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## The Significance of Philanthropy and Piety Conducted by the White and Black Characters: A Study on Harriet Beecher Stowe's Uncle Tom's Cabin

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### ABSTRACT

Uncle Tom's Cabin is a novel written by Harriet Beecher Stowe in 1852. It dealt with the slavery in America in antebellum era. Regarding this context, there are two issues emerging in the novel i.e. philanthropy conducted by the white people and piety held by the black people or the slaves. So, this paper discusses a problematic statement that is how philanthropy and piety are significant in sense of facing the heartless slavery of the blacks. Both issues appear in two different plots; that is, a plot dealing with Eliza and George running away to Canada, and the other dealing with Uncle Tom who does not want to run away but remains loyally as a slave until his death. This paper applies Mukarovsky's dynamic structuralism as a theoretical framework to analyze the issues of philanthropy and piety, namely, by utilizing the historical, philosophical, and cultural facts as the materials to elaborate the literary facts. Through this study, it is finally found out that Stowe uses a double plot in order to emphasize that philanthropy conducted by some white people and the slave's piety in embracing Christianity were really occurred in the antebellum era, pre-Civil War era (1851-1856) in the United States. Besides, this paper finds out that either philanthropy or piety is the ways for the characters of the novel to achieve their freedom. Concretely the freedom in this case refers to both physical and spiritual meanings.

**11** words: Black Americans, Philanthropy, Physical Freedom, Piety, Slave, Spiritual Freedom, White Americans.

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### 1. Introduction

**17** *Uncle Tom's Cabin* was firstly published as a novel on March 20, 1852. After its publication, this work appeared to be very successful whose author, Harriet Beecher Stowe, did not predict it before (VanSpencer, 2000: 45). Besides its success in terms of gaining financial profits, this novel was also born as a very influential work to its audience in the United States so that, due to its great influence, President Abraham Lincoln once said to Stowe, "So, you're the little woman who wrote the book that started this Great War!" ([www.womenwriters.net/stowe1.htm](http://www.womenwriters.net/stowe1.htm)). This novel could awaken a new

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awareness to the Americans in general so that they began to realize that slavery, as a beacon of economic life in the South, was a form of dehumanization. In this regard, *Uncle Tom's Cabin* emerged to determine the flow of American history in the nineteenth century.

However, Brophy (2015) sees that Stowe's idea is the potent weapon in fighting slavery, where the author of the novel really exaggerated the condition of slavery in the South. This is, according to him, an error. In the meantime, Hochman (2011) looked at the powerful position of *Uncle Tom's Cabin* as a fiction in influencing Americans' sentiments when coping with the slavery. A fiction can be a tool to enlighten up the people through which they can see the bad side of slavery as an institution in the south America. The novel, in fact, presented the spirit of abolitionism through all stories in which white American masters were heartless to their slaves.

Coming closer to the form and the content of the novel, *Uncle Tom's Cabin* is actually presented into two plots or "double plot" (Abrams, 1953: 128) in which Stowe presented two separate stories; that is, a story of Eliza and George (the fugitives) and the story of Uncle Tom (a pious slave). Due to these two stories, it is clearly seen that there are two obvious facts which support and develop the sequence of both stories; namely, the involvement of certain white people to help or extend the philanthropy to the fugitives running away to Canada and the role of piety in formulating the presentation of Uncle Tom as a pious black slave. This is why philanthropy and piety become challenging issues to be figured out in terms of exploring their significances.

*Philanthropy* is taken from Greek, which actually has had three meanings so far; namely: (1) originally it means "love of mankind; practical sympathy and benevolence" (Hornby, 1974: 628). This word also means (2) "the social control and instruction of the lower classes, and something that can be taught" like the establishments of the School of Philanthropy in New York and the School of Civics and Philanthropy in Chicago in late nineteenth century (Foner, 1991: 834). In line with the story of *Uncle Tom's Cabin*, the definition of philanthropy closely referred in this study is the first definition, where some white people willingly wanted to help the fugitive slaves, like George Harris and Eliza running to Canada due to their feeling of sympathy and benevolence to them. In the process of their escape, Eliza and George Harris can finally unite and achieve their freedom owing to the facilitation or the help of certain white people, such as the Christian white people – Tom Bird (the senator) and his wife – and some Quakers, particularly Mr. and Mrs. Halliday.

