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PROCEEDINGS

THE 11TH LITERARY STUDIES CONFERENCE
In Collaboration with the Critical Island Studies Consortium

GEOPOLITICS AND LITERATURE: REIMAGINING THE PAST, PRESENT, AND FUTURE

October 3-4, 2023





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Welcome Note from the University President



Distinguished keynote speakers, participants, presenters, and members of the Committee. Greetings, and a very warm welcome to you all.

It is my joy and privilege to welcome all of you to the Literary Studies Conference 11 (LSC 11), which takes up a very timely and stimulating theme: “Geopolitics and Literature: Reimagining the Past, Present and Future.” Indeed our world has recently seen a major shift in geopolitics with the rise of Russia, China, and India, and the persistent effort of the US and other Western powers to play a major role in global politics. This new situation, which is full of tension, has reverberated across the world, including our region.

The theme of the Conference might remind us of the saying: “Every time elephants have a fight against each other, it is the grass that actually suffers the most.” Yes, this saying reveals a degree of truth, both literally and allegorically. When great powers of the world are at war, it is the ordinary people who bear the brunt. It is mostly ordinary soldiers who die, not generals and high-ranking politicians, who die first in every war. The war in Ukraine has made the lives of so many ordinary people around the world more difficult, the rising price of grains, oil and fertilizers.

Having said this, however, there are always spaces of ambiguities and freedom that are opened, even a space of resistance and creativity, in those conflicting situations. Ordinary people can fight back amidst all the tensions and even wars. They can negotiate their lives in different ways to make meaning on a daily basis. Even under the most adverse situations, like imprisonment and exile, there is a freedom of the mind that is still real for writers and thinkers.

And literature flourishes under the duress of difficult situations like colonialism and the period after, postcolonialism, and the shift of geopolitics. We know the great works of Chinua Achebe, Edward Said, Fanon, Pramoedya Ananta Toer and others, who wrote during the shifting period of colonialism and postcolonialism, a period of deep geopolitical change as well. When great empires are on the brink of collapse, the depth and meaning of this moment cannot be exhausted by political science or history. Literature and language play a distinctive role. We gain a better grasp of the whole range of the human drama involved in the political transition in Afghanistan in the 1980s due to the work of Khaled Hosseini in his bestselling novel *The Kite Runner*. The transformation of global geopolitics has served as a historical background for that change of regime in Afghanistan, including the fall of the monarchy resulted from the Soviet invasion, which led to the chaotic situation in that country, forcing people to flee to Pakistan and many to the US, and the eventual rise of the Taliban. Highlighting other important human aspects in this drama, Hosseini described the unlikely friendship between Amir and Hassan. Amir is the son of a wealthy family that belongs to the Pashtun ethnic group, the largest ethnic group in the country, while Hasan is the son of Amir’s father’s helper who belongs to the minority Hazara ethnic group. We can call it “friendship under the shadows of great ‘empires’ and ‘powers’”. As Hosseini tells it, this is a story of a heart-wrenching redemption that went beyond the borders of empires and political powers.

Language and literature can always tell different stories that are otherwise downplayed or neglected by other forms of human discourses and thoughts. During conflicts and wars and the shifting of global geopolitical power relations, the world of literature cherishes the many more meaningful encounters between diverse and unlikely people. During the conflict between Muslim populations in North Africa and Christian Europe, for example, we found a figure of Leo Africanus, or al-Hassan al-Wazzan (c. 1494 – c. 1554). He was a Muslim diplomat, traveller, and merchant who was born in Granada, Andalusia, Spain, and lived in Morocco, and yet travelled widely in North Africa. He was captured by the Christian pirates on his way from Egypt back to Morocco. Due to his gifted intelligence, he was brought to live under the patronage of Pope Leo X, baptized a Catholic with none other than the Pope himself as his sponsor. He was known in Europe as Giovanni Leone (John Leo) and enjoyed favour in scholarly Roman society, learned Latin and Italian, and taught Arabic. He managed to write great works, *The Description of Africa* (1550) and *A Geographical History of Africa* (1600). And he eventually returned to North Africa, where he is believed to have reconverted to Islam. His renewed Islamic identity, we might surmise, would have been colored by his many years of living experience and encounters with European culture and Christianity.

