

Men's Oppression in Pearl S. Buck's *The Good Earth*

Faizatul Widak

English Literature, Faculty of Languages and Arts, State University of Surabaya

aizatulinie@gmail.com

Much. Khoiri

English Literature, Faculty of Languages and Arts, State University of Surabaya

Much_choiri@yahoo.com

Abstract

Oppression is the element of "press" that in any condition cannot be mentioned as the correct behavior. Wang Lung and other men characters in Pearl S. Buck's *The Good Earth* proves the oppression that men sometimes do. The common thing in this novel is men oppress the women, it is because men is a privilege group and has "something" that more than women and the worst thing the society seems approves the norms and stereotype that encourages the oppression. This thesis is aimed to depict the men's oppression in this novel and some ways of the female characters in surviving from the oppression. The study applies descriptive analysis method, the concept of oppression and the theory of patriarchy and radical feminism by several experts. The theories and concept are well applied to reveal the statement of the problems. Wang Lung, in oppressing some female characters in the novel applies the three forms of Young's explanation about oppression. There are exploitation, marginalization and powerlessness. Those are makes O'lan has some changes in her life. However the Old Lord and the cousin of Wang lung also do the oppression but not too explained well. Then the female characters have some ways to face the oppression. O'lan chooses to be silent, depicts herself and other women as the slave and always being afraid of Wang Lung. Other women characters also proves the changes that they face to survive from the oppression.

Keywords: oppression, patriarchy in China, privilege, men and women.

Abstrak

Penindasan adalah bagian dari kata "tekan" yang bilamanapun tidak bisa dikatakan sebagai tindakan yang dibenarkan. Penindasan tersebut dibuktikan oleh Wang Lung dan karakter laki-laki lainnya dalam novel *The Good Earth* karya Pearl S. Buck bahwa laki-laki melakukan penindasan. Hal yang lumrah dalam novel ini adalah laki-laki menindas perempuan yang dikarenakan laki-laki merupakan sebuah kelompok yang diistimewakan dan memiliki "sesuatu" yang lebih dibandingkan dengan perempuan, dan buruknya lagi masyarakat seakan-akan sepakat terhadap norma-norma dan stereotipe yang mendukung penindasan tersebut. Skripsi ini bertujuan untuk memaparkan penindasan oleh kaum laki-laki dalam novel ini dan beberapa cara yang dilakukan oleh tokoh perempuan untuk bertahan dari penindasan tersebut. Skripsi ini mengaplikasikan metode analisis secara deskripsi, konsep dari penindasan itu sendiri dan teori patriarki serta feminis radikal dari beberapa ahli. Teori dan konsep tersebut digunakan untuk mengungkap masalah-masalah dalam skripsi ini. Wang Lung, ketika menindas beberapa tokoh perempuan dalam novel ini melakukan tiga macam bentuk dari penindasan itu sendiri seperti yang dijelaskan oleh Young tentang penindasan, yaitu eksploitasi, marginalisasi, dan memanfaatkan kelemahan. Hal-hal tersebut membuat O'lan menemui perubahan-perubahan dalam hidupnya. Selanjutnya Penguasa yang sudah lanjut usia dan sepupu dari Wang Lung juga melakukan penindasan tapi tidak terlalu dijelaskan sejeals Wang Lung. Kemudian tokoh-tokoh perempuannya mempunyai beberapa cara untuk menghadapi penindasan tersebut. O'lan memilih untuk diam saja, menganggap dirinya dan perempuan lainnya sebagai budak laki-laki serta selalu takut terhadap Wang Lung. Tokoh lainnya juga membuktikan perubahan-perubahan yang mereka pilih untuk bertahan terhadap penindasan tersebut.

Kata Kunci: penindasan, patriarki di Cina, hak istimewa, laki-laki dan perempuan

INTRODUCTION

Pearl S. Buck was an American woman who was born in Virginia, but she and her family should live in China when she was three months old because her father was one of missionaries in China at that time. She could spoke both English and China well. Not only in literary works that Pearl S. Buck was well known, but also in her social life she also had many great results and some of them are still exist till now. Pearl and her second husband, Richard Walsh liked adopting the inter-racial children and then she established an agency specialized in inter-racial adopting children. She also built a foundation for thousands children in half-a-dozen countries in Asia for funding them. Green Hills Farm is one of the result of her charity for adopting children and now it becomes a Historical Building. Not only that, Pearl S. Buck was one of the Feminist Activist in the world who really cared what problem that was faced by women.

From *The Good Earth* she won the Noble Prize in 1938 and became the first woman who won this award. Also the following year from *The Good Earth* was published, it won the Pulitzer Prize in 1932, and in 1935 she won Howells Medal then in 1937 *The Good Earth* was adapted into a film.

The Good Earth tells about a family farmer of Wang Lung who lived poverty in China around 18s to 19s. The novel started with a wedding day of Wang Lung with a slave of the Great-House of Hwang named O'lan. Before Wang Lung brings his woman, the Ancient Lady in House of Hwang says to Wang Lung and doctrines O'lan that O'lan will be a strong wife and will always work hard together with Wang Lung in any condition. She also will give birth of sons to Wang Lung. (Buck, 1931: 10-11). Since then, Wang Lung starts to show his oppression over his wife, O'lan and reaches the climax when he brings a new woman into the house.

Besides the oppression in Wang Lung family, there are some male characters that also oppress women. Those are the Old Lord in the Great House of Hwang and Wang Lung's cousin. The three characters have their own objects – women – for their oppression. However for the female characters, the oppression makes them should survive under the oppression. There are some female characters that mentioned in the story, one of them is O'lan as Wang Lung's wife. She is the most oppressed woman in the story. The next are Wang Lung's daughter, Wang Lung's uncle's wife, Pearl Blossom and Cuckoo. They are also have their own way to survive under the oppression.

Through the story, the idea of men's oppression is depicted clearly. It is all good in privileging men as a

group in the society and makes the group has "something" more than women in the society. So that the society seems always winning the men over women. Norms and stereotype shapes the patriarchy in the society to make something common and fit to the "female" gaze although it is something that kill and ruin female's life and talent.

This study aims to depict the men's oppression in the Pearl S. Buck's *The Good Earth*, and to reveal the way of female characters to survive from the oppression. It uses the theory of patriarchy by Silvia Walby, the theory of radical feminism by Rosemarie Tong, and the concept of the oppression by Irish Young, Ann E. Cudd and Marilyn Frye.

It includes the description of men's oppression depicted in the novel *The Good Earth*, and how the female characters survive under the oppression. This study is hoped to be a valuable and helpful reading source for the readers. So, this study could help such topic about men's oppression widely and comprehensively.

METHOD

The source of data is mainly the novel of Pearl S. Buck *The Good Earth* PDF created with deskPDF in <http://www.docudesk.com>. The data are in the form of direct and indirect speech of the characters, dialogues, epilogues and quotation which show inclining to Men's oppression that occurred in the novel. To analyze this study, a theory of patriarchy included patriarchy in China, a theory of radical feminism, and a concept of oppression are used to the idea that stated in the objectives of the study.

