



**RESISTANCE TO MARGINALIZATION IN AMERICA AS REFLECTED  
IN KATHRYN STOCKETT'S *THE HELP***

Final Project  
submitted in partial fulfillment of the requirements  
for the degree of *Sarjana Sastra*  
in English Literature

by  
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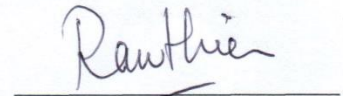
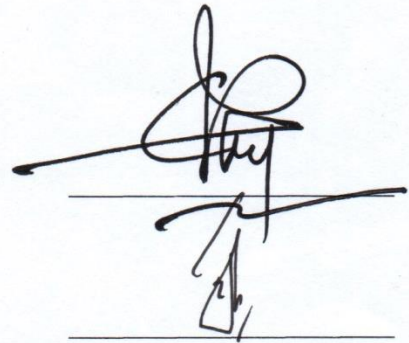
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## DECLARATION OF ORIGINALITY

I, Devita Normalisa hereby declare that this final project entitled Resistance to Marginalization in America as Reflected in Kathryn Stockett's *The Help* is my own work and has not been submitted in any form for another degree or diploma at my university or other institutions. Information from the published and unpublished work of others has been acknowledged in the text and a list of references is also given.

Semarang, 17 February 2020



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## **MOTTO AND DEDICATION**

“Your vision will become clear only when you look into your heart. Who looks outside, dreams. Who looks inside, awakens.”

(Carl G. Jung)

For:

Me,

My parents, and

The Civitas Academica of Universitas Negeri Semarang

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All praises to Allah SWT, the Almighty and Merciful for His incredible blessings, gifts, and mercies. His guidance had led me to comprehend His knowledge better and to attain so many achievements and lessons during my bachelor years that are valuable for my present life and the future.

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Hopefully, this writing can be beneficial and give positive contribution for further study.

Semarang, 17 February 2020

Devita Normalisa

## ABSTRACT

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**Key words:** *racial discrimination, marginalization, hegemony, resistance.*

Slavery and racial segregation are two important events that shaped American history. Although slavery had been abolished constitutionally by the Thirteenth Amendment, racial segregation remained existing in some southern states of the US until Civil Rights Movement in 1960s. Racial segregation in the US was regulated by Jim Crow laws which promoted “separate but equal” rules. This situation is reflected in Kathryn Stockett’s novel entitled *The Help* which mostly portrays the life of black maids under Jim Crow laws in Jackson, Mississippi during 1960s. This study aims to find the resistance to marginalization that is caused by racial discrimination, as well as the factors that underlies the resistance. The method of this study is a qualitative study. The data is analyzed by Gramsci’s hegemony theory and scooped by sociology of literature. Then, the method of data analysis is based on the conflicts of characters in the novel; white and black characters. *The Help* shows that marginalization of African Americans is created from the opposition that occur because of racial hegemony; the ruling class and the ruled class, the controlling and the controlled, the free ones and the restricted ones, the strong ones and the weak ones, or the voiced ones and the silenced ones. *The Help* also shows that the resistance to marginalization can be done by producing literature. The resistance of the African Americans happens as a result of oppression and inhumane treatment. It also happens as a result of black people’s consciousness that sees racial discrimination as a system that is full of flaws.

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# **CHAPTER I**

## **INTRODUCTION**

This first chapter explains several points which consist of background of the study, reasons for choosing the topic, statements of problems, objectives of the study, significances of the study, and outline of the study.

### **1.1 Background of the Study**

The United States of America (USA) is known for its dark history of slavery and racial segregation. Slavery in the USA is an enslavement of mainly African Americans that legally existed in thirteen colonies from Declaration of Independence in 1776 until the establishment of the Thirteenth Amendment in 1865. The Thirteenth Amendment to the US Constitution was set after American Civil War, and it was meant to formally abolish slavery in the United States (History, 2009).

However, the abolishment of slavery did not actually end racial discrimination. Some factors such as black codes remained putting African Americans into inferiority. Black codes itself is a restrictive law enacted by the Southern states of the US to confine the freedom of African American, by including them in a cheap labor force as it occurred in Antebellum era. Under the black codes, white southerners showed their commitment in maintaining white supremacy. As a result, black people had little improvement in their economic and social status, and white supremacists gained political support in conducting the discrimination (History, 2010). Racial discrimination gained its legitimation by the government and became institutionalized racism.

Institutionalized racism refers to the incorporation of racist policies and practices in institutions by which society operates, for example; education, federal, state, and local governments (Tyson, 2006). Institutionalized racism in the US was regulated by Jim Crow Laws - a collection of laws that were formed after the Civil

War until 1968 - which aimed to restore the states of southern America to antebellum conditions by marginalizing African-American groups. Jim Crow Laws was realized by physical segregation in public facilities such as schools, entertainment venues, and public transportation. This form of segregation was based on the term "separate but equal" which was popularized by the law itself.

Jim Crow laws succeeded to segregate blacks or African Americans for more than a century. The segregation was carried out by white supremacists as a dominant group towards black people or African American as a subordinate group. The dominancy was maintained by hegemony. Gold (2006) in "*From Jim Crow to Racial Hegemony: Evolving Explanations of Racial Hierarchy*", argued that the facts of racism have demonstrated the fate of marginalized group is the consequence of broader social processes rather than group members' own flaws. A broader social process is the process of hegemony.

The term hegemony was popularized by the Italian philosopher Antonio Gramsci. In the Marxist framework, this term refers to a process that the ruling or dominant class uses to control and maintain its power over the ruled or subordinate group (Bressler, 2011). The starting point of Gramsci's concept of hegemony is that a class and its members perform their power over the lower classes by means of violence and persuasion. (Simon, 2004, p. 19). In its performance, dominant group carried out a dominant ideology that is spread through social institutions or social organizations. The institutions or organizations promote norms, values and beliefs that represent the interests of dominant class, so that they can create a ruled society with desirable ideology.

According to Muzakka (2017, p. 4), a literary work mainly offers an emergent ideology, as the ideology brought by the author, to resist the hegemonic dominant ideology existing. In line with Muzakka, Bressler (1999, p. 217) stated that "if the dominant class' interpellation or hailing the subject fails, then another hegemony can dominate". Such revolution can be done by producing literature by working class

people which promotes an alternative hegemony to challenge the bourgeoisie's hegemony. According to Gramsci (as cited in Simon, 2004, p. 26), to create an alternative hegemony, the subordinate group should change their consciousness, mindset, conception about the world, and norms. It is called moral and intellectual reformation. Furthermore, the oppressed group need to create their own organic intellectuals. Therefore, this research study tries to describe the resistance and its factors as reflected in *The Help*.

The depiction of hegemony emerged in some literary works. One of them is in *The Bluest Eye* written by Toni Morrison. *The Bluest Eye* was set in Lorain, Ohio during the 1940s. This novel focused on African American society living in the era of racism. Through this work, Toni Morrison has tried to show how hegemonic white beauty standard is and how it has triggered to several backlash and problems in African American society. In this novel, hegemony has spread to the standard of beauty. Social standards are formed by glorifying the physical appearance of white people, thus making it a beauty standard for everyone. As in this novel, Breedlove Pecola had an obsession to fit with the beauty standards in that time - having blue eyes. However, this character does not develop. Thus, in the end she went crazy by believing she had blue eyes. In an article entitled "*Toni Morrison's The Bluest Eye: When Beauty Turns Out to Be Hegemony*", Trisnawati (2008) explained why Pecola can be a victim of hegemonic beauty standards. First, Pecola was preached that being white could be very useful as a human being. Second, because she was discriminated against as being ugly black girl. Therefore, hegemonic beauty standard was created by stereotypes which assumed that physical appearance of white people is better than of those black people.

Another novel showing how hegemony worked is *The Help* written by Kathryn Stockett. This work was set on Jackson, Mississippi during the 1960s. The novel shows how white society, especially in Mississippi in 1960s marginalized black society in order to maintain their position as a group that their ideology, belief,

economy, and moral are better than black people. The story in the novel are narrated by three characters, Aibileen and Minny, two black maids, and Skeeter, a white woman who is obsessed with being a writer. Aibileen is an African American woman who works for a white family, the Leefolts. A two year old girl of the family, Mae Mobley Leefolt, is Aibileen's 'special baby'. Throughout the novel, Aibileen gives that girl a loving care because she is ignored and sometimes abused by her mother, Elizabeth. Aibileen does not forget to teach her about how valuable she is and racial equality.

Aibileen herself has a best friend named Minny, who actually works for Hilly's mother, Miss Walter. One day, she tells Aibileen that Hilly is going to send her mother to a nursing home. The worst part of it is that Hilly has called Minny a thief so that no one hires her. However, after several days going around with no job, Minny finds work at the Footes, who live in countryside and of course have not heard about the rumor. Her work in the Footes does not run smooth each day.

On other side, the story is narrated by Skeeter, an early twenty year old white girl graduated from Ole Miss Skeeter's dream is to become a writer. However, a job she can find is only writing for housekeeping advice column at Jackson Journal. She does not know anything about housekeeping, so she comes to Aibileen more often to get some housekeeping advice. While doing her job, Skeeter is also in contact with a publisher from New York who agrees with her idea about writing the real story of the black maids. Skeeter delivers her idea to Aibileen. Luckily, Aibileen agrees to tell her story. Aibileen secretly asks the other maids to help her with the story. Anyone else but Minny refuse to talk about it, because doing such thing can put them in danger, especially in a brutally racist society in Mississippi. The publisher refuses to accept the writing unless Sketeer interviews at least a dozen maids. In the middle of her project, there is one incident that finally makes another maids encouraged to tell their story.

As her friends know that Skeeter is up for something, she started to get ignored by her friends. However, along the project, she learns about the true prejudice and she also starts to aware that there is something wrong in Jackson. Moreover, there is a bond of sisterhood created among Skeeter, Aibileen, and Minny.

In the end, the book is finally published anonymously and becomes something that everyone in Jackson talks about. Soon, white women in Jackson start to recognize themselves through the characters in the book, even though the characters are written in anonymous. The book raises many reactions in Jackson. It also becomes a powerful encouragement of black people to dare to speak up for the truth and achieve their freedom.

Apart from the story in the novel, Kathryn Stockett herself was raised in Mississippi, where the relationship between white and black people seemed very peculiar in there. She was inspired by Demetrie, a maid that raised her and became one of the most important person in her life. In *The New York Times*, Stockett stated that Demetrie then came out in the voice of Aibileen. She started to write this novel, for she wanted to comfort herself by writing in the voices of people she missed. *The New York Times* even declared that Stockett, as a white woman, took a risk writing a tacky, impolite, and uncomfortable issue to talk about, even for white people. Therefore, Stockett cleared the reason she added white main character in her novel, Skeeter, to make her novel more believable. As a result, the novel came out with two perspectives of black and white people in seeing racial segregation in Jackson, Mississippi, during 1960s.

Therefore, the researcher chose this novel as the study material because it sufficiently shows the values in the United States especially in the South, during the 1960s. Besides, this novel clearly illustrates how white supremacists' legal system marginalizes black society. Unlike the figure of Pecola in *The Bluest Eye*, the characters in *The Help* are developing. With the awareness of the right to speak, the black maids take a risk to speak through writings pioneered by the bond of two

women with different skin colors that were never discussed in any history. Thus, the literature produced by the courage of the black maids can resist the marginalization caused by racial segregation.

Several research studies have been done to analyze Kathryn Stockett's *The Help*. Those studies were done by Radwan (2010), and Hawasi & Meida (2015). In his paper entitled "Exploring Aversive Racism in Stockett's *The Help*", Radwan (2010) examined the novel using Gaertner's and Dovidio's concept of aversive racism. Radwan (2010) found that one of the white characters in the novel, Skeeter, has ambivalent feeling towards the black maids. Her feeling is between being faithful of her egalitarian values and racist feeling. Character Skeeter is a reflection of Stockett who hold an implicit negative feeling which convey the oppositions of white people as a superior society and black people as an inferior society. In a different perspective, Hawasi & Meida (2015) in "Postcoloniality in Kathryn Stockett's *The Help*" used postcolonial theory of Hommi K. Bhabha to examine the hybrid culture in the novel. The author found that there is a process of hybridity which forms a new identity called hybrid culture between white and black characters; Skeeter, Aibileen, and Minny.

Furthermore, a number of research studies also have been performed to describe the embodiment of resistance as reflected in literary works. Those studies were performed by Iswalono (2014) in "The Afro-American Ethnic Group's Resistance and Responses to The Marginalization by The Anglo-American Ethnic Group in Hughes's Poems" and Dermawan & Santoso (2017) in "Mimikri dan Resistensi Pribumi Terhadap Kolonialisme dalam Novel *Jejak Langkah Karya Pramoedya Ananta Toer: Tinjauan Poskolonial*". Iswalono (2014) stressed that resistance towards racial hegemony in Hughes's poems is embodied as African American people's awareness of dignity, self-esteem, and self-confidence. Iswalono (2014) added that this kind of resistance is a basis for demanding equality among the white dominant society. Meanwhile, Dermawan & Santoso (2017) applied

postcolonial theory, especially the concept of mimicry and resistance to analyze a characterization of Minke in *Jejak Langkah* as a representation of the resistance. Those kind of resistance this study can be categorized as resistance towards colonial hegemony.

Those research studies encourage the researcher to do a deeper analysis about embodiment of racial segregation and its resistance as reflected in Kathryn Stockett's novel *The Help*. It is very important to do a study in such topic in order to deepen the understanding of how a racial segregation can marginalize black people and how they responds to it by conducting resistance.

As the researcher chose to bring the aspect of hegemony in this study, the researcher will analyze the data using theory of hegemony by Antonio Gramsci. Through this perspective of hegemony, the researcher sees the literary work as a tool to spread author's ideology. Therefore, from this study it can be seen what kinds of resistance portrayed by Kathryn Stockett in *The Help* to counter black people's marginalization that existed in the South, especially in Mississippi during segregation era, as well as the reasons underlie the resistance.

## **1.2 Reasons for Choosing the Topic**

This study is conducted based on several reasons as follows.

First, the novel depicts one of the most important era in the US history, that is segregation era in the South, especially in Mississippi during 1960s. Thus, the depiction of the real society in the novel is interesting to be explored using the perspective of Gramscian hegemony in order to gain a new perspective about segregation in the US.

Second, with this topic, the researcher also describes how white supremacists maintained racial segregation for years through the hegemony they created. Furthermore, the researcher also describes how the subordinate group reacts to the racial segregation (and its impacts) that has been wrapped by a process of hegemony.



Last, the researcher hasn't found any studies discussing *The Help* using the theory of hegemony.

### **1.3 Statements of the Problem**

There are several questions as the core of the analysis. The questions are listed as follows.

1. How is marginalization created in Kathryn Stockett's *The Help*?
2. What kind of resistance to marginalization is justified in the novel?
3. What factors underlie the resistance to marginalization as revealed in the novel?

### **1.4 Objectives of the Study**

According to the statements of problems, this study will have objectives as follows.

1. To describe how marginalization is created in Kathryn Stockett's *The Help*.
2. To describe the resistance to marginalization as justified in the novel.
3. To describe the factors underlie the resistance to marginalization as revealed in the novel.

### **1.5 Significances of the Study**

This study hopefully could be used theoretically and practically.

1. Theoretically, this study is expected to be useful to strengthen the deeper understanding of racial segregation in the US from the perspective of Gramsci's hegemony theory, which demonstrated by white supremacists to maintain their position as the superior over the African American. Moreover, this study is expected to give further understanding about dominance and its resistance in the US, as well as the factors underlying it.
2. Practically, this study was expected to increase the readers' knowledge in responding the phenomenon of segregation in the US. In addition, it was expected that this study could give direction or information to carry out the similar study for other writers in the future.

## **1.6 Outline of the Study**

This research will be organized into five chapters and subchapters. Chapter one is the introduction, which consists of background of study, reasons for choosing the topic, research problems, objectives of the study, reasons for choosing the topic, research problems, objectives of the study, significance of the study, and outline of the study.

Chapter two is review of related literature, which consists of three subchapters. First, it consists of reviews of the previous studies. Second, it consists of theoretical review that related to my topic. Third, it consists of theoretical frameworks that describe how the theories are applied in analyzing and answering the research questions.

Chapter three is research methodology. This chapter consists of five subchapters. The first is object of the study. Second, gives information about the role of the researcher. The third gives the information about the type of data. The fourth, gives information about procedure of data collection. The next is procedure of data analysis.

Chapter four is the analysis. The procedure in conducting the data will be represented in descriptive. It consists of the analysis of the novel to answer the research questions of this research.

Chapter five, the researcher presents conclusion and some suggestion dealing with the subject matter of the final project.

## **CHAPTER II**

### **REVIEW OF RELATED LITERATURE**

Review of related literature will consist of review of previous studies, review of related theories, and theoretical framework of analysis. Previous studies can be journals, articles, essays, reports, thesis, etc. Review of related theories is the list of theories would be used in this study. Last, theoretical framework will explain the way of this study.

#### **2.1 Review of Previous Studies**

There are several studies that have been performed to analyze Kathryn Stockett's *The Help* in various perspectives. Some of those studies were conducted by Radwan (2010), Szulkowska (2017), Hawasi & Meida (2015). In his paper entitled "Exploring Aversive Racism in Stockett's *The Help*". Radwan (2010) examined the novel using Gaertner's and Dovidio's concept of aversive racism. Aversive racism was defined as "a subtle, often unintentional form of bias that characterizes many White Americans" towards black Americans. In his research, Radwan (2010) found that one of the white characters in the novel, Skeeter, has ambivalent feeling towards the black maids. Her feeling is between being faithful of her egalitarian values and racist feeling. Character Skeeter is a reflection of Stockett who hold an implicit negative feeling which convey the oppositions of white people as a superior society and black people as an inferior society. Moreover, in her paper entitled "The Problem of Racism in Kathryn Stockett's Novel *The Help*", Szulkowska (2011) explored kinds of racism as reflected in the novel. Szulkowska (2011) found that there were different types of racism, such as overt, institutional, and structural, which happened in American society. This paper mainly discussed about interracial relationship in the USA in the middle of white supremacy's doctrine, and deliberating the disadvantages of racial prejudice.

In a different perspective, Hawasi & Meida (2015) in “Postcoloniality in Kathryn Stockett’s *The Help*” used postcolonial theory of Hommi K. Bhabha to examine the hybrid culture in the novel. The author found that white and black characters; Skeeter, Aibileen, and Minny have their own identity regarding to language expression and attitude, as process of hybridity happened between two different races. The process of mimicry (including mockery) also occurred in the process of hybridity of those characters. The process of mimicry doesn’t fade away their identities. However it forms a new identity which is called hybrid culture.

Furthermore, the embodiment of hegemony is found in many literary works from all over the world. A number of research studies have been performed to deepen the form of hegemony found in several literary works. Those studies were conducted by Muhammad Habiburrahman (2017) in “Cultural Hegemony at Novel *Merpati Kembar di Lombok (Twin Pigeons in Lombok)* by Nuriadi: Hegemony Analysis of Antonio Gramsci”, Ida Nuswantaria (2017) in “Analisis Hegemoni Dalam Dwilogi Novel *Negeri Para Bedebah Karya Tere Liye (Perspektif Antonio Gramsci)*”, and Ahmad Badrun Nada (2017) in “Hegemoni dalam Novel *Malaikat Lereng Tidar Karya Remy Sylado: Kajian Sosiologi Sastra*”.

Habiburraman (2017) emphasized the practice of hegemony by aristocrat group in two forms, those were the degenerate hegemony and minimum hegemony which were represented by characters in the novel *Merpati Kembar di Lombok*. In a similar method, Nuswantara (2017) developed her analysis by exploring two kinds of hegemony, physical and psychological hegemony; the technic used to execute the hegemony which included intellectual and moral oppression; and the scope of hegemony which included micro and macro in novel *Negeri Para Bedebah*. Meanwhile Nada (2017) performed similar study as Nuswantara (2017). However, Nada (2017) used sociological approach in analyzing the form of hegemony, the kind of hegemony, the scope of hegemony, as well as the impact of hegemony in Remy Sylado’s *Malaikat Lereng Tidar*.

Furthermore, several research studies highlighted on the idea of hegemony as a tool to maintain dominant power. Such studies include those of Hasnul Insani Djohar (2013) in “The Power of Hegemonic Classes in F. Scott Fitzgerald’s *The Great Gatsby*”, Meysam Ahmadi (2014) in “Cultural Hegemony in Charles Dicken’s *A Tale of Two Cities*”, and Rasiah (2017) in “Civilizing "The Old South" Through Margaret Mitchell’s *Gone with the Wind*”.

By using Gramsci’s theory of hegemony, Djohar (2013) underlined that in *The Great Gatsby*, there is a hegemony which asserts that aristocrat in any way remains superior because its position in the society is higher than the proletariat. Still using the same theory, through the characterization in *A Tale of Two Cities*, Ahmadi (2014) found that aristocrat maintains its superiority by establishing aristocratic political power in order to shape the culture and the belief of the lower class. Meanwhile, Rasiah (2017) saw overall about the existence of a literary work. She asserted that Margaret Mitchell’s *Gone with the Wind* is a platform of literacy that emerged in the post-slavery era to maintain white hegemony and their power as the ruler in society.

Literary work can be a platform used to deliver author’s ideology or hegemony that existed when the work was written. Several research studies that focused on literary work as a platform to deliver author’s ideology or hegemony have been performed by Zoni Sulaiman (2016), Moh. Muzakka (2017), and Fajrul Falah (2018). Muzakka (2017) focused on exploring the ideology contention in Pramoedya Ananta Toer’s *Gadis Pantai*. Using Gramsci’s theory of hegemony, he found three ideologies in *Gadis Pantai*. Those ideologies are feudalism (ideology of the ruler), coast cultural primitive (ideology of the ruled), socialist realism (author’s ideology). Using the same theory, Falah (2018) found religious hegemony through a male character in *Ayat-Ayat Cinta* who is depicted as a man that has many positive attribute, so that he is considered as a dominant one and hegemonic. Both research studies are focused on implications of authors’ ideology in certain novels.

Meanwhile, Sulaiman (2016) concentrated more on showing the power of hegemony in literary works in society. In ‘Hegemoni Sastra dalam Kehidupan Sosial Budaya Masyarakat’, Sulaiman (2016) asserted that literary work can be a communication tool for author to deliver his/her ideology through the story in his/her works. When the ideology is delivered to the readers, the process of hegemony is ongoing. When the ideology in literary work is more contextual, then it is easier to become a hegemony in a society.

