s always the flu, or exposure, or pneumonia. But that fools no one (Collins, 2008, p. 28).

Alterjan (2017) and Lepore (2017) argue that the emergence of dystopian novels, in general, reflects the confusion of American society to move to the dystopian novel to gain guidance or insight into understanding the current political moment in America. In the past, the idea of the American dream had influenced people to come to America in search of economic opportunities, political choice, and religious freedom. The government’s confidence also influences the American people. Most Americans are aware

that America is seen as the barometer of the world. They know that American cultural creations are the world’s most recognizable and thus most “consumed”. American military power is the most powerful globally, and its national security system is the most advanced. Its economic prowess fuels world trade and industry. Its political power is so extensive that most international institutions reflect American interests. American technological achievements are among the highest in the world. These conditions engender a sense of pride in their country in the American people. In this era of globalization, the speed and volume of cross-border connections are growing ever faster with the influence of technology and transportation. The presence of this globalization proves that a country’s exclusivity is becoming increasingly fragile, as is the paradigm of American Exceptionalism. America must also build cooperation with other countries. Unfortunately, instead of building collateral benefits with other countries, America tends to enrich American business; keep Americans safe while creating jobs and profits for America’s military-industrial complex; and ensure that America retains, as long as possible, its position as the richest, dominant global superpower. America’s “global cop” role means that shipping lanes, free trade agreements, oil exploration deals, ad hoc military coalitions, and so on are maintained to the benefit of the U.S. government or U.S. corporations (Daniel L. Davis, 2017). These conditions have blurred the youth expectation to be sure of America power in the future times

CONCLUSION

One characteristic of a dystopian society is that propaganda employed to control

citizens, information, independent thinking, and personal freedom. Citizens are controlled, (corporate control, technological control, or philosophical/religious control). They fear the outside world, and live under inhumane conditions. There is uniformity in citizen's lives and the doctrine that individuality and disagreement are dangerous, while society is the perfect illusion of a utopian world. In dystopian texts, the themes raised frequently involve characters feeling trapped and struggling to flee, who question the existing social and political systems, and believe or feel that there is something very wrong with the society in which they live. Dystopian literature is uniquely suited to the young adult reader, primarily because the usual story line - the hero realizes that his or her "perfect world" is not perfect after all - mirrors the experience of venturing from the relative safety of childhood into the harsher realities of adult life, a theme familiar to many of its readers. In *Uglies* and *The Hunger Games*, Y.A. readers are confronted with the American-like dreams and rebellions against dystopian forces in the form of complete government control of society. Both *Uglies* (2005) and *The Hunger Games* (2008) portray two different parties within society, the authoritarian governments who make use of power and technology versus the oppressed citizens who are forced to obey government orders and policies to survive. The idea of modern civilization gone awry is critical to the story. This literary genre encourages young adults to reflect upon themselves, their lives and the world. As there has been growing uneasiness over issues such as regular economic crises, anxiety about the future, war, and terror throughout the world, the Y.A. readers in America are plagued by fragility and uncertainty regarding the present and their future.

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**STREAMING LAUGHTER: A LINGUISTIC ANALYSIS ON VERBAL HUMOR
IN KEVIN HART'S STAND UP COMEDY SPECIAL *ZERO F**KS GIVEN***

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ABSTRACT

A novel coronavirus was found on December 2019. WHO named the disease caused by this virus COVID-19. The respiratory virus has been spreading rapidly, causing a global pandemic. To prevent infection, governments all over the world compel their citizens to maintain physical distance and stay at home. Having to do all activities, including working and studying, from home and not being able to gather with family and friends, who do not live in the same household, took a toll on people's mental health. They thus relied on entertainments accessible at home to avoid boredom and stress. An entertainment medium seeing a significant increase in users is streaming services. Besides offering post-launched movies, TV series and TV show, every streaming service nowadays also produces original contents. Netflix, for example, created a stand-up comedy special starring Kevin Hart, called *Zero F**ks Given*. The researchers thus aim to analyze the verbal humor Hart uses to incite laughter. The data are collected by watching the show on Netflix website and note-taking its subtitle. Using descriptive qualitative method, this research employs Richard Shade's theory on humor classification as well as Herbert Paul Grice's theory on implicature. The findings show there are only 7 out of 12 verbal humor types, with satire being the most frequent one. Additionally, Hart uses conversational implicature more as it is greatly suitable with satire in inciting laughter.

Keywords: *implied meaning; satire; stand-up comedy; streaming service; verbal humor*

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INTRODUCTION

A novel coronavirus, later identified as SARS-CoV-2, was found in December 2019 in Wuhan, China. Three months later, World Health Organization (WHO) named the disease the virus causes COVID-19. The respiratory virus spread rapidly, causing a global pandemic. To prevent infection, governments all over the world imposed a lockdown on their citizens, compelling them to keep a safe physical distance and stay at home (Adhitya, 2020, p. 11).

All activities, including working and studying, are conducted from home. Gathering, both publicly and privately, is restricted. People are not allowed to gather with family and friends who do not live in the same household. This restriction took a toll on their mental health. To spend time, kill boredom and avoid stress, they thus depended on entertainments accessible at home as the main distraction. One type of entertainment with easy home access is streaming services.

In contrast to print and broadcast media, which are scheduled periodically, the contents on streaming services are available at all times (Alexander, 2021). Since they are not based on time slots, the audience can enjoy the contents any time they like. With an internet connection, the contents can be s from any part of the world (Adhitya & Wulandari, 2020, p. 182). The number of streaming service users then increased significantly during the pandemic (Curry, 2021).

In the beginning, streaming services only provided various post-launched programs that the audience had already been familiar with and in love with, such as movies, television series, and television shows. However, due to steep competition, every streaming service nowadays also offers original contents. For example, the world's largest paid streaming service, Netflix, produces a stand-up comedy special. Starring an American comic, Kevin Hart, it is entitled *Zero F**ks Given*.

Directed by Leslie Small, the show is set in Hart's own living room. He makes his family life during the pandemic the primary topic. He tells about his life during quarantine, his current wife and ex-wife, as well as his children. He also talks about sex life for men over 40s, group chats with his male friends, and his reaction when tested positive for COVID-19.

The show was first released on November 17, 2020. In just four weeks, it had been watched by more than 21 million accounts worldwide (Semon, 2020). Critics argue that it is "like no other", with him having "zero filters" and making "zero apologies" (VanArendonk, 2020). Although it seems to discuss light humor surrounding familial themes, issues about race, sexuality, class and politics in the United States can also be felt in the show.

Unfortunately, Hart's humor is not always met with laughter. While he made many of the audience laugh out loud, many others were also taken aback by his comedy. His comedy is considered sexist,

homophobic, racist and elitist. In the 2010 TV special *Seriously Funny*, he said “One of my biggest fears is my son growing up and being gay. That’s a fear.” (Andrews, 2019).

Not only the humor in his performance, but his old tweets have also caused him a great deal of trouble. In 2011, Hart tweeted,

Yo if my son comes home & try’s 2 play with my daughters doll house I’m going 2 break it over his head & say n my voice ‘stop that’s gay’.

The tweet resurfaced in 2018 and forced him to step down as the host of the 91st Oscars ceremony (Fortin, 2018). Despite often being the object of cancel culture, Hart is undeniably a successful comic.

Stand-up comedy, hereinafter abbreviated as SUC, is a solo performance by a comedian standing on a stage telling funny stories. The material of SUC is composed of a series of humor based on the comedian’s experiences, observations or opinions (Mintz, 1985, p. 73). Every SUC humor consists of a set-up and a punch-line. Aiming to build the audience’s expectations, a set-up is ordinary utterances, which are not yet funny. Meanwhile, a punch-line is the climax breaking their expectations with unexpected turns (Dean, 2000, p. 54). A comic can perform for 10 minutes to 1 hour in one SUC session by raising one or several themes tied by a silver lining in the material.

Furthermore, this article aims to analyze the humor that Hart uses to incite laughter. Does he still use degradatory remarks that he was cancelled for? What kind of humor does he use in *Zero F**ks Given*? What is the meaning implied in his humor?

Hart’s humor has been the subject of research several times. Puspasari & Ariyanti

(2019) analyzed his 2010’s *Seriously Funny* and 2013’s *Saturday Night Live* performances. They compared his humor to Abdul Arsyad’s on 2014’s Stand Up Comedy Kompas TV Show 4 and 8. They found that, despite their different nationalities, Hart and Arsyad employed the same joke-telling technique and topic of being the minority in their respective country. Meanwhile, Serrano Egas (2020) studied his humor on *What Now?* and *Let Me Explain*. She concluded that he uses African American Vernacular English (AAVE) to reaffirm the higher position of the African-American community and to denigrate Caucasians. After conducting thorough searches, this article is the first to study Hart’s *Zero F**ks Given*.

In answering these questions, the humor in the show needs to be classified. This article then employs Richard Shade’s theory on humor classification. Shade (1996, p. 2) divides humor found in daily lives into verbal, figural, visual and auditory humor. Since SUC is delivered orally, the humor in it falls under verbal humor.

According to Shade (1996, p.14), verbal humor is defined as the type of humor in the form of language features instead of drawing, clowning, or sounding. Verbal humor can rely on incongruity implemented through confusion, contradiction, understatement, exaggeration, surprise or reversal. Verbal humor is broken down into 12 types (Shade in Cendra, 2016, p. 10-7; Shade in Baskara, 2013, p. 14-23).

Pun, also known as wordplay, is characterized by the use of words that are pronounced or spelled similarly, but possess different or even contradictive meanings. An example is,

A bicycle cannot stand on its own because it is two-tire.

The phrase 'two-tire' has similar pronunciation and spelling to 'too tired'. This similarity causes confusion which then triggers laughter.

Riddle is composed of puzzling facts, thus requiring the audience to think aloud as if they are solving an enigma. An example is,

What is bright orange and sounds like a **parrot**? A **carrot**.

The color of a carrot is orange, and its pronunciation sounds similar to 'parrot'. However, since a parrot is a bird that not only can make sounds, but also can mimic human talk, the verb 'sounds' in the question can refer to 'what can make a sound like a parrot', and not 'what sounds similar to how the noun 'parrot' is pronounced'.

Joke is generated by encompassing words, idioms, and metaphors with multiple meanings, resolving ambiguity, perceiving incongruity, or undergoing an unexpected change. Based on its linguistic feature, joke is divided into five types.

Phonological joke uses words that have similar phonological structures. An example is,

One should care where a **bean** soup has **been**.

The noun 'bean' can be easily misheard as the auxiliary verb 'been'. The similarity in the phonology causes humorous incongruity.

Lexical joke uses words that can form multiple different meanings. An example is,

What has **18 legs** and **catches flies**? A **baseball team**.

The intended answer is a caterpillar with eighteen legs that eats off smaller insects, such as flies. However, the given answer can

also be correct since there are nine players on a baseball team. Thus, there are eighteen legs, and one of their jobs is to catch the flying ball thrown either by the players on their own team or the opposing team.

Surface-structured joke uses words by focusing on their surface structure. An example is,

What kind of flower like to be kissed? A **tulip**.

The flower 'tulip' is pronounced similarly to 'two lip'. The answer can be an alternative because of its grouping as a phrase.

Deep-structured joke uses words by focusing on their interpretation. An example is,

What animal can jump higher than a house? Any animal because **houses cannot jump**.

The answer is based on Joe's interpretation of the question solely on the noun 'house', disregarding its notion of the height of a house. It can be that he misunderstands or he offers an alternative. Either way, the answer is humorous.

Metalinguistic joke uses words to focus on their surface structure rather than the deep structure. It thus pays attention to their linguistic feature instead of their interpretation.

What's the end of everything? The letter **g**.

The answer is humorous because it employs a literal take on the noun 'everything' that ends with the letter 'g', instead of giving a philosophical answer.

Irony is achieved by grouping contradictive words in a sentence or utterance. The contradiction lies between

what is said and what is done, as well as what is expected and what is carried out. Below is an example of irony. An example is,

The **doctor** hopes you fall **ill**.

The **police** hopes you become a **criminal**.

The **lawyer** hopes you get into **trouble**.

The **priest** wants you to **commit sin**.

The **coffin maker** wants you **dead**.

Only a **thief** wishes you **prosperity** in life!

The humor can be felt as the righteous trait of the profession contradicts the situations that need to occur for them to have the job. On the contrary, what is deemed bad is in favor of other people's well-being.

Parody is created by humorously modifying well-known stories, plays, poems, songs, speeches, movies, or ads while preserving some of their core elements. It is often used to mock the original work. An example is "Stay Home Vogue", Chris Mann's parodic rendition of Madonna's "Vogue".

Original Version

Look around, everywhere you turn is
heartache

It's everywhere that you go (Look
around)

You try everything you can to escape

The pain of life that you know (Life that
you know)

Parody Version

Look around, everywhere you turn is

Covid

It's everywhere that you go (just look
around)

I know you've tried, everything you can
to escape

**This social distance shit show (what a
shit show)**

Mann uses the song's original form but changes some of the lyrics to fit into the global pandemic's current phenomenon.

Satire is employed for veiled criticism. The humor is the result of either exaggerating or understating facts. An example is,

An old lady was sent on a 10-day cruise paid by her son. She wrote to complain: "The food on this ship is absolutely awful. And such small portions!"

The humor lies as the lady complains about something she did not pay for. Moreover, the complaint narrows down to the small portion of the food expected from gourmet cuisine, like those served on cruises.

Sarcasm is generated by ridicule, insult or scorn. It differs from satire as it is harsher, thus able to hurt other people's feelings. An example is,

"You have been **working hard**", I said as I looked at the **empty page**.

The teacher uses the utterance as a jibe toward the student because those who work hard will not have empty pages on their assignments.

Limerick is characterized by a five-lined verse with AABBA rhyme. Derived from Irish song, its original lyrics are modified to create humor.

A **chef** spent too long in the sun

All the time he was having fun;

But the daylight soon closed,

And the sunburn exposed

He was well and truly **well-done**.

The chef sunbathes longer than he should have to result in his skin becoming 'well-done' as if it was a steak.

Anecdote is generated by the embellished depiction of either a real or fictional event leading to a humorous point. It thus often takes the form of a narrative text.

Who's Counting?

Napoleon was involved in conversation with a colonel or a Hungarian battalion

who had been prisoner in Italy. The colonel mentioned he had fought in the army of Maria Theresa. “You must have a few years under your belt!” exclaimed Napoleon. “I’m sure I’ve lived sixty or seventy years,” replied the colonel. “You mean to say,” Napoleon continues, “you have not kept track of the years to have lived?”

The colonel promptly replied, “Sir, I always count my money, my shirts, and my horses – **but as for my years, I know nobody who wants to steal them, and I shall surely never lose them.**”

The colonel does not count his age because he thinks that it cannot be stolen, unlike his material possession.

Farce is marked by boisterous jokes making fun of certain events with absurd plots that can seem impossible. An example is the movie *The Hangover* (2009), which tells about four men going to Las Vegas for a bachelor party. When they wake up, Doug, the groom-to-be, is missing. They must find the groom before the wedding day, but they have no recollection of what happened the night before.

Tall tale is depended on the over-exaggeration when telling facts and events surrounding characters, setting and plots in a story. An example is Paul Bunyan folklore,

Even as a baby, Paul Bunyan was mighty big. How big? Well, he was so big that his parents had to use a **covered wagon for his cradle.**

As you might imagine, young Paul Bunyan had a big appetite. He gobbled up **five barrels of porridge** a day, and his parents had to milk **four dozen cows** every morning and evening just to keep his baby bottle filled.

There are many over-exaggerations found in the intrinsic elements of the story. The bold

phrases show the use of hyperbole to draw the characterization.

Wit is composed of sharp words to create an intellectually humorous effect by causing sudden changes in perceiving a topic. An example is,

It’s raining for the third straight days in a row. My wife looks really depressed. She keeps staring through the window. If the rain does not stop tomorrow, **I’ll have to let her in!**

Without complete reading, the humor that lies in the end might not be felt as the passage appears to be going in a direction, but twisted to another.

While Shade’s type of humor is used to classify Hart’s humor, its meaning is analyzed using Herbert Paul Grice’s theory on implicature. Grice (in Haugh 2002, p. 118-20) states that “implicature itself is meant to cover a number of ways in which literally unsaid information can be conveyed”. He refers ‘implicature’ to what is used as the implication, while ‘implicatum’ to what is implied. Implicature is broken down into two types (1995, p. 25-6).

Conventional implicature is the additional meaning obtained from the words used. An example is,

Layla is **poor** but **happy.**

The conjunction ‘but’ implies the contrast between being poor and being happy. Poverty, which should be a sad condition, is not an obstacle to happiness.

Conversational implicature is the additional meaning obtained from conversations or utterances that appears to be saying one thing but actually implying something else. An example is,

Sue : “What’s the weather going to be like today?”

John: “You should bring your umbrella.”

The appropriate answer to Sue’s question is either “Yes” or “No”. However, John gives a new statement that does not directly answer the question. By suggesting that Sue bring an umbrella, John implies that the weather is cloudy with a probability of rain. Nevertheless, the meaning of the answer can still be understood because it still fits the context of the question.

Both theories are employed to analyze Hart’s humor in *Zero F**ks Given* through a descriptive qualitative method. The primary data are sourced from the content on Netflix website (Hart, 2020). The data are in form of words, phrases, clauses and sentences that Hart utters. The data are taken by watching and re-watching the special, followed by note-taking the subtitles. The authors make use of the audience’s laugh as a mark of humor. Each datum is tagged by the time it is uttered during the duration of the special.

The secondary data are taken from books and academic journals about SUC, verbal humor and implied meaning. Magazine articles and video interviews about and/or by Hart are also collected. The data are then interpreted by the writer as the human instrument (Adhitya & Wulandari, 2021, p. 31).

DISCUSSION

Hart utters his humor in *Zero F**ks Given* in the form of monologue. The utterances are classified into the verbal humor types based on the humor theory. The verbal humor is then interpreted using the

implicature theory in order to reveal the meaning implied by the SUC materials.

The Type of Verbal Humor in *Zero Fks Given***

Out of the 12 verbal humor types that Shade proposes, there are only seven types that Hart uses in the special. Satire is the verbal humor type that appears the most, with 44 data. Hart mainly uses satire by providing criticism. However, satire can invite laughter when targeted cleverly. It can be seen in the following datum.

News flash. I had it! That’s right, I had the ‘VID. The ‘VID-19 was in my system. I had it in the beginning when it wasn’t cool, when it wasn’t a trend.

(02:54-03:06)

Hart satirizes people who twistedly boast when they get positive COVID-19 and exhibit their test results. This verbal humor is categorized as satire. Although he criticizes, his criticism is not directed at a specific target. Since the goal is general, this satire feels non-offensive.

Compared to satire, sarcasm is considered harsher, thus having greater potential for the target’s hurt feelings. However, Hart conveys his sarcasm in a comical style. The second most used verbal humor type by Hart is sarcasm, with a total of 10 data. It can be seen in the following datum.

Ladies, you don’t know how to not give a f*ck, that’s your problem. If you guys could match a man’s not-give-a-f*ck energy, oh, my God, the world would be a better place.

(33:34-33:43)

The target of Hart’s sarcasm is more specific, which is directed at women. Prior to uttering the sarcasm, he said that when a man turns 40, he does not pay attention to anything

anymore. He continues with sarcasm because he is annoyed as women always demand attention.

Comics often perform their materials by using parody when performing. Hart is no exception, as four data of parody are found throughout the special. It can be seen in the following datum.

Greeters are amazing people. The job is actually required. I get it. I've actually been hit with some amazing greetings in my time. I went to Walmart, I got hit with a greeting so fantastic one time ... I don't even know where he came from. He just slid in my POV. I walked in. He was like, "Welcome to Walmart. You here to get you some stuff?"

