



**A MULATTO GIRL AS OTHER IN WILLIAM WELLS BROWN'S *CLOTEL*; OR THE
PRESIDENT'S DAUGHTER**

THESIS

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DEDICATION

This Thesis is profoundly dedicated to:

- My dearest father, H. Ali Muhsiri, S.pd, thank you for your advices and struggle to protect me and supports my success during all this time.
- My beloved mother, Hj. Badriyah, S.pd.I, thank you for your love, affection, and invocation. You are my greatest inspiration. I do thank you for everything.
- My husband, Luqman Hakim, thank you for all the support during my study.
- My beloved little brother and sister, M. Zurdha Syahrul Mubarok and Ardianti Arifa Saputri. Thank you for always support me.
- My big family who cannot be mentioned one by one, thank you for always being by my side.
- My Alma Mater.

MOTTO

Naturally, we're not taught how to deal with success; we're taught how to deal with failure. We learned it when our first step, keep try and try again every time we fall, if at first step you succeed, then what?

(Charlie Sheen)



DECLARATION PAGE

I hereby state that the thesis entitled “A Mulatto Girl as Other in William Wells Brown’s *Clotel; Or The President’s Daughter*” is an original piece of writing. I declare that the analysis and the result described in this thesis have never been submitted for any degree or any publications.

I certify to the best of my knowledge that all sources used any help received in the preparation of this thesis have been acknowledged.

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SUMMARY

A Mulatto Girl As Other In William Wells Brown's *Clotel; Or The President's Daughter*;
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Clotel; Or The President's Daughter is a novel written by William Wells Brown that was published in 1853. This novel tells about the social condition in the case of social gap between white and black people through slavery as the colonial effect in the United State around 1833. This thesis uses postcolonial as the approach to show the relation between the colonizer-colonized and its result that is not just ended in the end of colonialism. It is shown in the slavery's contribution to the existence of the mulatto. Furthermore, this thesis applies postcolonial theory by Homi K. Bhabha that especially takes "Otherness" and "Unhomeliness" as a tool to identify these two feelings through *Clotel* as a mulatto girl and the main character of the novel.

Mulatto is closely related to hybridity, but this novel has different focus. It refers to the social critique about colonial effect through slavery that has big influence to the existence of the mulatto. Even, it happened when Thomas Jefferson became an author of Independency's Declaration. Its condition makes this novel interesting to be chosen and analyzed. Using this thesis I want to show to the reader how big the colonial effect influences the colonized's existence even it happened in the postcolonial.

In order to completely understand I conduct this thesis starts with the general idea about the social condition of the author and the novel that is continued by the slavery role to the existence of the mulatto and goes to the specific analysis of Otherness and Unhomeliness. The result of the research shows that slavery gives the biggest influence to the growth of the mulatto's otherness and unhomeliness feeling. The white characteristics that are involved to the mulatto does not have power to make her easily accepted in the society.

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CHAPTER 1. INTRODUCTION

This first chapter deals with the description about the background of the study. It is needed to introduce the basic of the problems and the limitation of this analysis. It will be covered by the explanation of the research topic, the research problems, the research questions, and the purposes. Each of them will be presented as follows:

1.1 The Background of Study

In genetic term, the mixture of the two different races is called as hybrid (*Oxford Dictionary*). There are many interpretations of hybrid definition. A hybrid child can be the descent of white father and black mother or white mother and black father. In fact, both these races ancestor do not require to the race mixture existence, so that the offspring of the mixed-blood will be unrecognized biologically (Reuter, 1918:11). It means that this mixed-blood is not being expected and the descent is hoped from the pure race. It happened to a race or region that experienced the colonialism. In this case, the race mixture especially related to the black and white occurred in overlapping based on the two different viewpoints of both races as colonized and colonizer position during the colonialism that is applied in the slavery. It makes a negative stereotype in the society in looking at a mulatto between both white and black.

The society tends to avoid a mulatto. This neglect is based on the hatred of the colonized people to the colonizer's race because of the slavery. On the contrary, the viewpoint of the conqueror to the colonized people who looked at blacks as just a slave and the lowest position in the society because it has been successfully conquered. In another hand, based on Young (1995: 5) the word hybrid is taken from Latin means the mixed of two races of animals or plants. Firstly, this term is not used at the moment because there was a debate of the different kind of species between human, plant, and animal. But, it is developed again and becomes a mark to the mixed of two different cultures and races that is called by Mulatto. Bhabha also interprets the term hybrid as everything that no

longer original (1994: 112). It means that there was colonizer's production that has already controlled and influenced the origin culture, identity, and ideology.

When we looked back on the actual situation which is related to this novel that was written around 1853 in the United State by William Wells Brown, there will be slavery history, because if we talk about postcolonial study, it cannot be separated from colonial history. They have closely relationship between cause and effect. Colonialism can be defined as an effort to control of other nations, lands, people, economy, cultures, and the governments. The conqueror had done a process of reforming to the community that was conquered. It means that they changed the possible thing that was already existed by many ways, including of trade, war, negotiation, genocide, enslavement, and rebellion (Loomba, 1998: 2). Colonialism gives big impact to the colonized people that is not just ended in the end of colonial period, but it still can be felt until now.