Besides literary works, many things have been used as platforms to maintain or to conduct a certain hegemony. The research studies performed by Muhammad Al Hafizh (2017) and Tia Byer (2019) emphasized on the tools of hegemony reflected in some arts. Hafizh (2017) in “Portrait of Racism in Globalization Era: An Analysis of Jacqueline Woodson's Novel” stated that there are two stage of hegemony in Woodson's novel: the stage of domination and the stage of direction. She also stated that the dominance as reflected in Woodson’s novel is delivered by the tools of the state power such as schools, capital, media, and state institutions. On the other hand, Byer (2019) in “Writing the Caribbean: Colonial Education and Resistance in Merle Hodges’ *‘Crick Crack, Monkey’* and The Mighty Sparrow’s *‘Dan is the Man (in the Van)’*” focused on analyzing one tool of hegemony. From the research study, Byer (2019) stated that education becomes a tool to maintain colonial oppression and hegemony.

Hegemony can be found in several literary works that carry on different issue, such as colonialism, women oppression, and racism. A number of research studies have been performed to explore a colonial hegemony in media, as well as in literary works. Those studies include Kasiyan (2012) in “Hegemoni Estetika Postcolonial dalam Representasi Iklan di Media Massa Cetak Indonesia Kontemporer”, Hadiyanto (2014) in “Representasi Kolonisasi Terhadap Masyarakat Kulit Hitam Afrika Dalam Novel *Things Fall Apart* Karya Chinua Achebe”, and Diah Meutia Harum (2017) in “Representasi Kolonialisme dalam *Tjerita Nji Paina* Karya H. Kommer”.

Kasiyan (2012) stressed on the postcolonial hegemony in the aesthetics of advertisement in Indonesian contemporary mass media as his study. Using postcolonial, semiotic, and historical approach, Kasiyan (2012) found that postcolonial hegemony in Indonesian contemporary mass media advertisements represented by these three signifier; West and or Indo body, white body, and the use of English due to the influence of the colonialism effect experienced by the Indonesian people. Meanwhile Hadiyanto (2014), and Harum (2017) used literary works as the object to conduct their research studies. Hadiyanto (2014) used postcolonial approach to analyze the relationship between the colonizer and the colonized in *Things Fall Apart*. He asserted that colonizer maintained a colonial hegemony in African Ibo tribe community by implementing colonization and cultural imperialism with various strategies. In a similar approach, Harum (2017) pointed out to Dutch hegemony and domination over the colonized in *Tjerita Nji Paina*. Harum (2017) also asserted that the relationship between colonizer and colonized creates binary opposition, which is superior and inferior.

Hegemony also found in several works that carry on women oppression issue. Wajiran (2013), Amalina & Rosyidi (2017), Perdana & Rosyidi (2018) performed research studies that highlighted patriarchal hegemony towards women in some literary works. Using Gramsci's theory of hegemony, Wajiran (2013) in "The Domination of Ideas and Quality in Gaining the Power and Hegemony in The Play *Man and Superman* by George Bernard Shaw" found that *Man and Superman* carries out a hegemony that asserts man is more powerful than woman. Focused more on the effect of patriarchal hegemony, Amalina & Rosyidi (2017) described the imprisonment of African American people, especially women, in the case of patriarchy and women subordination through Maya Angelou's selected poems entitled *Caged Bird*, *Still I Rise*, and *Woman Work*. On the impact of government's hegemony towards women, Perdana & Rosyidi (2018) in "Women's Disempowered Behavior as an Impact of Over-ruling Government as Reflected in Collins' *The*

*Hunger Games*” underlined that in *The Hunger Games*, women are forced to behave in a certain way by the hegemony under government’s rules, even though the behavior can be against the society.

Without neglecting hegemony as a cause of continuing racism, some research studies have been conducted by Rosyidi (2013) & (2015), Prabasmoro (2019), and Andani & Rosyidi (2019). Applying Derrida’s deconstruction, Rosyidi (2013) in “Reading Subaltern as Comparable Discourse Construction on *The Adventures of Huckleberry Finn*” stated that otherness is one of the signification of black people as slave. For being the other means they were vanished from the existence. The negation of black people makes them become subaltern among the society. Black people in Twain's work are described as silent people who did not have a freedom to speak about themselves. Using a similar method, Andani & Rosyidi (2019) stressed that the existence of white and black people in America creates an opposition based on their position in society, that is white people as ruler, free, and powerful, meanwhile black people as ruled, controlled, and powerless.

Centralizing on the acceptance of racism, Rosyidi (2015) focused on cultural acceptance as Black and White recognition as a representation of skin color differentiation in Toni Morrison’s *Sweetness*. Rosyidi (2015) asserted that there are some differences between skin color differentiation reflected in Morrison's *Sweetness* that have to be accepted. The differentiation is obviously seen genetically. Moreover, it continues to the difference in using bible, public places, and salaries. In a similar focus, Prabasmoro (2019) underlined that superhero characters Lothar and Lobo from earliest American comic rhetorically experience racist treatment in order to be accepted in the midst of a society governed by white supremacy.

Furthermore, hegemony can emerge in some embodiment. A number of research studies which emphasized on the embodiment of hegemony have been conducted. Trisnawati (2008); Iswalono (2014); and Rosyidi, Sisbiyanto & Amalina (2017) emphasized on the embodiment of racial hegemony reflected in several



literary works. Through Toni Morrison's *The Bluest Eye*, Trisnawati (2008) asserted that hegemony is embodied as a beauty standard through a number of stereotypes that developed in society, such as white skin was considered prettier than black skin, and having white skin can make white people get out of some problems. Embodiment of hegemony through stereotyping also found in a research study that was performed by Iswalono (2014). However, Iswalono (2014) applied postcolonial theory to analyze the data from Hughes's poems. Meanwhile Trisnawati (2008) applied Gramsci's hegemony theory in her study. Besides, Rosyidi, Sisbiyanto, & Amalina (2017) found that racial hegemony is embodied through the act of labeling, for instance the act of calling a particular name on colored people, which raises the racism issue as reflected in Maya Angelou's *The Calling of Names*.

Furthermore, colonialist used stereotyping as embodiment of their hegemony. Yasa (2013); Santosa (2014); Tami, Faruk, & Adi (2017); and Agnibaya, Suyitno, & Waluyo (2018) emphasized on the embodiment of colonial hegemony reflected in some literary works. Yasa (2013) in "Orientalisme, Perbudakan, dan Resistensi Pribumi Terhadap Kolonial dalam Novel-Novel Terbitan Balai Pustaka" stated that Dutch domination is shown from stereotyping acts and discrimination of colonizer towards the colonized. Dutch sees themselves as more civilized group than the indigenous. This ideology is constructed in colonizer's minds and behaviors, so some stereotypes pointed out that indigenous are lazy, slow, and uncivilized.

In another model, colonial hegemony is embodied in different way. Santosa (2014) explored the hegemony reflected in Umar Kayam's *Para Priyayi* and found that Dutch government, as the ruler, embodies the hegemony through *priyayi* as the subordinate. To maintain their hegemony, Dutch government performs a consensus by giving a high salary to the *priyayi* who works for *gupermen*. On the other research study, Tami, Faruk, & Adi (2017) underlined that hegemony, as reflected in *Ketika Mas Gagah Pergi dan Kembali* novel, is realized by a hegemonic culture which demands the creation of a new compromised cultural practice. In a similar method,

Agnibaya, Suyitno, & Waluyo (2018) asserted that people who have hegemonic power over other people do not have to carry out the hegemony through violence or coercion, but through authority, speech ability, and material possession, as reflected in Ahmad Tohari's novel *Bekisar Merah*.

A number of research studies which discussed about resistance have been performed by Chakraborty (2012) in "Modes of Resistance in Ngugi wa Thiong'o's *Wizard of the Crow*", Yasa (2013) in "Orientalisme, Perbudakan, dan Resistensi Pribumi Terhadap Kolonial dalam Novel-Novel Terbitan Balai Pustaka", and Dermawan & Santoso (2017) in "Mimikri dan Resistensi Pribumi terhadap Kolonialisme dalam Novel *Jejak Langkah* Karya Pramoedya Ananta Toer: Tinjauan Poskolonial". Chakraborty (2012) found that the oppressed group resorts to the "margin" in order to unsettle the "center" as an effort to show resistance to the hegemony and domination of the nation state as reflected in *Wizard of the Crow*. Resistance found in this study can be categorized as a resistance towards state hegemony.

Quite different from the resistance found in Balai Pustaka novels, Yasa (2013) asserted that the resistance of the indigenous group is committed by doing mimicry, and mockery, as a result to the domination. Resistance by conducting mimicry is also found in Pramoedya Ananta Toer's *Jejak Langkah*. In doing this research study, Dermawan & Santoso (2017) applied postcolonial theory, especially the concept of mimicry and resistance to analyze a characterization of Minke in *Jejak Langkah* as a representation of the resistance. Those kind of resistance found in both studies can be categorized as resistance towards colonial hegemony.

To find out the women resistance towards patriarchal hegemony, a study has been performed by Budiasa (2016). Using feminism theory, Budiasa (2016) found that the form of women's resistance towards patriarchal hegemony includes resistance towards men dominance, feudal system, and matchmaking system as reflected in stories *Pan Brengkak*, *Diah Ratna Takeshi*, and *Tempurung*.

Moreover, Iswalono (2014) and Susilo (2018) managed to find the form of resistance towards racial hegemony as reflected in some literary works. Iswalono (2014) stressed that resistance towards racial hegemony in Hughes's poems is embodied as African American people's awareness of dignity, self-esteem, and self-confidence. Iswalono (2014) added that this kind of resistance is a basis for demanding equality among the white dominant society. Meanwhile Susilo (2018) asserted that resistance as reflected in non-fiction film is embodied as being a part of intellectual organic, as well as running the war of position to break the stereotypes that exist because of hegemony.

Related to the studies on embodiment of hegemony, as well as resistance towards dominant hegemony, the researcher wants to examine more on *The Help* novel using Gramsci's hegemony theory. This study will be in the field of sociological approach, for the researcher chooses resistance to marginalization as the main discussion. This is very important to study in order to find out more how the racial hegemony is manifested in the community, and how the subordinate group responds to the hegemony that tucks them in. Moreover, this research will strengthen previous research studies that examine the hegemony and resistance in literary works that appoint the issue of segregation.

## **2.2 Review of Related Theories**

Here are some explanations which are underlying the theories.

### **2.2.1 Novel**

The term novel comes from Italian word *novella* (from the plural of Latin *novellus*, a late variant of *novus*, meaning "new"). Novel, according to Merriam Webster, is an invented prose narrative that is usually long and complex and deals especially with human experience through a usually connected sequence of events. Meanwhile, H.B Jassin (as cited in Purba, 2010, p. 63) asserted that novel is a narrative about one of

the episodes of human's life, a great occasion in that life, a crisis that might change human's fate.

According to Clara Reeve (in Wellek & Warren, 1968, p. 282), novel is a reflection of a real human's life and behavior, from a certain time when the novel is produced. Basically, critics who analyze a novel differs three constituent elements of the novel, which are plot, characterization, and setting. There are also atmosphere and tone, but both are symbolic.

Based on the explanation above, it can be concluded that novel is a long prose fiction which narrate a certain episode of human's life and composed of the elements of the constituent, such as the plot, characterization, and setting.

### ***2.2.2 Binary Opposition***

As a fundamental structural unit, a text does not stand by itself, but it is "part of the shared system of meaning that is inter textual ... all texts refer readers to other texts", and meaning is "determined by the system that governs the writer" (Bressler as cited in Kristono, 2011, p. 62-63). These structural units by Greimas is referred to binary opposition Greimas (as cited in Tyson, 2006, p. 225) explains that binary oppositions shape human language, experience and narratives depicting the experience. Levi-Strauss (as cited in Bertens, 2001, p. 63) argued that binary opposition builds culture. In its sense, "the basic understanding of reality inherent in binary oppositions are translated into cultural acts." (Kristono, 2011, p. 63). Strauss (as cited in Kristono, 2011, p. 63) also asserted that binary oppositions are embedded in rites, taboos, customs, and manner. It means that binary oppositions are shared and arbitrary, and it stays so for a long time so that they are unrecognizable, and finally, taken for granted.

According to Bressler (1999, p. 210), African American criticism started to employ binary opposition since the emergence of Derridean deconstruction and other postcolonial theories. African American criticism sees white American as the oppressor of black art and black people. Furthermore, white is also identical to

goodness; clever, clean, beautiful, meanwhile black is commonly associated with something negative, such as foolish, dirty, or ugly.

In their paper, Hafizh, Faruk, & Juliasih (2016, p. 82) stated that the binary opposition they found in Jacqueline Woodson's novel describes that white is responsible, clean, powerful, and major behaviors. On the other hand, the image of black is always seen as careless, dirty, criminal, and minor. Thus, the binary opposition between white and black here is created to strengthen the practice of racial discrimination by white people.

### ***2.2.3 Marginalization, Racism, and Racial Hegemony***

According to Oxford Learner's Dictionaries (2019), marginalization is the process or result of making somebody feel as if they are not important and cannot influence decisions or events; the fact of putting somebody in a position in which they have no power. Marginalization also can be referred as social exclusion, which means the process of blocking or denying individuals from accessing various rights, opportunities, and resources which are normally also available to members of a different group, for instance education; employment; healthcare; as well as democratic participation.

Marginalization or social exclusion causes individuals or communities are prevented from participating thoroughly in the economic, social, and political life of the society where they live (Young, 2000). Furthermore, it can result to an emergence of resistance in form of protests, demonstrations, lobbying from the marginalized group who demand a revolution (Walsh, 2006).

Marginalization or social exclusion in the US has many causes including racism. According to Oxford Dictionaries, racism means prejudice, discrimination, or antagonism directed against someone of a different race based on the belief that one's own race is superior. Steven J. Gold in *From Jim Crow to Racial Hegemony: Evolving Explanations of Racial Hierarchy* argued that white supremacy is the one that causes racism in the US.

After decades of debate regarding the underlying engine of racial inequality, there is a general consensus that racism in the USA is largely the result of white supremacy, and involves multiple, rather than singular, sources that exist in the realms of culture, economics, psychology and history. For example, earlier assertions that racism should be understood solely as the consequence of irrational psychological prejudice, or purely as an outcome of capitalist exploitation, have been refuted (Wellman 1977; Cornell and Hartmann 1998). Yet, the role of prejudice and economic exploitation have not been fully rejected, either. Instead, each is now seen as one of the many forces contributing to, shaping, and shaped by, a multifaceted and evolving process of racialization (Gold, 2004, p. 953).

Even though Gold did not directly address the term hegemony, he asserted that hegemony contributes to racial inequalities in the US. The ideology that supports the practice of racial discrimination is distributed into various types of institutions. In general, the practice of racism is applied by the capitalist system that exploits workers (in this case black workers), also the prejudice developed by the dominant class (white people) in society is turned out into the basis of a system and even an agreed norm that the subordinate class (black people) must forcefully accept.

Furthermore, in his article, Gold asserted that racial discrimination will remain exist because it is maintained by the process of racial hegemony that makes the subordinate class or racialized society remain oppressed, and also this racial hegemony produces things that are not far from existing patterns of discrimination or inequality (Gold, 2004). Therefore, the existence of racial hegemony establishes a system that makes dominant class (in this case white society) remain powerful, whereas the subordinate class (in this case black society) remain powerless.

#### ***2.2.4 Sociology of Literature***

Sociology of literature is a reflective literary research. This kind of research emerged from the assumption that every literature is animated by a profound social concern,

whether it is fantastic or mystical in content, or even the most flagrant nihilistic work (Glickberg as cited in Endraswara, 2011, p. 77). This idea emphasized that any kinds of literary work will put a big attention to social phenomenon and its role in reorganize a society.

From Ian Watt, Damono (as cited in Faruk, 2010, p. 5) found three approaches in the sociology of literature. First, an approach that pays attention to the author's social context. This approach requires the researcher to analyze how the author gets a job, how far the author considers his job as a profession, and what society the author aims for. Second, an approach that sees literature as a mirror of society. In this approach, the researcher must look at how far literary work reflects the society at the time the literary work was written. Furthermore, the researcher has to analyze author's attributes influence on how he or she describes a society in his or her literary work, as well as analyzing author's literary genre can be considered to represent the whole society in his work. Last but not least, an approach that investigates the social function of literature. The researchers must pay attention to how literature can function as a remodel of society, or merely as an entertainer, and how literature probably functions as both remodel of society and as entertainer.

In the sociology of literature, literature is considered as a reflection of the socio-cultural environment. Therefore, the concept of a mirror (mirror) is the most important thing in the sociology of literature. Vicomte de Donald (as cited in Endraswara, 2011, p. 5) explains that the literature as a mirror of society only reflects the situation at a particular moment. This approach is partial, which means it only reveals the ability of literary works to reflect a sociocultural condition of a certain society. However, the reflection of this reality can be objective, but also can be subjective (Endraswara, 2011, p. 89). For instance, the political conditions reflected in works may not be described in detail, but only in the form of a certain ideology. This ideology will determine whether literary works contain certain powers or not. Therefore, the researcher conducted a study of sociology of literature to find certain

ideology in the literary works through social, political and cultural conditions reflected in the literary work.

### ***2.2.5 Resistance***

During segregation era in the US, black women were excluded from higher jobs that 60% of them worked as domestic workers (The Economist, 2014). They were often oppressed, humiliated, undervalued, and mistreated. They found any way to resist the inhuman treatments and the idea that they are different from lighter-skinned race. Therefore, black women have been said to be in forefront of resistance movement.

The peak of resistance movement of African Americans is Civil Rights Movement. The historical significance of this resistance is “the refusal to accept the definition of the situation as seen from above and the refusal to condone their own social and ritual marginalization, while not sufficient, are surely necessary for any further resistance.” (Scott, n.d.). Previously, the resistance had also done as the pioneer of the massive movement, such as Montgomery buss boycott and fight against the vestiges of slavery.

Resistance can arise when the social actors concern to the “possibility of difference” or alternative representations and appreciate their chances of overcoming hegemony (Glavenau, 2009, p. 2). Such resistance can lead to a movement, and then finally to a revolution. Revolution can occur “if the dominant class’ interpellation or hailing the subject fails, then another hegemony can dominate” (Bressler, 1998, p. 217). Such revolution can be done by producing literature by working class people which promotes an alternative hegemony to challenge the bourgeoisie’s hegemony. According to Gramsci (as cited in Simon, 2004, p. 26), to create an alternative hegemony, the subordinate group should change their consciousness, mindset, conception about the world, and norms. It is called moral and intellectual reformation. Furthermore, the oppressed group need to create their own organic intellectuals.



In its practice, resistance can be done radically, either by actual practice or by producing texts or literature (Noor & Faruk, 2003, p. 183). In their paper entitled “The Native People’s Mimicry and Radical Resistance of The Dutch Colonialism in The Romance “*Bumi Manusia*” by Pramoedya Ananta Toer”, Noor & Faruk (2003) explained in *Bumi Manusia*, actual practice of resistance is done by fighting back using words. Meanwhile resistance by producing texts or literature is done by writing about the oppressor and publishing the text. As a conclusion, the actual practice of resistance is done by fighting directly and the resistance is visible, meanwhile resistance by producing the text or literature is done by writing down the oppression, so that it can attract sympathy to the oppressed one.

#### ***2.2.6 Gramsci’s Theory of Hegemony***

The starting point of Gramsci's concept of hegemony is that a class and its members perform their power over the lower classes by means of violence and persuasion (Gramsci as cited in Simon, 2004, p. 19). The definition of violence in this context is a way of domination by embedding a power of the ruling class towards the oppressed class by force, or by involving the violent apparatus such as the police and so on. Meanwhile persuasion or agreement in this context is a way of hegemony by achieving agreement and sincere acceptance of the ruled class.

Hegemony according to Gramsci (as cited in Faruk, 2015, p. 142) is something complex and economic and ethical-political. In another sense, even though the hegemony is ethical-political, it must also be economic, which means it must be based on a decisive function, the core of economic activity. The core of economic activity is divided into three moments. In the first moment, economic consciousness is formed within the scope of a particular social unit, although in this moment the solidarity of economic units in a larger scope has not yet been formed. In the second moment, awareness of solidarity is formed among all members of a class, but its purpose was still economic. At the third moment, a person becomes aware that his corporate’s interests reach into another subordinate groups. This phase is no longer

based on economic purpose, but also political. The ideology that developed into a party, participates into social confrontation and conflict, leaving a winning ideology. Furthermore, the ideology spreads throughout the community and not only creates persuasion of political and economic purposes, but also moral and intellectual unity. At this moment, what is called hegemony occurs.

Hegemony is not domination by using power, but domination by an agreement which is resulted by creating a political and ideological leadership of fundamental group over the subordinate groups (Faruk, 2015, p. 141). In another word, hegemony works on the basis of agreement of dominant ideology as a means to maintain the power of dominant or ruling group.

### **2.3 Theoretical Framework**

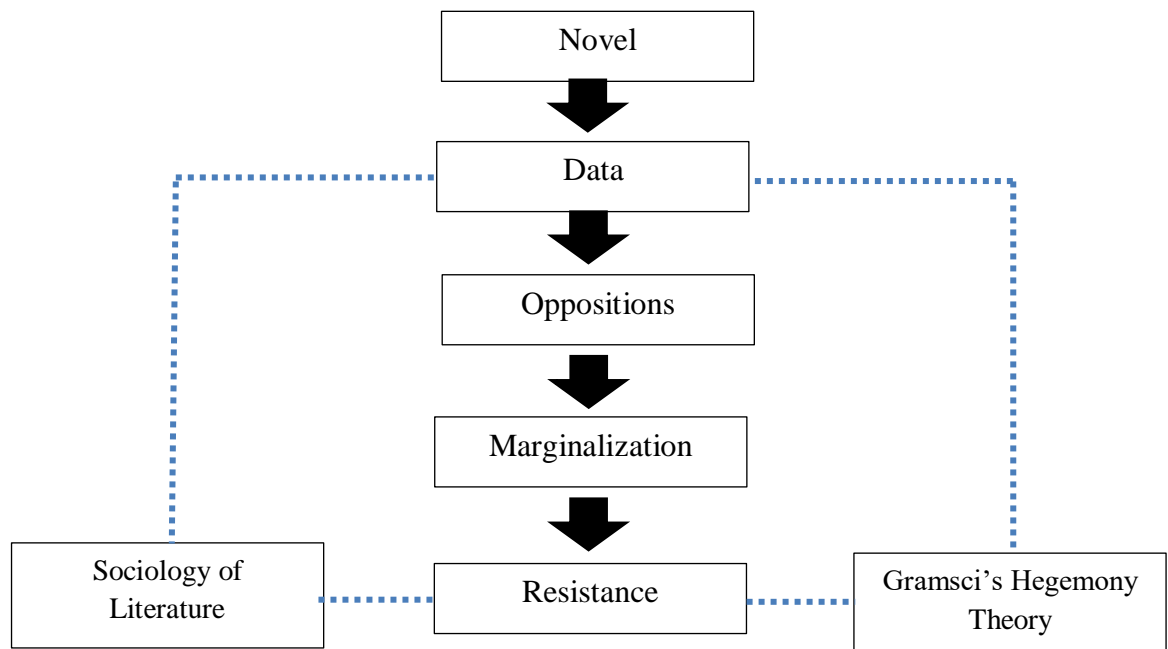
In this section, the author elaborates the concept of thought which is arranged in the form of a theoretical framework that will underlie the research based on what has been taken into account by the researcher in analyzing Kathryn Stockett's novel entitled *The Help* using Gramsci's theory of hegemony and sociology of literature approach.