(22:28-22:48)

Hart parodies the welcoming clerk at Walmart. He mimics the clerk's gesture and greeting with hyperbolic impersonation. Uttering verbal humor while imitating acts that are familiar in the audience's minds will easily incite laughter.

Although SUC is not impromptu, the materials are delivered like they are unscripted. Many comics thus rely on personal experience in crafting their humor. However, they are narrated in such a way as to be funny. This type of verbal humor is called anecdote. There are four data of anecdote found in the special. It can be seen in the following datum.

I went to McDonald's... This is a true story. I start f*cking the Big Mac up. Smashing it. It's all over my face, everything. I'm happy as hell. I turn to my left, it's a woman outside the window taping me. She said, "Got go to McDonald's. I'm at the drive-through, right? I want a Big Mac Meal. I haven't had one in so long. I'm so excited for this f*cking Big Mac. Oh, my God, I can't wait to get this Big Mac. I get the

Big Mac. I'm so excited. I pull over in the parking lot. I start f*cking the Big Mac up. Smashing it. It's all over my face, everything. I'm happy as hell. I turn to my left, it's a woman outside the window taping me. She said, "Got your ass". I got nervous.

(09:27-09:59)

Hart tells his experience when an unknown woman was recording him while he was voraciously eating a burger. Although the anecdote is factual, there are still parts that are exaggerated, such as his enthusiasm which is used as a set up in the composition of the above humor.

Laughter can also break out of something ironic. There are four data of irony in which Hart uses two contradictory statements to construct his humor. It can be seen in the following datum.

José decides to say something else. "It's okay, man. This is crazy, man. I know." "Imagine how I feel, man." "I can't believe I'm wiping Kevin Hart's ass, man." "This is crazy." "It's my first famous ass, man."

(1:05:49-1:06:08)

Hart recounts a situation where he lost his tactile senses throughout his body. Driven by shame, he could still feel his arse touched by a male nurse. Ironically, the contradiction lies in the nurse's pride for being able to rub Hart's arse, even though he felt embarrassed and uncomfortable because another man was touching his intimate part.

Since the topic of the special that Hart brought up revolves around his family, he also recounts an altercation with his father as the only form of farce. It can be seen in the following datum.

You guys got me living my life like a successful drug dealer. It's a true story. True story. There was a time, if you

wanted to come to my house to talk to me, you had to get naked. “Get in the f*cking pool. How else would I know that you’re not wearing a wire? E!? People? Who the f*ck is you with? Came here for a story for the tabloids. I don’t trust you, Dad.” “I’m your father.” “Shut up, b!tch!”.

(11:43-12:06)

Hart tells a story of when his father visited his house. His biological father was asked to take all of his clothes off to ensure he was conspiring with the press. As a farce, the telling of the event is humorously exaggerated as it sounds too far out of logic to actually take place.

Besides his father, Hart also includes stories about his daughter. He recounts what his daughter said as the only form of joke. It can be seen in the following datum.

Daughter told me she likes this boy named Matt at her school. “Dad, I like this boy named Matt. Oh, my God. He’s so cute. He makes me laugh. I want him.” “What the f*ck does that mean? What does that mean? “I want him.” What the f*ck are you saying, little girl?”

(14:32-14:47)

His daughter has a crush on one of her schoolmates and she innocently says, “I want him”. Due to its multiple interpretations, the meaning of the sentence becomes ambiguous because it is said by a child. Hart exploits the ambiguity of this sentence to make it a deep-structure joke.

It can be seen from the data for each verbal humor type, Hart uses those seven types because they can be composed with a brief material. Meanwhile, the other five types that he does not require an abundant material as the set up before reaching their humorous climax with a punch line. Pun and

wit do not require a comprehensive set up, but the wordplays are often difficult to catch onto the audience, thus requiring repetitions that can be time-consuming. In addition, these two types of verbal humor are not Hart’s preference, as he tends to use a self-deprecating style.

The Implied Meaning of Verbal Humor in Zero Fks Given**

The meaning implied by Hart’s verbal humor is classified into two types. Firstly, conventional implicature can be grasped by understanding the use of certain words. One of the conventional implicature data found is that Hart uses his children’s complaint. following children complain about. It can be seen in the following datum.

They called me from the amusement park. They were with their cousins, they FaceTimed me. I answer their FaceTime. I could tell that they were weak. Malnourished, they hadn’t eaten in hours, I could tell. They had the white shit in the corner of their mouths. They could barely stand. “Dad! We’ve been in line for hours, we haven’t rode anything. We got the fast pass, but it’s not fast at all.”

(28:13-28:44)

Hart’s children have gotten used to him renting out an entire theme park, so they do not have to queue to get on the rides they want. However, when they went with their mother, who was already Hart’s ex-wife, they were only given special tickets, making them still wait in line. The conventional meaning of the utterance is marked by the conjunction ‘but’ in showing the contradiction between the adjectives ‘fast’ and ‘not fast at all’.

Secondly, conversational implicature can be grasped by understanding

conversation. An utterance in a conversation might appear to be saying one thing, while it means the opposite. Apart from his children and father, Hart also uses his wife in one of the conversational implicature data. It can be seen in the following datum.

“We argued in the morning and I left. It was 7:00 a.m. She called me, I’m in the car. She was like, “You probably getting your dick sucked.” At 7:00 a.m.? What b!tch is that ambitious that’s out here at 7:00 a.m... sucking dick? What type of daywalker do you think I’m dealing with? Jesus Christ! A 7:00 a.m. dicksucker on the loose, that’s got you worried?”

(37:17-37:38)

Hart tells a fight between him and his wife because he often leaves their house early in the morning. She suspects that he will cheat on another woman. Instead of trying to reassure his wife in a straightforward manner that he is faithful, he explains that no woman gets up that early for him to cheat with. The response that does not respond directly is the use of conversational implicature for the purpose of humor. Throughout the special, Hart uses more conversational implicature than conventional implicature.

CONCLUSION

After analyzing and interpreting the data, the conclusion of this article can be drawn as follows.

- 7 of the 12 verbal humor types Hart uses, namely satire, sarcasm, parody, anecdote, irony, farce and joke, are used because they are able to be successfully delivered in concise materials that can save time.
- 3 of the 5 verbal humor types that Hart does not use, namely riddle, limerick and tall tale, do not appear at all because they require an abundant amount of materials from the set up to the punch line in order to successfully incite laughter, thus taking a lot of time.
- 2 of the 5 verbal humor types Hart does not use, namely pun and wit, do not appear at all because they tend to be intellectual, which is different from Hart’s self-deprecating style.
- The verbal humor type that appears the most often is satire, while the implied meaning type that appears the more often is conversational implicature. The reason is because the implied meaning generated from the conversational implicature is greatly suitable for satire.

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STRUGGLING AGAINST STEREOTYPE: A STUDY OF MASCULINITY IN AMERICAN GAY TV SERIES

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ABSTRACT

This study aims to analyze the concept of masculinity in the gay male community and identify the image of masculinity in gay men shown in the American gay television series. Data for this qualitative research was gathered from several American gay TV series in the 2000s. The data analysis process involved representation theory in interpreting the dialogs and the scenes in the television series. The study found that masculinity does not always have to be associated with physical strength and heterosexuality because there are other essential aspects such as the ability to achieve success and to meet the needs of life that can be used to conceptualize masculinity. It also revealed that American gay television series frequently showed the representation of masculinity in gay characters to reject the stereotype through images such as physical strength in sports, attractive physical appearance, profession, and ability to achieve success.

Keywords: *American gay television series, homosexuality, masculinity, stereotype*

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INTRODUCTION

In everyday life, stereotypes are often found in society. People easily form any kind of stereotype of a certain person or group. One of the minority groups in society that people frequently stereotype is homosexual men or gay. Regardless of religious beliefs, norms or customs, it is undeniable that homosexuals are also part of society. They are commonly known as gays. As individuals with a sexual orientation that is considered

unusual in society, gay people often get negative stereotypes.

As a man who has a feeling of loving for the same sex, a gay man almost always feels excluded from heterosexuals, who are considered to have always dominated mainstream culture. Gay men are then seen as men who do not conform to the mainstream tradition of men. Gay's sexual orientation has made them be questioned for their masculinity, especially in countries with

conventional traditions and laws against homosexuality. For instance, in the United States of America, the dominant and dominating heteronormative view characterizes masculinity as a man with the heterosexual orientation. Caughey (2006, p. 48) explained that the tradition in American society and culture has always placed white, non-disabled heterosexual men as a priority. There is still a stereotype that heterosexual men are ideal masculine figures in the eyes of society in general.

Poole (2013, p. 280) argued that men who have feminine characteristics such as soft voice, emotional nature, and graceful behaviors are considered gay men. In general, mainstream culture and societal norms tend to view men as having the power or strength to dominate (Connell & Messerschmidt., 2005, p. 832; Shefer & Ruiters, 1998, p. 44). This idea can be related to a man's behavior. The behavior seems to be essential in one's life. It means that people can see and judge other people from the way they behave. A man, for instance, has particular behaviors that he performs in his life in order to show whether or not his behaviors can represent who he is. Regarding this, behaviors that a man exhibits can symbolize masculinity.

There are various kinds of perceptions of masculine behavior. The conventional concept of masculine behavior is almost always identical with men's bodies and personalities. This principle seems to be a strong grip for many cultures to conceptualize the term "masculinity". Consequently, gay men who are often labeled as weak and effeminate male individuals are not still considered masculine men in various cultures. However, the discussion of masculinity in gay men becomes interesting

and essential regarding the image depicted in the American gay television series. In academia and science, popular fiction, such as movies and TV, play a significant role. There are many things that can be learned and explored from those entertainment media (Rudy et al., 2021, p. 42). For that reason, TV series as a source of entertainment is a medium that needs to be studied.

This study aims to analyze the meaning of masculinity and identify how masculinity in gay men is represented in American gay television series. According to Usman and Akbar (2008, p. 79), qualitative research is to understand and interpret the phenomena of the behaviors of a group of individuals and their interactions under certain circumstances based on the views of the research. The data obtained for analysis were in the form of dialogs along with the descriptions of scenes that appeared in American gay television series broadcasted by mainstream TV stations and cable TV in the US, such as *Will & Grace* (1998 by NBC), *Queer as Folk* (2000 by Showtime Network), *Some of My Best Friends* (2001 by CBS), *Six Feet Under* (2001 by HBO), and several gay TV series aired by American gay TV cable HERE TV, such as *Dante's Cove* (2005), *DL Chronicles* (2007) and *The Lair* (2007).

The dialogues and scene descriptions in the television series were analyzed using Stuart Hall's representation theory to show the meanings symbolized by the dialogues and scenes in the series. Regarding this, Hall (1997, p. 25) argued that all objects have no meaning unless humans create meaning, and thus, this system is also known as a constructionist approach that aims at constructing meanings. Therefore, this study used American gay television series to

discuss the concept of masculinity and obtain an image of masculinity in the gay male community represented in the series.

DISCUSSION

Conceptualizing Masculinity

In American culture, for example, the concept of masculinity has been focused on physical power, masculine characters, and skills. As pointed out by Carroll (2003, pp. 3–4), from the 19th century to the 21st century, masculinity in American culture has always been strongly associated with physical strength and toughness. This image has been firmly attached to American men. Masculine behaviors have been associated with men's physical capacity and all the virile characteristics that can enable men to behave, act, and perform to show masculinity.

Spraggins (1999, p. 48) argued that masculine behavior is often identical with the way a man shows his physical strength and ability. Masculine behavior then plays an important role in a man's life. Humans are generally categorized by society through their sexes, male and female, and that is also the basis for distinguishing male and female characteristics (Schrock & Schwalbe, 2009, p. 279). For that reason, in American mainstream culture, a man must have manly behaviors that are often associated with physical strength and domination. People always see a man's behavior from a biological perspective. A male individual must have a male behavior and a gender as a man.

For this reason, society perceives that the male gender includes a set of masculine behaviors that are commonly accepted in many cultures (Skeggs, 1991, p. 129). Thus,

society tends to have standards to define a masculine man. Society seems to set a rule based on biological sex. A person is considered a man if he fulfills masculine traits or behaviors such as being tough, domineering, manly, and paired with a woman. This point shows that the opposite of "masculinity" is "femininity". It commonly lets people think that masculine behavior always contrasts with feminine behavior. Even this definition is strongly attached to mainstream culture, which has been strongly influenced by the heteronormative tradition that commonly agrees masculinity means not feminine and is always associated with heterosexuality (Anderson, 2002, p. 874; Bird, 1996, p. 126; Pinar, 2001, pp. 1161–1162).

With such a thought, then gay men are always described as men who are not masculine because they like and partner with the same sex. Researchers from different fields have often carried out various kinds of studies on masculinity. They reveal that the term "masculinity" needs to be discussed from several perspectives to show a broader concept of masculinity. How a male individual behaves in society can be influenced by many factors. It depends on the society in which the individual lives.

For example, a multicultural country has various cultures, which may affect how people define masculinity. It is true to say that the concept of masculinity has been influenced by various factors such as social status, class, race, ethnicity, experience, etc. (Epstein, 1998, p. 49; Schrock & Schwalbe, 2009, p. 280; Shefer & Ruiters, 1998, p. 39). This means that each culture can view masculinity in a different way. In other words, the conventional definition of

masculinity cannot always be the most acceptable one if the social and cultural change occurs due to the many factors.

Gay men who were born male but have a homosexual orientation tend to be stereotyped by mainstream culture as unmasculine men because they do not meet the standards of masculinity traits. This condition is also mentioned by Poole (2013, p. 281) that a man who does not meet the criteria as a masculine man conventionally embraced by society in general, then he will feel different from other men and marginalized from the mainstream culture. Gay men are in such a condition. Society in general assumes that a gay man is not categorized as an effeminate man. This kind of perception forms a negative image attached to a gay man (Edwards, 1994, p. 46; Epstein, 1998, p. 56). However, many researchers question whether such a view can be considered true or still acceptable in the present time. People are free to define what masculinity is. However, the most important thing to note is that the concept of masculinity should be free from any forms of discrimination, prejudice, hatred, and violence (Epstein, 1998, p. 58).

In order to explore the concept of masculinity in the gay community, it can also be seen from several examples that appeared in the American gay television series. There was a dialog shown on American gay-themed television series. For example, the main gay character, Brian, on *Queer as Folk* (2000) in episode 15 of season 1, came out to his father. His father cursed him, as shown in the following dialog.

Brian : "I'm gay."
His father : "Well, you picked an h*ll of a f**king time to tell me

you're a *fairy*. As if I don't have enough to deal with. Geez... You're the one that should be dying, instead of me."

Another episode of *Queer as Folk* (episode 9 of season 4) showed that one of the main gay characters, Emmett and his gay friend were handling the catering at the house of a popular football player, Drew Boyd. The host's friends made fun of Emmett and his friend.

Drew Boyd's friend : "Hey, Drew.
Where'd you get those caterers?"
Drew Boyd : "Look like a couple
of flamers to me."

The use of the words "fairy" and "flamer" sounds offensive, and those words are to symbolize effeminacy and weakness. Such words are used to insult gay men who are considered to have no masculine behavior.

Additionally, ridiculing gay men by associating them with women is frequently seen in society. For instance, many heterosexual persons make fun of gay men by treating them like women, for example, changing their names to female names. This condition also appeared in a dialog in the series *Will & Grace* (episode 22 of season 5).

Karen : "... because I've got the best lawyer in town in my corner, Miss Wilma Truman."
Will : "Karen, I can't represent you. Stan's my biggest client."

One of the main female characters changed the name of her gay friend "Will" to "Wilma" and called him "Miss". Even though the audience knows that it is a joke, it still has a lot to do with the mainstream perspective on gay men. This idea is reinforced by the basic assumption in society that men who have no sexual attraction to women are not real men.

Kroeper, Sanchez & Himmelstein (2014, p. 3) also explain that men consider themselves masculine when other people view them heterosexual men. This kind of thought in conventional culture is considered “masculine”. A man must meet the criteria of being a heterosexual man. This perception may give rise to an assumption that homosexuality is the opposite of masculinity.

Gay men are often synonymous with the nature of women and things related to beauty and aesthetic activities such as styling hair, as well as designing clothes and make-up. This stigma was also depicted in *Some of My Best Friends* (2001), Episode “A Brief Encounter”.

Frankie: “I know you people are good at this kind of stuff.”

Warren: “and Stop... what do you mean “you people”?”

Frankie: “Cause you know... gay...”

Warren: “Do you know that you do this a lot and it drives me crazy? You assume that because I’m gay, that I’m good at doing laundry, you know... or styling hair or arranging flowers. It’s very offensive, Frankie. I’m not stereotyped. I’m a person.”

It is still a stereotype that gay men have to face and fight in society. There are still many people who associate homosexuality with the expression of effeminate nature (Sandfort, 2005, p. 607). However, all of these views cannot necessarily conceptualize “masculinity” for both among gay men and among heterosexual men. The concept of masculinity is not that simple. It may involve many aspects to describe.

A man’s masculinity can be viewed from various angles. Each person could define “manly” or “masculine” based on their version of the criteria. There is no fixed or

correct form of the definition of masculinity. Studies on male masculine traits have revealed a lot of information about the concept of masculinity. In other words, the concept of “masculinity” is not only about physical toughness and heterosexuality. A man’s mental readiness may also be considered to define masculinity. Masculinity can be perceived through one’s traits, attitude, responsibility and confidence. Additionally, the concept has been expanded by Carroll (2003, p. 4), stating that the definition of masculinity in the 21st century is more likely to be associated with a man’s success in winning something or showing achievement. Many people connect a man’s masculinity to the ability to live independently and succeed in meeting the needs of his life.

For this reason, it is true to say that the concept of masculinity may vary in types, degrees, practices, etc. (Connell & Messerschmidt., 2005, p. 836; Pompper, 2010, p. 688; Poole, 2013, p. 281). This point adds that the criteria constructed by society regarding masculinity have undergone a change. Although there are still many who argue that a man’s masculinity is closely related to physical strength and heterosexuality, people must also see the fact that masculinity has a broad definition. As science, technology, and social media grow rapidly, people have started perceiving masculinity as a male characteristic that is not merely seen in terms of physical and sexual orientation. There are other significant values to be included in forming the concept of masculinity.

The Portrait of Physical Strength through Sports

Strength has always been a keyword that is always used to describe a man's masculinity. One of the most debated issues about masculinity among gay men is the ability to engage in physical activities such as exercise (sports). The stereotype that associates gay men with feminine activities seems to be a serious concern for gay people to try to eradicate this view. The series portrayed gay characters who enjoyed doing sports activities. For instance, in *Will & Grace* (1998), in the episode "Advice and Resent" Will Truman, the main character, shows his confidence in sports in the following dialog.

Mr. Doucette: "I want to play racquetball with you at 6:00."

Will : "Well, I should warn you, Ben. I'm a pretty serious racquetball player. I never lose. Until today."

Mr. Doucette: "Good man."

Gay men being described with good sport skill that requires physical strength actually reflects that there is a phenomenon in gay culture to expose their masculine behavior as normally shown in a man. They are in fact showing society that gay men are not different from heterosexual men in general.

There is another example, one of the scenes on *Queer as Folk* (2000) portrayed the gay character, Ben, showing good skill in playing basketball.

Ben : "Well, I love basketball in case you haven't noticed, I'm queer, too."

Michael : "Oh, I've noticed."

It is reflected that the gay community has been attempting to remove the "effeminacy" stereotype, which has always been attached

to them, by showing that they can also perform well in activities that require strength and strategies. Many gay men think that activities like sports will exhibit their masculine behavior (Sánchez & Vilain, 2012, p. 114). Regarding this, Devall (1979, pp. 183–184) has also stated the same thing in a research conducted in the 1970s that many gay men had done sports activities to keep them healthy and display a masculine image. Both opinions show that gay men want to prove that the stigma that has been formed by society about gay men who can only carry out aesthetic tasks is a wrong view.