Slavery is the biggest contribution that is resulted during the imperialism to the existence of mulattoes. The colonizer's view to the colonized as slave become the biggest thought on the way to look at the mulattoes. It is caused mulatto inherits a half of black's blood. It becomes a disgrace for the two races of white and black because of the contaminated blood. Referring to this case this analysis object is taken from the literary text of *Clotel; Or The President's Daughter* by William Wells Brown. Clotel was born from a white man named Thomas Jefferson as the third President of the United States and black woman as a slave. He left his daughters due to the judgment of the society that, it is so shameful if a white man has a child from a black woman. This is caused by the different status between those races. White is seen as master whereas black is just and has to be a slave. This condition is made by American imperialism that has been succeeded to dominate the African by slave trader. Clotel lives with her mother and sister among white people and they are on the trade to be a slave. It is hard for them to survive because of the identity's ambiguity.

It is why nowadays, post-colonial studies often to be discussed. It is to investigate the phenomena that happened when the two contrast cultures faced in the same time. Post-colonial (*The writers of Empire Writes Back* in Sawant, 2012: 120) is to cover the culture which is affected by the imperial process from the moment of colonization to the present day. It became a mark in the end of colonialism by giving the necessary authority of political and cultural freedom to take their place and gain independence by overcoming political and cultural imperialism to the indigenous people. In the end, there will be a majority and minority which is determined by a higher power. The diversity issues resulting from the imperialism makes it interesting to analyze in many viewpoints. In this research I analyze a mulatto girl as other who is presented by Clotel as the main character in the novel entitled *Clotel; Or The President's Daughter*. It is interesting to analyze because of the social status difference between Mulatto and Indigenous people that will produce the different result. Mulattoes get more difficult way to identify their own identity because of the mixed race.

Being a mulatto means that Clotel has two different identities from her different parent's races that is signed by the mixed of black and white in blood. This cultural mixing indicates that there was no original aspect. Mulatto becomes a product of one of colonial effects that is applied in the slave agreement purchase which is still clearly evident at that time. Blacks were brought from Africa in the way of slave trader. The rising of black's amount as slave in the United State influences the nativity of mulatto child. It is due to the direct contact and arbitrariness of whites as the higher position in the society in treating the slaves. It is also supported by the low of law about slave so that many mulatto children who were born by illegal sex relationship because of this mixture marriage were not being expected and unrecognized by the law.

This slavery role is very decisive to the mulatto's existence in the society. It is shown briefly in the novel *Clotel; Or The President's Daughter*. The slave trader becomes the main background and point that influence the mulatto's existence. This colonial effect is still strongly applied so that it has big role to the

mulatto's life as slave. This novel is clearly drawn that mulattoes have no better position than the pure black slave even though they have half of white characteristic. They also have the same fate or even lower position with the pure black slave. In this novel, Clotel as a mulatto girl is rejected by the society that is dominated by whites. She and another mulatto and black are embroiled in the slave trader from a state to another state. Even a fact has revealed that Clotel is the president's daughter of Thomas Jefferson who does not seem to change the society's viewpoint in looking at mulatto.

The white's viewpoint to the mulatto is based on their viewpoint to the low of black's position as just slave, so that, the mulatto gets the same treatment with another pure black. This neglect and the society's arbitrarily treatment as colonizer domination lead Clotel to the unconscious feelings. These feelings are included through otherness and unhomeliness. It is resulted by the colonial process as a strategy of domination to the power and position in the society. Based on (*Oxford dictionary*) the word otherness means as "the condition of being different or of belonging to an out group". Referring to this definition, otherness is a kind of discrimination to the colonized people. It places the colonized especially mulatto as the object to be other and unrecognized in the society. Both otherness and unhomeliness feeling are felt by Clotel.

Furthermore, unhomeliness is the cultural traumatic because of colonialism that gives impact to the psychological of the colonized. This feeling leads them to the ambivalent feeling, have no home, no culture, and no identity any longer (Bhabha, 1994:11). It can be predicted that it is an alienated process of the colonizer as a neglect that is caused by the cultural mixing. For the conqueror the mixing of culture between white and black is considered tarnish their purity's race. It also forces the black status as slave for having lower position than white. This problem is cannot be parted to the biggest history influence.

Based on the case above, the complexity of mulatto case in the United State that is implied in the novel makes it interesting to analyze. It is also supported by

the slavery role in influencing and forming the mulatto's existence. Even there was an independent declaration. Another interesting part is the mulatto's uncomfortable feeling that are represented by otherness and unhomeliness as the result of society's discrimination treatment.

1.2 The Research Topic

In writing a research limitation is needed to underlie the topic focused. This research analyzes a novel entitled *Clotel; Or The President's Daughter* by William Wells Brown focusing on the existence of mulatto as being other and unhomely as the colonial effect of slavery. The mulatto is presented by Clotel who has two different identities. It is resulted by the mixing races between white and black (American-African). There are two countries involved to the colonizer-colonized relationship that exists in the slave trader. Furthermore, this research uses the postcolonial perspective.

1.3 The Research Problems

Slavery has a big contribution to the change of culture in the colonized country. White is the superior has a big power to influence black people as the slave. The contradiction of these cultures also cannot be avoided. In this case, mulattoes are placed in the difficult and dangerous position. Their existences are decided by their survival strategy. The influence of slavery is still very attached despite having declaration of independence by Thomas Jefferson around 1743-1826. The weakness of the slavery's law makes Clotel feel more difficult in life. She still depends on the master's rule.

In this issue, I take an issue of a mulatto girl who lived among white people. As Brian Bantum states in *Redeeming Mulatto* that, mulatto is a term to identify someone who was trapped into two mixed races like black and white that make the ambiguity of the identity. It is caused by the two different cultures that force them to cover it to be a new one by combining those two cultures. The mulattoes can easily be identified because they are stuck in those identities. They

are also difficult to maintain the original culture that has been contaminated with other cultures (Bantum, 1975:09).

