

CHAPTER II

THEORETICAL FRAMEWORK AND RELATED STUDIES

This writing is an attempt to analyze '*Milkman's struggle in obtaining his self-identity and his freedom*'. In analyzing it, the writer uses the semiotics theory. It is due to the fact that in *Song of Solomon*, signs are significant for grasping the idea of the novel. But the use of this theory will not work sufficiently unless this study is arranged and discussed in a firm way. Therefore in supporting the theory, the writer employs structural approach.

Then to help answering the problem statements precisely, the writer needs to use some other approaches such as sociological, psychological, and cultural approaches. Sociological approach is useful since Milkman's struggle in obtaining his self-identity and freedom is related to the Afro-American's problems, which can be mainly seen through sociology. Then to make the analysis more obvious, the writer needs more than sociology. The writer employs psychological approach to look at the influence of such problems towards the main character's psychology. Finally, to complete the analysis the writer uses cultural approach since it is helpful to look at the Afro-American's family.

Since the writer is not an Afro-American, the writer realizes that she needs to look at the other previous studies on *Song of Solomon*. Therefore, the writer decides to look at some commentaries and some



critiques from the earlier studies on Toni Morrison's novels, especially *Song of Solomon*.

A. Structural Approach

The theory of structuralism assumes that literature, as an artifact of the culture, is modeled on the structure of language. Moreover Edmund Leach explains that the object of enquiry of structural anthropology of Claude Levi-Strauss is to segment a human's process of thinking and then to classify it in many classes.

One very important feature of this ordering process that we cut up the continua of spaces and time with which we are surrounded into segments so that we are tended to think of the environment as consisting of vast numbers of separate things belonging to named classes... (Buchbinder: 37)

Therefore structuralism, as the term suggests, is concerned with structures, and more particularly with examining the general laws by which they work. Structuralism contains a distinctive doctrine or a belief that individual units of any system have meaning only by virtue of their relations to one another (Eagleton: 94).

Moreover Jean Piaget observes that 'the notion of structure is comprised of three key ideas: the idea of wholeness, the idea of transformation, and the idea of self-regulation (Buchbinder: 39). Then, any structures are made up of elements and the laws or codes, which govern and combine them into a whole. These two constituents of a

structure occur simultaneously. Elements may be combined into different structures by different laws (Buchbinder: 39).

Two important laws in this connection are those of relation and of opposition (Buchbinder: 39). It means that in gaining its meaning, one element is related to other similar elements in the same system. Thus the law of relation allows us to see analogies and connection between elements. But on the other hand there is the law of opposition which allows us to define one element different from another in the system. However these two laws work together in the process of meaning making in a structure. In a different level these laws have practice what Piaget said as the idea of wholeness of the system.

The structure of a literary text transformation occurs because the system may accept or exclude new elements. The structure can neither remain unchanged forever nor gives a sudden chance to another new and totally unrelated one. This principle leads us from the individual text to the system of which the text is a part (Buchbinder: 43).

Because there is a transformation in the structure, which means a growth and a development, there must be a further principle in the very idea of structure that works to preserve the integrity of a structure. This preservation is called the self-regulation. It is useful to prevent the structure from simply becoming dissipated through lack of order and identity.

Consequently, by using Piaget's key ideas, structuralism looks at literature in two ways. First, literature is examined as a system or as a structure itself, in order to determine its characteristic patterns and to

discover its laws on the meaning making. Second, the literary system is situated within wider cultural and linguistic systems. This placement also affects the way in which meaning is made in a particular literary text.

Thus based on the structural approach as has been discussed above, the writer would like to analyze the novel of *Song of Solomon* from the three prominent elements of fiction. They are characterization, setting, and plot.

A.1. Characterization

Stories are about characters. They resemble the real people but with a given quality from their authors. Thus this quality makes them more unique than just the ordinary people. Therefore character in literature generally, and in fiction specifically, is an extended verbal representation of human beings, the inner self that determines thoughts, speech, and behavior (Roberts & Jacobs: 143). So through dialogues, actions and commentaries, authors capture some of the interactions of character and circumstance. Moreover the simplest form of characterization is naming. Each 'appellation' is a kind of vivifying, animating, and individuating. There are two kinds of characterization—the static and the dynamic characters (Wellek and Warren: 219).