Again, the life and works of Hassan al-Wazzan are particularly appealing to us because he navigated between two worlds, in a delicate geopolitical situation marked by political enmities, religio-cultural misunderstanding and prejudice, between the Muslim world and Christian Europe. In the words of Amin Maalouf, a writer and intellectual with cosmopolitan bent, who was mesmerized by this figure and actually wrote a novel about him (entitled “Leo Africanus”):

I, Hasan the son of Muhammad the weigh-master, I, Jean-Leon de Medici, circumcised at the hand of a barber and baptized at the hand of a pope, I am now called the African, but I am not from Africa, nor from Europe, nor from Arabia. I am also called the Granadan, the Fassi, the Zayyati, but I come from no country, from no city, no tribe. I am the son of the road, my country is the caravan, my life the most unexpected of voyages.” (Maalouf, *Leo Africanus*)

These words might strengthen our convictions that the space of freedom, creativity, and meaningful encounter are still possible in our world today, marked by shifting geopolitics. The capacity of literature and language for expression, enlightenment and meaning-making is not demolished by conflicts and tensions. And the vocation of writers and intellectuals, with language and literature at their disposal, become even more crucial for our troubled humanity.

With this conviction, I wish you all a very stimulating and thought-provoking conference. On behalf of the whole academic community of Sanata Dharma University, I would like to offer our gratitude to all the members of the Committee who have worked so hard with a sense of dedication and collaboration to make this Conference a reality. In a special way, I applaud the wider collaboration that marks this year’s LSC, as to include Ateneo de Manila University, Gadjah Mada University and Critical Island Studies Consortium (CIS). In our complex and conflicting world, this spirit of wider collaboration has to be cherished.

God bless us all in our endeavor.
Ad Maiorem Dei Gloriam.

Albertus Bagus Laksana, S.J., S.S., Ph.D.
Rector, Sanata Dharma University

Greetings from the Chairs

The Honorable Plenary Speakers,
Respected Parallel Presenters,
Distinguished Guests,
Valued Participants,
and Esteemed Committee Members of the
11th LSC 2023.



The Honorable Plenary Speakers, Respected Parallel Presenters, Distinguished Guests, Valued Participants, and Esteemed Committee Members of the 11th LSC 2023.

We are profoundly honored to extend a warm welcome to each participant at the 11th Literary Studies Conference (LSC 11). This occasion marks a significant milestone as we reconvene both virtually and in person, following a period of three years in a virtual format due to the pandemic.

The Literary Studies Conference is an annual scholarly gathering organized by the English Letters Department and the Graduate Program of English Language Studies, Universitas Sanata Dharma. This year's LSC holds a distinctive significance, as we are forging collaboration with the Consortium of Critical Island Studies (CIS) and Universitas Gadjah Mada, as a part of "Thinking Islandic" conference.

LSC 11 seeks to critically examine the interplay between literature and geopolitics, encapsulated in its thematic focus, "Literature and Geopolitics: Reimagining the Past, Present, and Future". This theme highlights how global issues and challenges are reshaping global geopolitics and calls for exploration of their impacts on language, literature, and culture.

We believe that this conference will serve as a fertile ground for participants to disseminate their insights, viewpoints, and scholarly point of view, thereby fostering a deeper understanding of the geopolitical shifts and their ramifications within the realm of literary studies. Furthermore, we anticipate that LSC 11 will accelerate potential scholarly collaborations, forge friendships, and facilitate the acquisition of enriching experiences for all attendees.

We would like to extend our heartfelt gratitude to our keynote speakers: Ian Buchanan from Wollongong University (Australia) and Dalan M. Perangin-angin from Universitas Sanata Dharma (Indonesia), along with the invited CIS speakers, the parallel session presenters, and all participants for sharing their expertise and knowledge during this conference. Their remarkable academic journey through the fields of literature, language, culture, and translation offers the quest to explore new possibilities, cultivate innovative practices, and overcome the predicament afflicting contemporary society.