Discourse Exploration is used for collecting the data of the study from library method that is mainly reading because the main source of this study is the novel (written text), next is comprehending the story of the novel, finding the topic, outlining the thesis, then creating the statement of problems, collecting the data and dividing each data related in to the statements of the problems in the previous sub-chapter. It is also used to find the literary elements both intrinsic and extrinsic.

The steps to analyze the data in this study is using the Radical Feminism Perspective that is the primary theorist are Silvia Walby, Shulamith Firestone, Mary Maynard and so on and the Patriarchy theory by Silvia Walby then the concept of oppression are presented by Ann E. Cudd, and Irish Young. By bringing the topic / problems of men's oppression that demand obeying from women then become the way to survive form the oppression in to the research process by proving with some collected data and then supported by the concepts

of oppression and the theory of patriarchy and the radical feminism for the next chapter in this study.

REVIEW OF RELATED LITERATURE

A Brief Depiction of Chinese Culture in Pearl S. Buck's *The Good Earth*

In this novel, the culture of Chinese people is really given a nice portion and can blend well with the plot of marital life of the main characters because the culture in society also controlled the role of husband and wife life in their household. There are some old culture of China that is being exposed in the novel and not already exist nowadays because the government had changed some culture and stated those in the text-law.

From the very beginning of the novel, on the day of Wang Lung's wedding with O'lan that has become slave in The Great House of Hwang. Wang Lung never met O'lan before, but they were taken care by the elder of the two parties (Buck, 1931). This match maker was common in China especially in the novel *The Good Earth*. The elder people tend to take care of all the matter of the marriage of their children. Moreover in an old-marriage life, the culture is taking control that shown in the role of husband that is more dominant than wife. Another culture that is exposed in the novel is a big family that stay over together in one house. According to Harell that his idea is being developed by faculty.randolphcollege.edu, "a family could consist of a very large number of people, those are parents, children, grandparents, uncles, aunts, cousins. This is because when one child married, they will stay at son's family home." Wang Lung has six children actually, but one of them is dead when the poverty attacked the land. At last they have five children, three sons and two daughters. (Buck, 1931). But according to the culture in the novel that common children have no need to get a good education, because they are prepared to learn how to be an adult with all its responsibilities. For girls, they should learn how to perform household duties and maintain modesty (Harell p: 445 in faculty.randolphcollege.edu).

Human will never satisfy with what they have. That is also happened to Wang Lung. After gained great wealthy, three good sons, and an obey wife – however she had not been foot-binding nor pretty –, Wang Lung still wants a concubine in his house (Buck, 1931). It is a common phenomenon between the rich men. They will shows of all silvers they have by having one or more concubines. Wang Lung likes the concubine because she is pretty and her foots are bound that is very different with O'lan, his own wife who has given birth three pretty sons to him. Of course, O'lan's heart is broken and disappointed with Wang Lung, but she could not do nothing, according the culture in ancient Chinese. (Buck, 1931)

Theory of Patriarchy

Once the word of "patriarchy" mentioned, the first thought that comes in to mind is a ruling man. According to Cambridge Advance Learning's Electronic Dictionary Third Edition "Patriarchy is a society in which the oldest male is the leader of the family, or a society controlled by men in which they use their power to their own advantage". Indeed, without women patriarchy has no name and power because theoretically in this world only exist two groups of common gender those are men and women. If one of them is the ruling group, another one will be the oppressed group, means women.

Nina Katrín Jóhansdóttir has developed the idea of Therborn (2004) that "in the beginning of our story all significant societies were clearly patriarchal. There was no single exception" (Jóhansdóttir, 2009:1). Talking about an early age, Jóhansdóttir also adapted the idea of Weitz (2003) that "we can go back beyond the birth of Christ to encounter patriarchy, when Aristotle and his often avant-garde ideas blossomed. Aristotle assumed that women were the defective part of humanity, having only developed as a mistake when the temperature during conception was too low" (Jóhansdóttir, 2009:2). Barrett (1980) in Silvia Walby's book "Theorizing Patriarchy" stated that "the variety of definitions of patriarchy has been a problem in some early texts" (Walby, 1991:19). Also Weber (1947) who used it to refer to a system of government in which men ruled societies through their position as heads of households (Walby, 1991:19). "In this usage the domination of younger men who were not the household heads was as important as, if not more important than, the elements of men's domination over women via the household." (Walby, 1991:19).

At a less abstract level patriarchy is composed of six structures: the patriarchal mode of production, patriarchal relations in paid work, patriarchal relations in the state, male violence, patriarchal relations in sexuality, and patriarchal relations in cultural institutions. More concretely, in relation to each of the structures, it is possible to identify sets of patriarchal practices which are less deeply sedimented. Structures are emergent properties of practices. Any specific empirical instance will embody the effects, not only of patriarchal structures, but also of capitalism and racism. (Walby, 1991:20)

Jóhansdóttir adopting the idea of Walby (1991) about the six structures, those are the patriarchal mode of production refers to the undervalued work of housewives who are the producing class, while husbands are the expropriating class. The second level, which is describing the patriarchal relation in paid work, refers to the fact that traditionally women have been granted worse jobs. The third level which is about patriarchal relation in the state

refers to the fact that the state is patriarchal, racist and capitalist and it clearly has bias towards the patriarchal interest. Male violence constitutes the fourth structure and explains how men's violence against women is systematically endured and tolerated by the state's refusal to intervene against it. The fifth level describes the patriarchal relation towards sexuality, where the patriarchy has decided for us that heterosexuality is and should be the norm. The sixth level which is about patriarchal relation in cultural institution describes the male gaze within various cultural institutions, such as the media, and how women traditionally have been exhibited via the mass media etc. (Jóhansdóttir, 2009:2)

Patriarchy in China

The oppression toward women also has a long deep-rooted in China. Chinese society has been founded on the belief that heaven Qian and earth is Kun. The male was defined as Qian and the female as Kun. The relationship between Qian and Kun, the heaven and the earth illustrates the relationship between men and women (Peng, 2014: 149). The relationship between men and women was defined as one of Yang and Yin, with corresponding the relationship of male domination and female submission, and of honoring the male and disparaging the female (Peng, 2014: 149). Therefore, in the patriarchal society of ancient China, the perception that men are superior to women is solid in the minds of Chinese for thousand years.

According to the Confucian classic and educational handbooks, Confucianists saw women as human beings (Hsiao ren) to be categorized with baby and slaves. Women's live ideally supposed to revolve around the Three Obedience and Four Virtues: The Three Obedience enjoined a women to obey her father before marriage, her husband after marriage and her eldest son after her husband's death (Peng, 2014: 149). However the Four Virtues decreed that she be chaste: her conversation courteous and not gossipy; her department graceful but not extravagant; her leisure time spent in perfecting needlework and tapestry for beautifying the home (Peng, 2014: 149). Women was not perceived as not suited by nature by the intellectual life like scholar or a statesman, just like a traditional Chinese proverb said, "a woman without talent is a woman of virtue". Their access were denied to the educational system and confined to the private-domestic sphere where their virtue, honor, chastity could be controlled and preserved (Peng, 2014: 149). They could only stay at home laboring at agriculture, weaving, cooking, and washing, and they were not permitted to enter the society and engage in social activities. This type of feudal female education trampled on the bodies and minds of women and destroyed female talents (Peng, 2014: 149). However,

they obey the doctrines without resistance or any complaints, for they are raised and taught to be silent and obedient in male-dominating society. Speaking vividly, in the yoke of patriarchy, there is no longer women's voice and only the men are laughing and singing (Peng, 2014: 149).