In order to obtain a valuable research, the researcher took some points of the theories that have been delivered in the previous subchapter. Some points of Gramsci's hegemony theory that would support this research are first, hegemony is a process of embedding dominant class' power over the subordinate class using violence (coercion) and persuasion (consent). Second, the violence on the context of hegemony is a way of embedding dominant power over the subordinate group by force through legal system, and/or violent apparatus such as the police, army, etc. Third, persuasion or agreement in the context of hegemony is a way of hegemony by achieving agreement of sincere acceptance of the subordinate class. The agreement or consent is achieved through civil society's idea, values, or norms. Those points of Gramsci's hegemony theory would support the researcher in analyzing the data of the

novel, because the data contains the opposition of dominant (white) and subordinate (black) group.

Then, in order to support the analysis of resistance in the novel, the researcher used sociological of literature because this approach sees literary work as a reflection of the real society as well as offering the solution of social problems through the author's ideology reflected in the literary work. Some points of sociology of literature to support this research are first, sociology of literature is an approach that pays attention to the author's social context. Second, sociology of literature is an approach that sees literature as a mirror of society. In this approach, the researcher must look at how far literary work reflects the society at the time the literary work was written. Third, sociology of literature pays attention to the social function of literature. The researchers must pay attention to how literature can function as a remodel of society, or merely as an entertainer. Consequently, those points of sociology of literature would help the researcher to do an analysis of the resistance as justified in the novel, as well as the factors underlie it.

The researcher has summarized the theoretical framework into following figure.



*Figure 2.1 Theoretical Framework*

## **CHAPTER III**

### **METHODOLOGY**

This part would consist of research design, object of the study, role of the researcher, type of the data, instrument of the study, procedures of data collection, and procedures of data analysis.

#### **3.1 Research Design**

The type of the research was descriptive qualitative. It was chosen because the result of this research is description of the data in form of words, phrases, sentences, and paragraphs. The selection of this method was expected to provide a thorough overview of the study object.

Since this research concerned to social and human issue, this type of research was chosen because it was in line with Creswell's statement: "qualitative research is a means for exploring and understanding the meaning individuals or groups ascribe to a social or human problem"

Moreover, several important features of qualitative research in investigating literature were described by Endraswara (2011), such features were the researcher is the key instrument that reads literature thoroughly, this research is done descriptively and described in form of words and pictures instead of numbers, and the process is more prioritized than the result, because literature fundamentally creates interpretation. This statement is parallel with Lincoln (2000) who claimed that qualitative research involves an interpretive and naturalistic approach: "... qualitative researchers study things in their natural settings, attempting to make sense of, or to interpret, phenomena in terms of the meanings people bring to them".

Based on the explanation above, this research attempted to explore the factors behind the resistance conducted by subordinate group towards racial hegemony using qualitative approach, since the description of the analysis is in form of words.

### **3.2 The Role of the Researcher**

The roles of the researcher in this study are as the data observer, the data collector, and the data interpreter. Those roles are explained as follows:

First, the data observer means that the researcher has a role to observe the texts from credible sources, including books, journal articles, online articles which related to the research topic.

Second, the data collector means that the researcher needs to acquire and sort out the data that have been gathered from several sources in order to support the analysis.

Third, the data interpreter means that the researcher should analyze the data using relevant methodology and theories to find out the meaning, message, and insight.

### **3.3 Objects of the Study**

In this paper, there were two types of the objects of the study, they were;

#### ***3.3.1 Material Object***

The material object in this study was American novel entitled *The Help* written by American author, Kathryn Stockett. This novel was published for the first time in 2009 by Penguin Books and contains 451 pages. The story is about African American helps working in white households in Jackson, Mississippi, during 1960s. They struggled living as black in racist culture and society. Meanwhile, they fought for freedom as individuals, as well as fighting for resistance towards brutal racism.

### ***3.3.2 Formal Object***

The formal object of this research is the study of the novel focusing on the relation between white people as dominant group and African Americans as subordinate group as reflected in the novel. To find out the factors that encouraged the emergence of resistance towards racial hegemony, the researcher analyzed the connection between the data from the novel and the data from social and cultural facts that have been gathered from reliable sources, such as books and articles.

### **3.4 Type of the Data**

In this study, there would be two types of the data, primary data and secondary data,

#### ***3.4.1 Primary Data***

The primary data of this study are taken from the material object, which is from novel *The Help*. That primary data would be the analysis and interpretation of the novel based on the statements of the problems, which were the opposition between white and black group that creates marginalization, and the forms of resistance towards marginalization, as well as the factors that underlie the resistance.

#### ***3.4.2 Secondary Data***

The secondary data of this research are taken from books, scientific journals, online article, and theories related to the topic of the study. These sources would be expected to be able to strengthen topic analysis.

### **3.5 Instrument of the Study**

As in qualitative study, the researcher would take a role as a key instrument of the study. It means that the researcher with all of her ability and knowledge, such as reading, understanding, interpreting, and analyzing with all the required equipment would conduct an analysis on the literary work. Inventory data tables are used to help the writer as the key instrument in this study. The sets data table are as follows.

No.	Citation	Dominant (white)	Subordinate (black)	Explanation

*Figure 3.1 Table of Oppositions*

No.	Citation	Author's life/background	Real happening, concrete social/historical condition	Explanation

*Figure 3.2 Table of Author and Historical Context*

No.	Citation	Author's life/background	Real happening, concrete social/historical condition	Explanation

*Figure 3.3 Table of Forms of Resistance*

No.	Citation	Author's life/background	Real happening, concrete social/historical condition	Explanation

*Figure 3.4 Table of Factors of Resistance*



### 3.6 Procedures of Data Collection

In order to gather the primary and secondary data, the researcher used chronological steps as follows.

#### 3.6.1 Reading

The researcher carefully and thoroughly read the novel entitled *The Help* for several times. In this step, the researcher also tried to find some clues, main ideas, and hidden meanings of the novel in order to understand the literary work deeply. Outside of the novel, the researcher also read several books and articles in order to find the data related to social and cultural facts in the US during 1960s.

#### 3.6.2 Identifying

Identifying was meant to separate the data from non data. It was needed to make an appropriate data related to the problems of the research. Identifying was done by marking out the dialogues or the sentences in the novel, as well as books and articles containing the social and cultural facts which related to the research topic.

#### 3.6.3 Classifying

After identifying the data that had been collected, the researcher classified them according to the purposes and statements of the problems. The classification of the data was put in several appendices.

#### 3.6.4 Inventorying

Inventorying was done to answer the research problems by filling out the existing tables. In this step, the researcher also gave interpretations of the classified data.

The sets data table are as follows.

No.	Citation	Dominant (white)	Subordinate (black)	Explanation

*Figure 3.1 Table of Oppositions*

No.	Citation	Author's life/background	Real happening, concrete social/historical condition	Explanation

*Figure 3.2 Table of Author and Historical Context*

No.	Citation	Author's life/background	Real happening, concrete social/historical condition	Explanation

*Figure 3.2 Table of Author and Historical Context*

No.	Citation	Author's life/background	Real happening, concrete social/historical condition	Explanation

*Figure 3.3 Table of Forms of Resistance*

No.	Citation	Author's life/background	Real happening, concrete social/historical condition	Explanation

*Figur 3.4 Table of Factors of Resistance*

### **3.6.5 Reporting**

After inventorying, the researcher reported the data in the form of description. The findings were presented by making description of the selected quotation, sentences,

dialogues, phrase, or narration of the novel, as well as the other references to support the analysis.

### **3.6.6 Concluding**

At last, after writing the report, the researcher made conclusion of the data. The researcher concluded the data according to the finding of the analysis as the answers for the research questions.

## **3.7 Procedures of Data Analysis**

In this stage, the researcher would analyze the data in order to answer the research questions. The first step is reading the whole novel *The Help*. In this stage, the writer tried to obtain the meaning and view through intrinsic elements of the novel to understand the opposition.

Since the topic of this research concerned with the resistance reflected by the author in the novel, the researcher would analyze the data using sociology of literature. Sociology in literature, according to Noor (as cited in Hastuti, 2014, p. 193), is used to analyze a literary works which have social aspects in them, such as ideology. Bressler (1994, p. 221) also added that such ideological and political research will reveal class conflict, with the dominant class and its following ideology is enforced either consciously or unconsciously to the subordinate group. Besides, literature is not only seen as a reflection of the real society, but it also offers the right solution of social problems (Muzakka, 2017, p. 4).

Relating to the study of ideological aspect in novel *The Help*, the researcher used Gramsci's theory of hegemony, because this perspective views literature as a means to promote author's ideology. From this study of hegemony, the researcher can reveal the factors behind the resistance to dominant ideology (Mussaif, 2017, p. 4).

According to Bressler (1994), such analysis can begin by examining the fictional world's characters, setting, society, or any other aspect of the text to see how the author's ideology is reflected in his or her literary work. After that, the researcher

can examine author's social class and its effects on the author's society. However, the researcher might choose to do the analysis by examining the history and the culture of the times reflected in the literary work and exploring how the author correctly or incorrectly reflects these historical facts.

Therefore, referring to the explanation above, the researcher summarized the procedure of data analysis as follows.

- 1) Examining the fictional world's characters, settings, society, or any other aspect of the text to differ the dominant and subordinate group's opposition that generates marginalization.
- 2) Examining the history and the culture of the times reflected in the novel. This step is done partially, which means this analysis does not see the overall structure of the text, but only the fragments of the text related to sociocultural facts (Endraswara, 2011, p. 93).
- 3) Examining the comparison of events happen in the text and concrete history and culture reflected in the text using Gramsci's hegemony theory. This analysis is done by explaining the comparison with viewing the aspects of Gramsci's hegemony theory, such as hegemony and resistance.
- 4) Finally, by applying Gramsci's hegemony theory, the social conflict and the resistance will be revealed, and the factors underlying the resistance can be described.

## **CHAPTER IV**

### **FINDINGS AND DISCUSSION**

The findings and discussion in this chapter are divided into three subchapters. First is the discussion about the oppositions between whites and blacks that create marginalization as reflected in Kathryn Stockett's *The Help*. The opposition is discussed to find out whether blacks are marginalized. The binary opposition is divided into some episodes. Second is the resistance of black people towards marginalization in *The Help*. The resistance will be divided into actual practice of resistance and resistance by producing texts or literature. The third is the factors underlying the resistance in the novel. The data will be analyzed using Gramsci's theory of hegemony and the study will be scoped of sociological approach. The result of the analysis will be the form of resistance and the factors underlying the resistance of black people towards marginalization as reflected in *The Help*.

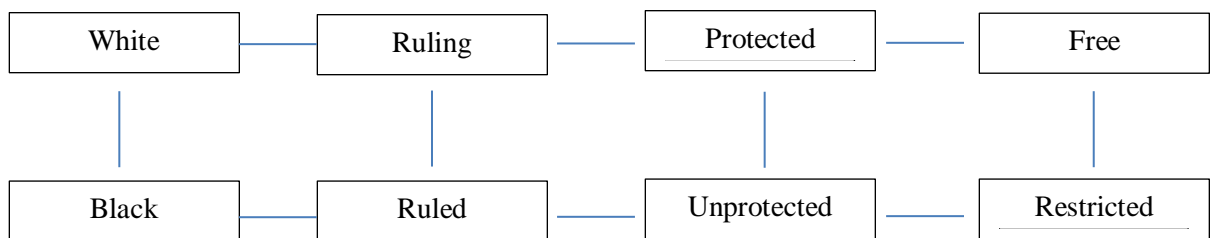
#### **4.1 The Oppositions between Whites and Blacks that Create Marginalization as Reflected in Kathryn Stockett's *The Help***

The relationship between whites and blacks is a historic relationship in the United States. History has recorded the relationship between whites and blacks as the background of the Civil War (1861-1865), the bloodiest war in the United States. This war generated the Thirteenth Amendment in the US constitution, in which it clearly abolished slavery. Although the constitution guarantees equality of black people in various fields of life, such as politics, but the supremacy that remained in some states in the US, especially in the South made black people live in restriction and inequality. White supremacy had made black people finally marginalized in all aspects of life in the United States. They were marginalized in political, economic, social, moral life, and even marginalized in accessing education, health, and public facilities.

The process of marginalization arises because of the polar relationship of two groups of people, the marginalized and the dominant group (Sutradhar, 2015, p. 2771). This phenomenon is reflected in the novel *The Help* written by Kathryn Stockett. Stockett outlined some of the polarity that occurred between whites as a dominant group and blacks as a subordinate or group, in which the polarity made black people marginalized and segregated in all aspects of life in the United States.

#### ***4.1.1 Approval of the State Apparatus for Segregation Episode***

The first polarity is seen from the relationship of blacks and state apparatus in *The Help* which is dominated by white people. The relationship between the two groups creates some opposition as below.



Clearly seen in this episode, whites dominate their role as state apparatus. Jenkins (n.d.) explained that white supremacists believed that there is a natural superiority of the lighter-skinned, or 'white', human races over other racial groups. The doctrine of white supremacy was taken for granted by political leaders. Consequently, in the Southern US, white supremacists received political support, and racial segregation had its legitimation. Moreover, one of Andrew Johnson's policies during Reconstruction era was not including African Americans or former slaves in the government (Forner, 2009).

*The Help* written by Kathryn Stockett is based on the situation in Jackson, Mississippi during Civil Rights Movement in 1960s. At that time, Allen Thompson was the mayor of Jackson. His policies included anti-Civil Rights Movement. On May 12 in 1963, a Civil Rights activist, Medgar Evers sent out NAACP's demands of desegregation to city officials in Jackson. However, Mayor Allen Thompson rejected

the demands and responded by portraying Jackson without racial inequality as broadcasted in television on the next day (Bickerton, 2019). The response of Allen Thompson is reflected in the novel,

But Mayor Thompson, he say—to President Kennedy—“I am not going to appoint a biracial committee. Let’s not kid ourselves. I believe in the separation of the races, and that’s the way it’s going to be”... Few days later, the mayor come on the radio again. “Jackson, Mississippi, is the closest place to heaven there is,” he say. “And it’s going to be like this for the rest of our lives.” (Stockett, 2009, p. 197)

Major Thompson here, as a government believed the difference of races, and it means he approved the idea of racism and segregation. The major also believed that the situation in Jackson, Mississippi (with segregation and all) would bring peace for citizens. It is clear that segregation here is not seen as a problem at all by white supremacists. Once, the government believes so, then the situation will remain unchanged.

Moreover, Ross Barnett who was the governor of Mississippi at that time stated that "the Negro is different because God made him different to punish him" (Davis & Woodman, 1992). This statement is reflected in the novel through the statement of Hilly, “”But Aibileen" - Miss Hilly smile real cold - "colored people and white people are just so...different." She wrinkled up her nose.” (Stockett, 2009, p. 186). Besides, in the novel, Missus Phelan also tells her daughter not to idolize their colored help to much because “they are not like regular people” (Stockett, 2009, p. 364).

The novel also shows that Ross Barnett served as the governor of Mississippi and he had the right to legalize a system called Jim Crow laws in Mississippi which was ultimately used to marginalize blacks. The legal system is based on the slogan 'separate but equal' approved by the governor and finally also approved by segregationists like Hilly in *The Help*, "" separate but equal," Miss Hilly says back to

Miss Leefolt. "That's what Governor Ross Barnett says is right, and you can't argue with the government."” (Stockett, 2009, p. 185).

Through those depictions, it can be seen that white people serve as ruler because they make regulations. On the other side, black people have no choice other than being ruled because they have to follow the regulations made by the rulers (white people). Moreover, both Mayor Allen Thompson and Ross Barnett shared the same conception that white people and black people were different. In the novel, this conception is reflected through other characters. Through this reflection, it can be emphasized that because this conception came from the rulers, it is instantly spread and turn into a common sense in which people would generally think that black people were different from white people and they should be treated differently.

Furthermore, other opposition in the novel that arises is white people are protected and black people are not protected, both in security and law. Blacks had little legal recourse against these assaults because the Jim Crow criminal justice system was all-white: police, prosecutors, judges, juries, and prison official (Pilgrim, 2012). This situation is reflected in *The Help* through the following quote, ““It’s all them white peoples that breaks me, standin around the colored neighborhood. White peoples with guns, pointed at colored peoples. Cause who gone protect our peoples? Ain’t no colored policemen.”” (Stockett, 2009, p. 196). Minny states that there are no colored policemen that protect them from intimidation or the threat of white supremacists because the state apparatus including the police consist only of white people. Not only limited to security, in terms of law enforcement, black people also do not have protection. As in the following quote,

“But everybody saying the judge wife be good friends with Miss Holbrook and how a regular sentence be six months for petty stealing, but Miss Holbrook, she get it pushed up to four years. That trial was done fore it even started.” (Stockett, 2009, p. 250)

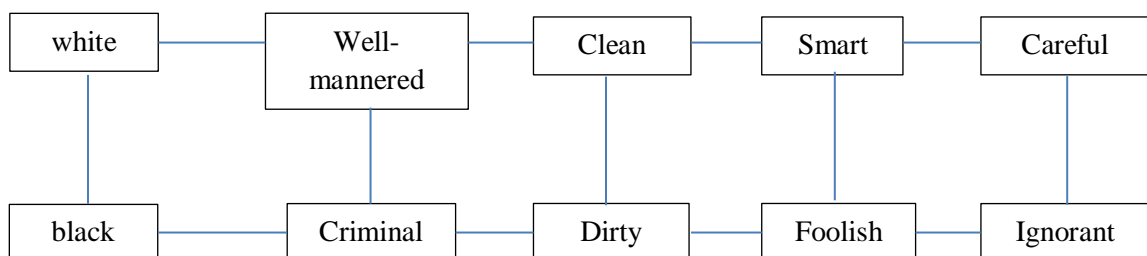


In this case, Yule May, a colored help, is sentenced four years of prison because she steals Hilly's worthless ring to pay for her sons' education. She should only be imprisoned for six months for stealing. However, Hilly has power to prison Yule May longer for stealing a worthless ring of hers because she knows the judge's wife. The judge then agrees to sentence Yule May for four years of prison. On the other hand, Yule May has no lawyer or judge to take on her side, because mostly they take on white people's side. From those cases, it can be seen that black people has no protection from violence and in law enforcement because mostly the state apparatus, such as police, lawyer, or judge take on white people's side.

As black people are ruled and unprotected, they also feel themselves restricted. On the other hand, white people who are ruling and protected feel themselves free to do anything. As black people feel restricted, they feel that they cannot change the situation. It is reflected in the novel as the following quote, "Things haven't gone changed in this town, Aibileen. We live in hell, we trapped. Our kids is trapped." (Stockett, 2009, p. 196). Minny feel that black people trapped, as they cannot run away from or change the situation. Meanwhile, white people are free to determine how the situation should occur.

#### ***4.1.2 Segregation through Stereotypes in Society Episode***

Besides using social norms, there are other ways to segregate black people, namely through stereotypes or assumptions that are circulating in the community. These assumptions or stereotypes might be the foundation for creating regulations that would ultimately marginalize black people. From the stereotypes themselves, various kinds of opposition are created, as follows,



The opposition clearly shows that the black people are no better than the white people. They are assumed to be criminal, dirty, foolish, and careless so that white people can marginalize them in various aspects of life.

*The Help* illustrates some of the stereotypes of black people, which points out that black people are criminal. Criminal stereotype of African Americans comes from the fact that as a demographic they are proportionally over-represented in the numbers of those that are arrested for committing crimes, even though the majority of African Americans have never committed any kind of crime (Edles, 2002). This demographic was then used as the basic conception that black people tend to commit more criminal acts. Then this perception was accepted by the public at large and made it a common sense so that it was normal that white people should be suspicious that black people tend to do criminal activity.

Kathryn Stockett describes white people who assume that black people tend to do criminal acts through the relationship between white employers and their black maids. For instance, Hilly says that she knows that her maid, Yule May, was a thief the day she started working for her (Stockett, 2009, p. 253). It indicates how easily white people assume black people as thieves. Because this assumption has grown in society, Callie's previous employer, Miss Margaret, always counts every slivers after Callie has done polishing them (Stockett, 2009, p. 260). Miss Margaret does that because she assumes that every black people are thief, and she assumes that Callie might steal one of her silvers.

Because of that assumption, white people use it to criminalize black people. *The Help* illustrates this through the following quote,

“I’m talking about those things you wrote about Elizabeth. She has no idea Chapter Two is about her and I am too good of a friend to tell her. And maybe I can’t send you to jail for what you wrote about Elizabeth, but I can send you to jail for being a thief” (Stockett, 2009, p. 441).

Hilly knows that she cannot imprison Aibileen for what she has written in the book. But Hilly knows that she can imprison Aibileen on charges of stealing, and the judges would easily believe Hilly and imprison Aibileen, because of the assumption that black people tend to be thieves has grown massively in the society in the South.

Furthermore, the stereotype that African American males as criminals was spread for ‘controlling’ and ‘disciplining’ the slaves during slavery era in the US. For example, out of fear of the fugitive slaves committing rebellion, slaveholders spread the stereotype that black males as dangerous criminal who would rape and harass innocent white women if they had the opportunity to (Barnard, 1993). Moreover, Lincoln and Devah (as cited in Quillian, 2001) specifically found that percentage of young black men in a neighborhood is correlated with the people’s perceptions of neighborhood crime level. It has become the reason why other races avoid neighborhood with many black men as the neighborhood is perceived to be dangerous. The perception that sees African American or black men as criminals is reflected in the novel,

“Elizabeth.” Hilly cross her arms up. “I’m not talking about pots. I am talking about the laws of this great state. Now, I want you to ask yourself, do you want Mae Mobley sitting next to a colored boy in English class?” ...  
 “Do you want Nigra people living right here in this neighborhood? Touching your bottom when you pass on the street?” (Stockett, 2009, p. 290).