The word *piety* means "devotion to God and good works; being pious" (Hornby, 1974: 632). A person who has piety tends to be more loyal, faithful, and believes that any happening received by a man is actually due to and the charge of God Almighty. This point is also reflected in the literary facts found out in the novel. In the sense of piety, John Winthrop (1588-1649) asserted that piety is "a bond or a ligament of love" which is manifested to pursue the Grace of God and the brotherly affection of other men (Hollinger, 2001: 7). In this sense, a pious person believes that a religion, especially Christianity, is a way to achieve the salvation, the freedom and the inviolability of the human soul (Genovese, 1976: 167). The form of this piety is clearly depicted in *Uncle Tom's Cabin* through the character of Uncle Tom. In fact, there are Eliza and Aunt Chloe who are also depicted as pious black people in the novel, but in this study they are excluded because they do not show the piety as what Uncle Tom does; namely, he tends to accept his own condition of being a slave because he actually believes in God that He has promised the human beings, including the black people, to endow them a true freedom.

Therefore, this paper is going to discuss a problematic issue that is how significance or meaning of piety and philanthropy are in context of facing the heartless enslavement. These issues subtly appear when seeing the interactions and dialogues of main characters of the novel. The piety appears in the life of Uncle Tom, the slave and the black person, and the philanthropy is on the white people. To my assumption, both have a close relation to the reach of freedom.

## 2. Review of previous studies

This novel can be included as one of American masterpieces. This is because the novel has been studied by many experts all over the world. The novel portrays the real issue happened in America in the mid of nineteenth century, that was about slavery as a peculiar system in that country. Due to being a masterpiece, three papers or articles among the unaccountable numbers of previous ones are going to be generally presented further in this part.

The paper dealing with the novel is the one written by Alfred L Brophy entitling “Harriet Beecher Stowe’s Critique of Slave Law in *Uncle Tom’s Cabin*” (2015). This paper talks about how the author of the novel exposed how Slave Law impacted to the social life of the slaves in America, especially in the regions applying slavery system as the backbone of their economical productivity. As an abolitionist, Stowe explicitly proposed her vision and interpretation upon this issue. She grossly exposed how the slavery was put in “negative” side of it where the human beings were treated inhumane like animals or properties. This is clearly seen through the presentation of a brutal character named Mr. Legree and other minor characters as slave hunters. However, according to Brophy, the author had done a <sup>13</sup> interpretation toward the fact, through which he quoted Southern reviewers on the novel who criticized Stowe most frequently for mischaracterizing the harshness of slavery. Brophy therefore says that this is a great error of interpretation. It was the influence of the Slave Law application that led her to do such interpretation.

The next article talking about Stowe’s *Uncle Tom’s Cabin* is the <sup>2</sup> one written by Curtis Evans with a title “The Chief Glory of God [is] in Self-Denying, Suffering Love!: True Religion in Harriet Beecher Stowe’s *Uncle Tom’s Cabin*” (2012). This writing recognizes the novel become one of the American masterpieces, as I said before, by saying “Stowe’s work becoming one of the most popular and widely read” (p. 498). Besides, more importantly, Evans explored his notion about <sup>3</sup> how religion really influenced and inspired the creation of the work. He said further that this novel became a central tool of white spectators and activists who sought textually to represent a religious community (that is, black slaves) and locate them in the larger society, providing an intimation of what this new arrangement would like if emancipation were to occur. Evans underlines that Uncle Tom as the representation of black religiosity is very prominent in the work. This means that faith <sup>5</sup> in Christianity serves as a breakthrough to get freedom from slavery. <sup>6</sup> Therefore, Evans concludes that Stowe’s framing of her narrative serves as a lesson for white people through the medium of an exemplary black slave who resists temptation for vengeance and disobedience and is ultimately murdered because of his faithfulness to his Master in heaven.

In the meantime, unlike the papers mentioned <sup>2</sup> above, Jessey Sower in her article entitling “The Changing Role of the Woman in America” states that Stowe strongly develops her female characters and their <sup>2</sup> importance as mothers within her text in order to emphasize this point. While the men depicted in the novel come to represent the slave holding tradition, Stowe <sup>2</sup> looks to female sensitivity to convey the heartbreaking reality of the slavery. Still according to Sower, the legacy of *Uncle Tom’s Cabin* from the feminist point of view is complex and requires an understanding of the social and political climate in which it was written as well as how this climate has evolved throughout time. In that era, the presentation of ‘mother’ was very progressive due to the less freedom they had, but in the eyes of feminist in contemporary era, such presentation of motherhood, according to Sower, is <sup>2</sup> now viewed as incomplete and disempowering to the modern era. In other words, Sower views that Stowe’s novel is considered to be a progressive text as women assert their roles as “moral centers” in order to cultivate social and political changes.