On this special occasion, we would like to extend our deepest gratitude to the University President, the Faculty Dean, the Department Chair, and the Academic Staff. Special acknowledgment is due to



the committee members, whose unwavering dedication and magnanimous contributions have been instrumental in bringing this conference to fruition.

On behalf of the LSC conference committee, we extend our heartfelt appreciation to each one of you for joining the conference. We hope that you love attending the conference as much as we loved organizing it together. We also want to extend our gratitude for your invaluable and endless support, contributions, and most importantly, your active participation, which has been pivotal to the success of this conference.

We hope that you will have a both enriching and meaningful experience throughout the duration of the conference.

Yogyakarta, 3 October 2023

Diksita Galuh Nirwinastu and Catharina Brameswari

Conference Committee, Co-Chairs

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Human Trafficking: A Never-Ending Nightmare

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Abstract

TPPO (Tindak Pidana Perdagangan Orang) or human trafficking cases that are often published by many news media in Indonesia in June and July 2023 are not new cases happening in the world. The cases are the models of exploitation de l'homme par l'homme or exploitation of man by man postulated by Marx. The cases are closely related to what is more popularly called slavery. The cases happen when a person or a group of persons take illegal benefit from a person or some people. To have a starting point, this article explores how human trafficking and slavery cases are told in a novel. Then, the story is reflected to the realities gathered from some news related to human trafficking or slavery which have happened in the world from the past to the present time. As a literary reference, this article presents the reading result of Forrest Carter's Watch for Me on The Mountain that tells how white people kidnap and sell female and male native people of America especially Apache people to the other white people. The whites or the slave masters force the native people, male and female, to work for them in their plantation or mining without salary or wage. The slave masters think that their slaves belong to them. This article uses historicism theory to conduct this literature research. It finds how human trafficking and slavery cases happen in the world and make the phenomena lessons to learn. It underlines that if a human enjoys exploiting the other humans, human trafficking cases will endlessly happen. Secondly, if Nietzsche's a will to power is expressed in negative actions, human trafficking will continuously happen. It becomes a never-ending nightmare.

Key words: human trafficking, slavery, exploitation, white masters, power

Introduction

Let us start this article from reading a statement written in the back cover of Forrest Carter's Watch for Me on The Mountain,

"The white man had burned their land, raped their women, and slaughtered their children. He had made them a nation of slaves, and those he could not enslave, he promised to destroy. The Apache had one hope: vengeance".

What is learned from the statement is that slavery is a purposeful action, and it is very close to rape and murder. In the broader meaning it is a kind of exploitation.

Slavery relates to TPPO shortened from *Tindak Pidana Perdagangan Orang* or in English, it is

popularly called human trafficking. This TPPO or human trafficking has been written on Indonesian papers and on taglines of news programs in Indonesian television since January 2023.

This article will be using a story of human trafficking and slavery. It is a novel “*Watch for Me on The Mountain*” written by Forrest Carter. The story is then compared to the history of Indian slavery in USA and finally we can compare it to what happens now in Indonesia.

In the domain of literature research, this article is called a historicism study on slavery and TPPO. The uses of story and history become the strength of this article and actual condition is the evident to see whether the slavery is still in existence or not nowadays and why it is. Therefore, this article is answering the two following questions.

1. How does historicism help in literature research?
2. Why do Human trafficking and slavery occur to some humans?

Historicism in A Literature Study

Historicism has been defined by some theorists. One of the definitions has been presented by Ernst Troeltsch written in Frederick C, Beiser’s *The German Historicist Tradition* (2011: 10). According to Beiser, Ernst Troeltch is the first thinker presenting historicism to public and defining it “the fundamental historicization of all our thinking about man, his culture and his values” (2011: 11).

Ernst has made people learn the use of historicization of all humans’ activities and thought, and it is related to literature since literary works represent what humans do and share what humans think in written media. It is essentially the same as what George N. Shuster (1946) learned about literature. He stated that

“On one hand, the art of writing affords a record and interpretation of man’s experience with nature, that is, abstractly, with physical and chemical necessity or alternatives.”