A story is usually concerned with a major problem that the main character must face. It may cause an interaction between the main character and the other characters, or between the main character and a difficult situation, or between the main character and an idea or some general circumstances. The characters may win, lose, or equal which

means that they can turn to be a better person because they learn something from his or her experiences or they miss the point and remain unchanged.

Modern fiction rose coincidentally with the development of interest on human beings psychology. Therefore psychology becomes a certain interest and worth writing about in literature (Roberts & Jacobs: 56).

A.2. Setting

Setting is an environment. And the environment, especially domestic interiors, may be viewed as metonymic, or metaphoric expressions of character. Moreover, setting may be in the form of a massive determinant—environment viewed as physical or social causation, something over which individual has little individual control (Wellek and Warren: 221).

In *Mastering English Literature*, 'Setting' covers the discussion of the places in which characters are presented, of the social context of characters, such as their families, friends and class, of the customs, the beliefs and the norms of a society, of the scenes, and of the total atmosphere together with the mood (Gill:106). Therefore the setting analysis will cover up the mood of characters, the situation of characters, the personality of characters, and even the hidden themes. This hidden theme can possibly lie in the author's view, distinctive worlds, and the central feature. It is due to the fact that setting may be the expression of human will. It may also be a projection of will (Wellek and Warren: 221)

In addition, Roberts and Jacob in their book: *Fiction: An introduction to Reading and Writing* state that the term setting refers to all the places and objects that are important in the work, whether natural or manufactured (Roberts and Jacob: 229).

A.3. Plot

The narrative structures of a play, a tale, and a novel have traditionally been called 'plot' (Wellek and Warren: 216). So plot is the sequence of incidents or events of which the story is composed (Perrine: 43). Moreover these events are held together by the motives of characters or other causes (Richard Gill: 281). Therefore plot is a plan or groundwork of human motivations, with which the action resulting from believable human responses (Roberts and Jacobs: 98).

Thus plot is actually worked out in a pattern of cause and effect that can be traced in a sequence or a chronology. So time in plot is important because one thing happens because of another. It is due to the response, the interaction, the causation, and the conflict that make a plot out of a simple series of action.

There are five elements that present plot in the form of its development. They are exposition (the putting forth of the material in the work), complication (the onset of the plot), crisis (the turning point or a decision or action undertaken to resolve the conflict), climax (high point in the action), and resolution (releasing or untying) (Roberts and Jacobs: 101-102).

The essence of the unity of a plot is the development and the resolution of a conflict, in which a protagonist is engaged in some sorts of struggle (Roberts and Jacobs: 57). Thus, there are problems that lay out and construct the plot. Moreover in a well-plotted story, everything is related.

In conflict, human responses are brought out to their highest degree. In its simple understanding, conflict is the opposition of two people. They may fight, argue, or carry on their oppositions (Roberts and Jacobs: 99). Furthermore, conflict can appear between the larger group and the opposing forces, between the smaller groups such as between individuals (protagonist and antagonist), or between an individual and the larger forces such as the natural objects, ideas, norms, and the public opinion. The conflict may be carried out wherever human beings spend their lives, such as in open nature, communities, houses, courts of law, or mountain resorts. The conflict may also take place internally within the mind of the protagonist. In analyzing conflict, there will be found dilemma (difficult choices that a character must make), doubt, tension and interest.

B. Sociological Approach

According *Theory of Literature* the relationship between literature with sociology is that literature is a social institution that uses language, a social creation, as its medium. Language in literature usually contains symbols and metre, which are social in their very nature. Furthermore, literature also 'represents' or imitates 'life'. In large measure, life is a social reality. Life in here also covers the natural world and the inner or

subjective world of individual. Moreover the writer is a member of society who possess a specific social status (Wellek and Warren: 94).

On the other hand, sociology is defined as the scientific study of human interaction. It is also the body of knowledge about human interaction resulting from such study (Dressler: 3).

Since in the study of 'Milkman's struggle in obtaining his self-identity and his freedom' there are problems related to the Milkman's subjective world, the culture, and the society around him, the writer should know first the relationship between the self, the culture and the society.

B.1. The Importance of Self

The 'self' consists of all ideas and feelings the individual associates with the words "I", "me", "my", and "mine" (if English is his language) (Dressler:193).

Every human being has a conception of his 'self'. By using the conception of his 'self', he can tell to the other people about who he is. If a person cannot define his 'self', he becomes confused and upset. He will urgently look for it (Dressler: 194). Therefore in his life, Milkman feels the need to find and define his 'self'.