This quote shows that the assumption that black men tend to harass white ladies could be the basis of the law that white and black neighborhoods should be segregated.

Furthermore, black people were also seen as dirty people and they were assumed to carry different disease. Public pool for colored people in 1950s used to be scrubbed with liquid chlorine after being used by colored people. Ted Gaskins’ grandfather who owned a public pool for colored said that it needed to be done to kill the bacteria that colored people would bring in (Gaskins, n.d.). Back in days, white

people believed that black people carried different bacteria. This conception is reflected in the novel, “All these houses they’re building without maid’s quarters? It’s just plain dangerous. Everybody knows they carry different kinds of diseases than we do. I double.” (Stockett, 2009, p. 8). The assumption that black people are dirty is the reason why there are regulations that require black people to use different toilets or bathrooms.

Moreover, the conception that black people are dirty was passed down from generation to generation. Because of this assumption, white parents teach their children not to use colored bathroom. *The Help* shows it from what Miss Elizabeth teaches to her daughter, “I did not raise you to use the colored bathroom!” ... “This is dirty out here, Mae Mobley. You’ll catch diseases! No no no!” And I hear her pop her again and again on her bare legs.” (Stockett, 2009, p. 95). Furthermore, Missus Phelan also does the same. When her children were still a little, she told them that she would spank them if they went into the black maid’s bathroom in their house (Stockett, 2009, p. 60).

According to Gramsci (as cited in Simon, 2004, p. 85), The ideology is spread through certain social institutions that become its center, for instance schools and educational institutions, national languages, dominant social groups, and so on. The conception that black people were dirty also being taught in schools as one of educational institutions. *The Help* reflects this through the experience of Mae Mobley when she is given a conception by her teacher that blacks are dirty and ugly (Stockett, 2009, p. 409).

There was also an assumption that says that blacks are not as smart as whites. In early 19<sup>th</sup> century, an American scientist, Samuel Morton, conducted a research on human skulls. The skulls were taken from various races. From his research, he believed that Caucasians or whites were the smartest race, and he put blacks as the least smart among all races. This conception was spread massively before Civil War era and it was accepted by slaveholders (Kolbert, 2018, p. 38-39). This conception

became a stereotype that African American or blacks are not smart. This conception is portrayed in the novel, as what Mae Mobley's teacher taught to her students, "Miss Taylor says kids that are colored can't go to my school cause they're not smart enough." (Stockett, 2009, p. 392).

African Americans or blacks were also seen as uneducated and foolish people. In 1960, only 3.1 percent of adult black Americans graduated from college (The Root, n.d.). In an interview, Stockett stated that she saw equal living of white and black, eventhough she never saw blacks receiving equal education (Famous Authors, n.d.). She also stated that "in Jackson, Mississippi... we viewed ourselves as sort of this elite community of educated" (CBS, 2010).

Meanwhile, white people in the novel are described as educated people. for instance, the characters Skeeter, Hilly, and Elizabeth are described as women who received education in college, even though Hilly and Elizabeth do not manage to finish it. While black characters such as Aibileen and Minny are described as uneducated women (Stockett, 2009, p. 208). Because of lack of education, it makes black people get underestimated by white people. it is portrayed in the novel, "I didn't want to insult Aibileen when she told me her idea. I tried to urge her out of it, over the phone. "Writing isn't that easy. And you wouldn't have time for this anyway, Aibileen, not with a full-time job." (Stockett, 2009, p. 150). Skeeter assumed that Aibileen cannot be a writer like Skeeter does, because Aibileen does not pursue higher education.

Furthermore, White Northerners liked to think of themselves as a hard-working, educated, and moral people, and African-Americans were typically stereotyped as lazy, ignorant, and uncivilized (An American Antiquarian Society, n.d.). Black people were assumed to be ignorant which means they were not aware or care of their surroundings. This conception is portrayed in the novel, "She tells me that I once commented that colored people attend too much church. That stuck with

her. I cringe, wondering what else I've said, never suspecting the help was listening or cared." (Stockett, 2009, p. 154).

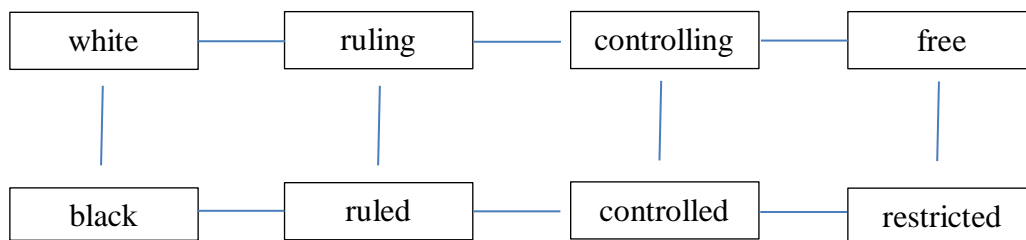
From the explanation above, it can be seen that the conception which viewed black people were different from white people, as well as those stereotypes of black people created some prejudice. The prejudice determined how white people should feel towards the existence of black people due to the stereotypes. The prejudice then led to racial discrimination, in which black people were discriminated and segregated.

Through the establishment of stereotypes which marginalized and put black people in lower position than whites, white supremacists assigned their ideology of racial discrimination. That black people were marginalized, white supremacists' ideology became the winning ideology. According to Gramsci (as cited in Faruk, 2015, p. 143), a winning and dominating ideology makes adjustments to political, economic, moral and intellectual goals in the midst of society. In this case, racial discrimination affected the legal system, norms, and understanding in southern society. When racial discrimination possessed by white supremacists dominating the black community in all aspects of life in the South, that's when hegemony happened.

#### ***4.1.3 Segregation in Public Facilities Using A Legal System (Jim Crow Laws) Episode***

The conception of African Americans or black people that created by white people became the basis for white supremacists to create a legitimate law. After the Civil War and adoption of Thirteenth Amendment, most states of former Confederacy created Black Codes, a system of laws modeled on former slave laws. The Black Code became the foundation of the legal laws and customs supporting the idea of white supremacy. The law then was known as Jim Crow laws. These laws were intended to limit the freedom and emancipation of African Americas or former slaves (Hansan, 2011). This law that is called Jim Crow laws was hegemonic because it regulated the life and relationship between white and black people.

This episode explains that *The Help* massively shows segregation in accessing public facilities which is authorized by Jim Crow laws. The ‘separate but equal’ slogan highlighted by Jim Crow laws clearly shows that the law was used to separate blacks in accessing public facilities. This separation of access to public facilities clearly shows opposition between blacks and whites which can be illustrated in the following chart.



In this episode, it was shown that black people were marginalized through the separation of access to public facilities. Jim Crow laws required segregated bathroom for white and colored folk. Black people were allowed to use public bathroom marked “for colored only” (Hansan, 2011). According to Catherine Frasier, a domestic worker during 1940s, every white houses had special bathrooms, some had rooms out back for the maid to change or use the bathroom (Post and Courier, 2011).

One of Jim Crow laws that are portrayed in *The Help* is separated bathroom. Each house in the South had a separate bathroom for black maids. Hilly convinces Elizabeth to build a separate bathroom for her maid, Aibileen, to use. Hilly adds "every penny he spends on that bathroom he'll get back when he'll sell this house" (Stockett, 2009, p. 8). In this quote, Hilly persuades Elizabeth Leefolt to build a separated bathroom for her maid, Aibileen, and Hilly convinces Elizabeth that her idea of separated toilet in the house is a good investment.

In addition, Hilly’s effort in supporting the segregation of this facility is also outlined in the following quote, ““A bill that requires every white home to have a separate bathroom for the colored help. I’ve even notified the surgeon general of Mississippi to see if he’ll endorse the idea. I pass.”” (Stockett, 2009, p. 9). In that

quote, Hilly wants to send her initiative about separated bathrooms in white houses for the black maids to the surgeon general of Mississippi so that her ideas can be a legitimate law. Hilly, as part of the white group, carries out her role as ruler or the ruling one through the rule of segregated bathroom for black maids in Jackson, Mississippi.

Meanwhile, Aibileen as part of the black group does not have the role to regulate or make an authority, so she must be willing to be governed by the white group, as shown in the quote below,

“Mister Leefolt and I have decided to build you your very own bathroom.” She clap her hands together, drop her chin at me. “It’s right out there in the garage.”... “So, from now on, instead of using the guest bathroom, you can use your own right out there. Won’t that be nice?”... “Yes ma’am.” I keep ironing. (Stockett, 2009, p. 29)

In the quote, Miss Leefolt tries so hard to convince Aibileen to use separated bathroom and also convinces Aibileen that having his own bathroom is a good idea. Here Miss Leefolt as part of the white group and Aibileen's employer regulates her maid to obey the rule of segregated facilities. Whereas Aibileen has no choice but to obey the rules set by the white group as well as her employer. This case shows that the hegemony of racial discrimination has already worked here, through the regulation of separated bathroom. As in the novel, both white and black character as depicted in the quote (Miss Leefolt and Aibileen) agree to use separated bathroom as it is something nice and normal there.

Furthermore, segregation in public facilities has also drawn other opposition. By having the power to govern and regulate, the white group also has the power to control what should happen and control how the black group should respond to the situation. In *The Help*, there is quote as the following,

"Aibileen," Hilly continued, “how do you like your new bathroom out there? It’s nice to have a place of your own, now isn’t it?” Aibileen stared at the



crack in the dining table. "Yes ma'am"... Another second passed with no one moving. Hilly cleared her throat and finally Aibileen lowered her head.

"Thank you, ma'am," she whispered (Stockett, 2009, p. 111).

In the quote above, Aibileen is convinced to accept and be grateful for her separated bathroom in Elizabeth's house by Miss Hilly. Therefore, there is a hegemony spread by Miss Hilly to make black people like Aibileen agree to the regulation of separated bathroom in white family's houses.

Besides the law of separated bathroom, one of Jim Crow laws required the schools for white children and the schools for negro children should be conducted separately (Pilgrim, 2012). This legal system also requires agreement and sincere acceptance from black people in order for hegemony to succeed. *The Help* portrays it in the following quote, "'Aibileen, you wouldn't want to go to a full school of white people, would you?' 'No ma'am,' I mumble" (Stockett, 2009, p. 185). Hilly tries to achieve an agreement from Aibileen that black people should not go to the same school with white people. Aibileen agrees to that, so there is a hegemony process through a legal system that required separated schools.

Besides, Jim Crow Laws required segregated public facilities for whites and blacks. In other cases, there were no black facilities -- no Colored public restroom, no public beach, no place to sit or eat (Pilgrim, 2012). The absence of public facilities, such as public swimming pool, for black people is portrayed in the novel, "'They don't let no nekkid babies swim at the country club." Nor Negroes nor Jews. I used to work for the Goldmans. The Jackson Jews got to swim at the Colonial Country Club, the Negroes, in May's Lake.'" (Stockett, 2009, p. 201). From the quote, there is a segregation of public swimming pools for every different races. Black people sometimes cannot even enjoy public swimming pools so they are forced to go to the lake if they want to swim. It means that black people experience restrictions in accessing public swimming pools, while white people feel free in accessing public swimming pools.

Apart from the swimming pool, black people also experienced restriction in accessing public libraries. Cited from Martin Luther King, Jr., National Historic Site Interpretive Staff, Jim Crow Laws required segregated libraries. The state librarian was directed to establish and maintain a separate place for the use of the colored people who may come to the library for the purpose of reading books or periodicals (Pilgrim, 2012). Stockett also describes this situation in the novel through the following quote,

The colored library must be pretty bad. There was a sit-in at the white library a few years ago and it made the papers. When the colored crowd showed up for the sit-in trial, the Police department simply stepped back and turned the German shepherds loose. (Stockett, 2009, p. 154)

The quote above shows that the library for black people must be very bad, or very limited. It means, black people are restricted in accessing public libraries, as well as restricted in having literacy and equal information, while white people are free to access their public libraries.

In addition to segregation in accessing public facilities, black people also experience separation and restrictions in terms of settlement, because Jim Crow laws prohibited black people from living in white neighborhoods (History, 2018) Stockett said when she grew up in Mississippi during the 1970s, she didn't have a single black friend or a black neighbor (Dailymail, 2009). This residential segregation caused neighborhoods full of minorities experienced higher rates of unemployment, and lack of access to job networks and transportation. This residential segregation is depicted in the novel,

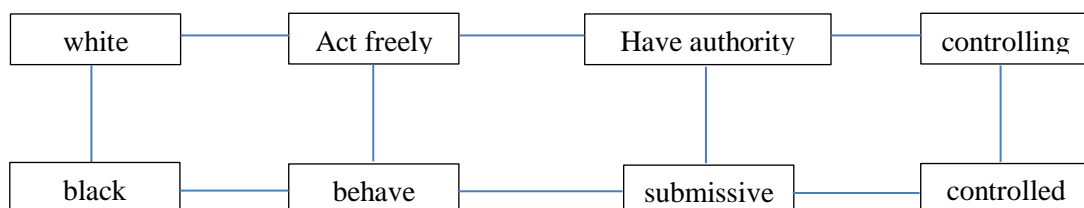
So Jackson's just one white neighborhood after the next and more springing up down the road. But the colored part a town, we one big anthill, surrounded by state land that ain't for sale. As our numbers get bigger, we can't spread out. Our part a town just gets thicker. (Stockett, 2009, p. 12).

The quote explains that the settlement of white and black people in Jackson is separated. White people can freely expand themselves in Jackson. Meanwhile, black people can't because their settlement is limited and restricted. Residential segregation caused black people experiencing difficulties in accessing employment opportunities, which then they were economically disadvantaged. It then caused income inequality, thus placing black people in inferior position.

Therefore, it can be concluded that in this episode, black people are marginalized because they were ruled and controlled by white group in accessing public facilities and how they should react about this. Moreover, they are also restricted because sometimes they have no access at all to those facilities. Unlike the white group, they have the right to roll over and control black people related to the rules of segregation in public facilities. They also feel the freedom to access public facilities.

#### ***4.1.4 Segregation through Civil Society's Norms Episode***

White supremacists' ideology was strengthened by the existence of norms and ethics that regulated the relationship between white and black people. African Americans who lived up to 1954 were expected by southern white Americans to behave according to well-understood rituals of behavior. The racial etiquette regulated the manners, actions, attitudes, and words of all black people when in the presence of whites. If they violated this racial etiquette, it means that they put themselves at risks (Davis, 2006). This episode features the marginalization of black people through norms that exist in society and which have had historical periods. These norms produce opposition which marginalizes blacks. The opposition can be seen through the following chart,



The first opposition is black people must maintain their attitude, while white people can act however they want. There were many norms or rules of society that must be followed by black people in interacting with white people. According to Albertha Williams, a colored maid who worked in North Charleston from 1955 to 1964, women of her mother's generation had some norms and etiquette they carried when working in white households. They had to carry their own lunch, couldn't eat at the kitchen table, and had to use separate bathroom (Post and Courier, 2011). These norms and etiquette is portrayed in the novel, as when Minny's mother explains the rules she needs to follow in white houses,

“Rule Number One for working for a white lady, Minny: it is nobody's business. You keep your nose out of your White Lady's problems, you don't go crying to her with yours—you can't pay the light bill? Your feet are too sore? Remember one thing: white people are not your friends.” “Rule Number Two: don't you ever let that White Lady find you sitting on her toilet.” (Stockett, 2009, p. 38)

What Minny's mother explains to her daughter is that some of the norms on how they are supposed to behave when they work in white family's houses. For example, they are not allowed to use their white employers' bathroom. Minny's mother also explains that they have to have a distance in having a relationship or an interaction with their white employers. Furthermore, one of the etiquette and norms was blacks and whites were not supposed to eat together (Pilgrim, 2012). This norm is depicted in the novel when Minny's mother tells Minny the rule she needs to follow in white people house, “Rule Number Five: you eat in the kitchen.” (Stockett, 2009, p. 39).

One of the norms required blacks to never curse white people (Kennedy, 1990). This norm and its consequence is portrayed in the novel when Minny's mother tells Minny about the norms, “You sass a white woman in the morning, you'll be

sassing out on the street in the afternoon.” (Stockett, 2009, p. 39). It means that if Minny sassed a white woman or her white employer, she could be fired afterwards.

Another norm required blacks to never lay claim to, or overly demonstrate, superior knowledge or intelligent (Kennedy, 1990). This norm and its consequence is also depicted in the novel,

But when the White Lady said: “Now I want you to be sure and hand wash all the clothes first, then put them in the electric machine to finish up.”

I said: “Why I got to hand wash when the power washer gone do the job? That’s the biggest waste a time I ever heard of.”

That White Lady smiled at me, and five minutes later, I was out on the street. (Stockett, 2009, p. 39).

This quote shows that Minny gets fired when she tells her employer what’s better to do with the laundry.

Based on Jim Crow norms, black people also had to use courtesy titles when referring to whites, for example, Mr., Mrs., Miss., Sir, or Ma'am and were not allowed to call them by their first names (Pilgrim, 2012). Minny has taught her children to be polite by saying ‘please’ and to get used to using courtesy titles by saying ‘yes ma’am’ (Stockett, 2009, p. 51). It is done to prepare the children for society's norms and rules, and in case if they have to work for white people when they grow up.

Furthermore, existing norms also create another opposition, that is white people are controlling and black people are controlled. Jim Crow included a prohibition for black people to assert or intimate that a white person is lying (Kennedy, 1990). *The Help* illustrates one of the norms that forbids black people to assert that white people is lying. Therefore, white people make use of this situation to control the lives of black people. *The Help* shows it with the following quote,

“She telling everybody in town I’m stealing! That’s why I can’t get no work! That witch done turned me into the Smart-Mouthed Criminal Maid a Hinds

County! ”... “Before work this morning, I go to the Renfroes” over on Sycamore and Miss Renfroe near bout chase me off the property. Say Miss Hilly told her about me, everbody know I stole a candelabra from Miss Walters!”... I’ve never stole a thing in my life but she told everbody I did and wasn’t nobody in town gone hire a sass-mouthing thieving Nigra for a maid and I might as well go head and work for her for free (Stockett, 2009).

Miss Hilly accuses Minny of stealing and she tells everyone in the city so that no one wants to hire Minny. Meanwhile, Minny cannot do anything because of the norm that forbids black people to assert or intimate that white person is lying. This norm has become a common sense, that's why it doesn't cross in her mind that Minny should confront Hilly and assert that Hilly is lying. Therefore, this norm avoids are blacks to tell the truth. That Minny can't tell the truth, it causes her to be disadvantaged economically because she can't find any job. Moreover, her freedom is also sacrificed that she can't find any job, she has to work for Hilly for free.

Furthermore, in the US there is a term of ridicule that prevented black people to show superiority. This term is called 'acting white'. In the US, acting white is a pejorative term, usually applied to black people, which refers to a person’s perceived betrayal of their culture by assuming the social expectations of white society. For example, the idea that black people gaining education is "acting white" (Fryer, 2006). *The Help* illustrates it through this quote,

I couldn’t have that girl going around Jackson, acting white when she was colored, telling everybody she got into a DAR party at Longleaf. I just thank God nobody ever found out about it. She tried to embarrass me in my own home, Eugenia. (Stockett, 2009, p. 363)

Lulabelle, a daughter of Missus Phelan's maid, who was born white, is trying to act white in Phelan’s house and trying to hang out and join the DAR party. Therefore, Missus Phelan has to fire her maid, so that she can bring her daughter out of Jackson and prevent her daughter from hanging around Jackson and telling everybody she got

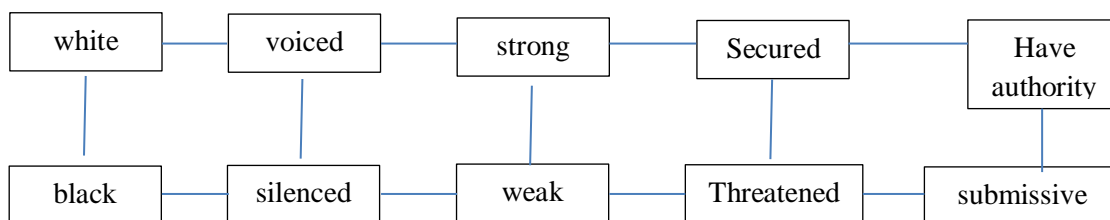
into a DAR party. Because Lulabelle violates the norm for acting white, Missus Phelan had to fire Constantine, Lulabelle's mother, and expel them both. Because of these norms, Missus Phelan has controlled their lives. Acting white is a term that has become a common sense to avoid black people exhibiting superior attitude in front of white people.

Therefore, the existence of these norms makes black people cannot act freely. They have to behave according to the norms. These norms also make them submissive, because they have to follow the norms. Black people then also feel controlled because the norms forbid them to do anything they want. After all, the norms force black people to show inferiority in front of white people.

#### ***4.1.5 Terror, intimidation, and Violence as Controllers of Segregation Episode***

The racial discrimination that was manifested in the legal system (Jim Crow laws), and norms became stronger with terror, intimidation, and control of white supremacists. Such effort to maintain dominant ideology is a kind of hegemony process through coercion. Simon (2004, p. 19) explains that such concept of Gramsci's hegemony is an effort to perform the power of ruling class over the lower class by the means of violence. The definition of violence in this context is a way of domination by embedding a power of the ruling class towards the oppressed class by force, or by involving the violent apparatus such as the police and so on.

In this episode, there is opposition because there is a relationship between those who terrorize or intimidate and those who are terrorized or intimidated. The opposition between those two can be illustrated in the following chart,



One of the violence was happened to one of the members of NAACP. On June 12, 1963, Medgar Evers, an American Civil Rights activist, was assassinated by a white supremacist, Byron De La Beckwith Jr., for fighting for black civil rights in Mississippi (History, 2018). Byron De La Beckwith was one of the Ku Klux Klan members from Greenwood. Members of Ku Klux Klan or The Klan consisted of white supremacists. In an interview, Stockett acknowledged Medgar Evers tragedy and stated that 1963 was horrifying and momentous moment in Mississippi and the US (Steve Bertrand, personal communication, July 27, 2009). Stockett complements the superiority of white supremacists by describing their strengths over black people who violate the rules and norms of society.

"Maybe you just want me to tell you all this stuff so I get in trouble." Minny points to the window. "Medgar Evers, the NAACP officer who lives five minutes away, they blew up his carport last night. For talking "(Stockett, 2009, p. 164).

Stockett added Medgar Evers's tragedy in the novel to show how horrifying and how oppressed black people were in Mississippi during the 1960s. Racial discrimination was incarnated in the social practices of the Klan. The Klan played the role as maintaining racial segregation and as terrorizing those who attempted to compromise the legal system. What happened with Medgar Evers was a warning to black people, that they would risk their lives if they tried to participate in the Civil Right Movement, or simply expressed their opinion about the situation. White supremacists wanted to show that they would judge black people who dared to speak up about segregation in the South. Whereas white people can freely voice their opinions about the situation in the South.

