

CHAPTER V

CONCLUSIONS

Based on the findings and discussion in the previous chapter, some conclusions can be drawn related to the objectives of the research,

1. Based on the Frederickson's White Supremacy, there are two categories of white supremacy, which match the kinds of white supremacy portrayed in the novel. Those two categories are white supremacy in the religious context and in the political context.
 - a. The first is in the case of religion, it can be seen that the novel depicts the desirability of teaching Christianity to Blacks. It is delivered through the idea of the purity of "White Christianity", which is obsessed with the desire of purity, and "White Racial Religion", which is the core of religious White Supremacy idea. It is described as "the one and only "White Racial Religion". All other races are inferior and threaten the white race's success and survival". The idea is well kept in the story that "religion" only belongs to the Whites.
 - b. The second is the form of white supremacy in the political context, which has something to do with the indisputable fact that *Uncle Tom's Cabin* is meant to portray the horrors of slavery with the aim of encouraging its readership to abandon the practice. It is built around the ideas of "White Culture as a Dominant Culture", "The Culture of White Privilege" and "The Culture of White Nationalism".

2. Based on the Fanon's Postcolonialism theory, there are three characteristics of three forms of creation of white supremacy that can be identified from the novel. The three categories are the use of language, stereotypes, and the symbolization.

a. The first is the use of the language of conversation in the novel. The core of Fanon's theory about Blacks and language can be simplified into three categories. The first is the relationship between Blacks and Whites, the second is language and dialect and the third is the physical appearance and intelligence. The three categories serve as the methods to show the inferiority of Blacks.

b. The second is stereotypes. Among the stereotypes of Blacks in *The Uncle Tom's Cabin* are the "happy darky" (in the lazy, carefree character of Sam); the light-skinned tragic mulatto as a sex object (in the characters of Eliza); the affectionate, dark-skinned female mammy (through several characters, including Mammy, a cook at the St. Clare plantation); and the pickaninny stereotype of black children (in the character of Topsy).

c. The third is symbolizations. The main point of symbolism lies in the phenomenological level of reality that needs to be observed. It means that Whites want to reinvent qualities that can disguise the good qualities owned by Blacks since Blacks represent the lower position of human beings. To fulfill the purpose, Whites associate the color of black race with qualities that are regarded as immoral in society. In the novel, there are many symbolizations, such as gluttony, vanity, impulsiveness, irrationality, boastfulness and messiah figure.

3. As a result, in order to serve children equitably and multiculturalism according to the theory of children's literature, book critics need to take account of the same knowledge that social historians find relevant. They need to examine the massive character of the white supremacy myth. They need to study the frequency and intent of social or antisocial messages. They need

to take note of the predictive power of children's literature whenever narrative trends persist from one generation to the next. Such knowledge would serve as a control upon scholars who speak of American children but mean only White children. By putting into this way, a consideration will develop and children will understand the concept of equity and multiculturalism.

REFERENCES

- Ashcroft, B., G. Griffiths, and H. Tiffin. 1995. *The Post-Colonial Studies Reader*. London and New York: Routledge.
- Augoustinos, Martha, and Katherine J. Reynolds. 2001. *Understanding Prejudice, Racism, and Social Conflict*. London: Sage Publishing.
- Banks, J. (2001). *Cultural diversity and education* (4th ed.). Boston: Allyn and Bacon.
- Bishop, R. S. (2003). Reframing the debate about cultural authenticity. In D. Fox & K. G. Short (Eds.), *Stories matter: The complexity of cultural authenticity in children's literature* (pp. 25–37). Urbana, IL: NCTE.
- Bulmer, Martin, and John Solomos. 1999. *Racism*. Oxford: Oxford Paperbacks.
- Broderick, Dorothy. 1973. *The Image of Black in Children's Literature*. New York; R.R Bowker.
- Cobb, James.C. 2005. *Away Down South: A History of Southern Identity*. New York: Oxford University Press.
- Comer, James P., and Alvin F. Poussaint. 1976. *Black Child Care*. New York: Pocket Books.
- Cowley, Malcolm. 1961. *Criticism: A Many-Windowed House*. Virginia: Saturday Review.
- Creswell, J. W. 2009. *Research Design Qualitative, Quantitative, and Mix Methods Approaches* (3rd Ed.). London: Sage Publications.
- Elson, Ruth Miller. *Guardians of Tradition: American Schoolbooks of the Nineteenth Century*. Lincoln: University of Nebraska Press, 1964.
- Fairclough, Norman (1989). *Language and Power*. London: Longman.
- Fanon, Frantz. 2008. *Black Skin, White Masks*. London: Pluto Press.
- Frederickson, George. M. 1981. *White Supremacy: A Comparative Study in American and South African History*. New York: Oxford University Press.
- Fredrickson, George M. 1999. "Social Origins of American Racism", in M. Bulmer & J. Solomos (eds.), *Racism*. New York: Oxford University Press.
- Given, L. M. 2008. *The Sage Encyclopedia of Qualitative Research Methods* (Vol. 1&2). London: Sage Publications.

- Gordon, A. F., & Newfield, C. (Eds.). (1996). *Mapping multiculturalism*. Minneapolis: University of Minnesota Press.
- Guillaumin, Colette. 1995. *Racism, Sexism, Power, and Ideology*. New York: Routledge.
- Kelly, R. Gordon. 1974. *Self and Society in Selected American Children's Periodicals, 1865-1890*. Westport: Greenport Press.
- Kelly, R. Gordon. 1974. *Mother Was a Lady*. Westport: Greenwood Press.
- Loomba, Ania. 1998. *Colonialism/Postcolonialism*. London and New York: Routledge.
- Lukens, Rebecca. 1999. *A Critical Handbook of Children's Literature*. New York: Longman.
- MacCann, Donnarae. 2001. *White Supremacy in children's literature: characterizations of African Americans, 1830-1900*. New York: Routledge.
- Marshall, H.E. 1904. *Uncle Tom's Cabin Told to the Children*. New York: New York Press.
- Moleong, L. 2010. *Metodologi Penelitian Kualitatif* (Revised Ed.). Bandung: PT. Remaja Rosdakarya.
- Nieto, S. (2002). *Language, culture, and teaching: Critical perspectives for a new century*. Mahwah, NJ: Lawrence Erlbaum.
- Nodelman Perry. 2008. *The Hidden Adult: Defining Children's Literature*. Maryland: John Hopkins University Press.
- Pearson, J. C. 1985. *Gender and Communication*. Iowa: Wm. C. Brown Publishers.
- Peter, Berger. 1994. *Short Preface to Uncle Tom's Cabin*. Minneapolis: University of Minneapolis.
- Smolkin, L. & Suina, J. (1997). Artistic triumph or multicultural failure? Multiple perspectives on a "multicultural" award-winning book. *The New Advocate*, 10 (4), 307–322.
- Stephens, John (1992). *Language and Ideology in Children's Fiction*. London: Longman.
- Stowe, Harriet Beecher. 1852. *Uncle Tom's Cabin or Life among the Lowly*. Boston: John P. Jewett and Co.

Electronic References:

- Smith, R.C. 1973. "Fanon and the Concept of Colonial Violence"
<http://www.nathanielturner.com/blackworldandfrantzfanon.htm>, Retrieved on 19 Dec 2011.

Narrative of the Life of Frederick Douglass at Project Gutenberg (plain text and HTML),
Retrieved on 19 Dec 2011.