

**THE PROCESS OF GAINING SELF-RESPECT AND AUTONOMY AS
A BLACK WOMAN PORTRAYED IN JANIE MAE CRAWFORD
IN HURSTON'S *THEIR EYES WERE WATCHING GOD***

THESIS

UNIVERSITAS BRAWIJAYA

**BY
CITRA AMBARWATI
NIM 0610330012**



**STUDY PROGRAM OF ENGLISH
DEPARTMENT OF LANGUAGES AND LITERATURE
FACULTY OF CULTURE STUDIES
UNIVERSITAS BRAWIJAYA**

2012

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CITRA AMBARWATI
NIM 0610330012

**STUDY PROGRAM OF ENGLISH
DEPARTMENT OF LANGUAGES AND LITERATURE
FACULTY OF CULTURE STUDIES
UNIVERSITAS BRAWIJAYA**

2012

DECLARATION OF AUTHORSHIP

Herewith I,

Name : Citra Ambarwati

NIM : 0610330012

Address : Jl. Gajayana Gg.4 No.620 E Malang

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Malang, June 12th 2012

Citra Ambarwati
NIM 0610330012

This is to certify that the *Sarjana* thesis of **Citra Ambarwati** has been approved
by the Board of Supervisors

Malang, June 12th 2012

Supervisor

Juliati, M. Hum.

NIP. 19720929 200604 2 001

Malang, June 12th 2012

Co-supervisor

Aris Siswanti, S.S.

NIK. 82090812 1 2 0058



This is to certify that the *Sarjana* thesis of **Citra Ambarwati** has been approved by the Board of Examiners as one of the requirements for the degree of *Sarjana Sastra*

M. Andhy Nurmansyah, M.Hum., Chair
NIP. 19771016 200501 1 002

Aris Siswanti, S.S., Secretary
NIK. 82090812 1 2 0058

Dyah Eko Hapsari M. Hum., Member
NIP. 19780727 200501 2 001

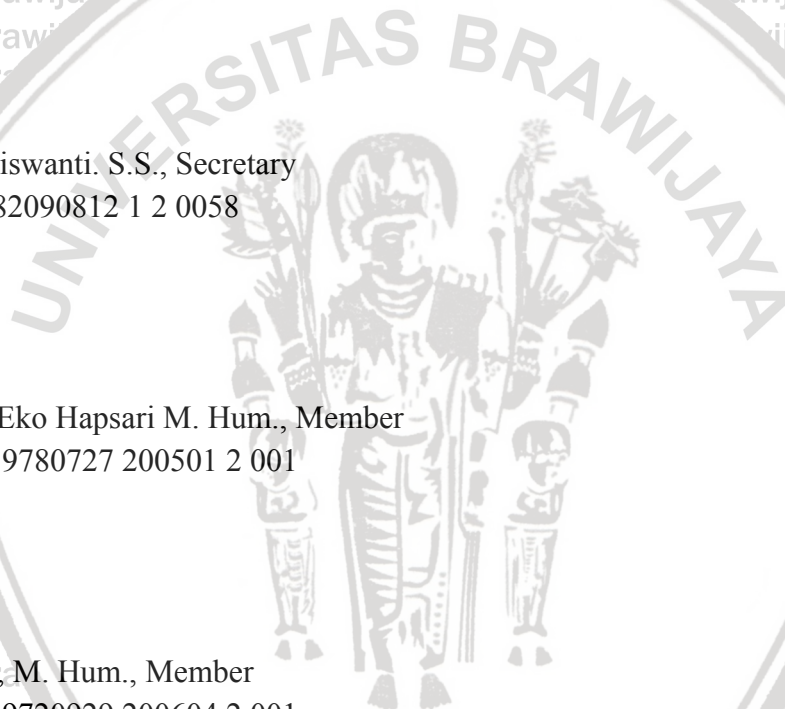
Juliati, M. Hum., Member
NIP. 19720929 200604 2 001

Acknowledged by,
Head of Study Program of English

Sighted by,
Head of Department of Languages
and Literature

Fatimah, M.Appl.Ling.
NIP. 19751125 200212 2 002

Syariful Muttaqin, M.A.
NIP. 19751101 200312 1 001



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The writer

ABSTRACT

Ambarwati, Citra. 2012. **The Process of Gaining Self-Respect and Autonomy as A Black Woman Portrayed in Janie Mae Crawford in Hurston's *Their Eyes Were Watching God***. Department of Languages and Literature, Faculty of Culture Studies, Universitas Brawijaya. Supervisor: Juliati ; Co-supervisor: Aris Siswanti

Keywords: Black women, Self-Respect, Autonomy

For a long time, Black women had suffered for racism and sexism because of their being black and female. Those conditions made some women struggle for improving their condition. One of the efforts to improve Black women's condition was by reviving Black women's consciousness about their worth which are included the consciousness of having self-respect and autonomy.

Thus, this study is focused on the process of gaining self-respect and autonomy done by Janie as a Black Woman in Zora Neale Hurston's *Their Eyes were Watching God*. The novel tells about a Black woman who experienced some oppressions in her first and second marriage. Those oppressions brought her to the consciousness of the importance of having self-respect and autonomy. Supported by her third husband, Tea Cake, she could fill her quest of autonomy.

This study reveals that there is an absence of autonomy in her first and second marriage life because there is an absence of self-respect in most of her marriage process. The non-autonomous condition makes her be underestimated by her first and second husband. The absence of self-respect and autonomy in Janie's life are characterized by her silence responses in facing male oppression done by her first and second husbands in her marriages. Those oppressions makes her realize that she needs to have self-respect so that people will not underestimate her. This consciousness gets stronger after her second husband's death. The consciousness in having self-respect is followed by her desire in governing herself which is called autonomy. This desire is much supported by her third husband, Tea Cake. His respect and love to Janie support her power in gaining autonomy in her life, however, she has to live alone after Tea Cake's death. With all of those experiences, Janie succeeds to complete her gaining of self-respect and autonomy. Her achievement is marked by the way she controls her voice and attitude when she is accused of killing Tea Cake in the court and the way she responds to townspeople gossips when she comes back to Eatonville.

The writer suggests that the next students who will write thesis about African American literature apply other approaches such as feminist or sociological one.

ABSTRAK

Ambarwati, Citra. 2012. **Proses Pencarian Harga Diri dan Otonomi sebagai Wanita Kulit Hitam yang Digambarkan oleh Janie Mae Crawford dalam Novel Hurston yang Berjudul *Mata Mereka sedang Melihat Tuhan***. Program Studi Sastra Inggris, Fakultas Ilmu Budaya, Universitas Brawijaya. Pembimbing: (I) Juliati ; (II) Aris Siswanti

Kata Kunci : Wanita Kulit Hitam, Harga Diri, Otonomi

Selama bertahun-tahun, wanita kulit hitam mengalami penderitaan dalam menghadapi rasisme dan seksisme karena status mereka yang merupakan orang kulit hitam dan berjenis kelamin perempuan. Kondisi tersebut mendorong beberapa wanita untuk berjuang menuju kehidupan yang lebih baik. Salah satu usaha untuk menjadikan keadaan mereka lebih baik adalah dengan menumbuhkan kesadaran pada para wanitan kulit hitam akan kekuatan dan nilai mereka. Kesadaran tersebut meliputi kesadaran untuk memiliki harga diri dan memiliki otonomi.

Studi ini berfokus pada proses pencarian harga diri dan otonomi yang dilakukan oleh Janie sebagai seorang wanita berkulit hitam pada sebuah novel berjudul *Their Eyes were Watching God* karya Zora Neale Hurston. Novel tersebut bercerita tentang seorang wanita kulit hitam yang mengalami tekanan dalam pernikahan pertama dan keduanya. Tekanan tersebut menyadarkannya akan pentingnya memiliki harga diri dan otonomi. Didukung oleh suami ketiganya, Tea Cake, Janie dapat memenuhi pencarian akan cinta dan impiannya.

Hasil studi ini menunjukkan bahwa Janie tidak memiliki otonomi di pernikahan pertama dan keduanya dikarenakan belum adanya kesadaran akan perlunya harga diri dalam proses pernikahan tersebut. Ketiadaan harga diri dan otonomi ini membuat Janie diremehkan oleh suami pertama dan keduanya. Hal ini ditandai oleh reaksi diamnya ketika menghadapi penekanan yang dilakukan oleh suami pertama dan keduanya. Semua penekanan yang dialaminya tersebut menyadarkan Janie akan pentingnya harga diri agar orang lain tidak meremehkannya. Kesadaran tersebut menguat setelah kematian suami keduanya dan diikuti oleh keinginannya untuk memimpin hidupnya sendiri, otonomi, yang didukung oleh suami ketiganya, Tea Cake. Cara Tea Cake menghormati dan mencintai Janie menguatkan Janie dalam mendapatkan otonomi di hidupnya, meskipun pada akhirnya dia harus hidup sendiri setelah kematian Tea Cake. Dengan semua pengalaman tersebut, Janie berhasil menyelesaikan pencariannya akan harga diri dan otonomi. Pencapaian tersebut ditandai dengan mahirnya Janie mengendalikan dirinya dalam bersikap ketika dia dituduh membunuh suaminya, Tea Cake, di pengadilan dan ketika menanggapi gunjingan masyarakat Eatonville.

Penulis menyarankan kepada mahasiswa yang akan menulis skripsi tentang sastra Afrika amerika untuk menggunakan pendekatan yang lain seperti pendekatan feminis dan pendekatan sosiologi.

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CHAPTER I

INTRODUCTION

1.1 Background of the Study

For a long time, Black women had been one of the most creative, resourceful and enduring forces in America. Many sufferings made them creating some movements that, in other side, enabled them to master many tasks with equal ability. The conditions of slavery which began in 1600's that pressed Black women into servitude ironically had laid the foundation for them about true liberation long before there was a movement. Out of the necessity of circumstances, which forced them to work in the fields like a nursemaid, cook seamstress and nurse, they became a versatile untiring laborer (Ladner, 1975, p.76).

Black women suffered from racism and sexism because of their being Black and being woman. Those conditions made some women struggle for bettering their condition. One of the efforts to improve Black women's condition was by reviving Black women's consciousness about their worth which included the consciousness of having self-respect and having autonomy.

In its most general sense, autonomy is the idea of self-governance. Steven Wall in *Liberalism, Perfectionism, and Restraint* (cited in Warriner, 2006, p. 22) claims that personal autonomy is a character ideal of individuals deciding the course of their lives on the basis of what is important to them. By having autonomy, Black women can decide her own life by her own ways to live

according to what is important to them. Further, in the same book, Warriner explains that people can be autonomous by having certain traits, skills, and capacities, which one exercises in an effective way in the course of acting and choosing. To get autonomy, women need to have self-respect. Warriner (2006, p.23) states that ;

self-respect is paramount for an individual to make plans and take on projects, but also to have confidence in his abilities to carry out these goals. More importantly, self-respect is necessary because it serves to ensure that individuals do not set goals or make plans that render them non-autonomous, in which it is inconsistent with the value of the ideal of autonomy.

One of the novels that tells about self-respect and autonomy is Zora Neale Hurston's *Their Eyes were Watching God*. This novel explores how the main character, Janie Mae Crawford, a Black woman, pursues autonomy in her life. Janie was raised by her grandmother, Nanny, who was a slave raped by her master. Nanny's dream was to marry Janie with a man, Logan Killicks, who could provide security and social status for her. Because that marriage was not what Janie wanted, it ended shortly and she run off and married Joe Starks, called Jody, a big voice and an ambitious man.

The new couple lived happily because Janie could support all of Jody's ambition. Jody soon succeeded in becoming mayor, postmaster, storekeeper, and the biggest landlord in town. After a long time of marriage, because of Jody's bad treatment in their marriage, Janie finally asserted her feeling when Jody was dying. Jody's death made Janie feel free for the first time in years. She refused various suitors who came to court her because she loved her newfound independence. But when Tea Cake, a man twelve years younger, entered her life,

Janie immediately sensed a spark of mutual attraction. She began dating Tea Cake despite the gossip about them in the town. To everyone's shock, Janie then married Tea Cake, sold Jody's store, and left town to go with Tea Cake to Jacksonville.

After overcoming the difficulties in the first phase of their marriage, they moved to the Everglades. Tea Cake's quick wit and friendliness made their shack the center of entertainment and social life. Tea Cake was the one who did not dominate Janie and let her to be whatever she wanted. He also taught her about shooting that usually only man who could do it.