Based on the case otherness and unhomeliness are definitely felt by Clotel. It is a bit confusing that Clotel is a president's daughter of Thomas Jefferson, she also has white characteristic as superior, but it cannot be granted for her to be accepted and recognized in the society. It impacts to her psychological that is shown in her otherness and unhomeliness feeling which is included to the most colonial effect for the mulattoes. The last is finding the result of the mulatto's way to decide her existence in the society.

1.4 The Research Questions

In this research, there are some research questions. They are:

1. How are the relationship of social condition between the author and the novel?
2. How does the relationship between the mulatto's position as other and the concept of slavery?
3. What is the result of the mulatto's attachment to the slavery viewpoint through otherness and unhomeliness in the contribution of the mulatto's existence in the novel?

1.5 The Purposes

There are some goals will be showed in this thesis. The first goal is both the reader and I gain the knowledge about the social circumstances that occur in the novel. The second is to know the social context of the novel that will be a comparison with the social context that happened in the actual social situation at that time. The third is getting better understanding about the evaluation of the slavery concept role to the mulatto's position through being other and unhomely which is resulted by the imperialism before. The fourth is to achieve the comprehension about the result of the mulatto's attachment to the slavery viewpoint even she fully appears like whites in the novel entitled *Clotel; Or The*

President's Daughter by William Wells Brown. The last is to give contribution to those who are interested in the same topic.



CHAPTER 2. LITERATURE REVIEW

This second chapter deals with the explanation of the previous research and the theory which is used in this analysis. The previous research is needed to give contribution of the method, theory, or the way to analyze data. The theory is used as a tool to answer the research questions. This explanation is started from the previous research within its contribution that will be followed by the explanation of the Postcolonial as the basic study of this research. The last is the explanation of Homi K. Bhabha theory related to otherness and unhomeliness. Furthermore, the previous research is also important to find a gap with my research.

2.1 The Previous Research

The first previous research is taken from a thesis entitled *The Psychological Effects of Hybrid Identity for Mulatto in Nell Larsens Quicksand* which was written by Septian Ratih Winanti (2013), (and was taken from Faculty of Letters, English Department, Jember University's Library). This thesis analyzes the psychological effects of hybrid identity for a mulatto (Winanti, 2013:5). It gives me contribution to the explanation of Homi K. Bhabha theory related to otherness and unhomeliness. This thesis leads me to get better understanding of Bhabha's theory as a tool to analyze my thesis. The difference between this thesis and mine is the problem to discuss. This thesis's topic discusses about the psychological effect of Mulatto, whereas my thesis's topic discusses about the linkage of the slavery concept as the basic aspect to the mulatto's otherness and unhomeliness growth in deciding her existence in the society of the novel.

The second previous research is taken from an essay entitled *Cultural Trauma and Cultural Identity* by Emma Karia Brandin. It analyzes the impact of the cultural trauma and identity of Toni Morrison's novel *Song of Solomon*. It uses postcolonial theoretical perspective. This also includes Homi K. Bhabha's theory of otherness and unhomeliness (Brandin, Engelska 61-90:2). This essay gives me contribution to the more explanation of the cultural trauma that is indicated to the unconscious feelings such unhomeliness and otherness. Besides, this essay also

uses the concept of those feelings from Homi K. Bhabha theory. The difference between this essay and my thesis is the application of the theory. I use the theory by Homi K. Bhabha purely, while this essay uses the combination theory of cultural trauma and cultural identity such “Double Consciousness” and “Unhomeliness” also the “Other” by Jeffrey Alexander and other many experts.

2.2 The Postcolonial Study

Post colonial’s perspective is taken to be an approach in order to identify the effects during the imperialism. Bhabha (1994:171) Postcolonial perspectives appear from the colonized experience within the history of nations, races, communities, and people. They formulate their critical revisions around issues of cultural difference, social authority, and political discrimination in order to reveal the antagonistic and ambivalent moments within the ‘rationalizations’ of modernity. In this study postcolonial perspective is used to come up the slavery in which white exploited. It is indicated by the effects that are shown in the novel because of imperialism that is implied by the slavery that is covered by white as the conqueror. Further, both colonialism and slavery was operated using racism as their foundation.

On another hand, Postcolonial perspective tries to oppose the social explanation and opt for a more holistic approach to the individual. This perspective also force the recognition boundaries of the more complex culture, politics that is caused by colonization (Jacques Derrida, 1994:171). Besides, Postcolonial study is the study of two nation’s interaction that clash in the same period. This interaction involves colonized and colonizer in the effort to dominate other authorities. This effort gives much contributions to the colonized in the changing of their ideology and culture. Postcolonial study is also an analysis of the colonial thought and idea that was forced to apply among domination and the effect that was felt by the colonized. Talking more about postcolonial study we may ever know postcolonial criticism, as Tyson states that:

“As a domain within literary studies, postcolonial criticism is both a subject matter and a theoretical framework. As a subject matter, postcolonial criticism analyzes literature produced by cultures that developed in response to colonial domination, from the first point of colonial contact to the present”. “..... However, as a theoretical framework, and this is our primary concern here, postcolonial criticism seeks to understand the operations—politically, socially, culturally, and psychologically—of colonialist and anticolonialist ideologies” (Tyson, 2006: 418).

From the statement above we know the position of postcolonial criticism criticizes the development of contaminated culture of the colonized community in responding to the colonial domination among civilization process which is produced in the literary work. Related to the discussion this civilization is included to the slavery. Furthermore, the theoretical framework refers to the aspects that are influenced and changed because of the civilization, involves the operations—politically, socially, culturally, and psychologically—of colonialist and anticolonialist ideologies (Tyson, 2006: 418).

