

CHAPTER II

LITERATURE REVIEW

The major aim of the research is to identify the forms of white superiority in the 19th century's children's literature portrayed in Harriet Beecher Stowe "*Uncle Tom's Cabin or, Life among the Lowly*" of which the setting is the Pre-Civil-War-Southern US and how the white superiority is constructed through the perspective of the author, in this case is white author. Thus, to acquire the answers, this chapter is focused on the related theories used and background information that can help the process of analysis. The research will start out by explicating the genre of children's literature and its convention. To analyze the phenomena of white supremacy in the novel, the research uses postcolonial theory by Fanon, that is a postcolonial theory of racial difference in terms of color skin, creating certain stereotypes and forms of racism and Frederickson's theory on white supremacy. The background information, in this case is the setting of place and time of the literary work, includes the explanation of the condition of Southern US in the 19th century prior the Civil War where slavery is firstly in question and a short summary of *Uncle Tom's Cabin or Life among the Lowly* as children's literature.

A. The Genre of Children's Literature

There has been an ongoing debate on what constitutes children's literature. The United Nations Convention on the Rights of the Child defines a child as "a human being below the age of 18 years unless under the law applicable to the child, majority is attained earlier". However, the broadest definition of children's literature applies to books that are actually

selected and read by children. Children choose many books, such as comics, which some would not be considered being literature at all in the traditional sense; they also choose literary classics and recognize great works by modern writers, and often enjoy stories, which speak on multiple levels. As Nodelman asserts in *The Hidden Adult: Defining Children's Literature* (2008) that “the best ways to define children's literature is as a genre, not arguing that these characteristics always do define the genre.”

Nodelman (2008: 76-78) adds that the quality of children’s literature is “simple and straightforward”. This does not necessarily mean that vocabulary needs to be overly simplistic or that style should be irregular or flat, as too many books for children are. In addition, a “subtle psychological events are often implied through narration and comment on actions.” Therefore, children’s literature focuses on action to emphasize the story telling.

In addition, classic children’s literature is didactic. Traditionally, children’s literature has been seen as an attempt to educate children. Nodelman (2008: 8) states that “there is an unspoken complexity even in a simple text”, the simple text implies an unspoken and much more complex agenda that amounts to a second hidden text- what Nodelman calls a “shadow text”. This agenda tends to be didactic, given to the assumption that children have limited abilities to comprehend difficult things. However, agreeing to this is so just accepting a stereotypical view that children are unable to think for themselves. Lukens (1999: 9) offers an explanation for this sort of position:

“Children are not little adults. They are different from adults in experience, but not in species, or to put in differently, in degrees but not in kind”. It can be said that, then, of literature for young readers that it differs from literature for adults in degree but not in kind. That is why; children’s literature takes in a simpler form. Because they lack of experience and children’s literature provides these kinds of experience children expect to get from reading such literature”.

However, these simple texts tend to imply more subtle complexities than they actually say. “They do so by implying a more complex shadow text” (Nodelman, 2008: 77). One reader can create a sense of truth by engaging with the knowledge about life and literature and identify it with real life. Therefore, children get the sense of truth from the repertoire they get from reading literature. It can be said that many children’s literature assumes it is the right of adults to wield power and influence over children; thus they might represent a kind of thinking about less powerful beings that can be identified as “colonial”. Children’s literature, therefore represents colonialist thinking by making safety a central concern: a key question is whether children are capable of keeping themselves from danger. “The wish to have influence over children in order to transform them into adults is inherently contradictory.” (Nodelman, 2008: 78) The texts often insist that children continue to need adults protection even though or even because, they have been wise enough to acknowledge and accept adult’s interpretations of their behavior, meaning that the adult’s view on how children should behave, the acceptance of which in effect makes them less childlike and therefore less in need of the protection as they now are wise enough to acknowledge their need of.

As a result, classic children’s books practically carry the “set of truth” by which societies are developed and maintained. In *Mother Was a Lady* (1974), Kelly states that it was nineteenth-century children’s literature which was being socialized as a means of stabilizing social assumptions. As a literary historian, he found a book-centered approach incomplete because the literature of the nineteenth century had both an institutional and an ideological base. It was among society’s methods of legitimizing itself. Through literature for

the young, particular groups reveal their values and preoccupations. Kelly (1974) explains the process as follows:

“We may properly regard a group’s children’s literature, then as constituting a series of reaffirmations over time of that body of knowledge and belief regarded as essential to the continued existence of the group, for not only must children be convinced of the validity of the truths being presented to them, “but so must be their teachers....” By creating fictional order, children’s authors...may also renew their own commitment to certain principles of social order—for example, shaping their fictional response, in part, to meet threats posed by alternative belief systems.”

The approach suggested here has enabled Kelly to answer important questions about literature of the past and about those who produced and circulated it. That some literatures carry an agenda of reaffirmation of the previous “set of truth” and it is channeled through the intended audience, which in this case are children. Therefore, it can be concluded that, sometimes, children’s literature embodies double intention, which perhaps could affect children’s perception of truth and knowledge and as a tool to reaffirm the status-quo.