When there was a terrible hurricane which caused Tea Cake becoming sickly mad because of the bite of rabies dog, Janie was forced herself to kill him in order to save her life. She was immediately put on trial for murder, but the all-white, all-male jury found her not guilty. She returned to Eatonville where her former neighbors were ready to spin malicious gossip about her circumstances, assuming that Tea Cake had left her and taken her money. Janie recounted all of her story to Pheoby, who was greatly impressed by Janie's experiences. Back in her room that night, Janie felt reunited with Tea Cake and at peace with herself.

Seeing the difficulties faced by a Black woman to have self-respect and autonomy as reflected in Zora Neale Hurston's *Their Eyes were Watching God*, the writer wants to analyze a Black woman's journey to find self-respect and autonomy. The analysis is focused on Janie, the main character of *Their Eyes were Watching God*, who has to pass through the uneasy phases of her life to be an independent woman. The writer approaches the object of the thesis using feminist

perspective. Feminist perspective aims to reveal the condition of woman that is subordinated by male domination. To analyze deeply, in this thesis the writer applies psychological theories, especially theory of self-respect and autonomy to explain how the main character struggles to release from male domination by having self-respect and autonomy.

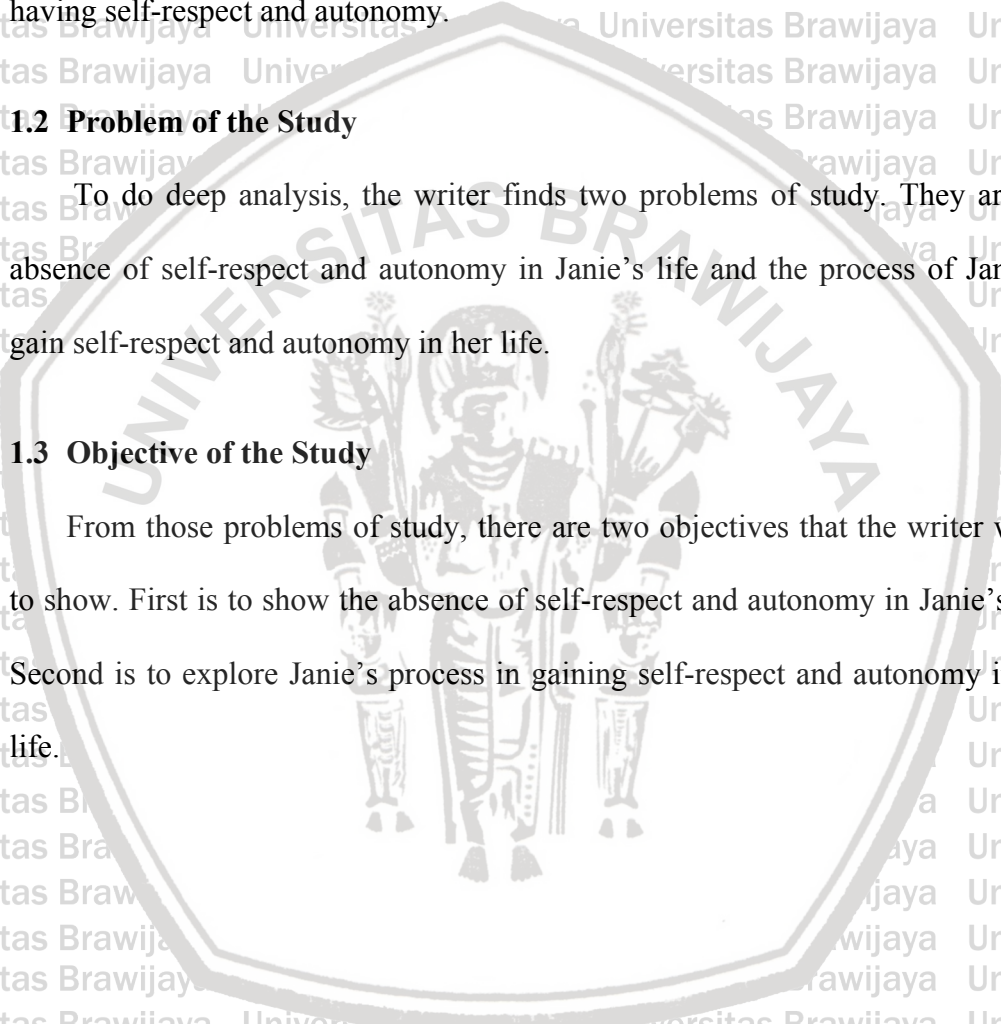
1.2 Problem of the Study

To do deep analysis, the writer finds two problems of study. They are the absence of self-respect and autonomy in Janie's life and the process of Janie to gain self-respect and autonomy in her life.

1.3 Objective of the Study

From those problems of study, there are two objectives that the writer wants to show. First is to show the absence of self-respect and autonomy in Janie's life.

Second is to explore Janie's process in gaining self-respect and autonomy in her life.



CHAPTER II

REVIEW OF RELATED LITERATURE

In this chapter, the writer will review some theories and references that will be used to do analysis. Those theories are Black women's oppression to show how Black women are historically oppressed by patriarchal system, self-respect and autonomy to define what they are and how one can be called as having those self-respect and autonomy.

2.1 Black Women's Oppression

Black women's experiences are characterized by linked oppressors of race, gender, and class. Guy-Sheftall (cited in Feiver and Maher, 2005, para. 5) states that "black women experience a special kind of suffering in this country which are racist, sexist, and classist because of their dual racial and gender identity and their limited access to economic resources". The statement is supported by Hooks (cited in Feiver and Maher, 2005, para. 5) who states that, "as far back as slavery, white people establishes a social hierarchy based on race and sex, that ranks white men first, white women second, though sometimes equal to black men who ranks third, and black women last."

Feiver and Maher (2005, para. 7) propose that another oppression faced by Black women is the social control of Black women and women of color. They explain that:

Historically Black women have been stereotyped as sex objects and breeders and Black women's personal growth has been impeded by the continuing myths of black matriarchy, a myth accusing Black women

emasculating Black men. These stereotypes and myths have acted as modes of social control in demotion of black women’s characters.

Feiver and Mahrer’s statement is supported by Larue (cited in Feiver and Maher, 2005, para. 6) who writes that “concepts like the myth of matriarchy and the emasculating Black female have been utilized for the sole purpose of making the Black woman feel ashamed of her strength.” Those conditions made some Black women struggle for bettering their conditions by reviving women’s consciousness about the important of having self-respect and autonomy.

Choice, Responsibility, and the Autonomy of Women (cited in allacademic.com, para. 1) emphasizes that “The centrality of autonomy lies in choice and responsibility. Understanding a woman’s choice and her responsibility for the outcome of the choice she makes is crucial for conceptualizing the autonomy of women.” This statement is supported by Warriner’s idea (2006, p.36) on the relationship between autonomy and self-respect; that “for an individual to have autonomy, one needs individual self-respect.” It means that individuals have to possess self-respect in order to attain the ideal of personal autonomy. This theory is used to show the oppressions that Janie gets in her life, especially in her marriage life.

2.2 Self-Respect

Warriner (2006, p. 43-44) believes that to have self-respect means that one is able to “stand up” for oneself. This ability stems from the recognition of one’s worth and that one’s worth demands respect from others. This means that one reveals her self-respect through her actions, beliefs, desires, preferences and goals.

There are two kinds of self-respect, namely recognition and evaluate self-respect.

Recognition self-respect is an individual's acknowledgment of her fundamental worth as person and behaving in accordance with this worth. Self-respect evaluation concerns how an individual evaluates her moral character and merits as an individual. Warriner focuses on self-respect recognition because its sense is more broadly conceived. Her focus is supported by Dillon (1995, p. 293, cited in Warriner, p. 44) who points out, "recognition self-respect is something to which all persons are entitled, which all can have equally, and which each of us should to have, simply because we are persons". Additionally, Dillon (1995, p. 294, cited in Warriner, p. 44) writes that "recognition of self-respect is necessary for a secure sense of one's fundamental worth, (which) will seem to be a prerequisite for being able to develop and maintain (evaluate) self-respect." The recognition of self-respect is connected with dignity, that to have self-respect is to recognize one's inherent dignity. Dillon (1995, p. 229-230, cited in Warriner, p. 45) writes :

an individual recognizes and accepts that all human beings have moral worth and that this worth ensures their standing as a moral equal in a community of moral equals. More importantly, this means that an individual has to treat others in those ways that respects this equal moral standing. In terms of agency, an individual recognizes her ability to act in such a way to uphold and preserve her dignity as a moral agent. By respecting to individuality, one will believe that one's individuality is something special and worth protecting and developing. We can conclude that a self-respecting person is individual who acknowledges and who acts to respect dignity.

In other way Anderson and Honnet (2005) continue Dillon's statement by saying that a self-respecting individual who recognizes and acts in accordance with her dignity will tend to avoid behavior, beliefs, goals, and preferences that opposite this self-respect. They (2005, p. 132, cited in Warriner, p. 45) quote :

That is, an individual is unlikely that one will believe oneself to be unworthy of making claims, as a member of the community, on the cultural, social or economic resources within the community. A self-respecting individual will realize that she is entitled to declare their needs as a person, rather than forsakes their needs for someone or something else. An individual with self-respect knows that she is a moral equal in a community of equals and thus it is unlikely that she will believe herself to be inferior in contrast to other members of the community. Instead, to have self-respect is to view oneself as a legitimate source of authority in the world, and one who has the ‘authority to raise and defend claims as a person with equal standing’.

Lastly, Warriner (2006, p.52) underlines that “for without self-respect, an individual does not attain the ideal of autonomy because she may opt for beliefs, desires, and preferences that fail to preserve her moral status and dignity.” It means that when someone has had self-respect, she will be able to attain the ideal of autonomy. This theory is used to explore Janie’s process in gaining her self-respect.

2.3 Autonomy

In its most general sense, autonomy is the idea of self-governance. Wall (1998, cited in Warriner, 2006, p. 22) states that “autonomy is a character ideal of individuals in deciding the course of their lives on the basis of what is important to them.” Further, Wall gives consideration for thinking about the constitutive conditions needed to realize the ideal of autonomy. There are some conditions the individual has to meet to have the ideal of autonomy.

The first condition to get the ideal of autonomy according to Wall (1998, p. 140, cited in Warriner, 2006, p.26) is that:

an individual requires certain rational capacities, cognitive skills, and abilities, in order to facilitate this conscious self-creation. The particular importance is the ability to determine one’s comprehensive goals and

commitments. A comprehensive goal is one that is fundamental or central to our sense of identity, such as opting for particular career, starting family, or devoting oneself to a religious faith.

As a response of Wall's statement, Warriner (2006, p.26) explains that this capacity requires a rational faculty, a minimal degree of rationality and certain cognitive abilities as well as what Wall calls the virtue of independent-mindedness. Warriner (2006, p.28) believes that "it is important for the autonomous individual that she acts in accordance with her best interests, even if others disapprove. That an autonomous individual will have a certain level of resolve in the face of opposition or conflict is important especially when setting one's comprehensive goals." Wall (1998, p.133) believes that "the strength of character necessary to sustain commitments is an important virtue for the autonomous person; certain things, such as cultural traditions, should not prevent an individual from acting according to what is important to him." Thus, an individual possesses the virtue of independent-mindedness when he is able to choose and to act for reasons of his own.

Further Wall explains that, however, this virtue does not mean that an autonomous individual is wholly free from external influences nor that one should avoid social relations. Autonomous individuals are not committed to discarding their cultural traditions or values and are able to live their life according to these customs for reasons of their own. According to Wall (1998, p.140, cited in Warriner, p.29) "independent-mindedness is the capacity to determine what one holds as valuable and to live according to what one's judges to be meaningful."

The second condition to get the ideal of autonomy according to Wall (1998, cited in Warriner, p.26) is that;

an individual requires sufficient independence in order to develop her understanding of what are worthwhile goals to pursue. One derives this understanding from one's own deliberations about what is valuable, not the result of external pressure such as coercion or manipulation.

In generally speaking, an autonomous individual has to be free from coercion or manipulation. According to Wall (1998, p.134, cited in Warriner, p.30) "coercion and manipulation are external influences that interfere with an agent's autonomy.

Coercion interferes with autonomy because it prevents its victims from engaging in projects that they want to engage in." Warriner (2006, p. 30) concludes that "in other words, coercion has the effect of altering an individual's option set, since coercion entails making an offer that one could not refuse." Then Wall (1998, p.136, cited in Warriner, p. 30) states that "similarly, manipulation by external forces impedes personal autonomy, since it prevents a person from acting on the basis of his own reasons and wants. To subject another to one's will through coercion or manipulation compromise the ability of an individual to attain the ideal of autonomy since this treats one as an animal, a baby, or an imbecile."