A Theory of Radical Feminism

The first is Radical Feminism, according to Silvia Walby (1991) it is distinguished by its analysis of gender inequality in which men as a group dominate women as a group and are the main beneficiaries of the subordination of women. This system of domination, called patriarchy, doesn't derive from any other system of social inequality; for instance, it is not by-product of capitalism. (Walby, 1991:3). It states that men oppress women – both in group – and men as the oppressor get some benefits from the domination. Radical feminist tend to focus on the patriarchy, the relation between men and women.

However Pip Jones develops the idea of Kate Millet (1977), "the first radical feminism writer says that patriarchy is a key to understand the social structure and the relation of patriarchy is universal and the basic element. Patriarchy is emerged by a controlling idea and culture of men." (My translation) (Jones, 2010:129). Here, the statement remarks that patriarchy which means that the controlling men is a main point to reveal the structure in the society where women is oppressed by the men. The very beginning of men's oppression is happened in patriarchy system since it is seen as the basic and universal. Moreover, Shulamith Firestone's account in radical feminism (1971) that her argument adopted by Jones that "patriarchy actually depends on the biological factor that only women who can be in the family way and bear the child." (My translation) (Jones, 2010:129). In addition, Bouchier (1983) that his statement is developed by Jones that "marriage is a source of institution from the real exploitation" (My translation) (Jones, 2010 p.130). Johnson (1966) also legitimated for some of the followers of radical feminism that "the social structure from a certain form of sexuality as being "normal" and "superior" toward other is an instrument of patriarchy source." (My translation) (Jones, 2010:130). Those statements that heterosexual marriage – man and woman – will make an intimate relation that where in the relation one part of the two will be the normal and another part will be the superior. This superior through this marriage will control or even oppress the normal one for some beneficial acts. Commonly, the man will be the superior however the women will be the normal one. From here, radical feminism finds a concept that "personal is political".

Mary Maynard (1989) is also developed by Pip Jones that "politic is happened in family and between

individuals when someone means to control or dominate others. It is in private context and the women personality itself is susceptible toward men's domination" (My translation) (Jones, 2010:130). Walby also stated that "The question of who does the housework, or who interrupts whom in conversation, is seen as part of the system of male domination." (Walby, 1991:3). Those statements remark that patriarchy or male domination could happen in the private relation between man and woman – marriage (heterosexual) – and woman is seen as the part of subdominant in this relation.

Developing Weitz (2003) idea, "when a woman got married she lost everything she owned to her husband and she herself became his possession, and in fact it is no wonder women were thought so little of when Darwin, the most renowned scientist in the fields of the theory of evolution in the nineteenth century, came forth with his conclusion that men were the more developed part of the humankind." (Jóhansdóttir, 2009:3). Another Weitz (2003) idea that being adopted is "the women in earlier days was only considered to be one of his master's belongings just as any other property. Like an animal she was supposed to show submission and obedience, which was the hallmark of a good wife." (Jóhansdóttir, 2009:3).

In brief, radical feminism affirms that men oppression is caused the heterosexual marriage, where the husband will be the superior and the wife must take the normal side. The wife should prepare the household and must take care the children forever. Wife should take the responsibility of the children however husband will receive the result from the children. It is because women are concern as the "sexual beings" not "human beings".

Concept of Oppression

In its traditional usage, oppression means the exercise of tyranny by a ruling group. Yet, oppression creates injustice in other circumstances as well. People are not always oppressed by cruel tyrants with bad intentions. In many cases, a well-intentioned liberal society can place system-wide constraints on groups and limit their freedom. Oppression can be the result of a few people's choices or policies that cause embedded unquestioned norms, habits, and symbols.

However Marilyn Frye defines oppression as the root of the word 'oppression' is the element 'press'. The press of the crowd; pressed into military service; to press a pair of pants; printing press; press the button. Presses are used to mold things or flatten them or reduce them in bulk, sometimes to reduce them by squeezing out the gasses or liquids in them. Something pressed is something caught between or among forces and barriers which are so related to each other that jointly they restrain, restrict or prevent the thing's motion or mobility. Mold. Immobilize. Reduce. (Bailey and Cuomo,

2008:42). One of the most characteristic and ubiquitous features of the world as experienced by oppressed people is the double bind—situations in which options are reduced to a very few and all of them expose one to penalty, censure or deprivation. (Bailey and Cuomo, 2008:42). In addition, Ann E. Cudd gives opinion about oppression as a fundamental injustice of social institution. The experience of oppressed people is that the living of one's life is confined and shaped by forces and barriers which are not accidental or occasional and hence avoidable, but are systematically related to each other in such a way as to catch one between and among them and restrict or penalize motion in any direction. It is the experience of being caged in: all avenues, in every direction, are blocked or booby trapped. (Bailey and Cuomo, 2008:42). In this case, Frye takes women as the oppressed group by the men. She says that women is being caged but none hardly realize the oppression. It is possible to grasp one of the reasons why oppression can be hard to see and recognize: one can study the elements of an oppressive structure with great care and some good will without seeing the structure as a whole, and hence without seeing or being able to understand that one is looking at a cage and that there are people there who are caged, whose motion and mobility are restricted, whose lives are shaped and reduced. (Bailey and Cuomo, 2008:43). To know the oppression, someone should look at it both macroscopically and microscopically. Macroscopically known as above, look at the whole system—"a network of forces and barriers which are systematically related and which conspire to the immobilization, reduction and molding of women and the lives we live." (Bailey and Cuomo, 2008:44).

"If an individual is oppressed, it is in virtue of being a member of a group or category of people that is systematically reduced, molded, immobilized. Thus, to recognize a person as oppressed, one has to see that individual as belonging to a group of a certain sort." (Bailey and Cuomo, 2008:44-45). All this is not to say that women do not have, assert and manage sometimes to satisfy our own interests, nor to deny that in some cases and in some respects women's independent interests do overlap with men's. But at every race/class level and even across race/class lines men do not serve women as women serve men. "Women's sphere" may be understood as the "service sector," taking the latter expression much more widely and deeply than is usual in discussions of the economy. (Bailey and Cuomo, 2008 pp.45-46). The service sector of the wives / mommas / assistants/girls is almost exclusively a woman only sector; its boundaries not only enclose women but to a very great extent keep men out. Some men sometimes encounter this barrier and experience it as a restriction on

their movements, their activities, their control or their choices of "lifestyle." (Bailey and Cuomo, 2008:47).