B. 1) Ideology and Power Relation in Children’s Literature

Ideology in children’s literature is sometimes invisible (Stephens, 1992:2). Writing for children is usually purposeful, meaning that the assumptions that the intention of writing a children’s literature is to make a child accept some socio-cultural values which is assumed that these values are shared by author and audience. Stephens (1992:3) argues that these values include “contemporary morality” and ethics, “a sense which is valuable in the culture’s past”. This contemporary social formation is regarded as the culture’s centrally important traditions (Stephens, 1992:3). Therefore, children’s writers are sometimes trying to mould the audiences, in this case are children, into a “desirable forms”. Ideologies, of course, are not necessarily undesirable. However, in the sense of a system of beliefs where people try to make sense of the world, ideology is important. Childhood is seen as “the crucial

formative time in the life of a human being” (Stephens, 1992:8). “The time for basic education about the nature of the world, how to live in it, how to relate to other people, what to believe and what and how think”. These values are generated through ideology, which is why ideology is important to channel the “codes” used by society to order itself.

A narrative without ideology is impossible, a writer must have a certain goal to an interest towards the readers, which the text are intended. Ideology is formulated in and by language, meanings within language are socially determined, and narratives are constructed out of language. There are three aspects of ideology in children’s literature, which have been explored by Hollindale.

Firstly, ideology appears as “overt” or explicit elements in the text, showing the writer’s social, political or moral belief (Hollindale, 1988: 12). Books which openly advocate “progressive” or “enlightened” ideas belong to this category. Hollindale (1988:14) suggest that there are problems of representation for writers here, in that explicit attempts tends to provoke reader resistance to the message, and at the same time it allows that the advocated value or behavior is still minority social practice, where as the ideal behavior can be silenced. The more silent the representation, the more it demands a reader who knows how to interpret a fiction. This demand itself is an ideological assumption.

Secondly, Hollindale points out “passive ideology”, that is the implicit presence in the text of the writer’s unchecked assumptions. Hollindale points out that although it takes sophisticated analytical ability to demonstrate the presence of such ideology, they are probably more powerful in effect, since they consist of values taken for granted in the society that produced and consumed the text, including children (1992:14). That is why no attention has been paid to this aspect of children’s literature because recently it has been clouded with

the overlapped concept of implied reader. Stephens (1992:10) describes that this concept is generally in the form of a “hypothetical reader” derived from a text’s own structures and “situated in such a position that he can assemble the meaning toward which the perspectives of the text have guided him”. “It is enough to say for now that the children’s literature is, up to the present time, almost totally unexamined” (Stephens, 1992:10). That is why there are “gaps” which the reader must fill before the meaning can be completed. A successful reading, according to Hollindale, “pictures the reader’s internalization of the text’s implicit ideologies and it presents as an empowering act for children”.

Thirdly, Hollindale (1988:14) identifies ideology as an inherent within the language, which he broadly characterizes as “the words, the rule systems, the codes which constitute the text”. He argues that this inherency of ideology in language works to suppress articulations of conflict and to restrict signification to the attitude and interests of dominant social groups. This view corresponds with that of Fairclough (1989:88), who remarks that ideological struggle pre-eminently takes place in language. Fairclough goes on to point out that is also a “power struggle over language” in the sense that language is not just a “site” of social struggle but also an object of struggle, since an important aspect of “social power” lies in the power to determine word meanings and legitimate communicative norms. Lastly, Hollindale suggests that if “children can be made aware of how such ideologies operate in fictional representations they may be more empowered to identify equivalent ideologies apparatuses in their experiences in the actual world”.

Therefore, it can be concluded that ideology in children’s literature has referential meaning and is constructed with the intent of shaping readers’ response, and hence readers’ attitude. As Stephen (1992: 80) states that a fictive might offer its reader a variety of possible

“interpretative subject positions”, ranging from positive to the negative. Thus, it is important in reading fiction to uncover and especially for “examining the possibility of ideological impact on readers”.

2). Multicultural Children’s Literature as an Instrument of Power

Multicultural education has always focused on power in the forms of educational reform and resistance to racism and inequality (Banks & Nieto, 2002). Banks and Nieto suggest that multicultural children’s literature shares multicultural education’s purposes and raises related debates regarding intersections of power, race, and culture. The authenticity debate in children’s literature particularly addresses this intersection within racial and cultural contexts: the power to narrate, the power to tell one’s own story, the power to self-determine, the power to self-realize, the power to self-represent, the power to change inequity into equity, and the power to articulate reparation for historical injustice. Bishop (1982: 1) begins her work *Shadow and Substance* in this way: “There is power in The Word. People in positions of power over others have historically understood, and often feared, the potential of The Word to influence the minds of the people over whom they hold sway” . She then identifies three distinct categories of African American children’s literature—“melting pot,” “social conscience,” and “culturally conscious”—that appropriate and manifest power as differently based on authors’ varied ideological intentions. Recently, scholars engaging in the authenticity debate have extended and illuminated the treatment of power in diverse cultural and geographical contexts represented in children’s literature (Smolkin & Suina, 1997)

Despite these emphases on power, current selection criteria for multicultural literature typically promote cultural awareness and sensitivity, and often overlook the control,

deployment, and management of power. Criteria across a range of sources informing the selection of multicultural literature commonly include general descriptors such as the following:

The text and illustrations use historical information and develop setting accurately; the author portrays characters positively; the text and pictures affirm diversity within a cultural group; the story integrates cultural content and events naturally; the author portrays individuals and communities authentically; and the work resists stereotyping or romanticizing the experiences of minorities.