A self-concept is essential to understand other people in one's environment and to make a relation with them. Therefore, only when someone comprehends who and what he is, he can behave as a social being. Moreover the awareness of 'self' has its source in the recognition of the need for services provided by others. Language helps to gain a conscious of 'self'.

A conception of 'self' is essential for continuing the social interaction and the enactment of a culture. After a person gains the self-concept, he can interact much further, with greater effectiveness, and can get closer to what members of society expect of him. In gaining a self-concept every person must see themselves in relation with the others. It is impossible to be a social being except in a context of other social beings.

Moreover, there is one important thing that should be remembered about 'self' and socialization process. Socialization is not simply learning process since it includes a complex balancing act in which a person encounters a wide range of ideas as he or she tries to form his or her own distinctive personalities and world view.

B.2. George Herbert Mead's Theory of the Social Self

According to G.H. Mead, 'self' is a social product, formed out of the judgements of other people (Dressler: 200). Therefore 'self' is inseparable from society. Mead said that the 'self' does not exist at birth, it emerges from social experience (Macionis: 131). In the absence of social interaction, the body may grow but no 'self' will emerge.

Social experience is the exchange of symbols (Macionis: 131). Therefore through using words, aware of the waving hands or a smile, people create meaning, which is distinctively human experience. Human beings make sense of actions by inferring people's underlying intention. In short, human responds to what you have in mind as you do it.

Then to understand intention you must imagine the situation from another person's point of view. A person can use symbols so that can imaginatively place him in another person's position and to see himself as that person does. This capacity allows us to anticipate how others will respond to us even before we act. Social interaction, then, involves seeing ourselves as others see us—a process that Mead called taking the role of the other (Macdonald: 131).

The capacity to see us through others implies that the 'self' has two components. First, the 'self' is as a subject—meaning the one who initiate social action actively and spontaneously. Second, the 'self' is as an object—meaning taking the role of another or forming impression of us (Macdonald: 131). All social experience begins with someone imitating action and then giving action by taking the role of the other.

Furthermore Mead regards that early childhood as the crucial time to gain a 'self'. However he maintains that the 'self' emerges overtime with person's social experience development. That is why 'self' emerging in childhood is not the end of socialization process. In contrary, socialization continues as long as a person has social experience. It means that changing circumstances that are undergone by a person can reshape his or her 'self'.

B.3. Agents of Socialization

In Macdonald's *Sociology*, there are four main agents of socialization: family, school, peers group, and mass media. Besides those four, there are other sphere of life that also play a part in social learning such as

religious organizations, workplace, military and social clubs. However the writer will only describe the family and the peer group since both of them affect much on Milkman's character.

B.3.1. The Family

Family is the most important agent of socialization because it represents the center of children's lives. Family shoulders the task of teaching children cultural values, attitudes, prejudices about themselves and others (Macionis: 133). Children learn continually from the kinds of environment that adults create. Whether children learn to think of themselves as a strong or weak, smart or stupid, loved or simply tolerated people, and whether they believe the world to be trustworthy or dangerous largely stems from this early environment.

The family also confers on children's social position. Parents place their children in term of race, ethnicity, religion, and class (Macionis: 133). In time, all these elements become parts of a child's self-concept. Social standing at birth affects those children throughout their lives.

B.3.2. Peer Group

Peer group is a social group whose members have interest, social position, and age in common. They can be playmates, friends from school or elsewhere (Macionis: 135).

Peer group allows young people to escape from the direct supervision of adults. With this newfound independence, members of peer group gain valuable experience in forging social relationships on their own and

developing a sense of themselves apart from their families. Peer groups also give young people the opportunity to discuss interests that may not be shared by adults or looked on favorably parents (such as drugs, alcohol, and sex). Moreover, peer groups also give the ever-present possibility of activity not condoned by adults. Therefore, in a rapidly changing society, peer groups often rival parents in influence as the attitudes of parents and children diverge along the lines of a "generation gap". The primacy of peer groups typically peaks during adolescence, as young people begin to break away from their families and think of themselves as responsible adults. At this life stage, young people often display anxious conformity to peers because this new identity and sense of belonging eases some of the apprehension brought on by breaking away from the family.