Cudd divides the oppression in to four conditions, the first is called as the harm condition which is caused by the institutional practices (rules, expectations, stereotypes, behavioral norms, etc) that can damage both mental and psychic (Cudd, 2005: 21). The second is the group condition, it is because of someone is a member or perceived membership of a certain social group and the society has harm condition with a lot of forces and stereotype to make norms and rules for every member of society – groping the society by the rules – so that every part could live their own part without risks others. (Cudd, 2005: 21). The third is the privilege condition which is a group of people that has benefits than other so they could oppress. So there is a certain group that without doing nothing, they have already gained the benefits through the norms that burden others. This term is known as the "oppressor group". The member of tis group no need to act unjustly, they will get the place in the group if the criteria is suitable. (Cudd, 2005: 22). The last is the coercion condition which is oppression caused by forces and brings about the harm. (Cudd, 2005: 21).

In addition, Irish Marion Young in the article entitled Five Faces of Oppression states that oppression is divided in to five types according to the value of the oppression toward the oppressed person or group (Young, 2004: 45). First is Cultural Imperialism that is involving in taking the culture of the ruling class and establishing it as the norm (Young, 2004: 54-56). Second is powerlessness links to Marx's theory of socialism: some people "have" power while others "have-not" (Young, 2004: 52-53). Third is marginalization that is the act of relegating or confining a group of people to a lower social standing or outer limit or edge of society. It is a process of exclusion. Society has decided that it cannot or will not use the certain of group or person for labor. Sometimes it is based upon a race. (Young, 2004: 49-52). The fourth is exploitation is the act of using people's labors to produce profit while not compensating them fairly. This face links to the capitalism where it has theory states that people are free to exchange the goods freely. This face might result a new group in society, just like "haves" and "have-nots" means that haves is the wealthy people and the have-nots are the poor people.(Young, 2004: 45-49). The last is violence is probably the most obvious and visible form of oppression. Members of some groups live with the knowledge that they must fear random, unprovoked attacks on their persons or property. These attacks do not necessarily need a motive but are intended to damage, humiliate, or destroy the person (Young, 2004:56-58).

ANALYSIS

1. Depiction of Men's Oppression

Wang Lung's Oppression

Wang Lung is the main male character in *The Good Earth*. At the beginning of the story, he is a son of poor farmer and live with his old father only. Because his father is old and no longer can work in the field, Wang Lung should take the responsibility to be the head of household. The story begins with the day of his marriage. This marriage also is not based on love, because Wang Lung and his wife, O'lan is never met before. It is a match maker from Wang Lung's father who ask for a slave that can be wife for his son. (Buck, 1931:8-9)

Exploitation

"The old man's cough rose querulously out of the dusky dawn and he said to her, "Take to my father first a bowl of hot water for his lungs..... Even a slave, there, perhaps, would not drink only water. But he knew his father would be angry if on the first day the woman served tea to him instead of water. Besides, they really were not rich. He replied negligently, therefore, "Tea? No--no--it makes his cough worse." (Buck, 1931: 13)

The quotation above also represents the transferring of duty from Wang Lung to O'lan. By saying "take to my father first a bowl of hot water for his lungs.", Wang Lung implicitly delivers a symbol of "my duty – every morning that I take care my father – now become yours". As if men and the society have agreed that women will always get the position after the men. Even for Wang Lung, O'lan should put the Old man in the first position. This also delivers to O'lan that in every condition, the Family should make a priority over the elder for their weak bodies and their ages. If it still there is a female-member in the family, the serving role will be granted to her. Such condition has already come to O'lan as the only female member in his new family. From the sentence, Wang Lung starts showing his oppression of O'lan. Serving the men, cleaning the house, cooking, taking care the children. All of those activities are called as the domestic-matters that along the marriage will be taken by women, and the men will just enjoy the service that women present for them as stated in

And then he lay in his bed warm and satisfied while in the kitchen the woman fed the fire and boiled the water. He would have liked to have slept, now that he could, but his foolish body, which he had made to arise every morning so early for all these years, would not sleep

although it could, and so he lay there, tasting and savoring in his mind and in his flesh his luxury of idleness. (Buck, 1931: 14)

The quotation above shows the "relax time" of men who has women in the house. From the sentence "he lay in his bed warm and satisfied while in the kitchen the woman fed the fire and boiled the water." declares that women should work all alone to fulfill all of the needs of the men from dawn when the men still lay in the bed till bed time. It shows that O'lan has been granted the duty from Wang Lung by the "marriage-doctrine", and as a woman O'lan can do nothing only accept the words, the job, consequences, and her life has already taken from her. As Frye states that "if an individual is oppressed, it is in virtue of being a member of a group or category of people that is systematically reduced, molded, immobilized". (Bailey & Cuomo, 2008: 44-45), women are oppressed by men as a group for their "membership of physical category". Physically, women and men are different and from these differences, the institutional practices such as rules, laws, expectations etc produces their ideology to rise up a certain group over another and being a superior. Fortunately, since very beginning women has no any consideration toward their own group and make a chance for the men to take many benefits from it and the women just accept such treat because they know nothing since the past.

This is called as the "Group Condition" according to Ann E. Cudd. She stated that "individuals suffer harm in the harm condition – institutional practices – because of their membership in a social group." (Cudd, 2005: 23). As explained above, women are harmed by most all of the institutional practices by making some rules or maybe stereotypes them in a bad portrayed yet polishing the stereotypes to cover the bad part form the "female gaze". "Thus, to recognize a person as oppressed, one has to see that individual as belonging to a group of a certain sort." (Bailey & Cuomo, 2008: 45). That idea assures that the group condition is really happened in the society according to the sort of oppressed group. But one could be oppresses as individual or in a group or even both of them one is being oppressed.

Marginalization

And then looking at the child again, this burst forth from him suddenly as though he had just thought of it, "We shall have to buy a good basketful of eggs and dye them all red for the village. Thus will everyone know I have a son!" (Buck, 1931: 19)

The quotation above shows that in a family that if there is a new born-male baby, there must be a ritual to

respect for the new generation. This is also proves how family respect men more than women even he is still a new born baby. Wang Lung also chooses the stuff for the ritual is the best one even he is not rich enough for it. Wang Lung aims the ritual not only for the baby, but also for the announcing the son is born in his family just like stated in the last sentence, "*Thus will everyone know I have a son!*", shows his proud, his good luck, and his new generation. Wang Lung's proud is because he is able to have son. Actually not his, but his wife. Yet since in the family, a wife must follow and obey the husband, so it be called as Wang Lung who makes it. The good luck is because, in the family, a son is depicting as the good future because it is connected with the new generation is being continued for the family.