The third condition to get the ideal of autonomy according to Wall (1998, p.132, cited in Warriner, p.26) is that "an individual has to participate actively in the management of her life. It means that an autonomous individual is one who possesses the vigor and self-consciousness or self-awareness which autonomous individuals understood to be active planners who make plans, set goals, and develop projects as well as course of action to initiate these." The statement is supported by Warriner (2006, p.31) who says that "the autonomous individuals

consider their options to be genuine, rather than the result of some spin of the wheel. In addition to the knowledge that they are capable of self-directed action, it is necessary that autonomous individuals possess the energy and the desire to actively plan their lives.” As Wall (1998, p.128, cited in Warriner, p.31-32) notes, “self-direction requires vigor in that autonomous individuals ‘neither drift through life, aimlessly moving from one object of desire, nor adopt projects and pursuit wholesale from others.

The last condition to get the ideal of autonomy according to wall (1998, p.128, cited in Warriner, p.26-27) is “when an individual claims that it is necessary for an individual to have an adequate range of options in which to pursue her comprehensive goals which are understandable and contentions.

Therefore, someone is claimed as autonomous individual when she has virtue of independent-mindedness to determine what is important to her and to do something for the reason of her own, when she has sufficient independence to be free from coercion and manipulation or some external influences, when someone can participate actively in managing her own life, and when someone has an equal range of option to be chosen. In this thesis, the concept of self-respect and autonomy are used to explore how the main character’s life journey guides her in gaining self-respect and autonomy. This theory is used to explore Janie’s process to be an autonomous person.

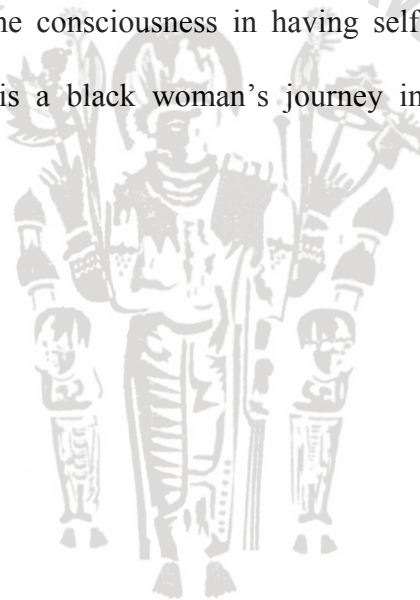
2.4 Previous Study

A previous study was conducted by Rezia (2002, p.4) from university of Petra entitled *A Study of How the Ideas of Feminism Flourish and Eventually Evade*

during the Main Female Character, Janie Mae Crawford's, *Quest for Love in a Marriage as Seen in Zora Neale Hurston's "Their Eyes were Watching God"*.

This thesis discusses about Feminism that flourishes and evades in Janie's self as the main character in *Their Eyes were Watching God* to face the oppression from her Nanny and her husbands. Gender studies are used to analyze this problem and prove that Janie's feminism does flourish when she pursues her love, and her feminism evades when she finds her true love in her third husband, Tea Cake.

Different from Rezia's discussion about gender studies in general term, this study is focused on the consciousness in having self-respect and autonomy in woman's life, which is a black woman's journey in gaining self-respect and autonomy.



CHAPTER III

DISCUSSION

In this chapter, the writer analyzes Janie's journey as the main character in the novel in gaining her consciousness of self respect and autonomy. The writer divides the discussion into two parts. The first is the absence of self-respect and autonomy in Janie's marriage life. The absences are marked by Janie's silent responses in facing male's oppression done by her first and second husband.

Those oppressions further bring her to the consciousness of having self-respect in her life. The second is Janie's gaining of self-respect and autonomy. Through some difficult phases with her third husband, Janie finally gets her autonomy and finds her happiness.

3.1 The Absence of Self-Respect and Autonomy in Janie's Marriage Life

Janie views life as something beautiful and harmonious and that is how she views marriage too. She describes the beauty of her life by describing it with a great tree with its different leaves as suffering and enjoyment, and its branches as the dawn and doom. "Janie saw her life like a great tree in leaf with things suffered, things enjoyed, things done and undone. Dawn and doom was in the branches" (Hurston, 1937, p. 8). Her unknown about marriage life makes her view marriage as combination of nature's interaction. The description of marriage beauty is reinforced by the quotation:

She was stretched on her back beneath the pear tree soaking in the alto chant of the visiting bees, the gold of the sun and the panting breath of the breeze when the inaudible voice of it all came to her. She saw a

dust-bearing bee sink into the sanctum of a bloom; the thousand sister-calyxes arch to meet the love embrace and the ecstatic shiver of the tree from root to tiniest branch creaming in every blossom and frothing with delight. So this was marriage! (Hurston, 1937, p.11)

Janie's view of life shows that she realizes about the existence of good and bad in the world, something enjoyable and suffering, something easy and hard, happiness and sadness, the beginning and ending. She thinks that life should be harmonious, one that can complement the others. That is how she also views marriage as something beautiful, something that needs a great passion. She compares marriage with the insemination of stamen into pistil. When the dust-bearing bees with their enchanting sound, as representation of happiness and love, bring their stamen and enter into flower to give the stamen into pistil, the whole tree becomes shivering ecstatically. Janie sees those great ecstatic things that full of spirit as the feeling that she thinks she will get when she gets married. She views that marriage is about a couple who can complete each other and give what the other needs. But, marrying Logan Killicks, her first husband, destroys her views.

3.1.1 Janie's First Marriage

In her first marriage life with Logan Killicks, Janie does not know exactly how marriage should be. She just thinks that marriage is something beautiful that can explode her heart and make it blossom. What she exactly understands is that she does not love Killicks. She just hopes that love will come after marriage, like her Nanny has said to her. In this marriage, male's domination appears in form of patriarchal system derived from Nanny's perspective about proper husband.

Nanny thinks that woman needs protection and worthy life, so she wants Janie to have a protection because she can not keep Janie when she is getting old.

Tain't Logan Killicks Ah wants you to have, baby, it's protection. Ah ain't gittin' ole, honey. Ah'm done ole. One mornin' soon, now, de angel wid de sword is gointuh stop by here. De day and de hour is hid from me, but it won't be long. Ah ast de Lawd when you was uh infant in mah arms to let me stay here till you got grown. He done spared me to see de day. Mah daily prayer now is tuh let dese golden moments rolls on a few days longer till Ah see you safe in life (Hurston, 1937, p.15).

It shows that a man who has good position, safety shelter and enough protection like Killicks is seen as the one who can guarantee in making woman lives happily.

This dependence of woman to man can trigger the dominance of man as long as he can give her protection and good status in society.

Warriner (2006, p.28) states that the important thing for the autonomous person is when she acts according to her best interests, even if others disapprove.

Before her first marriage, Janie does not want to marry Killicks because she does not like his body. It is described in Janie's dialogue about Killicks' body;

Ah don't keer who made it, Ah don't like de job. His belly is too big too, now, and his toe-nails look lak mule foots. And 'tain't nothin' in de way of him washin' his feet every evenin' before he comes tuh bed. 'Tain't nothin' tuh hinder him 'cause Ah places de water for him. Ah'd ruther be shot wid tacks than tuh turn over in de bed and stir up de aircraft whilst he is in dere. He don't even never mention nothin' pretty (Hurston, 1937, p. 24).

It means that there is no interest in Janie's, but because Nanny has said that she has to marry Killicks to get his protection, Janie finally marries him. Her marriage is not accordance to her best interest. As an autonomous individual, someone has to be free from other people's will. She has to follow what her heart wants to do.

But, in the novel, Janie does not do or choose for reason of her own. Then, it can

be concluded that Janie is dominated by other person and does not qualify yet in the first condition of an ideal autonomy which means there is an absent of the independent-mindedness in Janie's.

In process of time, Killicks treats Janie badly. He does not talk to her in rhymes anymore and does not finger her long black hair anymore. Moreover, he asks her to do labour and says that she is spoiled by comparing her with his first wife who usually helps him in doing labour without complaining at him.

If Ah kin haul de wood heah and chop it fuh yuh, look lak you oughta be able tuh tote it inside. Mah fust wife never bother me 'bout choppin' no wood nohow. She'd grab dat ax and sling chips lak uh man. You done been spoilt rotten (Hurston, 1937, p.26).

To order Janie to do labour, Killicks buys two mules to make Janie help him. He tries to dominate her by giving her no chance to choose or compromise.

Naw. Ah needs two mules dis yeah. Taters is goin' tuh be taters in de fall. Bringin' big prices. Ah aims tuh run two plows, and dis man Ah'm talkin' 'bout is got uh mule all gentled up so even uh woman kin handle 'im (Hurston, 1937, p.27).

Janie who realizes that her marriage is not beautiful as she ever thinks, refuses what Killicks asks in the beginning. But, in the final she gives up and obeys what Killicks wants, "He tagged on and swallowed to kill time but Janie said nothing except, 'Ah'll cut de p'taters fuh yuh. When yuh comin' back?'" (Hurston, 1937 p.27). Here, Janie does something that not accordance with her best interest again.

It also shows her absence of independent-mindedness, the first condition of an ideal autonomy.

Killicks' domination continues with his rude words to Janie. He starts to assert who the boss is in their house like in the dialogue, "You ain't got no

particular place. It's wherever Ah need yuh. Git uh move on yuh, and dat quick"

(Hurston,1937,p.31). He also uses offensive words when he is angry to Janie by threatening her that he will kill her if she does not obey him.

Don't you change too many words wid me dis mawnin' Janie, do Ah'll take and change ends wid yuh! Heah, Ah just as good as take you out de white folks' kitchen and set you down on yo' royal diasticutis and you take and low-rate me! Ah'll take holt uh dat ax and come in dere and kill yuh! You better dry up dere! Ah'm too honest and hard-workin' for anybody in yo' family, dat's de reason you don't want me! Ah guess some low-lived nigger is grinnin' in yo' face and lyin' tuh yuh. God damn yo' hide! (Hurston,1937,p.31-32).

Killicks' rude words to Janie make her remain silent. She tries to hide her feeling and she knows that she cannot do anything to fight back.

When the throbbing calmed a little she gave Logan's speech a hard thought and placed it beside other things she had seen and heard. When she had finished with that she dumped the dough on the skillet and smoothed it over with her hand. She wasn't even angry. Logan was accusing her mamma, her grandmamma and her feelings, and she couldn't do a thing about any of it (Hurston,1937,p.32).

Those treatments make Janie realize that her marriage does not work and she has to take her own way to find her happiness. According to Warriner (2006, p.43-44),

To have self-respect meant that one was able to "stand up" for oneself. This ability stemmed from the recognition of one's worth and that one's worth demanded respect from others. This meant that one revealed her self-respect through her actions, beliefs, desires, preferences and goals.

Oppressions that happen in Janie's first marriage is influenced by her not knowing of what she really wants in her life. Her acceptance of Killicks' oppressions shows that she does not think about her self-worth in which it is the qualification of self-respect condition. She does not recognize her worth, so she does not understand

that she needs respect from others which can make her free from oppression. This condition shows that there is an absence of self-respect in herself. Janie's obedience in doing what she actually does not want to do also shows the absence of virtue of independent-mindedness which means she is absent from the first condition of ideal autonomy.

3.1.2 Janie's Second Marriage

Janie's second marriage with Joe Starks or Jody, reflects many conditions about the absence of self-respect and autonomy. With his big ego and ambition, Jody is the one who does so many oppressions to Janie, but those oppressions bring a lot of influences for Janie's growth to realize what she really wants in her life. Jody is a smart Black man with a good sense of fashion in which he later becomes a mayor of Eatonville. As a mayor, he treats Janie as mayor's wife which seems more like an ornament and possession than a wife. In this marriage, a man who has an authority seems to deserve the control over everything around him, especially on his wife.

The first domination appears when Jody forbids Janie to give a speech in front of the public in the gathering in Jody's new shop. When the townspeople gather at Jody's new shop, Tony, one of the townspeople, asks Janie as Mrs. Mayor Stark to make a speech after Jody finishes his. But, the burst of applause before Janie speaking is cut when Jody announces, "Thank yuh fuh yo' compliments, but mah wife don't know nothin' 'bout no speech-makin'. Ah never married her for nothin' lak dat." (Hurston, 1937, p.43) Jody's refusal leaves Janie disappointment. But, instead of trying to talk about her feeling, Janie keeps silent.