The project of postcolonial tries to find out and explore the social phenomena's sick which is caused by some social factors. The indication that can be seen in the illness society included on the loss of social ideology, social circumstances without rules, laws, and the certain systems. This situation is in the class of antagonism and the crisis that is caused by colonization. On the other hand, postcolonial criticism has been evidence to the imbalance and disproportion of the fierce competition between social and political authority within the modern world order (Jacques Derrida in Bhabha, 1994:171).

It is toward the culture affected by European imperialism that gives resistance to the ideologies and the subjective legacies. Postcolonial criticism is a framework covering the social problem toward the disproportion relationship between the colonizer and colonized country within some issues of race, gender culture, settler, and native. It can be seen that postcolonial study closely related to the culture. As Bhabha said that:

The 'middlepassage' of contemporary culture, as with slavery itself, is a process of displacement and disjunction that just not totalize experience. Increasingly, 'national' cultures are being produced from the perspective of disenfranchised minorities (Bhabha, 1994:5-6).

From the statement above it is clearly stated that the culture of slavery as the contemporary culture is a process of transforming and separating that just not fully depend on experience. Then, 'national' cultures are being created from minorities's perspective that has been eliminated. It makes mulattoes hard to live among white people related to the ambiguity of identity and culture. These cases will be analyzed using a theory as a way to get a conclusion and solution. It refers to Tyson that:

“For one of postcolonial theory's most definitive goals is to combat colonialist ideology by understanding the ways in which it operates to form the identity—the psychology—of both the colonizer and the colonized” (Tyson, 2006: 433).

Postcolonial theory aims to against colonial ideology in the way to understand the process of civilization to set the second identity of both conqueror and conquered. It involves to the social histories, cultural differences and political discrimination. In this case hybridity plays an important point that covers the way to be a hybrid, such as mimicry, ambivalence, unhomeliness, and otherness. Finally, otherness and unhomeliness that are felt by Clotel as a mulatto girl is chosen as the topic in this thesis. The main character is Coltel as a mulatto girl who tries to survive among the whites.

2.3 Homi K. Bhabha's Theories

2.3.1 Hybridity

Negotiation values will appear when the two different cultures associate in the same dimension. Through the political, cultural, and social authority, the colonizer's culture tries to dominate another culture. Hybridity is the process of taking over a government and its identity to be a new way through civilization. It

is involved of the colonized society as the result of the new pattern application by the colonizer, such as economic and political control. Bhabha has developed hybridity concept by describing culture and identity's construction. According to him in "*The Location of Culture*":

"Hybridity is the sign of the productivity of colonial power, its shifting forces and fixities; it is the name for the strategic reversal of the process of domination through disavowal (that is, the production of discriminatory identities that secure the 'pure' and original identity of authority). Hybridity is the revaluation of the assumption of colonial identity through the repetition of discriminatory identity effects. It displays the necessary deformation and displacement of all sites of discrimination and domination." (Bhabha, 1994:126).

Based on the statement above Bhabha interpretes that the civilization process would give the change in many aspects. These changes are the sign of hybridity. The colonizer's power would force to apply their productivity which is called strategic reversal. It means that the domination process is through the origin identity's discrimination. He also interpretes that hybridity is the second colonial civilization through the repetition of discriminatory effects. The power stated in the theory above does not just concern to the specific aspect, but it covers the whole aspects. It involves the location of the two different cultures and its identity. Finally, the revaluation would be very important to the indigenous people to make their identity clearer.

The concept of hybridity is placed in the central of postcolonial study. It is because the ability to negotiate the two different culture (Bhabha in Hoogvelt, 2001:158). It is seen from the two viewpoints between the conqueror and the conquered. Besides, it also refers to analyze the cause and effect through the process of colonialism until postcolonialism. In brief, hybridity is "how newness comes into the world" (Bhabha, 1994:227) and becomes hybrid means neither the one thing nor the other (Bhabha, 1994:33).

2.3.2 Unhomeliness

Unhomeliness is one of dominating processes that is resulted by the slave trader and a rejection of the society that is dominated by whites who has the higher power and authority. It appears in overlapping to the otherness feeling as a form of the cultural trauma because of the domination way. Bhabha states that:

“Although the ‘unhomely’ is a paradigmatic colonial and post-colonial condition, it has a resonance that can be heard distinctly, if erratically, in fictions that negotiate the power of cultural difference in a range of transhistorical sites” (Bhabha, 1994: 9).

Based on Bhabha statement above we can take a point that unhomeliness is the colonial paradigmatic and psychological condition of colonized people in the postcolonial. It happened because of the strength of the two different cultures in the whole transhistorical process. Another Bhabha’s statement that:

“The unhomely moment relates the traumatic ambivalences of a personal, psychic history to the wider disjunctions of political existence” (Bhabha, 1994: 11)

Another interpretation, unhomeliness is a term that is used to show the uncomfortable feeling, it can be called unhomely. This feeling is caused by the trauma of colonial civilization. The colonized are depressed, because their own original culture had been no longer live, even they still live in their own nation. Unhomeliness is one of colonial imperialism effects that gives much influences to the change of psychology, and ideology of the colonized people.

2.3.3 Otherness

Bhabha (1994: 67) says that in order to understand the effect of colonialism, it is possible to investigate the productive of ambivalence as the object of colonial discourse. It is otherness that becomes an object of ridicule and scorn. This happens among hybrid who has no original culture and identity. Ambivalence will appear in the colonial desire when they admit and deny the differences of culture, race, and history concurrently (Bhabha, 1994: 70-71). In a

side a mulatto child hates the whites because of the colonialism process, but on another side they have to mimic to get the recognition from the society among white.

