

**RACISM AGAINST AFRICAN AMERICAN SLAVE IN SOLOMON
NORTHUP'S *TWELVE YEARS AS A SLAVE***

THESIS

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**ENGLISH LETTERS AND LANGUAGE DEPARTMENT
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MALANG
2015**

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THESIS

Presented to:

Maulana Malik Ibrahim State Islamic University of Malang
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The Researcher

Robiah Al Adawiyah

MOTTO

ولا تقولن لشأى إني فاعل ذلك غدا (٢٣)

إلا أن يشاء الله واذكر ربك إذا نسيت وقل عسى أن يهدين ربي لأقرب من هذا
رشدًا (٢٤)

23. And say not of anything: Lot! I shall do that tomorrow.

24. Except if Allah will. And remember your Lord when you forget, and say: It
may be that Lord guide me unto a nearer way of truth than this

(Al-Kahfi 23-24)

DEDICATION

This thesis is proudly dedicated to:

**My beloved Father Abuya Abdul Chasib Masduqi, who was being my first
boyfriend, my advisor and also my inspiration**

My beloved mothers Insiyah Dahlan who always being my spirit and motivation.

**My beloved brothers; Mahbub, Usamah and Mahdi, who always being my
fathers, friends and also guardians.**

Thank you for all colorful part of my life.

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Firstly, all praise be to Allah, Lord of the world, king of the king, the merciful and the beneficent who gives us a drop of knowledge with a million powers and patience. Peace and salutation always be granted to our prophet Muhammad SAW, who has brought Islam as the *rahmatan lil-alamin* religion.

Alhamdulillahirobbilalamin, because of that divine gift of bestowed from Allah, I am finally able to finish this thesis entitled ***Racism against African American in Solomon Northup's Solomon Northup Twelve Years as a Slave*** as the requirement for the degree of S1 in English language and Letters Department, Faculty of Humanities, Maulana Malik Ibrahim State Islamic University of Malang.

In finishing this thesis I do realize that it will not get succeeded any interference from other people. Thus, my greatest gratitude goes well to Prof. Dr. H. Mudjia Raharjo, M.Si, as the rector of UIN Maulana Malik Ibrahim Malang, Dr. Hj. Istiadah, MA as the dean of Faculty of Humanities and Dr. Syamsuddin, M.Hum as the head of English Language and Letters Department and all lectures of English Language and letters Department.

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Finally, I invite the readers' suggestion and critics related to this study. Hopefully, this research will give many advantages to all people who concern on English Literary criticism, especially in Sociological literary criticism.

Malang, August 09, 2015

The Researcher

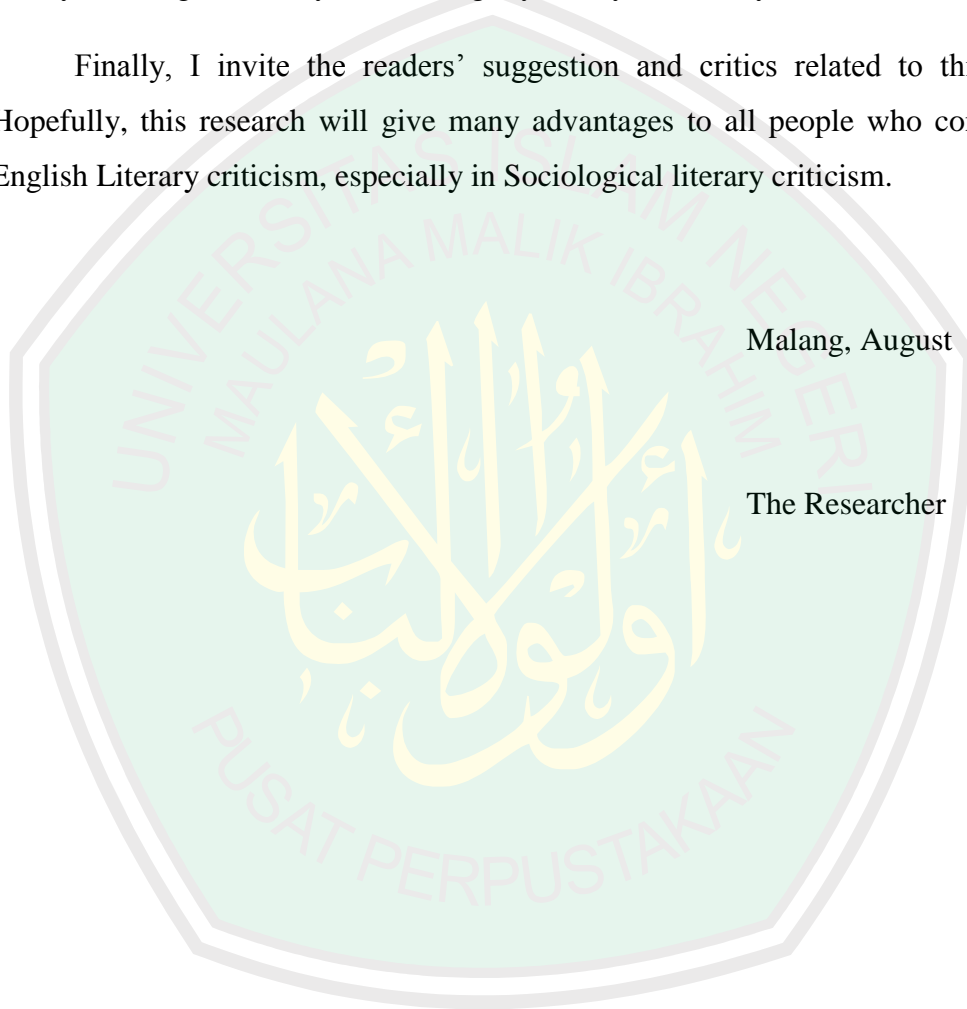


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ABSTRACT

Adawiyah, R. A. 2015. **Racism against African American Slave in Solomon Northup's *Twelve Years as a Slave***. A thesis of English Letters and Language Department, Faculty of Humanities, Maulana Malik Ibrahim State Islamic University Malang. Supervisor: Dr. Hj. Istiadah, M.A.

Keywords: Racism, African American Slave, *Twelve Years as a Slave*

Twelve Years as a Slave is a novel which is written by Solomon Northup as a personal narrative. It is one of popular narrative which tells the condition of African American in slavery system. Since the novel is written based on real experience of the author of being kidnapped to slavery, it gives clear image of the slavery in nineteenth century. Racism that is often experienced by African American slave is also clearly depicted in this novel. Afterwards, Solomon Northup also tells his struggle to come out from the slavery system.

This research is a sociological literary criticism which sees the literary work as the reflection of sociological condition of society in real life. The researcher tries to see the relation between the content of literary work with the social aspects of the society. Afterwards, the researcher also sees the literary work as the social document which reflects the situation when the literary work was produced. Therefore, this research aims to find: 1. Forms of racism against African American slave as reflected in Solomon Northup's *Twelve Years as a Slave*; 2. Process of Solomon Northup's coming out from slavery; and 3. The relation between racism against African American slave in the novel with racism against African American slave in nineteenth century.

After analyzing the data, the researcher found the forms of racism against African American slave namely discrimination, prejudice, segregation, and violence. The discrimination is done by white people toward their colored slave through the seizing of human right, prohibition of using original and family name, giving exceed hours of work, careless about slave's health, treating like property and animal, prohibition of having and reading skill, coming a treason and prohibition of choosing the proper work. Prejudice is accepted by Solomon Northup by being judged as liar and the devil if nigger. Segregation is done by white people toward colored slave through building a separation of resistance. White people stay in the luxurious house, while their slaves stay in nasty cabin without any proper facilities. Violence is accepted by colored slave through physical and psychological violence. Physical violence is given by white people through beating, lashing, and hanging and psychological violence is accepted by Solomon Northup through some threats. Furthermore, the struggle of African American slave against racism also appears in the novel which is done by Solomon Northup. As educated person, Solomon Northup tries to send letter to his families for several times. Finally, after sending his third

letter, he is rescued by the government and Henry B. Northup who accepts his letter. Afterwards, the data in the novel reflect the real condition of racism against African American slave in nineteenth century which is seen through some articles which present the fact of slavery condition in that period.



ABSTRAK

Adawiyah, R. A. 2015. **Racism against African American Slave in Solomon Northup's *Twelve Years as a Slave***. Skripsi Jurusan Bahasa dan Sastra Inggris Fakultas Humaniora Universitas Islam Negeri Maulana Malik Ibrahim Malang. Pembimbing: Dr. Hj. Istiadah, M.A.

Keywords: Racism, African American Slave, *Twelve Years as a Slave*

Twelve Years as a Slave merupakan novel yang ditulis oleh Solomon Northup dalam bentuk Narasi Personal. Novel ini merupakan novel terkenal yang menceritakan kondisi bangsa Afrika Amerika dalam sistem perbudakan. Karena novel ini ditulis berdasarkan pengalaman nyata penulis yang pernah diculik untuk dijadikan budak, novel ini memberikan gambaran yang jelas akan kondisi perbudakan pada abad kesembilan belas. Rasisme yang sering dialami oleh budak Afrika Amerika juga digambarkan dengan jelas dalam novel ini. Selain itu Solomon Northup juga menceritakan pejuangannya untuk keluar dari sistem perbudakan.

Penelitian ini merupakan kritik sosiologi sastra yang memandang karya sastra sebagai refleksi dari kondisi sosial masyarakat dalam kehidupan nyata. Peneliti mencoba untuk melihat hubungan antara isi dari karya sastra dengan aspek sosial masyarakat. Selain itu, peneliti juga memandang karya sastra sebagai dokumen sosial yang merefleksikan situasi ketika karya sastra tersebut diproduksi. Sehingga, penelitian ini mencoba untuk menemukan: 1. Bentuk-bentuk rasisme terhadap budak Afrika Amerika yang terdapat pada novel *Twelve Years as a Slave* karya Solomon Northup; 2. Proses yang dijalani oleh Solomon Northup untuk keluar dari sistem perbudakan; 3. Hubungan antara rasisme terhadap budak Afrika Amerika yang terdapat dalam novel dengan rasisme terhadap budak Afrika Amerika pada abad kesembilan belas.

Setelah menganalisis data, peneliti menemukan bentuk-bentuk rasisme terhadap budak Afrika Amerika yang disebut diskriminasi, segregasi, prasangka dan kekerasan. Diskriminasi dilakukan oleh orang-orang kulit putih terhadap budak mereka melalui perampasan hak asasi manusia, ketidakpedulian terhadap kesehatan budak, perlakuan layaknya benda dan binatang, larangan untuk memiliki kemampuan baca tulis, penghinaan dan larangan untuk memilih jenis pekerjaan. Prasangka diterima oleh Solomon Northup dengan dituduh sebagai pebohong dan pemberontak. Segregasi dilakukan oleh bangsa kulit putih dengan membangun pemukiman dalam hal tempat tinggal. Orang-orang kulit putih tinggal di dalam rumah mewah sedangkan budak mereka tinggal di kabin yang tak layak. Kekerasan diterima oleh budak kulit hitam melalui kekerasan fisik dan psikologis. Kekerasan fisik diberikan oleh bangsa kulit putih melalui pukulan, cambukan dan hukuman gantung, sedangkan kekerasan fisik diberikan melalui ancaman. Selain itu, perjuangan budak Afrika Amerika juga diceritakan dalam novel ini. Sebagai orang berpendidikan, Solomon mencoba untuk beberapa kali mengirimkan surat

kepada keluarganya. Akhirnya, setelah suratnya yang ketiga dia dibebaskan oleh pemerintah dan Henry B Northup yang menerima suratnya. Selain itu, data dalam novel merefleksikan kondisi nyata rasisme terhadap budak Afrika Amerika pada abad kesembilan belas yang dilihat melalui beberapa artikel yang memaparkan fakta mengenai kondisi perbudakan pada periode tersebut.



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in the novel reflect the real condition of racism against African American slave in nineteenth century which is seen through some articles which present the fact of slavery condition in that period.



CHAPTER I

INTRODUCTION

1.1 Background of the Study

Racism is a social issue among society which is always interesting to be discussed. The term racism which refers to negative action toward inferior people may be caused by the emergence of some races who regard their groups as the best group. One factor they usually use to determine the superiority is the color skin. People with white skin color believe that they are the best product of human evolution. As the result, they consider their races as superior than other. This judgment is supported by the emergence of Charles Darwin's book "The Origin of Species" (1859). In this book, Darwin stated that man's body structure is the evolution of animals. He also stated that every race has different process of evolution. Some races were chosen by the God to be favored races that have good process of evolution. Furthermore, this statement influences the relation between human being in the tem of history, politics and social. (Yahya, 2004).

There are many definitions appear related to racism. UNESCO's 1978 "Declaration on Race and Racial Prejudice" defines racism as any theory claiming the intrinsic superiority of inferiority of racial or ethnic group which would give to some the right to dominate or even eliminate others, presumed inferior, or basing value judgments on racial differences. Another definition comes from national association

of Psychology (NASP). It is stated that racism is the overarching societal paradigm that tolerates, accepts, and reinforces racial inequalities, and is associated with racially unequal opportunities for children to learn and thrive. Racial inequalities result in the discriminatory treatment of people of minority status. According to Crenshaw (2000), Racism, combined with equal opportunity mythology, provides a rationalization for racial oppression, making it difficult for whites to see the black situation as illegitimate or unnecessary. In short, racism is a treatment of one race who considers his race as superior and other races as inferior. People who consider their self as superior, think that they have special rights among the inferior races.