C. Psychological Approach

According to *Theory of Literature*, the psychology of literature covers the study about the writers' psychology as an individual, about their creative process, about the psychological types and laws presented within the works of literature, and finally, about the effects of literature upon its readers (audience psychology) (Rene Wellek and Austin Warren: 81).

On the other hand, psychology is defined as the systematic study of behavior and mental life (Roediger:6). Thus this approach is important to look at Milkman's mental problem in searching and obtaining his 'self'

and his freedom since during the process Milkman undergoes identity crisis.

Identity Crisis

Being caught between parents and peers, and anxious about the future, teens are fraught with mixed emotions. Erik Erikson (Kassin:179) states that all people pass through, a series of life stages, each marked by a crisis that has to be resolved in order for healthy development to occur. During the transitional period of adolescence, the central task is to form an identity, or self-concept—hence the term is the identity crisis.

Some teenagers pass through this stage easily, clear about who they are, what values they hold, and what they want out of life. The others drift somewhat in confusion as they struggle to break from parents, find the right friends, establish their sexual orientation, and set career goal for the future. Research shows that adolescents experiment with different possible selves—rebel, free spirit and so on—in search of their identity, and that the process takes time (Kassin: 379)

In the United States with an ethnically diverse population, minority adolescents—caught between cultures—must also establish an ethnic identity. Thus, they may identify with the language and custom of the “parents’ culture, their new national culture, or both. Jean Phinney (Kassin: 379) notes that the process of ethnic identity formation typically begins in adolescence with a passive acceptance of the dominant culture, is then followed in early adulthood by an awakening of interest in one’s cultural roots, and culminates later in an ethnic identification.

Moreover, relating to the formation of identity, there are three aspects of social development that all adolescents must come to grips with: parental relationship, peer relationship and sexuality (Kassin: 380). Psychologist notes that at the time of puberty and physical maturation, there is a sharp rise in tension between ten-to thirteen-year-olds trying to assert their independence—and parents. There is also a generation gap between parents and their children. However there is a peace where a majority of adolescents admires their parents and accept their parents' value (Kassin: 380). On the other hand, peers also influence adolescents. They look to peer for guidance on how to dress, how to speak, and how to behave in ways that are acceptable. In this case there is a tendency to conform. Conformity rose steadily with age. The tendency to conform is weaker for actions that are immoral or illegal. Conformity satisfies important needs in teenager's life. However the tragic possibility may appear on this conformity. Furthermore raising hormone and physical maturation triggers sexuality. Adolescents is also a time when teenagers, in search of identity, discover their sexual orientation. Whether teenagers act on their impulses, is influenced by changing times and cultural norms.

D. Cultural Approach

The word "culture" has several related senses. Edward Sapir defines culture as 'patterned behavior'. Moreover, culture embraces all aspect of shared life in a community. Culture is a way of life. Culture is the context within we exists, think, feel, and relate to others. It is the 'glue' that binds a group of people together (Tomasow: 13).

John Donne wrote "No man is an island entire of itself; every man is a piece of the continent, a part of the main (Devotions. XVII). Culture is our continent, the collective identity of which each of us is a part.

Culture as described by Larson and Imalley is a 'blue print'. It guides the behavior of people in a community and is developed in family life. Thus, culture controls our behavior in groups and makes us sensitive to the matters of status. It also helps us to know what the other people expect from us and what will happen if we do not live up to their expectations. Culture helps us to know what we can do as individuals and what our responsibilities are as members of a group. Different cultures are the underlying structures which make Round Community round and Square Community square (Tomasow: 13).

According to Condon, culture is more than the sum of its parts. It is a system of integrated patterns, most of which unconsciously govern human behavior (Tomasow: 14).

In describing *Milkman's struggle in obtaining his self-identity and his freedom*, the writer needs to see the nature of Afro-American family and its problem. It is very important since the forming of Milkman self-identity and the problems that Milkman undergoes are rooted from his family.

D.1. The Afro-American Family

According to E. Franklin Frazier in his book *On Race Relation*, there are four fairly distinct types of traditional patterns of family life found among the Negroes who make up communities in America (Frazier: 162).

First the maternal family pattern which is found in its purest and most primitive form in the rural South (Frazier: 162). This family type is based primarily upon the affectional ties and common interests existing between the offspring and the mother who is the head of the family. Many of these families owe their origin to illegitimacy, often involving several men. Father's or men's function generally ceased after impregnation; and if he continues to show interest in the woman and the offspring, his contacts are casual and his contributions to the household are of the nature of gifts. He has no authority in the family and the children may not even aware of his relationship to them. This type of family pattern has existed since the days of slavery when mother was the dominant and most stable element in the Negro family. The high rate of illegitimacy among southern Negroes represents family mores and folkways that have their roots in a natural maternal family organization that flourished during slavery.