Janie made her face laugh after a short pause, but it wasn't too easy. She had never thought of making a speech, and didn't know if she cared to make one at all. It must have been the way Joe spoke out without giving her a chance to say anything one way or another that took the bloom off of things. But anyway, she went down the road behind him that night feeling cold. He strode along invested with his new dignity, thought and planned out loud, unconscious of her thoughts. (Hurston, 1937, p.43).

Making speech in front of public means showing one's existence. Asking Janie to make a speech means that the townspeople recognize her existence. It is good for Janie, but not for Jody. It can risk Jody to lose his reputation as a mayor down because his wife does the same thing as him. For an ambitious man like him, Jody does not want to have a competitor, moreover of his own wife, a woman. Janie's silence response of her disappointment to Jody is a form of non-autonomy in her. Her acceptance of Jody's thought about her inability in making speech shows that Janie has no self-respect.

The second domination in their marriage is when Jody asks Janie to be the shopkeeper in their shop and isolates her from the townspeople. Jody's job as the mayor makes him busy in developing the town. Therefore, he needs someone to handle his store, and it is Janie. He wants her to run their store when he does other businesses. Janie's lack of skills running a store makes her refuse it, but she does not have a choice because Jody stops her before she finishes her statement.

Oh Jody, Ah can't do nothin' wid no store lessen youse there. Ah could maybe come in and help you when things git rushed, but--- ... I god, Ah don't see how come yuh can't. 'Tain't nothin' at all tuh hinder yuh if yuh got uh thimble full uh sense. You got tuh. Ah got too much else on mah hands as Mayor ... (Hurston, 1937, p.43-44).

Jody shows his domination to Janie by forcing her to take care of the store without asking about her opinion first. Janie has to face some terrible things in the

store. She is confused, but Jody always says that she can run the store if she wants to, and it makes her condition harder.

The store itself kept her with a sick headache. ... The whole thing changed from a little walking and stretching to a mathematical dilemma. Or maybe cheese was thirty-seven cents a pound and somebody came and asked for a dime's worth. She went through many silent rebellions over things like that. Such a waste of life and time. But Joe kept saying that she could do it if she wanted to and he wanted her to use her privileges. That was the rock she was battered against (Hurston, 1937, p.54).

Janie feels that running the store is difficult and wastes her time. She cannot go anywhere she likes, and she cannot go with Jody. She has to sit down and keep the store only, then, it makes her really bored. Jody, who should be the one who can cheer Janie up, makes her condition harder by accusing that she does not really want to be able to run the store.

Jody's big ambition and position as a mayor in Eatonville make him control all around him, especially Janie as a mayor's wife. Jody does not allow her to interact with other people that he usually calls as "common" people. Janie loves townspeople's conversation about mule, and sometimes she also tells about mule stories, moreover the conversations is the only one that can entertain her in the boring condition of handling the store. However, Jody disapproves her indulgence. He does not want her to talk to the people that he thinks as trashy people.

Janie loved conversation and sometimes she thought up good stories on the mule, but Joe had forbidden her to indulgence. He didn't want her talking after such trashy people ... You'se Mrs. Mayor Starks, Janie. I god, Ah can't see what uh woman uh yo' stability would want tuh be treasurin' all dat gum-grease from folks dat don't even own de house dey sleep in. 'Tain't no earthly use. They's jus' some puny humans playin' round de toes uh Time (Hurston, 1937, p.53-54).

Jody's prohibition of interaction with trashy people does not mean that it also prevails for himself. Janie knows that he also talks and laughs with townspeople.

Janie noted that while he didn't talk the mule himself, he sat and laughed at it. Laughed in his big heh, heh laugh too. But then when Lige or Sam or Walter or some of the other big picture talkers were using a side of the world for a canvas, Joe would hustle her off inside the store to sell something. Look like he took pleasure in doing it (Hurston, 1937, p. 54)

Interaction with townspeople is one of ways to assert someone's identity. By prohibiting Janie in interacting with townspeople, it means that Jody wants to prevent the assertion of Janie's identity. Jody wants her as an ornament of his position as mayor, a thing that he wants to possess and control fully. Janie's lack of knowledge of what she actually deserves to get shows that she does not have self-respect. This leads her to be a non-autonomous person when she can do nothing to fight for her feeling and will.

Wall (1998, p.140, cited in Warriner, p.30) states that the second condition of an ideal autonomy is when an individual is free from coercion and manipulation. Manipulation is external forces that impede personal autonomy, since "it prevents a person from acting on the basis of his own reasons and wants." Jody's order is kind of manipulation that prevents Janie's desire of socialization. Her pursuance of Jody's order shows that she is not free from manipulation.

The third oppression in Janie's marriage with Jody is his order to make her cover her hair. Janie's straight hair is admired by townspeople. When Jody sees a

man touching Janie's hair without her knowledge, he orders her to cover up her straight and beautiful hair without explaining about his jealousy to her.

This business of the head-rag irked her endlessly. But Jody was set on it. Her hair was NOT going to show in the store. It didn't seem sensible at all. That was because Joe never told Janie how jealous he was. He never told her how often he had seen the other men figuratively wallowing in it as she went about things in the store. And one night he had caught Walter standing behind Janie and brushing the back of his hand back and forth across the loose end of her braid ever so lightly so as to enjoy the feel of it without Janie knowing what he was doing. Joe was at the back of the store and Walter didn't see him. He felt like rushing forth with the meat knife and chopping off the offending hand. That night he ordered Janie to tie up her hair around the store. That was all. She was there in the store for him to look at, not those others. But never said things like that. It just wasn't in him (Hurston, 1937, p.55).

Straight hair is rare for Black. Janie's beautiful hair is an essential identity of herself and it can be her strength as a person. By asking Janie to cover her hair, Jody wants to completely control her because of his jealousy. He does not want other people are interested in her. His dignity is too high to show his jealousy to Janie, so he chooses a dictatorial way to make her realize who the master is. Her acceptance of Jody's order to cover up her hair is form of her non-autonomous person because her life is managed by other person that wants to cover her strength and keep her in his control.

Jody's treatments to Janie remain silent rebellion inside her. When she hates seeing people tortured a helpless mule, she decides to keep silent.

A little war of defense for helpless things was going on inside her. People ought to have some regard for helpless things. She wanted to fight about it. 'but Ah hates disagreement and confusion, so Ah better not talk. It makes it hard tuh git along'. She didn't hurry back. She fumbled around long enough to get her face straight (Hurston, 1937, p.57).

Janie can do nothing for what she thinks but being silent. She knows that if she fights or talks she will lose. She even tries to hide her actual feeling that expressed on her face to avoid conflict with Jody. As a human, Janie actually deserves to show her opinion, but she chooses to keep silent because she does not know about her need of self-respect. Her disagreements to Jody are accumulated every day, but she always keeps silent and pretends to agree in avoiding conflict like in the dialogue that describes “Janie took the easy way away from a fuss. She didn’t change her mind but she agreed with her mouth. Her heart said, ‘Even so, but you don’t have to cry about it’” (Hurston, 1937, p.63). This silent-response is also happened when Jody orders her to serve Mrs. Bogle, one of townspeople, who comes to the store while Janie is still watching townspeople who doing play-acting.

‘I god, Janie,’ Starks said impatiently, ‘why don’t you go on and see whut Mrs. Bogle want? Whut you waitin’ on?’

Janie wanted to hear the rest of the play-acting and how it ended, but she got up sullenly and went inside. She came back to the porch with her bristles sticking out all over her and with dissatisfaction writtel all over her face. Joe saw it and lifted his own hackles a bit (Hurston, 1937, p. 70).

Every time Janie argues with Jody, he always has words that can make her silent. Those conditions make Janie realize that her words do not make the condition better, even it makes Jody do more.

‘Ah knows uh few things, and womenfolks thinks sometimes too!’

‘Aw naw they don’t, they just think they’s thinkin’ When Ah see one thing Ah understands ten. You see ten things and don’t understand one’

Times and scenes like that put Janie to thinking about her marriage. time came when she fought back with her tongue as best as she could, but it didn’t do her any good. It just made Joe do more. He wanted her submission and he’d keep on fighting until he felt he had it. So

gradually, she pressed her teeth together and learned to hush. The spirit of the marriage left the bedroom and took to living in the parlor. It was there to shake hands whenever company came to visit, but it never went back inside the bedroom again (Hurston, 1937, p.71).

Janie's restraint of her sadness and annoyance by giving silent responses shows that she is controlled by Jody's domination. She gives in her life to Jody by accepting his orders silently.

The fourth oppression is when Jody starts to slap her when she does not cook well, the slap that remains a ringing sound in her ears.

Janie was a good cook, and Joe had looked forward to his dinner as a refuge from other things. So when the bread didn't rise, and the fish wasn't quite done at the bone, and the rice was scorched, he slapped Janie until she had a ringing sound in her ears and told her about her brain before he stalked on back to the store (Hurston, 1937, p.72).

Jody's treatment to Janie is more like to his slave rather than to his wife. It makes Janie realize that there are not any love and sweet things anymore in their marriage like what Janie hopes.

Janie stood where he left her for unmeasured time and thought. She stood there until something fell off the shelf inside her. Then she went inside there to see what it was. It was her image of Jody tumbled down and shattered. But looking at it she saw that it never was the flesh and blood figure of her dreams. Just something she had grabbed up to drape her dreams over. In a way she turned her back upon the image where it lay and looked further. She had no more blossomy openings dusting pollen over her man, neither any glistening young fruit where the petals used to be. She found that she had a host of thoughts she had never expressed to him, and numerous emotions she had never let Jody know about. Things packed up and put away in parts of her heart where he could never find them. She was saving up feelings for some man she had never seen. She had an inside and an outside now and suddenly she knew how not to mix them (Hurston, 1937, p.72).

Janie's imagination about Jody shows her desire, her hidden anger. But, the absence of self-respect in Janie's makes her save her feeling instead of exposing

it. She is tired of fighting and arguing, and then she lives her life, feeling nothing but emotional disturbances.

The years took all the fight out of Janie's face. For a while she thought it was gone from the soul. No matter what Jody did, she said nothing. She had learned how to talk some and leave some. . . . Sometimes she stuck out into the future, imagining her life different from it was. But mostly she lived between the hat and her heels, with her emotional disturbances like shade patterns in the woods---come and gone with the sun. she got nothing from Jody except what money could buy, and she was giving away what she didn't value (Hurston, 1937, p.76).

The fifth oppression is when Jody mocks her age and appearance in front of townspeople. With the time passing, Janie realizes that Jody is not young anymore and she starts to pay attention in his old body.

Joe wasn't so young as he used to be. There was already something dead about him. He didn't rear back in his knees any longer. He squatted over his ankles when he walked. That stillness at the back of his neck. His prosperous-looking belly that used to thrust out so pugnaciously and intimidate folks, sagged like a load suspended from his loins (Hurston, 1937, p.77).

Jody, however, also realizes of his age and appearance. Jody's awareness of his old body makes him insult Janie's appearance to make people ignore his appearance and pay attention more to her appearance. The more he gets old, the more he insults Janie, crueller and in more often, especially in the store when there are a lot of people.

It got to be terrible in the store. The more his back ached and his muscle dissolved into fat and the fat melted off his bones, the more fractious he became with Janie. Especially in the store, the more people in there the more ridicule he poured over her body to point attention away from his own (Hurston, 1937, p.78).

In Janie's second marriage, a lot of male's dominations are done by Jody: his prohibition in making speech, his order to keep the store and forbid Janie's

interaction with townspeople, his order to cover up Janie's beautiful hair, his mockeries of Janie's appearance and her old age, and the physical abuse he does to Janie. He treats her as an ornament to complete his image as a mayor and as his possession that he can order and force to do whatever he wants.

3.2 Janie's Gain of Self-Respect and Autonomy

Janie's gain of self-respect and autonomy are supported by her experiences in facing many difficult phases through her Nanny and her marriage life. Nanny's thought about ideal husband is influenced by her sad slavery background. Nanny thinks that Logan is good husband because he is hard-working and has sixty-acres land, he offers shelter and physical security. Those ideas appears because of Nanny's slavery background, Nanny feels that it is hard living without secure shelter and someone who can keep her. But, Janie realizes that she needs something more. She searches for something that can fulfill her physical and emotional connections. Both are important and inseparable for Janie as her idea of love. So, Janie who in the first time does not know exactly how life and marriage is, in the end she realizes what she wants in her life.

3.2.1 Janie's Gain of Self Respect

Janie's consciousness about the requirement of respect from others is result of her hidden feeling because of the oppressions in her marriage life. Her consciousness appears in her first marriage and in the end of her second marriage.