African American is one of ethnic groups in the United States. African Americans are people from Africa who live in America. According to Lynch (2014), African Americans are largely the descendants-people who were brought from their homelands by force to work in the New World. According to Foner (2006), 7.7 million Africans are transported by the British colonizer to the New World between 1492 and 1820. Furthermore, African American became one of the large ethnic groups in the United State. As the British's transported colony, these people were not treated as well as normally human. They often became the victim of the practice of racism. Their rights were severely limited, and they were long denied a rightful share in the economic, social and political progress in United States. African American is regarded as the second class society who can be treated as inferior group. Moreover, most of them are treated as slaves whose masters are white people.

There are many literary works which are written by black authors take racism as the main theme of its content. One of them is *Twelve Years as a Slave*. *Twelve Years as a Slave* is a novel which is written as a narrative bibliography by Solomon Northup. The novel takes 'New York' as the setting and written based on the own experience of the author who was kidnapped and sold in slavery during twelve years. The novel shows the practice of slavery which is involving racism treatment which is done by American white people toward African American Slave.

The novel presents Solomon Northup, the male main character, as the father of African American family with two children. He lives as a freeman with a great career as a violinist. One day, Solomon met two men who introduced as Merrill Brown and Abram Hamilton. They confessed as people who interest to his playing. They offer him to have a free vacation during two weeks in Washington. Unfortunately, Solomon was deceived. He did not get any vacation, but he was sold as a slave. He also was forced to change his name as Platt. During twelve years, he lived as a slave of some white people employer. Racism practice could not be avoided by him, some treatments such as discrimination, prejudice and segregation was experienced by him.

As a well-educated person, Solomon never stopped to try to come out from this slavery. He tries to write a letter to his family for several times, but he cannot find the way to send it. In the last part of story, a white man who is known as Mr. Bass change his destiny. Mr. Bass helps Solomon to get his freedom after knowing

that Patt is actually free man who still has family. Some church's official come and bring him back to his family. Finally, he can assemble with his family and furthermore write his story in a novel.

The term racism is one of important discussion in the field of sociology, because racism is one humanity phenomenon occurs among society. Furthermore, the researcher argues that sociological approach is appropriate to analyze racism in Solomon Northup's *Twelve Years as a Slave*. According to Damono as cited in Kurniawan (2012), literary work is a reflection of condition, value and social live that influences the author. The author portrays the society in accordance with his view and ideology. Therefore, the relation between literary work and society is mediated by the author. Even though the mediation may be imaginative, basically it still represents the social condition. In other words, the sociological approach is the way seeing literature as the reflection of the sociological condition of society in real life. In hence, the approach used in this study is sociological approach.

Eventually, the researcher is interested in analyzing racism in Solomon Northup's *Twelve Years as a Slave* due to the following reasons. First, the novel is a personal narrative which is written based on the personal experience of the author. Born into freeman, he must spend his life in slavery. The suffering during being slave inspires him to write it as a literary work. It must be highlighted that there are two kinds of narrative; personal and fictional narrative. According to McCane et al., (2008), personal narrative is a recount of real past experience, while a fictional

narrative is either a composition or a recall of previously heard or read story. From this definition, it can be understood that personal narrative has a special sense in the term of its relation with real life. Even though fictional narrative may reflect the social condition, the validity of the reflection cannot be fully guaranteed, because the fictional narrative is only the product of the author's idea. Therefore, this novel is one of interesting literary work that can be analyzed with sociological approach to know the real condition of racism against African American slave in America.

Secondly, this is one of popular slave narratives. In the first publishing in 1853, it was sold until 30.000 copies. Besides, this personal narrative also has been adapted in to film in 2013. Therefore, the novel is proper to be analyzed since this is one of good popular narrative that has good image of racism practice toward African American slave in America.

Some researchers have conducted studies about racism in several novels. The first research is conducted by Ahmad Khozi (2008). His thesis is about racism in James Mc Bride's *Miracle at St Anna*. He describes the racism and discrimination as the form of rejection to different race. He describes the situation which represents the problem of racism at that time of the novel. He uses genetic Structuralism to analyze this novel. Moreover, Subhan (2011) writes his thesis entitle Racism against African Americans Portrayed in Angelina Weld Grimke's *Rachel*. His research aims to explore the Racism against African American reflected in Grimke's Rachel and opposition to it which is done black African American

While both previous studies analyzed fictional narrative, this study analyzes Solomon Northup's *Twelve Years as a Slave* which is a personal narrative. Through a personal narrative, the relation between story in the novel and the real life is able to be trusted more. In short, considering the rational explanation above, the researcher argues that this research is important to be done.

1.2 Statements of the Problems

Referring to the background of the study, the problems of this study are formulated as follows:

1. What are the forms of racism experienced by the African American slave as portrayed in Solomon Northup's *Twelve Years as a Slave*?
2. How does Solomon Northup come out from the slavery?
3. How does this novel reflect the real phenomenon of Racism in America's 19th century?

1.3 Objectives of the Study

In accordance with the statement of the problems, this study aims to:

1. Describe the form of Racism experienced by the African American Slave as portrayed in Solomon Northup's *Twelve Years as a Slave*
2. Identify the process of Solomon Northup's coming out from the slavery and;

3. Reveal the story in the novel with the real phenomenon of Racism in America's 19th century.

1.4 Scope and Limitation

The scope of this study is about finding the form of racism against the African American slave and the struggle of the African American Slave to be free of slavery in Solomon Northup's *Twelve Years as a Slave*. Since this study is sociological literary criticism, this study also attempts to relate the racism against African American Slave in Solomon Northup's *Twelve Years as a Slave* with the real condition of America at 19 century. As the limitation of this study, the researcher only focuses on analyzing racism toward Solomon Northup who is the writer of the narrative. The researcher does not analyze other characters outside him.

1.5 Significance of the Study

This study is expected to have significance both in theoretically and practically in literary works.

Theoretically, the researcher expects that this study gives contribution to the academic studies especially in term of literary work analysis which is related to Sociological criticism. Finally, this study is conducted to have a new development of theoretical knowledge of literature in sociological area.

Practically, this study is expected to contribute to the next research that concern on similar research with different object. This study also aims to provide useful information to study and understand the social real life, especially in America society. It is told about America society and racism practice in 19 century.

1.6 Research Method

This part discusses the research method which includes research design, data source, data collection and data analysis which used in conducting this study.

1.6.1 Research Design

This study is done on the basis of literary criticism. The researcher analyzes racism issues by using Sociological approach, because it is appropriate to analyze literary work which focused on the racism attitude toward the African American Slave and the relationship between Racism in Solomon Northup's *Twelve Years as a Slave* and racism happened in America's 19th century. Endraswara (2011) argued that literary work's value is an alive and dynamic value. It means, the literary work is not able to be considered as complete product. Literary work is uncompleted work that must be completed by other phenomenon. Through this kind of literary criticism, the researcher tries to see the literary work as the writing product which is influenced by the social condition when it is produced. In short, sociological approach is used in this research to analyze racism against African American slave as reflected in Solomon Northup's *Twelve Years as a Slave*.

1.6.2 Data Source

The data source in this research is taken from the words, statements and expression used by Solomon Northup in his novel *Twelve Years as a Slave*. The novel consists of 350 pages which is produced by Richard J. Shiffer as e-book that was downloaded from <http://www.pgdp.net>.

1.6.3 Data Collection

The data collection process is done through some steps. First, the researcher reads the novel closely and comprehensively. Second, the researcher reads the novel again to get the suitable topic that can be analyzed. Afterwards, the researcher marks the need data to be classified. Then, adding related information about racism phenomenon at 19 century in America from several articles, references and Journal. The last, the researcher emphasizes those data to be used to answer the formulated research question.

1.6.4 Data Analysis

After getting and collecting the data from several sources, the researcher analyzes the data. In this case, there are some steps used in analyzing data. The first, the researcher identifies the data that are related to problem of the study. Second, the researcher organize and separate the data by putting the data into table as coding the data based on the statement of the problem namely the form of racism against African American slave and the struggle of the African American slave toward racism. Then,

the researcher continues by interpreting the data. Fourthly, the researcher related the gained data to the real phenomenon of racism in America's 19th century. The last, the researcher draws the conclusion of the study.

1.7 Definition of the Key Terms

Personal Narrative

Personal narrative is a narrative which is written based on the own experience of the author.

Racism

Racism is a belief or ideology that all members of each racial groups possess characteristics or abilities specific to that race, especially to distinguish it as being either superior or inferior to another racial group. Racism may include any attitude, action or inaction which subordinates a person or group because of race/color/ethnicity.

Discrimination

Discrimination is the different treatment among individuals on the basis of their membership in categories. The different treatment is always putting the inferior in the difficult condition and superior in the special and secure condition.

Prejudice

Prejudice is stereotype of superior group at understand the inferior group.

Prejudice is opinion or feeling formed without knowledge, or thought or reason.

Prejudice is often caused by the misconception between some ethnic groups.

Segregation

Segregation is the action of segregating people or things or the state of being segregating. Segregation is the separation that conducted by the superior group with put their self in the special and secure condition. Segregation also allowed close contact in hierarchical situation, such as allowing a person of one race to work as a servant for a member of another race.

Violence

Violence is a form of crime which oppresses another person or group which results injury, death, psychological harm or deprivation.

CHAPTER II

REVIEW OF THE RELATED LITERATURE

This chapter discusses some literatures related to the study. It begins with the explanation about Sociological Literary Criticism. Then, it is continued by understanding of racism. Afterwards, it is followed by the discussion about race relation. Furthermore, the discussion will be supported by the explanation of historical background of racism toward African American slave in nineteenth century. Finally, this chapter is closed by discussion about previous studies that have relation to this study.

2.1 Sociological Approach

Literary works cannot be separated from the real life. The process of producing literary works may be influenced by the sociological condition in certain period. According to Swingewood (1972), sociology is a scientific and objective study about human in the society. Afterwards, sociology answers the question about how society is formed, how their work and why they hold on their environment (Faruk, 2005). It is also stated in Endraswara (2011) that sociological literature involves some terms which are scientific study of human and society objectively and study of social institutes through literature and the study of social process social covering how the society work and spend their life. In short, sociological approach is the way seeing a literary work as the reflection of the sociological condition of

society in real life. A literary work is a creation which is produced based on the occurrences in the social life, because the author is a part of society who is influenced by his surroundings.

The rationality of sociological literature appears in Glickberg as written in Endraswara (2011) that all literary work, however fantastic or mystical in content, is animated by a profound social concern, and this is true even the most flagrant nihilistic work. In other words, it can be stated that the emergence of literary work is never released from the social condition. Based on Hall in Endraswara (2011), the concept of literature as social referent is, however, perfectly viable since it takes into account the writer's active concern to understand his society. This argument is in line with the argument of William Shakespeare that literature is the mirror of society.

A Marxist critic from Hungaria, George Luckacs also developed the concept of literary work as a mirror. The concept believes that a literary work not only reflects a reality, but also gives a bigger, more complete, alive and dynamic reflection of reality. (Anwar & Adang, 2013). In other words, Luckacs believes that a literary work is one of effective tool to see the culture of society in a certain period.

According to Rene Wellek and Austin Warren (1994) in their book *Theory of Literature*, the study of sociological literature is divided into three kinds; sociological author, sociological literary work and sociological reader. The sociological author concerns on the author as the creator of the literary work. Author as the creator of literary work is regarded as social creature which is influenced by the society.

Sociological author tries to explore the social status and the ideology of the author which have relation to the literary work produced by him. Sociological literary work put a concern on the on the literary work itself. Sociological literary work is developed from the mimetic idea of Plato who said that literary work is imitation of real life. This kind of sociological explores the content of the literary work related to the social aspects of society. According to Wellek and Warren (1994), the content of literary work which has relation with real condition is often viewed as social document or the picture of real social condition. Sociological reader focuses on the relation between literary work and its readers. Wellek and Warren stated that sociological reader explores the problems of the reader and how far the literary work influences the social aspect of the reader.

Laurenson and Swingewood as cited in Endraswara (2011) stated that there are three perspectives of sociological literature. First, literary criticism which sees the literary work as social document which reflects the situation when the literary work was created. Second, literary criticism which reveals the literary work as the mirror of the social condition of the author. Third, Literary criticism which comprehends the literary work as the manifestation of historical document and the condition of social culture.

This study concerns on the second kind of the concept of Rene Wellek and Austin Warren that is sociological literary work. It has been stated that sociological literary work focuses on the relation between the content of literary work and the

social aspects of the society. Afterwards, this study also concern on first perspectives of sociological literature that is literary work as the social document which reflects the situation when the literary work was produced. This study tries to see the social condition especially racism toward African American Slave in Solomon Northup's *Twelve Years as a Slave*. Besides, it also identifies the form of struggle of African American Slave against the practice of racism. Moreover, this study also relates the racism reflected in the novel with the real social condition of racism toward African American in nineteenth century.