The scene showing gay men with their sports routines portrayed in the American gay TV series seemed to present the concept of masculinity in the gay community to show a phenomenon that people need to see and understand. It is also seen in a number of American gay-themed movies, which have shown that gay men are also identical with masculine looks and traits such as cowboys, athletes, etc. (Rudy, 2016, p. 64). The masculine gay image that appeared in the TV series seems to form a view that the stigma of "effeminacy" attached to gay men needs to be removed. In the series, gay characters often did various sports such as basketball, fitness, push-ups, and bowling. However, some sports, such as boxing, karate and martial arts, did not appear in the series. It can be understood that the image of gay masculine characters in the TV series can reflect that gay men are portrayed as people who can rely on their physical strength for sports, except for non-violent or fighting sports.

Because of the importance of a "masculine" image to them, there are gay men who have to show their inconvenience

toward their gay friends who act in a feminine way. For example, Will showed that he was not comfortable with Jack showing his effeminacy at the gym in *Will & Grace*, episode “Will Works out” of season 1.

Grace : “And Jack was just being Jack. You’re over-reacting. Who cares if Jack is at the gym?”

Will : “I don’t know. Sometimes, he’s just such a... fag.”

It frequently happens when gay men do not want their heterosexual friends to label them as the effeminate ones. They are worried that people will keep holding the stereotype that all gay men are feminine and will always compare them to heterosexual men (Sánchez & Vilain, 2012, p. 111; Sandfort, 2005, p. 608). Some gays refuse to exhibit effeminacy, which means that exposing masculine behavior is essential to fight against the stereotype of effeminacy among them.

Severely afraid of being known as “effeminate”, many gay men do not show any feminine attitudes at all. For instance, in the TV series *Some of My Best Friends* (2001), in the episode “Blah Blah Blah”, Frankie suspected that Warren was pretending to be gay even though Warren is actually portrayed as a gay character.

Frankie : “Keep your hands off from my girlfriend.”

Warren : “Frankie, how can you be jealous, I think you’re forgetting something, I’m a gay.”

Frankie : “Oh yeah, prove it!”

Frankie : “... You’re not pretending right? I mean you really are gay.”

Warren : “Why would I pretend?”

Frankie : “I just don’t get it. You don’t talk gay, walk gay, act gay.”

Warren : “What does that mean anyway, act gay?”

It reveals that gay characters in television series no longer adopt effeminate behaviors. The manliness among gay men has become more visible and is shown frequently in TV series in the 2000s. The stereotype of effeminacy has made many gay men realize the importance of showing society that sexual orientation is not necessarily associated with someone’s behavior. In other words, being gay does not mean losing masculine qualities.

Masculinity is practically perceived by how a man performs social actions (Connell & Messerschmidt., 2005, p. 836). So, this point adds that masculinity is also related to how a man interacts with other people in society. Thus, it is not surprising that the image of gay men portrayed in American gay TV series shows masculine gay men who are played by actors with athletic bodies and masculine faces. It can also be an indication that gay men want to fight against the stereotypes attached to them so that they can receive equal treatment from society and bring about changes in people’s perspectives (Rudy, 2015, p. 64). In other words, they wish to be perceived as masculine as heterosexual men in terms of physical strength and appearance.

The Portrait of Physical Appearance

Physical appearance has been a significant element in showing one’s self. People see that physical appearance will reflect and show who someone is and what he looks like. Physical appearance is almost always related to the physical look of a person. For instance, a male individual’s physical appearance, which refers to body and facial look, plays a role in portraying one’s masculinity. There may be certain

criteria to fulfill to be known as “masculine”. Many people would set a standard of a man’s physical appearance to tell whether he is attractive in a masculine way. Since the physical appearance of a man identified as masculine has many aspects, society always constructs a mainstream perception of a man’s physical appearance to indicate masculinity.

People can make their criteria regarding the type of body and face look that they consider being masculine. Studies on the physical and appearance of a person are also widely carried out. For example, Mehrabian and Blum (1997, p. 20) found that a person’s body shape plays an essential role in being attractive, whether male or female. The ideal masculine appearance in mainstream culture is a tall, broad-shouldered and muscular body type (Dittmar et al., 2000, pp. 890–891). The same opinion also comes from Fouts and Vaughan (2002, p. 441), who argued that muscular men are considered to be the hallmark of masculinity. Thus, masculine physical appearance in a man is generally associated with a proportional height and weight and a muscular body. In other words, men with this kind of body shape are always seen as men who meet masculine criteria. However, culture from other countries may have a different perception. In Asian culture, for example, Pompper (2010, pp. 688–689) explained that based on the research, many young men in Asian cultures do not think that muscular body is identical with masculinity.

There is a perception in society that a man’s facial look is attractive if he has a large, pointed nose and a prominent chin (Sergl et al., 1998, p. 125). There are also research revealing that a facial look of a man

is considered more attractive if he has prominent cheekbones, higher pupils and a bigger smile (Mehrabian & Blum, 1997, p. 21). So, gay characters in the television series are also portrayed with typical masculine body type as well as the face look. Almost all the gay characters in the American TV series observed in this study had ideal body shape and muscular body. They were portrayed with an athletic body shape. With this kind of body type, the effeminate stereotype seems incompatible with gay men’s physical appearance. This reflects the efforts of gay end to end the stereotype.

For instance, in the episode “He Shoots, They Snore” (season 4 of *Will & Grace*), Will responded to the question from several heterosexual men who were curious about being a gay man.

Will : “We’re all the same. We’re just men. I’m a regular guy like you.”
Will’s statement can reveal that many people still do not understand what a gay man is. His response shows no difference in physical appearance, ability, and behavior between a gay man and a heterosexual man.

Another example was found in the episode “The Honeymoon’s Over” of *Will & Grace*, The guest star, Elton John, in his dialogue, agreed that Will, a gay character has the masculine qualities:

Elton : “Listen Will. You’re a smart boy. You’ve got a good face, flat stomach...”
To be known as a man with intelligence, ideal body, and good look is used to indicate a more complete concept of masculinity. There is also an interesting joke in *Will & Grace* in the episode *Starkin’ Care of Business*”.

Will : “This is gym. This is a gay church.”

The joke above can somehow reflect the enthusiasm of gay men to build a body to look more muscular and athletic. Having a muscular and sturdy body type seems to be the main goal of many gay men. For instance, Nate, a main heterosexual character, in the episode of “Dancing for Me” of the series *Six Feet Under*, thought that his dead friend was gay.

Nate : “Look at you. You used to be so obsessed with your f**king six-pack. I thought you were secretly gay.”

The dialogs above can reveal that fitness activity to build a fit and muscular body is used to describe how important masculine physical appearance is for gay men.

There is also a scene in *Will & Grace* in “Flip Flop” episode where Jack admitted that he loved to keep his body fit and attractive.

Jack : “That’s why I take care of myself, I eat right, I exercise, I take multivitamin ...”

Stuart : “You don’t have to worry about that anymore. You got the guy. Give up the gym.”

Jack : “Yeah, but I’ve been doing cardio since I was nine.”

It proves that a good and healthy physical appearance is significant for gay men as well. This image may use to refute the notion that gay men do not care about their physical health.

Since masculine physical appearance is essential for gay men, gay TV series depicted that gay character were often perceived as heterosexual men by people who do not know their sexual orientation. It can be found in the episode “Object of My Rejection” in *Will & Grace*.

The man : “Hey... hey... how long have you two been married?”

Cause maybe it’s been long enough.”

Grace : “We’re not married.”

Will : “I’m gay.”

And in the series in the episode “The Dare” of the fourth season of *Six Feet Under* (2001). Keith’s new colleague Javier does not know that he is gay.

Javier : “Your old lady pissed off? You could’ve told her that you was at some fag bar. And there was no chance you were taking home some p***y tonight.”

Keith : “Yeah. Javier, I’m gay. I have a boyfriend. I sleep with men, okay? I have a lot of sex and it’s really really gay.”

The two dialogues above reveal that a homosexual man with a physical appearance similar to a heterosexual man can easily be mistakenly seen as a straight man. It may tell that masculinity can be shown through how a man shows their physical appearance and behavior.

A gay man talks and behaves like a heterosexual man. As a result, people may find it difficult to distinguish between homosexual and heterosexual men. The above scenes that appeared in gay TV series can be seen as a significant change in portraying the gay character in TV series. Sexual orientation is not something that is visible from physical appearance. So, it will be a wrong perception if people attribute the definition of masculinity only to heterosexual men. Such scenes are frequently found in gay series because many people still think that gay men do not meet masculine qualities.

Many studies have tried to describe the male body type and facial appearance that are considered attractive. It is perhaps only for mapping a set of characteristics of a man’s physical appearance so that it would be used

as a kind of standardization in categorizing male handsomeness and masculinity. However, it is not always reliable because body shape, appearance, and face look can be subjective.

The Portrait of Profession and Success

In most cultures, a man must demonstrate his ability to fulfill his needs well and/or achieve success. One of the ways is through working or having a profession that can be a source of income for him. Having a good job can be considered one of the masculine criteria that a man should meet. Gay men also use the profession as a tool to show that they will not lose to compete with heterosexual men in terms of profession and success. After the gay movement and struggle for their equal rights, more and more gay men in the US have been found in professions ranging from aesthetics to the military.

American gay TV series analyzed in this study also often depicted gay characters with their professions and achievements to improve their lives. In entertainment media, such as current television series, they are depicted as characters who live in urban areas with all their luxuries (Poole, 2013, p. 286). The profession and a good life portrayed in the TV series also seem to be linked to an attempt to reflect the ability to be established in work, independent and successful. It is in line with the concept of masculinity discussed above, which links masculinity to the ability to live a successful life.

From the television series observed in the study, there are several professions such as policeman, lawyer, author, lecturer, accountant, businessman, and artist used to

depict the gay characters. *Queer as Folk* pictures some main gay characters with successful work and life. For instance, the main gay character, Michael, has a doctor ex-boyfriend and a boyfriend who works at university as a professor and a writer.

Ben : “It reflects the subject of the course I’m teaching: A survey of gay aesthetics in post-modern American art and literature.”

A gay character pictured as a professor can indicate a better image of gay characters on television series because being a lecturer in a university shows a good profession.

There are some examples shown in the series *Will & Grace*. In the episode of “Polk Defeats Truman”, Will showed that he was able to do his job professionally and successfully.

Will : “I just closed the deal for Harlin to buy a cable company, which means, as his attorney, that I am now 10% rolling in it.”

In another scene of the episode “Courting Disaster, Will proudly introduces himself as Karen’s attorney at the court, as shown in the dialog below.

Will : “For the record, my name is Will Truman. I’m the attorney for the defense.”

Being portrayed as a talented and famous attorney, the gay character, Will, may symbolize a man who is successful in his profession and respected. These qualities are necessary to be considered masculine values that a man should have. In fact, many gay men in urban areas have demonstrated their prowess in their professions. According to Reddy (1998, p. 65) masculinity in the gay community has been more open and can be seen in the media, offices, education, etc. It indicates that gay men have also occupied professional fields previously considered

appropriate for them because they were perceived as less masculine.

The profession of gay men cannot always be associated with jobs in beauty, fashion, or work that is identical to women's tasks. Gay men struggle against such a stereotype. This notion needs to be clarified so that people will not misunderstand and generalize all gay men with that view. The analysis result of the TV series observed in this study showed that several main gay characters were portrayed as having professions reflected masculinity. In the TV series *Six Feet Under*, the main gay character Keith was depicted as a police officer and David as a funeral homeowner. In *Will & Grace*, the main character Will worked as a professional lawyer and his boyfriend, Vince, was a cop. Additionally, the main characters in *Queer as Folk* series were also depicted as men who worked like heterosexual men in general, for instance, Brian as a CEO and a nightclub owner, Ben as a lecturer, Ted as an accountant, and Michael as a comic writer. The gay character, Austin, in *The DL Chronicles* was portrayed as a healthy-food store manager.

The types of work mentioned above are professions commonly found in society and are always associated with men's jobs. It reflects that the image of the gay men shown in the series has been changed. They have been portrayed as the same as heterosexual men who can also have professions which associate with masculinity. Many people in society may still hold onto the stereotype that the police or army profession is impossible for gay men to do. As a matter of fact, gays can be found in many professions. American TV series have portrayed gays as protagonists who play essential roles and are

heroic (Becker, 2006, pp. 136–137; Jones & Bego, 2009, p. 13; Streitmatter, 2009, p. 146). It signifies that there has been a significant change in the world of TV. Gay characters in the TV series have been depicted as figures who can attract viewers' attention.

The portraits of gays as ordinary men who are able to carry out sports activities, who have athletic and muscular body type as well as attractive appearance, and have professions in a field associated with masculinity in the American gay TV series can prove that these images can represent fighting against the stereotypes that have long been constructed by societies strongly influenced by heteronormative domination. Through the portraits that reflect the masculine side of gay men in the TV series, the perception that gay men are not masculine is something that needs to be clarified because the concept of masculine is broad, and it can be applied to every man without discriminating one's sexual orientation, skin color, culture, and background.

CONCLUSION

There are several essential points to be concluded from the explanations of analysis results of this study. First, gay men in everyday life often face stereotype that they are not masculine men because of their homosexuality. Second, the concept of masculinity is basically broad. This can be seen from a number of researches which have suggested that masculinity cannot only be associated with physical characteristics or certain traits constructed by society.

Third, masculinity in American gay television series can be represented through the image of physical strength of gay men in

terms of sports. The gay characters in the series showed the ability to do sports and these depictions seems to be able to reject the stereotypes about gay men being effeminacy. Forth, physical appearance in the form of an ideal male body such as a tall and muscular body and attractive face look frequently appeared in the series to represent masculine qualities of a gay man as well as to build an image of masculinity in the gay community. Finally, the gay TV series also portrayed that gay men were not always identical with feminine professions. The main gay characters in the series were depicted as successful individuals with common professions associated with masculinity such as police, lawyer, CEO, manager, lecturer, etc.

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**ADAPTING MIDDLE EASTERN ISLAMIC CULTURE: A JOURNEY OF WESTERN
MUSLIM WOMAN IN G. WILLOW WILSON'S *THE BUTTERFLY MOSQUE***

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ABSTRACT

The 9/11 tragedy in America has created more intense tension between America and Middle Eastern cultures. Then, the term Islamophobia emerged, where many non-Muslims feared Islam. Even until now, they associate Islam with terrorism. However, this situation led Willow, the main character, to decide to study and convert to Islam. Although not the main point that caused Willow to convert to Islam, the decision was made after the 9/11 tragedy. Willow represents a western woman who intentionally learns Islamic teachings. This study will use a qualitative descriptive method to explore events and cultures surrounding the main character. Therefore, there are two purposes of this study. The first is to delve into how the culture of Middle Eastern Muslim women is portrayed. Secondly, is to examine how the main character adapts to the culture of Middle Eastern Muslim women. In analyzing the data, this study applies postcolonial feminism theory to understand the cultural differences between Middle Eastern and Western Muslims, particularly regarding women. This study shows that the main character faces cultural challenges different from her origin country in carrying out religious practices, especially Islam. Nonetheless, the main character can adapt to the values of both cultures.

Keywords: *Islam; Middle Eastern Culture; Muslim Women; The Butterfly Mosque; Western Culture*

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INTRODUCTION

America is commonly known as a country of diversity. It has been famous for its phrases such as 'melting pot' or 'salad bowl' to describe how various its people are. Citizens of America have lived in unity, although they come from a variety of races, religions, and cultures. Yet, though those phrases have been echoed since a long time ago, there is still a question of whether people from diverse backgrounds can blend as one and live in harmony. Looking back through the history of America, particularly because Puritans "believed God had chosen a few people, "the elect," for salvation" (*People and Ideas: Early American Groups*, 2021), American-origin citizens believe themselves as more superior and have more privilege than their non-American-origin counterparts, moreover, those who come from the eastern part of the world. This sense of superiority is felt in the midst of society even though it is not constantly discussed and thus may lead to conflicts or clashes.

One of the conflicts or clashes that occurs in the land of America is contributed by religion. The unequal religious diversity, with the issues of immigrants, has created religious conflicts. To name a few are the Mormon War in the 1850s, Anti-Semitism at the end of the 1890s, and the 9/11 tragedy in 2001 (Wong, 2002). Despite the fact that the percentage is getting lower, Christianity is still the dominant religion in America (Jones & Cox, 2017). As the Muslim population is growing in America (Lipka, 2017), the conflict between two prominent religions, Christianity and Islam, is getting more

intense, and the 9/11 tragedy has worsened the situation. American citizens have become extremely uneasy, especially concerning the existence of Muslims. In addition, the term Islamophobia emerged, where many non-Muslims feared Islam. Consequently, U.S. Muslims experienced various kinds of discrimination and even violence, "including being treated with suspicion, singled out by airport security or called offensive names" (Masci, 2019).

A survey conducted on U.S. Muslims (*How the U.S. General Public Views Muslims and Islam*, 2017) shows that, although "more Americans express "warmer" feelings toward Muslims" nowadays, Islam is still "rated more negatively than a variety of other religious groups" because they think that "Islam is more likely than other religions to encourage violence among its followers." This view cannot be avoided because the 9/11 attack is still believed to be carried out by terrorists from Middle Eastern countries in which "the Middle East is perceived as predominantly "Islamic" due to the Muslim majority of the region's population" (Payind & McClimans, 2017, p. 34). Furthermore, most U.S. Muslims are immigrants, "roughly half of whom (56%) have arrived since the year 2000, come from a wide array of countries," as stated in the article (*Muslim Americans: Immigrants and U.S. Born See Life Differently*, 2018). It means that Muslims in America are not majority originated from the Middle East, though most Americans assume so. Hence, it even widens the boundaries between the two cultures, Western culture with Christianity as

its major religion and Middle Eastern culture with Islam known as its major religion.

In the situation where Muslims are not able to live peacefully in America, Muslim women have the worst. Islamophobia, exacerbated by negative media coverage after the 9/11 tragedy, has created even worse discriminatory behaviors toward Muslim women in America. Part of the reason is that “Muslim women are more likely to stand out in society due to their physical appearance” (Gecewicz, 2017). However, the discrimination against Muslim women is believed not only by non-Muslims but also in Islam itself. Non-Muslim Western society sees head covering worn by Muslim women as a symbol of being submissive to men. “A veiled Muslim woman has long been used as the epitome of the oppression and patriarchy of the Islamic world” (Janson, 2011, p. 183). This belief has been used as the stereotype of Muslim women’s depiction in western movies, literature, and many other media. They are, most of the time, portrayed as uneducated, insecure, and socially restricted. It is in line with an article written by (Soltani & Thinyane, 2019) that “stereotypes say Muslim women are docile, self-segregated, and their faith and hijab prevent them from engaging in public life.” This stereotype is extremely opposite to the image of women from the western culture who are independent, confident, smart, and socially respected. Accordingly, is it possible to have a middle ground with these two contradictory depictions? Can an American have a positive view of Islam, especially Muslim women?

Such questions shall be answered when people are willing to learn and adapt a new culture into their lives. This process is extraordinarily narrated by a character named

Willow in a memoir, *The Butterfly Mosque*, written by G. Willow Wilson. Wilson is well-known as an American comic writer as she has been working with D.C. Comics for the *Wonder Woman* series and Marvel Comics as the latest writer to take on the *Ms. Marvel* title launched in 2014 (Tolentino, 2017). In addition, “she is also an accomplished novelist, praised for her debut novel, *Alif the Unseen*, and the recently released *The Bird King*” (Derby, 2019). In her memoir, *The Butterfly Mosque*, Wilson represents a western woman who intentionally learns Islamic teachings. To fulfill her goal, she even leaves America to probe more deeply into Islam in Middle Eastern culture. Her effort to learn a new religion and even adapt to a new culture can bridge the boundaries of two opposite cultures that seem to be getting wider. Thus, reading and examining *The Butterfly Mosque* is noteworthy because this is a memoir. The author, G. Willow Wilson, “writes on her experiences crossing cultures and embracing Islam as an American girl raised in an atheist home in Denver, Colorado” (*The Butterfly Mosque Summary*, n.d.). Because it is a memoir, readers may also get valuable insights into the Islamic world from a different perspective that is “dispel myths of cultural homogeneity, and, above all, to mitigate bad press on the role of women within Islam” (Shlezinger, 2010). In *The Butterfly Mosque*, Wilson “manages to avoid the extremes and writes a meaningful memoir that reflects the beauty and ugliness of being a Muslim and an American” (Rashid, 2011).