Moreover, most historians agree that lynching was a method of racial and social control to terrorize African Americans into submission, and to obey the laws. This was practiced between 1877 until 1950s (Lartey & Morris, 2018). The lynching is also portrayed in the novel,



Carl Roberts, a colored School teacher from Pelahatchie, forty miles from here. “In April, Carl Roberts told Washington reporters what it means to be a black man in Mississippi, calling the governor ‘a pathetic man with the morals of a streetwalker.’ Roberts was found cattle-branded and hung from a pecan tree.” (Stockett, 2009, p. 239)

Through these portrayals, Stockett emphasizes that white supremacists had the power and control to threaten lives and commit violence against every black person who talked about segregation in the South or participated in the Civil Rights Movement. This method of violence also became terror and intimidation for black people so that they were afraid to speak. Therefore, black people were remain silenced.

Furthermore, regarding to the legal law, people in the South parts of the US agreed that the Jim Crow laws and systems of etiquette were undergirded by violence, real and threatened. White people could physically beat blacks with impunity who violated the laws (Pilgrim, 2012). It is depicted in the novel,

Franny bend her head down, say, “You hear what happen to Louvenia Brown’s grandson this morning?” “Robert?” I say. “Who do the mowing?” “Use the white bathroom at Pinchman Lawn and Garden. Say they wasn’t a sign up saying so. Two white mens chased him and beat him with a tire iron.” (Stockett, 2009. P. 101).

Robert is beaten up because he accidently uses white bathroom. This incident shows that separated bathroom is something that matters in Mississippi. Moreover, white people also have the power to judge black people who use white bathrooms and blacks simply cannot fight back. Stockett points out that the ruling one or white supremacists had control and power to maintain racial discrimination manifested by Jim Crow laws. By committing violence to every black person who violated a law that had been legitimated, white people also intimidated black people so that they obeyed the rules.

Violence was also carried out to prevent black people from voting. Segregation made black people in the South experience voter suppression, where blacks were prevented to vote. Jim Crow laws included literacy tests, payment of poll taxes, property restrictions, and grandfather clause to register to vote. Consequently, poor and illiterate black former slaves and their descendants were prevented to vote (Johnson, 2010). The attempt to prevent black people from voting is also depicted in the novel, ““And my cousin Shinelle in Cauter County? They burn up her car cause she went down to the voting station.”” (Stockett, 2009, p. 103). This act is done to threaten and terrorize black people so that they're afraid to vote. With the terror, intimidation, and violence they get, this shows that blacks are weak, so that they can't fight back towards the violence they get. Whereas white people feels strong because they can 'judge' black people.

With the terror and intimidation experienced by black people in the past, it brings another opposition in this episode. It has stated that black people who violated Jim Crow laws or norms might as well risk their job, even their lives (Pilgrim, 2012). Black people felt threatened, their lives were not peaceful, fear surrounded them, that they overthink if they break the rules that have been made. *The Help* illustrates it through the following quote, “I get a real heartsick feeling then, wondering if I gone too far. Cause after the book come out, if folks find out it was us, I probably never get to see these kids again.” (Stockett, 2009, p. 390). Aibileen participated in telling stories in Skeeter's book, in which she tells her confession about how it feels like to be black maids in Jackson. For telling the truth about the situation is considered inappropriate, Aibileen is overwhelmed by fear, if she will get fired, or even murdered, so that she will never take care of those white kids again. Furthermore, Minny who also participates in writing that book also feels anxious about how women in Jackson reacted after they read what those black maids had written about her (Stockett, 2009, p. 387).

With that terror and intimidation, *The Help* shows that white people have the authority to 'punish' black people who cross the boundaries, for example by firing them from their jobs. It is done both for 'punishing' or intimidating them. *The Help* shows us that action committed by Hilly who persuades every white woman in Jackson to fire their maids, for they have participated in telling their stories in the book they write about how it feels like to be a colored maid in Mississippi (Stockett, 2009, p. 411). Not only firing them, Hilly also persuades those white ladies in Jackson to send their black maids to jail (Stockett, 2009, p. 412). Furthermore, as a white person and an employer, Miss Sinclair feels to have an authority to fire her maid and to seize the rights of her maid (Stockett, 2009, p. 412). What happened to Flora Lou was different from the others. Miss Hester tells Flora Lou to work for her for the rest of her life. Flora Lou can't go away to find a job in a different place, for what she has written about Miss Hester (Stockett, 2009, p. 434). Not only that, Hilly's husband also has the authority to fire Minny's husband for what he has done about telling stories in the book (Stockett, 2009, p. 437). From the dismissal events described in *The Help*, it can be seen that white intimidation of blacks can also be done by cutting off blacks' access to work. This is done because whites have the role as employers as they have the authority to fire their employees. While black workers have no other choice, they must obey what their white employers say, so they can be said to be submissive.

Therefore, the practice of terror, violence, and intimidation performed by white people is an attempt to maintain black people following the law and norms. Besides, this practice caused black people to be silenced. It also causes black to be weak and threatened because of the terror and intimidation, and they simply cannot fight back the violence they get. Therefore, this practice also caused black people to be submissive, because they finally always need to follow the law and norms.

## **4.2 The Resistance of Black People to Marginalization in *The Help***

The previous discussion, it has explained that *The Help* reflects the life of black maids in Jackson, Mississippi during segregation era. They have to deal with sort of legal regulation under racial discrimination. The practice of racial discrimination experienced by those black maids is followed by humiliation, exploitation, and inhumane treatments by their white employers. Besides, they have to deal with the law that is contrary to humanity and justice, and it makes them marginalized in various field of life in the United States. Therefore, the practice of racial discrimination as explained before generates resistance in *The Help* as it will be explained below.

Along with the improvement of the quality of the intellectuals of black people in the US, the consciousness of being oppressed is raised, as well as the consciousness of doing a resistance. The resistance in *The Help* is done by actual and textual practice. The actual practice of resistance is done by caring and teaching the values of not judging people by their color, failing the stereotypes, pursuing higher education, protesting inequality. The resistance by producing texts or literature is done by writing about the life of black maids and how their white employers treat them.

### **4.2.1 *The Actual Practice of Resistance***

The actual practice of resistance in the novel is done by caring and teaching the values of not judging people by their color, failing the stereotypes, pursuing higher education, protesting inequality.

#### **4.2.1.1 Black People Resistance by Caring and Educating**

White people practically felt that they are superior among other races. As feeling superior, they tend to look down on other races and easily judge them by their races or the color of their skin. This act is spread from generation to generation. The white

parents had a responsibility in spreading this superiority to their children. If they did so, the children would be the successor of racial discrimination when they grew up.

In the Southern states of the US, black women who worked for white family basically cared and raised the white children. However, they often faced a situation when the white children they loved, turned superior when they grew up (Tucker, 1988). The white children who were cared, raised, and loved by their black maids often turned into segregationist like their parents. In the novel, Aibileen takes care of Mae Mobley, a white baby of her employer, with love, kindness, and tenderness. Aibileen also teaches Mae Mobley to not judge people by the color of their skin. “After all the time I spent teaching Mae Mobley how to love all people, not judge by color.” (Stockett, 2009, p. 409).

The way Aibileen teaches Mae Mobley is done by telling some stories which consist of good moral values. As Mae Mobley’s mother, Elizabeth, doesn’t really spend her time with her daughter, Aibileen can freely babysit Mae Mobley and tell her some stories. This practice of resistance is done to prevent Mae Mobley, as a new generation, to become a segregationist like her mother. Moreover, by giving all her love to Mae Mobley, Aibileen wishes that little girl will grow up as a person who doesn’t judge people by their races.

#### 4.2.1.2 Black People Resistance by Failing The Stereotype

Black people were often seen as foolish and ignorant people. Therefore, they were assumed that they weren’t interested in having literacy. This assumption became the reason behind the minimum capacity of black libraries during segregation era (Wiegand, 2015). However, the fact shows that in Southern states since 1930s, black literacy rate was approximately 70 percent (Irons, 2002).

*The Help* shows the resistance towards the stereotypes that black people aren’t interested in having literacy.

I look at Aibileen and am reminded, once again, the risk she's taking talking to me. "I'll be glad to pick the books up for you," I say.

Aibileen hurries to the bedroom and comes back with a list. "I better mark the ones I want first. I been on the waiting list for *To Kill a Mockingbird* at the Carver Library near bout three months now. Less see ..."

"You want a book by . . . Sigmund Freud?"

"Oh, people crazy." She nods. "I love reading about how the head work. You ever dream you fall in a lake? He say you dreaming about your own self being born..." (Stockett, 2009, p. 154)

Skeeter offers Aibileen a help to fetch some books from a white library. Instead of refusing it, Aibileen shows Skeeter the list of books she wants to read. Even Skeeter is amazed that Aibileen wants to read a book by Sigmund Freud. Aibileen clearly shows her interest of literacy here. Therefore, she instantly fails the stereotype that black people aren't interested in literacy. Reading book also increases the personal quality of Aibileen. Consequently, Aibileen also fails the stereotype that sees black people as foolish and ignorant people.

#### 4.2.1.3 Black People Resistance by Pursuing Higher Education

Black people were seen as uneducated group of people because of lack of education received by them. Even though it was not easy to pursue higher education, some African Americans in 1960s had received higher education. They were, for example, Charles Anderson who earned a doctorate in meteorology, James Meredith who graduated from University of Mississippi. There were also African Americans who managed to pursue higher education as well as becoming Civil Rights activists, such as Medgar Evers and Martin Luther King Jr.

As their intellectuals' quality increased, more blacks finally had a consciousness to pursue a higher education. Higher education was needed as a means to build a better improvement on individuals as well as social. According to Gramsci

(as cited in Simon, 2004, p. 26), the resistance towards racial hegemony and marginalization can occur by changing the awareness, mindset, understanding, conception about the world, as well as the moral of those who are oppressed. It can be called, by Gramsci, as moral and intellectuals reformation. Gramsci stated that the first thing to begin the moral and intellectuals reformation is by creating organic intellectuals in their class (Simon, 2004, p. 148). Making organic intellectuals can be done by pursuing higher education.

*The Help* illustrates this kind of resistance,

Course we got plenty a smart people in our church with they college degrees. Doctors, lawyers, Mr. Cross who own The Southern Times, the colored newspaper that come out ever week. But Yule May, she probably the most educated maid we got in our parish. (Stockett, 2009, p. 208)

It is illustrated that some black people in Aibileen's church community have had a higher education. Some of them become doctors, lawyers, and even the owner of a colored newspaper. Even one of colored maids, Yule May, has gone to college. Sadly she cannot finish her study because she has to get married. However, the education she has ever received makes her aware of the importance of her children's education, so she plans to send her children to college.

You probably don't know that after I finished high school, I went on to college. I would've graduated except I decided to get married. It's one of my few regrets in life, not getting my college degree. I have twin boys that make it all worthwhile, though. For ten years, my husband and I have saved our money to send them to Tougaloo College, but as hard as we worked, we still didn't have enough for both. My boys are equally as smart, equally eager for an education. But we only had the money for one...

I suppose you could look at this as a confession letter. I stole from that woman. An ugly ruby ring, hoping it would cover the rest of the tuition. Something she never wore and I felt she owed me for everything I'd been

through working for her. Of course now, neither of my boys will be going to college. The court fine is nearly as much as we had saved. (Stockett, 2009, p. 249)

From the Yule May's letter to Skeeter, Yule May is eager to send her twin children to college, but the money is only enough for one of them. She has tried to borrow some money from her white employer, Hilly. But Hilly refuses to loan some money to her. Forcefully, Yule May steals Hilly's worthless ugly ruby ring. But then Hilly sends her to jail and Yule May cannot send her children to college, because the money she is going to use for the education is used to pay the court fine.

Apparently, the awareness of higher education has increased and widespread. Because of the sense of unity and the awareness of higher education in church community, they all agree to send Yule May's children to college (Stockett, 2009, p. 252).

#### 4.2.1.4 Black People Resistance by Protesting Inequality

Black resistance in the US was also done in a massive and radical way. It is also known as Civil Rights Movement. The most prominent event of Civil Rights Movement was the March of Washington in August 28, 1963. More than 200,000 people, including black and white, went down the street in demands of forcing civil rights legislation and job equality. This march was led by civil rights leaders, including Martin Luther King Jr.

In *The Help*, some of black people in the church community is portrayed joining the march,

Deacon got a stern look on his face like he done talked with Jessup before. "Tonight, we are going to lift our prayers to God. We will march peacefully down the streets of Jackson next Tuesday. And in August, I will see you in Washington to march with Doctor King." (Stockett, 2009, p. 209)

Deacon persuades the people in the black church to pray together and to join the March of Washington to protest on segregation and racial inequality.



#### 4.2.2 *Resistance by Producing Texts or Literature*

One of textual practice of resistance is done by writing literature. This literature is known as African American literature. The rise of African American literature was pioneered by a 1920s cultural movement called Harlem Renaissance. The literature offered a new way to view what it meant to be black from African American's perspective (Bolarinwa, 2013). Besides, the literature also shows off the oppression done by white segregationist towards African Americans.

In *The Help*, this kind of resistance is pioneered by Skeeter, a white lady who is obsessed to become a writer. She then asks Aibileen to write a book together with her about how it feels like to be a black maid in Mississippi. Aibileen needs to tell her story about how she gets paid, the baby she takes care of, and even how her white employers treat her. Aibileen finds it dangerous at first, even though she will write her story with different name. But, she finally agrees to do it. On the way of writing the book, they face some obstacle, including the book will not be published if it doesn't contain stories from at least a dozen maids. Then, Aibileen tries to ask Minny and other black maids in Jackson to participate in telling their stories for the book. But only Minny agrees to do that.

Then, it comes to a point when one of the black maids in Jackson, Yule May, is jailed for stealing a worthless ruby ring of her white employer, Hilly. The purpose of her stealing is to pay for her children's education after Hilly refuses to loan her some money. Hearing the barbarity and inhumanity of Hilly to Yule May, even after what Yule May has done to her during working for her, some black maids in Jackson agree to participate in telling their stories for the book.

“I am too, Miss Skeeter. I'm on help you.” A woman in a red coat walks by quickly, doesn't even meet my eyes. After the next one, I start counting. Five. Six. Seven. I nod back at them, can say nothing but thank you. Thank you. Yes, thank you, to each one. My relief is bitter, that it took Yule May's

internment to bring us to this. Eight. Nine. Ten. Eleven. No one is smiling when they tell me they want to help (Stockett, 2009, p. 253)

The book is then published anonymously and reveals how those black maids feel in working with white family in Jackson, Mississippi. Besides, the book also reveals white people's treatment towards their colored maids which is contrary to a sense of justice and humanity.

### **4.3 The Factors Underlying the Resistance to Marginalization in *The Help***

The dominant form of resistance in *The Help* is the textual practice. It means, *The Help* mostly shows the process of Aibileen, Minny, and other maids writing the book about how it feels like to be colored maids in Jackson, Mississippi, by the help of Skeeter. Moreover, Skeeter, Aibileen and Minny also become the narrators in *The Help*. Therefore, the figures of resistance in here are the colored maids, including Aibileen and Minny, and Skeeter.

Black maid figures in the novel are described as controlled, restricted, worthless, exploited, and despised. Meanwhile, Skeeter, is described as an educated white woman, who is raised by the love of her black maid, Constantine. The oppression experienced directly by the black maids triggers a resistance. Moreover, as an educated white woman who feels to have moral duty to her black maid who raised her, Skeeter feels that the oppression to the colored maid is something inhuman, and she feels like to do a resistance. Besides, the awareness to equality also triggers the resistance to racial discrimination.

#### **4.3.1 *Exploitation and Inhumane Treatment Experienced by Black Maids***

During segregation era, black women were excluded from higher jobs that 60% of those who were employed from 1940 worked as maids (The Economist, 2014). This condition is portrayed in the novel,

““Did you know when you were a girl, growing up, that one day you'd be a maid?” “Yes ma'am. Yes, I did.” I smile, wait for her to elucidate. There is

nothing. “And you knew that...because ...?” “Mama was a maid. My granmama was a house slave.”” (Stockett, 2009, p. 144).

This portrayal shows the fact that black women were excluded from higher jobs was the result of the legal laws of segregation, such as segregated education facilities and segregated settlement which resulted in inequality of job opportunities, then it also resulted in inequality of income. This condition is also the result of racial hegemony. Aibileen feels that black people aren't suitable to do decent works. She has known that she is going to be a maid because her older generation are also domestic workers. Consequently, she accepts her fate that she is going to be a maid in white family's house.

Furthermore, black maids experienced exploitation and humiliation in doing their job. In 1939, Bessie Brown was working as a maid in Westchester, New York. One day, her employers, the Altshuls, refused to pay her wages. Brown told them that she would not leave until they paid her what they owed. Mrs. Altshul reacted by calling Brown “an impudent ‘nigger’ b——.” Then, Brown recounted, Mrs. Altshul kicked her while Mr. Altshul, “grabbed the telephone out of her hands, hitting her over the head with the receiver.” (May, 2011).

Repugnant treatment that was experienced by black maids is also depicted in the novel. For instance, Minny, a black amid, is forced to pay more for the glass she broke accidentally (Stockett, 2009, p. 227). And there is Annabelle who also experiences being disadvantaged economically when she is fired and Miss Sinclair, her employer, also takes her car away (Stockett, 2009, p. 412). Besides being disadvantaged economically, the black maids were also disadvantaged physically. In the novel, Flora has a burn scar on her hands because her employer asks her to use a "hand wash" that is actually a bleach (Stockett, 2009, p. 433). Besides being treated inhumanely, black maids were also experienced being treated inappropriately. In the novel, Minny is treated badly by Mister and Missus Charlie, like being called a nigger or forced to eat lunch in the outside in the snow (Stockett, 2009, p. 227).

Yule May, Hilly's maid, also experience abomination from her white employer.

I suppose you could look at this as a confession letter. I stole from that woman. An ugly ruby ring, hoping it would cover the rest of the tuition. Something she never wore and I felt she owed me for everything I'd been through working for her. Of course now, neither of my boys will be going to college. The court fine is nearly as much as we had saved. (Stockett, 2009, p. 249)

From the letter she writes for Skeeter, Yule May confess that she has stolen a worthless ruby ring of Hilly to pay her children education, after Hilly refuses to loan her some money. This condition is worsen by the sentence Yule May gets from a minor stealing.

This was supposed to be our first interview with Yule May and even though I know that's not going to happen, I've decided to come anyway. It's raining and blowing hard and I hold my raincoat tight around me and the satchel. I kept thinking I'd call Aibileen to talk about the situation, but I couldn't bring myself to do it. Instead, I practically dragged Pascagoula upstairs so Mother wouldn't see us talking and asked her everything. "Yule May had her a real good lawyer," Pascagoula said. "But everybody saying the judge wife be good friends with Miss Holbrook and how a regular sentence be six months for petty stealing, but Miss Holbrook, she get it pushed up to four years. That trial was done fore it even started." (Stockett, 2009, p. 250)

Pascagoula informs Skeeter that Yule May is sentenced for four years. Apparently, a minor stealing sentence should be only six months regularly. Because Hilly is a good friend with the judge's wife, she can push the sentence up to four years. This event shows the inhumane treatment of a white employer to her maid, even when the maid has done anything to the white family.

When Stockett interviewed some of her readers, she was told that they treated their maid like she was a member of their family. But Stockett wondered how their

maid's perspective on that; about separated bathroom, separated plate and cup. Stockett thought that's not how you treat your member of the family (Time, 2009). Stockett stated that she had the most intimate relationship with Demetrie, a colored help who raised her. Yet, as much as Stockett loved Demetrie, she had to use separated bathroom located on the outside of the house (Daily Mail, 2009). This concern is reflected in the novel, in the voice of Aibileen,

“They raise a white child and then twenty years later the child becomes the employer. It's that irony, that we love them and they love us, yet...” I swallowed, my voice trembling. “We don't even allow them to use the toilet in the house.” (Stockett, 2009, p. 105)

This quotation shows that there was an irony in the relationship between black maids and their white employers.

The fear to speak up also made black people afraid to change the situation. It is depicted in the novel,

“Do you ever wish you could... change things?” she asks. ...And I can't help myself. I look at her head on. Cause that's one a the stupidest questions I ever heard. ...I turn back to my washing, so she don't see me rolling my eyes. “Oh no, ma' am, everthing's fine.” (Stockett, 2009, p. 10)

Through this quote, it can be told that Aibileen as a black person never thinks about changing the situation because she is afraid to speak up about the situation. Therefore, she responds by saying that the situation in Mississippi is totally fine. It shows that racial hegemony has penetrated to black people's minds so that they think the racist situation around them is normal and fine.

Furthermore, black people were also seen as worthless group of people. From the fact that black people voice never mattered, Stockett stated another concern relating to her colored maid when she was in Mississippi, “I'm pretty sure I can say that no one in my family ever asked Demetrie what it felt like to be black in Mississippi, working for our white family....” (Stockett, 2009, p. 451). Stockett's

concerns about how white families never cared about how it felt to be black in Mississippi is reflected in the novel by comparing the situation in Jackson at that time with what happened to the Mammy character in a novel *Gone with the Wind*, "Everyone knows how we feel, white people, the glorified Mammy figure who dedicates her whole life to a white family. Margaret Mitchell covered that. But no one ever asked Mammy how she felt about it." (Stockett, 2009, p. 106). The quote shows that how black maids felt about the situation never really mattered because they were seen as worthless beings.

#### ***4.3.2 The Awareness of Equality among Races as Human Beings***

Stockett felt that there was irony in the relationship between black maids and their employers back then in Mississippi. She had been wondering how her black maid, Demetrie, felt about the old rules and how was it like to be black in Mississippi. Therefore, to soothe her own mind about Demetrie and to find answers to all of her questions, Stockett wrote *The Help* (Daily Mail, 2009). In an interview with Donna Florio, Stockett said that "I believe it's our job as human beings to imagine what it feels like to be in someone else's shoes, whether it's the President or a woman cleaning up the kitchen. That's how we learn to be better people" (Donna Florio, n.d.). By imagining and understanding what it feels like to be in someone else's shoes, Stockett believes that people can learn about different perspective, then it can make them to be better people. Therefore, the world can turn into a better place.