2.2 Racism

Racism is a debatable term among people around the world. The emergence of racism often causes the fanaticity of people to their race's member. The fanaticity will make people give different treatment among people in the world. There are some People who consider their group as better group than other groups. Afterwards, they will regard their group as superior than other. People who consider themselves as superior, think that they have special rights among the inferior races. This condition is later known as racism. According to Giddens (2006), racism as a system of domination that operates in social processes and social institutions; others see it as operating in the individual consciousness. In sum, racism is a negative treatment that is given by group that regards their group as the superior which has better condition in many aspects, such as biological, economic and education aspect.

George M. Fredrickson in his book *Racism: a short History* (2005) stated that racism is not kind of attitude or belief in society. Racism is all about practice, institutions and structure based on strict differentiation. It also can create kind of social order of society, not only theory about human's differentiation. The practice of racism may be done by every person, whether individually or in a group.

2.3 Race Relation

There is a big variety among people around the world. The varieties may be in the skin color, culture, language and also ideology. People are disposed to be grouped in some clusters according to their background. This kind of cluster is a term that is commonly known as a race. According to Cheney et al (2006), race is social construct that artificially divides people into distinct group based on characteristics such as physical appearance (particularly color), ancestral heritage, cultural history, ethnic classification, and the social, economic and political need of a society at a given period of time.

Humankind cannot be separated from their origin as the social creature. People will always require to a relation and communication with others, including people outside their race. This condition causes the emergence of race relation. According to Edwards (1968), the term race relation refers to those forms of behavior which arise from the contacts and resulting interaction of people with varied physical and cultural characteristics. However, the relation cannot always be done in the positive side. Even though there are some races which are inflicted, the relation

cannot be avoided toward humankind. There are two response toward this relation; acceptance and rejection. While the acceptance may be done as assimilation, melting pot, pluralism and multiculturalism, the rejection is done through discrimination, prejudice and segregation.

2.3.1 Forms of Acceptance in Race Relation

The diversity cannot always be defined as a negative thing. Diversity is a uniqueness created by the God toward his creatures in this world. The difference will not always cause a decayed condition, because there are many ways to respect the difference. In this case, the researcher will discuss the form of acceptance in race relation. The form of acceptance in race relation may be divided into four forms; assimilation, melting pot, pluralism and multiculturalism.

2.3.1.1 Assimilation

The next form of acceptance in race relation is assimilation. According to Brown and Bean (2006), Assimilation, sometimes known as integration or incorporation, is the process by which the characteristics of members of immigrant groups and host societies come to resemble one another. That process, which has both economic and sociocultural dimensions, begins with the immigrant generation and continues through the second generation and beyond. According to International Encyclopedia of the Social Sciences (1968), Assimilation is a process in which persons of diverse ethnic and racial backgrounds come to interact, free of these constraints, in the life of the larger community. Wherever representatives of different

racial and cultural groups live together, some individuals of subordinate status (whether or not they constitute a numerical minority) become assimilated. Complete assimilation would mean that no separate social structures based on racial or ethnic concepts remained. In short, assimilation is process of harmonious blending of some people into other people in other group.

2.3.1.2 Melting Pot

Melting pot is a condition where some people from different cultures come and blend together as one society. According to Giddens (2006), melting pot is merging different cultures and outlooks by stirring them all together. In other words, melting pot is an effort to delete the domination of one race in the diversity group by melting the diversity to one form of relation. Levine and Adelman (1993) stated that melting pot is a belief that ethnic groups and races would eventually completely assimilate and become one group. In short, melting plot is amalgamation of some groups with from different cultures into one group.

2.3.1.3 Pluralism

Pluralism is concept that individual ethnic groups have a right to exist on their own terms within the larger society while retaining their unique cultural heritages. According to Hoshchild and Rogers (1999), conventional racial and ethnic identities are dissolving, at least around the edges, as groups come into close and complicated contact with one another. Inter-marriage, residential and job integration, cultural blends, and intergroup political alliances are all increasing. It is stated by Hass (2011)

that as a concept cultural pluralism is an alternative to the “melting pot” view that immigrants should assimilate to culture by abandoning their own cultures, languages, and other traditions. In sum, pluralism is an effort of individual ethnic group to be blended in the new group within they come to live. Pluralism is an awareness that human is created in a big diversity that must not be a problem. The diversity must be a unique term to be complement of every ethnic group.

2.3.1.4 Multiculturalism

Multiculturalism is the new form of acceptance in race relation. Based on Giddens (2006), multiculturalism is a condition where ethnic groups are separate but equal, as is demonstrated by Switzerland, where French, German and Italian groups coexist in the same society. The concept of multiculturalism also exists in Indonesia, where there are many ethnic groups stay in their regions with equal human right which is guaranteed by the law. In other words, multiculturalism is a positive form of having good relation between some ethnic groups by putting all people in the equal line. Song (2014) argued that multiculturalism is a body of thought in political philosophy about the proper way to respond diversity in cultural and religious diversity. In short, multiculturalism is an effort of respecting the diversity by applying the equality in a harmony relation.

2.3.2 Forms of Rejection in Race Relation

This case will discuss the form of rejection in race relation. The rejection may be caused by the absence of awareness that difference can be responded positively.

The rejection usually is a result of the consideration of majority group that they are better than other group. They want to be respected as the best group. In this case, minority group often think that they must accept this rejection, because they do not have any power to against it. The form of rejection may be classified in three form; prejudice, discrimination and segregation.

2.3.2.1 Prejudice

In Race Relation, prejudice is judgment and negative opinion toward inferior group. Oxford dictionary stated that prejudice is dislike or distrust of person, group, custom that is based on fear or false information rather than on reason or experience, and that influences one's attitude and behavior toward them. Prejudice often caused by the misconception between some ethnic groups. Actually, Prejudice may be decreased if there is a good communication between two groups.

According to Giddens (2006), prejudice refers to opinions or attitudes held by members of one group toward another. Prejudice is often based on hearsay rather than on direct evidence, and are resistant to change even in the face of new information. Klineberg (1968) stated that prejudice also involves any attitude *for* or *against*, the ascription of a positive or negative value, an affective, or *feeling*, component. Prejudice may there fore be defined as an unsubstantiated prejudgment of an individual or group, favorable or unfavorable in character, tending to action in a consonant direction. In sum, prejudice is unfair judgment toward minority which is

given by majority group without any without any clarification that mostly done as the reason of cultural difference.

It is stated in Horton and Hunt (1984) that there are five factors that cause prejudice. First is ethnocentrism attitude that is considering own group as the best group and other groups are worse group. Second factor is the existence of the fact that people often give early judgment into unknown people. Third, the generalization that is given to a group based on experience about some individual. Fourth, Stereotype which is given by some people to support their opinion about how the relation should be interacted. Fifth, the existence of inclination to give prejudice to the rival group.

2.3.2.2 Discrimination

Racial discrimination occurs when an individual is subjected to unequal treatment because of their actual or perceived race. Feagin (2006), argued that discrimination is the actions or practices carried out by members of superior group, or their representatives, which have a differential and harmful impact on members of subordinate groups. In sum, discrimination is negative treatment with the superior as the doer and inferior group as the victim.

According to Giddens (2006), discrimination refers to actual behavior toward another group. It can be seen in activities that distribute rewards and benefits unequally based on membership in the dominant ethnic groups. It involves excluding or restricting members of specific groups from opportunities that are available to other group.

2.3.2.3 Segregation

Segregation is the spatial and social separation of the superior and inferior groups. Segregation is an institutionalized form of social distance expressed in physical separation. It signifies a convergence of physical and social space and is to be distinguished from other social forms which also structure social distance in spatial terms, as, for example, the elaborate patterns of deference in African societies with sacred kingship or the different levels of seating (reflecting caste status) among Singhalese castes. (International Encyclopedia of the Social Sciences, 1968). Systems of segregation vary in the *criteria* which distinguish the segregated groups, whether biological, cultural, and/or status, and in the situations, or roles, which are segregated. The concept of segregation also allows the separation in the term of public and daily facilities. In short, segregation is the separation that is conducted by the superior group with put themselves in the special and secure condition.

2.3.2.4 Violence

Violence is a negative treatment which causes an affliction to its victim. Young (2004) argued that violence is probably the most obvious and visible form of oppression. Members of some groups live with the knowledge that they must fear random, unprovoked attacks on their persons or property. According to McCrum (2000), violence is a method of control and domination of those who are deemed to be inferior and powerless. It is practiced in many cultures, societies and countries of the world. At the domestic level, it is used against women, children and other

vulnerable members of the family. At the national and international level, it is subjected to poor people, asylum seekers, refugees, Black and minority ethnic, migrant and indigenous people. In short, violence is a form of crime which oppresses person or groups to be inferior and powerless. Afterwards, violence which is motivated by the problem grounds of colour, ethnicity and nationality is a form which is known as racial violence. Racial violence is form of violence un that the root causes are to do with assumption of superiority and dislike of other people who are deemed to be inferior because of their identity, ethnic origin, nationality, national origins or decent, and because of their appearance and physical characteristics such as colour, language and dress. (McCrum, 2000).

Types of Violence:

1. Physical Violence

Physical violence occurs when someone uses a part of their body or an object to control a person's action. Physical violence includes using physical force which results pain, discomfort and injury, hitting, pinching, burning, stabbing, pushing, slapping, beating, threatening with a weapon or other objects and others.

2. Sexual Violence

Sexual violence occurs when a person is forced to unwillingly take part in sexual activity. It includes touching in a sexual manner without consent like kissing and grabbing, forced sexual intercourse, forcing a person to perform

sexual acts that may be degrading or painful, beating sexual parts of the body, forcing a person, to view pornographic material, exhibitionism and others.

3. Emotional Violence

Emotional violence occurs when someone says or does something to make a person feel stupid or worthless. Emotional violence can be done through name calling, blaming all relationship problems on the person, using silent treatment, destroying possessions, jealousy, humiliating or making fun of the person, intimidating the person and others.

4. Psychological Violence

Psychological violence occurs when someone uses threats and causes fear in person to gain control. It can be done through threatening to harm person or her or his family if she or he leaves, threats of violence, inappropriately controlling the person's activity, treating a person like a child and others.

5. Spiritual Violence

Spiritual violence occurs when someone uses a person's spiritual beliefs to manipulate, dominate or control the person. It includes not allowing the person to follow her or his preferred spiritual or religious tradition, forcing a spiritual or religious path or practice on another person, belittling or making fun of a person's spiritual or religious tradition, beliefs or practice and using one's spiritual or religious position, ritual or practices to manipulate, dominate or control person.

6. Cultural Violence

Cultural violence occurs when a person is harmed as a result of practices that are part of her or his culture, religion and tradition.

2.4 Racism against African American Slave in 19 Century

Slavery is practice of owning other people as workers. Hellie (2004) stated that slavery is condition in which one human being was owned by another. A slave was considered by law as property or chattel and was deprived of most of the rights ordinarily held by free person. The slave was a species of property; thus, he belonged to someone else. In some societies slaves were considered movable property, in others immovable property, like real estate. Foner (2006) wrote that first and foremost, slavery was a system of labor, with only brief interruptions for meals, work occupied most of the slaves' time. Large plantations were diversified communities, where slaves performed all kinds of work. According to Pearson and Robertson (1976), as well as oppressing blacks, slavery limited their opinions, disorted their choices and stunted them as people. In short, slavery is a practice of human oppression by putting people who are enslaved as property which is operated as a labor.

Nineteenth century is a decade when the practice of racism toward African American in America is highly occurred. Slaves had no constitutional rights; they could not testify in court against a white person; they could not leave the plantation without permission. Based on Foner (2006), masters had almost complete direction in

inflicting punishment, and rare who went through his or her life without experiencing whipping. Slaves often found themselves rented out, used as prizes in lotteries, or as wagers in card games and horse races. Based on encyclopedia.com, throughout American history, African Americans and other minority groups, with and without white allies, have combated racial discrimination using a variety of tactics. Foner (2006) also wrote that slave could not testify in court against a white person, sign contracts or acquire property, own firearms, hold meetings unless a white person was present, or leave the farm or plantation without the permission of their owner. By the 1830s, it was against the law to teach a slave to read or write. Metal shackle was used from around 1850 to shackle the slave as a form of punishment, or to prevent escape when being transported from one place to another. It is also written that over 90 percent of the slave population was illiterate in 1860.

2.5 Previous Studies

Here are the previous studies which have done by some researchers in the term of racism. The first research is conducted by Ahmad Khozi (2008). His thesis is about racism in James Mc Bride's *Miracle at St Anna*. He describes the racism and discrimination as the form of rejection to different race. He describes the situation which represents the problem of racism at that time of the novel. He uses genetic Structuralism to analyze this novel. As a genetic structuralism study, his study viewed the literary work from both intrinsic and extrinsic aspect of the literary work. The

study explored how the condition of racism at the time that influences the author to create the novel.

The second researcher is Subhan who wrote a thesis entitled Racism against African Americans Portrayed in Angelina Weld Grimke's *Rachel*. His research aims to explore the Racism against African American reflected in Grimke's *Rachel* and opposition to it which is done black African American. He used sociological approach to see the real phenomenon of Racism in America which is reflected by the novel.

Due to the fact that the previous studies concerned with sociological literary criticism especially on racism analysis, the relation with this study is that this study also concerned with the sociological approach especially in analyzing racism. This study will explore the practice of racism in the Solomon Northup's *Twelve Years as a Slave* in order to be compared by the real condition of society at that time. By knowing the bad effect of racism through this study, people are expected to be aware to always avoid any kinds of racism practice.