Considering the two opposite cultures faced by the main character, Willow, in the memoir *The Butterfly Mosque*, this paper will delve into how the culture of Middle Eastern

Muslim women is portrayed seen from the point of view of the main character as an American woman. Moreover, in her journey to learn more about Islam, this study will examine how the main character, as a western woman, adapts and embraces the culture of Middle Eastern Muslim women into her life.

The study of women has been conducted since a long time ago, but “the feminist mobilization of the 1960s and 70s provided an undeniable impetus to the field of women’s history” (Bourbonnais, 2016). A need for acknowledgment and appreciation for women in a patriarchal society led to the birth of the feminist movement. The existence of women in the midst of society is still underrated. Although women worldwide obtain many achievements, even becoming the president and head of government in several countries, women are considered unequal to men. For these reasons, the feminist movement has attempted to change this stereotype. In its journey, this movement spread its influence into various fields of study, including literature. Many short stories, novels, poems, and movies still depict women as inferior to men, and only belong to the domestic sphere. Even more so, in the Islamic world, this kind of image is no longer foreign.

Feminism is understood to seek gender equality which attempts to ensure the practices of rights that women and men are the same. In Islam, the Qur’an “enunciates the equality of all human beings within a system of social justice that grants the same fundamental rights to women and men” (Badran, 2002, p. 199). However, in a patriarchal society, Muslim women are frequently limited in exercising many rights.

Based on this, Muslim women have attempted to develop their feminist discourse, which has its basis on the Qur’an as the principal and fundamental text in Islam. The term Islamic Feminism becomes more noticeable in the 1990s. “Islamic feminists are reinterpreting Islamic sources in order to achieve equal rights for women within an Islamic framework” (Mirza, 2008, p. 30). In her article written in the *Encyclopaedia of the Qur’an* (Badran, 2002) states that “key formulators of the new Islamic feminist discourse are women who utilize their advanced training in the religious sciences and other disciplines to reinterpret the Qur’ān.” In short, this movement seeks to assert that social justice and human equality must be righteously granted to women as it is a fundamental message in the Qur’ān.

The inequality encountered by Muslim women is also faced by women worldwide, including those in the western world. Western women firmly believe that their rights are not as severely restricted as women in Middle East countries. This belief is largely based on cultural and religious differences. In Western culture, in this case, America, human rights are more respected than in Middle Eastern culture. Moreover, as Christianity is the majority religion in America, Islam, the majority in the Middle East, is blamed for strongly encouraging women to wear a veil. Thus, this study uses postcolonialism to see how an American woman, as a westerner, views women from the Middle Eastern culture but finds herself embracing the latter culture into her life. In this direction, the postcolonial theory’s concept of Hybridity by Homi Bhabha is used for the analysis in this study that states:

“It is significant that the productive capacities of this Third Space have a

colonial or postcolonial provenance. For a willingness to descend into that alien territory ... may open the way to conceptualizing an international culture, based not on the exoticism of multiculturalism or the diversity of cultures, but on the inscription and articulation of culture's hybridity" (Bhabha, 1994, p. 38).

Many studies examine the memoir, *The Butterfly Mosque*, by G. Willow Wilson. However, to point out the novelty of this paper, the writers present two studies that have analyzed the memoir. The first one was written by Ali Mikaeli titled "Western Whiteness in an American Way of Religious Conversion in Willow Wilson's *The Butterfly Mosque*." In his article, using postcolonial theory by Albert Memmi, Mikaeli attempted to "delve into the matter of religious conversion of the narrator in Willow Wilson's *The Butterfly Mosque* who is deemed to be a representation of a western ideology and society, the USA" (Mikaeli, 2019). This study presents a different approach because it tries to explore more into the adaptation of an American woman into the Middle Eastern culture by using Homi Bhabha's concept of Hybridity. Another study was "In-between Self and Other: Re-reading Islamic Women Identity in Wilson's *The Butterfly Mosque*," written by Sri Hariyatmi. "Identity formation is central to Hariyatmi's article that examines the main character in Willow Wilson's *The Butterfly Mosque*" (Hariyatmi, 2015). Hariyatmi's article is different from this study because it does not analyze the main character's identity but rather explores her journey to adapt to the new culture. Although this study examines the same memoir and the same character as both of the previous studies, the focus of the analysis is thoroughly different.

This study uses a descriptive qualitative method to analyze events and cultures surrounding the main character, named G. Willow Wilson, in *The Butterfly Mosque* memoir. Library research is used to obtain data and references related to the objectives of this study. The data in this study are quotes related to the topic analyzed taken from the memoir. In gaining the data, firstly, the writers conducted an in-depth reading of the novel. Then, the writers found a topic to be examined. The data were collected related to the research topic. Afterward, the collected data were analyzed by using a postcolonial feminism theory. It aims to get the results of the analysis according to the topic.

DISCUSSION

The discussion presents two main topics of the study: how the culture of Middle Eastern Muslim women is portrayed and how the author, as a western woman, adapts to the culture of Middle Eastern Muslim women.

Middle Eastern Muslim Women

Cultural diversity and social environment are two of the main factors that distinguish Muslim women in certain areas. It can be proven by the existence of cultural differences between the Western region and the Middle Eastern region. Apart from cultural differences, the differences in the treatment of Muslim women in the West and the Middle East are distinctly different.

Suppose this case is seen from the way or the point of view of the two regions toward Islam; the Western view of Islam is arguably still taboo. Of course, this is because Muslims in the West are still in the minority. It is different from the Middle East

region, where they are more or less familiar with the culture of the Islamic religion.

Geographical location affects cultural differences, likewise Egypt and America in this memoir. The main character named G. Willow Wilson, was an American woman who converted to Islam on her journey to Egypt. She represented Western culture since her behaviors and ways of thinking were Western. Those were different from the Egyptian women she met in Egypt. Egyptian women in the novel represented Middle Eastern culture. Their differences can be seen in this quotation:

Alone our origins didn't seem to matter, but as soon as we found ourselves in a group he became an Egyptian and I became an American. It was automatic. Aside from love – which made us more sensitive to cultural differences, not less – there was nothing we could take for granted. When I talk about those early months, most people still make the optimistic assumption: surely there were things to build on. Surely at some point the expectations of two cultures must intersect (Wilson, 2010, p.66).

Even though Willow learned about Arab and Islam and lived in Egypt when she was with the Egyptians, she still felt the differences in culture, point of view, and way of thinking between her and them. Besides, Willow noted several things from Middle Eastern Muslim women when she was in Egypt. The reason why women are discussed in this study is that “the women view themselves as “cultural mediators” between a religious minority and the majority society” (McGinty, 2006, p. 154).

Picky about the Social History before Getting Married

In the course of building a household, choosing a life partner is needed to be done in order to live a marriage life peacefully and happily. Middle Eastern Muslim women tend to choose a future husband from his social history. The first requirement has to be a Muslim. It is because Muslim men are considered the *imam* in the household. Besides, in deciding life partner, the background of the family is important too, as seen in the following quotation.

Not openly, not in the middle classes. It would make the whole family look bad—like they'd raised an irresponsible, irreligious son who isn't a good candidate for marriage. The families of girls can be really, really picky about the social history of any guy their daughter might marry (Wilson, 2010, p. 166).

This dialogue happened between Josh and Willow. Josh asked her about the girlfriend thing in Middle Eastern culture, and Willow said it was not as open as the dating culture in America. Willow also explained that dating could create a bad impression, especially for middle-upper families from the male side. In Middle Eastern culture, the male side would be considered irresponsible. His family would also be regarded as educating someone who was not religious if he found out that his son was dating. It did not only arise because of the public view in the Middle East of the dating culture but also because the family of the woman was very picky in choosing a husband for her daughter. Especially in terms of historical records of behavior of the men. Islam also does not recommend a dating culture to avoid adultery unless you get married, as explained in surah al-Isra verse

32, which means, “And do not approach adultery – it is indeed a shameful deed; and a very evil way” (Khan, 2021). It shows that women in the Middle East care about their future imams. Their choice would decide in guiding them to live their life in the world and hereafter. The husband is not only seen as someone who is able to provide physical and spiritual support, but he is also expected to lead his wife into Jannah. It was different with Willow, who could choose freely with whom she would get married. She got married to Omar, a man she met for the first time when she arrived in Egypt.

Less Free than West, but Far More Appreciated

Women’s freedom in the Middle Eastern is arguably not as free as in Western countries. Women still have to strive for their rights to achieve freedom. Egypt can be an example of a Middle Eastern country. Afary (2004) explains that there is a regulation related to divorce, in which women who file for divorce must return all the goods or assets they received during their marriage with their husbands.

Besides the regulations, it is written that women are still in the process of striving for their rights to freedom. Afary (2004) also mentions that there are regulations in which Egyptian women who wish to travel abroad must first obtain the approval of their husbands. If not, then they cannot do that.

However, in contrast to Egypt, which has regulations that do not give women freedom, Turkey is a Middle Eastern country that removes the stigma that women’s position is not equal to men’s. It is reinforced by Afary’s statement (2004), which describes that Turkey has changed the regulations in

which the regulations provide a little leeway on the welfare of women both educationally and economically.

America is known as the Land of Freedom, where every citizen is able to speak, behave, act, and do freely whatever they want. Willow’s behavior could prove that she could freely do anything even though she was a woman. She also freely wore anything she wanted. It is different from the Muslim world, especially for women. There are rules in behaving, speaking, and even dressing in front of the public.

It was such a tantalizing contradiction, being a woman in the Middle East—far less free than a woman in the West, but far more appreciated. When people wonder why Arab women defend their culture, they focus on the way women who don’t follow the rules are punished, and fail to consider the way women who do follow the rules are rewarded. When I finished an article or essay, all I received was an e-mail from an editor saying, “Thanks, got it.” When I cooked an iftar meal during Ramadan, a dozen tender voices blessed my hands (Wilson, 2010, p. 181).

Willow realized a significant difference in the treatment of women. She explained that Middle Eastern women had slightly less freedom than women in the West. However, the positive thing is that Middle Eastern women are more valued both in terms of existence and otherwise. Non-Muslim people see these things as restricting women’s freedom. It is also supported by the argument that “women with a Muslim background were mostly perceived as passive victims of an oppressive culture or religion” (van Es, 2016, p. 56). However, it is meant to respect and protect women from verbal abuse and violence.

Women’s freedom also is penetrated in another field. When it comes to choosing a leader, women are underestimated by the majority even though they have the ability, likewise in this quotation.

There are as many women sheikhs in the East today as there were in the past,” she said. “In westernized countries like Egypt and Lebanon, people don’t accept female religious leaders. But in Syria it’s something natural... Westernization has made it worse? This was the first time I had heard the suggestion that the relaxed western attitude toward gender was having a negative impact on Muslim women (Wilson, 2010, p. 194).

Westernized countries like Egypt and Lebanon consider that women cannot lead government or even in small organizations. Essentially, men are considered to be imams who could lead and women as the *makmum*.

Besides, Middle Eastern Muslim and Western women’s social habits are different. Western women are so familiar with kissing on the cheeks to greet their relatives. It will not happen in Egypt. Even though kissing on the cheeks is not a kind of sexual activity, but they would not do this because it is inappropriate and taboo for people who do not have any marriage relationships, especially in public places.

American men kiss women on the cheek in greeting, for example, but not other men. In Egypt the opposite is true. Each side claims that a kiss on the cheek is not sexual, which raises a question: Why, then, should Egyptian men refrain from kissing women, or American men be afraid to kiss other men? (Wilson, 2010, p. 59).

Unlike Western culture, kissing on the cheeks is common to greet relatives. It shows affection and warm relationships between them. This difference is affected by different

points of view and ways of thinking. At first, Willow was confused about breaking this habit when there was a male friend greeted her by kissing her cheek in front of Omar or public places. Over time, she had to tell and explain to her family and relatives about her conversion so that they could respect her as a Muslim woman. “Women are the manifestation of God’s beauty, which on Earth is veiled from men’s eyes,” he said. “So to put women on display in front of men is unworthy” (Wilson, 2010, p. 181). In Surah An-Nisa, verse 34 also mentions,

Men are the caretakers of women, as men have been provisioned by Allah over women and tasked with supporting them financially. And righteous women are devoutly obedient and, when alone, protective of what Allah has entrusted them with. And if you sense ill-conduct from your women, advise them first, if they persist, do not share their beds, but if they still persist, then discipline them gently. But if they change their ways, do not be unjust to them. Surely Allah is Most High, All-Great (Khattab, 2016).

Adapting Middle Eastern Islamic Culture

Willow went to Egypt and converted herself into a Muslim. It was a hard and big decision for her. She had to be far away from home, where she was always before. “As I walked home and mulled the scene over in my mind, I realized that my status in Egypt had changed. I was still a foreigner, but I was no longer simply a foreigner” (Wilson, 2010, p. 154). She considered herself a foreigner at first because the majority in Egypt treated her like other foreign tourists.

Willow’s life in the foreign country recalled her missing home. However, she had a strong will to be a Muslim even she often dreamed of it, likewise in the quotation.

The change manifested first in my dream life. Dreams have always been important to me—since childhood I’ve remembered mine almost every night. Together, they form a kind of parallel personal history or unconscious narrative. Dream symbols figured largely in the events leading up to my conversion. As more and more Muslim rituals became habit, the character and content of my dreams began to alter. There was less clutter, fewer indecipherable gibberish images. What was left came into focus (Wilson, 2010, p. 70).

She could not escape from fate and destiny. “We say unto it: Be! And it is” (Quran 16:40) (Wilson, 2010, p. 10). She did believe everything that happened in her life was because of Allah’s will, including her decision to be a Muslim. She ever wanted to be a Jew, but fate said otherwise. Since she had already been a Muslim, she would not be halfway in living her life to be a Muslim.

One of the cultural differences is in the wedding traditions in the Middle East. Willow also clearly stated that he felt the difference. Willow, as someone who grew up as a Westerner, is more familiar with one of the series of wedding events that are in accordance with Western culture, namely the bridal shower. The bridal shower tradition cannot be found in Middle Eastern culture. However, on the other hand, Middle Eastern also has a tradition that is more or less similar to the bridal shower tradition, namely henna night.

Henna night itself is a tradition carried out by the bride a few days before her wedding. The tradition also involves several close relatives to participate in applying henna to the hands and feet of the bride. In addition, like the fast in general, family and

relatives who attended were served certain foods and entertainment. The same thing happened to the groom. Family and close relatives will gather to eat together and enjoy Middle Eastern music.

Moreover, she believed that religion and faith were the most important things in her life rather than culture.

I learned to trust my religion, because it became one of the central arbiters of my daily life. More often than not, Egyptian culture and American culture demanded opposite things (Wilson, 2010, p. 78). Even though she went home to America, she would not leave her religion and identity as a Muslim. She combined the values of both cultures.

Praying and Adapting Veil

It was not easy for Willow to start worshiping and praying in a new way and culture. Before being a Muslim, she did not pray. Then, she considered praying as a way to communicate with Allah. “On my own, in small, quiet increments, I began to inhabit Islam. Once I wrestled my ego into obedience and faced Mecca” (Wilson, 2010, p. 68). That was why she did not care about the direction of Mecca, which she had to face during praying at first. Then, she was obedient to her ego and started to face Mecca and prayed together with other Muslims, as apparent in this quotation.

The call to prayer went up, vibrating across the courtyard. Without a word, the woman on my right pulled me closer, so that my shoulder touched hers. The woman on my left reached over to gently rearrange my scarf, veiling an exposed stretch of my collarbone (Wilson, 2010, p. 107).

Willow realized the importance of praying and adapting the veil. “As Omar and

I were leaving I reached for a black silk veil, then hesitated, reached out, and took one that was deep red” (Wilson, 2010, p. 168). She tried wearing a veil and hesitated at first, but she still wore it. Even when she came back to America, her new identity as a Muslim would be a big issue in her family and relatives. She still got used to praying and wearing the veil. It was not only about to show identity as a Muslim, but it also proved that she had faith and consistency in being a Muslim. Likewise in the quotation below that showed how Willow dressed herself up to cover and protect herself.

I dried mint and coriander in bundles at the kitchen window, and began to wear a long cotton galibayya around the house; I began, also, to understand the psychological difference between living in a foreign country temporarily and living in one indefinitely. Jhumpa Lahiri calls living in a foreign country “an eternal pregnancy”; an uncomfortable wait for something impossible to define (Wilson, 2010, p. 155).

She did all of these because she had faith and will to be a good Muslim. She realized that a foreign country would not be as comfortable as her hometown, but she would try to learn anything in the foreign country. She would bring her new habits when she was home. Then, she would not lose her identity as a Muslim even though she was not in the Muslim country anymore.

CONCLUSION

Based on the analysis, it can be concluded that Middle Eastern Muslim women have less freedom than Western women in various matters, for example, in choosing a career and behaving. The first thing is the basic need of human beings which is to get married. Middle Eastern

Muslim women tend to be picky in choosing their future husbands. They would see the background of their religions, families, even social histories. Those considerations aim to build *Sakinah, mawaddah, warahmah* families. The background of religion is the main important point in deciding the future husbands because women need an imam in their lives to lead and guide them to Jannah. It proves that women in the Middle East should prioritize their hereafter life rather than worldly things.

The second thing is Middle Eastern Muslim women have limitations in choosing a career. Middle Eastern Muslim women have a lot of things to be considered before they decide to apply for jobs. Even though they have higher education, skills, and abilities to gain higher positions, they would not be a leader in certain organizations or institutions. However, in Muslim countries, they are considered *makmum* who cannot be a leader. It happens in the name of respect and protection. The majority claim that they have to respect and protect women since God created women in beauty.

Then, Willow as a Western Muslim woman, had to adapt to their culture since she lived in Egypt. However, she had to adapt to wear a veil in order to cover herself. It had to be done, once again, in the name of respect and protection, to protect herself from verbal abuse or violence. It was because men’s desires would be aroused since there was encouragement from women who did not cover themselves. Moreover, Willow tried to put her ego aside by worshipping and praying in the mosque with the other Muslims. Her journeys in living her life to be a Muslim woman were not easy. There were many challenges that she had to face. Her

will and faith were so strong in being a Muslim. That was why she did not regret what she had done, and she tried her best to be a good Muslim and also a wife of a Muslim man.

Willow's journey teaches a lot for the readers in living their lives. Many lessons could be taken from her struggle in defending her faith and belief even though she went back to her hometown, where the majority feared Islam because of the 9/11 tragedy. From her memoir, Willow wants to show the world that Islam is a peaceful and serene religion that can respect and protect women and others in gratifying ways.

Coming home to America would not make her be an unreligious person. She is still an American Muslim because belief and faith have been stuck in her life. Even though how many challenges that she would face in living her life as a Muslim, she believes that God's power is bigger to help her. Then, her experiences in the Middle East have taught a lot about cultural diversity since she has learned how to practice Islamic teachings and values from Muslims in Muslim countries. Thus, combining both values of the two cultures is the best way.