In the novel, character Skeeter persuades Aibileen to write a book about what it is like to be a black maid in Jackson, Mississippi and everything she has experienced in white household. Skeeter convinces Abileen by saying, "'No one's ever written a book like this,'" she say, finally whispering, finally starting to understand, I guess. "We'd be breaking new ground. It's a brand-new perspective.'" (Stockett, 2009, p. 103). Aibileen realizes that telling such story is a huge risk in a town like Jackson, Mississippi. She says "I do this with you, I might as well burn my

own house down." (Stockett, 2009, p. 103). It indicates that what they do is a dangerous thing in Jackson.

Skeeter also persuades other maid, like Minny to tell her story about being a black maid in Jackson. Skeeter convinces Minny by saying, ""We want to show your perspective...so people might understand what it's like from your side. We—we hope it might change some things around here."" (Stockett, 2009, p. 164). This idea is a reflection of Skeeter's idea that people need to understand how it feels like to be someone else, so that they can be better people (Donna Florio, n.d.). Therefore, in the novel, Skeeter wants to show how those black maids feel about being them and Skeeter wants people in Jackson know how it feels to be black maids through the book they're going to write.

In addition, Stockett wrote "We are just two people. Not that much separates us. Not nearly as much as I'd thought" (Stockett, 2009, p. 451). This quote referred to her idea that white and black people are the same. There is actually nothing that separated them. This idea is reflected in the novel through the consciousness of black characters, Aibileen and Minny,

"You talking about something that don't exist." ...

"Not only is they lines, but you know good as I do where them lines be drawn."

Aibileen shakes her head. "I used to believe in em. I don't anymore. They in our heads. People like Miss Hilly is always trying to make us believe they there. But they ain't." ...

Lines between black and white ain't there neither. Some folks just made those up, long time ago..." (Stockett, 2009, p. 312)

This idea emphasizes that there were some people who made boundaries between black and white people. The boundaries were those that differentiated black and white people, and white supremacists tried to make both white and black people that

there is something different between those two races. In the novel, Aibileen and Minny believes that there are no boundaries which separated black and white people.

In addition, as the idea of imagining oneself what it feels like to be someone else, Stockett imagines herself to be in black maids' position and their demands back then. This idea is reflected in the novel through character Minny's idea,

And I know there are plenty of other “colored” things I could do besides telling my stories or going to Shirley Boon's meetings—the mass meetings in town, the marches in Birmingham, the voting rallies upstate. But truth is, I don't care that much about voting. I don't care about eating at a counter with white people. What I care about is, if in ten years, a white lady will call my girls dirty and accuse them of stealing the silver. (Stockett, 2009, p. 218)

This idea shows that the biggest demand of black maid is not having opportunities to vote, or to enjoy the same facilities as white people use, but the biggest demand is that black people no longer being disrespected and/or humiliated by white people. Indirectly, black people wished that they would be treated as human beings should be treated.

Although those black maids did not make a huge change in Mississippi, at least it has made change in the way people in the town think about segregation. Racial discrimination had viewed black people as different beings and marginalized them in several aspects of American life, such as politics, economy, social, and culture. Therefore, Stockett who saw the relationship of black maid and white people as an irony and repugnant relationship, she presented her awareness underlying the resistance in her novel, *The Help*. Her awareness presented in the novel is meant to resist the racial discrimination, which sees white people as superior human beings and black people as inferior and different human beings. The act of racial discrimination established to maintain the power and the superiority of white supremacists, and disadvantage black people in many aspects of life. It surely did not bring the idea of equality among races. The hole of the racial discrimination ideology



triggered a resistance from those who were disadvantaged, as well as those who had the idea that all human beings are just the same and should be treated equally. The resistance in *The Help* is based on the idea that every person, no matter what color of their skin, should be treated equally in many aspects of life. Basically, Stockett believes that there is nothing that distinguishes black and white people. *The Help* presented that idea through the characters, Skeeter (a white character), and Aibileen and Minny (black characters). The bond of women from two different skin colors shares the same idea that the lines which separated blacks and whites should be abolished. In the novel, the resistance towards racial discrimination mainly is done by telling stories about what it feels like to be a black maid in Jackson, Mississippi in a book. This effort is conducted so that people, mainly white people in Jackson know and understand what it feels like to be black maids. It is believed by some characters that the book will change people's perspective on racial discrimination, and make Jackson a better town. This idea is in line with Stockett's idea that people should imagine themselves what it feels like to be in someone else's shoes. Consequently, by imagining being in someone else's situation, people will be able to see something in different perspective, and they will become better. In addition, the intimate relationship with a black maid who raised her makes Stockett decide to portray the demands of black maid characters in the novel. Besides being treated equally, those black maids wish to be respected and treated as human beings should be treated.

## CHAPTER V

### CONCLUSIONS AND SUGGESTIONS

This chapter presented the conclusion of the discussion of the topic answering the research of problem of this study. In addition, it provides a number of recommendations related to the topic of the study.

#### 5.1 Conclusions

According to the analysis and discussion on the research findings in previous chapter, the writer finally can pull up some points as the conclusions. Here are the points that the writer has drawn.

First, Kathryn Stockett's *The Help* structurally illustrates the relationship of white and black people in Jackson, Mississippi during 1960s. Some oppositions obtained in the previous discussion shows that there is a polarity in the relationship between white and black people. In the novel, relationship between white and black people is a relationship between the ruling class and the ruled class; the controlling and the controlled; the free ones and the restricted ones; the strong ones and the weak ones; or the voiced ones and the silenced ones. In some cases, their relationship is the relationship between the clean ones and dirty ones; the well-mannered and the criminal ones; the smart and foolish one; or the precious and the worthless ones. The oppositions seen in the relationship always put black people in inferior position. Consequently, they are marginalized from various aspects of life in the United States such as the political, economic, social, and cultural aspects.

Second, obtained from the second discussion from the previous chapter, *The Help* shows that the resistance to marginalization can be done either practically or textually. Practically, resistance to racial discrimination can be done by educating people to not judge by colors or spreading love to all over human beings. Actual practice of resistance can be done also by failing the stereotypes in the society and

pursuing higher education as a means to develop the quality of individuals and even social. Furthermore, resistance can be done by producing text, literature, or arts which reveals the oppression of subordinate group that is caused by abomination.

Third, from the last discussion of previous chapter, it can be concluded that *The Help* shows that resistance can occur if the subordinate group can view the phenomenon of racial discrimination in a different perspective, so that they can gain consciousness that this dominant ideology has some flaws. Besides, they also have to be dauntless to express that racial discrimination brings forth a repugnant system controlling the society that causes them to be disadvantaged, exploited, disrespected, or even marginalized. Those actions must be accompanied by the idea that there is no superior or inferior race, and that there is no line separating two races. Eventually, racial discrimination can be abolished and the more complete system can dominate.

## **5.2 Suggestions**

There are some suggestions corresponding to the further research related to the topic. First, it will be essential for English Literature students to pay more attention on a history or culture of a nation, because history or culture affects the ideology of literary works' authors. Eventually, having some comprehension on history or culture will be very useful for students if they will conduct a literary study using sociological approach.

Second, the phenomenon of racial discrimination is worth to study, because it is still relevant to this day society's problem. By conducting a study of literary works with that topic, the researcher might find the root of racial discrimination, and how to resist it. Therefore, the lines that separate some races can not only be blurred, but also can be abolished.

Finally, this research is expected to be useful as a reference for those who will conduct a study on similar topic, so that the future researchers can enrich themselves with ideas and broaden their perspective.

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## APPENDICES

### APPENDIX I

#### THE OPPOSITION BETWEEN WHITES AND BLACKS THAT CREATE MARGINALIZATION IN THE NOVEL

##### I. EPISODE: APPROVAL OF THE STATE APPARATUS FOR SEGREGATION

No.	Citation	Dominant (whites)	Subordinate (blacks)	Explanation
1.	But Mayor Thompson, he say—to President Kennedy—“I am not going to appoint a bi-racial committee. Let’s not kid ourselves. I believe in the separation of the races, and that’s the way it’s going to be.” (197)	Ruling	Ruled	Mayor Thompson here, as a government believes the difference of races, and it means he approves the idea of racism and segregation. Once the government believes so, the situation will remain unchanged.
2.	Few days later, the mayor come on the radio again. “Jackson, Mississippi, is the closest place to heaven there is,” he say. “And it’s going to be like this for the rest of our lives.” (197)			The mayor believes that the situation in Jackson, Mississippi (with segregation and all) brings the citizen a peace. It is clear that the government or white people do not see segregation as a problem at all.
3.	“But <i>Aibileen</i> ”—Miss Hilly smile real cold—“colored people and white people are just so...different.” She wrinkle up her nose. (186)			Hilly convinces Aibileen that white and black people are different. In this way, Hilly wants to control Aibileen’s opinion about segregation.

4.	Mother narrows her eyes. "It's time you learned, Eugenia, how things really are. You idolize Constantine too much. You always have." She points her finger at me. "They are not like regular people." (364)			Sketeer's mom tells her that black people are different from them and that they need to be segregated and be treated differently.
5.	"Separate but equal," Miss Hilly say back to Miss Leefolt. "That's what Governor Ross Barnett says is right, and you can't argue with the <i>government</i> ." (185)			The government had this rule which says "separate but equal". This rule is the main principal of segregation in Mississippi.
6.	It's all them white peoples that breaks me, standing around the colored neighborhood. White peoples with guns, pointed at colored peoples. Cause who gone protect our peoples? Ain't no colored policemen. (196)	Protected	Unprotected	Black people live unprotected because no government authority take sides on them when white people threaten them.
7.	But everbody saying the judge wife be good friends with Miss Holbrook and how a regular sentence be six months for petty stealing, but Miss Holbrook, she get it pushed up to four years. That trial was done fore it even started." (250)			Hilly has power to prison Yule May longer for stealing a worthless ring of hers. On the other hand, Yule May has no lawyer or jugde to take on her side, because mostly they take on white people's side.
8.	"Things ain't never gone change in this	Free	Restricted	Black people feel like they cannot make an

	town, Aibileen. We living in hell, we trapped. Our kids is trapped.” (196)			action to change their bad situation.
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## II. EPISODE: SEGREGTION THROUGH STEREOTYPES IN THE SOCIETY

No.	Citation	Dominant (whites)	Subordinate (blacks)	Explanation
1.	“I knew it. I knew that girl was a thief the day she started.” As Hilly tells us the story of Yule May, she makes a big circle with her finger to indicate a huge stone, the unimaginable worth of the “ruby.” (253)	Well-mannered	Criminal	Hilly accuse Yule May a stealer from the first day she works for her, because it is stuck in her mind that black people are criminals.
2.	Counted ever piece a silver after I done the polishing. (260)			And how she counts her silver after it is polished comes from a belief that blacks are criminal.
3.	“I’m talking about those things you wrote about Elizabeth. She has no idea Chapter Two is about her and I am too good of a friend to tell her. And maybe I can’t send you to jail for what you wrote about Elizabeth, but I can send you to jail for being a thief.” (441)			Hilly uses one of stereotypes which says that black people are criminal as an accusation to send Aibileen to jail.
4.	“Do you want Nigra people living right here in this neighborhood? Touching your bottom			Hilly thinks that black men are criminal that they might harass white ladies.

	when you pass on the street?" (290)			
5.	She nod like she agreeing with herself. "All these houses they're building without maid's quarters? It's just plain dangerous. Everybody knows they carry different kinds of diseases than we do. I double." (page 8)	Clean	Dirty	White people think that black people are dirtier and they carry more and different kinds of disease than white people. This stereotype then leads to the idea of separated bathroom.
8.	"I did not raise you to use the colored bathroom!" .... "This is dirty out here, Mae Mobley. You'll catch diseases! No no no! " And I hear her pop her again and again on her bare legs. (page 95)			Elizabeth has told her daughter that black people are dirty even since she is just a little girl, by prohibiting her to come into colored bathroom.
9.	When we were kids, Mother told us she'd spank us if we went in Constantine's bathroom. (page 60)			The separated bathroom case is very fundamental for white people. Even white people teach their kids since they are in a young age to get away from 'colored only' bathroom.
10.	"She said black means I got a dirty, bad face." She plant her face in her pillow and cried something awful. (409)			Mae Mobley's teacher has taught her in school that blacks are dirty.
11.	"Miss Taylor says kids that are colored can't go to my school cause they're not smart enough." (392)	Smart	Foolish	Mae Mobley's teacher has taught her students that black people are different from them and they are not as smart as them. Mae

				Mobley's teacher spreads those stereotypes of black people to the students.
12.	I hadn't wanted to insult Aibileen when she told me her idea. I tried to urge her out of it, over the phone. "Writing isn't that easy. And you wouldn't have time for this anyway, Aibileen, not with a full-time job." (150)			Even Skeeter underestimates Aibileen by telling her that writing is difficult, for she thought that Aibileen is not educated and she might not be good at writing.
13.	She tells me that I once commented that colored people attend too much church. That stuck with her. I cringe, wondering what else I've said, never suspecting the help was listening or cared. (154)	Careful	Ignorant	Skeeter thinks that Aibileen wouldn't listen or care what she says to her. It might indicate that white people do not even care how black people feels about what white people say to them. Their feelings are something that doesn't matter or worthless.

### III. EPISODE: SEGREGATION IN PUBLIC FACILITIES USING A LEGAL SYSTEM (JIM CROW LAWS)

No.	Citation	Dominant (whites)	Subordinate (blacks)	Explanation
1.	Miss Hilly talk slow, like she spreading icing on a cake. "You just tell Raleigh every penny he spends on that bathroom he'll get back when y'all sell this house."( 8)	Ruling	Ruled	Hilly convinces Elizabeth that her idea about separated toilet in the house is a good investment, and she persuades Elizabeth to build one in her house.
2.	"A bill that requires			Hilly wants to send



	every white home to have a separate bathroom for the colored help. I've even notified the surgeon general of Mississippi to see if he'll endorse the idea. I pass." ( 9)			her initiative about separated bathroom in white houses for black maids to the surgeon general of Mississippi so that her idea can be a requirement.
3.	"Mister Leefolt and I have decided to build you your very own bathroom." She clap her hands together, drop her chin at me. "It's right out there in the garage."... "So, from now on, instead of using the guest bathroom, you can use your own right out there. Won't that be nice?"... "Yes ma'am." I keep ironing. (29)			Miss Leefolt tries so hard to convince Aibileen to use separated bathroom and also convince her that the idea of separated bathroom is great.
4.	"Aibileen," Hilly continued, "how do you like your new bathroom out there? It's nice to have a place of your own, now isn't it?" Aibileen stared at the crack in the dining table. "Yes ma'am."... Another second passed with no one moving. Hilly cleared her throat and finally Aibileen lowered her head. "Thank you, ma'am," she whispered. (111)	Controlling	Controlled	Aibileen is forced to accept and like her separated bathroom in Elizabeth's house. Miss Hilly, as white person forces Aibileen, as black person, to accept segregation, and Aibileen can do nothing about that.
5.	"Aibileen, you wouldn't want to go to a school full of white			Schools for white people and black people are separated.

	people, would you?" "No ma'am," I mumble. (185)			And in Hilly's statement, she convinces Aibileen that the school must remain segregated.
6.	They don't let no nekkid babies swim at the country club." Nor Negroes nor Jews. I used to work for the Goldmans. The Jackson Jews got to swim at the Colonial Country Club, the Negroes, in May's Lake. (201)	Free	Restricted	Even swimming pools in Mississippi are separated. White people can swim in a proper swimming pool, meanwhile black people are only allowed to swim in a lake.
7.	The colored library must be pretty bad. There was a sit-in at the white library a few years ago and it made the papers. When the colored crowd showed up for the sit-in trial, the police department simply stepped back and turned the German shepherds loose. (154)			Black people cannot access public library freely, even though somehow those libraries provide sit-in or separated room for blacks.
8.	So Jackson's just one white neighborhood after the next and more springing up down the road. But the colored part a town, we one big anthill, surrounded by state land that ain't for sale. As our numbers get bigger, we can't spread out. Our part a town just gets thicker. (12)			The settlement of white and black people in Jackson is separated. white people can freely expand themselves in Jackson. Meanwhile, black people can't because their settlement is limited.

#### IV. EPISODE: SEGREGATION THROUGH CIVIL SOCIETY'S NORMS

No.	Citation	Dominant (whites)	Subordinate (blacks)	Explanation
1.	“Rule Number One for working for a white lady, Minny: it is nobody’s business. You keep your nose out of your White Lady’s problems, you don’t go crying to her with yours—you can’t pay the light bill? Your feet are too sore? Remember one thing: white people are not your friends. (page 38)	Act freely	Behave	There are some rules created by white people for blacks when they work in white households. Even these rules exist from generation to generation. How Minny's mother explain these rules to Minny on her first day of work, these rules seem to be very crucial that if they break one of these rules, they will be out with no job.
2.	“Rule Number Two: don’t you ever let that White Lady find you sitting on her toilet. (page 38)			Black maids are not allowed to use their white employers’ toilet.
3.	Rule Number Five: you eat in the kitchen. (page 39)			Black maids aren’t allowed to sit in the same table with their boss.
4.	You sass a white woman in the morning, you’ll be sassing out on the street in the afternoon. (39)			Minny’s mother told Minny to not curse her white employers because she can be fired if she did that.
5.	But when the White Lady said: “Now I want you to be sure and hand wash all the clothes first, then put them in the electric machine to finish up.”			Minny gets fired for telling her employer what’s better to do to the laundry.

	<p>I said: “Why I got to hand wash when the power washer gone do the job? That’s the biggest waste a time I ever heard of.”</p> <p>That White Lady smiled at me, and five minutes later, I was out on the street.</p>			
6.	<p>I have five kids and I take pride that I taught them yes ma’am and please before they could even say cookie. (page 51)</p>			<p>Black people teach their kids to be polite in case they have to work for white people in the future. They have no such power to change their destiny, so they have no thoughts of having another job but working for white people.</p>
7.	<p>“She telling everbody in town I’m stealing! That’s why I can’t get no work! That witch done turned me into the Smart-Mouthed Criminal Maid a Hinds County! ”... “Before work this morning, I go to the Renfroes’ over on Sycamore and Miss Renfroe near bout chase me off the property. Say Miss Hilly told her about me, everbody know I stole a candelabra from Miss Walters! ” (page 21)</p>	Controlling	Controlled	<p>Miss Hilly as white person feels to have more power than Minny as black maids. Therefore, Miss Hilly can bring over everyone in town that Minny is a stealer and it causes Minny to become rejected every time she asks for a job, and she has no power to confront Miss Hilly or convince everyone in town that she is not a stealer.</p>
8.	<p>I’ve never stole a thing in my life but she told</p>			<p>Hilly accuses Minny a stealer. Therefore,</p>

	<p>everbody I did and wasn't nobody in town gone hire a sass-mouthing thieving Nigra for a maid and I might as well go head and work for her for free. (338)</p>			<p>nobody in town will hire Minny as maid. Then if Minny desperate, she doesn't have any choices but work for Hilly for free, as Hilly wishes.</p>
9.	<p>And do you know what she did?"... "Spit. In my face. A Negro in my home. Trying to act white." I couldn't have that girl going around Jackson, acting white when she was colored, telling everybody she got into a DAR party at Longleaf. I just thank God nobody ever found out about it. She tried to embarrass me in my own home, Eugenia. (363)</p>			<p>Black people should not show superior act in front of white people. It is not allowed for them to act like they are free as white people.</p>

**V. EPISODE: TERROR, INTIMIDATION, AND VIOLENCE AS CONTROLLERS OF SEGREGATION**

No.	Citation	Dominant (whites)	Subordinate (blacks)	Explanation
1.	<p>"Maybe you just want me to tell you all this stuff so I get in trouble." Minny points to the window. "Medgar Evers, the NAACP officer who live five minutes away, they blew up his carport last night. For talking."</p>	Voiced	Silenced	<p>Minny tells Skeeter about an incident Medgar Evers has. He is attacked because he utters his aspiration about the situation. It means black people are not allowed to talk or silenced, or else they put themselves in</p>

	(164)			trouble.
2.	Carl Roberts, a colored School teacher from Pelahatchie, forty miles from here. "In April, Carl Roberts told Washington reporters what it means to be a black man in Mississippi, calling the governor 'a pathetic man with the morals of a streetwalker.' Roberts was found cattle-branded and hung from a pecan tree."(239)			White men lynch a black man for talking. Black people are restricted when it comes to 'talking about the truth'. Meanwhile, it feels easier for Skeeter to make those black maids talk to her for the book, because as white person, she feels easy and free to talk about things.
4.	Franny bend her head down, say, "You hear what happen to Louvenia Brown's grandson this morning?" "Robert?" I say. "Who do the mowing?" "Use the white bathroom at Pinchman Lawn and Garden. Say they wasn't a sign up saying so. Two white mens chased him and beat him with a tire iron." (101)	Strong	Weak	Robert is beaten up because he accidently uses white bathroom. This incident shows that separated bathroom is something that matters in Mississippi. Moreover, white people also have power to judge black people who use white bathroom and blacks simply cannot fight back.
6.	"And my cousin Shinelle in Cauter County? They burn up her car cause she went down to the voting station." (page 103)			Black people aren't free to join the vote.
7.	Minnie doesn't look worried about book sales. She looks worried about what will happen	Secured	Threatened	Minnie is worried what will happen to her and other black maids if they were caught for

	when the women of Jackson read what we've written about them. (387)			writing about white ladies, as they actually do not have freedom to talk about things.
8.	I get a real heartsick feeling then, wondering if I gone too far. Cause after the book come out, if folks find out it was us, I probably never get to see these kids again. (390)			Aibileen is also worried what will happen to her if she is caught for writing about white ladies, as she actually does not have freedom to talk about things.
9.	"One-arm Ernestine call and say Miss Hilly's talking all over town about who's in the book. She telling white ladies to fire they maids and she ain't even guessing the right ones!" (411)	Have authority	Submissive	Hilly feels like she has an authority to ask and persuade white ladies in the town to fire their maids who have participated in the book.
10.	"She told Miss Sinclair to fire Annabelle. So Miss Sinclair fired her and then took her car keys away cause she loaned her half the money to buy the car. Annabelle already paid most of it back but it's gone." (412)			Not only fire her maid, Miss Sinclair also takes an advantage of her maid by taking her car.
11.	"Miss Hilly told Miss Lou Anne, 'Your Louvenia's in here. I know she is and you need to fire her. You ought to send that Nigra to jail.'" "But Louvenia didn't say a single bad thing about Miss Lou Anne!"			Hilly has power to persuade other white ladies to fire their maids even though those maids do not do anything wrong.