To George, literature relates to humans’ physical and chemical experiences. It records and interprets the humans’ experiences. It seems that literature can become the real history of a specific man in a specific time and place.

However, George goes on his statement with

“On the other hand, literature mirrors man’s decisions. It deals with that which is unpredictable in him because he himself is the source of the prediction”.

Basically, humans are unpredictable so that literature may only mirrors what humans like to do with literature. This statement should be read and understood with an awareness that a writer can make his work a history that he creates with a special purpose.

Karl Propper in his article *The Meaning of Historicism* (1954) defined “Historicism is out to find the path on which mankind is destined to walk-it is out to discover the clue to history (as J. Macmurray calls it), or the meaning of history”. Historicism helps to see the way of life and how humans do their ways historically.

Out of many definitions on historicism, we should learn from Paul Hamilton, He wrote;

"What is historicism? Historicism (or 'historism' in this translation of Currius' Historismus) is a critical movement insisting on the prime importance of historical context to the interpretation of texts of all kinds" (2003: 2)

According to Hamilton, historicism is a critical movement. It is critical efforts of scientists especially social scientists to use history to learn social phenomena written any texts written by humans. Literature is included to become a text that can be interpreted. Text of literature is a significant factor since in the text we may find the art object. Charles E. Bressler (1999) wrote

"The historical background of the text is only secondarily important, for it is the aesthetic object – the text – that mirrors the history of its times. The historical context serves only to shed light on the object of primary concern, the text" (1999: 237)

Bressler underlined that the historical background of a text is secondary but aesthetic object, the text, will become a primary light, Even the text is more important than the history. The history is to help highlighting the importance of the text. It is significant to understand that in a literature study, a researcher should be able to show interesting findings or the vice versa, of the text.

Historicism is needed to match literature interpretation with historical explanation needed by different expressions of different nations in the world. Hamilton wrote

"Historicism, then, takes its rise from the convergence of literary interpretation and historical explanation demanded by the particular modes of expression of different nations at different times." (1996: 37).

Historicism is an intellectual development to integrate an interpretation of a certain text into the historical explanation of humans' lives and events at the period. It makes possible for us to explain what a human and a group of humans do in a different place and time.

Therefore, the use of historicism in this literature article is a challenging way. With historicism this article invites people to read the history of Human trafficking and slavery before writing and giving notes on TPPO happening to Indonesians from January 2023 to July 2023.

Human trafficking and slavery in Forrest Carter's *Watch for Me on The Mountain* and in History Books of US.

Forrest told his story about the life of Apache by mostly telling about the war of Geronimo's soldiers to fight the white soldiers who have attacked and killed their families. However, on page 143 of *Watch for Me on The Mountain*, he wrote as follows.

"The mortality rate of mine-working Indians was appealing, like mercury, they were used quickly and gone. But unlike mercury, the supply was diminishing. Four years was the average life span of an Indian working the mines. Carrying bags of ore weighing up to four hundred pounds up long

ladder poles from varying depth levels for fourteen to sixteen hours a day, some never saw the sun. The Indians' alarming rate of death was overreaching the births." (143)

After US Civil War, The White Authority including The Church used Indian, the native people of US, to work at their mines. They prepared a special program to capture Indians. Then they sent the males to the mines and kept the female to make a breeding program, as written by Forrest in the following story.

"The Church, struggling to keep its mines operational, had launched a long range plan that was apparently failing. Ordering that no female Indios be used in mine labor, the Church had urged a breeding program with an announced birth goal of four children per Indio male, in four years' time. But the Indios failed in this propagational program; births were few. Perhaps, Colonel Gomez had suggested to the priest, the hours were a little too long; perhaps if the workdays was shortened to say, twelve hours..." (143)

Historically, the enslavement or trade of native people happened in the 18th century in US. The white people trade native Americans to other whites in US and in the other places. Mostly cases of slavery in US happened to African Immigrants brought by slave traders to America. They sold the African slaves to white families to work in their houses and land. US History of OpenStax – Rice University, Texas stated that