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**THE DEVELOPMENT OF BIRACIAL IDENTITY
IN PATRICIA PARK'S *RE JANE***

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ABSTRACT

Race in America is an important issue because, through the decennial census, the American government distributes the federal budget to many communities to support their education and health. Throughout the American census history, the government starts to acknowledge the people with one or more races in 2000. However, in society, people with more than one race will be classified based on their physical features and acknowledged by only one race. This research aims to reveal the biracial identity development in *Re Jane* novel by Patricia Park (2015) using racial identity and negotiation theory. It uses a qualitative method with primary data source from the novel and secondary data source from books, thesis, journals, articles, and online sources. This research shows that factors that affect Jane's biracial Korean-American identity development are microlenses factors consisting of inherited influences and social environment. These factors make Jane not have a sense of belonging both in the the Korean-American community and the Caucasian community. Second, to have a sense of belonging in the community, she negotiates with her family, friends, and workplace by supporting and challenging others' desired self-image. Thus she can feel secure, trusted, and accepted.

Keywords: *biracial; factor; Korean-American; negotiation; racial identity*

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INTRODUCTION

Race in America has been important issue from the slavery era until today's headlines. The rise of Anti-Asian in America proves it, and the Black Lives Matter movement in recent years, where the racial issue roots the cases. In the decennial questionnaire of the Census Bureau, race question is also included. It aims to count who and how many people live in America and distribute federal funding to the communities. However, race and ethnicity are often used interchangeably. Based on Goldberg (1992), a professor and leading scholar in race critical theory at Arizona State University, wrote that semantically "ethnicity is mode of cultural identification and distinction" (p. 553) while race tends to emphasize the descent, breed, and pedigree (p. 555). He stated that race is not biological inheritance, whether of physical, intellectual, or moral characteristics (p. 550).

America's racial issue has its paradigm and theory. There are about three (Black, white and Asian) five major races based on geographically separated origins. Each race has its essence or "genius" inherited by the individual physically and carried in the blood. It is believed that there was a Darwinism struggle among all of the races and the fittest one was the white race, then the non-white race was inferior to the white race (Mencke via Zack, 1993, pp. 120-121). Because of this physic and blood paradigm, the white Americans tried to protect their race pure from miscegenation. They created the basis of the one-drop rule that contained the designation of race by the whites. The basis of one-drop means if there is non-white blood carried in one person, they are not white people, although this paradigm does not have any empirical basis. However, it has no scientific proof.

The issue of defining the racial identity of mixed-race person America is illustrated in *Re Jane* novel by Patricia Park. The researcher chooses this novel because this novel depicts the struggle of a biracial Korean-white Re Jane to develop her racial identity as a minority in America. Based on Kerwin and Ponterotto (1995), biracial is the most often used to describe the "first-generation offspring of parents of different races.... and it most appropriately signifies the presence of two racial backgrounds" (p. 201). The authors also explain that "multiracial" term is used interchangeably with "biracial" and describes a person with two or more different racial heritages. However, the term that will be more suitable for this research is biracial instead of multiracial. This novel consists of three chapters, and each chapter constitutes several parts. From the main character's perspective, Re Jane, is told fully to search for the sense of belonging of her parent's race background from the United States of America to Seoul and back to America again to determine her racial identity. Half Korean and half American, Re Jane cannot be accepted as Korean in her Korean Community and her mother's country – South Korea – although she grew up in Korean Community and lived at home with Korean customs and values. She cannot be considered white, although she felt comfortable with the White American way of life.

Researches discussing biracial and identity negotiation have been conducted. However, no previous research examined Patricia Park's *Re Jane* as the primary data of the research. The researchers also do not examine biracial Korean-white issues like what the researcher attempts to analyze in this research. They mainly examine biracial Black-white, Mexican-white, or other mixed races, such as "The Canary in the Post-Racial Coal Mine:

The 21st Century Mulatto in American Fiction” by Roxanne Huertas (2013), “The Intersectionalities of Identity in Young Adult Fiction with Biracial Protagonists” by Tiffany Nicole Browne (2016), “Pakistani-American Muslim 12 Women Identity Negotiation as Reflected in Diaspora Literature” by Nur Asiyah (2020), and “Identity Construction and Negotiation of Chinese Students in Canada” by Fangfang Yu (2018).

The researcher analyzes the novel as the primary data to reveal what factors affect Re Jane’s racial identity development and how are the processes of negotiations of her racial identity development. The researcher uses books, articles, journals, and online sources to support the analysis. This research is a qualitative method that examines and comprehends the meaning given by individuals or groups to a social or human issue (Cresswell, 2009, p. 30). In analyzing the data, the researcher uses the post-nationalist approach and ecological model of racial identity development by Maria P. P. Root and identity negotiation theory by Stella Ting-Toomey.

Rowe (2000) stated that the post-nationalist approach challenges the study of America as a state from the influence of cultural studies, ethnic studies, women studies, and gender studies in America (p. 26). In other words, it can be said that the post-nationalist approach studies ethnicity, including immigrants, women as marginalized part, and gender. This study focuses on race which is a part of the ethnicity issue in which race is the starting point in determining what ethnicity of an individual will connect and choose.

Based on Root (1998), the ecological model of racial identity development relies on:

- a.) Contextual macrolenses such as gender, class, and region history of race to filter the meaning of situations and experiences to which people are exposed.
- b.) Microlenses of *inherited influences* such as given names, language spoken at home, cultural values, parent’s identity, family identity, and extended family; *traits* such as temperament, talents, and coping skills, and *social environments* such as home, school, work, friends, and community (pp. 238-239).

A professor of Speech Communication at California State University, Stella Ting-Toomey (1999) defines negotiation as an interaction process in which individuals in the intercultural environment try to “assert, define, modify, challenge, and/or support their own and others’ desired self-images” (p. 40). There are five dialectic themes in negotiation identity theory stated by Ting-Toomey in the identity construction process of biracial individuals. There are “identity security- identity vulnerability, familiarity-unfamiliarity, inclusion-differentiation, connection-autonomy, and stability-change” (1999, p. 41). From 1790 to 1950, Americans from mixed race backgrounds were counted in a single race or classified based on someone’s Blackness gradations, such as mulattoes. Since 1960, Americans finally had started to determine and choose their race. Afterward, in the 2000 census, they could choose their racial identity from more than one race. In addition, the Korean-white biracial issue is still relatable today because only European immigrants do not build America. Still, there are some immigrants from other countries throughout their long history. One of them is Asian-American that now can adjust to the culture and the way of American lives. This Asian-American is identical to being Chinese. Even

in literary works, a Korean-white person is wrongly considered Chinese-American as in the novel itself. Besides, the literary works that discuss Korean-Americans are not really much, especially about biracial of Korean-white issue. Hence, this issue is needed more discussion in academic world.

DISCUSSION

The microlenses factors tend to affect Jane's racial identity development especially in inherited influences and social environments.

Inherited Influences

The first factor is inherited influences. These factors have huge influence in determining Jane's biracial identity in the novel. These are parent's identity, family identity, and home values. These factors expose the situation where the biracial people experience the daily basis.

a. Parent's Identity

According to Root, parent's identity is one of the inherited influences from the microlenses factors that affect the racial identity development. Parents are the first and crucial agent in the racial identity formation for kids. They are the media to teach and socialize their heritage to the kids as biracial people. Hence, their position is the basis that is important to determining the children's racial identity formation and development. Since Jane lived with her Korean-American uncle Sang, she was only given Korean heritage socialization, although there were some cultural assimilations and social adaptations in the family. Mostly, she was raised in the Korean community with strong ethnic attachment. Jane only lived with her Korean-

American family in America without knowing her American father's family.

Jane could normally develop her racial identity in Korean and American heritages as a biracial person. She did not feel belonging during her life in America with her Korean-American uncle Sang family and her friend from the Korean-American community. She felt that no one wanted her existence. In her uncle's family, she was not accepted with her bad parent's background as Hannah told and felt like a burden to them, "I was a burden, the daughter of his dead younger sister-and a *honhyol* (mixed race) bastard to boot" (Park, 2015, p. 18); while in her Korean church community, she felt that she was not well-accepted because of her appearance just "Korean-ish". She was unlike others that had a real Korean face. Hence, she wanted to find her Korean heritage in South Korea since she did not know her American family from her father. Jane could feel at ease when she saw that her mother was not a wild girl. Her mother was the third child of four siblings. Big Uncle is the oldest child, Uncle Sang is the second child, her mom, and *emo* Younghee as the youngest one in the family (Park, 2015, p. 18). Her mother was not as bad as Hannah told from her *emo* explanation. Jane's mother met her father when she was a college student in Seoul who was on a school-volunteer work trip in the countryside of Jeolla province. They kept in touch until Chuseok (Korean national holiday). Her mother invited Jane's father to come home. Jane's mother was just a college girl who fell in love with a voluntary American man on a peace mission. They decided to marry, although Re Myungsun did not give permission.

When Jane knew that her mother was not as bad as she used to know, she also found that

her father was not a bad person and not a GI. Her father was just a volunteer in *The Peace Corps* for South Korea. “For one: My father had come as part of some “government volunteer mission” promoting “peace and culture”. *The Peace Corps?* I’d asked, to which *emo* nodded and said it sounded familiar.” (Park, 2015, p. 245). She finally could reconcile with her Korean heritage and accept it.

b. Family Identity

Family identity, where biracial persons live, has to be analyzed because it creates the environment surrounding them, which has a critical role in helping them understand and value both racial heritages. The interracial partnerships and also extended family take the promotion role of positive self-concept and view toward other people. They have to teach that person’s value is separated from the race that everyone has. Then, this environment gives security to biracial persons and helps them overcome their racial identity crisis (Root, 1990, p. 191).

From the family structure, Jane lived with her relative that has a conjugal or nuclear family structure. It was different from the traditional Korean family structure that usually lives with the extended family consisting of several generations in one home. Jane was raised in a Korean-American family in Flushing. She lived with her uncle Sang Re, aunt Hannah, and Jane’s younger cousins Mary and George. In Flushing, they lived in the Korean-American community neighborhood, the second-largest Korean community in the Western world (Park, 2015, p. 19). The place where they lived was all Korean way, although they had assimilated with the American way of life in some parts.

Mostly, Jane’s family still retained their strong ethnic attachment. It can be seen in their home environment, language, and Food habit. Uncle Sang had a grocery store named FOOD in Flushing, Queens, a few blocks away from their house, and Jane as the oldest child in the family, came with sang to help him there as an unpaid family worker. The grocery sold a mix of Korean and American products and was surrounded by other shops and markets that used Korean language names, such as *Daedong* River Fish Market, *Chosun* Dynasty Auto Body, and *Kumgang* Mountain Dry Cleaning (Park, 2015, p. 3).

Besides consuming Korean food, they also ate American food on several occasions. It was when the grandfather, Re Myungsun visited them from South Korea. They treated him with Western food at Windows of the World to impress him. Uncle Sang ever took Jane to eat at McDonald’s once in the novel. They ate there after they cleaned the grocery from a dead mouse. “After we finished for the day, Sang took me to McDonald’s next to the public library. As he ate his Big Mac with gusto, I stared at my Chicken McNuggets and thought about the dead mouse picked clean. Nothing ever went to waste” (Park, 2015, p. 34).

Sang Re family communicated using mixed Korean language and English from the language. As a Korean immigrant, Sang spoke his broken English and would only talk to Korean with his wife and his South Korean family. It can be seen from his conversation with Jane and his father. He spoke in his broken English. “Even if Lowood reject you again, don’t matter. You gonna stay home. You not going back that family.” (Park, 2015, p. 115). When he talked to his father in the restaurant, he used Korean language, although

the author translated it into English words in italic form. "*Father, enjoy the openness,*" Sang said. "*Closed rooms are tap-tap-hae.*" (Park, 2015, p. 111).

Different from her husband, Hannah, she spoke mostly in Korean, which was also translated into English in italic words along the novel. For example, it was the conversation when she interrupted Jane for talking back to her uncle, "'*Don't talk back to your uncle,*' '*Are you trying to make his high blood pressure go up?*' She continued in Korean" (Park, 2015, p. 8). For the rest of the family, Jane spoke in English and sometimes in Korean, while Mary and George spoke in full English. Thus, it can be concluded that the family identity where Jane lived was Korean-American with their strong ethnic attachment and selected cultural assimilation of the American way of life such as food habits, and language.

c. Home Values

In Jane's racial identity development process, home values are crucial. The values determine and guide her when she behaves toward others. Hurh states that Korean-Americans have strong cultural values. They practice the Confucianism ethic. Based on Hurh (1998), it teaches "respect to filial piety (honors and obedience to parents), negatives attitudes on intermarriage, conservative gender ideology (traditional sex roles), family interest over individual interest, preference for Korean churches, and perpetuation of Korean cultural heritage among posterity" (p. 73). Otherwise, the American values are "individualism, equality, freedom, self-assertion, self-reliance, and so on" (p. 72). Besides, it has been known that Koreans still maintain the Confucianism ethic nowadays, such as bowing the adults,

because the moral education is emphasized through the formal education system (Y Xiao and J Hu, 2019, pp. 158-159).

At home or at the Food grocery store, Jane's uncle had some rules to be obeyed. People had to be able read his mind, no chewing gum, no back-talking to him or the customers, no acting like special, and no asking stupid questions (Park, 2015, p. 6). Throughout the novels, Jane practices Korean values based on a Confucian ethic that her uncle and aunt taught. They were having *nunchi*, no talking-back, respecting and obeying the adults.

Living with her uncle's Korean-American family, Jane had to have *nunchi*. *Nunchi*, according to Robertson, is the ability to read the situation and behave as expectedly in society (Robertson, 2019, p. 103). For example, Jane was expected to use her *nunchi* every time, including when she worked at her uncle's grocery store. As written in the novel "...*Why you ask stupid question? Where your nunchi?-as though it were something I'd carelessly misplaced somewhere, like a set of keys or receipt*" (Park, 2015, p. 7).

The second home value based on the novel is no back-talking. As Korean-Americans, children are not taught to talk back to their parents. It is based on Confucian teaching. Choi (2007) stated that Confucianism is a belief system that guides hierarchical relationships between parents and children, husbands and wives, elders and youth, etc. (p. 23). An example is when Jane was scolded by her aunt Hannah for back-talking to her uncle. "*Don't talk back to your uncle,*" my aunt interrupted, walking toward us. . . ." (Park, 2015, p. 8).

The last value of Confucianism that Jane did in the novel is obeying the parent's orders. It was her uncle and aunt at her case. Her opinion was put aside, and she had to obey her uncle's order and expectation as long as she lived. "All my life Sang barked the orders, and I obeyed them. All my life I'd been expected to put aside my opinions and desires in favor of his. I felt a roiling rage-*han*-building up inside me" (Park, 2015, p. 115). However, in the middle of the novel, she started to give her opinion and decided on her life.

Social Environments

The second factors are social environment. Social environments based on Root are important in affecting people's identity. Their identity is derived from how they are treated in their environment. The social environments that will be discussed here based on Jane's case in the novel are home, friends, and work (Root, 1998, p. 238).

a. Home

Living in America, Jane experienced a family dysfunction from her childhood until her young adult age, 20 years old. She felt the abandonment because her parents had passed away, and she underwent family violence, especially emotional cruelty or emotional abuse. Being repeatedly told as stupid, unwanted, unworthy, or ugly can cause color-coded. According to Root (1998), it makes individuals distance themselves from an ethnic group, or they would remove the remnants of cultural or racial markers to free themselves from what went wrong (p. 244).

The emotional cruelty or the emotional abuse that Jane experienced had been told many times in the novel. It can be seen from the novel that she felt that she was an

unwanted one, a burden, and also a wild girl. She felt unwanted throughout the novel, and it bothered her so much when her aunt or uncle scolded her. Thus, she felt no sense of belonging to the family and her parents. It impaired her racial identity development. Throughout the novel, Jane did not know who her parents were. It made her feel ashamed because she thought she was an abandoned baby from a bad mom and an American GI father. Because Jane tried to hold and learn about her Korean heritage, she came to South Korea, where her mother's family lived to know who her parents were. However, she found that she was actually not her parents' "unwanted" child. Based on the novel, ". . . But this picture, too, revised my whole history-Sang had been wrong. I had been wanted. "Not fair, you keep something so big from me!" (Park, 2015, p. 247).

Jane also weathered repetitive negative statements that affected the negative emotion. Her uncle always made her felt like she was a burden. The way Jane narrated her feeling, it seemed like she was a burden because she thought her uncle was hard on her since she was a baby. ". . . . I was a burden, the daughter of his dead younger sister-and a *honhyol* bastard to boot" (Park, 2015, pp. 17-18). Besides, when Jane chose to live in South Korea when she came to her grandfather's funeral, her uncle Sang also told her that she would be a burden only to *emo* and Big Uncle there. "Before I could press my uncle to go on, he stopped himself. His tone resumed its usual roughness. "Anyway, here nothing like America." He reached for his pocket. "You like burden to Emo and Big Uncle"" (Park, 2015, p. 154).

b. Friends

The second social environment that will be analyzed is Jane's friends. There are two circles of friend that Jane had. They are Korean-American friends and American friends. It is important to be analyzed because the circle around Jane can influence the sense of belonging toward her racial identity. Jane would embrace her biracial identity if her friends accepted her just the way she was.

When Jane was gathering in the Korean church community in Flushing on Sunday morning, she was told by her friend Eunice to apply for an au pair job from Brooklyn for a nine-year-old Chinese daughter. Eunice told Jane that she had a good feeling about that because Jane was Asian-ish look at least, and it would increase her chance of being accepted. "Their daughter's Asian, you're also Asian"- she glanced up at my face, revised-"ish" (Park, 2015, p.13). Then, Jane also realized that and started to scrutinize her different face features in the mirror when her cousin, Mary, told her about her pimple. She had a different face features from her other friends in the church basement. She had different hair colors, cheekbone shapes, eyes color, skin color, etc. It made her look half Korean and half other. ". . . You realized that the face you were staring into was not Korean at all but Koran-ish. . ." (Park, 2015, p. 15). Even when at a high school graduation party in the church basement, Jane was told that she was different, unlike a human creature. "'I feel like I'm looking at something from Willow. Like, kinda human but not really'" (Park, 2015, p.99).

Another Jane's friends circle was American friends. They were from Nina Scagliano's circle. Jane and Nina became a

best friends when they met at their au pair job. Jane felt that she was not attractive to guys she met at a party with Nina's friends. Every man she met at the party did not talk much to her or talk with her just for the sake of the man's group. It made her thought that that she was not pretty enough or not Asian enough or even too Asian to be attractive to others (Park, 2015, p. 93).

From the explanation above it can be seen that the most scrutinized by her friends is her physical appearance differences. In America, Jane interacted with her friends in Korean-American church community. She was treated like "other" in the community. It was because of her half and half appearance.

c. Work

The third social environment that has affected to Jane is work environment. There are two environments exposed at the novel. Actually Jane was an unpaid employee at her Uncle Sang's grocery store but it was considered as a home environment because she interacted with her family member mostly only with Sang and Hannah. Jane worked as a nanny for a nine years old Chinese adopted girl in an American family Beth Mazer and Ed Farley. There was a misunderstanding when she was accepted to do an interview about that job. The mother, Beth, thought that she was the right one to be hired because Jane's facial feature looked like Chinese. She even asked Jane to check her Mandarin pronunciation and accent. When Jane told her that she was a Korean, not a Chinese, Beth automatically was in shock and said that they would be in touch (Park, 2015, pp. 30-31). Nevertheless, she was a Korean; Jane was accepted as the caregiver in that family at the end.

Working at American family, Jane was well-treated by the Mazer-Farley family although she was shocked because the family had different rules and habits with her uncle Sang family. The first different culture was how to peel the fruits. The different values were no stupid questions and having conversation. Jane had been accustomed with her uncle's family rules and habits. She was supposed to have *nunchi* so there was no question. Otherwise, in Mazer-Farley's family, if there was something that Jane did not know she had to ask. It was because there were no stupid questions there. It was when Jane peeled the fruits at Beth's kitchen; she was told by Beth fruit such as pear was not supposed to be peeled because it was organic and the nutrients were in the peel (Park, 2015, p. 45).