Even though there were some previous research discussed racism, this research aims to offer a unique side of the research. Both of the previous studies above are analyzed a fictional narrative novel, while this study analyze a personal narrative novel. Personal narrative which is written based on the own experience of the author has a bigger validity as a proof that a literary work is a reflection of social

life. Considering to the rationality and those previous studies, the researcher argues that this study is important to be conducted.



CHAPTER III

ANALYSIS

It has been noted previously that this study aims to find the forms of racism against African American slave and their struggles to against these racism as portrayed in Solomon Northup's *Twelve Years as a Slave*. Afterwards, its result is compared to the real society of Racism against African American Slave in America in nineteenth century. This research is aimed to at capturing the fact of societies' history in the past.

Based on the objectives of study, this chapter is divided into three parts. In the first part, the researcher presents and analyzes the data collected data from Solomon Northup's *Twelve Years as a Slave*. Racism against African American Slave as depicted in the novel takes five forms, i.e discrimination, prejudice, segregation, violence and threat. All of them are experienced by Solomon Northup as the main character in the novel. The data analysis on the struggle of Solomon Northup as described in the novel are presented in the second part of this chapter. In the last part, the researcher compares the racism against Solomon Northup and his struggle against this racism in the novel with racism against African American Slave in the real society in America in nineteenth century.

3.1 The Forms of Racism against African American Slave in Solomon

Northup's *Twelve Years as a Slave*.

The researcher found there are many kinds of racism toward African American in Solomon Northup's *Twelve Years as a Slave*. Those kinds of racism appear in the form of discrimination, prejudice, segregation, and violence.

3.1.1 Discrimination

The first form of racism that is analyzed by the researcher is discrimination. Colored people who are treated as slave often experience several forms of discrimination. Discrimination is negative treatment toward inferior races which is given irrationally and causes a harm full impact for them. Through this narrative, Solomon shows us the form of discrimination toward him in his time being a slave as follows:

One of the discrimination toward colored people is done through a compulsion to admit the falsehood that is created by white people. The human right of free colored people is often seized by white people. The evidence of this condition may be seen as follow:

I replied that I was sick, and inquired the cause of my imprisonment. He answered that I was his slave-that he had bought me, and that he was about to send me to New-Orleans. I asserted, aloud and boldly, that I was free man-a resident of Saratoga, where I had a wife and children, who were also free, and that my name was Northup. I complained bitterly of the

strange treatment I had received, and threatened, upon my liberation, to have satisfaction for the wrong. He denied that I was free, and with an emphatic oath, declared that I came from Georgia. Again and again I asserted I was no man's slave, and insisted upon his taking off my chains at once. (43).

Solomon who is sold to a slave-dealer which is known as James H. Burch finds himself is not a free man anymore. Burch informs him that he has bought him and will bring him to new-Orleans, where he will work as a slave. His asserting that he is a free man is denied by Burch. Besides, Burch also says that Solomon is a slave from Georgia. The liberty that is owned by Solomon is not trusted by Burch. His voice is also not listened at all. However, Solomon is forced to follow their game. Nothing can be done except receiving the torture from them. This occurrence is the beginning of Solomon's journey as a slave.

Afterwards, his name is also forced to be changed. The discrimination is through the probation of using his original name. Solomon is given a new name that is Platt by Burch. Even though he refuses it, Burch sells him with this name. Therefore, the slave dealer and his next masters call him with this name:

"Your name is Platt-you answer my description. Why don't you come forward?" he demanded of me, in any angry tone.

I informed him that was not my name; that I had never been called by it, but that I had no objection to it as I knew of.

"Well, I will learn you your name," said he; and so you won't forget it either, by-."he added. (76)

This quotation shows us that colored people slave may be prohibited to use their name. Solomon is not permitted to choose his own name. He must sincerely become accustomed to his new name. Moreover, slave cannot use their family name. Their last name must be changed to their master's name:

More than once I heard it said that Platt Ford, now Platt Tibeats – a slave's name changes with his change of master – was "a devil of a nigger." (127)

Through this change, the identity of Solomon is harder to be found by his family. Later, this change causes the failure of his struggle by sending letter to Henry B. Northup. Henry cannot find him because of his indefinite location and identity. This is an evidence that discrimination has a harmful impact to its victim.

Being slave in plantation field causes Solomon is forced to work hard. His master gives him excessive hour for working:

I was now compelled to labor very hard. From earliest dawn until late night, I was not allowed to be a moment idle. Notwithstanding which, Tibeats was never satisfied. He was continually cursing and complaining. He never spoke to me a kind word. I was his faithful slave, and earned him large wages every day, and yet I went to my cabin nightly, loaded with abuse and stinging epithets. (107)

Solomon's energy is totally squeezed in the plantation. He must do the best work from early morning until late night. He does not get enough time to have a rest. In contrast, he does not receive proper reward from Tibeats as his master at that time. Tibeats often gives him some kinds of cursing and complaining. He never receives

approbation for his work. His work is always ended by sadness. From this, we can see that another kind of discrimination that is experienced by Solomon is accepting bad words from his master for any kinds of his work. The master does not consider the quality of his work, whether it good or bad. This condition is also viewed in another part of Solomon's narrative:

It was not yet sunrise, but Epps was on the piazza as I left the hut, and cried out to me that it was a pretty time of day to be getting up. By extra exertion my row was up when he came out after breakfast. This, however, was no excuse for the offence of oversleeping. Bidding me strip and lie down, he gave me ten or fifteen lashes, at the conclusion of which he inquired if I thought, after that, I could get up sometime in the *morning*. I expressed myself quite positively that I *could*, and, with back stinging with pain, went about my work. (287)

Solomon is always forced to have a good stamina all the day. He must wake up early morning without any permission to rest. Epps gives him fifteen lashes as the punishment when he catches Solomon Lying down in a strip.

During his period of being a slave, Solomon also experiences a condition where he is sick, but his master does not give him any kind of medicine or time for having a rest:

Finally, in September, when the busy season of cotton picking was at hand, I was unable to leave my cabin. Up to this time I had received no medicine, nor any attention from my master or mistress. The old cook visited me occasionally, preparing me corn-coffee, and sometimes boiling a bit of bacon, when I had grown too feeble to accomplish it myself. (177)

Working hard in the plantation gives negative impact to Solomon's health. Unfortunately, this condition cannot change the treatment that is given by his master. He is not given any medicine and more attention from the master and mistress. The only one who cares about his health is a cook who is also a slave. This condition is one kind of discrimination toward Solomon, because he does not accept any human treatment from white people.

In the view of some white people, colored people are not totally same with colored people. Colored slave is regarded as same with inhuman property:

He looked upon a colored man, not as a human being, responsible to his Creator for the small talent entrusted to him, but as a "chattel personal," as mere live property, no better, except in value, than his mule or dog. (183)

The quotation above is opinion from Solomon in depicting master Epps. Solomon Northup is not treated like a human being. He is treated like property or animal without any sense of humanity from his master. Moreover, being transferred to other master is not always brings a better change. Being subjected not better from animal is also experienced by Solomon in his new master's plantation. Epps is not different from Tibetans in the manner of treating his slaves.

The next form of discrimination that is experienced by Solomon is prohibition of having reading or writing skill. It is occurred in the plantation of Epps:

Soon after he purchased me, Epps asked me if I could write and read, and on being informed that I had received some

instruction in those branches of education, he assured me, with emphasis, if he ever caught me with a book, or with pen and ink, he would give me a hundred lashes. He said he wanted me to understand that he bought "niggers" to work and not to educate. (230)

Knowing that Solomon is able to read and write, Epps give him a threat of punishment if he finds Solomon with book, pen and ink. Solomon will get a hundred lashes if he breaks this rule. Epps sees slave as a labor that does need to be educated. Slave does not have any right of experiencing education along his life. This validity of this treatment is also supported by a conversation between Bass and Epps that is heard by Solomon:

But let that pass. These niggers are human beings. If they don't know as much as their masters, whose fault is it? They are not *allowed* to know anything. You have books and papers, and can go where you please, and gather intelligence in a thousand ways. But your slaves have no privileges. You'd whip one of them if caught reading a book. They are held in bondage, generation after generation, deprived of mental improvement, and who can expect them to possess much knowledge? If they are not brought down to a level with the brute creation, you slaveholders will never be blamed for it. If they are baboons, or stand no higher in the scale of intelligence than such animals, you and men like you will have to answer for it. There's a sin, a fearful sin, resting on this nation, that will not go unpunished forever. (267)

It can be seen from that conversation that the fatuity of colored slave is caused by the restrictiveness of facility to support their knowledge. There is a big limit that separates between them and knowledge. There is no any chance for them to get education. The opinion that colored people are created as inferior who do not have

any wits and skill is totally cannot be accepted. This opinion is only a reason to do any negative treatment toward them.

Another form of discrimination toward Solomon is getting a coming of treason from white people. It is occurred in the plantation of Epps:

"Well," he continued, "Armsby told me to-day the devil was among my niggers; that I had one that needed close watching or he would run away; and when I axed him why, he said you come over to Shaw's, and waked him up in the night, and wanted him to carry a letter to Marksville. What have you got to say to that, ha?" (234)

Armsby is a white person who wants to be an overseer in Epp's plantation. During his presence, he has a good attitude toward Solomon. He pays good attention to him. His good attitude makes Solomon puts his believe in him. He tells his long story of being a slave. Moreover, Solomon asks Armsby to help him sending a letter to his family or friends. Armsby convince him that he will send it. Unexpectedly, Armsby is a traitor. He tells Epps about Solomon's plan. Knowing it, Epps is automatically becoming angry. He comes to Solomon and releases his angry.

The discrimination toward them is not stopped here. Solomon is also prohibited to choose his work. He is forced to do any kind of work in the plantation without considering his interest and skill:

"How do you like *tanning*?" he exclaimed, as the rawhide descended upon my flesh. "How do you like *tanning*?" he repeated at every blow. In this manner he gave me twenty or

thirty lashes, incessantly giving utterance to the word "tanning," in one form of expression or another. When sufficiently "tanned," he allowed me to arise, and with a half-malicious laugh assured me, if I still fancied the business, he would give me further instruction in it whenever I desired. This time, he remarked, he had only given me a short lesson in "*tanning*"—the next time he would "curry me down." (252)

A slave holder which is known as Mr. O’Niel comes to Epps’s plantation in order to purchase Solomon. He is a tanner in the vicinity of Big Pine Woods. Hearing this news, Solomon becomes happy and tells to his slave partner that he wants to be transferred to Mr. O’Niel. He wish Epps will sell him to this master, because he is tired of scrapping cotton. He wants to do another kind of work. Unfortunately, Epps does not grant the appeal from Mr. O’Niel. Moreover, he becomes angry knowing that Solomon has a big interest to work in as a tanner for Mr. O’Niel. He gets lashes from Epps. It means, his pretension of working as a tanner must be deleted.

3.1.2 Prejudice

Another form of racism against African American Slave in this narrative is prejudice. It is described as negative state toward other people from different races. Prejudice is often given by white people to the colored people. Prejudice is frequently motivated by the hate of white people toward colored people. They may give the prejudice without any reasonable cause. Prejudice is commonly the result of generalization of current group. The perception of every individual is often seen from

the general perception toward his group. The form of prejudice in this narrative can be seen in this following part:

Finding he could not quite me, he flew into a towering passion. With blasphemous oaths, he called me a black liar, a runaway from Georgia, and every other profane and vulgar epithet that the most indecent fancy could conceive (44).

As a colored person who is kidnapped to be a slave, Solomon is forced to receive his new identity as slave. But, he cannot do it. He asserts that he is no man's slave. He declares that he is a freeman from Saratoga who has a wife and three children who are also free. He also says that his name is actually Solomon Northup, not Platt as they know him. When he tries to give this truth, James H. Burch who is a slave-dealer who has owned him, Burch give him a variety of bad designation toward Solomon. Solomon is regarded as a black liar and may other negative appellations.

Furthermore, the appellation as a liar is not given to Solomon once. He often receives this appellation from his master. Another evidence of getting prejudice as a liar is showed as follow:

"You are not planning that down enough," said he.
It is just even with the line," I replied.
"You're d-d liar," he exclaimed passionately. (132)

This occurrence happens when Solomon work for master Tibeats. The work of Solomon is never satisfied for Tibeats. When Solomon is asked to work in the field, Tibeats says that Solomon make a fault in the manner of planning. Thinking

that he has done a proper work, he tries to assist his self by explain his work.

Unfortunately, Tibeats never accept any reason from his slave. Finally, Tibetas gives a judgment that Solomon is a liar.

There is also another incident where Solomon is called as a liar. It seems very easy to white people to give the appellation toward their slaves without considering the validity of it. The following quotation is the evidence of it:

"Platt, you lying nigger, *have I?*" was his brazen appeal to me. (229)

This judgment is given to Solomon by his Master, Epps. This judgment is given when Solomon is indicated tell other slave about is identity. Epps who does not know the true identity of Solomon thinks that Solomon is a liar. Without having an observation, he becomes angry to Solomon and give this judgment. Forcing this incident, Solomon is unable to speak. It is not safe to him to have a contradiction to his master. Therefore, he is silent without asserting the truth.