Warriner (2006, p.43-44) believes that,

to have self-respect means that one is able to "stand up" for oneself.

This ability stems from the recognition of one's worth and that one's

worth demands respect from others. This means that one reveals her self-respect through her actions, beliefs, desires, preferences and goals.

It is also like what Dillon (In Warriner, 2006, p. 45) explains that,

A self-respecting individual will realize that she is entitled to declare their needs as a person, rather than forsake them for someone or something else. An individual with self-respect knows that she is a moral equal in a community of equals and thus it is unlikely that she will believe herself to be inferior in contrast to other members of the community.

It can be concluded that one having self respect when she recognizes of her worth and she demands respect from others. This recognition is revealed through her actions in which she will live based on what she desires rather than what people desires. Then, she is quotable as ‘stand up’ for herself as personal.

Janie gains her consciousness about the requirement of self-respect by experiencing many hard things through her marriage life. In her first experience of marriage life with Logan Killicks, she does some rejections about anything that does not suit her view of marriage and life. With her young soul, she expresses and says many things that she opposes. The first rejection is when Killicks asks her to do labour and claims her spoiled by comparing her with his first wife. Janie tries to rebel against him by saying “Ah’m just as stiff as you is stout. If you can stand not to chop and tote wood Ah reckon you can stand not to git no dinner.

‘Scuse mah freezoly, Mist’ Killicks, but Ah don’t mean to chop de first chip” (Hurston, 1937, p.26). It can be concluded that Janie thinks about man and woman as the same in position. They both have same portion of duty. Her complain to Killicks shows her innocent personality that she will complain anything that does not suit with her view of life. The second rejection she makes is when Killicks

tries to control her like his slave by saying that wherever he needs her, she has to come.

You ain't got no particular place. It's wherever Ah need yuh. Git uh move on yuh, and dat quick. ... Mah mamma didn't tell me Ah wuz born in no hurry. So whut business Ah got rushin' now? Anyhow dat ain't whut youse mad about. Youse mad 'cause ah don't fall down and wash-up dese sixty acres uh ground yuh got. You ain't done me no favor by marryin' me. And if dat's what you call yo'self doin', Ah don't thank yuh for it. Youse mad 'cause Ah'm tellin' yuh whut you already knowed (Hurston, 1937, p.31).

It shows that what Janie wants is not land, house, or those kind materials. She wants sweet things in her marriage like what she views in pear tree. In this marriage, Janie realizes that she wants something deeper fulfillment, something that relates passion and emotion. So, marrying Logan Killicks has destroyed her view. When she knows that marriage does not bring love, she learns and she blossoms.

That familiar people and things had failed her so she hung over the gate and looked up the road towards way off. She knew now that marriage did not make love. Janie's first dream was dead, so she became a woman (Hurston, 1937, p.25).

It is written that 'familiar people and things had failed her', in which they are Nanny and Killicks. Nanny, her only family, is one of people that she thinks as a cause of her failure. Nanny's thought and belief do not make Janie get what she hopes in her marriage. She finally understands that marriage can not bring love like what her Nanny has said.

The oppressions that Killicks does to her makes her think that she loses many things in her life and she has to reform herself. Moreover, after she meets

Joe stark, a man who talks about far horizon and wants her to be the part of his dream.

Turned the hoecake with a plate and then made a little laugh. What was she losing so much time for? A feeling of sudden newness and change came over her. Janie hurried out of the front gate and turned south. Even if Joe was not there waiting for her, the change was bound to do her good (Hurston, 1937, p.32).

Janie's consciousness of what she deserves to get is the arising of self-respect awareness in herself. How Killicks treats her and the absent of love in their marriage makes Janie realize that she has wasted her life, so she decides to go away and tries to find her own dream.

Janie's meeting with Jody reminds her of her dream and view of life. Something in Jody that makes Janie interested is that he seems to offer a new hope. Here, the hope represents imagination and limitless possibility that Janie wants in which she cannot find in her marriage with Killicks. But, from the dialogue above, Jody is not the only reason Janie wants to go. She realizes that she needs something more in her life, not monotonous life like Killicks. So, with or without Jody, she still wants to go away and find her own dream by herself.

Through her first marriage life, Janie realizes that she deserves to get more in her life and she realizes that she needs respect from others. If Killicks cannot respect her, then she goes away to someone who can give respect to her. Here, she reveals her self-respect by going away, avoiding one who can not respect her.

In the beginning of her second marriage with Jody, she does not know what actually Jody can do for her. She just knows that he is not like Killicks who is stiff, boring, and mule-like. Jody seems to have possibilities and freedom, he is

full of ambition and power. He talks about future, and conquest. But, an ambitious man like Jody has big domination as consequence, and the domination is applied most to Janie as her wife. His prohibition of Janie's making speech in front of public makes Janie realize that she also wants to show her identity in front of public.

Janie made her face laugh after a short pause, but it wasn't too easy. She had never thought of making a speech, and didn't know if she cared to make one at all. It must have been the way Joe spoke out without giving her a chance to say anything one way or another that took the bloom off of things. But anyway, she went down the road behind him that night feeling cold. He strode along invested with his new dignity, thought and planned out loud, unconscious of her thoughts (Hurston, 1937, p.43).

From the description of the novel, Janie's silent response remains awareness about what she wants. In the beginning, Janie never thinks about making speech, what she needs is a chance, and appreciation. Her awareness of self-respect is stay still, but she is confused which things that she deserves to get.

The success of Jody as a mayor of the town with his busy activities makes Janie feel lonely. There is a feeling of coldness and fear in her. It makes Janie rethink about her dream. Being Mrs. Mayor makes her relationship with Jody kind of strain. She feels useless and lonely, and that is not same with her ideal marriage like in blossoming pear tree.

Naw, Jody, it jus' looks lak it keeps us in some way we ain't natural wid one 'nother. You'se always off talkin' and fixin' things, and Ah feels lak Ah'm jus' markin' time. Hope it soon gits over. ... A feeling of coldness and fear took hold of her. She felt far away from things and lonely (Hurston, 1937, p.46).

In this marriage, Janie does not exactly know what activities that can support her view of marriage, but she follows her life and understands by feeling. Here, she tries to reveal her self-respect by conversing her feeling.

Living and feeling have helped Janie to know what she likes and dislikes. Jody's order to her for handling the store makes her realize that she does not like handling something out of her knowledge, moreover it makes her feel alone. She realizes that she wants to be with Jody, be a part of Jody's activities. Jody's prohibition about the indulgence in townspeople's conversation makes her realize that she loves to socialize. She loves telling stories and getting along with the townspeople. When Jody orders her to cover her hair up, she knows that there is something wrong in her marriage, something that does not match with her view of life. Moreover, when he starts to easily slap her for some small troubles, she rethinks about her marriage life and compares it with her dreams.

Janie stood where he left her for unmeasured time and thought. She stood there until something fell off the shelf inside her. Then she went inside there to see what it was. It was her image of Jody tumbled down and shattered. But looking at it she saw that it never was the flesh and blood figure of her dreams. Just something she had grabbed up to drape her dreams over. In a way she turned her back upon the image where it lay and looked further. She had no more blossomy openings dusting pollen over her man, neither any glistening young fruit where the petals used to be. She found that she had a host of thoughts she had never expressed to him, and numerous emotions she had never let Jody know about. Things packed up and put away in parts of her heart where he could never find them. She was saving up feelings for some man she had never seen. She had an inside and an outside now and suddenly she knew how not to mix them (Hurstons, 1937, p.72).

When Janie is stuck with her marriage with Jody, it reminds her of her old expectation. Janie's desire to rebel against Jody for all the pains that she feels for

a long time is described by her imagination of looking at Jody's fall. But, it is ended when she feels that she does not have the spirit anymore, she ends her hope for a long time. She realizes that she has saved her feeling inside, thoughts and emotions that Jody never knows about. She still saves her true love to someone that matches with her dreams. She realizes that Jody is not a figure that she looks for like in her dreams, he just the one whom Janie will catch her own dreams through. At her no young age anymore, she knows that her dreams are taken away from her. Those conditions make her learn to part her feeling inside with her action outside. Here, how she copes with her unsatisfied feeling is not by escaping anymore. Although she chooses to keep her own feeling, her choice to face it shows her growth as a woman.

The silent-angry that Janie saves for long time makes her reveal her anger and rebellion by thrusting herself in the conversation when men insults Tony Robbin's wife. Janie says that Tony and some men do not know as much about women as they think they do. That is easy for men to act big and tough when there are just women and chickens the only things around them.

Sometimes God gits familiar wid us womenfolks too and talks His inside business. He told me how surprised He was 'bout y'all turning out so smart after Him makin' yuh different; and how surprised y'all goin' tuh be if you ever find out you don't know half as much 'bout us as you think you do. It's so easy to make yo'self out God Almighty when you ain't got nothin' tuh strain against but women and chickens (Hurston, 1937, p.75).

Janie's bravery in revealing her anger represents her awareness of demanding respect from others, her desire to rebel Jody's control and her desire to show her existence in the world.

One day, Janie does a mistake in the store and Jody berates her, insulting her incompetence and also her looks in front of the store crowd.

I god amighty! A woman stay round uh store till she get old as Methusalem and still can't cut a little thing like a plug of tobacco! Don't stand dere rollin' yo' pop eyes at me wid yo' rump hangin' nearly to yo' knees! (Hurston, 1937, p.78).

These words really makes Janie's anger explode and she finally release many things that are saved in her mind for a long time. She insults him back about his sagging body and declares that he looks like 'de change uh life' when he is naked.

Stop mixin' up mah doings wid mah looks, Jody. When you git through tellin' me how tuh cut uh plug uh tobacco, then you kin tell me wether mah behind is on straight or not ... Naw, Ah ain't no young gal no mo' but den Ah ain't no old woman neither. Ah reckon Ah know it. Dat's uh whole lot more'n you kin say. You big-bellies round here and put out a lot of brag, but 'tain't nothin' to it but yo' big voice. Humph! Talkin' 'bout me lookin' old! When you pull down yo' britches, you look lak de change uh life (Hurston, 1937, p.78-79).

Here, Janie's demand to get respect from other people is stronger. She cannot live like that any longer. Janie's words are the destruction of Jody's life and his arrogance. He does not have spirit of life anymore after everybody knows about his weaknesses and this destruction is the beginning of newborn of Janie's life.

Here, her words are the important power for herself.

There was nothing to do in life anymore. Ambition was useless. And the cruel deceit of Janie! Making all that show humbleness and scorning him all the time! Laughing at him, and now putting the town up to do the same. Joe Starks didn't know the words for all this, but he knew the feeling. So he struck Janie with all his might and drove her from the store (Hurston, 1937, p.80).

On pages 85 and 86, it is described that Janie wants an equal life with Jody. She comes to Jody in his dying condition and tells him properly about what she

feels in their marriage. Jody's mulishness and his rude words to Janie make her assert her feeling emotionally.

... You done lived wid me for twenty years and you don't half know me at all. And you could have but you was so busy worshipping' de works of yo' own hands, and cuffin' folks around in their minds till you didn't see uh whole heap uh things yuh could have ... Ah knowed you wasn't gointuh lissen tuh me. You changes everything but nothing' don't change you—not even death. But Ah ain't goin' outa here and Ah gointuh hush. Naw, you gointuh listen tuh me one time befo' you die. ... Ah run off tuh keep house wid you in uh wonderful way. But you wasn't satisfied wid me de way Ah was. Naw! Mah own mind had tuh be squeezed and crowded out tuh make room for yours in me (Hurston, 1937, p.85-86).

In the end of Jody's life, Janie can finally express her feeling and tell Jody's fault after keeping her feeling in silence for a long time. Janie realizes that she needs to respect herself and also demands respect from others around her. By using her words, she reveals her need of self-respect to Jody who oppresses her for a long time. Jody's power ends with her scolding words.

It is like in Janie's first marriage that she finally realizes of the need of self-respect in herself. But, in the first marriage, she chooses to leave in finding other people who can respect her and finding her own horizon. While in her second marriage, she chooses to face the condition and struggles to get her voice later.

As the previous explanation that one having self respect when she recognizes of her worth and she demands respect from others. This recognition is revealed through her actions in which she will live based on what she desires rather than what people desires. Then, she is quotable as 'stand up' for herself as personal. By defending herself from Jody's insults, Janie has totally respected herself. She recognizes of her worth as a human and expresses all her feeling to

Jody after keeping it for years in silence. Janie reveals her self-respect to Jody using her words as form of her action, belief, preference, and goal.