Looking at the general contents of the above-mentioned papers, the topic and perspective of this paper are relatively different from the ones mentioned before. This paper deals with how the white Americans’ philanthropy and the black Americans’ or the slaves’ piety take roles in facing the cruelties of slavery practice in the United States in antebellum era. More concretely, this paper goes to elaborate any significances of both philanthropy and piety sensed by the slaves in particular.

### 3. Method of research

This study applies a library research by which a number of references are then utilized in order to find out any information related to philanthropy and piety as depicted in *Uncle Tom’s Cabin*. To present an effective analysis in case of descriptive and explanatory analysis, it absolutely requires a theoretical approach. In this case, dynamic structuralism is simply applied. This theory is initially formulated by Jan Mukarovsky saying that a literary work actually cannot be separated from its historical, social and cultural contexts as well as some codes or norms existing in a society. To make it clearer, here is the quotation of the above-mentioned theory:

The work of art manifests itself as a sign in its inner structure, in its relation to reality, and also in its relation to society, to its creator and its recipients (Teeuw, 2003: 156).



With this theory, concretely, there are at least two foundations that can be a guidance in discussing certain literary facts of a work of art, that is, the work of art can somehow express and/or figure out 'the inner spirit' of a society, and this theory provides a void for a reader to show his/her own concretization related to the story or literary fact. In this sense, either philanthropy or piety is a literary fact shown through Stowe's work and is assumed to have correlation to the social and cultural facts in the United States, specifically, in the antebellum era where and when the work clearly depicts about, besides those serve as the facts triggering a reader to signify and conclude certain meanings with his/her own argumentations.

#### 4. Discussion

##### 4.1 Philanthropy in the context of 'Physical' meaning of freedom

There are two prominent historical trends that happened in the antebellum era; that is, the abolitionist movement and the fugitive slaves. Both look contradictory but they actually emerged as reactions toward the slavery institution. Both intended to derive freedom, of course, in different ways and form. The first emerged as a form of philanthropy to the slaves and aimed at liberating the black people or the Negroes from such bondage; and the second simply struggled to achieve their own freedom. The existence of such trends was actually triggered by the inhumanity of slavery; namely, the black people totally had no rights as what human beings should have; they were definitely degraded and dehumanized. Stanley Elkins (1976), therefore, described the condition of being slaves, as follows:

"A slave is in absolute bondage; he has no civil right, and can hold no property, except at the will and pleasure of his masters. He could neither give nor receive gifts; he could make no will, nor could he, by will, inherit anything. He could not hire himself out or make contracts for any purpose – even including, as we have seen, that of matrimony – and thus neither his word nor his bond had any standing in law. He could buy or sell nothing at all, except as his master's agent, could keep no cattle, horses, hogs, or sheep" (59).

Moreover, this condition was more severely lasting when the Congress passed the Fugitive slave act in 1850, so that the slaves were truly positioned to be more oppressed objects. Yet, despite the hegemonic power of the white slavers at that time, the awareness of white people started to arouse; that is, slavery was dehumanization or inhumane institution, which then stimulated abolitionist movements and philanthropic action. The latter, triggered by the abolitionist spirit, was covertly conducted through the existence of the Underground Railroad; namely, to help and facilitate fugitive slaves searching a refuge to Canada.

What is the meaning of such philanthropy for the fugitive slaves? Indeed, the meaning of philanthropic action or philanthropy conducted certain white people, for the fugitives, is a means for achieving their freedom from the enslavement. That is so-called a freedom which tends to refer to a 'physical' meaning. What does 'physical' freedom mean here? It is a freedom, which is directly felt and experienced by the body of human being; or the satisfaction due to freedom is manifested by and through any live element of a person, not merely experienced by the spirit or soul. In terms of slavery, in a denotative meaning, the freedom leads the body of human beings is physically no longer tied and tortured. In a contextual meaning, the body or the existence of the black people is no longer oppressed, dehumanized, and even degraded like animals only owing to their black-colored skins, and individually, except their existences can be accepted physically by their social environments without having any discrimination and subordination to them.