The other different value was having conversation, in Jane's uncle family there was no conversation. Uncle Sang taught her that people outside didn't care about her problem so she had to keep everything by herself. However, Beth Mazer and Ed Farley told her that she could have conversation or shared her problems to them. Beth once delivered her concern about Jane's relationship with her uncle after Beth visited Jane's uncle grocery store. She wanted to make sure that the work environment where Jane could be comfortable and opened up to the family members whenever she wanted. However, it was the opposite one with what her uncle taught to her since her young. It was not helping to tell other people about her problem. He would say "*Why other people gonna care about your problems?*" (Park, 2015, p. 62).

From the au pair work that Jane had experienced, she learned about American heritage that she could not get from her father

that had passed away and was clueless about her American extended family. She learned there were many differences between the culture and value at her uncle home with her au pair family. They were how to peel the fruits, no stupid question, and have a conversation. The one that she wanted to apply to home was having conversation with her uncle so they can understand each other.

In achieving the development of her biracial identity, Jane did some negotiations toward her family, friends, and work environment. Individuals in all cultures or ethnic group, Ting-Toomey states that they have basic motivation needs. They need identity security, trust, inclusion, connection, and stability from both group-based (cultural and ethnical membership) and person-based (unique attributes such as traits) levels. If they do not feel these needs, they will negotiate to achieve it. Based on Stella Ting-Toomey, negotiation is "a transactional interaction process whereby individuals in an intercultural situation attempt to assert, define, modify, challenge, and/or support their own and other's desired self-images" (Ting-Toomey, 1999, p.40). There are five dialectic themes in negotiation identity theory stated by Ting-Toomey in identity construction process of biracial individuals. There are "identity security- identity vulnerability, familiarity-unfamiliarity, inclusion-differentiation, connection-autonomy, and stability-change" (1999, p. 41). However, in this research, the researcher only focuses on identity security-vulnerability, familiarity-unfamiliarity, and inclusion-differentiation theme based on what researcher finds in the novel.

In addition, according to Marsella, De Vos, & Hsu, 1985 via Ting Toomey states that in collectivistic group-oriented culture, people

will more concern with group-based (cultural and ethnical membership) and person-based (unique attributes such as traits) identity issue (Ting-Toomey, 1999, pp. 28). Thus, this analysis will focus on Re Jane group membership-based issues than the person-based identity issues.

Identity Security-Identity Vulnerability

In this theme, individuals tend to experience identity security in a familiar culture environment and experience vulnerability in an unfamiliar culture environment. The identity security refers to the degree of emotional safety while identity vulnerability refers to the degree of anxiousness or ambivalence regarding both group-based membership and personal-based identity (Ting-Toomey, 1999, p. 42).

Jane, as the biracial person in both her in-group community and out-group community, experiences identity vulnerability of anxiousness and ambivalence. In her in-group community or Korean-American community, she felt the ambivalence for being the biracial individual because of her facial appearance. It can be seen when her friend Eunice told her as a Korean-*ish* when she offered an au pair job to Jane in weekly church visit. “. . . But I have a *good* feeling about this. Their daughter’s Asian, you’re also Asian”- she glanced up at my face, revised-“ish. . . .(Park, 2015, p.13). This statement made Jane rethought again about her group-based identity which made her felt as Korean-American member and otherwise at the same time.

Jane also experienced anxiousness in Korean-American community as half of Korean and half American or biracial individual. It was when Jane explained to Devon that she was biracial person and treated

badly in her community. She was treated like a “sore thumb” and people would give a “*What are you?*” look. Even Jane preferred to be born again as a fully Korean or American so she would not face that bad experience because of her Korean-ish look (Park, 2015, 78).

From Jane’s out-group community, she also experienced the identity vulnerability of ambivalence on her attractiveness. She felt that man would talk to her just for his friends. It made Jane thought that she was not pretty enough and started to blame herself for being too Asian or not Asian enough (Park, 2015, p. 93). However, at another party, Jane was pretty enough to attract a guy. The guy was Evan and it was Jane’s first time to be considered as pretty from an out-group guy or white American friends. ““You’re real pretty, you know that?” His words cut through the fog of my inebriation; I’d never been called pretty before” (Park, 2015, p.99).

To achieve the secure feeling, Jane supported the other’s desired self-image toward her. All the things that Jane did was only keeping silent and accepting the judgment from her friends while building a close relationship with someone who supported her as biracial person. She made close friend with her out-group friend Nina Scagliano from her au pair job in an American family with Chinese adopted daughter. It was shown by Nina’s support when someone looked down Jane. For example, Nina defended Jane when Jane’s Korean friends compared her with Jane. She also defended Jane when they hang out at an Irish Pub in Seoul. Then an English teacher man from America considered Jane as a Korean who was fluent in speaking English by saying that Jane is American who speaks better than that man. “She’s American.” . . .

“And she obviously speaks it better than you.” (Park, 2015, p. 221)

Familiarity-Unfamiliarity

Based on Ting-Toomey, individuals will experience trust when they interact with culturally similar people because expected norms and routines will occur frequently while individuals will experience distrust when they interact with culturally dissimilar people (Ting-Toomey, 1999, p.42). However, in the novel, Jane experienced the reverse of this statement. She experienced trust with her culturally dissimilar group and distrust with her culturally similar group.

Jane experienced trust when she was in her out-group community. It was when she worked au pair job in American family Beth and Ed. Although Jane was taught with culture and value different with Beth Mazer and Ed Farley family, Jane actually built a trust with this American couple. The unfamiliar culture and value that Jane faced was the Western healthy and organic life style and the open conversation value.

Despite the cultural dissimilar with her boss, Jane accepted and learned all those opposite matters from this American family. She showed her trust while showing her distrust to her own family with her actions. For example, it was when she worked hard in reading a book entitled *The Feminist Primer* that Beth asked just because she wanted to impress her. Jane also trusted her boss genuine to her. “Why did I do it? Well, for one –she was my employer. But there was something else. After I’d left her attic, I remembered the way her eyes flooded with concern. It seemed genuine. Sang and Hannah never had “conversations” about my feelings. And in

truth-I wanted to impress her.” (Park, 2015, p. 68)

From all the explanations above, Jane distrusted her own family, where she was grown up with South Korean culture. She overcame this distrust issue by modifying her desired self-image. She forgave her uncle by discussing Jane’s mother, that had bothered Jane her entire life. It was because Jane did not trust her uncle’s assumption that her mother was a bad girl as he told and Sang never wanted to have a conversation with Jane especially when it discussed about her mother. Hence, at the end she could proud of her mother and embrace her racial identity from Korea.

Inclusion-Differentiation

Inclusion-differentiation theme refers to membership-based boundary maintenance issue where inclusion is perceived as the degree of nearness both psychological and emotional between the individuals with their in-groups and out-groups while the differentiation is perceived as the degree of remoteness physiologically and emotionally between the individuals with their in-groups and out-groups (Ting-Toomey, 1999, p. 42).

Based on the novel, Jane experienced differentiation both physiologically and emotionally in American community and Korean-American community. The first differentiation is in Jane’s work place in American family as her out-group community. She felt the differentiation both emotionally and physiologically. It was when Jane was mistakenly considered as a Chinese when she was interviewed for her au pair job and she was told to be “in touch” by Ed Farley (Park, 2015, p. 31). It can be seen that Jane felt excluded or different when she was accused

wrongly as a Chinese person to take care of their adopted Chinese girl Devon and it was proved by “I’d bombed-for being the wrong kind of Asian” (Park, 2015, p. 31) statement. Another factor also made her feel different when she was told the different rules at home, such as consuming food and interacting with the family members.

When she was accepted as Devon caregiver, Jane overcame the differentiation. She supported Beth’s desired self-image by following Beth’s rules if she wanted to work there to feel included or accepted. These rules are consuming organic food, reading feminist books, and being open to talk about everything with the family. Besides, she also deemphasized her ethnic identity, which is South Korea. It can be seen from how Jane reacted that she was ashamed of the traditional meal of Korean food that Hannah packed for her “. . . Later, when I would unpack the bag at the Mazer-Farley’s. It would burst with the smell of 718 Gates, of the plasticky linoleum tiles, of Hannah’s *dwaenjang* bean paste and toasted barley tea” (Park, 2015, p. 60).

The second is the differentiation that Jane felt in her Korean-American community. She experienced the differentiation or exclusion physically that affects Jane physiologically. It has been mentioned many times in this research that Jane has a different physical appearance from other Korean people in her community. Her church activity showed that she was considered half Korean or Korean-ish by her friends. A Korean boy she crushed also worsened this differentiation experience by acknowledging that Jane did not seem like a human creature (Park, 2015, p.99). Her Korean church friends considered her the other, whereas her Korean-American community in Flushing considered her different because of

her appearance by the statement, “What are you” look every time people stared at her (Park, 2015, p. 78).

Another differentiation, unaccepted or exclusion experience from her in-group is emotional. It affected Jane’s emotions because people in her in-groups assumed that her mother was not a good girl. Even though she was unwanted by her Korean mother and abandoned by her American father, she was left as an orphan to her uncle Sang. This case influenced her entire life from how she denied her parents and her biracial identity. The script proves it “. . . After that I started to regard my mother the same way everyone else did: as a loose, foolish woman who’d been abandoned by her no-good American boyfriend” (Park, 2015, p. 88).

Jane overcame her differentiation by accepting that she was a biracial individual and challenging others’ false assumptions about her parents. She started to think that she must live like she wanted to live and stop pleasing other people. She stated, “there come a time where you just got to be who *you* want to be.” (Park, 1025, p. 312). She also started to feel included in her in-group of the Korean-American community. She also acknowledged that she belongs to this community “. . . It was guided by a logic that was a neither purely Korean nor purely American, perhaps a bastardized of both. But it was ours-it was New York.” (Park, 2015, p. 312).

In the end, Jane negotiated this differentiation, unaccepted, or exclusion experience in her in-groups by finding the truth about her parents by flying to South Korea herself. She challenged the false assumption spread in Flushing about her bad parents. She finally realized that her parents

were not a wild fox-girl and GI. Her emo told her that her parents passed away in a briquette accident. The most crucial fact that she found was the reality that she was not left behind because her parents did not want her at all from the statement “I *had* been wanted” (Park, 2015, p. 247). This fact clarified all the wrong assumptions that influenced her biracial identity development.

CONCLUSION

The analysis reveals that people in America still classify someone's race based on their dominant physical feature. The biracial people have Caucasian and other non-white, such as Asian parents. They will be classified as Asian mostly if their physical features tend to look Asian or if they have more Caucasian physical features, they will be considered Caucasian. Thus, these biracial people feel they do not fit either as Asian or Caucasian, although they want to embrace both of their mixed heritage.

The biracial person mostly interacts with the family. Through family education, a biracial person usually learns which racial heritage she can embrace and be proud of. While in the social environments, the biracial person knows whether she can be accepted or not in the community based on her racial identity. However, as the biracial person, she is treated as other or excluded from the community because of her mixture face features that make her not Korean enough to be fitted in the Korean-American community but not Caucasian sufficient to be fitted in the white community. Thus, despite the support systems that should encourage the biracial person to feel accepted in the community, these factors discourage the biracial person from being included in the community.

Despite the physical features determining race classification in America, biracial individuals still can choose and develop their racial identity preferences by negotiating others' desired self-image. Hence, in obtaining a sense of belonging in both communities, the biracial person has to negotiate with family, friends, and the workplace to feel secure, trusted, and accepted. In negotiating with the family, friends and workplace, the biracial individual has to challenge and support the other's desired self-image toward her. In the end, Jane embraces her Korean heritage and acknowledges her American heritage.

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**CAN WHITE AMERICANS INCLUDE COLORS IN THEIR CANON?
SEARCHING A POST-NATIONAL HISTORY OF AMERICAN PHILOSOPHY**

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ABSTRACT

Racism in the USA not only takes place in law, economics, politics, mass media and new media, education, literature, and popular culture but also occurs in philosophy. An abundance of Latino philosophers, African-American philosophers, and Native American philosophers are excluded from the American philosophy canon. To discover whether racism happens in the field of American philosophy, the writer surveys 15 American philosophy books written between the 1940s and the 2020s by various American writers, the whites and the non-whites. The writer carries out an ‘index-study’: scanning philosopher names in the index of each book, identifying and scrutinizing the names, listing and categorizing them into race categories, counting them, comparing the number of non-white philosophers and white philosophers mentioned in each book, putting them in a table, and interpreting why there is a disparity between the number of non-white and white philosophers included in the books. The survey result shows that racism happens in American philosophy; the writers of the 15 American philosophy books exclude an abundance of non-white philosophers. There is a critical need to write a new, post-national American philosophy book that does justice to non-white philosophers in the near future so that racism diminishes.

Keywords: *American philosophy; Canon; History; Post-National; Racism; White American*

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INTRODUCTION

American philosophy, as May Brodbeck stated in her article published in *American Quarterly*, “badly needs a public relations counselor.” (Brodbeck, 1950, p. 39). It is left behind and almost unattended compared to

other topics frequently discussed in American Studies classes. The overlapping character of American philosophy and American literature makes the mention of Ralph Waldo Emerson and Thoreau, for instance, a privilege of American literature. When Americans research Emerson, they have him as an object of literary

research and as the one of philosophical research. Transcendentalism itself is not only a literary genre but also a school of philosophy (Stanlick, 2013, p. 58).

Studies on racism in American philosophy sadly have even been rarer. There has been already an abundance of studies on racism in American pop culture (Rocchio, 2000; Behnken & Smithers, 2015), racism in American law (Marable, Steinberg & Middlemass, 2007; Bell, 2008), racism in American education (Troyna & Williams, 1986; Gillborn, 2002; Chesler, Lewis & Crowfoot, 2005), racism in American politics (Fantina, 2014; Thomsett, 2019), racism in American economics (Jha, 2016; Freeman, 2021), as well as racism in American mass media and new media (van Dijk, 1991; Klein, 2017), yet racism in American philosophy has so far been rarely studied in American Studies. Philosophy is one of the aspects of American culture; hence duly studied, thoughtfully considered, and deemed extremely important (McKeon, 1950, p. 241).

Racism in philosophy has always been “the exclusion of Africa and Asia from modern histories of philosophy” (Park, 2013, p. xi); or the exclusion of African philosophers and Asian philosophers from the Western philosophical canon. Other forms of racism in philosophy are discriminatory treatment and marginalization of African philosophy within the canon of Continental philosophy (Bernasconi & Cook, 2003, p. 6). African philosophers and Asian philosophers are classified by Western philosophy canon writers based on racial discrimination. They are “epistemologically inferior”, whereas Western philosophers are epistemologically superior (Mignolo in Dabashi, 2015, p. 17).

Racism in philosophy can be traced back to Hume’s writing (1711-1776), stating

I am apt to suspect the negroes, and in general all the other species of men (for there are four or five different kinds) to be naturally inferior to the whites. There scarcely ever was a civilized nation of any other complexion than white, nor even any individual eminent either in action or speculation. No ingenious manufactures amongst them, no arts, no sciences. On the other hand, the most rude and barbarous of the whites such as the ancient GERMANS, the present TARTARS, have still something eminent about them, in their valour, form of government, or some other particular. Such a uniform and constant difference could not happen, in so many countries and ages, if nature had not made an original distinction between these breeds of men. Not to mention our colonies, there are NEGROE slaves dispersed all over EUROPE, of whom none ever discovered any symptoms of ingenuity; though low people, without education, will start up amongst us, and distinguish themselves in every profession. In JAMAICA, indeed, they talk of one negroe as a man of parts and learning; but it is likely he is admired for slender accomplishments, like a parrot, who speaks a few words plainly (Hume, 1994, p. 86).

This European philosophical racism was embraced by John Locke, David Hume, Immanuel Kant, Friedrich Hegel, Bertrand Russell, Martin Heidegger, Friedrich Nietzsche, Lucien Levy-Bruhl, Karl Marx, Hannah Arendt, among others, (Mills, 1998, pp. xi-xx; Bernasconi & Cook, 2003, pp. 1-7; Valls, 2005, pp. 1-13; Park, 2013, pp. xi-xiii; Hidayat, 2015, pp. 36-38, 48) still prevails in European world until today. The question is, do Americans inherit this European racism in their philosophy? Do Americans maintain the European philosophical racism in American history of philosophy? Do Americans keep

their racist white supremacist misogyny of non-white wisdom?

McCall & McReynolds (2021) argued that racism also occurs in American philosophy since American philosophy "... bears the scars of a racialized past and present that are the product of a racialized colonialism." American philosophy is 'the product of a racist and colonial culture...', and so '...it contains residua of that culture.' (McCall & McReynolds, 2021, p. 4). The commonplace practice of racism in American philosophy is in the form of exclusion of Native American philosophers (McCall & McReynolds, 2021, p. 52); African-American philosophers (McKenna & Scott, 2015, p. 281); and Latino philosophers (McKenna & Scott, 2015, p. 261; McCall & McReynolds, 2021, p. 148) from American philosophy canon. However, the philosophical exclusion has been contested by the fact that some American philosophy book writers have recently included Native American philosophers, African-American philosophers, and Latino philosophers in their books. The 11 out of 15 American philosophical books in which the writer surveys have already included people-of-color philosophers. With this, the writer must advance a counter-argument that the inclusion still maintains racism; the American philosophy books writers include the people-of-color philosophers who imitate European philosophy or copycat lines of thought produced by white American philosophers. Philosophers of Native American descent, of African-American descent, and of Latino origin who teach and develop their native, indigenous thinking, which is considered strange and peculiar to American white philosophers' taste, are still excluded from the canon. Whyte & Meissner (2021) are true when they wrote this saddening fact.

While Indigenous peoples have been philosophizing in "America" since creation, philosophy as an academic discipline has abysmally small numbers of Indigenous philosophers. Many Indigenous philosophers cite the hostility of the discipline as a reason for pursuing other academic and nonacademic positions. Not only are Indigenous PhDs routinely excluded from the discipline by means of discrimination, hostility to our communities' epistemologies, and sexism, our community knowledge keepers are excluded by the Western academy via gatekeeping practices like the requirement that professors have advanced degrees (e.g., PhDs) that do not correspond to the attainment of the relevant expertise. In Indigenous communities, knowledge-sharing protocols are different than they are in the Western academy. While white men, often those perceived to be within certain adult age ranges, are typically (in our experiences) revered as the most credible producers of knowledge in Western communities, Indigenous communities often acknowledge children and elders of all genders as knowledge keepers, since they are usually closest to the spirit world in their life journeys. Philosophical expertise, then, in our communities is not determined by PhDs but rather by life stage, community responsibilities, and ceremonial and cultural protocols. That Indigenous philosophical experts, our children, and our elders, are systematically excluded from the Western academy, speaks volumes about the (im)possibility of American philosophy to decolonize (McCall & MyReynolds, 2021, p. 52).

The problem of excluding the indigenous philosophy of colored people from the canon of American philosophy has been expressed verbally. The writer wants to prove the existence of exclusion based on racism in a somewhat empirical manner. Hence, this paper

attempts to empirically prove the exclusionary racism taking place in American philosophy by surveying 15 American philosophy books written between the 1940s and the 2020s by various American writers, being the whites and the non-whites. The writer employs a simple research method, namely ‘index-study’: scanning philosopher names in indexes of each book surveyed, identifying and scrutinizing the names with their place of origin, listing and categorizing them into race category, counting them, comparing the number of non-white philosophers and white philosophers mentioned in each book, putting them in a table, and interpreting why there is a disparity between the number of non-white and white philosophers included in the books.