He saw for the first time that her hair was rough and brown and unoiled and that her face was large and flat and coarse-skinned, and her features too large altogether and without any sort of beauty or light. Her eyebrows were scattered and the hairs too few, and her lips were too wide, and her hands and feet were large and spreading. Looking at her thus with strange eyes, he cried out at her, "Now anyone looking at you would say you were the wife of a common fellow and never of one who has land which he hires men to plough!" (Buck, 1931: 82)

The quotation above shows Wang Lung real feeling about O'lan that he never told before. The words "He saw for the first time" implies the fact that Wang Lung is never willing to "look at" O'lan as a wife. He looks at O'lan as the slave that he could asks anything to do for him or for the family. He never gets the satisfaction of having the wife as the partner in his "sex-life". This condition makes Wang Lung makes his own standard for the dreamed-wife not the dreamed-slave. The satisfaction that Wang Lung never has tends to fall in to the disappointment just like in the words "*He saw with an instant disappointment that her feet were not bound*" (Buck, 1931: 09). Since the first time Wang Lung saw O'lan, he has already disappointed with the appearance of O'lan, especially for her unbounded feet. However for a woman, unbounded feet will represents her own beauty that will attract the husband. But for O'lan the large feet are enough for her just a slave, also in her marriage life just being like a slave even worse than before.

Another point in the quotation above is the sentence "*Now anyone looking at you would say you were the wife of a common fellow and never of one who has land which he hires men to plough!*". This sentence implies the hidden desires of Wang Lung that he wants a wife that is

good looking, beauty and smell in good fragrant. The desire turns in to an action oppression toward O'lan because she is not his dream-wife. It is because Wang Lung now is a rich man that could hire a man for his lands. But for this new status, Wang Lung will only get his dignity in danger because of his wife, O'lan is not worthy for the rich man, but just for a common man that cannot be compared with Wang Lung. O'lan does not change anything in her appearance that could represent her as a wife of rich man yet she just could be recognized as the wife of a common man, not Wang Lung.

Powerlessness

"I wish I could keep two for myself," she said with such helpless wistfulness, as of one expecting nothing, that he was moved as he might be by one of his children longing for a toy or for a sweet.

"Well, now!" he cried in amazement.

"If I could have two," she went on humbly, "only two small ones--two small white pearls even..."

"Pearls!" he repeated, agape.

"I would keep them--I would not wear them," she said, "only keep them." (Buck, 1931: 71-72)

The quotation above obviously tells about the oppression of husband, that is Wang Lung toward O'lan. How Wang Lung plays with O'lan desire of the pearls. Wang Lung thinks that for O'lan, the pearls has no any match at all. She would never touched it before that is why Wang Lung feels doubt to give the pearls to Wang Lung. By the words "Pearls!" he repeated, agape", an "agape" words means the feel of Wang Lung about O'lan's wish. According to the Cambridge Advanced Learner's Dictionary Third Edition electronic version, Agape is "with the mouth open, especially showing surprise or shock". This is clearly stated that Wang Lung never expects O'lan will ask such kind of question. Asking the pearls for Wang Lung is a non-sense because Wang Lung knows that she will not wear them, besides that O'lan is not beautiful at all for the pearls.

The quotation above also proves Wang Lung that still does not compensate O'lan fairly. It is proved that only two pearls are not fair enough for Wang Lung to be given to O'lan as she has worked hard for the family without asking anything else except the pearls for her entire life. This exploitation makes Wang Lung forget that the jewels are belong to O'lan because she who has found them. Thus Wang Lung does not see anything value O'lan's effort.

And she dropped her eyes and fell to twisting a bit of the bedding where a thread was loosened,

and she waited patiently as one who scarcely expects an answer. Then Wang Lung, without comprehending it, looked for an instant into the heart of this dull and faithful creature, who had labored all her life at some task at which she won no reward and who in the great house had seen others wearing jewels which she never even felt in her hand once. "I could hold them in my hand sometimes," she added, as if she thought to herself. (Buck, 1931: 71-72)

The quotation above shows another oppressing act of Wang Lung toward his wife. Wang Lung plays his role with power in controlling all of the matters in the house. Although O'lan who always does everything, but the key of the controlling power in the house still Wang Lung. It is proved by sentence "Then Wang Lung, without comprehending it, looked for an instant into the heart of this dull and faithful creature, who had labored all her life at some task at which she won no reward" that Wang Lung never thinks about O'lan happiness. He just thinks and seeks for his own happiness. The sentence says that Wang Lung intentionally slows the response for the question. Also the statement "which she won no reward" proves that O'lan never gets anything that is valuable during her "laboring" time to Wang Lung in their marriage life. The word "won" according to the Electric Advanced Learner's Dictionary Third Edition is "to achieve first position and/or get a prize in a competition or competitive situation". It means that O'lan has done the great effort, with all of her energy, competing with her own ego to gain a "place" as wife in the house, but she gets nothing except all f the duties of "wife" in the house. Wang Lung does not compromise the "weaknesses" that could not attract any men with those that get along with O'lan since her birth with the pearls that O'lan asks. For Wang Lung the pearls have no any goodness in O'lan at all for she is just "a slave" in the house. The standard for beauty is not with O'lan that is why Wang Lung doubts to give the pearls because he thinks that it is wasteful and would be better that the pearls are sold for the land.

The Old Lord's Oppression

Another male character in *The Good Earth* is the old Lord that stays in the great house. He is rarely mentioned in the story but once he is actually a great man that has power over every man in the village because of his wealth could buy anything even a slave, women or concubine just like the quotation below. In the story, for a man who could be a person with a lot of money, would be very honored because the rich man will

... the Old Lord took yet another concubine, a slave who was the child of a slave who had been his creature in her youth, but who was now wed to a manservant in the house, because the Old Lord's desire for her failed before he took her into his room as concubine. This child of the slave, who was not more than sixteen, he now saw with fresh lust, for as he grew old and infirm and heavy with flesh he seemed to desire more and more women who were slight and young, even to childhood, so that there was no slaking his lust. (Buck, 1931: 33)

The quotation above proves the oppression that has been done by the Old Lord in the great house. In that case, the Old Lord already has a wife that at the same age as him, it means that the wife is also as old as him. Besides he is the richest man in the village that the common people will see him as the "god", anything he wants will be obeyed by everyone in the village even by his own wife. There are two reasons for this Lord so that he could gain his power to do the oppression in the wide reign. The first is that he is included in to the group of "men" where women will always be oppressed by that group. The second reason is because he is the richest man in the village so that people will think that he could be someone who can be depended on when the people have no any money. But the second reason is out of the scope of this thesis because the second reason could be analyze by applying the Marxist feminism that has a system called Capitalism. However the first reason is match with the Radical feminism that analyze the oppression through the gender, "men" and "women".

The Old Lord in his old age still have the bad habit that is free-sex with the young slave that he buys from the village. In that quote in the sentence "the Old Lord took yet another concubine, a slave who was the child of a slave who had been his creature in her youth," proves the oppression of the Old Lord that he had done since he was young. And when he is old now, he still loves doing that even with the child of the slave that being his "doll" when he was young. According to the radical feminist like Kate Millet (1977) argued that "patriarchy is the key to understand the social structure and a basic element that is controlled by the idea and the culture of men"(Jones, 2010: 129). Moreover, according to the Electronic-Cambridge Advanced Learner's Dictionary Third Edition, patriarchy is "a society in which the oldest male is the leader of the family, or a society controlled by men in which they use their power to their own advantage". Both of the quotes above prove that the Old Lord had done the oppression. The first it is called as the patriarchy. The Old Lord is the oldest male in the family

in the great house, so automatically he is the leader, and also he is indirectly controls the society in the village, or at least in the great house of his own that has so many slaves and concubines. The Old Lord might has "filled" all of the slave in the house. He would like to choose any slave he wants to sleep with him. This action – take a concubine or a slave to sleep with – is used his power to his own advantage. He just wants the pleasure from the slaves he sleeps with.