There are other forms of prejudice that are given by white people toward Solomon Northup. One of them is being called as a devil of nigger as told in the following quotation:

More than once I heard it said that Platt Ford, now Platt Tibeats – a slave's name changes with his change of master- was "a devil of a nigger." But I was destined to make a still further noise, as will presently be seen, throughout the little world of Bayou Boeuf. (127).

This prejudice is given by Master Tibeats to Solomon. This negative prejudice is given by Tibeats since he never respect the work of their colored slaves. Solomon

is regarded as a slave who often makes some faults in the work. According to Tibbeats, Solomon is a breaker. Therefore, he gives this appellation to Solomon.

Colored people are also often regarded as same with animal. During his time as a slave, Solomon experiences this condition. There two evidences which are found by the researcher that show it. The first evidence is in this following part:

"All the difference in the world," replied Epps. "You might as well ask what the difference is between a white man and a baboon. Now, I've seen one of them critters in Orleans that knowed just as much as any nigger I've got. You'd call them feller citizens, I s'pose?"—and Epps indulged in a loud laugh at his own wit. (267)

This sentence is uttered by master Epps in his conversation with Bass. This conversation is listened by Solomon. Bass is a white person who is disagrees with the system of slavery. When he is in the plantation of Epps, he debates with Epps about their views toward the slavery. Bass argues that all humans are created equal by the God. There is no difference between white and colored people. In contrast, Epps sees that there is a big difference between white and colored people. Moreover, he uses the word baboon that refers to colored people. It is indicated that Epps thinks that colored people is not better than baboon, whether in the quality of physic and thought.

The second evidence is quoted as follow:

"Yes," responded Epps, "but all men, niggers, and monkeys *ain't*;" and hereupon he broke forth into a more boisterous laugh than before. (267)

This sentence is also uttered by Epss in his conversation with Bass. Bass asks an opinion from Epss about the Declaration of Independence that states that all men are created free and equal. However, Epss still stand on his belief that white is different with colored people. According to his statement, it can be understood that Epss regards colored people (nigger) are not included into men. Moreover, he makes a comparison between men, niggers and monkey. Through this comparison, Epss places nigger in same place with monkey which are outside the classification of men.

3.1.3 Segregation

The third form of racism against African American Slave in Solomon Northup's *Twelve Years as a Slave* that is analyzed by the researcher is segregation. Segregation refers to some kinds of spatial and public facilities separation. White people built a great separation between them and the colored people who work for them as their slaves. Colored people who are regarded as inferior are often not given any proper and comfort facilities from their masters. While the masters who are white people family stay in the luxurious house which is commonly mentioned as "the great house", the slaves stay in the nasty cabin without any reasonable facilities. The existence of this kind of segregation reflected in the novel as follows:

An iron-bound door led into an adjoining cell, or vault, wholly destitute of windows, or any means of admitting light. The furniture of the room in which I was, consisted of the wooden bench on which I sat, an old-fashioned, dirty box stove, and

besides these, in either cell. There was neither bed, nor blanket, nor any other thing whatever. (41)

Solomon Northup who is deceived by Merrill Brown and Abram Hamilton finds his self after his unconsciousness in the strange room which is not comfortable at all. Solomon Northup who is actually kidnaped to be a slave is placed in a bad room which is actually is a cell without bed, blanket or any other proper facilities. The two kidnappers do not care about himself who is in the sick condition. Solomon who ought to get a good nursing to recover his sickness does not get it at all. In contrast, he gets a big trouble from that brutal treatment.

Furthermore, the bad treatment is not stopped at that cell. Solomon continuously must stay in bad residents before legitimately sold as slave. He is always forced to be accustomed to stay in the nasty room. It is stated by Solomon as follow:

At night I laid down upon the damp, hard floor, without any pillow or covering whatever. (47)

This condition happens in the Washington slave pen when Solomon was transferred to be sold. While waiting someone who will buy him, he is placed in the room with damp and hard floor without any pillow or any cover for his body. Besides, he also does not get any proper foods and drinks. Getting continual hunger and thirsty is a condition that must be experienced as common thing by him.

The suffering of colored people is never satisfies white people. The sense of humanity never comes to their mind and heart. When they give those colored man facilities, the facilities are not different from the facilities given for animal. This condition is revealed as follow:

At night, ray, Williams, and the boy, slept in the loft of the shed, while I was locked in the cell. Finally we were each provided with blankets, such as are used upon horses-the only bedding I was allowed to have for twelve years afterwards. (49).

In the slave pen, Solomon is a person who has a potential to break the secret that he is a free man who is kidnapped by Merill and Abram. Because of this possibility, Solomon is treated more carefully. While other slaves are placed together in shed, Solomon is placed in the cell. In this place, they are still treated in the inhuman way. A day when Solomon and other slaves still in the slave pen, they are supplies blanket as facility for them. Unfortunately, the blanket is not a good one. It is a blanket which is used upon their horse.

The segregated place is not only given to Solomon in the slave pen in Washington. It is also given to him during his time becoming a slave. He and other slaves are placed in the separated place with their master. They are placed in the cabin while their masters stay in their marvelous house which is commonly mentioned as the great house. The following quotation is one of the evidence:

The weaving-house we were erecting stood in the orchard a few rods from the residence of Chapin, or the "great house," as it was called. (108)

Through this quotation, Solomon shows us that the master has a residence that is commonly mentioned as the “great house”. This kind of house is not available for the slave except the cooks or slave houses who are permitted to work in this house. Other slaves who work in the plantation are only able to observe this house from their cabin or plantation. From this, we can see unfair separation between master and slave that is built by white people.

3.1.4 Violence

The last kind of racism which is experienced by Solomon Northup is Violence. Violence Prevention Alliance defines violence as the intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community, that either results in or has a high likelihood of resulting in injury, death, psychological harm, maldevelopment or deprivation. Further, Oxford Advanced Learner's Dictionary defines violence as behavior involving physical force intended to be damage, or kill someone or something. In other word, violence is physical force or torture against another person or group which results injury, death, psychological harm or deprivation. The types of violence which are experienced by Solomon Northup are physical and psychological Violence.

3.1.4.1. Physical Violence

The first kind of violence which is experienced by Solomon Northup is physical violence. Physical violence refers to the action of causing physical suffering of person.

The pain in my head had subsided in a measure, but I was very faint and weak. I was sitting upon a low bench, made of rough boards, and without coat or hat. I was hand-cuffed. Around my ankles also were a pair of heavy fetters. One end of chain was fastened to a large ring in the floor, the other to the fetters on my ankles. (38)

The first physical violence which is experienced by Solomon Northup is in the kidnapping place. Solomon finds his self in the strange room in the suffer condition. Solomon does not know anything about it. He cannot find Merill and Brown who bring him to Washington. After getting his consciousness, he starts to understand that he is deceived by those two strangers. He is kidnapped and tortured in that room. He cannot move his body because of some fetters which restrain him. Through this quotation, Solomon shows us that white people may deceive colored people and kidnap them to be slave. White people like Merill and Brown do not care about the human right that belongs to colored people. They think that they can do whatever they want to do. Solomon who is in the beginning invited by them to play violin does not find any occasion to play. He is only invited to visit some places until he finds his self being imprisoned and realizes that he is deceived.

Furthermore, physical torture is used by white people to compel Solomon Northup confessing their authority. The torture will not be stopped until he gives his approval of being slave:

As soon as these formidable whips appeared, I was seized by both of them, and roughly divested of my clothing. My feet, as has been stated, were fastened to the floor. Drawing me over the bench, face downwards, Radburn placed his heavy foot upon the fetters, between my wrists, holding them painfully to the floor. With the paddle, Burch commenced beating me. Blow after blow was inflicted upon my naked body. When his unrelenting arm grew tired, he stopped and asked if I still insisted I was a free man. I did insist upon it, and then the blows were renewed, faster and more energetically, if possible, than before. When again tired, he would repeat the same question, and receiving the same answer, continue his cruel labor. (44)

In this part, Solomon shows us the incident of getting beating from white people. Solomon is forced to answer that he is a slave. The beating is given crueler when Solomon refuses to do what they ask. It is a physical violence toward Solomon Northup which causes the pain to his naked body.

The physical violence toward Solomon Northup is not stopped here. There are other kinds of violence that is experienced by him. One of them is being hung by white people:

I crossed my hands, submitting humbly to whatever disposition they might please to make of me. Thereupon Tibbels tied my wrists, drawing the rope around them with his utmost strength. Then He bound my ankles in the same manner. In the meantime the other two had slipped a cord

within my elbows, running it across my back, and tying it firmly. It was utterly impossible to move hand and foot. With a remaining piece of rope Tibeats made an awkward noose, and placed it about my neck. (114)

In this part, Solomon uses the image of anger from white people to slave. It is told that Tibeats wants to punish him, because Tibeats thinks that his work does not comply the target. Therefore, Tibeats and his two partners try to hang him. Hanging is one of common punishment that is given from white people to their slave.

Afterwards, Solomon Northup also accepts lashes from his master as the punishment for him:

Bidding me strip and lie down, he gave me ten or fifteen lashes, at the conclusion of which he inquired if I thought, after that, I could get up sometime in the *morning*. I expressed myself quite positively that I *could*, and, with back stinging with pain, went about my work. (287)

This punishment is given to Solomon Northup when he overslept. Solomon is very tired after having job to play violin in one of white master's house. However, Epps cannot forgive him. He is not permitted to do a mistake. Therefore, Solomon must accept lashes from him. Moreover, after having pain of getting lashes, Solomon must go to his work without any medicine or other healings.

Another kind of physical violence which is experienced by Solomon Northup is forced to work over the capacity of normal human. He must work from early morning until late night. It has been stated before that violence includes the physical force to do something toward another person:

I was now compelled to labor very hard. From earliest dawn until late night, I was not allowed to be a moment idle. Notwithstanding which, Tibeats was never satisfied. (107)

The quotation above shows us the coercion toward Solomon Northup to work very hard. Automatically, this force causes negative impact to his body. In contrast, his master never cares about his health. Another part of the narrative shows us the result of this violence:

Finally, in September, when the busy season of cotton picking was at hand, I was unable to leave my cabin. Up to this time I had received no medicine, nor any attention from my master or mistress. (177)

The quotation above shows us the condition of Solomon ho getting sick after having exceeds hours of work. As normal human, his body cannot be forced to work continually without any time for resting. As the result, he is sick and cannot leave his cabin to work in plantation.

This kind of physical violence is not experienced by Solomon only in Tibeats' plantation. He also experiences it when he has transferred to Epps' plantation:

It was not yet sunrise, but Epps was on the piazza as I left the hut, and cried out to me that it was a pretty time of day to be getting up. By extra exertion my row was up when he came out after breakfast. This, however, was no excuse for the offence of oversleeping. (287)

The quotation above shows us the same treatment that is given by Epps to Solomon Northup. Epps is not different with Tibetas in treating him. Solomon

Northup is forced to work very hard from early morning without any permission to have idles or rest.

3.1.4.2 . Psychological Violence

Psychological violence is experienced by Solomon Northup through some threats which are given by his masters. Threat is given by masters to their slave s to grow their pursuance to their masters.

The first threat that is experienced by Solomon Northup is given to force him confessing that he is a slave:

He swore that he would either conquer or kill me. (46)

Solomon is forced to confess as a slave in the slave pen in Washington. He is tortured by physical violence by Radburn who is slave dealer. However, Solomon does not want to do it. As the result, Radburn continue to torture him and gives a threat to kill him. Getting this threaten does not make Solomon giving up to defend his liberty. Solomon cannot be compelled at all. However, Solomon's decision of being silence does not make Radburn has any sense of humanity. He constantly forbids him to tell his true identity as a free man:

In rather a patronizing and confidential manner, he gave it to me as his advice, that the less I said on that subject, the better it would be for me. (46).

The advice that is given to Solomon actually refers to a threat that Solomon's life will be safe if he does not tell other people that he is a free man.

As a free man who does not want to give his liberty to white people, Solomon always tries to tell other people about his identity. As the result, he accepts threat again from white people:

He looked at me a moment as if he was ready to devour me, then turning round went out. In a few minutes he returned. "If ever I hear you say a word about New-York, or about your freedom, I will be the death of you-I will kill you; you may rely on that," he ejaculated fiercely. (61)

In this part, Solomon shows us the image of slavery condition where every new slave will be asked by the dealer about their identity such as their region. In this case, Solomon is forced to conceal his identity of coming from New York. Knowing that Solomon Northup gives information that he comes from New York, Burch comes to him and threat him that he will kill Solomon. Getting this threat, Solomon cannot do any denial. Finally, he promises that he will not say that he is from New York.

3.2. The Process of Solomon Northup's Coming Out from the Slavery.

Facing many kinds of oppression and unfair treatment from white people, Solomon does not stay quiet. There are some struggles that he do against these oppressions. By this struggle, he hopes that he can obtain his liberty back. Therefore, he can meet his friends and family again in order to have a normal life again with them.

In this part, the researcher reveals the process of struggle that is done by Solomon Northup. The first struggle of Solomon Northup is done by him on a boat that will bring him to New Orleans. Knowing that he will be sold to any master in New Orleans, Solomon Find out the way to come out from his problem. In the journey to New Orleans on the boat, Solomon meets Arthur who is also a free colored man who will be sold as a slave. He had long resided in Norfolk. He also has a wife and children. In this boat, Solomon and Arthur are two kidnapped man who try to have a struggle toward the unfair abduction that is done by white people.