The books chosen for the study are as follows:

1. Max Black’s *Philosophy in America*
2. Yervant H. Krikorian’s *Recent Perspectives in American Philosophy*
3. Michael A. Weinstein’s *The Wilderness and the City: American Classical Philosophy as a Moral Quest*
4. John Edwin Smith’s *The Spirit of American Philosophy*
5. Charles Hartshorne’s *Creativity in American Philosophy*
6. Bertrand P. Helm’s *Time and Reality in American Philosophy*
7. Vincent G. Potter’s *Doctrine and Experience: Essays in American Philosophy*

8. Stanley J. Scott’s *Frontier of Consciousness: Interdisciplinary Studies in American Philosophy and Poetry*.
9. Bruce Kuklick’s *A History of Philosophy in America, 1720-2000*
10. Armen T. Marsoobian & John Ryder’s *The Blackwell Guide to American Philosophy*
11. Douglas R. Anderson’s *Philosophy Americana: Making Philosophy at Home in American Culture*
12. Richard P. Mullin’s *The Soul of Classical American Philosophy*
13. Nancy Stanlick’s *American Philosophy, The Basics*
14. Erin McKenna & Scott L. Pratt’s *American Philosophy: From Wounded Knee to the Present*
15. Rebecca L. Farinas’ *Classical American Philosophy*

After reading all the 15 American philosophy books thoroughly, employing the simple research procedures the writer set by himself, it is crystal clear that American philosophers originating from minority groups in the U.S.—African-Americans, Native Americans and Latino-Americans—are not yet equally represented. The numerical gap between the white philosophers and the colored philosophers seems to be unbridgeable (see Table 1 below). The American philosophy book authors seem to maintain the European philosophical racism by excluding and marginalizing the American philosophers of the minority groups.

Table 1. Numbers of Philosophers based on Race

BOOK	WHITE	NATIVE	AFRICAN	LATINO
Max Black’s <i>Philosophy in America</i> (1964)	180	-	-	2
Yervant H. Krikorian’s <i>Recent Perspectives in American Philosophy</i> (1973)	37	-	-	-
Michael A. Weinstein’s <i>The Wilderness and the City: American Classical Philosophy as a Moral Quest</i> (1982)	87	-	-	2

John Edwin Smith's <i>The Spirit of American Philosophy</i> (1983)	55	-	-	1
Charles Hartshorne's <i>Creativity in American Philosophy</i> (1984)	248	-	-	1
Bertrand P. Helm's <i>Time and Reality in American Philosophy</i> (1985)	100	-	1	-
Vincent G. Potter's <i>Doctrine and Experience: Essays in American Philosophy</i> (1988)	283	-	1	1
Stanley J. Scott's <i>Frontier of Consciousness: Interdisciplinary Studies in American Philosophy and Poetry</i> (1991)	56	-	-	-
Bruce Kuklick's <i>A History of Philosophy in America, 1720-2000</i> (2001)	276	-	1	1
Armen T. Marsoobian's & John Ryder's <i>The Blackwell Guide to American Philosophy</i> (2004)	276	1	8	2
Douglas R. Anderson's <i>Philosophy Americana: Making Philosophy at Home in American Culture</i> (2006)	121	2	7	3
Richard P. Mullin's <i>The Soul of Classical American Philosophy</i> (2007)	66	1	1	-
Nancy Stanlick's <i>American Philosophy, The Basics</i> (2013)	50	6	10	1
Erin McKenna's & Scott L. Pratt's <i>American Philosophy: From Wounded Knee to the Present</i> (2015)	298	16	21	20
Rebecca L. Farinas' <i>Classical American Philosophy</i> (2021)	137	-	5	9

DISCUSSION

There are 39 Latino philosophers mentioned in the 15 American philosophy books. However, out of 15, only 11 books specifically include Latino philosophers; the rest four books exclude them. Max Black's *Philosophy in America* mentions 182 philosophers, but he only includes 2 Latino philosophers, leaving the rest to 180 white philosophers. Charles Hartshorne's *Creativity in American Philosophy* mentions 249 philosophers in his book, yet he includes 1 Latino philosopher, leaving the rest to 248 white philosophers. Vincent G. Potter's *Doctrine and Experience: Essays in American Philosophy* factually mentions 285 philosophers in his book; however, he only includes 1 Latino philosopher and 1 African-American philosopher, leaving the rest to 283 white philosophers.

There are also 27 Native American philosophers mentioned in the 15 American philosophy books analyzed herein. However, out of 15, only five books specifically include Native American philosophers; the rest ten books exclude them. Armen T. Marsoobian & John Ryder's *The Blackwell Guide to American Philosophy* (2004) mention 287 philosophers. However, they only include 1 Native American philosopher, leaving the rest to 276 white philosophers, 8 African American philosophers, and 2 Latino philosophers. Erin McKenna & Scott L. Pratt, despite being Native American philosophers themselves, merely include 16 of their fellow Native Americans out of 339 philosophers.

Then, 30 African American philosophers are mentioned in the 15 American philosophy books studied herein. However, out of 15, there are only nine books specifically that include Native American philosophers; the rest six books exclude them. Charles Hartshorne's

Creativity in American Philosophy (1984) mentions 249 philosophers, but he only includes 1 African American philosopher, leaving the rest to 248 white philosophers and 1 Latino philosopher. Bertrand P. Helm's *Time and Reality in American Philosophy* (1985) mentions 101 philosophers in his book; however, he only includes 1 African-American philosopher, leaving the rest to 100 white philosophers. Vincent G. Potter's *Doctrine and Experience: Essays in American Philosophy* (1988) factually mentions 285 philosophers, but he only includes 1 African American philosopher and 1 Latino philosopher, leaving the rest to 283 white philosophers. Stanley J. Scott's *Frontier of Consciousness: Interdisciplinary Studies in American Philosophy and Poetry* (1991), mentions 56 philosophers in his book; however, he excludes all American philosophers of the minority groups. Lastly, Bruce Kuklick's *A History of Philosophy in America, 1720-2000* (2001) mentions 278 philosophers in his book; however, he only includes 1 African-American philosopher and 1 Latino philosopher, leaving the rest to 276 white philosophers.

Why the 15 American philosophy books exclude or include is based on criteria set by the book authors themselves. The first criterion set is originality. Black, Hartshorne, Helm, Scott, and Anderson include American philosophers who have an original thought, "powerful generative idea;" "Each brings a unique voice," distinct from European philosophical heritage (Black, 1964, p. 11; Hartshorne, 1984, p. xii; Helm, 1985, p. 2 ; Scott, 1991, p. xv; Anderson, 2006, p. xi). The second criterion is vitality. Weinstein, Smith, Potter, and Mullin include in their books American philosophers whose thought "... can be brought forward from it into our own time

as the foundation for a contemporary philosophy of life." The philosophers whose thoughts "continue to be part of the solution of our problems," so as to find "new insights and inspiration..." (Weinstein, 1982, p. vii; Smith, 1983, p. v; Potter, 1988, p. 1; Mullin, 2007, p. vii). The third criterion is trendiness. Krikorian includes the philosophers in his book because "they represent some of the major trends..." (Krikorian, 1973, p. 1). The fourth criterion is representativeness. Kuklick selects American philosophers who serve as characteristic examples to represent philosophical schools over others. For instance, "... among instrumentalists, John Dewey over George Herbert Mead; among public intellectuals, Richard Rorty over Herbert Marcuse, Sidney Hook, and Noam Chomsky." (Kuklick, 2001, p. xii). The last criterion is experientiality. Anderson, Stanlick, McKenna & Pratt, as well as Farinas, pick out American philosophers whose thoughts grow "... out of the New World environment and experience..." and "...deal with the everyday experiences... from the perspectives of our experiential homes." (Anderson, 2006, pp. 4-7; Stanlick, 2013, p. 5; McKenna & Pratt, 2015, p. 6, and Farinas, 2021, p. 1).

However, inconsistency in the criteria set by the authors mentioned above is clearly found. If Black's, Hartshorne's, Helm's, Scott's, and Anderson's criterion of originality is honestly withheld, that they include American philosophers who have original thought, "powerful generative idea;" "Each brings a unique voice," distinct from European philosophical heritage, why do they not include a lot of Native American philosophers, many an African-American philosophers, a great number of Latino philosophers, whose philosophical insights are original? (Marti, 1983, p. 47; Outlaw & Roth, 1997, p. 29;

Nuccetelli, 2002, p. 527). Also, if the second criterion of vitality is consistently followed that Weinstein, Smith, Potter, and Mullin include philosophers whose thought,

... can be brought forward from it into our own time as the foundation for a contemporary philosophy of life.” whose thoughts “continue to be part of the solution of our problems,” so as to find “new insights and inspiration...

The, why do the authors not include an abundance of Native American philosophers, African-American philosophers, and Latino philosophers, whose philosophical indigeneity has been vital until to date? (Whyte & Meissner in McCall & McReynolds, 2021, p. 52).

The third criterion of trendiness rigidly abided by Krikorian that he includes philosophers because “they represent some of the major trends...”. It is reasonable that he does not include the philosophies of people of color; many a people-of-color philosopher never follows “the major trends” since the American white majority belongs to the analytic bent of philosophy or Continental bent of philosophy. The fourth criterion, which is representativeness, is the criterion that is never obeyed consistently. As an illustration, Kuklick never selects philosophers who represent all races of America; he only chooses philosophers who represent the American whites. The most inclusionary criterion is the last criterion which is experientiality. However, the authors disagree if experientiality is of the New World or New and Old Worlds. Anderson only includes philosophers, the whites and the non-whites, whose experientiality is in the New World. Consequently, he excludes Native American philosophers whose philosophy is in the Old World. At the same time, Stanlick, McKenna

& Pratt, and Farinas include philosophers of all races in America whose experientiality is in the Old and the New Worlds.

Douglas R. Anderson’s *Philosophy Americana: Making Philosophy at Home in American Culture* (2006) excludes Native American philosophers. Instead, they state,

American philosophy is a history—perhaps a natural history—of ideas, persons, and actions that begins, roughly speaking, with the writings of the Mathers and Jonathan Edwards and runs through to the present. It is “American” not for jingoistic reasons, but because it is autochthonous—it grows out of the New World environment and experience. It is “American” in part because it is not native. As Scott Pratt and others are now showing, American Indian thought is both complex and philosophical, but in origin it is pre-Vespucci and thus pre-American. Such native philosophy plays no overt role in this text, but it should be kept in mind as an important indigenous forerunner of and influence on what I am calling “American philosophy.” (Anderson, 2006, p. 4).

To include George Santayana (1863-1952), a famous Spanish-born pragmatist, into American philosophy books, two of the 15 philosophy book authors are hesitant. John Edwin Smith (1983) excludes the prominent pragmatist because of his un-Americanness:

A word about George Santayana may be in order here. I have not discussed him in this study, for it seems to me that despite his presence in the ‘golden age’ of American philosophy his thought is not representative of the main drift of American thinking. The American mind, as Santayana himself saw, is voluntaristic and not contemplative; it is moral and moralistic rather than aesthetic; it would sooner give up religion altogether than retain it as mere poetry; it will not accept

any theory of reality according to which the self is either an appearance or evanescent. The American mind, in short, has been everything but what Santayana was and stood for. (Smith, 1983, p. xii).

Charles Hartshorne, while preferring Alfred North Whitehead, who is an Anglo-American philosopher, excludes George Santayana, who is a Spanish-born, saying:

I have omitted some important philosophers whose work has been primarily in ethics (for example, Charles Stevenson, John Rawls) or in aesthetics (DeWitt Parker, Monroe Beardsley). Also some philosophers whose training was in other countries (Rudolf Carnap, John Findlaya superb writer and thinker), with the exceptions, justified by the unique extent to which they learned from and became influential in American philosophy, of Whitehead and Tillich. Perhaps another exception should have been Gustav Bergmann. The writers dealt with in chapters 1-9 include all but one (Santayana) of Max Fisch's "six classical American philosophers." Santayana (Chapter 16) I consider somewhat marginal to the main line of development of metaphysics in this country.

With Max Fisch I treat Whitehead as American, although Anglo-American is more accurate. But it was an American university, Harvard, that gave this mathematician, physicist, and logician the opportunity he needed to devote himself full time to reading, teaching, and writing philosophy. England, like Europe generally, has been too much given to exclusive specialization to afford Whitehead this opportunity. Whitehead gladly accepted his new role as philosopher among our philosophers. He stopped reading physicists and gave all. (Hartshorne, 1984, p. xii)

Despite the fact that the authors of American philosophy books set criteria of

inclusion and exclusion for their books, it is true that a system of arbitrariness dictates them more, as shown above, than the criteria they set up.

Why, despite inclusion, is there still a disparity between the number of white philosophers and the people-of-color philosophers mentioned in the books? Why does the number of the non-white philosophers mentioned not equal the number of the white philosophers therein? Why is the ratio gap between the white philosophers and the non-white ones included in the books poles apart and oceans away? There are some interpretations to understand this phenomenon. First, the disparity happens because the authors intentionally expose more white philosophers than the people-of-color philosophers in their books. They intentionally included more white philosophers than colored philosophers. They fill in their books with more white philosophers than the colored philosophers, realizing that there are many books out there that deal primarily with colored philosophers, such as Lott & Pittman's *A Companion to African-American Philosophy* (Blackwell, 1998), Tsenay Serequeberhan's *The Hermeneutics of African Philosophy: Horizon and Discourse* (Routledge, 1994), Jacoby Adeshei Carter's *African American Contributions to the Americas' Cultures* (Palgrave-Macmillan, 2016), Nuccetelli, Schutte & Bueno's *A Companion to Latin American Philosophy* (Wiley-Blackwell, 2010), and Anne Waters' *American Indian Thought: Philosophical Essays* (Blackwell, 2004). These books intentionally include more colored philosophers than white ones. However, one may ask why there must be different books to deal with the philosophers of color? Why cannot one book include all? Does not the

very fact that there are segregated books dealing with the philosophers of color itself prove that the philosophical discrimination based on color is still there? A confession of this unconscious philosophical segregation by the white philosophy book writers is found in Stanlick's *American Philosophy: the basics* (2013):

... it is important to note ... an important detail regarding me, a white, middle-aged, "native born," secular American woman of Western European descent... There are very few books (relatively speaking) on Native American philosophy and even fewer books in American philosophy that make more than vague or passing references to Native American thought, and some make no reference to Native American philosophy at all. My and Bruce Silver's *Philosophy in America, Volumes I and II* are among those in which Native American philosophy is never mentioned. I rectify the omission in those two books in this book, doing my best to present an accurate picture of Native American philosophy (Stanlick, 2013, pp. 111-112).

However, one may argue that the presence of the books such as Lott & Pittman's *A Companion to African-American Philosophy*, Nuccetelli, Schutte & Bueno's *A Companion to Latin American Philosophy*, and Anne Waters' *American Indian Thought: Philosophical Essays* are themselves segregational; it is the colored book writers themselves who do the segregating. Albert G. Mosley, an African American philosopher, once said,

At the gates to Western philosophy Plato declared "Let no one enter who has not studied mathematics." At the gates to African philosophy we may imagine the ethnophilosopher to have declared "Let no one enter who has not communicated with ancestral spirits and internalized the

rhythms of traditional music." (Mosley in Lott & Pittman, 2006, p. 195).

The argument, on second thought, is unjustifiable; it is against an ironclad historical fact that African American philosophy had been born only recently. Tommy L. Lott & John P. Pittman explain:

It was the social movements of black people themselves—from Garveyism and the Harlem Renaissance to the Civil Rights movement and its more radical progeny—that compelled social change and forced the larger American society's grudging acknowledgment of the deep historical racial injustices. Out of the tumult of the 1960s African-American philosophers began to focus on some of the ideas expressed in this volume. Indeed, the advent of Black Studies in the academy is concurrent with the development of African-American philosophy as a field of inquiry. Without the 1960s political movements, however, Black Studies would not have been established. Hence, political activism gave Black Studies, and African-American philosophy, its initial momentum and reason for being, its ideological coloring, practical aims, and its first recruits (Lott & Pittman, 2006, p. xiii).

The writing of separated books by the colored book writers is not meant to be segregational but to be inclusionary. It is to include whom had been for a very long time until the 1960s excluded from American philosophy canon. It is liberational; it is,

to declare independence from a dominant culture that has brought both pain and loss"; it is "'independent' philosophical investigation as a part of the tradition of resistance" (McKenna & Pratt, 2015, p. 2).

It is a decolonizing of what had for a very long time been colonized (McCall & McReynolds, 2021, p. 6).

The second interpretation of why there is inequality between the number of white philosophers and that of colored philosophers mentioned and included in American philosophy books is that white book writers know only a few colored philosophers; they know white philosophers more than white philosophers know the colored ones. If there are only a few colored philosophers included in their books, it is just because they do not know much about a lot of colored philosophers. Their ignorance of the existence of many philosophers of color is caused by the fact that "...it is not clear that even Native American philosophers can explain their philosophy adequately to others in written form" (Stanlick, 2013, p. 112). In other words, there are only a few colored philosophers who can make themselves understood before the whites; consequently, the whites-only include colored philosophers whom they understand and exclude those they fail to understand. The validity of this argument is so shaky since the books such as Lott & Pittman's *A Companion to African-American Philosophy*, Nuccetelli, Schutte & Bueno's *A Companion to Latin American Philosophy*, and Anne Waters' *American Indian Thought: Philosophical Essays* have nowadays been accessible to even those inexperienced in African-American philosophy, in Latino American philosophy, and Native American philosophy. Only the stubbornness of the white book writers drives them to deliberate neglect.

The third interpretation to answer the question of why the white book writers include less colored philosophers than the white ones in their books is that minority-class

philosophers are demographically rare. Charles W. Mills (2015) explains,

Demographically philosophy is just 2-to-3 percent minorities, maybe 97 percent white. Roughly 1 percent African-American, maybe another 1 or 2 percent Latinos/as and Asian Americans, and a handful of Native Americans. So, there's little chance of students on the undergraduate level, or the graduate level for that matter, being exposed to a class taught by a person of color. Insofar as the role model argument has some value to it, some minority students will think, "Well, I don't see anybody like me in this subject." (Mills, 2015, p. 83).

According to Mills, the fact of demographical disparity compels the white book writers to include only a few philosophers of color in their books. Demographically, the minority is less in number than the majority. The small number of colored philosophers included is due to the colored philosophers' status as a demographical minority. However, one may argue that the reason why the colored philosophers are a demographical minority is due to the white philosophers' "gatekeeping practices" (Whyte & Meissner in McCall & McReynolds, 2021, p. 52)—they keep the gate of the philosophy academy; they open the gate only for those who have undergone formal academic training, starting from Bachelor's Degree to Doctor's Degree to Professor in university, and the university owns curriculum created on the basis of the whites' academic tradition; they close the gate for those who have undergone 'other' formal trainings, such as that based on African indigenous curriculum of philosophy or Latin indigenous wisdom tradition or Native American traditional transmission of knowledge. The gatekeeping practice by the white philosophy academy has so far been so effective that the

door of the white academy can only be opened for philosophers of color who are willing to assimilate into the white academy of philosophy, who are just a minority.

The presence of diverse philosophical issues and methods at the annual APA (*American Philosophy Association*—F.H.) meetings has grown dramatically since 1979. New venues for publication have emerged and a wide range of new philosophical resources (including new histories of American philosophy) have continued to transform the discipline. Yet, perhaps strangely, most philosophy departments around the country continued on their course within the larger philosophical agenda still set by an elite committed to “protecting” the discipline. Despite the changing APA and new work by individuals inside and outside the academy, philosophy departments remained marked by what Lachs called “the tendency to exclude the different”... An explanation for the continued narrowness of the academic field might be found in the declaration of Ruth Marcus after the election in 1979: “You keep the conventions! We’ll keep the graduate schools” (McKenna & Pratt, 2015, p. 196).

CONCLUSION

There are two general conclusions. The first is related to the criteria of inclusion and exclusion of philosopher names set up by the surveyed 15 book writers. The second is related to inequality in the number of colored philosophers mentioned and included in the surveyed 15 books.