Multiculturalism, in this sense, focuses on tangible traits and overlooks deeper ideologies that affect the distribution of power in society. These criteria strongly promote cultural awareness and sensitivity. In addition, they affirm the post-civil rights racial context that Gordon and Newfield (1996: 77) identify as an era in which “most Americans believe themselves and the nation to be opposed to racism and in favor of a multiracial, multiethnic pluralism”. However, while such criteria offer crucial support for intercultural awareness, they may also overlook inequitable management of power. As Gordon and Newfield (1996: 77) further explain that, excluding power enables a spirit of pluralism to flourish while concealing pluralist rhetoric’s “repressive effects”. Thus, examining implicit ideologies— or as Bishop (2003) puts, “ideological underpinnings”—that manage and deploy power supports an equitable selection process. This argument, then, serves two purposes: firstly, to build on the work of educators and artists who have inserted new standards of ethnic understanding that explore intersections of race, culture, and power within multicultural children’s literature; and secondly, to place this intersection in the foreground of the selection process for multicultural children’s literature in order to promote equity

C. Fanon's Theory of Racial Difference

As most of other social thinkers, Fanon was profoundly influenced by Karl Marx (Smith, 1973). His position in postcolonial world is specialized in his especially materialist recognition of the exploitative economic motive of colonialism as the decisive determinant of all aspects of the life of the colonized (Ashcroft et al, 1995: 1958). He focuses on the issue of exploitation, like what has been brought by Marx, but its character and consequence is different in the Third World than it was in the Marx's time. To analyze the character and consequence as the result of colonialism, he uses a psycho-social analysis as Marx uses socio-economic analysis to unite many strands of thought into a coherent one. It is in line with his profession as a psychiatrist who in his active years often dealt with his patients who were both French torturers and Algerian torture victims.

Smith (1973) says that the fundamental Marxist organizing concepts like alienation, determinism, class struggle, violence, role of *bourgeoisie*, and peasants have a relation with Fanon's analysis of racial difference. He replaces the analysis of class in Marx with that of race. Marx concerns in class conflict, while Fanon focuses on the dual questions of class and race conflict. Moreover, while Marx is Euro-centric in orientation, Fanon takes a world-view. Fanon believes that, thus Fanon applies a Marxist framework to that part of the world to which Marx only gave only a passing attention.

In his first work entitled *Black Skin White Masks*, Fanon (2008: 62) believes that the core of colonialism problem lies not merely on the interrelations of objective historical conditions but also human attitudes towards these conditions. It deals with the relations among the stakeholders within a region. Thus, a white man in his colony has never felt inferior although he is in the minority in number. On the other hand, "A Black man has no

ontological resistance in the eyes of a White man” (Fanon, 2008: 83). As the colonized personality, Blacks are alienated not only from his color and from traditional community, but more importantly through the dynamics of racism resulted from colonization.

Through the close reading, the core of the Fanon’s book can be drawn into three aspects. The first is related to the relation between Blacks and language. The second is the relationship between Blacks and Whites and the third is between Blacks and symbolization. The three aspects are derived from the chapters entitled “The Negro and Language”, “The Woman of Color and the White Man”, “The Man of Color and the White Woman”, and “The Negro and Psychopathology”. To help the explanation of the three chapters, two chapters entitled “The So-Called Dependency Complex of Colonized People” and “The Fact of Blackness” are used. The three aspects are explained below:

1. Blacks and Language

The relation between Blacks and language is specifically explained in a chapter entitled “The Negro and Language”. In terms of language, Blacks have two dimensions of communication. The first one is with their own fellows and the second one is with Whites. Thus Blacks have two different ways to communicate with those two groups. This division is “a direct result of colonialist subjugation” (Fanon, 2008: 8). Thus, implicitly, the function of communication is also to assume a culture and to support the weight of a certain civilization since communication is not one-way only. Fanon (2008: 9) states that “a man who has a language consequently possesses the world expressed and implied by that language (Fanon, 2008: 9). The mastery and possession of language affords a remarkable power. For the colonizer, the power is needed to show their existence in order to guarantee their superiority over the colonized ones. Whites as the colonizer also develop certain ways to prove that

Blacks' place is below the standard. Thus, the colonizer makes a clear line in which their language is placed in the highest rank while Blacks' language is positioned in the lowest one.

Language plays an important role in the colonial region. Fanon (2008: 8) believes that "to speak men as to be in a position to use certain syntax, to grasp the morphology of this or that language, but it means above all to assume a culture, to support the weight of a civilization.