“The ambivalent identification of the racist world - moving on two planes without being in the least embarrassed by it, as Sartre says of the anti-Semitic consciousness - turns on the idea of man as his alienated image; ~ not self and other but the otherness of the self inscribed in the perverse palimpsest of colonial identity” (Bhabha, 1994: 44).

What I can conclude from Bhabha's statement above is that ambivalence is a term that is involved into racist word. This word marks the colonized community who has been separated from their own original culture. Otherness feeling is owned by conquered people to ask the recognition place in the society. It also can be called as a kind of alienation. They will be in the alienated-position in the colonial society.

When we talk about identity in the postcolonial criticism, there will be two identities, involving the conqueror and conquered identities, or *self* and *other*. From these two identities, it will be shown of the superior and inferior. In this case *self* is placed of the colonizer's identity and *other* refers to the colonized identity. In the end, otherness has been often felt by Mulatto, it is caused by the ambiguity of the identity which is resulted by the mixed different culture.

I use Bhabha's theory as the framework to support my analysis. This approach helps me to get the specific problem that will be discussed. Thus, the author was influenced by the social condition at that time. Slavery is being the biggest influence to the social conflict. It is caused by the imperialism between colonizer and colonized that cannot be separated to the mixed culture between white and black.

Besides, it is also very important to relate between literature and society. This relation will set out the well organization in responding of the literary work as an illustration and representation of the phenomena in the real life. In this

sense aesthetic values will appear deeply because the phenomena in the society give an idea in human imagination, then it will be included in the literary work which is created by the author.



CHAPTER 3. RESEARCH DESIGN AND METHODOLOGY

Method contains of methodology which usually becomes a guideline system to resolve a problem. Doing a research automatically is related to a method which is used in order to get its exculpatory. In this research the writer uses deductive method as the way to describe the problems. It is a general thinking process which is related to the data and set out from the general to the particular pattern (Burney, 2008:4).

The method I use to analyze this thesis is post-colonial perspective. For the first step this perspective is going to identify the black and white culture which is resulted from the colonialism before. It means that the culture is not pure any longer because of the imperialism influence. The next step is the analysis on the engagement of the slavery concept to the position of Clotel as a mulatto girl through otherness and unhomeliness for the determination of her existence in the society of the novel. The last step is looking for the result of the slavery contribution to the Clotel's existence through otherness and unhomeliness.

3.1 The Type of Research

In this research I use qualitative research. It tends to the descriptive and narrative as the result. In qualitative research the processes, meanings, and subject's perspectives are more highlighted. It is based on Beverley Hancock statement that qualitative research refers to the explanation or description of the social phenomena that happened (Hancock, 1998:2).

This research aims to understand a social phenomena with more focus on the whole of the phenomena which is analyzed. In this case it is closely related to the real phenomena that happened in America around 1853. History of slavery is the biggest phenomenon that is being the background of this story. In this qualitative research, the use of method is through observations and the utilization of documents to complete my thesis.

3.2 The Data Collection

In the implementation process of this study, it deeply needs facts and information as the data. I take the primary data from the facts and information in the novel *Clotel; Or The President's Daughter* which talks about Mulatto. I also take the secondary data to support my primary data from books, papers, journals, and articles related to the topic. All of those data above are taken from Jember University library, internet, and also personal collection. Mary W George states that:

“Involves identifying and locating sources that provide factual information or personal/ expert opinion on a research question; necessary component of every other research method at some point” (George, 2008:23)

These sources will be a criterion to get the factual information, personal and expert opinion that we need to do the best of the research. It is called library research because it is taken from other researchers in the library.

3.3 The Data Processing

Data processing is a step to categorize the data by coding and sorting depend on the kind data which are needed. Finishing to collect the whole of data which are taken from the materials in the form of sentences and words, those will be written to be quotations and proofs to make the explanation in the discussion stronger. The quotations can directly come from the text of the novel to prove the effects of colonialism through slavery.

Furthermore, the possible quotations also come from the social condition which happened in the real history when the novel was written. Therefore, the data will be processed by the concept of Homi K. Bhabha theory related to otherness and unhomeliness in identifying the uncomfortable feeling as colonial effect to the contribution of colonized existence. This concept leads me to evaluate the existence of the mulatto through otherness and unhomeliness with the closely

relation to the slavery concept. It also looks at the location of culture when it is no longer original because it has been contaminated by the imperialism.

3.4 The Data Analysis

Data analysis is the main step of this research. In analyzing *A Mulatto Girl as Other in William Wells brown's Clotel; Or The President's Daughter*, the data will be presented in a descriptive way or in the form of description paragraph. Furthermore, qualitative data is used to present this thesis because it is in the form of narrative. It means that qualitative data is used to describe types of information and it is non-numeric data. For the method of the analysis I use deductive method. It will present the way from the general description to the more specific discussion.

Firstly, I explain about the social condition and context in the novel and relate it to the actual social condition in United States around 1853 based on the author's real experience. Secondly, I explain about the effects of slavery in *Clotel* through otherness and unhomeliness with the attachment to the slavery history for deciding her existence. The last, I explain the result of *Clotel's* existence as other by Homi K Bhabha theory of otherness and unhomeliness. This part tells you about the existence of mulatto through otherness and unhomeliness as colonial effects based on the power of colonialism. The approach that I use is post-colonial study, which the quotations are taken from books, journals, paper, article, and internet.