"When Europeans settled Brazil, the Caribbean, and North America, they thus established a system of racially based slavery. Here, the need for a massive labor force was greater than in western Europe. The land was ripe for growing sugar, coffee, rice, and ultimately cotton. To fulfill the ever-growing demand for these crops, large plantations were created. The success of these plantations depended upon the availability of a permanent, plentiful, identifiable, and skilled labor supply. As Africans were already familiar with animal husbandry as well as farming, had an identifying skin color, and could be readily supplied by the existing African slave trade, they proved the answer to this need. This process set the stage for the expansion of New World slavery into North America." (2016: 29)

Slaves coming from African countries were worthy commodities. The exploitation possibly happened to Native Americans who were annexed by European military forces from England, France, Portuguese, and Spain. The US History of OpenStax – Rice University, Texas also stated that

"The Spanish believed native peoples would work for them by right of conquest, and, in return, the Spanish would bring them Catholicism. In theory the relationship consisted of reciprocal obligations, but in practice the Spaniards ruthlessly exploited it, seeing native people as little more than beasts of burden. Convinced of their right to the land and its peoples, they sought both to control native labor and to impose what they viewed as correct religious beliefs upon the land's inhabitants. Native peoples everywhere resisted both the labor obligations and the effort to change their ancient belief systems. Indeed, many retained their religion or incorporated only the parts of Catholicism that made sense to them.

The system of encomiendas was accompanied by a great deal of violence (Figure 2.14). One Spaniard, Bartolomé de Las Casas, denounced the brutality of Spanish rule. A Dominican friar, Las Casas had been one of the earliest Spanish settlers in the Spanish West Indies. In his early life in the Americas, he owned Indian slaves and was the recipient of an encomienda. However, after

witnessing the savagery with which encomenderos (recipients of encomiendas) treated the native people, he reversed his views. In 1515, Las Casas released his native slaves, gave up his encomienda, and began to advocate for humane treatment of native peoples. He lobbied for new legislation, eventually known as the New Laws, which would eliminate slavery and the encomienda system.”

Slavery relates to kidnapping. Solomon Northup a free black man living in Saratoga, New York told how he was kidnapped and sold into slavery in 1841. He later escaped and wrote a book about his experiences: *Twelve Years a Slave. Narrative of Solomon Northup, a Citizen of New-York, Kidnapped in Washington City in 1841 and Rescued in 1853* (the basis of a 2013 Academy Award-winning film). This excerpt derives from Northup’s description of being sold in New Orleans, along with fellow slave Eliza and her children Randall and Emily.

Human trafficking and slavery

From the slavery phenomenon in US, we can learn that slavery occur on the need of human needs to make more revenue. However, slavery results in exploitation. It is an exploitation of a human or humans on other humans. A slave master buys a slave and thinks that he or she is the owner of the slave. A slave master does not need to pay any wage to the slave, but a slave master pushes the slave to work as many hours as possible a day.

Another crime possible to happen in a slavery is kidnapping. Since the quality of a slave is needed in a slavery. A slave master will attract a potential victim to become a slave, but when the attraction does not work, a slave master will kidnap a targeted victim. Then the victim possibly escapes from the slave camp and he or she becomes a fugitive. The slave master will search him wherever and whenever.

It started to occur long time ago in 1500s. Then in U.S., it became a crucial political issue in 1850s to split the northern U.S. and the southern U.S. it became a cause of U.S. Civil War in 1860 – 1865. It seemed to be the end of slavery. However, we learned from TV and newspaper how the exploitation oh human on humans occurred in Arabian countries. Some migrant workers worked in Saudi Arabia with no payment. It also happened to some migrant workers in Malaysia, Hongkong, Taiwan and Singapore.

In Indonesia, the news of human trafficking is publicised frequently. According to the Ministry of Politic, Law and Security: *Angka Kasus Terus Meningkat, Kemenko Polhukam Ajak Perangi TPPO*. In July 2023, the press conference consisted of the statement of the Ministry of Politic, Law, and Security of The Republic of Indonesia released that in 2022, there were 1.262 non-procedural migrant workers whose cases were handled by Republic Indonesia Representatives in South East Asian Countries. This number increased 700% from the earlier year. It is a kind of danger. According to Adi Winarso, The Deputy of Cooperation Coordinator of Asia Pacific and Africa.