Black men always encounter problem when dealing with language. According to Fanon (2008: 19), it is due to "the arsenal of complexes that has been developed by the colonial environment". It includes how Whites behave to Blacks. Whites expect them to be good Blacks by making them to talk their own language. "To make him talk pidgin is to fasten him to the effigy of him, to snare him, to imprison him" (Fanon, 2008: 22). The definition of good Blacks then means that every well-educated Black must be paid attention to Blacks who quote Thoreau or Montesquieu are better being watched. It is because Blacks have to be shown in a certain way. Finding a Black who can quote Thoreau fluently in a colonized region is absolutely a shame and threat to the colonizer. By becoming educated, Blacks have already harmed the fixed concept that has been created by the colonizer; that Blacks must remain uneducated. "They are the instances in which the educated Negro suddenly discovers that he is rejected by a civilization which he has none the less assimilated" (Fanon, 2008: 69). Language of the colonizer is the parameter of civilization. Blacks are not allowed to speak the colonizer's language since they must be made foreign, and their standards must be different.

The problem is a pressure to Blacks to acquire the language of civilization since talking to their own language means getting down to their level, the lowest one. Therefore, the use of

the colonized language is a contribution “to a feeling of equality with the European and his achievements” (Fanon, 2008: 14). However, their struggle to the equal position only leads to another problem. For White men, Blacks must be made “to admit that he is nothing, absolutely nothing - and that he must put an end to the narcissism on which he relies in order to imagine that he is different from the other “animals” (Fanon, 2008: 12). A Black is forever a slave of her or his own appearance. Acquiring the language of the colonized only reaffirms their inferiority. Thus, they will never get the equal position that they desire by acquiring the language of the colonizer.

On the other hand, A black man who “adopts a language different from that of the group into which he was born is evidence of a dislocation, a separation” (Fanon, 2008: 14). The change of the use of language, which according to Fanon, can be categorized as a personality change, also brings the rejection from his own group. Blacks, therefore, never have an equal position within the world where they live since each decision they make goes awry.

Whites have their own particular words to refer to Blacks. “A White man addressing a Negro behaves exactly like an adult with a child and starts smirking, whispering, patronizing, cozening” (Fanon, 2008: 19). Fanon gives an example that in a colonized region, each time there is a black who politely asks to a white man, he always answers a black man with the impolite one. Blacks must be made as if they have “no culture, no civilization, no “long historical past” (Fanon, 2008: 21).

“White men are filled with the worst racial prejudices, whose arrogance is more and more plainly demonstrated to be unfounded in the integrity of their personality” (Leiris in Fanon, 2008: 16). Fanon (2008: 18-9) gives a proof in the content of the New Testament

which says “We are the chosen people-look at the color of our skins. The others are black or yellow: That is because of their sins”. He believes in the first place that the separation and giving a level of people based on race also has been stated in all aspects of life, including religion.

2. Relationship Between Blacks and Whites

On the problem of the relationship between Whites and Blacks, it comprises both the women of color and the white men and the men of color and the white women. Both men of color and women of color have the feeling of inferiority. It is resulted from the belief among Whites that “For not only the black men are black; he must be black in relation to the white men” (Fanon, 2008: 83). It means that Whites always have a demand to expect that a black man should behave as a black.

However, it is indisputable that both women and men of color can have a closer relationship with white women and men. Somehow, it leads into a romantic relationship. When this thing has already happened, both men and women of color actually are trying to “aspire to win admittance into the White world” (Fanon, 2008: 42), which still Fanon (2008: 55) calls as a “permission in the white man’s eyes.” They wish to be acknowledged as Whites because they feel inferior by being Blacks. They do not get the admittance, they know that the relationship between two races will not last. Marrying Whites, for them, means two goals. First is getting the admittance into the White’s world which means they can equally possess the same position with other white men. Marrying Whites means “to dream a form of salvation that consists of magically turning white” (Fanon, 2008: 30). Their demand now is not merely being mingled with White culture but also become a part of them. The only ways to get the first goal is they will seek a relation with white women and men instead

of men and women from their own race. The second one is they can win the love that they desire.

For a woman of color, the reason why she chooses a white man instead of a black man is because “White and Black represent the two poles of a world, two poles in perpetual conflict” (Fanon, 2008: 30). White is defined in the highest pole while Black remains in the lowest one. Choosing a white man means increasing her position. That is the goal of all women of color according to Fanon. Women of color can be classified into two categories: “the Negress and the mulatto (Fanon, 2008: 38). The first one has only one possibility and one concern: to turn white, while the second one wants not only to turn white but also to avoid slipping back” (Fanon, 2008: 38). Therefore, women of color who desire for Black men are categorized as illogical.