CHAPTER 4. A Mulatto Girl as Other in William Wells Brown's *Clotel; Or The President's Daughter.*

This chapter analyzes the condition of a mulatto girl as the main character in *Clotel; Or The President's Daughter* in looking for the identity. The evaluation of colonized existence through slave trader that is suffered by Clotel as a mulatto becomes the main problem to discuss. This chapter is contained of four subchapters. The first subchapter describes the portrait of social condition of the author and the novel that become the background of the otherness and unhomeliness appearance. The second subchapter analyzes the slavery role to the mulatto position that occurs in the midst of whites as the dominant. The third subchapter shows the unhomeliness and otherness feeling suffered by Clotel. The last part explains the result of the mulatto existence which is reflected in the novel.

4.1 The Social Condition of the Author and the Novel

Society has closely relationship to aliterary work that uses a language as a medium to represent the author's idea who has been influenced by the phenomena that happened in the society (Wellek, 1977:89). It is also a kind of symbolism of the social's creation. Everything that is written in the literary work is an imitation of life. Literary work is a media for the author in order to express his/her idea. It is not just based on the true life or the author's experience that happened in the society but also can be fictive. It does not mean that the author has to express his/her whole life, but it can be chosen based on the time, period, and the certain condition to feature an ideology or even to criticize (Wellek, 1977:90).

Culture is one of important aspects that is included in the society. It is related to the way of life, the way of thinking, and the way to do. It also gives contribution in the influence of a literary work. Jacques Derrida in Bhabha states that:

“Culture reaches out to create a symbolic textuality to give the alienating everyday an aura of selfhood, a

promise of pleasure. The transmission of cultures of survival does not occur in the ordered *musee* imagination of national culture with their claims to the continuity of an authentic 'past' and a living 'present' whether this scale of value is preserved in the organicist 'national traditions' of romanticism or within the more universal proportions of classicism" (1994:172).

The statement gives a picture that culture contributes to the symbol of the daily activity in a certain region. It is related to the past and present during the imperialism to the modern world. The life cultural transmission is not just an imagination but it happened in the society as the imitation to a literary work. Talking about culture that is related to this study is shown that the biggest culture that influences Brown to his literary work is slavery. This slavery is resulted by the authority of white that succeeded for controlling African. Many blacks and mulattoes become the object of the imperialism's effect in the changing of the origin culture and ideology. It especially refers to Brown as the real subject who has experienced being a slave. He pours his experience in the novel *Clotel; Or The President's Daughter* with the same culture and atmosphere that covered it.

On another hand, Jacques Derrida in Bhabha states that culture is a kind of a strategy to survive in the life that is divided to be two parts, such as transnational and translational. A culture can be said as transnational if a postcolonial is rooted in a certain history as cultural transmission. Furthermore, translational is the cultural migration that is followed by territorial ambition through global media technology that indicates a signifier and signified culture. Based on this reference can be related that this study placed the culture as the translational culture. The relationship of signifier that is implied by whites as colonizer and blacks that is presented as colonized (1994:172).

In the relationship between society and literary work, as what has been described previously that the phenomena that occur in the society is very influential to the mind of an author who poured in a literary work. Brown applies his experience in writing and depiction *Clotel* in the novel *Clotel; Or*

The President's Daughter. As experienced by Brown that we can see in the narrative below:

“William Wells Brown, the subject of this narrative, was born a slave in Lexington, Kentucky, not far from the residence of the late Hon. Henry Clay. His mother was the slave of Doctor John Young. His father was a slaveholder, and, besides being a near relation of his master, was connected with the Wicklief family, one of the oldest, wealthiest, and most aristocratic of the Kentucky planters” (Brown, 1853:5).

The first genesis he was experienced as a child who was born in Lexington from the mixed of two cultures and races, white and black. His father was a rich white man as the owner of many slaves while his mother was a slave. This has huge implications for Brown because he has alsootherness fate as her mother being a slave. Based on his experience he puts on to the depiction to Clotelasa mulatto who was born from a black slave. It proves that what he had experienced gives an impact to his literary work even though it is a narrative story about him. However, not all the characters in the novel describe exactly the same as Brown's experience.

At the age that can still be said to be very young, William had been separated from his mother and became a slave. He was employed in a field of a department and was sold as a slave in a different hand for several times (Brown, 1853:5-6). Based on this phenomenon he also felt a deep sadness when he had to be splitted up and heard the cries of his mother. It is also applied in the description of Clotel when he had to part with his mother and sister to become a slave. Escaping was away that he got the freedom. Because of the strength of the slavery pressure is just a wasted effort for the slaves who escaped would be hunted down wherever they went. This indicates that the slaves really do not have the right to live except to obey the orders and rules from the owner. Even their lives are at the mercy of their owners.

Having become slave and living under pressure and inhuman treatment by his master, Brown decided to escape. He went to the woods and hid in a tree. His

departures are not allowed by their owners. He was chased and hunted by slave hunters with the sniffer dogs (Brown, 1853:6). If we go back to the discussion of *Clotel*, He also described that Clotel escaped from her owner and he was also hunted. He does not eliminate the figure of a dog that is used to hunt the slaves who escaped. It illustrates that at that time the guard slaves were tight and their treatments were very unscrupulous. It also describes that the slave is the lowest status in society even the law is not able to shelter.

For the second time he has a chance to escape. He did it for the pursuit of freedom. He hid in the forest and wait for the night. When the night came, he came out of his hiding place without knowing the direction and purpose (Brown, 1853, 1853:18). It also looks at the second attempt of Clotel while escaping from the prison in Washington. This illustrates that in order to gain freedom she had done this even it was difficult and fraught with risks. The slaves who had been recaptured will get severe punishment. So the choice is just two, obedient or disobedient with the high risk. Based on the Brown's experience, he also had a sense of exiled and unhomey. It is shown when he escaped, he did not have shelter, food, clothing, and even friends. It is also allocated on Clotel, when he was in Virginia to find his daughter without a friend, no hope, and no results.