Moreover, according to Young, this oppression is called as exploitation, where "the people's labors – slaves – are pressured to produce profit while not compensating them fairly" (Young, 2004: 45). This is also proves that the Old Lord practices oppression in his house toward his slaves that almost all of them are women. They are asked to obey and do anything their Lord wants them to do.

... he now saw with fresh lust, for as he grew old and infirm and heavy with flesh he seemed to desire more and more women who were slight and young, even to childhood, so that there was no slaking his lust. (Buck, 1931: 33)

That quotation proves that the Old Lord just thinks about sex while he grows old and he released his "lust" toward his slaves especially his young female slaves about sixteen. Beside of his wealth, it is more important to focus on the gender that the Old Lord is a man and all the slaves mentioned that sleep with him are females. This is the stereotype that the normal sex must between male and female. The society has made a rule that "pleasure sex" only with the heterosexual couple. This is the man focus of the radical feminism. In this case, the Old Lord must take so many pleasure time in his sex life with those concubines and slaves, but none of them in the novel that mention the slave also gets the "pleasure sex" while having sex with the Old Lord. It means that, the society norms that men's pleasure must be put in number one than the women's pleasure in the sex activity. The women should follow every desire of the men without think about herself happy or not, wants it or not.

Wang Lung's Cousin's Oppression

The son of Wang Lung's Uncle depicted as a boy that always make everything in a mess. He is very attractive in perceiving things in his life especially about women. He is the only child of Wang Lung's Uncle but actually there were some children that did not survive because of famine in the village. When Wang Lung is rich, his Uncle and the family come stay together with Wang Lung and he starts to make everything in bad one.

Her cousin laid hold of her one night when she passed alone through the court from the kitchen. He laid hold of her roughly and he pressed his hand into her bosom and she screamed out, and Wang Lung ran out and beat the man about the head, but he was like a dog with a piece of stolen meat that he would not drop, so that Wang Lung had to tear his daughter away. Then the man laughed thickly and he said, "It is only play and is she not my sister? Can a man do any evil with his sister?" (Buck, 1931: 135)

The quotation above shows the oppression that the "cousin" does to the Wang Lung's daughter. The daughter is already grown into the good and fine girl that every man will be tempted to her. The cousin should not do the "touching to her bosom" since she is a girl that already attached to another man. That is the culture that forbids sexual harassment to every woman except to a slave that has been bought. Every sexual activity that is done by the unmarried only happens in the tea shop between the man and the girl that live in the tea shop. For the girl like the daughter of Wang Lung, it must be protected because virginity is still very precious in this culture. Once the virginity is gone, there won't be any man who wants the daughter anymore.

But there was that one, the cousin, and because he was a relative none could lawfully keep him out and he beat on the gate and he would come in and he walked about at will, carrying his knife shining and glittering and open in his hand. The eldest son followed him about, his face full of bitterness, but still not daring to say anything, for there was the knife open and glittering, and the cousin looked at this and that and appraised each woman. (Buck, 1931: 156)

The quotation above says that the cousin still likes oppressing other even men by the presence of himself. Since he just went into a military, the presence of him is guessed gone, but once he comes back, the oppression still with him. He still likes to put everything in a mess. This condition really proved the "group condition" where one does not need any important effort to gain such power but by joining in a powerful group, one will be able automatically to oppress other. The cousin really realizes that he has power toward Wang Lung, his elder that should be respected could be dammed. So he decided to do the oppression since Wang Lung is rich so he could take the advantages from Wang Lung. The sentence "... relative none could lawfully keep him out and he beat on the gate and he would come in and he walked about at

will,..." in the quotation above shows that from now that the cousin has almost no any relative since his father was dead and his mother is addicted to opium that could kill her inside could not be dammed from anything he wants because he has nothing to be feared for.

Moreover, by the sentence "... carrying his knife shining and glittering and open in his hand..." also proves that the cousin just wants to make clear that he has power and able to oppress all the members in the house of Wang Lung even to Wang Lung as the head of the household. He adds the stuff because he is an army and also to show that he has skill that common people could not do. The knife also shows the punishment that everyone will get if they won't follow and fulfill all the requests the cousin wants. All of those reasons really make the member of the family have nothing to do except hide or fulfill the request. No refusing.

2. The Way of Female Characters to Survive from the Men's Oppression

O'lan

O'lan is the main female character in the novel *The Good Earth* by Pearl S. Buck as Wang Lung's wife that before that she was a slave in the Great House of Hwang. She was sold by their parents because of the famine that happened in her village, Shantung. "So I called when I was a child and so was fed. In such a year as this I was sold a slave." (Buck, 1931: 49). The quotation beside shows the past memories of O'lan that tells her how she could be ended in the house as the slave.

Culture of Silence

The earthen floor was swept and the fuel pile replenished. The woman, when he had gone in the morning, took the bamboo rake and a length of rope and with these she roamed the countryside, reaping here a bit of grass and there a twig or a handful of leaves, returning at noon with enough to cook the dinner. It pleased the man that they need buy no more fuel. (Buck, 1931: 14)

The quotation above states that all of O'lan's duty is the domestic matters. By doing all of those matters, O'lan once again gains Wang Lung's satisfaction of her work. In a short time, O'lan knows what she should do with the condition of the family she stays with and the house where she stays. In this case, with no words come out of Wang Lung's mouth about what to do, makes him very pleased with what she does. It is different with the previous quotation of O'lan's question about the tea leaves in the hot water that a little bit irritates Wang Lung's feeling. O'lan could do all the job perfectly as a "good wife and woman".

The stereotype of good women in the society is believed as the one who could please the man. One of the stereotype is arranging the domestic matters in the house. They could only stay at home laboring at agriculture, weaving, cooking, and washing, and they were not permitted to enter the society and engage in social activities. This type of feudal female education trampled on the bodies and minds of women and destroyed female talents (Peng, 2014: 149). In this case, the domestic matters is usually the duty for the slave. This makes O'lan thinks that the marriage has no any differences whith her life when being slave. O'lan accepts all of the duty without being asked after the first command of Wang Lung. She knows what she should do for the house. The aim of O'lan's obedience in fulfilling the duty is to gain Wang Lung satisfaction.