	(412)		
12.	<p>“They fired Leroy last night! And when Leroy ask why, his boss say Mister William Holbrook told him to do it. Holbrook told him it’s Leroy’s nigger wife the reason... (437)</p>		<p>Not only risking her own job, Minny risks his husband’s job for telling stories about Miss Hilly. She just doubled her risk, being unemployed and that her husband is unemployed too, he will blame and beat Minny.</p>
13.	<p>‘Fired? I can’t fire you or people will know I’m Chapter Ten. You’re stuck working here for the rest of your life.’ And then Miss Hester lay her head on the table and tell Flora Lou to finish the dishes.” (434)</p>		<p>Miss Hester tells Flora Lou to work for her for the rest of her life. Flora Lou can’t go away to find a job in different place, for what she has written about Miss Hester.</p>



## APPENDIX II

AUTHOR AND HISTORICAL CONTEXT OF *THE HELP*

## I. EPISODE: APPROVAL OF THE STATE APPARATUS FOR SEGREGATION

No.	Citation	Author's life/background	Real happening, concrete social/historical condition	Explanation
1.	But Mayor Thompson, he say—to President Kennedy—“I am not going to appoint a bi-racial committee. Let’s not kid ourselves. I believe in the separation of the races, and that’s the way it’s going to be.” (197)	-	On May 12 in 1963, a Civil Rights activist, Medgar Evers sent out NAACP’s demands of desegregation to city officials in Jackson. However, Mayor Allen Thompson rejected the demands and responded by portraying Jackson without racial inequality as broadcasted in television on the next day (Bickerton, 2019).	As an organic intellectual, Major Thompson acted in spreading dominant ideology. What he said that he believed in the separation of the races, and that the way it was going to be was a form of common sense in which with that common sense separation would always exist and the status quo was always maintained.
2.	Few days later, the mayor come on the radio again. “Jackson, Mississippi, is the closest place to	The rash of negative accounts about Mississippi, in the movies, in the papers, on	Mayor Allen Thompson once again asserted that with segregation culture, Jackson	As Mayor Thompson stated that “Mississippi, is the closest place to heaven”, this statement

	heaven there is,” he say. “And it’s going to be like this for the rest of our lives.” (197)	television, have made us natives a wary, defensive bunch. We are full of pride and shame, but mostly pride (Stockett, 2009, p. 449)	Mississippi was a wonderful place, and there would be no change in there. The Mayor tried to spread the segregationist ideology by saying that his town was fine with segregation culture.	represented how people in Mississippi felt about that place, and Stockett confirmed that people in there were mostly proud of it.
3.	“But <i>Aibileen</i> ”—Miss Hilly smile real cold—“colored people and white people are just so...different.” She wrinkle up her nose. (186)	-	Ross Barnett, Governor of Mississippi, had stated that “the Negro is different because God made him different to punish him”. (Davis & Woodman, 1992).	In his speech, Ross Barnett stated that black people were basically different. In the novel, the statement was stated by Hilly, as a president of her organization, Junior League. Both Ross Barnett and Hilly who both played the role of intellectual organic tried to maintain segregation by spreading the conception that black people are just different, so that the conception could be agreed as the basis of segregation.
4.	Mother narrows her eyes. “It’s			Ross Barnett’s conception that

	<p>time you learned, Eugenia, how things really are. You idolize Constantine too much. You always have.” She points her finger at me. “They are not like regular people.” (364)</p>			<p>says that black people are different got a general agreement by people. Thus, the conception became common sense in which people would generally think that black people were different from white people and that became the basis of segregation. In the novel, it is represented by Skeeter’s mother who gives Skeeter an understanding that black people are different, so her mother hopes that Skeeter understands that segregation is meant to be there and that she should act like she is fine with segregation.</p>
5.	<p>“Separate but equal,” Miss Hilly say back to Miss Leefolt. “That’s what Governor Ross Barnett says is right, and you can’t argue with the <i>government</i>.”</p>		<p>Jim Crow laws were created to promote “separate but equal” treatment in the South. Ross Barnett, the Governor of Mississippi, was</p>	<p>What Hilly and Ross Barnett believed about "separate but equal" is a form of common sense. With this common sense, the separation</p>

	(185)		a true segregationist, and he was known for his act against Civil Right Movement in 1960s.	between whites and blacks would be considered as a normal and common thing.
6.	It's all them white peoples that breaks me, standing around the colored neighborhood. White peoples with guns, pointed at colored peoples. Cause who gone protect our peoples? Ain't no colored policemans. (196)	-	Blacks had little legal recourse against these assaults because the Jim Crow criminal justice system was all-white: police, prosecutors, judges, juries, and prison official (Jim Crow Museum, n.d., para. 15)	The police acts as intellectual organic which also acts as embedding power or dominant ideology from a ruling class or dominant class by force or violence. In this sense, white supremacists use white policemen for the purpose of terror and intimidation for blacks so that they obey Jim Crow laws and norms. The ruling class did not create colored policemen because creating an organic intellectual in the body of a subordinate group could trigger a resistance then a social revolution.
7.	But everybody saying the judge wife be good	-	Blacks had little legal recourse against these	Same with the police, the judges also have a role as

	<p>friends with Miss Holbrook and how a regular sentence be six months for petty stealing, but Miss Holbrook, she get it pushed up to four years. That trial was done fore it even started.” (250)</p>		<p>assaults because the Jim Crow criminal justice system was all-white: police, prosecutors, judges, juries, and prison official (feris.edu).</p>	<p>organic intellectual. Because Hilly and the judge’s wife know each other and they share the same ideology, they gain their power to push up the penalty for Yule May and to intimidate other blacks.</p>
8.	<p>“Things ain’t never gone change in this town, Aibileen. We living in hell, we trapped. Our kids is trapped.” (196)</p>	-	-	<p>There was a general agreement by whites and blacks toward the idea that there would be no change in Mississippi (as Mayor Thomson stated “I believe in the separation of the races, and that’s the way it’s going to be”). Therefore, the idea became a common sense, so that segregation would always be considered as a normal and common thing, and that wouldn’t trigger any resistance.</p>

## II. SEGREGATION THROUGH STEREOTYPES IN THE SOCIETY

No.	Citation	Author's life/background	Real happening, concrete social/historical condition	Explanation
1.	<p>“I knew it. I knew that girl was a thief the day she started.” As Hilly tells us the story of Yule May, she makes a big circle with her finger to indicate a huge stone, the unimaginable worth of the “ruby.” (253)</p>	-	<p>Criminal stereotype of African Americans comes from the fact that as a demographic they are proportionally over-represented in the numbers of those that are arrested for committing crimes, even though the majority of African Americans have never committed any kind of crime (Edles, 2002).</p>	<p>State apparatus such as white police played a role in embedding racist ideology to black society. In this case, to maintain the hegemony, white police arrested anyone suspected of being not obedient with Jim Crow laws. Therefore, demographically, blacks committed more crimes than whites. This demographic was then used as the basic conception that black people tend to commit more criminal acts. Then this perception was accepted by the public at large and made it a common sense so that it was normal that white people should be suspicious that black people tend to do criminal activity. In this</p>

				novel, Hilly has been suspicious of Yule May that if she is a stealer.
2.	Counted ever piece a silver after I done the polishing. (260)	-		Miss Margaret, Callie's previous boss, counted her silvers every time Callie finished polishing them. Miss Margaret did that because she felt that she should be suspicious of Callie if she stole her silvers.
3.	"I'm talking about those things you wrote about Elizabeth. She has no idea Chapter Two is about her and I am too good of a friend to tell her. And maybe I can't send you to jail for what you wrote about Elizabeth, but I can send you to jail for being a thief." (441)	-		With the common sense that historically agreed by the society which said that black people tend to commit criminal acts, white people used their suspiciousness towards black people to criminalize them. In the novel, Hilly can't sue Aibileen for what she has written about Elizabeth because she has no clear evidence, but Hilly can sue Aibileen for stealing. Even though Aibileen doesn't steal anything, there

				would be a probability that she could be in jail, because the suspiciousness of blacks for being criminal can be normalize and accepted.
4.	“Do you want Nigra people living right here in this neighborhood? Touching your bottom when you pass on the street?” (290)	-	Lincoln and Devah (as cited in Quillian, 2001) specifically found that percentage of young black men in a neighborhood is correlated with the respondent’s perceptions of neighborhood crime level. It has become the reason why other races avoid neighborhood with many black men as the neighborhood is perceived to be dangerous.	Hilly being suspicious of black men for harassing white ladies could be a basis conception that white and black neighborhood should be separated.



			<p>The stereotype that African American males as criminals was spread for ‘controlling’ and ‘disciplining’ the slaves during slavery era in the US. For example, out of fear of the fugitive slaves committing rebellion, slaveholders spread the stereotype that black males as dangerous criminal who would rape and harass innocent white women if they had the opportunity to (Barnard, 1993).</p>	
5.	<p>She nod like she agreeing with herself. “All these houses they’re building without maid’s quarters? It’s just plain dangerous. Everybody knows they carry different kinds of diseases than we do. I double.” (page 8)</p>	-	<p>Public pool for colored people in 1950s used to be scrubbed with liquid chlorine after being used by colored people. Ted Gaskins’ grandfather who owned a public pool for colored said that it needed to be done to kill the</p>	<p>There was a conception in society which viewed that blacks were dirty and carried different disease. The conception became common sense because it was accepted by society and passed down from generation to generation. This</p>

			bacteria that colored people would bring in ( <a href="http://americanradioworks.publicradio.org/features/remembering/public.html">http://americanradioworks.publicradio.org/features/remembering/public.html</a> )	conception became the basis of legal system about separated bathroom for colored people.
6.	<p>“I did not raise you to use the colored bathroom!” ....</p> <p>“This is dirty out here, Mae Mobley. You’ll catch diseases! No no no!” And I hear her pop her again and again on her bare legs. (page 95)</p>	-		<p>The conception of white which viewed blacks as dirty and became a conception that was passed on by society for generations. Therefore, it became a common sense in which it was normal to assume that blacks were dirty and diseased. In the novel, Elizabeth forbids Mae Mobley from approaching colored bathroom. Elizabeth provides an understanding that colored bathroom is dirty and she could catch disease. By providing such understanding since childhood, that conception would be in tack in Mae Mobley’s mind, so that later it would be normal for her to assume</p>

				that blacks are dirty and diseased.
7.	When we were kids, Mother told us she'd spank us if we went in Constantine's bathroom. (page 60)	-		The assumption that colored bathroom is dirty has been taught by Skeeter's mother to her children since they were little. This is a consent hegemony by asserting the rule to a person (through family values) and persuading that this rule is legitimate.
8.	"She said black means I got a dirty, bad face." She plant her face in her pillow and cried something awful. (409)	-		The hegemony process is carried out by spreading dominant ideology through social institutions, such as schools. In elementary school, Mae Mobley is given a conception by her teacher that blacks are dirty and not as smart as white. This is also the reason why white and black schools must be separated so that the whites can continue to spread racist ideology to the next generation.

9.	I hadn't wanted to insult Aibileen when she told me her idea. I tried to urge her out of it, over the phone. "Writing isn't that easy. And you wouldn't have time for this anyway, Aibileen, not with a full-time job." (150)	In an interview, Stockett stated that she saw equal living of white and black, eventhough she never saw blacks receiving equal education (Famous Authors, n.d., para. 4). On the idea that she was rising the white characters in a way she wasn't done to African American characters in the book: "It doesn't hurt. It puzzles me because in Jackson, Mississippi... we viewed ourselves as sort of this elite community of educated, rather sophisticated southerners and unless you live in a bubble, yeah I can see why you would question it." (CBS, 2010)	In 1960, only 3.1 percent of adult black Americans graduated from college. <a href="https://www.theoort.com/blacks-and-education-what-we-learn-1790878682">https://www.theoort.com/blacks-and-education-what-we-learn-1790878682</a>	Exclusion from equal education made black people considered ignorant and not able to do some kind of thing. Here Skeeter assumes that Aibileen cannot write well like real authors because Aibileen doesn't go to college like Skeeter did.
10.	"Miss Taylor says kids that are		An American scientist from	Whites had this conception which

	colored can't go to my school cause they're not smart enough." (392)		19 <sup>th</sup> century believed that whites or Caucasians were the smartest race and believed that blacks were the least intelligent among the other races. This idea became the starting point of a stereotype that tells black are not as smart as whites (www.nationalgeographic.com)	viewed black people were not as smart as whites. The conception becomes a common sense in the community and became the basis for separating schools for white and black, and excludes blacks for getting an equal education.
11.	She tells me that I once commented that colored people attend too much church. That stuck with her. I cringe, wondering what else I've said, never suspecting the help was listening or cared. (154)	-	White Northerners liked to think of themselves as a hard-working, educated, and moral people, and African-Americans were typically stereotyped as lazy, ignorant, and uncivilized (An American Antiquarian Society, n.d., para. 3)	Skeeter thinks that Aibileen wouldn't listen or care what she says to her. It might indicates that white people do not even care how black people feels about what white people say to them. Their feelings are something that doesn't matter or worthless.

**III. EPISODE: SEGREGATION IN PUBLIC FACILITIES USING A LEGAL SYSTEM (JIM CROW LAWS)**

<b>No.</b>	<b>Citation</b>	<b>Author's life/background</b>	<b>Real happening, concrete social/historical condition</b>	<b>Explanation</b>
1.	Miss Hilly talk slow, like she spreading icing on a cake. "You just tell Raleigh every penny he spends on that bathroom he'll get back when y'all sell this house."( 8)	As confirmed by Stockett herself, the Jim Crow laws in the book were taken from the actual legislation that existed, at various times, across the South (Stockett, 2009, p. 445)	Jim Crow laws required segregated bathroom for white and colored folk. Black people were allowed to use public bathroom marked "for colored only" ( <a href="https://socialwelfare.library.vcu.edu/eras/civil-war-reconstruction/jim-crow-laws-and-racial-segregation/">https://socialwelfare.library.vcu.edu/eras/civil-war-reconstruction/jim-crow-laws-and-racial-segregation/</a> ). According to Catherine Frasier, a domestic worker during 1940s, every white houses had special bathrooms, some had rooms out back for the maid to change or use the bathroom (www.postandco	Dominant ideology (racism) was manifested in a legal system called Jim Crow laws, which one of these laws required separated bathroom for colored people. Although the hegemony process is ethical political, it is also economical. In the novel, although Jim Crow laws required separated bathroom, for colored people were assumed dirty and diseased, it also had the economic purpose, raising the value of white houses which provided colored bathroom.

			urier.com)	
3.	<p>“A bill that requires every white home to have a separate bathroom for the colored help. I’ve even notified the surgeon general of Mississippi to see if he’ll endorse the idea. I pass.” ( 9)</p>	-	-	<p>Hilly, as a segregationist and as the president of Junior League, she wants to maintain the interest of segregationist about separated bathroom for colored help. Therefore, she wants to send her initiative for a bill that requires every white house to have separated bathroom for colored help.</p>
4.	<p>“Mister Leefolt and I have decided to build you your very own bathroom.” She clap her hands together, drop her chin at me. “It’s right out there in the garage.”... “So, from now on, instead of using the guest bathroom, you can use your own right out there. Won’t that be nice?”... “Yes ma’am.” I keep ironing. (29)</p>	-	-	<p>By convincing Aibileen that separated bathroom idea is nice, Elizabeth as a white person here tries to achieve agreement and sincere acceptance of Aibileen who comes from the subordinate class. Consequently, there is a hegemony process because the segregation has its agreement.</p>
5.	"Aibileen," Hilly	-	-	Hilly tries to

	<p>continued, “how do you like your new bathroom out there? It’s nice to have a place of your own, now isn’t it?” Aibileen stared at the crack in the dining table. “Yes ma’am.”...</p> <p>Another second passed with no one moving. Hilly cleared her throat and finally Aibileen lowered her head. “Thank you, ma’am,” she whispered. (111)</p>			<p>achieve agreement and sincere acceptance of Aibileen about the separated bathroom. Aibileen has to accept that rule by asserting gratitude to Hilly.</p>
6.	<p>“Aibileen, you wouldn’t want to go to a school full of white people, would you?”</p> <p>“No ma’am,” I mumble. (185)</p>	-	<p>As compiled by the Martin Luther King, Jr., National Historic Site Interpretive Staff, one of Jim Crow laws required the schools for white children and the schools for negro children shall be conducted separately (Jim Crow Museum, n.d., para. 11)</p>	<p>Hilly tries to achieve agreement from Aibileen that black people should not go to the same school with white people. Aibileen agrees to that, so there is a hegemony process through a legal system that required separated schools.</p>
7.	<p>They don’t let no nekkid babies swim at the country club.”</p> <p>Nor Negroes nor</p>	-	<p>Jim Crow Laws required segregated public facilities for whites and</p>	<p>Jim Crow laws required separated facilities, such as pool, yet sometimes there</p>



	Jews. I used to work for the Goldmans. The Jackson Jews got to swim at the Colonial Country Club, the Negroes, in May's Lake. (201)		blacks. In other cases, there were no black facilities -- no Colored public restroom, no public beach, no place to sit or eat. ( <a href="http://www.ferris.edu/jimcrow/what.htm">www.ferris.edu/jimcrow/what.htm</a> )	was no facilities for black people. In the novel, every races have their own pools, however blacks have no public pool, so that they can only swim in a lake.
8.	The colored library must be pretty bad. There was a sit-in at the white library a few years ago and it made the papers. When the colored crowd showed up for the sit-in trial, the police department simply stepped back and turned the German shepherds loose. (154)	-	Cited by the Martin Luther King, Jr., National Historic Site Interpretive Staff, Jim Crow Laws required segregated libraries. The state librarian was directed to fit up and maintain a separate place for the use of the colored people who may come to the library for the purpose or reading books or periodicals (Jim Crow Museum, n.d., para. 11)	Even though the state senate had managed segregated place for blacks in white libraries, black people still couldn't access it freely. They were segregated in accessing equal knowledge.
9.	So Jackson's just one white neighborhood after the next and more springing up down the road.	Stockett said when she grew up in Mississippi during 1970s, she didn't have a	Jim Crow laws prohibited black people from living in white neighborhoods ( <a href="http://www.history.co">www.history.co</a>	Stockett said that she had no black friends or neighbors when she grew up in Mississippi

	<p>But the colored part a town, we one big anthill, surrounded by state land that ain't for sale. As our numbers get bigger, we can't spread out. Our part a town just gets thicker. (12)</p>	<p>single black friend or a black neighbor. But she was close to Demetrie, her family's black maid (Dailymail UK, n.d., para. 3)</p>	<p>m). This residential segregation caused neighborhoods full of minorities experienced higher rates of unemployment, and lack of access to job networks and transportation.</p>	<p>because of residential segregation. Residential segregation caused blacks experiencing difficulties in accessing employment opportunities, which then they were economically disadvantaged. It then caused income inequality, and segregation was maintained.</p>
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**IV. EPISODE: SEGREGATION THROUGH CIVIL SOCIETY'S NORMS**

<b>No.</b>	<b>Citation</b>	<b>Author's life/background</b>	<b>Real happening, concrete social/historical condition</b>	<b>Explanation</b>
1.	<p>“Rule Number One for working for a white lady, Minny: it is nobody's business. You keep your nose out of your White Lady's problems, you don't go crying to her with yours—you can't pay the light bill? Your feet are too</p>	-	<p>Jim Crow kind of situation came up not only with laws but also with norms and etiquette (Kennedy, 1990)</p>	<p>Minnie's mother explained the norms she has to obey in white ladies' houses. Minny's mother told Minny that she has to keep her distance from white ladies.</p>

	sore? Remember one thing: white people are not your friends. (page 38)			
2.	“Rule Number Two: don’t you ever let that White Lady find you sitting on her toilet. (page 38)	-	Jim Crow laws required Black people to use separate bathroom (Social Welfare, n.d., para. 4).	Minnie’s mother also told Minny to not use white bathroom.
3.	Rule Number Five: you eat in the kitchen. (page 39)	-	One of the etiquette and norms of Jim Crow laws was blacks and whites were not supposed to eat together (Jim Crow Museum, n.d., para. 11)	Minnie’s mother also told Minny about the norm which obliges her to not eat together with her white employers. All of these norms that Minny’s mother explained to Minny have become common sense because it is historically agreed. Those norms that have become common sense reinforce segregation.
4.	You sass a white woman in the morning, you’ll be sassing out on the street in the afternoon. (39)	-	One of the norms required blacks to never curse white people (Kennedy, 1990)	From the explanation of Minny’s mother, it can be indicated that a black who violate one norm, such as sassing white employer can get her/him out fired.