The cases of human trafficking have a lot of excesses. One of them is sexual exploitation. The victim is made a prostitute by the trader. **TEMPO.CO, Cianjur** 16 August 2023 released a following news,

Ida binti Odin, 40 tahun, tenaga kerja wanita korban tindak pidana perdagangan orang (TPPO) yang dijadikan pekerja seks di Dubai, Uni Emirat Arab, akhirnya bisa pulang ke Indonesia. Ida dipulangkan ke Tanah Air bersama lima orang TKW lainnya yang satu di antaranya berasal dari Banten.

Ida Odin, 40 years old, a female migrant worker, became a victim of human trafficking and imposed to become a commercial sex worker in Dubai, United Arab Emirates. She was finally sent home to Indonesia with 5 other female workers. One of them comes from Banten.

This human trafficking, according to Adi Winarso on the July 2023 press conference, is called *traditional trend*. In this trend, the victims are mostly women who are obliged to work non-procedurally in domestic sectors. They come from rural areas, and they are usually low educated. The country destinations of this human trafficking are Malaysia and Middle East Countries.

The other trend of human trafficking is called *online scam*. Adi Winarso also explained that the victims of this kind are generally young male with high level education related to Information Technology. They come from urban areas. They are obliged to work non procedurally to become online scammers. They are mostly sent to Southeast Asian Countries, such as Myanmar, Kamboja, Laos and Philippine. This trend has been occurring since the beginning of 2021. Some Indonesian migrant workers have been recruited by a syndicate to become online scammers. The modus of this fraud syndicate is investment or cryptocurrency, love scam, money laundering and online gambling. Formerly, Yulida Medistiara – detikNews, on Thursday, 29 Jun 2023 11:35 WIB released a news,

Jakarta – A total of 137 Indonesian citizens were rescued from online scam companies in Metro Manila, Philippines on June 26-27 2023. Hundreds of Indonesian citizens were rescued after Filipino police rescued thousands of foreign nationals working in Manila.

"Philippines National Police (PNP) accompanied by Foreign Representatives in Manila, including the Indonesian Embassy in Manila, has carried out a rescue operation against various foreign nationals working at scam online companies in Metro Manila on June 26-27 2023," as quoted from the Ministry of Foreign Affairs' website, Thursday (29/6/2023).

During the rescue operation, the Philippine police succeeded in rescuing 2,714 people from 18 countries, including 137 Indonesian citizens. Various electronic and communication equipment has also been secured.

Why is this case of human trafficking a danger for human life? The following is a real story of a victim.

Stories of Indonesian TIP victims in Myanmar being held captive and tortured in a dark room by Whisnu Pradana – detikNews. Monday, 05 Jun 2023 11:33 WIB

Noviana Indah Susanti (37) has not been able to forget the bitter incident she experienced when she became a victim of the crime of trafficking in persons (TPPO) in Myawaddy, Myanmar. He was tortured in a dark room.

Reported by detikJabar, Monday (5/6/2023), the resident of Baros Village, Central Cimahi District, Cimahi City, is now free. She has returned to the arms of his family after the long struggle and repeated torture she received.

This criminal act is seriously threatened human dignity. It does not have only a national network

but also a transnational one. VOA wrote in their release in 30 July 2023

TPPO adalah salah satu bentuk kejahatan luar biasa yang melanggar harkat dan martabat manusia. Perdagangan orang itu juga menjadi salah satu kejahatan lintas batas negara yang melibatkan jaringan kuat, sistemis, dan terorganisasi.

Criminal act of people-trafficking or popularly called human trafficking is a form of extraordinary crime that violates human dignity. Trafficking in persons is also a transnational crime involving a strong, systemic and organized network.