The problem happens for a woman of color. It is impossible that they will be accepted by the society, especially the white society that she wants to enter in the very first place. The reason, according to Fanon (2008: 30), is simply “because she is a woman of color that she is not accepted in this society”. A woman of color is never altogether respectable in a white man’s eyes. Also, a Black man who has married a white woman makes himself taboo to his fellows as well. Fanon believes that both men and women, either Whites or Blacks, have been cultivated by a belief. “The Negro enslaved by his inferiority, the white man enslaved by his superiority alike behaves in accordance with a neurotic orientation” (Fanon, 2008: 42-3). The feeling of superiority and inferiority therefore has already deeply-rooted in their consciousness. Blacks are not capable of escaping their own races. Thus, their struggle to be a part of the White civilization merely becomes their own alienation. The alienation is in order to seek for a sanctuary in the white world.

Thus, according to Fanon, women are considered as subjects almost exclusively in terms of their sexual relationship with white men. Feminine desire is thus defined as an overly literal and limited heterosexuality (Bergner in Alessandrini, 1999: 54).

According to Fanon, a black man who loves a white woman knows that his position is a false one. Fanon calls him a beggar, “He looks for appeasement, for permission in the white man’s eyes” (Fanon, 2008: 55). For this type of man, there is the concept of “The Other”, the one who possesses the power, another word for a white man. He believes that to gain the power, the equality, he has to be one of ‘The Other’. Marrying a “White Culture” is one of the ways to reach the goal. One of the ways to marry a “White Culture” is by marrying its women. Marrying a white woman means a higher degree of social status. Fanon (2008: 52) proves the statement by an anecdote that for Black men, “the dominant concern among those arriving in France was to go to bed with a white woman”.

The consequence for a black man who wants to marry a white woman is similar with that of a woman of color who wants to gain the love of a white man. He makes himself/herself alienated from his own fellows. This black man “who has had a white woman makes himself taboo to his fellows” (Fanon, 2008: 52). In order to gain his wish, his blackness functions as his vehicle to the alienated world, both from his own fellows where they belong to and the White society that they want to enter.

In analyzing Fanon, Loomba (1998: 144) states that the position of a black man in the eyes of a white man (and woman) “is marked by his color and supposedly limitless sexuality”. For Whites, a Black is everything that lies outside the self while for Blacks; a White serves to define everything that is desirable. The desire is embedded within a power structure. Therefore, “the white man is not only The Other but also the master, whether real

or imaginary” (Fanon, 2008: 106). Blackness will always confirm the white self yet whiteness empties the black subject.

3. Blacks and Symbolization

One of the ways to make Blacks inferior is by creating a particular symbol toward them. The symbolization is sourced from negrophobia which according to Fanon’s analysis is defined as “a neurosis characterized by the anxious fear of an object” (Fanon, 2008: 119). Blacks become the threat towards Whites in which the negrophobia itself is the development of a fear of black people. As a result of the negrophobia, “Without thinking, the Negro selects himself as an object capable of carrying the burden of original sin. The white man chooses the black man for this function” (Fanon, 2008: 148) due to White’s fear. In every sense of the word, black men become the victim of White civilization. Ever since European civilization came into contact with the black world, they already postulated a concept that “those Negroes were the principle of evil” (Fanon, 2008: 147). This mechanism of projection is manifested through symbolization. The symbolization is mostly related with sexual potency of Blacks. Blacks symbolize biological danger. Fanon (2008: 127) in the chapter entitled “Negro and Psychopathology” remarks that “To suffer from a phobia of Negroes is to be afraid of the biological. The Negroes are animals”. Whites are convinced that Blacks are beasts, “if it’s not the length of the penis, then it is the sexual potency that impresses him” (Fanon, 2008: 131). Therefore, the existence of Blacks is closely related with the symbol of animals. Fanon’s thought gives the unfortunate historical variety of European civilization. With the possession of power, European civilization makes similarity between evil with the color black. The results is Black people then have been tragically equated in the collective unconsciousness of the European with the absence of good and beauty as the

opposite images. These negative images of Blacks in the collective unconsciousness are assimilated via cultural indoctrination which was also being experienced by Fanon.

In Europe, Blacks have a function that is the symbolizations of lower emotions, the baser inclinations and the dark side of the soul. “While the color black symbolizes evil, sin, wretchedness, death, war, and famine” (Fanon, 2008: 147). Through this symbolization, Blacks feel themselves different from other races that live in the colony. This feeling of difference causes Blacks make themselves different but “the truth is that he is made inferior” (Fanon, 2008: 115). The feeling of difference is sourced from their existence, which is limited to their own environment. The treatment, then, turns into a fatal result since “the first encounter with a white man oppresses him with the whole weight of his blackness (Fanon, 2008: 116). The oppression is resulted from hatred. The feeling of hatred for Blacks shown by the creation of symbolization by Whites is the product of jealousy. White men feel frustrated by the strong body of Blacks. Therefore, they seek in turn “to frustrate the black, binding him with prohibitions of all kinds” (Fanon, 2008: 135). The behavior resulted from the feeling of jealousy makes the white man become the victim of his own unconsciousness. Fanon states that the collective unconsciousness lies in the heart of White men (Fanon, 2008: 144) which makes them whether concretely or symbolically regard Black men always stand for the bad side of the character. Whites are never aware of their repressed sexual desire caused by the imagination of the bodies of Blacks. By this imagination, they are being repressed, therefore, the Whites strike back with the creation of images towards Blacks. In the end, forever Blacks will always combat with their own image.