The difficult phases in Janie's life have guided her to flourish her consciousness about the needs of self-respect in her life. In this marriage, Janie who thinks that she will catch her dream through Jody in the beginning, learns that Jody's power and ambition just restricts her. Then, Janie starts to think about governing herself, which is called as autonomy.

3.2.2 Janie's Gain of Autonomy

The first step that Janie does after Jody's death is releasing her hair from shackle of head-rag. She understands that she is not a young girl anymore, but she realizes that she is still attractive and owns strength with everything she has.

She went over to the dresser and looked hard at her skin and features. The young girl was gone, but a handsome woman had taken her place. She tore off the kerchief from her head and let down her plentiful hair. The weight, the length, the glory was there. She took careful stock of herself, then combed her hair and tied it back up again. Then she starched and ironed her face, forming it into just what people wanted to see, and opened up the window and cried, 'Come heah people! Jody is dead. Mah husband is gone from me' (Hurston, 1937, p.87).

Janie's hair represents her potency and strength, tying up her hair means that her power is suppressed and remained her weak to be shown. When she releases it, it means that she wants to assert her identity as a beautiful and resurrecting woman, an identity that Jody has denied by suppressing her sex appeal and insulting her aging appearance. But, Janie's act of tying her hair back to what people wants to see, shows that she understands that townspeople will judge her if she appears so carefree. Here, unlike Jody who exerts his authority and power without regard for

others, Janie uses her power with restraint. She knows that to get what she wants, she has to do it slowly and pay attention to the condition around her. What she does as a strategy in gaining her purpose shows that she starts to take over back of her own life, to manage her own life.

Janie with her new life thinks about her feeling of loneliness that saves when Jody is still alive. She wants to get her delayed dreams. Her desire described by her imagination about the creation of man is quoted as,

When God had made The Man, he made him out of stuff that sung all the time and glittered all over. Then after that some angels got jealous and chopped him into millions of pieces, but still he glittered and hummed. So they beat him down to nothing but sparks but each little spark had a shine and a song. So they covered each one over with mud. And the lonesomeness in the sparks make them hunt for one another, but the mud is deaf and dumb. Like all the other tumbling mud-balls, Janie had tried to show her shine (Hurston, 1937, p.90).

New spirit in Janie's self makes her want to assert her identity, just like the sparks in her imagination. She knows she is not young anymore, like the sparks that are covered by deaf and dumb mud, but, she wants to shine. She does not want to dominate or be dominated; she wants her life to be harmonious like her view when she was young. Here, Janie's consciousness of the need of self governance completely appears.

Janie's beginning action to reveal her autonomy is described in her widowhood situation. She has burnt her head rags and makes her hair in one thick braid that swinging well below her waist. She does everything as she wants, but she still controls herself to not act in haste by running the store like usual and wearing black.

Before she slept that night she burnt up every one of her head rags and went about the house next morning with her hair in one thick braid swinging well below her waist. That was the only change people saw in her. She kept the store in the same way except of evenings she sat on the porch and listened and sent Hezekiah in to wait on late custom. She saw no reason to rush at changing things around. She would have the rest of her life to do as she pleased (Hurston, 1937, p.89).

Taking off the head rags represents the new independence of Janie's self after having male's domination for years. Sitting in the porch and listening to the townspeople story also represents her assertion of her existence. Janie's decision to keep the store, burn her head rags, and join in townspeople's conversation are form of virtue of independent-mindedness. Janie determines that those activities are meaningful at the moment. What she chooses and acts are for reason of her own which means it qualifies the first condition of an ideal autonomy.

Janie's widowhood condition invites many suitors coming to approach her especially when she wears white as representation of her availability to other people. But she decides to stay alone, enjoying her new independence and freedom. It is explained in Janie's dialogue with Pheoby on page 93;

Tain't dat Ah worries over Joe's death, Pheoby. Ah jus' loves dis freedom.

Sh-sh-sh! Don't let nobody hear you say dat, Janie. Folks will say you ain't sorry he's gone.

Let 'em say whut dey wants tuh, Pheoby. To my thinkin' mourning oughtn't tuh last no longer'n grief (Hurston, 1937, p.93).

The second condition of an ideal autonomy is when an individual has sufficient independence to develop one's understanding of what are worthwhile goals to pursue, not the result of external pressure. The way Janie says to Pheoby confidently that she loves her freedom, and her passiveness about what people think about her indicates her braveness to show what she feels without any fear of

townspeople gossips. It means that Janie is free from external pressure to assert her desire.

Janie's process in gaining autonomy flourishes so much when she marries her third husband, Tea Cake. In the first time Janie meets him, things that makes her interested in him is his way in treating Janie respectfully by asking her playing a checkers. It is quoted in the dialogue, "He set it up and began to show her and she found herself glowing inside. Somebody wanted her to play. Somebody thought it natural for her to play. That was even nice" (Hurston, 1937, p.95-96).

Their conversation and playing checkers are activities that represent an equal status in which Janie never gets in her previous marriages. This equal status supports Janie's idea of life and marriage, respecting each other and living in harmony.

How Tea Cake treats Janie with his creative jokes that can make Janie laugh and happy is the exact thing that Janie needs. She knows it when she feels in peace watching the moon rising after her meeting with Tea Cake; "So she sat on the porch and watched the moon rise. Soon its amber fluid was drenching the earth, and quenching the thirst of the day" (Hurston, 1937, p.99).

In the beginning, young Janie has imaginations about her thought and her feeling by comparing it to world objects like pear tree, bee, and wind. During in her first and second marriage, she never imagines about such things anymore. But, her togetherness with Tea Cake makes her imagine about her feeling again by comparing it to the moon rise. Her happiness is described as the amber of moon rise that quenches the thirst. Her feeling in her togetherness with Tea Cake is

something that she does not get for long time. Those happy feelings are like water that satisfies her thirst. Tea Cake's creativity can be seen as something beyond material life. Through his respect to Janie, he seems to be a man who will complement her and take her toward her horizon that she longs for.

Meeting Tea Cake is an adventurous condition for Janie. She does many new and challenging activities that she never does before. On page 102, it is shown that Janie enjoys her new adventure with Tea Cake when he asks her to go fishing at midnight.

It was so crazy digging worms by lamp light and setting out for Lake Sabelia after midnight that she felt like a child breaking rules. That's what made Janie like it. They caught two or three and got home just before day. Then she had to smuggle Tea Cake out by the back gate and that made it seem like some great secret she was keeping from the town (Hurston, 1937, p.102).

The presence of Tea Cake in Janie's life makes her enter the new worldview, playing checkers in which someone never asks her to play before, fishing at midnight which is the crazy thing that Janie does. She also starts to dress in blue and wear high heel slippers and a hat like a young girl because Tea Cake advises her to wear it in which his advice can raise Janie's self-confidence. They even goes hunting, went to Orlando to watch the movies, and went to dance. Tea Cake teach her to drive, playing coon-can, and playing Florida Flip. Those activities are something new for Janie and they make her happy.

Joe Starks hadn't been dead but nine months and here she goes sashaying off to a picnic in pink linen. Done quit attending church, like she used to. Gone off to Sanford in a car with Tea Cake and her all dressed in blue! It was a shame. Done took to high heel slippers and a ten dollar hat! Looking like some young girl, always in blue because Tea Cake told her to wear it. Poor Joe Starks. Bet he turns over in his grave everyday. Tea Cake and Janie gone hunting. Tea

Cake and Janie gone fishing. Tea Cake and Janie gone to Orolando to the movies. Tea Cake and Janie gone to dance. ... Tea Cake in a borrowed car teaches Janie to drive. Tea Cake and Janie playing checkers; playing coon-can, playing Florida flip on the store porch all afternoon as if nobody else was there. Day after day and week after week (Hurston, 1937, p.110).

But, Janie's closeness with Tea Cake makes townspeople gossip about them.

Pheoby tells Janie how bad her image in townspeople has become and warns her about the low status of a stranger like Tea Cake. Janie explains that what she does is full of considerable thought. She explains it to Pheoby by comparing Tea Cake to Jody in the way they treat Janie.

Tea Cake ain't draggin' me off nowhere Ah don't want to go. Ah always did want tuh git round uh whole heap, but Jody wouldn't 'low me tuh. When Ah wasn't in de store he wanted me tuh jes sit wid folded hands and sit dere. And Ah'd sit dere wid de walls creepin' up on me and squeezein' all de life outa me. ... Ah wants tuh utilize mahself all over (Hurston, 1937, p.112).

According to the previous explanation, Janie's words are the important strength to her. When she speaks up her feelings, it means that she finally gets her own voice to tell what she wants. Janie's explanation to Pheoby is the virtue of independent-mindedness because she chooses and acts for a reason of her own. Although what she does is influenced by Tea cake's desire, she does it with pleasure without any objection in herself. It is different when she is with Jody. She does what Jody says because he orders her dominantly. In this conversation, Janie has a resolve to make Pheoby sure about the consciousness she has in her thought and her action.

Being with Tea Cake who has low status remains big risk for Janie as the widow of the mayor. But, she fully realizes that she is not always right. She

realizes everything can turn in opposition in a second. She realizes and decides to take all the worst risks that might happen.

No mo' than Ah took befo' and no mo' than anybody else takes when dey gits married. It always change Folks, and sometimes it brings out dirt and meanness dat even de person didn't know they had in 'em theyselves. You know dat. Maybe Tea Cake might turn out lak dat. Maybe not. Anyhow Ah'm ready and willin' tuh try 'im (Hurston, 1937, p.113).

In the third condition of an ideal autonomy, it is explained that an autonomous individual is one who participates actively in the management of one's life, not the result of some spin of the wheel. Here, the way Janie thought realistically shows the flourishing of her maturity. Deciding to be with Tea Cake which takes big risks is the form of Janie's participation in managing her life. She knows what is valuable to her and she does not follow what townspeople think.

Janie realizes that the decision to live with Tea Cake will make people compare him to Jody. To avoid it, she planned to move and sell the store.

'Cause Tea cake ain't no Jody Starks, and if he tried tuh be, it would be a complete flommuck. But de minute Ah marries 'im everybody is gointuh be makin' comparisons. So us is goin' off somewhere and start all over in Tea Cake's way. Dis ain't no business proposition, and no race after property and titles. Dis is uh love game. Ah done lived Grandma's way, now Ah means tuh live mine (Hurston, 1937, p.114).

Janie finishes living with her Nanny's view that has caused her unhappy life with Kilicks and Jody. She has found her true love to live with her own view. In the fourth condition of an ideal autonomy, it is explained that an autonomous individual has an adequate range of options to pursue her comprehensive goals.

Here, Janie has many options to choose which is the fourth condition of an ideal autonomy. She can choose either living without husband to enjoy her freedom, or

marrying one of wealthy suitors. But, she chooses to live with Tea Cake who has no clear future because she wants to.

Living with Tea Cake is not easy though. His wild attractive character as a man makes Janie suffer because of her deep love to him. But, those sufferings support her maturity. After experiencing her difficult phases in her marriage with Tea Cake, Janie realizes that she has completely fallen in love with Tea Cake. It is self-crushing love; “he drifted off into sleep and Janie looked down on him and felt a self-crushing love. so her soul crawled out from its hiding place” (Hurston, 1937, p.128). Love that Janie feels is so big and complicated. When Tea Cake has enabled her to begin her quest of her dream, he has been the goal of her quest, quest of love.

When they decide to move to Everglades in order to make some money, Janie gets a lot of experiences that support her maturity. Tea Cake teaches her to shoot a gun and they go hunting together. Tea Cake’s invitation to Janie is reinforced in the dialogue; “Tell yuh whut, Janie, less buy us some shootin’ tools and go huntin’ round heah” (Hurston, 1937, p.130). Shooting and hunting is new for Janie; after buying shooting tools, they practice everyday and it seems that Janie is better in shooting than to Tea Cake’s.

Everyday they were practising. Tea Cake made her shoot at little things just to give her good aim. ... And the thing that got everybody was the way Janie caught on. She got to the place she could shoot a hawk out of a pine tree and not tear him up. Shoot his head off. She got to be a better shot than Tea Cake. ... One night they got a boat and went out hunting alligators. Shining their phosphorescent eyes and shooting them in the dark. They could sell the hides and teeth in Palm Beach besides having fun together till work got pressing (Hurston, 1937, p.131).

Shooting and hunting are male activities that show masculine power. It means that Tea Cake involves Janie to his life completely without considering Janie's position as a woman. Moreover, he does not mind about Janie's better ability in shooting a gun than his. Unlike Jody who feels threatened with Janie's hair as her power and identity in which he later orders her to cover it up in order to cover her power, Tea Cake supports Janie's strength. Jody also does not involve Janie in his activities. Janie realizes those differences and it makes her enjoy the time she spent with Tea Cake. Tea Cake's equal thought about their relationship is matched with Janie's idea about marriage and life that she once imagined under the pear tree.