Second type of family pattern shows many of the characteristics of the traditional family pattern of the American whites. In this type, the father's interest in the family becomes consolidated with the common interests of the various members of the family group of which he was the recognized head. In some cases traditions in these families go back to the time when the family was still in slavery (Frazier: 163).

Third type of family pattern is sharply differentiated in regard to social heritage from the great mass of the Negro population. These families originated in the communities of free Negroes, usually of white and Negro and sometimes Indian ancestry, that existed in various parts of

the country during pre-Civil War times (Frazier: 163). Many of these families not only achieved stability but also assumed an institutional character. The founder of these families inherited in some cases wealth from their white ancestors and generally showed the advantages of educational opportunities and white contacts. The families were as a rule patriarchal in organization with the female members roles similar to those of the slave-holding class in the ante-bellum South. Pride in white ancestry exercised considerable influence on their conception of themselves and their role in relation to the Negroes of unmixed blood and of slave origin. Many of the old established families in the North sprang from this group, families which were often forced to migrate before as well as the Civil War in order to maintain their self-respect and secure advantages for their children.

The fourth class of families has been relatively isolated from the main currents of Negro life. These families originated in isolated communities of person of Negro, white and Indian ancestry, and branches and remnants of these families may still be found in Alabama, North Carolina, Ohio, New Jersey and New York. They are not homogenous group but are classified together because they show certain common characteristics(Frazier: 164). Usually they regard themselves as a distinct race from the Negroes and show in their behavior the clannishness of an isolated group. Their family organization is sternly patriarchal and is usually closely tied up with religious organization of the community. Negro families that have their roots in such communities generally show in their behavior the influence of their peculiar cultural heritage.

D.2. The Afro-American's Family Disorganization

Family disorganization refers to disintegration of the family group or its failure to function as a cooperating unit (Frazier: 227). The generally accepted indices of family disorganization are illegitimacy, desertion and non-support, and divorce. Illegitimacy is much found among rural Negroes in the South and rural areas of cities since the rural folkways are opposed to the economic and social demands of urban living. Desertion is essentially an urban and population mobility phenomenon. And divorce is the most important form of family disorganization among the "middle class" of and the "upper class" of Negroes since the fact that they are bound in a legal marital status (Frazier: 227-228).

As the result of family disorganization, a large number of Negro children and youths have not undergone socialization which only the family can provide. The disorganized families have failed to provide for their emotional needs and have not provided the discipline and habits which are necessary for the personality development. Because the disorganized family has failed in its function as an agent of socialization, it has handicapped the children in their relations to the institutions in the community. (Frazier: 235).

E. Semiotics Theory

'Semiotics', or 'semiology', means the systematic study of signs (Eagleton: 100). Or on the other words, 'semiotic' denotes rather a particular field of study, that of systems which will, in an ordinary sense,

be regarded as signs. It is a study of signs, signs systems, and the process of a sign being meant.

Saussure, speaks of semiology as 'a science that studies the life of signs within society', a science that we shall hear more on the modern French structuralism (Jefferson and Robey: 53). However Saussure himself viewed language as a system of signs which is compiled by a 'signifier (a sound-image, or its graphic equivalent) and a 'signified' (the concept or meaning) (Eagleton: 96). Then according to him, the relation between the signifier and the signified is an arbitrary one: there is no inherent reason why three marks of c-a-t should mean 'cat', other than cultural and historical convention (Eagleton: 97). This statement indicates that meaning is neither a private experience nor a divinely ordained occurrence: it is the product of a certain shared systems of signification (Eagleton: 107).

Furthermore because a structuralists' view on language also yields into a much more flexible and wide ranging view of the relationship between literature and reality, structuralism theory defines both literature and social or cultural reality in semiotic terms. Therefore structuralism and semiotics can be seen as belonging to the same order (Jefferson and Robey: 43). The important thing in this theory is about a way structuralism looks at literature is that the literary system is situated within wider cultural and linguistic system. This placement also affects the way in which meaning is made in particular literary text.