Towards evening, on the first day of the calm, Arthur and myself were in the bow of the vessel, seated on the windlass. We were conversing together of the probable destiny that awaited us, and mourning together over our misfortunes. Arthur said, and I agreed with him, that death was far less terrible than the living prospect that was before us. For a long time we talked of our children, our past lives, and of the probabilities of escape. Obtaining possession of the brig was suggested by one of us. We discussed the possibility of our being able, in such an event, to make our way to the harbor of New-York. I knew little of the compass; but the idea of risking the experiment was eagerly entertained. The chances, for and against us, in an encounter with the crew, was canvassed. Who could be relied upon, and who could not, the proper time and manner of the attack, were all talked over and over again. From the moment the plot suggested itself I began to hope. I revolved it constantly in my mind. As difficulty after difficulty arose, some ready conceit was at hand, demonstrating how it could be overcome. (69)

As educated people, Solomon Northup and Arthur are colored people in the boat who think that they are able to come out from the threat to become a slave. They build a plan to fight against white people who oppress them. They carry out a long

conversation that produces a result that they will make a way to the harbor of New York. However, they want to make their plan as mature as possible. Therefore, the conversation between is done more than one time in that night:

While others slept, Arthur and I were maturing our plans. At length, with much caution, Robert was gradually made acquainted with our intentions. He approved of them at once, and entered into the conspiracy with a zealous spirit. There was not another slave we dared to trust. Brought up in fear and ignorance as they are, it can scarcely be conceived how servilely they will cringe before a white man's look. It was not safe to deposit so bold a secret with any of them, and finally we three resolved to take upon ourselves alone the fearful responsibility of the attempt. (70).

In this conversation, Robert who is a slave that is selected by the captain to be waiter wants to join their plan. Solomon and Arthur agreed to put him into the conspiracy. They also resolve to do their attempt without engaging other people outside the three of them. They are not sure that other slaves will have braveness like them. The possibility of the secret leakage is also bigger. Through some information from Robert who is a waiter of the captain, they are success to make a design to hold the room of captain:

Finally our arrangements were all completed. Arthur and I were to steal silently to the captain's cabin, seize the pistols and cutlass, and as quickly as possible despatch him and the mate. Robert, with a club, was to stand by the door leading from the deck down into the cabin, and, in case of necessity, beat back the sailors, until we could hurry to his assistance. We were to proceed then as circumstances might require. Should the attack be so sudden and successful as to prevent resistance, the hatch was to remain barred down; otherwise the slaves were to be

called up, and in the crowd, and hurry, and confusion of the time, we resolved to regain our liberty or lose our lives. I was then to assume the unaccustomed place of pilot, and, steering northward, we trusted that some lucky wind might bear us to the soil of freedom.(71)

The human's plan is not always can be guaranteed without the desire of God.

Without any approximation of any people in that boat, Robert suddenly gets ill. Their plan is not able to be operated without his role. After several days, Robert is always getting worse and finally died:

We were all prepared, and impatiently waiting an opportunity of putting our designs into execution, when they were frustrated by a sad and unforeseen event. Robert was taken ill. It was soon announced that he had the small-pox. He continued to grow worse, and four days previous to our arrival in New-Orleans he died. (72).

The death of Robert is really frustrated him. It is not only about losing a best friend, but also the failure of being free from the threat of being slave. Solomon and Arthur do not continue their plan at all. They are very sad and lose their spirit. Solomon cannot hide the down-hearted expression from his face until a white man in the boat put his intention to Solomon's condition:

An evening or two after Robert's burial, I was leaning on the hatchway near the fore-castle, full of desponding thoughts, when a sailor in a kind voice asked me why I was so down-hearted. The tone and manner of the man assured me, and I answered, because I was a freeman, and had been kidnapped. He remarked that it was enough to make any one down-hearted, and continued to interrogate me until he learned the particulars of my whole history. He was evidently much

interested in my behalf, and, in the blunt speech of a sailor, swore he would aid me all he could, if it "split his timbers."

Solomon Northup sees this condition as an open space to him to come out from his problem. The presence of this sailor is the beginning of the second struggle of him against that unfair condition:

I requested him to furnish me pen, ink and paper, in order that I might write to some of my friends. He promised to obtain them—but how I could use them undiscovered was a difficulty. If I could only get into the forecandle while his watch was off, and the other sailors asleep, the thing could be accomplished. The small boat instantly occurred to me. He thought we were not far from the Balize, at the mouth of the Mississippi, and it was necessary that the letter be written soon, or the opportunity would be lost. Accordingly, by arrangement, I managed the next night to secret myself again under the long-boat. (73)

Being a free man causes Solomon has a chance to get a good education. Even though he is a colored man, he is able to write and read. Getting an offer of help from the sailor, Solomon has an idea to ask pen, ink and paper to write a letter. The direction of the location from the sailor makes him convince that it is a way from him to be free from the place. However, Solomon is clever colored man. Even though the help comes from a white man, he does not want to be careless. He starts to write the letter in the night when nobody knows the activity of him.

Unfortunately, this second effort is not absolving from the problem. The letter does not give a influential effect to his destiny. Even though the letter is successful

accepted by Henry B. Northup in Sandy Hill, the Governor cannot rescue him because of the indefinite location of Solomon Northup:

The letter, as I have since learned, reached Sandy Hill. Mr. Northup visited Albany and laid it before Governor Seward, but inasmuch as it gave no definite information as to my probable locality, it was not, at that time, deemed advisable to institute measures for my liberation. It was concluded to delay, trusting that a knowledge of where I was might eventually be obtained. (74).

This condition indicates that his struggle is failed. There is no help comes from his friends and family. Afterwards, Solomon Northup must spend his life as a slave. There is no can be hoped anymore. Until the last time being a slave, there is no effect from his first letter. In short, he has a second failure in the struggle of being free from the brutality that is done by white people.

The struggle of being free from the slavery is never disappeared from Solomon Northup's heart and mind. He always looks for a way to come out from his long nightmare. One idea that is always dreamed by him is writing a letter to his friends or family in Saratoga. In the position as a slave, writing a letter is not a simple thing. At least, there are two obstacles faced by him. First, a slave is not permitted to have pen, ink and paper, because there are no slaves who are given education of reading and writing from their masters. Second, a slave is not permitted to leave the plantation without any permission from the master. Therefore, Solomon is not able to go to a post office to send the letter.

However, Solomon Northup never loses his desire to come out from the slavery system. In his ninth year of being a slave, he gets a chance to write a letter again. This part is the third struggle of Solomon Northup:

While Epps was in New-Orleans, one winter, disposing of his cotton, the mistress sent me to Holmesville, with an order for several articles, and among the rest a quantity of foolscap. I appropriated a sheet, concealing it in the cabin, under the board on which I slept.

After various experiments I succeeded in making ink, by boiling white maple bark, and with a feather plucked from the wing of a duck, manufactured a pen. When all were asleep in the cabin, by the light of the coals, lying upon my plank couch, I managed to complete a somewhat lengthy epistle. It was directed to an old acquaintance at Sandy Hill, stating my condition, and urging him to take measures to restore me to liberty. This letter I kept a long time, contriving measures by which it could be safely deposited in the post-office. (231).

Once again Solomon uses his wits to wage a struggle of getting his human right. The order for several articles from the mistress is benefitted by him to own a paper to write a letter. Having not ink and pen is not becoming an obstacle for him. He tries to make ink by his own way. He tries some ways to make it. Afterwards, when he has produced ink, he starts to write a letter. Now, there is only one problem that must be solved by him. He must find the way to send the letter. Knowing that he is not able to come out from the plantation without any reasonable permission, he keeps the letter in a hope that there will be a chance from him to send it.

After several times, a white man that is known Armsby comes to Epps' plantation for several days for applying to Epps as overseer in his plantation. But, finally he works in Shaw's plantation which is near by Epp's plantation. He informs Solomon Northup that he visits Marksville for several times. Knowing this information, Solomon believes that it is a chance for him to find someone who can deliver his letter:

I had but a few picayunes—the proceeds of my fiddling performances, but all I had in the world I promised him if he would do me the favor required. I begged him not to expose me if he could not grant the request. He assured me, upon his honor, he would deposit it in the Marksville post-office, and that he would keep it an inviolable secret forever. Though the letter was in my pocket at the time, I dared not then deliver it to him, but stating I would have it written in a day or two, bade him good night, and returned to my cabin. It was impossible for me to expel the suspicions I entertained, and all night I lay awake, revolving in my mind the safest course to pursue. I was willing to risk a great deal to accomplish my purpose, but should the letter by any means fall into the hands of Epps, it would be a death-blow to my aspirations. I was "perplexed in the extreme." (216)

Solomon finds someone who promises to send his letter. However, Solomon does not want to be careless. He does not directly give the letter. He has hesitancy about Armsby's loyalty. He wants to avoid the worst possibility of writing the letter by saying to Armsby that he will finish the letter in a day or two days. He does not want Epps know this business. In fact, this is a great idea of Solomon Northup. Armsby is not originally a kind white people. He is not a person who cares about the condition of Solomon Northup. He makes an unfair to Solomon:

That night, while broiling my bacon, Epps entered the cabin with his rawhide in his hand.

"Well, boy," said he, "I understand I've got a larned nigger, that writes letters, and tries to get white fellows to mail 'em. Wonder if you know who he is?"

My worst fears were realized, and although it may not be considered entirely creditable, even under the circumstances, yet a resort to duplicity and downright falsehood was the only refuge that presented itself.

"Don't know nothing about it, Master Epps," I answered him, assuming an air of ignorance and surprise; "Don't know nothing at all about it, sir."

"Wan't you over to Shaw's night before last?" he inquired.

"No, master," was the reply.

"Hav'nt you asked that fellow, Armsby, to mail a letter for you at Marksville?"

"Why, Lord, master, I never spoke three words to him in all my life. I don't know what you mean."

"Well," he continued, "Armsby told me to-day the devil was among my niggers; that I had one that needed close watching or he would run away; and when I axed him why, he said you come over to Shaw's, and waked him up in the night, and wanted him to carry a letter to Marksville. What have you got to say to that, ha?" (233).

The apprehension of Solomon Northup is becoming trues. Abram's is not a kind person who can be trusted. He breaks his promise to Solomon Northup. He informs Epps' about Solomon's plan of sending letter to his friends or family. His report causes a big angry of Epps to Solomon. In the next day, Epps comes to Solomon and interrogates him about the validity of the report. Realizing that he is deceived by Abrams, he looks for another idea to avoid the anger of Epps:

"All I've got to say, master," I replied, "is, there is no truth in it. How could I write a letter without any ink or paper? There is nobody I want to write to, 'cause I haint got no friends living as I know of. That Armsby is a lying, drunken fellow, they say,

and nobody believes him anyway. You know I always tell the truth, and that I never go off the plantation without a pass. Now, master, I can see what that Armsby is after, plain enough. Did'nt he want you to hire him for an overseer?" (234)

Solomon replies the unfairness of Armsby by lying to Epps. Solomon convinces Epps that Armsby is a liar. He gives a reasonable story that Armsby is making a false story to persuade Epps in order to be able to be the overseer in Epps' plantation. Fortunately, Epps believes his statement. Therefore, he is able to avoid the anger of Epps. However, it is not truly a good condition. The unfairness of Armsby means that his attempt is failure. Finally, Solomon surrenders to send the letter. He decided to throw away the letter:

Master Epps left the cabin. As soon as he was gone I threw the letter in the fire, and, with a desponding and despairing heart, beheld the epistle which had cost me so much anxiety and thought.....235).

The experience of being deceived by white people make Solomon Northup is extremely cautious to put his credence. In his twelfth year of being a slave, a white man by name Bass comes to Epps' plantation. During his presence in that plantation, Solomon hears his conversation with Epps about the system of slavery. Through the conversation, Solomon knows that Bass is a white man who is disagreed with the system. However, he does not want to be in haste. He cannot directly decide to see Bass as a chance to be free from the slavery. He observes the condition until he is steady to come to Bass:

Now was the time, if ever, to broach the subject, and I resolved to do it, and submit to whatever consequences might ensue. We were busily at work in the afternoon, when I stopped suddenly and said—"Master Bass, I want to ask you what part of the country you came from?"

"Why, Platt, what put that into your head?" he answered. "You wouldn't know if I should tell you." After a moment or two he added—"I was born in Canada; now guess where that is."

"Oh, I know where Canada is," said I, "I have been there myself." (269).

This part shows us that Solomon Northup tries to approach Bass in a very careful way. He starts his introduction with Bass by asking about the country he comes from. Besides, he also tries to ignite his interest by saying that he was in Canada. Through this strategy, Bass is really anxious to know many things about him:

"Well, how's this?" said he. "Who are you? You have been in Canada sure enough; I know all the places you mention. How did you happen to get here? Come, tell me all about it."

"I have no friends here," was my reply, "that I can put confidence in. I am afraid to tell you, though I don't believe you would tell Master Epps if I should." (270)

As a white man who understands cares about the condition about colored slaves, Bass understands that Solomon Northup will not easily trust him. Therefore, he promises him that he will not do any unfair treatment to him:

He assured me earnestly he would keep every word I might speak to him a profound secret, and his curiosity was evidently strongly excited. It was a long story, I informed him, and would take some time to relate it. Master Epps would be back soon, but if he would see me that night after all were asleep, I

would repeat it to him. He consented readily to the arrangement, and directed me to come into the building where we were then at work, and I would find him there. About midnight, when all was still and quiet, I crept cautiously from my cabin, and silently entering the unfinished building, found him awaiting me. (271).