It seems that Brown does not describe the mighty figure in Clotel's character. In his novel Clotel is described weaker than himself. Clotel's ambition did not like Brown. In that state, Brown was not only enjoying his illegal freedom. He was eager to get an education that did not allow him to learn in formal education. However, he did not give up in to get the education. He prepared a stick and then he used to seduce a child's elementary school to teach him in reading. However, the plan is not as smooth as he expected, but his effort to get an education was very strong. He did not just want to read, he also learned the way to write. Did not satisfy with what he got, he was looking for the other ways. He hid behind the window in a school and listened to the spelling lesson in that school until he could read and write (Brown, 1853:23).

His perseverance for free and getting education has led him toward a better life. After he was able to read and write he collected notes about his life. If we observe in the novel *Clotel; Or The President's Daughter* was featured to the character indicated not all slaves who escaped for raising the freedom had the same fate as Brown. In the example that is illustrated in Clotel's character who was despaired when she escaped and decided to commit suicide. It is also proven that social influence at the time pushed him to describe the figure of the other slaves. Having long hiding life, he got married and had two daughters. In 1847, he wrote the story of his life which was liberated from slavery. This paper has gone through several editions and one of the copies he dedicated to his first owner. Mr. Brown's career is began here which was then followed by several other literary works. The point is the social, human, and literature have a very close relationship in which social condition has a high influence in the writing and thinking of the writer (Brown, 1853:29).

This author's life becomes the background of the novel's social condition that is closely related to the slave trade. It shows that slave has big influence to the mulatto's position. It is proven when Clotel, her mother and sister are involved in the slave trader in Richmond, the capital of Virginia. Clotel's status as a mulatto girl and the president's daughter of Thomas Jefferson and also inherits a half of white characteristic with long black wavy hair, tall, and graceful (Brown, 1853:49) does not make her get away from the auction. The advertisement of the slave trader is widespread through the social media such as newspaper and magazine for informing the schedule of the slave auction. Thirty-eight Negroes will be offered for sale and classified in a good condition, prime, able-bodied field hands, plough boys and quality mulatto woman (Brown, 1853:47). This slave trader is not just ended in Richmond, it is continued to Orlean market in the Ohio River. The slaves are brought and will be sold as servant, field service, and mechanic. This slave has to be younger than their own age. It becomes a strategy for the auctioneer to sale them all (Brown, 1853:54).

The protection of the slaves in this auction is very strict. It is proven when the Negroes are taken away from their master they will be looked for and arrested by a dog. This dog will attack the fugitive if they rebel. When the fugitive slaves were found, they would be punished and treated worse than before, even, the Lynch court decided that the Negroes should be burnt (Brown, 1853:60-62). It is based on the law that says that totally slave and everything slave has is regulated by the master. The master may sell and treat them in his right. In this case the slave has done nothing, no power, and has no way to fight and get out from this line. Slave body, sole, and right are taken and controlled by their master. It proves the low of law and no institution covers the slave (Brown, 1853:43). This treatment is also felt by mulatto. It is caused that the existence of mulatto is not being accepted in the society. The society hates a man who has intercoursed with a black woman in the slave as status and having a mulatto child. This race mixture is considered as disgrace and it is shameful (Brown, 1853:43).

In addition, the social condition in the society also has a major influence on the emergence of Clotel unconscious feelings. The public has a bad judgment who regards the ugly sight of the mulatto as a result of racial mixing between black and white. They seemed not to be accepted in the society among both black and white. This social circumstance makes the mulattoes trapped between the two cultures and to be confused with the identity of those who are no longer original. It is also experienced by Brown with all of his discomfortable and misery feeling when he became a slave. This experience was applied by Brown to the Clotel's character that is compelled to undergo a process of being *other* and feels unhomely in the society. To some extents this process is strongly influenced by the current social situation which is not in the side of mulattoes.

The black's statuses that lower than white people also become one of the factors in the form of being other. It was related to the most mulatto child who was born from black woman as a slave. The effect of colonization was also still evident in the white's viewpoint for looking at the blacks because they had managed to be conquered. While, black looked the white as evil who has

claimed and took their rights and freedom to live. Although not all of white people were cruel at that time, there is such as pastor of the pro-anti-slavery and wanted to liberate the rights of slaves who had been snatched away. They use the approach through religion and give a doctrine for slaves in once a week. They try to convince the slaves to believe in the existence of God and doing goodness especially does not do criminal action against their owner. They are also assured that God will repay all the goodness they have done.

It seems that this way and approach is not effective because the priests just have the power and the authority in the corridor of the Christian religion. They do not have a power in the field of law. This action is not considered as a kindness by the slaves because it has formed a bad stereotype about white people. The slaves just assume that this approach is just a doctrine and indirect coercion against them to obey and do the goodness for the whites. They just think that white people just use the Christian religion for their own advantages. Based on this case, it is clearly seen that the social condition gave a big influence to the mulatto's position as being other and unhomey in the society.