Tea Cake's ability in attracting people makes their house full of the people every night.

Tea Cake's house was a magnet, the unauthorized center of the 'job'. The way he would sit in the doorway and play his guitar made people stop and listen and maybe disappoint the jook for that night. He was always laughing and full of fun too. He kept everybody laughing in the bean field ... The house was full of people every night. That is all around the doorstep was full. Some were there to hear Tea Cake pick the box; some came to talk and tell stories, but most of them came to get into whatever game was going on or might go on (Hurston, 1937, p.132-133).

In Janie's second marriage with Jody, it has been explained that Janie loves interacting with other people, she loves talking and telling stories. Interacting with others indicates a form of asserting one's identity. Jody's prohibition to Janie's interaction with other people is a way to restrict her assertion. Unlike Jody that looks down other people around him, Tea Cake is really friendly and makes many friends. Tea Cake is like the door that guides Janie in asserting herself to other

people. The familiarity that Tea Cake creates around their circumstances is matched with Janie's idea about harmonious life: an equal status, playing and laughing together without anybody dominates or is dominated others.

Tea Cake is the one who can make Janie enjoy working. The way he talks to Janie is full of respect, there is nothing rough words or domination.

Naw, naw, Janie. Ah know better'n that. But since you got dat in yo' head, Ah'll have tuh tell yuh de real truth, so yuh can know. Janie, Ah gits lonesome out dere all day 'thout yuh. After dis, you betta come git uh job uh work out dere lak de rest uh de women—so Ah won't be losin' time comin' home.

'Tea Cake, you'se uh mess! Can't do 'thout me dat lil time.'

'Tain't no lil time. It's near 'bout all day' (Hurston, 1937, p.133).

What Janie does is not much different with a work that she did before, but in this marriage, she does it in pleasure. It is quoted in their dialogue in page 133.

'You don't think Ah'. Tryin' tuh git outa takin' keer uh yuh, do yuh, Janie, 'cause Ah ast yuh tuh work long side uh me?' Tea Cake asked her at the end of her first week in the field.

'Ah naw, honey. Ah laks it. It's mo' nicer than settin' round dese quarters all day. Clerkin' in the dat store wuz hard, but heah, we ain't got nothin' to do but do our work and comehome and love' (Hurston, 1937, p. 133).

The way Tea Cake makes Janie work is different with the way Killicks and Jody have done. Different with Killicks who compares Janie with her previous wife and calls her spoiled, or Joe Starks who uses his dominance to order Janie and ignores

Janie's feeling; Tea Cake uses nice words that is full of respect and thinks about

Janie's feeling by asking her thought. It shows that the way how someone treats is important for Janie. A treat that is full of respect can influence Janie's willing to

work because it fulfills Janie's need of respect because of her possession of self-

respect. On the contrary, a domination treat that underestimates Janie's position

can reduce Janie's willing to work because it does not fulfill Janie's need of respect. However, working in the field with Tea Cake makes her popular and she feels many pleasure experiences. When she remembers about her old days in Eatonville, she laughs and imagines how unbelievable what she does comparing to when she was a mayor's wife. She understands that only in Everglades, with Tea Cake, she can be whatever she wants.

Sometimes Janie would think of the old days in the big white house and the store and laugh to herself. What if Eatonville could see her now in her blue denim overalls and heavy shoes? The crowd people around her and a dice game on her floor! She was sorry for her friends back there and scornful of the others. The men held big arguments here like they used to do on the store porch. Only here, she could listen and laugh and even talk some herself if she wanted to. She got so she could tell big stories herself from listening to the rest. Because she loved to hear it, and the men loved to hear themselves, they would 'woof' and 'boogerhoo' around the games to the limit. No matter how rough it was, people seldom got mad, because everything was done for laugh (Hurston, 1937, p.134).

Here, Janie has found the harmonious condition like in her imagination of life under pear tree: socializing and interacting with other people, talking each other, laughing together and everybody lives in harmony. It can be concluded that Janie has reached her dream little by little. She finds her true love, she finds herself, her autonomy, and she can live in peace.

Janie's life with Tea Cake does not mean happily forever, one day Tea Cake gives her little slap to show his jealousy when their neighbor, Mrs. Turner, tries to persuade Janie to be with Mrs. Turner's brother.

When Mrs. Turner's brother came and she brought him over to be introduced. Tea Cake had a brain-storm. Before the week was over he had whipped Janie. not because her behavior justified his jealousy, but it relieved that awful fear inside him. Being able to whip her reassured him in possession. No brutal beating at all. He just slapped her around

a bit to show he was boss ... 'Janie is wherever Ah wants tuh be. Dat's de kind uh wife she is and Ah love her for it. Ah wouldn't be knockin' her around. Ah didn't wants whup her last night, but ol' Mis' Turner done sent for her brother tuh come tuh bait Janie in and take her way from me. Ah didn't whup Janie 'cause she done nothin'. Ah beat her tuh show dem Turners who is boss. Ah set in de kitchen one day and heard dat woman tell mah wife Ah'm too black fuh her' (Hurston, 1937, p. 147-148).

Here, it shows clearly that in Janie's environment, patriarchal system is really strong. Slapping is seemed as an action that can show a man as powerful.

Nevertheless, the slapping that Tea Cake does represents his efforts to keep Janie away from Mrs. Turner's influence. His big love to Janie makes him fearful in losing Janie. The slap is not form of domination to Janie, but it is a warning to the Turners to NOT interfere their relationship. Janie's silence about the slap explains her development character after experiencing many hard things in her life. She understands Tea Cake's jealousy and fear in losing her in which it fulfils Janie's need of love; Tea Cake's jealousy represents Janie's worth in his heart. It is different with Jody who never shows his jealousy and orders her to cover up her hair without telling her purpose. Since Jody's death, Janie has struggled to find her voice. When she has found it while she is marrying Tea Cake, she learns to control it. With Jody, Janie's silence is a sign of Janie's weakness from Jody's domination. With Tea Cake, Janie's silence is her ability to control her voice.

When the hurricane comes to Everglades and Tea Cake decides to stay while many people have gone to avoid the storm, Janie and Tea Cake experience the bad effects of the storm.

Through the screaming wind they heard things crashing and things hurtling and dashing with unbelievable velocity. A baby rabbit, terror ridden, squirmed through a hole in the floor and squatted off there in

the shadows against the wall, seeming to know that nobody wanted its flesh at such a time. And the lake got madder and madder with only its dikes between them and him.

in a little wind-lull, Tea Cake touched Janie and said, "Ah reckon you wish now you had of stayed in yo' big house 'way from such as dis, don't yuh?"

Yeah, naw. People don't die till dey time come nohow. Don't keer where you at. Ah'm wid mah husband in uh storm. Dat's all (Hurston, 1937, p.159).

Having difficult phases in their life, Janie shows her sacrifice by telling Jody about her willing to live together with Tea Cake however their condition is. Her life with Tea Cake fulfils her idea of marriage: one complements another, laughing and suffering together. Their relationship describes the reciprocity of their love. Tea Cake helps her to find her voice, and the voice develops her love based on mutual respect. This kind of relationship makes her be able to face and survive the storm.

Hurricane completes Janie's quest of her dream. Her quest of God is found when the hurricane coming worse.

The wind came back with triple fury, and put out the light for the last time. They sat in company with the others in other shanties, their eyes straining againts crude walls and their souls asking if He meant to measure their puny might againts His. They seemed to be staring at the dark, but their eyes were watching God (Hurston, 1937, p.160).

Their decision of keeping stay when the hurricane coming describes their arrogant as a human againts nature, which means againts God. Janie's quest of love is done, Janie's spiritual is developed by seeing God's power in hurricane.

The worse hurricane makes Janie and Tea Cake have to flee. In their progress of fleeing, Tea cake saves Janie when she is attacked by rabies dog, and as the result, Tea Cake gets rabies and they do not realize it.

Janie achieved the tail of the cow and lifted her head up along the cow's rump, as far as she could above water. ... They fought and somehow he managed to bite Tea cake high up on his check-bone once ... (Hurston, 1937, p. 166).

The hurricane that happens is similar with many bad things that ever happen to

Janie: Nanny's mindset that forces her to live opposite with her desire, Logan and Jody's domination to her, and townspeople's gossip in Eatonville. They are all like hurricane that causing the pain. Janie can never defeat them, she only can survive from them.

Losing Tea Cake is the final stage that Janie has to endure. Rabies that attacks Tea Cake damages his mind in paranoid thought. He accuses Janie cheating on him when Mrs. Turner's brother is back to Everglades. Although Janie has explained the truth about her meeting with doctor and succeeds to make Tea Cake quiet, it scares Janie when she finds a pistol under their pillow.

It was then she felt the pistol under the pillow. It gave her a quick ugly throb, but she didn't ask him about it since he didn't say. Never had Tea Cake slept with a pistol under his head before (Hurston, 1937, p.181).

Knowing that Tea Cake is in bad condition and it can be worse, she decides not to ask him about the gun although she is scared for her life. Her mastering of her voice and action represents the development of herself. She understands how to face hard condition that happens in her marriage.

When Tea Cake suffers a relapse of his rabies that grows his jealousy, he shows his frightening side to Janie. Janie, who feels threatened, tries to anticipate bad things that may be happened. She sets the gun so that it will snap three times before it will fire, then it will give her a time to act.

He gave her a look full of blank ferocity and gurgled in his throat. ... So when he went out to the outhouse she rushed to see if the pistol was loaded. It was a six shooter and three of the chambers were full. She started to unload it but she feared he might break it and find out she knew. That might urge his disordered mind to action. If that medicine would only come! She whirled the cylinder so that if he even did draw the gun on her it would snap three times before it would fire. She would at least have warning. She could either run or try to take it away before it was too late. ... She could outrun his knife if it came to that. Of course she was too fussy, but it did no harm to play safe. She ought not to let poor sick Tea Cake do something that would run him crazy when he found out what he had done (Hurston, 1937, p. 182).

Janie who is full with fear tries to control her action by playing safe. She understands that she needs to save herself even she knows she really loves Tea Cake. When she decides not to unload the bullets from the gun, her consideration is not only for her safety but also to the good of Tea cake.

The climax happens and Janie's fear comes true. Tea Cake, with the gun in his hand, is angry because Janie does not sleep in the same bed with him. The dangerous condition upon Janie forces her to shoot Jody before she is shot.

Janie saw then that he had the gun in his hand that was hanging to his side ... The gun came up unsteadily but quickly and leveled at Janie's breath. She noted that even in his delirium he took good aim. Maybe she would point to scare her, that was all. The pistol snapped once. Instinctively Janie's hand flew behind her on the rifle and brought it around. Most likely this would scare him off. She broke the rifle deftly and shoved in the shell as the second click told her that Tea Cake's suffering brain was urging him on to kill ... He paid no more attention to the pointing gun than if it were Janie's dog finger. She saw him stiffen. The fiend in him must kill and Janie was the only thing living he saw. ... Janie struggled to a sitting position and pried the dead Tea cake's teeth from her arm (Hurston, 1937, p.183-184).

Janie's deep thinking about her condition staying with the sick Tea Cake shows her development in gaining autonomy. She chooses to stay although Tea Cake's condition is dangerous for her, and she does some ways to be on the safe side than

submits her fate. It is really the meanest moment in which Tea Cake is the one who can make Janie crazy in love with him, and his death is in Janie's hand.

Although his death is horrible for Janie to endure, it represents Janie's growth as a person. Although Tea Cake means everything to Janie, she is able to kill him to save herself. Their relationship brings her to achieve her hope, and when she has achieved it, she is strong enough to live on her own.

Tea Cake's death makes Janie has to face trial. That is the trial that she has to struggle alone. How Janie behaves in the courtroom represents her finding of her voice in showing her strength.

She didn't plead to anybody. She just sat there and told and when she was through she hushed. She had been through for some time before the judge and the lawyer and the rest seemed to know it. But she sat on in that trial chair until the lawyer told her she could come down (Hurston, 1937, p.187-188).

How Janie controls her voice shows her mastering of herself. She knows when she needs to talk and when she needs to be quiet. Her maturity is highly developed.

With the love that Janie feels to Tea Cake, she fears that the people will misunderstand that she do not love Tea Cake and not want him.