For the majority of White men, the Blacks “represent the sexual instinct” (Fanon, 2008: 136). They are the incarnation of genital potency beyond all moralities and prohibitions.

White women see Blacks thus as the gate to come into the sexual sensations which they cannot get from the men from their own race. It is clear how reality rests on the realm of imagination. Whites who create images towards Blacks as animals are those who are on the level of early mental age since they do not use their logic.

The treatment experienced by Blacks is due to the conflict with a civilization that they do not know and that impose itself on them (Fanon, 2008: 83). The treatment then is functioned as a prison for Blacks. It is not a threat anymore for them, but becoming a direct reality. Overall, problems faced by Black are a result of the life which is “exploited, enslaved, despised by a colonialist, capitalist society that is only accidentally white” (Fanon, 2008: 157). It justifies that there is indeed a way and an effort to undermine the existence of Blacks in colonial and postcolonial society. White men regard Blacks as merely their toys in their hands (Fanon, 2008: 107).

D. Racism and the Creation of Certain Stereotype

Racism is the belief in a racial hierarchy between groups. That notion is a central defining characteristic upheld by many theorists. Jones (in Augoustinos and Reynolds, 2001: 3) defines racism as “a belief in the superiority of one owns race over another and the behavioral enactments that maintain those superior and inferior positions”. He believes that racism is practiced in a structural and cultural level which maintains and reproduces the power differentials between groups in the social system. Racism that is practiced in a societal level that means as institutional and cultural racism (Augoustinos and Reynolds, 2001: 4). Institutional racism refers to the institutional policies and practices implemented in order to protect and legitimate the advantages and power of a group over another group. The

consequence is that racist outcomes are achieved and reproduced. Cultural racism occurs when those in positions of power define the norms, values, and standards in a particular culture.

The foundations of racism are both in the Enlightenment and in the religious revival of the eighteenth century which is a product of the preoccupation with a rational universe, nature, and aesthetics (Bulmer and Solomos, 1999: 41).

The simple binary opposition between races is undercut by the fact that there are enormous cultural and racial differences within them (Loomba, 1998: 105). The belief that the differences between racial groups are biologically driven means that the variability is fundamental and fixed (Augoustinos and Reynolds, 2001: 3). It leads to the categorization of people based on merely assumptions in which the appearances can reflect the essential features of a particular race. As an ideology, racism is opaque or unconscious of its own meaning (Guillaumin, 1995: 29). Therefore, it cannot be simply defined into stereotyping or doctrine because theory and practice cannot cover the whole field of racism. History serves as a proof to give the instances of racism, starting from slavery, Greek concept of barbarian peoples, the status of foreign peoples in ancient societies, up to the ghettos and the status of Jews in Europe and the Arab world. The scholars started to pay attention on the rise of racism in the aftermath of European expansion into other parts of the globe. Basically all those facts resemble one characteristic in which there is a widespread tendency to reserve the attribution of human status to one's own group (national, religious, or social). It was in the US after the abolition of slavery where scientific racism and the empirical investigation of psychological race differences were enthusiastically examined (Augoustinos and Reynolds, 2001: 5).

There has been a tendency to use the word prejudice and racism interchangeably in literature. Prejudice tends to be regarded as an individual phenomenon, while racism is a broader construct that links individual beliefs and practices to wider social and institutional norms and practices (Jones in Augoustinos and Reynolds, 2001: 3). The second important distinction is about power. An individual can display racial prejudice to a person or a group but when it comes to racism, the power is exercised by a group over other group. Racism is also often misinterpreted with stereotype. Stereotyping is a process of assigning people, groups, events, or issues to a particular, conventional category (Pearson, 1985: 44). Although stereotyping is undoubtedly often associated with racism, but not with racism alone, so to that extent, it cannot be regarded as the same as racism in its specificity (Guillaumin, 1995: 31). Stereotyping is a marginal aspect of racism and not even specific to it. Fredrickson in Augoustinos and Reynolds (1999: 70) states that “it is a matter of conscious belief and ideology and can be distinguished from prejudice”, which is a matter of attitude or feeling, and discrimination, which is a description of behavior.

Guillaumin (1995: 35) states that racism is a universe of signs which mediates the specific social practice of western society as it becomes industrialized. The practice is far more extensive than simply the manifestation of the theory into which it was crystallized in the course of the nineteenth century. The theory that stresses human differences and inequalities and also affirms the superiority and inferiority of groups of people create a link between the mental and physical facts. The facts are deduced into theories in an attempt to rationalize the idea of differences (Guillaumin, 1995: 36). As a concept, racism is closely tied to the concept of race and is a reminder that where members of society make distinctions between different racial groups, some members are likely to behave in ways which give rise

to racism as a behavioral and ideational consequence of making racial distinctions (Bulmer and Solomos, 1999: 5). Thus, those who do not believe in the concept of distinctions between races cannot easily get rid of the concept.