Lessons to Learn

Reading literature is not only to have the beauty of story that is presented in a beautiful style of writing. It is also to read facts happening in life and a literary work may produce *mentifact* (Sartono 1992: 16). It is a mental fact that is understood as events of reflections, essays and so on. Sartono also confirmed that fact is a man-made structure. In addition, according to Sartono, facts are codes or symbols that point to an event.

Stories in Forrest Carter's novel are chosen by a consideration of the similarity of setting of place and time with the ones found in certain historical events. Then the stories in the novel will be interpreted with references to events written in history books. The use of references to history events can be interpreted as searching for certain meanings that perhaps cannot directly seen in the stories in Forrest Carter's novel. The use of references to historical events as a way of thinking to interpret and analyse novel stories is an application of historicism in literary research.

Historicism is a theory that is chosen to be a knife in deep analyses of this literature research. It is chosen because it assumes that the development of human life is influenced by factors of history. It means that human social and cultural phenomena are resulted from historical factors. Two important things that must be understood are the spatial and temporal context of the stories in the novel and the use of what is written in related historical events as a means of interpretation and analysis.

Human trafficking and slavery that have been told by Forrest Carter in his *Watch for Me on The Mountain* are events occurring in 1500s to 1800s and the cases still happens in our society today. Even, Human trafficking and slavery nowadays are not only related to special races such as African black people and native people of certain places, female, poverty, and low-level education, but also to new and modern generation, male, middle class economy, and higher-level education.

The old cases can be explained. Historically, the human trafficking and slavery cases in US in 1500s to 1800s were caused by the will of exploiting that belongs to a person or group of persons. They are willing to exploit a person or a group of persons. The reasons are economic.

Time goes by till this very modern and developed era, but can we say that the phenomena are different? I think not at all. The world goes around every second, but the phenomena of exploiting others are the same. The reasons are not different, economic. The more sophisticated word is business. A group of people is doing a business on the lives of some people that they invite to apply but then they are not paid. Even they are exploited physically and psychologically.

We should get back to Karl Marx's theory of exploitation although some people think that this theory is too old for this modern academic discussion. Karl Marx's theory was postulated in 1848. He together with Friedrich Engels wrote in a pamphlet called *The Communist Manifesto*. Marx claimed that to *realize their profits, capitalists must exploit workers* (in Fulmer. 2023). The statement may be so old that we must make it in this millennium like this; a group of persons in a transnational corporation must exploit some people to get a lot of and easy profit. It is what we see in the cases of human trafficking and slavery at the present time.

Or we should consider what Friedrich Nietzsche postulated in 1896, *the will to power* (in Westacott, 2019). It is a basic drive found in everyone, but one expresses it in different ways. The philosopher and the scientist direct their will to power into a will to truth. Artists channel it into a will to create artistic works. Businessmen satisfy it through becoming rich. However, when it occurs in different ways, The philosopher and the scientist direct their will to power into a will to deceive public. Artists channel it into a will to make some propaganda to support certain political parties, and businessmen satisfy it through becoming rich with efficient but illegal efforts. The latter is one reason why human trafficking and slavery happen time to time, from past to present time.

Conclusion

Reading literature is not only to have beautiful words constructing stories but also to get the facts that is developed by the author. Although it is in the form of mental fact, it reflects real events that happened in certain place and time. It is believed that the facts in stories are constructed by the author on the references of real events. To help analysing the intention of the author, we need to use history as references of the way people thought in the related place and time.

Human trafficking and slavery that have happened since long time ago are presented in a novel written by Forrest Carter, *Watch for Me on The Mountain*. Readers may find the references of human trafficking and slavery in the novel and read history books on what happened in the same place and time as told in the novel. The reading result may become a knowledge and understanding to learn human trafficking and slavery occurring in the present days.

Exploitation and will to power are tow theories that we can use to observe human trafficking and slavery. If a person or a group of persons exploit other people to make profit, human trafficking and slavery will occur. And, when the *will to power* is expressed in bad manners, the case of human trafficking and slavery will potentially happen easily. Both are factors to internalize and socialize. It means that the world must stand on two principles: zero exploitation and positive will to power.

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