In addition, freedom for the fugitives is not served as the final end but it is actually an initial requirement to be respectable and dignified human beings having inherent and natural human rights and holding self-determination to live. Such freedom is actually the foremost initial step to obtain progress for the black people.

This statement is in line with a quotation below:

"Kebebasan adalah penunjuk yang cermat tentang kemajuan umum, baik dalam hal pribadi maupun bangsa" (Gabriel, 1991: 11).

(Liberty is a thorough indication to the general progress, either in the context of an individual or a nation).

It means that the freedom of human beings can stimulate them to do anything they want and dream about because, at this moment, someone can maximize his or her own competences or capabilities without being restricted and controlled by certain power. Then, those who acknowledge freedom of other people are categorized as sophisticated or civilized people. The same is true that if a nation has recognized the liberty of other nations, it is also determined as the civilized nation. Again, the indicator of having freedom is through the existence of the equality and self-determination to certain individual or nation. Fortunately, in the context of the fugitive slaves, the physical freedom could finally be obtained by living in Canada due to the philanthropic actions conducted by certain white people in the South.

In fact, along with the achievement of such freedom, the black people represented by George and Eliza in the novel automatically start to have their own natural and inalienable human rights (Bryson, 1956: 5) in which an acknowledgement upon their existence definitely experienced by those black people. Such recognition is the exact proof of anybody to have acknowledged his or her equality among other people, as depicted in the Preamble of *Universal Declarations of Human Rights* (1948); that is:

“... Recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom...” (Nickel, 1987: 181).

In this sense, John Locke had even clearly stated that men are naturally in “a state of perfect freedom,” which is “a state also of equality, wherein no one having more than another,... should be equal one amongst without subordination or subjection” (Plattner, 1998: 26). Indeed, equality is “the original law of nature, received from the pristine mandate of the Creator” (Bryson, 1956: 241). Therefore, concretely, men’s differences in terms of skin colors, physical sizes, and power in mental and spiritual abilities are components rather than contraries to the natural equality that governs their relations to each other.

Objectively, the literary fact showing an unequal treatment of slaves is clearly experienced by George Harris, as he says: “What right has he to me? I’m a man as much as he is. I’m better man than he is. I know more about business than he does; I am a better manager than he is...” (Stowe, 1965: 18). Through this statement, it is inferred of how George Harris, as a slave, suffers from the inequality; that is, he is degraded and subordinated. Therefore, deciding to go to Canada is for the sake of deriving his freedom so that he can live equally, without any discrimination and dehumanization, and along with it, for the sake of owing any natural rights as human beings, such as the rights of life and pursuit of happiness.

Along with the achievement of freedom, the fugitive slaves, George and Eliza, are actually eager to live independently where self-determination is the pivotal power to motivate them living without dependence on other people’s potencies, except they live with their own potencies. It means that whether the progress of their life is absolutely determined by themselves. In the context of self-determination, human beings have their own rights to do anything they want to do as long as they do “not merely freedom from bodily restraint but also the right of the individual to contract, to engage in any of the common occupation of life, to marry, establish a home and bring up children, to worship God according to the dictates of his own conscience” (216). This description is also the result after the achievement of freedom in physical meaning.

Holding the right of self-determination, they freely determine their political status and freely struggle for their economic, social, and cultural development (Nickel, 1987: 77). Economically, the black people can determine any form of activities only to earn their survival, either as farmers, merchants, masons, etc. socially, the black people have a sort of choices to contact and make a relationship with other people. And culturally, the black people also have a number of chances to develop their typical creativities as expression of their own culture. As a result, no one is subjected to arbitrary to arbitrary interferences with other people’s privacy, family, nor even attacks upon their honor and reputation (Nickel, 1987: 183).

Relating to this fact, Stowe also objectively shows how George Harris has a strong conviction and motivation to be a successful man in Canada on behalf of his own ability and potency, as he states: “I feel rich and strong, though we have nothing but bare hands... I will work, and send back the money for you and my boy” (Stowe, 1965: 189). Through this statement, it is implied that George Harris really wants to have a better life due to the right of the self-determination he may have after arriving in Canada. He believes that the success comes is due to his own power and competence, not by dependence on other

people. As such, a true freedom, as a matter of fact, is laid down on a person who is already able to determine his life by himself.