These things she did without a word and without being commanded to do them. And when the end of the day came she did not rest herself until the ox had been fed in the kitchen and until she had dipped water to hold to its muzzle to let it drink what it would. (Buck, 1931: 14)

Just like a slave that should work from dawn till midnight, O'lan exploits herself because she chooses so. It is not required motivation or command from Wang Lung because O'lan has been granted the things that only her who knows the way, such as clothing, cooking, bedding and cleaning. However, they obey the doctrines without resistance or any complaints, for they are raised and taught to be silent and obedient in male-dominating society. Speaking vividly, in the yoke of patriarchy, there is no longer women's voice and only the men are laughing and singing (Peng, 2014: 149). The purpose of exploiting herself is because the norms says so for the wife. It is because in that culture, the wife is the signature of husband's luckiness in the future. Wife should be able to work help the husband in the fields and after that should take care of the family. These are difficult duty for "a woman" but O'lan proves that she could do both of them orderly.

Negative Images (Damaging Self-Respect)

He opened his coat hastily and thrust the child's head into his bosom and he said in a loud voice, "What a pity our child is a female whom no one could want and covered with smallpox as well! Let us pray it may die."

"Yes--yes..." said his wife as quickly as she could, understanding dimly what a thing they had done. (Buck, 1931: 25)

In the quotation above, actually O'lan dialogue is very short but the shorter of it, the more it shows that O'lan has negative images of her group in the society. She in the quotation above shows the agreement upon the statement of Wang Lung that says "What a pity our child is a female whom no one could want and covered with smallpox as well! Let us pray it may die." Then O'lan says "yes..yes" that implies the agreement of the idea of Wang Lung that states that for a daughter death is better than live in the society that "hates" women and give too many privileges to men. O'lan agrees to the states that says that women is bad for the family. She thinks that women is negative in everyone's else eyes even in front of the women itself that supposed to help each other.

She made a slight movement of her hand upon the bed and he saw upon the floor the child's body.

"Dead!" he exclaimed.

"Dead," she whispered.

He stooped and examined the handful of its body--a wisp of bone and skin--a girl. He was about to say, "But I heard it crying--alive..." . . . The round head dropped this way and that and upon the neck he saw two dark, bruised spots, but he finished what he had to do. Then he took the roll of matting, and going as far from the house as he had strength, he laid the burden against the hollowed side of an old grave. (Buck, 1931: 40)

In the depiction of Wang Lung's oppression, that the Ancient Mistress told her to "bear him sons" (Buck, 1931: 10). This is kind of the indoctrination that before their life – Wang Lung and O'lan – the society had been long indoctrinated by such a stereotype. No wonder the norms are very strong bound in the society. However, O'lan really understand what the Ancient Mistress said to her, to bear him sons only, because there is no any girl mentioned. But the fortune is not always come to O'lan, when she knows that she is bearing a girl, she decided to kill her own daughter that already she born. This is the negative images of their selves that the society taught to the every couple in the village. They put women in the lower status than men so that the society could mark the women as the slave that is not important in the society and only worthy for the slave to serve the men and to do the domestic matters. This condition influences the way of thinking of women in the society that their group is an unwanted people that accidentally born in to the world and will be granted "the slave job" for entire life, or different path if the women is beauty, they will end in the tea shop or in the great house sleeping with the Young

Lord or the Old Lord. This mind-set that makes O'lan chooses to kill her own flesh that she already borne because she thinks that the daughter will bring such a bad luck to the house, and only will be a burden in the future. This is the negative images of their selves that no one

Irrational Fear

The privilege group that is men in the society makes women in the lower status than them. In this condition, the more powerful to intimidate other is the higher status that is men. Punishment that will make the lower status group obey the higher status group due to the consequences of the rules. Irrational fear is one of the consequences that happens in the society that makes women is in deeper down in the society. According to Young, irrational fear – xenophobia – is emerges because the one always gets violence, one of the worst form of oppression in the world that can caused physical trauma. (Young, 2004: 56-58) The fear here is depicted as something that is not worthy to be feared of because it is something trifle. This fear is aimed by the men to get something beneficial from the women that is the admission that the men is in higher status than women. Just like the quotation below

He looked up at her quickly. She was at once afraid and she said, "I took no tea to the Old One--I did as you said--but to you..." Wang Lung saw that she was afraid of him and he was pleased and he answered before she finished, "I like it--I like it," and he drew his tea into his mouth with loud sups of pleasure. (Buck, 1931: 14)

The quotation above proves that O'lan has already accepted all the consequences of being married to Wang Lung. All of her aim is to satisfy her husband that is Wang Lung, so she obeys him because she knows that her obedient is expected in the house. For women that all her aim is to satisfy the husband, the number one thing that's should be cared about is her husband perspective. This is because the women is afraid of doing mistake that will make the husband gets angry to her. As stated in "*I like it--I like it,*" and he drew his tea into his mouth with loud sups of pleasure.", O'lan already makes him happy as she also expected the words. She will do anything to satisfy him and will feel guilty if she does something wrong as stated in "...*She was at once afraid and she said, "I took no tea to the Old One--I did as you said--but to you..." Wang Lung saw that she was afraid of him and he was pleased ...*", that O'lan starts to be afraid of him because she thinks he would not like the tea she brings. O'lan thinks that Wang Lung also wants the same tea with his father that is why she starts to be afraid. The

intense fear attacks the women in side their mind and become like a mind-set that the fear is something natural for women in the house if they do not cook they will get something horrible from their husband. This phenomenon also could be caused that women in concerned as the completing person that if there is no women like the common woman in the village – should binding the feet, etc – the society will reject them. But in the real life, the small feet or fine skin is not good enough for the domestic matters that women should do every day.

Wang Lung's Daughter

The name is not mentioned in the story but she is having the experience of patriarchy with oppression form the oppressor group. She is the only daughter of O'lan and Wang Lung have, because the first daughter is being such a mental illness that could not grow mentally and still become a children without talking. As the only daughter, she is should be betrothed to men to stay survive. Because for a woman, parents' house is not something save to stay that time in the culture of Chinese. Woman will move to the house of the husband and stays there with husband's family and the rope with her own family will be cut over. She is still child in the story, but she once shows her expression toward the system in the society that put women in the pain range than men that believe as stronger creature.

Then she hung her head and toyed with a button on her coat and said, shy and half-murmuring, "Because my mother binds a cloth about my feet more tightly every day and I cannot sleep at night." ... "No," she said simply, "and my mother said I was not to weep aloud because you are too kind and weak for pain and you might say to leave me as I am, and then my husband would not love me even as you do not love her." (Buck, 1931: 120)

The child above chooses to speak up about what she feels on something. She could not bear the pain in her feet because of the binding process that her mother do to her. She is still about 9 years old that should suffer for the future that she will be married by the men and could be loved as all women desired. In this situation, proves that women will be loved if they are could fulfill the requirement to be the ideal women. All men has made such an agreement that one of the requirement is by binding the feet. She is choosing to speak up, different with her mother O'lan that chooses to silence, she could and brave to express her feeling about something. It is because she is still child that she could not think the consequences that she might get if she still speaks such thing if she was in O'lan place at the same time. She does

not understand the meaning of obey husband because she is not married to anyone yet. Another reason is the background of the child is not from a slave and since child, she has taste her father wealth that does not required to sell her as a slave. This also influences her ability to speak and not chooses to be silence. As a woman, she later will understand the oppression that men had done to her group in the society by putting some standardization for women and nothing for men to be accepted in the society

Wang Lung's Uncle's Wife

The name of this female character also is not mentioned in the story, but she is very influence on O'lan's life later in the chapter when Wang Lung is rich. She is a lazy woman that let her daughters in the house and does not care about the house such as domestic matters that should be her duty. She is a pessimistic woman that once she was failed, she will think that she has an evil destiny. Depicting herself as something that brings the evil to her family house make she is very desperate and always blamed her about the suffering in her family.