According to Augoustinos and Reynolds (2001: 3), contemporary racism is different from old racism. Old racism is more about beliefs in the biological superiority/inferiority of groups while contemporary racism is a belief about cultural hierarchy. Old-fashioned racism happened prior to the American civil rights era of the 1950s and 1960s. The racism in the era was noted as blunt, hostile, segregationist, and supremacist (Augoustinos and Reynolds, 2001: 26).

In much of the contemporary literature on race relations in the United States and Britain, the development of racism is seen as related in one way or another to the historical experience of slavery, colonialism, and other institutions of white supremacy (Fredrickson in Bulmer and Solomos, 1999: 9). One of the instances is the issue of the relationship between processes of capitalist economic expansion and exploitation and the emergence of racism and racial ideologies. For example, in the political economy of racism, social scientists have argued about the relative importance of race and class as underpinning the exploitation of black slaves. The exploitation of Blacks proves the triumph of racism.

E. The Notion of White Supremacy

The phrase "white supremacy" applies with particular force to the historical experience of two nations-Souths Africa and the United States. As generally understood, white supremacy refers to "the attitudes, ideologies, and policies associated with the rise of blatant forms of white or European dominance over "nonwhite" populations"(Frederickson, 1981:3). In other words, it involves making invidious distinctions of a socially crucial kind that are

based primarily, if not exclusively, on physical characteristics and ancestry. In its fully developed form, white supremacy means "color bars," "racial segregation," (Frederickson, 1981: 3) and the restriction of meaningful citizenship rights to a privileged group characterized by its light pigmentation. Few if any societies that is "multi-racial" in the sense that they include substantial diversities of physical type among their populations have been free from racial prejudice and discrimination. However, white supremacy implies more than this. It suggests "systematic and self-conscious efforts to make race or color a qualification for membership in the civil community" (Frederickson, 1981: 3). More than the other multi-racial societies resulting from the "expansion of Europe" that took place between the sixteenth century and the twentieth, South Africa and the United States (most obviously the southern United States during the era of slavery and segregation) have manifested over long periods of time a tendency to push the principle of differentiation by race to its logical outcome—a kind of society in which people of color, though numerous or acculturated they may be, are treated as permanent aliens or outsiders. Frederickson (1981: 3) is tempted at one time to use the term "racism" to denote the processes of establishing and rationalizing white privilege and dominance in the two societies. Yet, after weighing this option carefully, Frederickson concludes that racism is too ambiguous and loaded a word to describe his subject effectively. Narrowly defined, racism is a mode of thought that offers a particular explanation for the fact that population groups that can be distinguished by ancestry are likely to differ in culture, status, and power. Racists make the claim that such differences are due mainly to immutable genetic factors and not to environmental or historical circumstances. Used in this way, the concept of racism is extremely useful for describing a trend in Western thought between the late eighteenth century and the twentieth that has

provided one kind of rationale for racially repressive social systems. However, nonwhites have at times been subjugated or treated as inferiors in both the United States and South Africa without the aid of an explicit racism of this sort. In recent years, racism has commonly been used in a broader sense, as a blanket term for all discriminatory actions or policies directed at groups' thought to be physically distinct from a dominant or "majority" element. Yet, this usage leaves people without a separate word for the overt doctrine of biological inequality and inhibits a sense of the role that this ideology has played in specific historical situations. Racism (in the broad, modern sense) has further terminological disadvantage of having been used so frequently as a description. No one, at least in modern time, will admit to being a racist. The phrase white supremacy, on the other hand, is relatively neutral; both defenders and opponents of a fixed racial hierarchy have been willing to invoke it. Until recently, "Alabama proclaimed the virtues of "white supremacy" in its state motto; and the upholders of South African apartheid will more readily admit to being white supremacists than racists"(Frederickson, 1981: 5). Egalitarians have also used this phrase to sum up the blatant forms of discrimination existing in the South before the desegregation and what is still prevailing in South Africa today.

Frederickson (1981: 20) suggests that "People" trying to justify why they "deserve" special privileges sometimes claim that they are somehow "chosen," in particular that they are "chosen" by some deity for a special destiny. White Nationalists frequently claim that God has chosen them as bearers of Christianity and civilization. "Christian Nationalists frequently claim that God has chosen America for a special purpose and that America needs to uphold Christianity to fulfill God's purpose". One consequence of asserting a "chosen people" status is of course the relegation of all other groups to second-class status. They are

not necessary for "the plan" and may in fact be stumbling blocks which need to be eliminated. "If some people are not chosen, they are nothing".

White Supremacists "are obsessed with a desire for purity, an attitude which goes further than mere xenophobia" (Frederickson, 1981: 25). When the in-group is invested with everything that is good and safe while outsiders are tarred with everything that is evil and dangerous, it may be unavoidable that one obsesses over avoiding any contamination from the outside. It's the only way to maintain an insider status. Purity as an absolute value is clear among White Supremacists who condemn race mixing or cultural borrowings from non-whites. Christian Nationalists who insist not just on religious purity, but also sexual, gender, and political purity across the board also demand purity.