Regarding the 'physical' meaning of freedom where the black people running away to Canada, as described above, the black people actually wanted to have their own pride as human beings that are deprived in the enslavement. It is a pride that appears in the deep heart of black people where they feel satisfaction and pleasure for they could free themselves from the inhumanity. It is a pride that is normally held by the common people where the black people could derive honor or respect from other people, particularly the white people in the South. In that era, needless to say, the black people did not have it at all for they were assumed as property. That is why, when living in Canada that allowed the black people equally and freely lived within the Upper land, the black people could start to derive it since they were no longer in the servitude but they were self-determined.

#### 4.2 Piety in the context of 'Spiritual' meaning of freedom

Despite being afraid of teaching Christianity, there were also some slave owners who eagerly teach their black slaves to embrace the Christianity. This fact is vividly recorded in the novel, represented by the Shelby's. In this case, sociologically, some masters taught their slaves lessons about Christianity and included them in sessions of family worship (Todd and Curti, 1972: 75). In an exceptional condition, the teaching of religion done by certain white masters, in that era, is also assumed as one of the important aspects which has to be taught to their slaves because through the religious teachings the masters hoped that the slaves might understand the codes of conduct in serving their masters either in domestic domain or in public domain particularly in the farms.

Such southern condition was actually influencing the condition of certain black slaves who particularly lived with the pious master. If the master is a Methodist, for instance, the black slaves would embrace such denomination. This fact is truly recorded or depicted in *Uncle Tom's Cabin* where Uncle Tom and his family (the black slaves) who live in the Shelbys. Starting from this fact, therefore, the piety of Christianized slaves is formed; that is actually greatly influenced by the family of the slaves' masters. If not, they remain heathens.

Hence, what is the significance of Uncle Tom's piety? Does Stowe present Uncle Tom with no meaning at all? These two questions are really stimulating and even tempting because of one prominent reason. The reason is that Uncle Tom serves as the main character in one of the two plots that is depicted differently from other black characters in terms of becoming a Christian. He does not want to run away to search for his freedom, unlike George Harris and Eliza. He even consistently commits himself to his role as a slave by undergoing his life in strong piety. Therefore, the piety depicted through this character is very prominent in the novel and has a special point to be taken into account. Piety is then defined as "devotion to God and good works; being pious" (Hornby, 1974: 632).

Death is a separation of soul and body. However, in the religious view or in Christian view, death is not an end but it is a transformation to other life. This statement is line with Zubair's proposition, as follows<sup>9</sup>

*Kematian bagi manusia sesungguhnya bukanlah sebuah kemusnahan tak bermakna. Kematian adalah mediator untuk proses transendensi manusia itu sendiri. Kematian adalah peristiwa yang terjadi dari berpisahannya jiwa dan badan. Badan adalah kebendaan yang pada saat datangnya kematian akan musnah, sedangkan jiwa adalah kualitas rohani yang pada saat datangnya kematian akan bersifat abadi (Leahy, 1998: xii).*

(Death for human beings is actually not as a meaningless destruction. It is a mediator to a transcending process of human beings. Death is an event when body and soul separate. Body is the physical quality, which vanishes when death comes; whereas soul is the spiritual quality which is eternally alive when death comes).

This description is strongly taught or believed either through or by Christianity or even by Islam. Along with such definition, Stowe depicts her hero, Uncle Tom, and situates him in such concept. It means that, as a pious slave, Uncle Tom positions his principle that death is not actually a meaningless destruction, but something to be yearned of since he believes that it is, once again, a mediator to derive something; namely, the life in peace, love, and freedom. Therefore, it is not wrong to say that Uncle Tom tends to believe if death can bring about "a change of his life" where he is no longer in bondage, but



automatically in liberty. Leahy (1998) describes further the condition of a pious person, as what is believed by Uncle Tom as follows:

*Tetapi orang yang mencapai hidup itu tanpa berbuat jahat akan hidup di sana seperti seorang dewa, dan dia akan berjalan dengan bangga bagaikan seorang di antara para tuan keabadian (12).*

(But a man who lives without committing evil deeds will live there like a god, and he will walk on with pride among the masters of eternity).

Besides, Stowe agreed that, for the sake of principle or pride, human beings are permitted to find death as what had been shown by Jesus Christ, who was willingly crucified. Such principle can certainly be applied in certain person only by means of 'piety', or only a pious person faces death as something to be yearned of, not a thing to be afraid of.