Bass really fulfills his promise. He listens Solomon's story in a good attention without leak it to Epps. They secretly have some meeting in the time when all people sleep. Moreover, Bass also accept the demand from Solomon to help him writing letter to his friends and family in Saratoga:

Having ended my story I besought him to write to some of my friends at the North, acquainting them with my situation, and begging them to forward free papers, or take such steps as they might consider proper to secure my release. He promised to do so, but dwelt upon the danger of such an act in case of detection, and now impressed upon me the great necessity of strict silence and secresy. Before we parted our plan of operation was arranged. (271).

The help of Bass really gives a great influence to the destiny of Solomon. The letter is successfully arrived in Saratoga to Parker and Perry. Afterwards, they forward the letter to his wife, Anne. Then, she consults to Henry B. Northup to obtain advice and assistance from him. Finally, Henry B. Northup tries to find the proper way to rescue Solomon. Through the help from the government, Henry B. Northup finds the position of Solomon in New Orleans. Afterwards, Henry B. Northup and the governor come to Epps' plantation to rescue him. Finally, he gets back his liberty and come out from the slavery system.

3.3 The Relationship between Racism against African American Slave as Reflected in the Novel and the Real Life of African American Slave.

This study is aimed to examine literary work in the socio-cultural context in which it is produced. Therefore, the researcher employs a sociological approach in analyzing the novel. This kind of literary criticism attempts to connect the link between the content of the novel and the social fact in which it is written. In short, this study aims to see the relation between racism against African American Slave as reflected in Solomon Northup's *Twelve Years as a Slave* and racism in the real life of African American Slave.

Twelve Years as a Slave is a personal narrative that is written by Solomon Northup based on his own experience. Theoretically, a personal narrative is a reflection of social life of the author in which the literary work is written. Generally, this narrative demonstrates Solomon's journey during twelve years as a slave. During this period he experienced several kinds of racism that is done by white people.

The first fact of racism against African American is being kidnapped to be slave by white people. This kidnapping is one of kind of discrimination toward colored people. Their liberty is seized by white people. This practice occurred since pre-civil war period. The white people who consider their as superior think that they have special right to treat colored people as property that can be sold as slave. Slave trade is a promising business for them. Therefore, they attempt to have many slaves that can be obtained by kidnapping free colored people.

The number of free African Americans in the north increased after the American Revolution, due to emancipation laws in northern states, private manumissions, and the ability of some slaves to buy their own freedom. These free African Americans were easy prey for kidnappers, who, under the guise of the 1793 Fugitive Slave Act, kidnapped and sold them into slavery. Some slave catchers did not take the time to ensure that the identity of the person they captured matched the one they were legally allowed to seize. (<http://education.blogs.archives.gov/>)

This phenomenon supports the propriety of Solomon's story of being kidnapped into slavery. There are some African American people who are kidnapped into slavery. It is stated in Christine (2013) that many of the kidnapped African Americans were sold "down the river" and, unlike Solomon Northup, no one heard from them again.

Solomon is able to be said as lucky kidnapped African American, because he is able to be free from the slavery system. His success is done through his struggle by writing letter to Henry B. Northup. Unfortunately, not all slaves are able to do a struggle like him. Most of them spend his life as slave. However, the practice of kidnapping colored people is a common business toward among white people in America at that time. This image is clearly told by Solomon Northup in his narrative. According to Manisha (2014), *12 Years as a Slave* was an extraordinary story, but audience should realize that the kidnapping of northern free blacks was common in the slaveholding American republic. In other words, *Twelve Years as a Slave* is a narrative that reflects the phenomenon of racism toward African American.

Another kind of racism toward African American Slave is prejudice. African American who works as slave for their master often accepts some negative judgments. This judgment is often given without any reasonable cause. Moreover, this judgment cannot be rebutted by them. They are forced to accept it. Giving a rebuttal means that they ask to be lashed.

A citizen of America who is Stephen E. Ambrose wrote an article about Thomas Jefferson in 2002. The article is published by Smithsonian magazine. Jefferson is an American political thinker and writer who has some slaves during his life. In his article, he showed a dark side of Jefferson in the manner of treating black people, especially slave. Through his article, Ambrose invited us to see the image of prejudice against African American Slave in America:

Jefferson, like all slaveholders and many other white members of American society, regarded Negroes as inferior, childlike, untrustworthy and, of course, as property. Jefferson, the genius of politics, could see no way for African-Americans to live in society as free people. He embraced the worst forms of racism to justify slavery. (<http://www.smithsonianmag.com>, 2002)

The above quotation is an evidence that the prejudice against African American Slave as reflected in Solomon Northup's *Twelve Years as a Slave* has a probability with prejudice against African American slave in real life. The other form of prejudice against African American slave can be seen as follow:

Thomas Jefferson wrote, " I advance it, therefore as a suspicion only, that blacks are inferior to the whites in the endowment of body and mind". Abraham Lincoln in a debate said, "There is a physical difference between the white and

black races, which I believe will forever forbid to the two races living together on terms of social and political equality". Charles Lyell, founder of geology stated, "Each race of man has its place, like the inferior animal". (Gould as cited in Thompson, 199)

The quotation above is some opinions from some figure towards black people.

Those people have a same thought about black races including African American Slave. They are agreed to put the prejudice that blacks are inferior to white. From this explanation, we can see the link between racism that is depicted by Solomon Northup in his narrative and racism in the real social life.

The next form of racism is segregation. Segregation is separation that is conducted by masters to their slaves. Slaves are separated from their master in the manner of residence. There are a big difference between the residence of master and slave. The masters live in a luxurious house with all marvelous facilities inside. In contrast, their slaves must live in a nasty cabin without any proper facilities. Even though they have work for the master, they do not get any suitable reward.

According to Douglass (1845), there were no beds given the slaves, unless one coarse blanket be considered such, and none but the men and women had these. This, however, is not considered a very great privation. They find less difficulty from the want of beds, than from the want of time to sleep; for when their day's work in the field is done, the most of them having their washing, mending, and cooking to do, and having few or none of the ordinary facilities for doing either of these, very many of their sleeping hours are consumed in preparing for the field the coming day; and when this is done, old and young, male and female, married and single, drop down side by side, on one common bed - the cold, damp floor - each covering himself or herself with their miserable blankets; and

here they sleep till they are summoned to the field by the driver's horn. (*spartacus-educati.com/USAShousing.htm*)

The quotation above shows us the condition of cabin where slaves spend their times outside working time. They are forced to rest in that place. The image of cabin that is illustrated by Frederick Douglass is similar with the image of cabin slave which is depicted in Solomon's Narrative. Both people show us the miserable residence of slave in their master's plantation.

Another discrimination that is experienced by Solomon is experiencing violence from his masters during his work in their plantation. It is demonstrated by Solomon in his narrative that the slaves often get physical punishment from the master.

Slaves who transgressed the rules could expect to be punished. Some masters refused to discipline them with physical force. If slaves broke the rules, they were denied certain privileges. Instead, they adopted a paternalistic approach that viewed slave as children who needed the threat as well as the occasional application of disciplinary measures in order to assure good order and correct behavior. The most-used method of punishment proved to be the whip. (Maier, 2003)

According to this quotation, we can see that the punishment toward African American Slave that is told by Solomon Northup in his narrative is appropriate with the phenomenon in real life. Whip is the most common punishment toward slaves. The punishment is given if they broke the rule that is unilaterally made by white

people. The narrative of Solomon Northup also shows us the cruelty of white people who often whip their slave. In short, there is conformity between violence toward African American Slave in real phenomenon of African American slave with violence in Solomon Northup's *Twelve Years as a Slave*.

Facing unfair and cruel treatment makes Solomon tries to do several kinds of struggle to gets back his liberty by trying to escape from a boat that brings him to New Orleans and writing letter. The struggle is not easy. He must accept several failures in the process of his struggle. However, it cannot make him give up. He always thinks to be success by learning from the previous failures. After spending his life during twelve years as a slave, he is rescued by his family and government and gets his liberty.

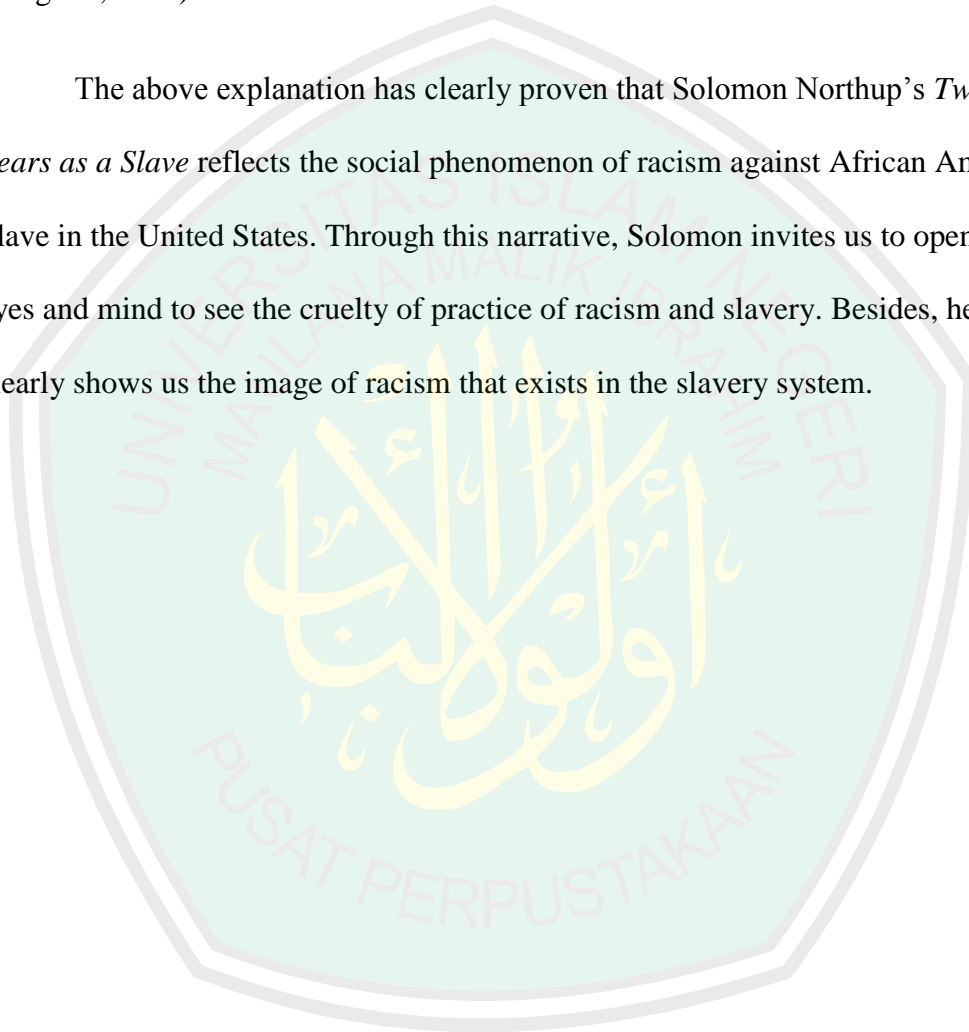
This condition is also experienced by some African American Slaves in nineteenth century. One of them is Harriet Tubman. Born to enslaved parents, he worked as a woman slave until she was 30 years old. In this age, she tried to break the rule of slavery to get the freedom. She escaped from the plantation to the North with the help of the Underground Railroad. Afterward, Tubman became back to South in 1850s to help other enslaved people. She was success to rescue some slaves including his parents. (Bragdon, 1996)

Another slave who experienced the struggle is Frederick Douglass. Born enslaved, Frederick Douglass escaped (after one failed attempt) in 1838 and quickly

emerged as a leading abolitionist. During the civil War, he prodded President Lincoln to free African American, and he helped organize them to fight for freedom.

(Bragdon, 1996)

The above explanation has clearly proven that Solomon Northup's *Twelve Years as a Slave* reflects the social phenomenon of racism against African American Slave in the United States. Through this narrative, Solomon invites us to open our eyes and mind to see the cruelty of practice of racism and slavery. Besides, he also clearly shows us the image of racism that exists in the slavery system.



CHAPTER IV

CONCLUSIONS AND SUGGESTIONS

After analyzing the data, the researcher has conclusions and suggestions related to the previous chapters. In this chapter, the researcher presents the conclusion of the whole analysis and suggestion for the further research related to this study.

4.1 Conclusion

Based on the previous chapter, the researcher concludes that there are four models of racism against African American slave. Those are discrimination, prejudice, segregation, and violence. Discrimination is form of racism that dominates the negative treatment of white people toward colored slave. The discrimination is done through the seizing of human right, prohibition of using original and family name, giving exceed hours of work, careless about slave's health, treating like property and animal, prohibition of having reading and writing skill, coming a treason and prohibition of choose the proper work. Prejudice is given by white people to their colored slave without any reasonable cause. African American slaves often accept some prejudice that is caused by the absence of satisfaction from their master.

Solomon Northup is prejudiced as liar and the devil of nigger. Segregation is given by white people to their colored slaves by building a great separation between master and slaves. White people live in their luxurious house that is commonly called as great house, while their slaves live in the nasty cabin without any proper facilities.