"Ah, it is something you do not know--to have an evil destiny! Where the fields of others bear good rice and wheat, ours bear weeds; where the houses of others stand for a hundred years, the earth itself shakes under ours so that the walls crack; where others bear men, I, although I conceive a son, will yet give birth to a girl--ah, evil destiny!" (Buck, 1931: 29)

The depiction of her is obviously all negative. It is because the slave bears slave that as the signature of the bad luck in the future. She thinks because the girls in the house makes the fields and the house in the bad condition. This is the internalized level of the culture of silence that always faced by women. The thing that she is different is she could speak about the unjust treat that women get in the society that all of them are blamed to her. She feels that no one in the world does not see her effort to avoid from the evil destiny that she always think. But one thing that society notices from the condition that is she is the reason of the terrible condition in the family that in the bad condition. Some of the indoctrinating to her is depicting herself as someone who will be blamed if there is only daughters and deleting the fact that she could change the condition if she wants.

Pearl Blossom

She is one of the beautiful child-slave in the Wang Lung's great house. The previous female character, Lotus also has this category that is an attractive point to get the interest from the men and could take some beneficial

from it. But Pearl Blossom is a child-slave that is sold by her parents because the famine in the village.

She only threw herself down before Lotus and she knocked her head on the tiles and she moaned forth, "Oh, my mistress, not I--not I--I am afraid of him for my life--" (Buck, 1931: 158)

The quotation above shows the way of Pearl Blossom to life in the house under the men's oppression. Him here is the Wang Lung's cousin that comes from the war as an army brings the knife everywhere. The fear of Pearl Blossom is something reasonable that is because she is still a child that is natural for children to be afraid of something strange. Moreover, the stranger is asking of something that she could not do yet. The indoctrination of being slave in the great house is not strong enough in her mind since she has been in short time in the house. She is still in the learning process about the stereotype in the society. She is very innocent as Wang Lung's daughter speaks about the feelings that she feels about the men that could do anything upon women that could be her future. She would cries anytime she wants if she feels there is something that could harm her just like the quotation below

Then the young maid put her hands together piteously and cried as though she would die of weeping and fear and her little body was all trembling with her fear, and she looked from this face to that, beseeching with her weeping. (Buck, 1931: 158)

She is fear of him that she never knows him before. It is because the cousin show her the power of him that he could lost control anytime. The children is in the level of being slave without the fear of refusing. If being a slave, no one could refuse what the lord told her to do, but because she is still a child that she is still learning to be "a good woman" later in the future.

Cuckoo

Cuckoo is the last female character that will be discussed about in this chapter. She is from the same house as O'lan before O'lan got married to Wang Lung. She is a slave in the great house but in different position. O'lan is for the kitchen and Cuckoo is for the pleasure in the bed with the Lords. After the great house is sold because of the debt that the young Lords always like to gamble. Then Cuckoo moved to the teahouse and became woman that manage the customer to meet and have "pleasure" with the woman in the teahouse, one of them was Lotus before Wang Lung took her to his house. Since Lotus comes with Wang Lung, Cuckoo is being her slave to serve her and also stays in the house of Wang Lung.

And he bade Cuckoo go and ask the cousin what slave he would have since he had seen them all.

So Cuckoo did, then, and she came back and she said, "He says he will have the little pale one who sleeps on the bed of the mistress." (Buck, 1931: 158)

As the same with other women in this chapter, Cuckoo depicts her own group is in the lower status than men. She only knows that if woman wants to survive just like her when she got out of the great house she join the teahouse and "surrender" her dignity to the group of men that wants to "test" her. Negative images is a normal way of life after the oppressed people get the bad treatment dealt with her personal perspective and replaced by the oppressor perspective about herself and in this situation, the slave is ready to be used.

Actually, by offers her own group to the men, she is delivering the idea about her own self depiction. She has no respect to the woman even she sells them to some men that ants to have woman more than one. She does not realize that her action actually put her "group" deeper down than it was once. She chooses to agree with the men that woman is might be used as men like to use them because it is the only one way to survive under the oppression that she understands.

CONCLUSION

As the result of this study according to the analysis, it is found the two statements of problem that have been stated in the chapter 1. There are two problems that this study would like to reveal.

For the first problem that is about the depiction of Wang Lung's oppression in the house with some female characters. The oppression that Wang Lung have is divided in to three faces according to Young. Those are exploitation, and the only victim of Wang Lung's exploitation is O'lan, his own wife. The second is marginalization that Wang Lung intends to put aside O'lan for a new woman in the house. The last is powerlessness that is the kind of oppression that pushed the oppressed one through the power of the oppressor. The three of them are related directly to O'lan who stays together in the house since Wang Lung was still poor man. Not only Wang Lung who does the oppression, the Lord of the Great House of Hwang, where O'lan once was a slave there also stated in the story does the oppression to the young slave in the house. The form of the oppression is exploitation because the Old lord just use the slave for his pleasure but does not compensates her properly, after he gets bored to her, she will be his real slave again. The last men character that has oppression in the story is Wang Lung's cousin. He is in the army

trooper because he wants to get involved in the war. He does the powerlessness because he once in the Wang Lung's house shows his power. By showing his knife and his uniform of army, he tries to get anything he wants from the house especially the slave for accompanying his to sleep.

However, for the second statement of problem is about the way of the female characters in the novel to survive from the men's oppression. O'lan is the main women character that is why she is the one who discussed first time. O'lan, for she is the slave in the great house before she was married to Wang Lung, she is very diligent in doing all of her duties. Starts from dawn till midnight in the house. The way she surviving the oppression by adapting the silence that she always does in the great house of Hwang. She is just silence whenever Wang Lung press her. Then she also disrespect herself that means she also disrespect her group – women group. The last, she is has irrational fear to motivate her in obeying her husband.

Another women character in the novel is Wang Lung's daughter that she is showing the way of life a bit different with her mother O'lan. It is because she is still a child that she does not understand the way of life to survive in the competition among women and men. It is also happened to Pearl Blossom that she is a beautiful child-slave in the house of Wang Lung. Pearl Blossom could cry anytime she wants because she is still a child and sometimes afraid of something stranger to her. Then Wang Lung's uncle's wife. She is a pessimistic woman that she would not work and just blamed herself and her husband. She depicting the woman that caused the evil destiny. However Cuckoo is the one who sells the woman for some customer. By doing this, she is depicting herself in negative images because she is admitting that woman just like a property that could be sold or owned.

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