A person who has piety tends to be more loyal, faithful, and believes that any happening received by the man is actually due to and in the charge of God Almighty. In this sense, piety brings Uncle Tom to be stringer and optimistic to face the tragic event that he may have. He does not feel afraid of Mr. Legree's cruelty. Implicitly, Stowe strongly states that death is not something to be scared of but something to be waited for. She really convinces the audiences, through the presentation of Uncle Tom, that death is not an end at all, yet it is a terminal to achieve a freedom from enslavement. This context underlines a Christian belief saying that "death is not the end of life but rather transformation" (Onukwugha, 2006: 1).

In other words, Uncle Tom willingly wants to die because of his strong piety where he simply believes to find a salvation; namely, life is not only freed from sin but also a life in communion with God (Meyendorff, 1992: 47) with where his life is totally free and peaceful. It is a place where the black slaves, particularly Uncle Tom, assume as their true homes as described in his songs sung before he dies:

"Let cares like a wild deluge come,  
And storms of sorrow fall,  
My I but safely reach my home  
My God, my Heaven, my all" (Stowe, 1965: 396).

Uncle Tom, as a pious man, sees that life in the world is less precious than that of what he strongly believes in his religious teachings. The life after death is definitely precious and eternal because, as mentioned before, he will live in salvation and in the companion of God. Such description is meant by the 'spiritual' meaning of freedom which can only be experienced by the human soul.

Talking further about the fact of 'spiritual' meaning of freedom as seen in the novel, it is vividly depicted that Uncle Tom does not want to run away from the enslavement or to escape from the master's cruelty. He even simply rejects Cassy's order to escape, by saying: "Not for thousand worlds, Misse!" (Stowe, 1965: 398). Why so? This is because of the fact that Uncle Tom strongly believes to find out the freedom soon in God, as he further says: "I shall have it in God's time... I'd sooner chop my right hand off!" (Stowe, 1965: 398).

In broader view, Stowe tends to believe in through her literary work that, in that era, there were two alternatives to get freedom; that is, by escape and/or by death. Uncle Tom is fond of choosing the latter because he thinks that he prefers an eternal freedom – the spiritual one. However, to find it totally, one must fulfill a prerequisite that is piety as what is shown by the main character.

Finally, Stowe underlines that the black people that the black people willingly crucify themselves for the sake of their pride where they will no longer be exploited, but shall be respected and acknowledged by other people as full-right human beings. In this sense, death is a mediator to derive an eternal freedom and pride in terms of respect and acknowledgement. In fact, the hero's death does not mean a loss of struggle, but it is a victory or priceless pride because it proves of how deep Uncle Tom holds his own principle and conviction to God.

## 5. Conclusion

Based on the discussion above, it can finally be concluded that both philanthropy and piety have significant or meaningful roles specifically for the black slaves. Both refers to the black slaves' or the African Americans' freedom in terms of its two meanings; that is, physical and spiritual freedom. Physically, freedom is directly felt by the body and leads the whole elements of human beings really experiencing the free life as depicted by George Harris and Eliza's situation when they can arrive at the land of Canada – as the symbol of freedom for the black slaves in the antebellum era. Meanwhile,



spiritually, freedom is merely experienced by the human being's soul or spirit. Due to piety or a strong conviction to religious teachings as well as to God, of course, a black slave may have liberty and salvation in his or her life after death as it is shown by Uncle Tom in the novel. In other words, philanthropy and piety play roles as "media" for the slaves (the black people) in the antebellum era to reach their freedom as humans.

Moreover, philanthropy, conducted by white characters of the novel, is somewhat triggered by their "inner side". The inner side here refers to the mental domain in which the feeling and mind unite to formulate an understanding in coping with the heartless slavery. The formulated understanding then leads the appearance of an awareness that slavery is truly a inhumane practice which contradicts of Christian teachings. Besides, piety plays an important role to shape the black slaves' personality, as seen through the actions of Uncle Tom, to be stronger, more optimistic, matured, considerate, and even patient in coping with the ups and downs of his life. Any time having problems, for instance, Uncle Tom spontaneously remembers and surrenders his fate to God by articulating or singing hymns or songs. In other words, piety leads the character, as a representation of black slaves, to view salvation as a real liberty.

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