Violence is experienced by Solomon Northup in the form of physical and

psychological violence. Physical violence is experienced by him in the form hanging, lashing, being and cuffing. Psychological violence is experienced by him by accepting some threats from his masters.

Furthermore, struggle is often done by Solomon Northup to come out from the slavery system. The struggle is done by trying to decamp from the boat which brings him to New Orleans and writing some letters to his family. After experiencing some failures in his struggle, the help comes to him through Bass who helps him sending letter to his family. Finally, He is rescued by Henry B. Northup who accepts his letter and asks the help from government.

Finally, the researcher concludes that Solomon Northup's Twelve Years as a slave reflects racism against African American Slave in nineteenth century. It is proven by the similarity between the stories in the novel with some phenomenon in that period. There are some African Americans who are kidnapped to be slaves in that period. Afterwards, those kidnapped people experience some racism practice during their journey as slave. Then, there are also some slaves who had struggles to come out from the slavery.

4.2 Suggestion

The last section in this chapter is suggestion. Since this study is not a complete study, the researcher suggests to the next researchers who want to conduct the research with same novel and issue to have more complete analysis to the novel. The next researcher hopefully can analyze the racism toward other character such

Patsey, a woman slave who experience racism practice in his life. The analysis can be seen from other perspective, such as feminist or psychological point of view.

Undoubted, this research has many weaknesses. Therefore, the researcher expects there will be the next researcher who completes the weakness in his study. Furthermore, critic and suggestion is also accepted by the researcher as the amelioration for the next projects.



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The logo is a green shield-shaped emblem with a white border. Inside the shield, the text "UNIVERSITAS ISLAM NEGERI" is written in a light green, sans-serif font along the top arc, and "MAULANA MALIK IBRAHIM" is written along the bottom arc. In the center of the shield is a large, stylized yellow calligraphic symbol. Below the calligraphy, the words "PUSAT PERPUSTAKAAN" are written in a light green, sans-serif font along the bottom arc.

APPENDIXES

Forms of Racism against African American Slave in Solomon Northup's *Twelve Years as a Slave*

No	Quotation	Form of Racism				Analysis
		Discrimination	Prejudice	Segregation	Violence	
1	I replied that I was sick, and inquired the cause of my imprisonment. He answered that I was his slave-that he had bought me, and that he was about to send me to New-Orleans. I asserted, aloud and boldly, that I was free man-a resident of Saratoga, where I had a wife and children, who were also free, and that my name was Northup. I complained bitterly of the strange treatment I had received, and threatened, upon my liberation, to have satisfaction for the wrong. He denied that I was free, and with an emphatic oath, declared that I came from Georgia. Again and again I asserted I was no man's slave, and insisted upon his taking off my chains at once. (43).	√				The human right of Solomon Northup is seized by white people. He is sold by Merrill and Brown to a slave dealer named Burch. Here, the discrimination is done by white people toward colored people through the expropriation of human right.
2	"Your name is Platt-you answer my description. Why don't you come	√				Solomon Northup is discriminated by coercion of changing his name. He is

	<p>forward?” he demanded of me, in any angry tone.</p> <p>I informed him that was not my name; that I had never been called by it, but that I had no objection to it as I knew of.</p> <p>“Well, I will learn you your name,” said he; and so you won’t forget it either, by-.”he added. (76)</p>					not allowed to use his original name.
3	<p>More than once I heard it said that Platt Ford, now Platt Tibeats – a slave’s name changes with his change of master- was “a devil of a nigger.” (127)</p>	√				Solomon Northup is also discriminated by prohibition of using his family name. His last name is changed by his master’s name.
5	<p>I was now compelled to labor very hard. From earliest dawn until late night, I was not allowed to be a moment idle.</p> <p>Notwithstanding which, Tibeats was never satisfied. He was continually cursing and complaining. He never spoke to me a kind word. I was his faithful slave, and earned him large wages every day, and yet I went to my cabin nightly, loaded with abuse and stinging epithets. (107)</p>	√			√	As an African American Slave, Solomon Northup is given exceed hours of work. He is banned to have a moment idle. Moreover, Tibeats (his master) never spoke to him with a kind word.
6	<p>It was not yet sunrise, but Epps was on the piazza as I left the hut, and cried out to me that it was a pretty time of day to be getting up. By extra exertion my row was up when he came out after breakfast. This, however, was no excuse for the offence of</p>	√			√	This quotation is also shows the exceed hours of work which is given by his master. He is no excused to have a rest time.

	oversleeping. (287)					
7	Finally, in September, when the busy season of cotton picking was at hand, I was unable to leave my cabin. Up to this time I had received no medicine, nor any attention from my master or mistress. The old cook visited me occasionally, preparing me corn-coffee, and sometimes boiling a bit of bacon, when I had grown too feeble to accomplish it myself. (177)	√				The discrimination is also accepted by Northup in the healthy matter. When he is sick, his master does not give him any medicine or attention for him.
8	He looked upon a colored man, not as a human being, responsible to his Creator for the small talent entrusted to him, but as a "chattel personal," as mere live property, no better, except in value, than his mule or dog. (183)	√				Colored people are not treated as human being by white people. The masters treated their colored slave like property or animal.
9	Soon after he purchased me, Epps asked me if I could write and read, and on being informed that I had received some instruction in those branches of education, he assured me, with emphasis, if he ever caught me with a book, or with pen and ink, he would give me a hundred lashes. He said he wanted me to understand that he bought "niggers" to work and not to educate. (230)	√				African American Slave is prohibited to have reading and writing skill. African American slave is forbidden to have education.
10	But let that pass. These niggers are human beings. If they don't know as much as their masters, whose fault is it? They are not	√				This quotation is also shows the fact that African American slave is not allowed to learn reading and writing skill.

	<p><i>allowed</i> to know anything. You have books and papers, and can go where you please, and gather intelligence in a thousand ways. But your slaves have no privileges. You'd whip one of them if caught reading a book. They are held in bondage, generation after generation, deprived of mental improvement, and who can expect them to possess much knowledge? If they are not brought down to a level with the brute creation, you slaveholders will never be blamed for it. If they are baboons, or stand no higher in the scale of intelligence than such animals, you and men like you will have to answer for it. There's a sin, a fearful sin, resting on this nation, that will not go unpunished forever. (267)</p>					
11	<p>"Well," he continued, "Armsby told me to-day the devil was among my niggers; that I had one that needed close watching or he would run away; and when I axed him why, he said you come over to Shaw's, and waked him up in the night, and wanted him to carry a letter to Marksville. What have you got to say to that, ha?" (234)</p>	√				<p>This quotation shows the evident of treason which is accepted by Solomon Northup from Armsby. (white people who want to be an overseer in his master's plantation.</p>
	<p>"How do you like <i>tanning</i>?" he exclaimed, as the rawhide descended</p>	√				<p>As a slave, Solomon Northup is not allowed to choose the kind of work</p>

	upon my flesh. "How do you like <i>tanning</i> ?" he repeated at every blow. In this manner he gave me twenty or thirty lashes, incessantly giving utterance to the word "tanning," in one form of expression or another. When sufficiently "tanned," he allowed me to arise, and with a half-malicious laugh assured me, if I still fancied the business, he would give me further instruction in it whenever I desired. This time, he remarked, he had only given me a short lesson in " <i>tanning</i> "—the next time he would "curry me down." (252)					according to his skill and interest.
12	Finding he could not quite me, he flew into a towering passion. With blasphemous oaths, he called me a black liar, a runaway from Georgia, and every other profane and vulgar epithet that the most indecent fancy could conceive (44).		√			As a colored person, Solomon Northup gets prejudice from his master as a liar. It is common for colored people to be considered as liar. In fact, the prejudice is not always true.
13	"You are not planning that down enough," said he. It is just even with the line," I replied. "You're d-d liar," he exclaimed passionately. (132)		√			This quotation also shows the prejudice toward Solomon Northup who is regarded as a liar. This prejudice is caused by the absence of satisfaction from his master.
14	"Platt, you lying nigger, <i>have</i> I?" was his brazen appeal to me. (229)		√			This is also the quotation which shows the event when Solomon Northup is judged as a liar.
15	More than once I heard it said that Platt		√			Another prejudice that is accepted by

	Ford, now Platt Tibbeats – a slave's name changes with his change of master- was "a devil of a nigger." But I was destined to make a still further noise, as will presently be seen, throughout the little world of Bayou Boeuf. (127).					Solomon Northup is regarded as devil of a nigger. The word devil refers to a breaker.
16	"All the difference in the world," replied Epps. "You might as well ask what the difference is between a white man and a baboon. Now, I've seen one of them critters in Orleans that knowed just as much as any nigger I've got. You'd call them feller citizens, I s'pose?"—and Epps indulged in a loud laugh at his own wit. (267)		√			Colored people Is considered as same as baboon. It is known from the comparison which is made by Epps. Epps says that the comparison between white man and colored people is like the comparison between white man and baboon.
17	"Yes," responded Epps, "but all men, niggers, and monkeys <i>ain't</i> ;" and hereupon he broke forth into a more boisterous laugh than before. (267)		√			This quotation shows us that Epps classify colored people outside white people.
18	An iron-bound door led into an adjoining cell, or vault, wholly destitute of windows, or any means of admitting light. The furniture of the room in which I was, consisted of the wooden bench on which I sat, an old-fashioned, dirty box stove, and besides these, in either cell. There was neither bed, nor blanket, nor any other thing whatever. (41)			√		As a slave, the residence of Solomon Northup is separated from his master. Solomon Northup is placed in a nasty cabin with no any comfortable facilities.

19	At night I laid down upon the damp, hard floor, without any pillow or covering whatever. (47)			√		This quotation also shows the evidence that Solomon Northup is not given any proper facilities in his master's plantation.
20	At night, ray, Williams, and the boy, slept in the loft of the shed, while I was locked in the cell. Finally we were each provided with blankets, such as are used upon horses-the only bedding I was allowed to have for twelve years afterwards. (49).			√		Solomon Northup accepts blanket as a facility from his master. But, the blanket is really different from common blanket that is used by human. The blanket is used upon horses.
21	The weaving-house we were erecting stood in the orchard a few rods from the residence of Chapin, or the "great house," as it was called. (108)			√		This quotation shows that white people live in a luxurious house which is commonly called as great house.
22	The pain in my head had subsided in a measure, but I was very faint and weak. I was sitting upon a low bench, made of rough boards, and without coat or hat. I was hand-cuffed. Around my ankles also were a pair of heavy fetters. One end of chain was fastened to a large ring in the floor, the other to the fetters on my ankles. (38)			√		Solomon Northup experiences violence from his master. In his first time of being kidnapped, his hand is cuffed. Besides, his ankles are also fettered.
23	As soon as these formidable whips appeared, I was seized by both of them, and roughly divested of my clothing. My feet, as has been stated, were fastened to the floor. Drawing me over the bench, face downwards, Radburn placed his heavy			√		The violence that is experienced by Solomon Northup is also in form of beating. This beating is given by his master to force him approving their scenario to make him into s a slave.

	<p>foot upon the fetters, between my wrists, holding them painfully to the floor. With the paddle, Burch commenced beating me. Blow after blow was inflicted upon my naked body. When his unrelenting arm grew tired, he stopped and asked if I still insisted I was a free man. I did insist upon it, and then the blows were renewed, faster and more energetically, if possible, than before. When again tired, he would repeat the same question, and receiving the same answer, continue his cruel labor. (44)</p>					
24	<p>I crossed my hands, submitting humbly to whatever disposition they might please to make of me. Thereupon Tibeats tied my wrists, drawing the rope around them with his utmost strength. Then He bound my ankles in the same manner. In the meantime the other two had slipped a cord within my elbows, running it across my back, and tying it firmly. It was utterly impossible to move hand and foot. With a remaining piece of rope Tibeats made an awkward noose, and placed it about my neck. (114)</p>				√	<p>The violence is also experienced by Solomon Northup in the form of being hung.</p>
25	<p>Bidding me strip and lie down, he gave me ten or fifteen lashes, at the conclusion of which he inquired if I thought, after that, I could get up sometime in the</p>				√	<p>Solomon Northup is always punished by getting lashes from his master.</p>

	<i>morning</i> . I expressed myself quite positively that I <i>could</i> , and, with back stinging with pain, went about my work. (287)					
26	He swore that he would either conquer or kill me. (46)				√	This threat is given by Burch in order to make Solomon Northup confessing that he is a slave
27	In rather a patronizing and confidential manner, he gave it to me as his advice, that the less I said on that subject, the better it would be for me. (46).				√	In this quotation, Burch gives Solomon advice to be silence. This advice refers to a threat to make Solomon be silence.
28	He looked at me a moment as if he was ready to devour me, then turning round went out. In a few minutes he returned. "If ever I hear you say a word about New-York, or about your freedom, I will be the death of you-I will kill you; you may rely on that," he ejaculated fiercely. (61)				√	Another threat of being killed is given to Solomon Northup if he tells other people that he is from New York.
29	In silence and in dread I stood by the sweep, holding the jack-plane in my hand, not knowing what to do, and not daring to be idle. His anger grew more and more violent, until, finally, with an oath, such a bitter, frightful oath as only Tibeats could utter, he seized a hatchet from the work-bench and darted towards me, swearing he would cut my head open. (133)				√	This quotation shows the threat that Tibeats will cut Solomon's head if he