It was not death she feared. It was misunderstanding. If they made a verdict that she didn't want Tea Cake and wanted him dead, then that was a real sin and a shame. It was worse than murder (Hurston, 1937, p.188).

Janie's thought explains her intense affection to Tea Cake. Although some of Tea Cake's nigger friends try to hurt her, Janie with her maturity understands that it happens because of their love to Tea Cake. They do not know what has really happened. She even invites them to Tea Cake's fancy funeral that brings them to their shame and regret.

Sop and his friends had tried to hurt her but she knew it was because they loved Tea Cake and didn't understand. So she sent Sop word and to all the others through him. So the day of the funeral they came with shame and apology in their faces. They wanted her quick forgetfulness. So they filled up and overflowed the ten sedans that Janie had hired and added others to the line (Hurstons, 1937, p. 189).

Janie's response to Tea Cake's friends suggests her maturity in which she can clean her name and make clear up the misunderstanding.

After Tea Cake's death, Everglades means nothing for Janie. Then she decides to return to Eatonville. Her return to Eatonville certainly creates gossips among the townspeople that are described in the beginning of the novel. That is the end of Janie's story to Pheoby. Janie has already achieved her dreams and she is back maturely.

So Ah'm back home agin and Ah'm satisfied tuh be heah. Ah done been tuh de horizon and back and now Ah kin set heah in mah house and live by comparisons. Dis house ain't so absent of things lak it used tuh be befo' Tea Cake come along. It's full of thoughts, 'specially dat bedroom (Hurstons, 1937, p.191).

Janie finally has achieved her dream, and when she is back, she knows what she will do in her life. She is satisfied being with Tea Cake and facing all of hard phases with him. She has found her true love, she has lived a life as she pleases, she has found her voice, and she is strong enough to govern her own life.

Janie realizes that townspeople certainly would gossip about her behind her back, but she does not care because they does not know what love really is and they does not truly live for themselves.

Ah know all dem sitters-andtalkers gointuh worry they guts into fiddle strings till dey find out whut we been talkin' 'bout. Dat's all right, Pheoby, tell 'em. Dey gointuh make 'miration 'cause mah love didn't work lak they love, if dey ever had any. Then you must tell 'em dat love ain't somethin' lak uh grindstone dat's de same thing everywhere

and do de same thing tuh everything it touch. Love is lak de sea. It's tuh movin' thing, but still and all, it takes its shape from de shore it meets, and it's different with every shore (Hurston, 1937, p.191).

Her understanding of townspeople's gossip is form of her maturity after she finds her autonomy. She does not consider them as enemies, but she does not want to follow their thought.

From her journey, Janie realizes that everyone has the different thought in viewing their life. She understands that her Nanny's thought is influenced by her Nanny's sad slavery background. She also understands that townspeople make gossip because that is the only thing they can do in their life. By that, she also tells Pheoby two things that everybody had to do to themselves, finding and going to God, and finding out about living for themselves.

Dem meatskins is got tuh rattle tuh make out they's alive. Let 'em console theyselves wid talk. 'Course, talkin' don't amount tuh uh hill uh beans when yuh can't do nothin' else. And listenin' tuh dat kind uh talk is jus' lak openin' yo' mouth and lettin' de moon shine down yo' throat. It's uh known fact, pheoby, you got tuh go there tuh know there. Yo' papa and yo' mama and nobody else can't tell yuh and show yuh. Two things everybody's got tuh do fuh theyselves. They got tuh go tuh God, and they got tuh find out about livin' fuh theyselves (Hurston, 1937, p.192).

That night, after Pheoby leaves, she thinks about the horrible day when she kills Tea cake that makes her whole world sad. She realizes that Tea cake gives her so much, he shows her the horizon and at that night she feels at peace.

She closed in and sat down. Combing road-dust out of her hair. Thinking. ... Tea Cake, with the sun for a shawl. Of course he wasn't dead. He could never be dead until she herself had finished feeling and thinking. The kiss of his memory made pictures of love and light against wall. Here was peace. She pulled in her horizon like a great fish-net. Pulled it from around the waist of the world and draped it over her shoulder. So much of life in its meshes! She called in her soul to come and see (Hurston, 1937, p. 192-193).

It shows Janie's full of strength. She is able to reject the community that treats her poorly, she decides to return to Eatonville, of which the people's characteristics she understands, and she is able to stand by herself in facing malicious gossip about her. She understands that to get her dream: to find God, to find love and to live for herself, needs suffering and sacrifice as a step toward self-discovery. With all of those phases, Janie has gained her self-respect and autonomy completely.



CHAPTER IV

CONCLUSION AND SUGGESTION

4.1 Conclusion

Janie as a Black woman suffers from oppressions in her life. But, those oppressions have built her consciousness to have self-respect and autonomy in her life. Her process of gaining self-respect and autonomy starts in her first marriage when she tries to refuse Killicks' order and she runs away. Her gaining is weakened due to the oppressions she faces in the second marriage. Her gaining is weaker in which she mostly gives silence response to the oppressions. However her silence response does not mean her loss of consciousness to gain self-respect.

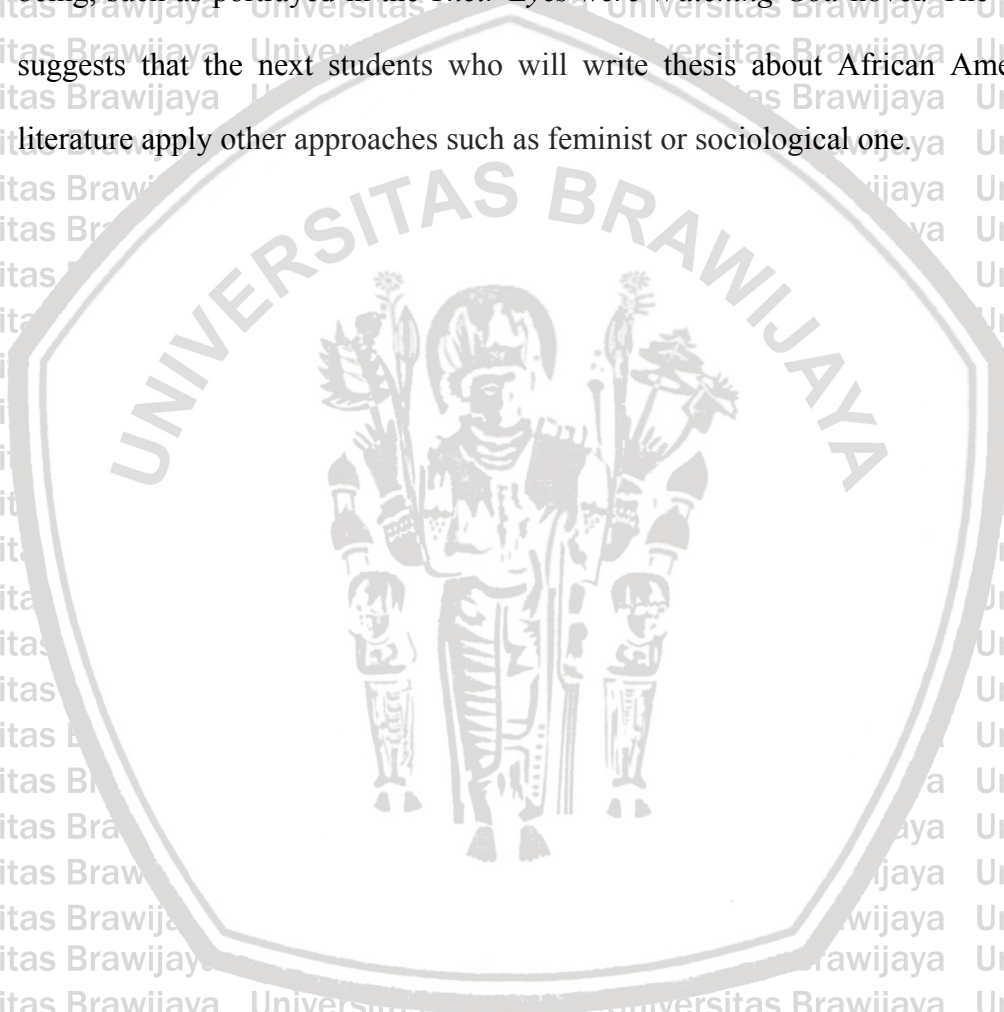
When Jody is dead, Janie's awareness to gain self-respect and autonomy reappears and even become stronger. Her gain of self-respect and autonomy is marked by her choice to live alone although many suitors come to propose her.

When Janie meets her third husband, Tea Cake, her quest of autonomy reaches its peak. Tea Cake's presence brings many important influences in her life. He is the one who supports her in gaining autonomy and makes her become strong enough to face her life alone after his death.

Thus, it can be seen that oppressions that Black women get will not always make them weak. On the contrary, it can promote the women's consciousness to gain their respect and autonomy as a woman.

4.2 Suggestion

The writer expects that the readers who are particularly the students of English Department in University of Brawijaya can understand about the importance of having self-respect and autonomy to get equal rights as human being, such as portrayed in the *Their Eyes were Watching God* novel. The writer suggests that the next students who will write thesis about African American literature apply other approaches such as feminist or sociological one.



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Appendix. Berita Acara Bimbingan Skripsi

1. Nama : Citra Ambarwati
2. NIM : 0610330012
3. Program studi : Sastra Inggris
4. Topik Skripsi : Self-Respect and Autonomy
5. Judul Skripsi : The Process of Gaining Self-respect and Autonomy as a Black Woman Portrayed in Janie Mae Crawford in Hurston's *Their Eyes were Watching God*
6. Tanggal Mengajukan : 28 Desember 2009
7. Tanggal Selesai : 3 Juli 2012
8. Nama Pembimbing : I. Juliati, M.Hum.
II. Aris Siswanti, S.S.
9. Keterangan Konsultasi :

No	Tanggal	Materi	Pembimbing / Penguji	Paraf
1	4 Mei 2010	Konsultasi Judul	Pembimbing I	
2	15 Juni 2010	Konsultasi draft	Pembimbing I	
3	8 September 2010	Konsultasi Bab I dan II	Pembimbing I	
4	20 Oktober 2010	Konsultasi Revisi Bab I dan II	Pembimbing I	
5	16 November 2010	Konsultasi Revisi Bab I dan II	Pembimbing I	
6	3 November 2010	Konsultasi Bab I dan II	Pembimbing II	
7	21 Desember 2010	Konsultasi Revisi Bab I dan II	Pembimbing II	
8	24 Desember 2010	Konsultasi Revisi Seminar Proposal	Pembimbing I	
9	16 Maret 2011	Konsultasi Bab III	Pembimbing I	
10	30 Maret 2011	Konsultasi Revisi Bab III	Pembimbing I	
11	6 April 2011	Konsultasi Revisi Bab I-III	Pembimbing I	
12	11 April 2011	Konsultasi Bab I-III	Pembimbing II	
13	29 Desember 2011	Konsultasi Revisi Bab I-III	Pembimbing II	
14	13 Januari 2012	Konsultasi Bab IV	Pembimbing I	
15	19 Januari 2012	Konsultasi revisi Bab IV	Pembimbing I	
16	25 Januari 2012	Konsultasi revisi Bab IV	Pembimbing I	

17	25 Februari 2012	Konsultasi Revisi Bab I-IV	Pembimbing I
18	8 Maret 2012	Konsultasi Revisi Bab I-IV dan abstrak	Pembimbing I
19	22 Maret 2012	Konsultasi Bab I-IV dan abstrak	Pembimbing II
20	27 April 2012	Konsultasi setelah Semhas	Penguji II
21	30 April 2012	Konsultasi setelah Semhas	Penguji I
22	9 Mei 2012	Konsultasi setelah Semhas	Pembimbing II
23	23 Mei 2012	Revisi setelah Semhas	Pembimbing I
24	24 Mei 2012	Revisi setelah Semhas	Pembimbing I
25	31 Mei 2012	Revisi setelah Semhas	Pembimbing II
26	18 Juni 2012	Konsultasi setelah ujian	Penguji II
27	28 Juni 2012	Konsultasi semua revisi	Pembimbing I
28	2 Juli 2012	Konsultasi semua revisi	Pembimbing II

10. Telah dievaluasi dan diuji dengan nilai :

Dosen Pembimbing I

Juliati, M. Hum.
NIP. 19720929 200604 2 001

Malang, 3 Juli 2012
Dosen Pembimbing II

Aris Siswanti, S.S.
NIK. 82090812 1 2 0058

Mengetahui,
Ketua Jurusan Bahasa dan Sastra

Syariful Muttaqin, M.A.
NIP. 19751101 200312 1 001