White Culture, therefore, defines who people are, and who "others" are in relation to them. For example, a white culture term for 'people of color' is 'non-white.

Frederickson (1981: 46) also defines White Culture as: "It shapes people's attitudes, thinking, behavior and values". For example, a white woman shrinks in fear when passing an African American man on the street; yet the great danger to the white woman comes from white men at home. "It consciously and unconsciously suppresses and oppresses other cultures." For example, slave owners consciously suppressed African spirituality and taught Africans Christianity to make them 'docile,' on the other hand, employers fire workers for speaking Spanish in a restaurant, but promote workers who speak French. "It consciously and unconsciously appropriates aspects of oppressed cultures". For example: every form of African American music: gospel, blues, Jazz, rhythm and blues, and rap, has been copied by white musicians with no credit given to the creative sources of the music (Frederickson, 1981: 78).

F. Previous Research Finding

There are many studies conducted on *Uncle Tom's Cabin* as an abolitionist slavery text, but many of these discuss the work as the driving force that erased slavery. The first research that coincides with the study of colonialism in children's literature is Nodelman, who in *The Other: Orientalism, Colonialism, and Children's Literature* (1992), derives much of his interpretation from Said's concept of Orientalism. Orientalism is a form of intellectual colonialism. It defines a group of people by what they are not, what they lack (European-ness). By defining a group in this way, it can be controlled. They can never be equal or better than the defining group because they lack what it is defines the other. They must always be inferior. He further points out: "Children are not the ones who write either the texts we identify as *children's* literature or the criticisms of those texts." (Nodelman, 1992: 29). Therefore, the definition of children mirrors the definition of colonized races in so much colonial literature, even to the point of their anger at them when they refuse to follow their rules for their development. The wrong is theirs, not someone for the path they have chosen; "... our attempting to speak for and about children in these ways will always confirm their difference from, and presumably, inferiority to, ourselves as thinkers and speakers" (Nodelman. 1992: 29).

White Supremacy in Children's Literature is first brought to public by MacCann in her book entitled *White Supremacy in Children's Literature: Characterizations of African Americans, 1830-1900*. MacCann's study is full of examples of race prejudice, bigotry, and literary distortions made of African Americans by white men and women. The book also includes statements about African Americans and slavery that exemplify an ambivalent stance. The message communicated, however, by these men and women is consistently clear

through the literature they wrote and published for children, African Americans were inferior, unintelligent, and childlike, and therefore did not deserve to be regarded as humans. African American were to be caretakers to and for the white men. The way children's literature was used, as the primary instrument to enculturate white children with this message to continue the pattern of white supremacy, was bizarre. The intense focus of her book does, indeed, enlighten and extend existing knowledge on the history of white supremacy in children's literature related to characterizations of African Americans.

G. Historical Background

Seeing the Anti- Slavery Movement in the 19th Century

During the 1830s and 1840s, two very different depictions of slavery competed for the attention of the white northern public. Both created their own stereotypes. The abolitionists who organized America's Anti-Slavery Societies tried to arouse an essentially indifferent populace to the evil of slavery by focusing on the cruelties inflicted on the enslaved. Acts of physical brutality occupy a central place in slave autobiographies like Frederick Douglas' narrative (Douglas, 1845:5). Abolitionists recognized the persuasive power of pictures, and in their periodicals, almanacs and other texts the image of the master, mistress or overseer beating a slave often occurs.

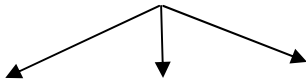
During the same decades, blackface minstrelsy was becoming the most popular form of mass entertainment in the country. Although a few minstrel songs refer to the sufferings of slavery, the white men who blackened their faces with burnt cork typically portrayed slaves as "happy darkies" singing and dancing". On the minstrel stage the only unhappy blacks tend to be the ones who've fled into the north to escape slavery, and who long nostalgically for "the old plantation" as in Foster's *Old Folks at Home* (1851).

H. Framework of Thinking

To identify the forms of white superiority in the 19th century's children's literature portrayed in Stowe's "*Uncle Tom's Cabin or, Life among the Lowly*" and how the white superiority is constructed through the perspective of the author, in this case is White author. Thus, to acquire the answers, this chapter is focused with the related theories used and background information that can help the process of analysis. The research starts out by explicating the genre of children's literature and its convention. To analyze the phenomena of white supremacy in the novel, the researcher uses postcolonial theory by Fanon which is a postcolonial theory of racial difference in terms of color skin, creating certain stereotypes and forms of racism and Frederickson's theory on white supremacy are applied. The following figure shows the framework of thinking of the research.

THEORY

Fanon's on racism and stereotypes in racial difference
&
Frederickson's White Supremacy



Language

Stereotypes

Symbolization

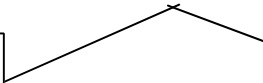


Notion of Children's Literature



Uncle Tom's Cabin or Life among the Lowly by Harriet Beecher Stowe

RQ1:
1. To identify white supremacy existing in the novel



RQ2:
2. To describe how the supremacy is constructed in the novel and the danger of it