5.	<p>But when the White Lady said: “Now I want you to be sure and hand wash all the clothes first, then put them in the electric machine to finish up.”</p> <p>I said: “Why I got to hand wash when the power washer gone do the job? That’s the biggest waste a time I ever heard of.”</p> <p>That White Lady smiled at me, and five minutes later, I was out on the street. (39)</p>	-	<p>Jim Crow norms required blacks to never lay claim to, or overly demonstrate, superior knowledge or intelligent (Kennedy, 1990).</p>	<p>When Minny gets fired for telling her employer what’s better to do with the laundry, it indicates that violating one norm can get someone fired or unemployed. Besides, the norm that required blacks to never overly demonstrate knowledge had become a common sense, so Minny’s employer feels that it is alright to fire Minny for telling her what’s better to do.</p>
6.	<p>I have five kids and I take pride that I taught them yes ma’am and please before they could even say cookie. (page 51)</p>	-	<p>Based on Jim Crow norms, blacks had to use courtesy titles when referring to whites, for example, Mr., Mrs., Miss., Sir, or Ma'am and were not allowed to call them by their first names (Jim Crow Museum, n.d., para. 11).</p>	<p>Mিনny has taught her children to be polite and to get used to using courtesy titles when referring to whites. It is done to prepare the children for society’s norms and rules, and in case if they have to work for white people when they grow up.</p>
7.	<p>“She telling everybody in town I’m stealing! That’s why I</p>	-	<p>Jim Crow laws included several norms for blacks to observe in</p>	<p>Mিনny can’t assert that Miss Hilly is lying because there is a norm that</p>

	<p>can't get no work! That witch done turned me into the Smart-Mouthed Criminal Maid a Hinds County! "... "Before work this morning, I go to the Renfroes' over on Sycamore and Miss Renfroe near bout chase me off the property. Say Miss Hilly told her about me, everbody know I stole a candelabra from Miss Walters! " (page 21)</p>		<p>conversing with whites. This norm included prohibition to assert or intimate that a white person is lying (Kennedy, 1990).</p>	<p>prohibits blacks to assert that a white person is lying. This norm has become a common sense, that's why it doesn't cross in her mind that Minny should confront Hilly and assert that Hilly is lying. Therefore, this norm avoids blacks to tell the truth.</p>
8.	<p>I've never stole a thing in my life but she told everbody I did and wasn't nobody in town gone hire a sass-mouthing thieving Nigra for a maid and I might as well go head and work for her for free. (338)</p>	-		<p>That Minny can't tell the truth, it causes her being disadvantaged economically because she can't find any job. Moreover, her freedom is also sacrificed that she can't find any job, she perforce has to work for Hilly for free.</p>
9.	<p>And do you know what she did?"... "Spit. In my face. A Negro in my home. Trying to act white."</p>	-	<p>In the US, acting white is a pejorative term, usually applied to black people, which refers to a</p>	<p>Lulabelle, a white-skinned Negro doesn't seem to obey the norms in front of white people. She</p>

<p>I couldn't have that girl going around Jackson, acting white when she was colored, telling everybody she got into a DAR party at Longleaf. I just thank God nobody ever found out about it. She tried to embarrass me in my own home, Eugenia. (363)</p>		<p>person's perceived betrayal of their culture by assuming the social expectations of white society. For example, the idea that black people gaining education is "acting white" (Education Next, n.d., para. 1).</p>	<p>doesn't show any inferior attitudes. Therefore, she is called acting white. Acting white is a term that had become a common sense to avoid black people exhibiting superior attitude in front of white people.</p>
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#### V. EPISODE: TERROR, INTIMIDATION, AND VIOLENCE AS CONTROLLERS OF SEGREGATION

No.	Citation	Author's life/background	Real happening, concrete social/historical condition	Explanation
1.	<p>"Maybe you just want me to tell you all this stuff so I get in trouble." Minny points to the window. "Medgar Evers, the NAACP officer who live five minutes away, they blew up his carport last night. For talking." (164)</p>	<p>In an interview, Stockett acknowledged Medgar Evers tragedy and stated that 1963 was horrifying and momentous moment in Mississippi and the US (Steve Bertrand, personal communication, July 27, 2009)</p>	<p>On June 12, 1963, Medgar Evers, an American Civil Rights activist, was assassinated by a white supremacist, Byron De La Beckwith Jr., for fighting for black civil rights in Mississippi (<a href="http://history.com">history.com</a>)</p>	<p>Stockett added Medgar Evers tragedy in the novel to show how horrifying and how oppressed black people in Mississippi during 1960s. Medgar Evers was killed by Byron De La Beckwith, one of the Ku Klux Klan members from Greenwood. The Dominant group represented by the</p>

				white supremacist created a civilian organization called the Ku Klux Klan or The Klan. Racist ideology has a material existence which means it is incarnated in the social practices of The Klan. The Klan played the role as racist ideology spreader and as terrorizing those who attempted to disobey the legal system.
2.	<p>Carl Roberts, a colored School teacher from Pelahatchie, forty miles from here. "In April, Carl Roberts told Washington reporters what it means to be a black man in Mississippi, calling the governor 'a pathetic man with the morals of a streetwalker.'</p> <p>Roberts was found cattle-branded and hung from a pecan</p>	-	<p>There is no record of Carl Roberts being lynched for talking about Mississippi governor. However, most historians agree that lynching was a method of racial and social control to terrorize African Americans into submission, and to obey the laws. This was practiced between 1877 until 1950s (The</p>	<p>Dominant hegemony is done through embedding a power or dominant ideology by using force or violence to terrorize or intimidate. One of this efforts was done by lynching. In the novel, the author describes Carl Roberts who was lynched because he says something about the governor. It becomes the hint of why black people feel afraid</p>

	tree.”(239)		Guardian, April 26, 2018, para. 5).	or threatened to speak about the truth.
3.	Franny bend her head down, say, “You hear what happen to Louvenia Brown’s grandson this morning?” “Robert?” I say. “Who do the mowing?” “Use the white bathroom at Pinchman Lawn and Garden. Say they wasn’t a sign up saying so. Two white mens chased him and beat him with a tire iron.” (101)	-	People in the South parts of the US agreed that the Jim Crow laws and system of etiquette were undergirded by violence, real and threatened. White people could physically beat blacks with impunity who violated the laws. (www.ferris.edu/jimcrow/what.htm)	To control black people into obeying Jim Crow laws is by using violence and threats. The novel presents some incident and violence happen to black people who accidentally violate Jim Crow laws.
4.	“And my cousin Shinelle in Cauter County? They burn up her car cause she went down to the voting station.” (page 103)	-	Segregation made blacks in the South experience voter suppression, where blacks were prevented to vote. Jim Crow laws included literacy tests, payment of poll taxes, property restrictions, and grandfather clause to register to vote.	By banning black people from voting, white supremacists could maintain their intellectuals, who acted as organizers in society so that the ideology of white supremacist can be maintained. To prevent black people from voting, in the novel was presented that white supremacists



			Consequently, poor and illiterate black former slaves and their descendants were prevented to vote (Johnson, 2010).	burn up Shinelle's car because she went down to the voting station. This act is done to threaten and terrorize black people so that they're afraid to vote.
5.	Minnie doesn't look worried about book sales. She looks worried about what will happen when the women of Jackson read what we've written about them. (387)	-	Blacks who violated Jim Crow laws or norms might as well risk their job, even their lives (Jim Crow Museum, n.d., para. 12).	Minnie is worried about the intimidation she would get for telling stories about white ladies in Jackson.
6.	I get a real heartsick feeling then, wondering if I gone too far. Cause after the book come out, if folks find out it was us, I probably never get to see these kids again. (390)	Stockett talked to one black maid who live in 1960s. That black maid remembered working for a white employer when Medgar evers had just been murdered. Her children were going down to the street in a protest and she was so afraid her employer would turn the TV on and see then and then she would lose her job (Time,		Those black maids knew that they might risk their job if they or their family members participated in civil right movement. This fear was shown in Aibileen when she tells story about her employer, Elizabeth, in the book. By telling the stories, she already knows that she might risk her job.

		November 11, 2009, para. 7)	
7.	First thing a white lady gone do is fire you. You upset, but you figure you'll find another job, when things settle down, when the white lady get around to forgetting. You got a month a rent saved. People bring you squash casseroles. (188)	-	The author shows us that in order to control black maids into inferiority and obeying the laws and the norms, white employers threat them by firing those who violated the laws or norms.
8.	"You...fired her? For what?".... Mother raises her eyebrows at my tone, takes her glasses off. "It was nothing but a colored thing. And that's all I'm saying." (page 81)	-	A moment when Skeeter's mother fired Constantine due to a colored thing shows us that racism gives rise to huge unemployment among blacks, and then it evokes income inequality, difficulties in accessing education or healthcare, and finally it reinforces segregation between blacks and whites.
9.	"One-arm Ernestine call and say Miss Hilly's talking all over town about who's	-	Those black maids who participate in telling stories in the book are risking their jobs.

	in the book. She telling white ladies to fire they maids and she ain't even guessing the right ones!" (411)			Hilly puts an effort by asking white ladies to fire their maids in order to spread intimidation, so that black people don't have any courage to tell the truth about the situation.
10.	"She told Miss Sinclair to fire Annabelle. So Miss Sinclair fired her and then took her car keys away cause she loaned her half the money to buy the car. Annabelle already paid most of it back but it's gone." (412)	-		Annabelle is fired for telling stories about Miss Sinclair. By telling stories, Annabelle risks her job, as well as getting disadvantaged economically because she is unemployed and Miss Sinclair takes her car.
11.	"Miss Hilly told Miss Lou Anne, 'Your Louvenia's in here. I know she is and you need to fire her. You ought to send that Nigra to jail.'" "But Louvenia didn't say a single bad thing about Miss Lou Anne!" (412)	-		Lou Anne is persuaded by Hilly to fire Louvenia because she tells story in the book, although Louvenia only tells good thing about Lou Anne, her employer.
12.	"They fired Leroy last night! And	-		Not only risking her own job,

	<p>when Leroy ask why, his boss say Mister William Holbrook told him to do it. Holbrook told him it's Leroy's nigger wife the reason... (437)</p>			<p>Minnie risks his husband's job for telling stories about Miss Hilly. She just doubled her risk, being unemployed and that her husband is unemployed too, he will blame and beat Minny.</p>
13.	<p>'Fired? I can't fire you or people will know I'm Chapter Ten. You're stuck working here for the rest of your life.' And then Miss Hester lay her head on the table and tell Flora Lou to finish the dishes." (434)</p>	-		<p>The author doesn't only shows that telling stories makes blacks risk their job, but it also makes black risk their freedom. Now that Flora Lou tells stories about Miss Hester, she is owned by Miss Hester.</p>

## APPENDIX III

**THE FORMS OF RESISTANCE OF BLACK PEOPLE TOWARDS  
MARGINALIZATION IN THE NOVEL**

<b>No.</b>	<b>Citation</b>	<b>Author's life/background</b>	<b>Real happening, concrete social/historical condition</b>	<b>Explanation</b>
1.	Miss Taylor. After all the time I spent teaching Mae Mobley how to love all people, not judge by color. (409)	-	Black women who worked for Southern white family basically cared and raised the white children. They often faced a situation when the white children they loved, turned superior when they grew up (Tucker, 1988).	As having a responsibilities to take care and raise the white babies, Aibileen feels to have responsibilities to teach Mae Mobley things. For instance, Aibileen teaches Mae Mobley not to judge people by the color of their skin. It is done to prevent Mae Mobley to become a segregationist when she grows up and resist racial discrimination grown massively in the future.
2.	I look at Aibileen and am reminded, once again, the risk she's taking talking to me. "I'll be glad to pick the books up for you," I say.	-	The minimum capacity of black libraries was created based on an assumption that black people weren't interested in literacy or having education	Due to the assumption of low literacy of black people, Aibileen tries to break that stereotype by reading a lot of books. Skeeter, a white lady, helps her to fetch some

	<p>Aibileen hurries to the bedroom and comes back with a list. “I better mark the ones I want first. I been on the waiting list for <i>To Kill a Mockingbird</i> at the Carver Library near bout three months now. Less see ...”</p> <p>“You want a book by . . . Sigmund Freud?”</p> <p>“Oh, people crazy.” She nods. “I love reading about how the head work. You ever dream you fall in a lake? He say you dreaming about your own self being born..” (154)</p>		<p>(Wiegand, 2015). In Southern states during 1930s, black literacy rate was approximately 70 percent. However, having the rudiments of literacy will not exclude them from doing manual or domestic work (Irons, 2002)</p>	<p>books from white library, because a number of books in black libraries is limited.</p>
	<p>Course we got plenty a smart people in our church with they college degrees. Doctors, lawyers, Mr. Cross who own <i>The Southern Times</i>, the colored</p>	-	<p>Some African Americans in 1960s had received higher education. They were, for example, Charles Anderson who earned a doctorate in meteorology,</p>	<p>Even though it was not easy for black people to pursue higher education, some of them managed to receive higher education. Higher education is needed by black people as a means</p>

	<p>newspaper that come out ever week. But Yule May, she probably the most educated maid we got in our parish. (208)</p>		<p>James Meredith who graduated from University of Mississippi.</p>	<p>to shape a better improvement on individual, as well as social. Therefore, pursuing higher education is a kind of resistance towards the stereotype that black people were foolish and a resistance towards inferiority that is caused by racial discrimination.</p>
3.	<p>You probably don't know that after I finished high school, I went on to college. I would've graduated except I decided to get married. It's one of my few regrets in life, not getting my college degree. I have twin boys that make it all worthwhile, though. For ten years, my husband and I have saved our money to send them to Tougaloo College, but as hard as we</p>	-		

	<p>worked, we still didn't have enough for both. My boys are equally as smart, equally eager for an education. But we only had the money for one...</p> <p>I suppose you could look at this as a confession letter. I stole from that woman. An ugly ruby ring, hoping it would cover the rest of the tuition. Something she never wore and I felt she owed me for everything I'd been through working for her. Of course now, neither of my boys will be going to college. The court fine is nearly as much as we had saved. (249)</p>			
4.	<p>"The churches got together though. They gone send both them boys to college." (252)</p>	-		
5.	<p>Deacon got a stern look on his</p>	-	<p>The most prominent event</p>	<p>Besides resisting on stereotype and</p>



	<p>face like he done talked with Jessup before. “Tonight, we are going to lift our prayers to God. We will march peacefully down the streets of Jackson next Tuesday. And in August, I will see you in Washington to march with Doctor King.” (209)</p>		<p>of Civil Rights Movement was the March of Washington in August 28, 1963. More than 200,000 people, including black and white, went down the street in demands of forcing civil rights legislation and job equality. This march was led by civil rights leaders, including Martin Luther King Jr.</p>	<p>any other inferiority, black people also did a resistance on the legal regulation by doing a march.</p>
6.	<p>“I am too, Miss Skeeter. I’m on help you.” A woman in a red coat walks by quickly, doesn’t even meet my eyes. After the next one, I start counting. Five. Six. Seven. I nod back at them, can say nothing but thank you. Thank you. Yes, thank you, to each one. My relief is bitter, that it took Yule May’s internment to bring us to this.</p>	-	<p>The rise of African American literature was pioneered by a 1920s cultural movement called Harlem Renaissance. The literature offered a new way to view what it meant to be black from African American’s perspective (Bolarinwa, 2013).</p>	<p>What Hilly has done to Yule May makes clear the oppression of white people towards black people. It then triggers other black maids to do a resistance by participating in writing the book. In the beginning, only Aibileen and Minny who agree to tell their stories on the book. Then, another maids agree to tell their stories to expose what it feels like to work for white family. This kind</p>

	Eight. Nine. Ten. Eleven. No one is smiling when they tell me they want to help. (253)			of resistance is done in order to make white people realize on the oppression they have done to their black maids, and how their maids feel about it.
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## APPENDIX IV

### THE FACTORS UNDERLYING THE RESISTANCE IN THE NOVEL

#### 1. EXPLOITATION AND INHUMANE TREATMENTS EXPERIENCED BY BLACK MAIDS

No.	Citation	Author's life/background	Real happening, concrete social/historical condition	Explanation
1.	<p>“Did you know when you were a girl, growing up, that one day you’d be a maid?”</p> <p>“Yes ma’am. Yes, I did.”</p> <p>I smile, wait for her to elucidate. There is nothing.</p> <p>“And you knew that...because ...?”</p> <p>“Mama was a maid. My granmama was a house slave.” (page 144)</p>	-	<p>During segregation era, black women were excluded from higher jobs that 60% of those who were employed from 1940 worked as maids (The Economist)</p>	<p>The legal laws of segregation, such as segregated education facility and segregated settlement result in inequality of job opportunities, then it also result in inequality of income.</p> <p>Segregation forms a chain of fate from generation to generation.</p> <p>Therefore, Aibileen knows her fate, become a maid, because inequality has existed from her grandmama generation.</p> <p>Segregation system puts her in a condition where she can’t pursue a better job than a maid.</p>
2.	<p>“Ain’t they? You remember</p>	-	<p>In 1939, Bessie Brown was</p>	<p>Besides, black maids also</p>

	that time Miss Walter make you pay for the crystal glass you broke? Ten dollars out a your pay? Then you find out them glasses only cost three dollars a piece down at Carter's?" (227)		working as a maid in Westchester, New York. One day, her employers, the Altshuls, refused to pay her wages. Brown told them that she would not leave until they paid her what they owed. Mrs.	experienced being exploited and economically disadvantaged. In the novel, Minny was forced to pay more for the glass she broke
3.	"She told Miss Sinclair to fire Annabelle. So Miss Sinclair fired her and then took her car keys away cause she loaned her half the money to buy the car. Annabelle already paid most of it back but it's gone." (412)	-	Altshul reacted by calling Brown "an impudent 'nigger' b—." Then, Brown recounted, Mrs. Altshul kicked her while Mr. Altshul, "grabbed the telephone out of her hands, hitting her over the head with the receiver." (May, 2011)	Annabelle also experiences being disadvantaged economically when she is fired and Miss Sinclair also takes her car.
4.	Miss Hester who everybody think is real sweet, she give Flora a special "hand wash" to use ever morning. Ends up it was straight bleach. Flora showed me the burn scar. (433)	-		Besides being disadvantaged economically, the black maids were also disadvantaged physically. In the novel, Flora had a burn scar on her hands because her employer asked her to use a "hand wash" that was

				actually a bleach.
5.	<p>“Oh, and you remember that crazy Mister Charlie, the one who always call you nigger to your face like he think it’s funny. And his wife, the one who make you eat lunch outside, even in the middle a January? Even when it snowed that time?” (227)</p>	-		<p>Besides being treated unequally, black maids also experienced being treated inappropriately. In the novel, Minny was treated badly by Mister and Missus Charlie, like being called nigger or forced to eat lunch in the outside in the snow.</p>
6.	<p>This was supposed to be our first interview with Yule May and even though I know that’s not going to happen, I’ve decided to come anyway. It’s raining and blowing hard and I hold my raincoat tight around me and the satchel. I kept thinking I’d call Aibileen to talk about the situation, but I couldn’t bring myself to do it.</p>			<p>Yule May is sentenced to four years prison for stealing a wothless ruby ring of Hilly, her white employer. The sentence is regularly six months. However, Hilly, who is friends with the judge’s wife, manages to make the judge push the sentence into four years. Even a good lawyer cannot stop this injustice to happen.</p>

	<p>Instead, I practically dragged Pascagoula upstairs so Mother wouldn't see us talking and asked her everything. "Yule May had her a real good lawyer," Pascagoula said. "But everbody saying the judge wife be good friends with Miss Holbrook and how a regular sentence be six months for petty stealing, but Miss Holbrook, she get it pushed up to four years. That trial was done fore it even started." (250)</p>			
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7.	<p>“They raise a white child and then twenty years later the child becomes the employer. It’s that irony, that we love them and they love us, yet...” I swallowed, my voice trembling. “We don’t even allow them to use the toilet in the house.” (page 105)</p>	<p>When Stockett interviewed some of her readers, she was told that they treated their maid like she was a member of their family. But Stockett wondered how their maid’s perspective on that; about separated bathroom, separated plate and cup. Stockett thought that’s not how you treat your member of the family (Time, 2009, para. 6)</p>		<p>What makes their job as maids feel bitter is that the fact they dedicate their life to white families and how they love their white kids, but then those kids become their employers and treat them badly. Dominant hegemony happen in the South creates the oppressing fate of black people from the beginning until the end of their life.</p>
8.	<p>“Do you ever wish you could... change things?” she</p>	-	-	<p>Aibileen said that out of segregation, the situation in</p>

	<p>asks. ...And I can't help myself. I look at her head on. Cause that's one a the stupidest questions I ever heard. ...I turn back to my washing, so she don't see me rolling my eyes. "Oh no, ma'am, everthing's fine." (page 10)</p>			<p>Mississippi is fine. Aibileen is too afraid to "change things" or just tell the truth about the situation because of terror or intimidation that she would receive</p>
9.	<p>"everyone knows how we white people feel, the glorified Mammy figure who dedicates her whole life to a white family. Margaret Mitchell covered that. But no one ever asked Mammy how she felt about it." (page 106)</p>	-	-	<p>Besides all those black maids experienced in working for white family, how they felt about those exploitation, humiliation, and harshness never really been asked and exposed.</p>



## 2. THE AWARENESS OF EQUALITY AMONG RACES AS HUMAN BEINGS

No.	Citation	Author's life/background	Real happening, concrete social/historical condition	Explanation
1.	<p>“No one’s ever written a book like this,” she say, finally whispering, finally starting to understand, I guess. “We’d be breaking new ground. It’s a brand-new perspective.” (page 103)</p>	<p>“I’m pretty sure I can say that no one in my family ever asked Demetrie what it felt like to be black in Mississippi, working for our white family.... I have wished, for many years, that I’d been old enough and thoughtful enough to ask Demetrie that question. She died when I was sixteen. I’ve spent years imagining what her answer would be. And that’s why I wrote this book” (Stockett, 2009, p. 451)</p>	-	<p>One of the biggest problems caused by dominant hegemony is that the voice of subordinate group is silenced. Skeeter and Aibileen finally share the same opinion that the voice of black maids should be heard. People need to care about how black maids feel about their job and the whole segregation.</p>

2.	<p>“We want to show your perspective...so people might understand what it’s like from your side. We—we hope it might change some things around here.” (164)</p>	<p>In an interview with Donna Florio, Stockett said that “I believe it’s our job as human beings to imagine what it feels like to be in someone else’s shoes, whether it’s the President or a woman cleaning up the kitchen. That’s how we learn to be better people” (Donna Florio, n.d., para. 3)</p>	-	<p>One of the biggest problems caused by dominant hegemony is that the voice of subordinate group is silenced. Stockett believes that we should know and imagine what it feels like to be someone else. She reflected her idea through character Skeeter. Sketerr wants to write a book about how black maids feel living and working in Jackson, Mississippi. She thinks that white people need to care about how black maids feel about being them. Then, white people can learn to be better people, and the situation could change.</p>
3.	<p>“You talking about something that don’t exist.” ... “Not only is they lines, but you know good as I do where them lines be drawn.”</p>	<p>In the epilog, Stockett wrote “<i>We are just two people. Not that much separates us. Not nearly as much as I’d thought</i>”</p>	-	<p>What Stockett believed about that there’s not much separate two people was reflected in Aibileen’s consciousness</p>

	<p>Aibileen shakes her head. "I used to believe in em. I don't anymore. They in our heads. People like Miss Hilly is always trying to make us believe they there. But they ain't." ...</p> <p>Lines between black and white ain't there neither. Some folks just made those up, long time ago. And that go for the white trash and the society ladies too."...</p> <p>(312)</p>	<p>(Stockett, 2009, p. 451)</p>		<p>about made up lines that separate black and white. White people created conceptions and norms that had their agreement and historical period so that they became a common sense in which hegemony emerged. Those conceptions and norms became a standard of mindset and behavior which aimed to separate black and white in social life. In the novel, Aibileen starts to have a false consciousness when she finally realized that all the segregation culture and all of its norms and conceptions were made up by some white supremacist.</p>
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		<p>“I am ashamed to admit that it took me 20 years to realize the irony of that relationship. I’m sure that’s why I wrote my novel, <i>The Help</i> – to find answers to my questions, to soothe my own mind about Demetrie. I wonder, if Demetrie still alive, how she would feel about the old rules (Daily Mail, 2009, para. 11).</p>		
4.	<p>And I know there are plenty of other “colored” things I could do besides telling my stories or going to Shirley Boon’s meetings—the mass meetings in town, the marches in Birmingham, the voting rallies upstate. But truth is, I don’t care that much about voting. I don’t care about eating at a counter with white people. What I care about is, if in ten years,</p>		-	<p>The reason why Minny decides to participate in Skeeter’s book is that she needs to let everyone know that black maids need to be respected and treated as human beings should be treated.</p>

	a white lady will call my girls dirty and accuse them of stealing the silver. (218)			
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