Meanwhile understanding the semions of a text implies a group of its mimetic qualities, since these are likewise founded on a primary model

of language (Eagleton: 39). However, semiotic theories foreground the text and its signifying structures, reducing the extrinsic factors which are important to the mimetic theories.

According to the American founder of semiotics, Charles Sanders Pierce (1839-1914), there are three basic kinds of sign which suit to the relationship between 'signifier' and 'signified'. They are: the 'iconic' (the sign which somehow resembles what it stood for; a photograph of a person for example), the 'index' (the signs which is somehow associated with what it is a sign for; smoke with fire, cloud with rain for example), the 'symbolic' (the sign is only arbitrarily or conventionally linked with its referent; language for example) (Eagleton:100-101).

Semiotics theory is important in the study of 'Milkman's struggle in finding his self-identity and his freedom' since it bridges the literary text and the reality. So generally, it can give a way to understand this novel. Practically this theory is a helpful device to reveal the meaning covered under some signs in the form of the names of the characters and the names of the places in the story. Besides, it is also a helpful device to draw the meaning from the classes of elements that are done by structural approach.

F. Related Studies

Critics and Commentaries on *Song of Solomon*

Samuel Allen writes that in *Song of Solomon* which defines the growth into manhood of a young Black man in a Midwestern town, the focusing consciousness is male (Mc Kay: 30). Meanwhile, Reynold Prince

in the New York Time Book Review admits that *Song of Solomon* is a long prose tale that surveys nearly a century of the Afro-American history as it impinges upon a single family. Moreover with an intermixture of the fantastic and realistic way of telling the story, *Song of Solomon* relates the journey of a character named Milkman Dead into an understanding of his family lineage and hence himself.

Lee writes that figuratively, Milkman travels from the innocence to the awareness or on the other words, from the ignorance of his origin, of lineage, of identity, and of the communal responsibility to the knowledge and the acceptance. He moves from selfish and materialistic dilettantism to an understanding of brotherhood. By releasing his personal ego, he is able to find a place in the whole. There is, then, a universal—indeed mythic—pattern here. He journeys from the spiritual death to the rebirth, a direction symbolized by his discovery of the secret power of flight, mythically, liberation and transcendence follow the discovery of self.

Susan L. Blake writes that Milkman's discovery of his family's past helps him to make contact with his contemporaries ("*Toni Morrison*", *Contemporary Authors*, Gale Research: 1993).

Some critics give their comments on the use of community in Morrison's novel. Kathleen O' Shaughnessy is one of them. She writes in her essay entitled "*Life life life*": *The Community as Chorus in Song of Solomon*, that the community, as a formal chores, is an important element in Toni Morrison's fiction. It is due to the fact that Morrison's third novel, *Song of Solomon*, combines the ritual elements of traditional African Dance and Song with a commentary on the character's actions. Thus, in

Song of Solomon the chorus is composed of individuals and groups in the community who act as both observers and participants (Mc Kay: 125)

On the other part of her essay, Kathleen O'Shaughnessy quotes Dorothy H. Lee's comment on the use of community. Lee said that the use of community is the author's "preoccupation with the effect of the community on the individual's achievement and retention of an integrated, acceptable self." Moreover, she also quotes Barbara Christian's comment that the use of community as place or setting" (Mc Kay: 125).

Furthermore, some other critics give their comments on the characters' misnaming. Cynthia A. Davis states that "mislaming" in the novel occurs because "the right to create a recognizable public self" has been denied (Mc Kay: 125). In other hand Melvin Dixon notes that in *Song of Solomon*, Morrison has captured the Afro-Americans 'sometimes painful' search to discover their names and articulate their meaning and she also has named the myths that linger after the nightmare to tell them they have survived (Mc Kay: 29).

Besides that, Naomi Van Toi writes in her home page about the relation between *Song of Solomon* and the legend. She writes that in order to sing this particular song, Morrison utilizes the framework of a traditional slave myth of an African tribe whose people could fly. This myth is said to be of Angolan origin. Those flying Africans were members of one of Angolan ethnic called Gullah. It told that there was a woman who had recently given birth to her first child, was beaten by a cruel master and then she leaped into the air after there was a signal from the oldest man in the group, and flew away. The overseer who furiously saw

this forced the other slave to work much harder. However suddenly all of the slaves “leaped into the air with a great shout; and in a moment they were gone, flying, like a flock of crows” over the fields and back to Africa.

CHAPTER III

ANALYSIS