Firstly, it is concluded that the 15 American philosophy book writers who set up criteria of inclusion and exclusion of philosopher names in their books are relatively inconsistent with their criteria, particularly when applied to colored

philosophers. Many original thoughts can be found within the traditions of people of color’s philosophy, which can enrich the tradition of American philosophy. However, since the original thoughts belong to the people of color, the surveyed American philosophy book writers seem reluctant to include them.

There are also many vital philosophical thoughts found inside the philosophical traditions of the people of color, which can be the foundation for the American people’s contemporary philosophy of life and can be part of the solution to American people’s problems. However, as the people of color own the vital philosophical principles, the surveyed book writers seem to exclude them. Moreover, there are an abundance of philosophical thoughts that represent the complete configuration of race in the U.S. However, the surveyed book writers do not seem to consider philosophical ideas of the people of color as suitable representatives of the American philosophy academic world. Furthermore, there are wealthy stocks of philosophical thoughts born out of original American experience, experienced physically and mentally, and spiritually by all American people, including people of color. Nevertheless, as the experientiality belongs to the people of color, the surveyed American philosophy books seem to be reluctant to include it.

Secondly, inequality in a number of colored philosophers included in the 15 surveyed books above is interpreted as due to racial segregation of American philosophy books, due to the white book writers’ stubbornness and negligence and reluctance and indifference toward the peculiar and the strange kind of philosophical tradition, and

due to gatekeeping practice of the white academy of American philosophy.

Following those two general conclusions, the writer cannot but infer that all in all, there is racism in the American philosophy canon. Bernasconi (2003, p. 6) remind,

Racism is not confined to thoughts, utterances, and deeds, but finds its most important embodiment in institutions. Within the institution of philosophy, the treatment of African philosophy, its exclusion or marginalization to the point that it seems in constant need of self-justification, is particularly painful.

Racism in the form of exclusion of the minority groups from the American philosophy corpus must be eradicated. To eradicate racism in American philosophy, it is urgent that the white American philosophy book writers re-write the American philosophy books so as to include the colored philosophers with full justice and complete fairness: a post-national book of American philosophy. Without re-writing, it is impossible that racism goes away but in the field of philosophy—the field where all philosophers of the world become wiser and wiser on and on.

This article is ended with the best reminder by Charles Wade Mills (2015),

... the largely white professoriate—need to self-consciously seek out minority writings and try to incorporate them into mainstream courses. It would also be good if people tried to teach a course in race. It's not the case that you have to be a person of color to teach a course on race. If you're smart enough to get a PhD, you're certainly smart enough to be able to educate yourself in these fields and to try to teach a course in critical philosophy of race, African American philosophy, Latin American philosophy, and so forth.

At the same time, of course, the danger of courses such as these is that they could have a kind of ghettoizing effect. "If you want to do race, then take these courses; if you want to do regular philosophy, then don't bother with them.

So, in addition to teaching courses on race. People then should also make a self-conscious effort to incorporate such themes into mainstream courses: for example, a course in ethics, a course in political philosophy, a course in metaphysics, a course in epistemology. One might wonder, "How could you do that?" Nevertheless, in fact, there is a growing body of work by people, for example, Sally Haslanger at MIT, who are looking at the metaphysics of race and gender. Political philosophy can be expanded to include writings on the theme of racial justice. Social epistemology lends itself easily to bringing in social factors like race. For the history of philosophy, one could ask, "What non-traditional figures are there, people of color, who could be incorporated into such a history?" For example, W. E. B. Du Bois, whose Ph.D. was in history, had an acquaintance with philosophy, which shows in some of his writings, like *The Souls of Black Folk*. Metaphysical claims about race can be found in his famous 1897 essay, "The Conservation of Races."

Therefore, white philosophy professors could educate themselves on what is available, include such material in their courses, and enable minorities to see philosophers address their experiences. Such material would be suitable for white students as well. One thing that the Ferguson affair has brought home—not as if it needed bringing home very much because it has been there for a long time—is the divide in perceptions between whites and people of color. If you take courses like this as

a white person, it is valuable for others as well. It will expand your philosophical perspectives, giving you a different sense of the world and exposure to a different worldview, experience, and perspective on things. One should probably emphasize this point more. Incorporating such materials is not merely good in terms of possibly increasing the percentage of people of color in the profession. However, it would have a positive effect on white students also (Mills, 2015, pp. 84-85).

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RELIGIOUS EVENT (DOOM) AND PURITAN TEACHING IN MICHAEL WIGGLESWORTH'S POEM *THE DAY OF DOOM*

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ABSTRACT

American literature was strongly influenced by English literature because it was brought by the English colonies who came to America. The Colonial Period in American literature occurred from 1607 until 1775. Many writers had an important role in this period, such as John Winthrop, Anne Bradstreet, William Bradford, and William Wigglesworth. The colonial period started in the colonial era, one hundred years before the Revolution War. The Characteristics of the colonial Period such as historic, simple, religious, and influenced by the English tradition. One of the religious poems written in that era was Michael Wigglesworth's "The Day of Doom". It became one of the most famous poems from the Colonial Period. The puritan concept strongly existed in it, especially the Calvinism theology. Calvinist Theology has five concepts. They are Total and innate Depravity, Unconditional Election, Prevenient and irresistible grace, Perseverance of Saints, and Limited Atonement. The poem also represents the Day of Judgement which provides the conversation between God and the man.

Keywords: *American literature; Calvinist theology; Colonial Period; Puritanism*

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INTRODUCTION

America is not only a superpower country in the realm of technology and education but also in the area of literature. There are so many American works of literature that become the consumption of the people around the world. American literature also attracted public interest and was written by the great writers in each period. American

literature is literary works that are created, written, and produced on American soil. American literature commonly uses the English language because American literature is still influenced by English Literature. Before the colony was established, English settlers who came to the New World were the Puritan people. Thus, American literature is identical to the English tradition.

In general, the period of American literature is divided into nine periods. The first period was the “colonial period”, which occurred from 1607 until 1777. The second was called the “Revolution Era” which occurred from 1765 until 1790. The third was “The Early National Period” which occurred from 1775 until 1828. The fourth was “Renaissance Period”, which occurred from 1828 until 1865. The fifth period was “Realist Period”, which occurred from 1865 until 1900. The sixth was “The Naturalist Period”, which occurred along 1900 until 1914. The seventh was “Modernism Period”, which occurred from 1914 until 1939). The eighth was “The Beat Generation”, which occurred from 1944 until 1962. The last period of American literature was called “The Contemporary period”, which occurred from 1939 until now (Greelane, 2019).

The colonial period started from 1607 until 1775. This period was marked by the establishment of Jamestown and right after one decade before the Revolution War. The characteristics of American literature in this era were commonly historic, simple, and religious. In this era, the famous writers were John Winthrop, Anne Bradstreet, William Bradford, and William Wigglesworth. The themes of American literature in the colonial period were very diverse, such as the Literature at that time wrote about the state of America, which was vast and rich. In addition, American literature during the colonial period also produced a love story entitled *Pocahontas*, which was very famous in America for centuries. Entering the new colonial period in England, the theme of literature became very religious, influenced by the Puritans’ culture. Writers and poets at that time wrote works based on the Bible and Holy books (Spanckeren, 1994). The

religious conflict also pushed the production of the literature. John Winthrop wrote the first writing called his journal entitled “The History of the New England”, then Edward Winslow also wrote the literature after the arrival of the Mayflower ship. The poetry in the colonial period also had religious characteristics. One of the poems produced at that time was “The Day of Doom”, written by Michael Wigglesworth.

Wigglesworth was a physician, puritan minister, and poet whose poem “The Day of Doom” was a bestseller in early New England. He was born on 18 October 1631 in Yorkshire, England. His father was Edward Wigglesworth, and his mother was Ester Middlebrook. They married on 27 October 1629. The family moved to New England in 1638, before moving to Charlestown, Massachusetts. After that, they moved to Haven, Connecticut (Britannica).

Wigglesworth graduated from Harvard in 1651 and taught there as a tutor until 1654. In 1662, he published *The Day of Doom*, a poetical description of the Great and Last Judgement. 18.000 copies were sold within a year, and for the next century, it held a secure place in Puritan households. During his life, Wigglesworth married three times and divorced twice. His first wife was Mary Reyner. They were married in 1655. The second wife was Martha Mudge. They got married in 1679. The third wife was Sybil (Avery) Spearhawk. She married him in 1691.

Wigglesworth was known as a “genial philanthropist”. He was very cheerful that his friends thought he could not be sick. His other works were “God’s controversy with New England” and “Meat out of the Eater”. He the stopped publishing his poem.

Wigglesworth died 10 June, 1750, in Maiden, Middlesex Country.

This article aims to elaborate on one of the American literature, poetry entitled “The Day of Doom” written by Michael Wigglesworth. I choose this poetry for the discussion in this paper because this poetry has a strong correlation with the religious belief of most American people, that is Christianity. This article will emphasize the puritan teaching, which includes the theology of Calvinism. The Puritans shape the history of the country.

The main objective is to give new information and new insight to the article reader regarding American literature, especially American poetry entitled “The Day of Doom” which was written by Wigglesworth. Besides, the topic that is raised is that religiosity in American literature will give some knowledge and lessons for ordinary people because all religions always teach good things to the people who follow them. This article thus will give so many benefits to many readers. In addition, this article will add to their knowledge of the American studies program for the American students because they will understand and find new kinds of American poetry. This article is also beneficial for the other researchers because they can develop and enrich their research.

The methodology used to write the article is library research. It is the method to collect the data from books, articles, journals, and gain the materials from the internet, etc. The first step was reading the book related to religiosity, especially Puritanism. One of the Puritan concepts this article aims to understand is Calvinist theology. “The Day

of Doom” was chosen because it underlines the concept of Puritan teachings.

DISCUSSION

Doom as a Religious Event in “The Day of Doom”

The poem was one of the American literature that was produced during the Colonial Period. It became one of the best-selling works in the Puritan era. One of the characteristics of American literature in the colonial period era was religion, so is the theme of “The Day of Doom”. The poem tells about the religious event called Doom, and this poetry also presents the day of Judgement after Doom happened in the world.

The poetry explains clearly the day of Doom, from stanza 1 until stanza 13. After the day of Doom on the earth, the following stanza explains the Day of Judgement, which portrays that the people on this earth are brought and judged by God. Wigglesworth explains about the Doom that the day of Doom is horrible. It makes the reader will feel fear when imagining the day of Doom.

In the poetry, the first stanza introduces that the people who live on this earth are still in peace in the middle of the night, and they all sleep. Believers and people who have many sins are resting in a deep sleep. They do not know and do not understand that the Day of Resurrection will come to them. In the following stanzas, the Day of Judgment is described as suddenly the dark sky at night splitting open and flashing a very blinding light. This incident made people afraid and cried a lot. No one can escape from the incident. After the sky was split in the poem, rain and storms fell and destroyed and

crushed their lives and homes. The people try to save themselves, but doomsday will never escape from their lives. Some people try to save themselves in caves and quarries. They jump in, some are headed for the rocks, and some run to the mountains. However, their efforts will be in vain. They cannot escape the wrath of their Lord, and none can save them but their Lord. After the earth is destroyed, humans are brought and judged by God.

The doomsday described in the poem feels scary. According to the teachings of Christianity, the signs of the Day of Judgment are described as the occurrence of various natural disasters, such as floods, landslides, and earthquakes. The poem clearly describes the disaster in which there was heavy rain and a mighty storm. The disaster shocked all humans who were resting and destroyed the earth and its contents (tuhanyesus.org).

Puritan Teaching in “The Day of Doom”

Puritanism is a philosophy or behavior based on the teachings to purify. Puritanism in America was a form of teaching that was based on religion. Puritanism was also referred to as the most extreme sect of Protestantism. (Milian & Suparman 2003). The main core of puritan teaching was the relationship between the human and God, and the source of the religion was based on the holy book and God’s revelation. The puritan is also based on complex Christian teaching (Bremer).

Based on history, Puritanism was born in England in the 16th century. In that year, a church named “Anglican Church” was initiated by King Henry VIII. This was a compromise between radical Protestantism

and Roman Catholicism. This Anglican Church is the official church.

Puritanism continued to develop in England. They want to implement church government in the form of what is in the Holy Book. These puritans still didn’t like the Anglican Church. They want the church in England to be free from Roman influence. Because the puritans thought their teachings would not be able to develop in England and they did not like the Anglican church, they decided to immigrate to other countries. First, they had immigrated to the Netherlands, then to America by boarding the Mayflower. Their initial goal was to head to Jamestown, but they landed in Massachusetts because a storm hit their ship.

The term ‘puritan’ refers to the religious and political movement in the 16th century and spread their teaching in America, especially in New England colonies. Since then, Puritanism has been a religious movement and a political movement. Two important figures originated the Puritan teachings. They were Martin Luther King and John Calvin. As John Coffey and Paul C.H Lim stated:

Firstly, Puritanism was a variety of Protestantism, and Puritans were heirs of the Reformation inaugurated by Martin Luther’s seminal re-reading of Christianity’s foundational texts. Puritans affirmed the great slogans of Luther’s Reformation – sola fide, sola gratia, sola scriptura; faith alone, grace alone, scripture alone – though there was disagreement over exactly what these slogans entailed. Like Luther, they were intensely preoccupied with personal salvation, and convinced that God pardoned sinners in response to simple faith in Christ’s redeeming sacrifice on the Cross.

Secondly, Puritanism was a variety of Reformed Protestantism, aligned with the continental Calvinist churches rather than with the Lutherans.⁷ Calvin, Bucer, Bullinger and other Reformed divines had promoted a second (more radical) wave of the Reformation, one which broke upon English shores from the 1540s onwards, and came to define English Protestantism (Coffey and Lim, 2008).

Martin Luther King was a reformation figure from Germany. Thus, John Calvin was a man who came from France and stayed in Geneva, Swiss. Luther developed the concept of the priesthood that the pastor is not a position that is more than others, meaning that the person who has been baptized means that he has become an equal person to the pastor. While the concept brought by John Calvin was agreed upon as the basis of Puritanism theology. (Milian and Suparman, 2003)

“The Day of Doom” also contains the theology of Calvinism. Stanzas 31, 32, and 34, tell about the fall of Adam from heaven. The contents of these verses follow the teachings of Calvinism. Calvin based his theology on the “story of creation” and the “Fall of Adam”. The day of Doom is a clear illustration of Calvin’s theology. One of Calvin’s main ideas in Puritanism is “Covenant Theology” which Wiggelsworth describes in the poem. Covenant theology contains teachings about God creating the entire universe and its contents, including humans. And in that teaching, God created the first human, named Adam, with a perfect form. Then God also created a partner for Adam, namely Eve. They were both placed in heaven and made a covenant with God called the “Covenant of Work”. The covenant contained that Adam and Eve

would live happily ever after in heaven. But, to get it all, they must obey God’s rules and always do good. However, one day Adam and Eve violated the covenant by eating the forbidden fruit because the devil’s persuasion influenced them at that time. It was a sin that they had committed and was called the “first sin”. As a result of their actions, they were expelled from heaven and transferred to live on earth. On earth, they will find misery, and their descendants will also suffer the consequences of that first sin by living in a world full of toil and tribulation, and finally, they will die. They bring their sins on the earth, and this sin will be passed on to their grandchildren. The Puritans subscribed to the dictum “In Adam’s Fall, we sinned all”, which means that because of the Fall of Adam, Adam’s descendants, including humans, will bear the sins that Adam has committed, and the descendants of Adam will continue to sin and damage. In Calvinist theology, Calvin believed that God has absolute sovereignty over things, and humans are incapable of understanding God’s nature. In stanzas 31, 32, and 34, the history of the fall of Adam is presented well.

Besides, the poem also presents the main teachings of Calvinist theology. In *Institutes of the Christian Religion*, Calvin stated his five main theology. Calvin’s main thought had been formulated in Synode of Dort in 1619. The five main theology of Calvinism are:

- a. Total and innate depravity
- b. Unconditional election
- c. Prevenient and irresistible grace
- d. Perseverance of the Saints
- e. Limited atonement.

Above are the main teaching of Calvinism. The first, Total and innate

Depravity, means that humans have been corrupted and humans are sinners because they have inherited sin from Adam. For the Calvinist, all the humanism has been fall in sin. None of us is unaffected by this fall. It also means that sin has affected our hearts, minds, and bodies. Stanza 44 presents the first point of Calvinist theology, “Total and innate Depravity”. It is stated clearly that human always has sin and always be a sinner. It is proven in the first and second line in stanza 44 “You sinners are, and such a share, As sinners, may expect” Besides that, in line 8 from stanza 44 stated that “Though every sin’s a crime”, it means that the sin that owned by the human is kind of crime, all the human in the world have done the depravity and they are a sinner. In her article entitled “Konsep Keselamatan dalam ajaran Calvinisme.”, Maria (2019) writes that Total Depravity can be understood from the error of this doctrine. Firstly, total depravity does not mean absolute destruction. Absolute destruction means that humans have expressed their crimes to the vilest level (as evil as humans are), while total depravity means that humans are not so evil. Second, total depravity does not mean the loss of relative virtue. The meaning of relative virtue is the virtue that does not stem from true faith. Third, total depravity is always and solely in sin. Fourth is, Man cannot do true goodness. Fifth, man cannot understand goodness. Sixth, man cannot desire true goodness. (Widiastuti, 2019).

The second is Unconditional election. The Calvinists define God’s election as God selecting some people to be in heaven. Thus, the people who are not selected will go into hell. Thus, the term “Unconditional” means that God chooses the people to come into heaven not because God looks for something

or a good thing from the human, but God chooses the people to come into heaven based on what the people have done. The second point of Calvinist theology is clearly presented in the last stanza. It demonstrates that all the saints are finally brought into heaven and live eternally and happily there, while the sinners have been taken to hell and punished by God. The saints referred to in the last stanza of the poem “The Day of Doom” are God’s chosen people who will be entered into heaven. As has been explained in Calvin’s theology, the chosen people are people chosen by God at random.

The third, Prevenient and irresistible grace, means that God will give the grace to the some elected people, the amount of the people are not big. Human can not reject or gain this grace by their own effort, because God is authoritative over anything. No one can choose whether they will get the grace or not. Grace is a gift from God to the people he has chosen to get grace. God can give grace in the form of people who are hated to become people he loves, and nothing can hinder God.

The fourth, Perseverance of the Saints, means that the Saints or Christians will continue to believe that Christ is their Savior.

The fifth, Limited atonement, means that Christ’s sacrifice has resulted in God’s forgiveness for those who are chosen. They are a limited number of people. Christ had the purpose of erasing all the sin for the people who trust Him.

CONCLUSION

“The Day of Doom” is an American literary work written by Michael Wigglesworth. It is classified as a Colonial

literary work because it was published between 1607 and 1775. The characteristics of literary works during the colonial period were that their literary works were more straightforward and more religious. The poem has a religious character because this poem has a theme of the Day of Judgment which tells how the Day of Doom event and the conversation between humans and God. The poem contains the concepts of Puritanism. The concept of Puritanism that is clear in the poem is the theology of Calvinism. The five concepts of Calvinism are Total and innate Depravity, Unconditional Election, Prevenient and irresistible grace, Perseverance of Saints, and Limited Atonement.

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As Rowe (2014) asserts, „Transnationalism“ also refers to American Studies done by international scholars outside the U.S. especially scholarship that emphasizes the influence of the U.S. abroad” (p. 1)

This research assigns the researcher to be the key instrument in his or her own research (Creswell, 2009, p. 211).

The New York Times (2020) interviewed their gay readers to reveal about the dynamics of gay relationship:

I am in a same-sex relationship, and we are regularly flummoxed by how our heterosexual parent friends don't split nighttime child care and sleep loss...In our house, parents are parents. There is no artificial distinction like fathers do this and mothers do that.

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