It is not only the slave's body that is enslaved but also their right and soul. The proof is can be seen in this narration of the novel that:

“That such separation among persons situated as our slaves are, is civilly a separation by death; and they believe that, in the sight of God, it would be so viewed to forbid second marriages in such cases would be to expose the parties, not only to stronger hardships and strong temptation, but to church-censure for acting in obedience to their masters, who cannot be expected to acquiesce in a regulation at variance with justice to the slaves, and to the spirit of that command which regulates marriage among Christian. The slaves are not free agents; and dissolution by death is not more entirely without their consent, and beyond their control, than by such separation” (Brown, 1853:45)

Based on the civil rule the separation of slave's marriage is caused of death. Moreover, slaves have no right to decide or do the second marriage. It is

believed that God of Christianity also avoids the second marriage. Slaves no longer free people and can do anything they want except they just have to obey their master. This social condition in the novel influences Brown and he implies it to the novel that the whole of the slave's body and soul is owned by the owner. I take an example of Clotel when she had a daughter from Horatio it does not mean that she can be his wife. It is decided by the owner's decision to discard Clotel and marries another woman. This case is supported by the bad judgment from the society in looking at the marriage of the different status between master and slave.

Besides, the society's bad treatment is also underlined the implementation and influence of the society to the novel. It is presented when the slave tries to run away from the owner. They have to be punished when they are recaptured again and are returned to the master. An example is seen when the fugitive slave has been returned by the catcher and the whites prepare for the punishment. The decision is taken by the court that punishes him with hanged and burned. Based on this event it can be concluded that no side covers the slave even the court and the government (Brown, 1853:61-62). It also refers to the social class classification that is just divided into two classes that involve the master and slave (Brown, 1853:121). Slave will be free if they are able to pay an expensive payment. Furthermore, a slave just becomes a slave if she does not able to pay it (Brown, 1853:183).

The atmosphere of the novel indicates the effects during colonialism, it can be said that this novel is the postcolonial literary work. The slavery is the biggest mark that is resulted by the conquest. It was also can be seen from the author biography that had already been in the state of slavery. Everything that Brown experienced and was applied on Clotel as the main character is the proof that they have no longer origin culture, ideology, principal, and life style. Everything that no longer origin and all of effected cultures are indicated the end of the colonialism (*The writers of Empire Writes Back* in Sawant, 2012: 120).

From the discussion above it can be concluded that culture plays the most important aspect in the influence to the human being and a literary work. It is seen that Brown pours his social influence to the novel *Clotel; Or The President's Daughter* that has already been stated in some quotations above. It is important to relate the social condition between novel and the real social condition in the age the novel was written. This information becomes a supporting data to know the contribution of the real social condition to Brown in creating the novel.

4.2 A Mulatto Girl as Other

The explanation below explicitly discusses the inter-correlation of slavery as the biggest influence to the existence of mulatto as other in the society. Clotel is confused by her condition as a mulatto. She has not found the certainty of identity because she was trapped in the midst of the two different cultures and races. This condition makes her difficult to gain recognition from the society. She feels different among other and she is placed as other. The word *other* refers to the colonized or slave position that has an inferior feeling. The otherness leads Clotel to another uncomfortable feeling that makes her being unhomey wherever she stays that is called unhomeliness. These two uncomfortable feelings in the both black and white society push Clotel willing to do something to get a clearer identity and to be free.

4.2.1 The Slavery Role to the Mulatto's Sense Growth

Slavery was the biggest influences that were resulted by the imperialism process. This status was given to the blacks as a race that has been successfully dominated. It is a sign of the white power and the weakness of the blacks in the society. In this analysis the correlation between the slavery role and the mulatto's position is very strong. This is supported by the weakness of the law that has not been able to overshadow the mulatto.

The mixed-blood appears in the institution that has not been won, so that indirectly no law was covering it (Reuter, 1918:92). It becomes a foundation of the big question about the contribution of white in Clotel self descendant of a

president Thomas Jefferson who should be able to lift the degree is becoming more feasible to be accepted in society and the other Negroes. However, the reality is quite opposite. Clotel receives equal treatment with other Negro slaves. The slavery effect is pressing hard bondage marriage or relationship which involves the mixing of black and white races (Reuter, 1918:93).

It seems to be the basis and reasons of Horatio for not marrying Clotel legally and legitimately so did Thomas Jefferson on Currer because of the rarity of marriage between the two races that makes an isolated position in the society. (Reuter, 1918:96). It is influenced by the cultural and racial distinctions that cannot be compared at one time. It is caused by a history that happened in the two cultures. Obviously we know about the history of the slavery between America and Africa became a major cornerstone in this cultural and racial difference (Reuter, 1918:96). America has a colonial power in occupying as upper class, but in contrast of blacks. So that, those positions cannot be compared in a single class. It shows why the status of mixed-blood is very difficult even unacceptable in society.

The rejection of the mixed-blood of the two races is applied by positioning mulatto as an outcast race and unacceptable in both white and black. It is clearly perceived by Clotel as mulatto girl who became the outcast and discriminated. Grouping in the society is influenced by the color of their clothing race. Pure white or black people are easier to identify than mulatto whose blood has no longer considered pure and destroy the sanctity of a race (Reuter, 1918:98). Although Clotel has characteristics such color as white people, it seems not enough to make it through easily recognized as superior in the community (Reuter, 1918:99).

The strong Negro blood that attached gives a major influence on people's views of his status. It is set as slave wherever and whoever they contact make them unable to get out of the fact that they also have slaves as status (Reuter, 1918:100). Classification of social status in the society was divided into two groups, such as

superior and inferior. Superior is indicated by the master and inferior is indicated by slaves. Inferior class is depressed to get out of her identity and tries to equate class with white culture. This desire arises because of the encouragement of white who positions the blacks as the wasted and not recognized in the community. However, it is not as easy as it is for the inferior class equated with superior because of the status and judgment that has been strongly attached to the self-inferior as the weak and oppressed. It is really difficult for the inferior and makes them have no choice except to undergo his status as a slave (Reuter, 1918:103).

Surely this does not preclude for mulattoes to come out of their lowly status and become equal to whites. It depends on the individual strategy to implement it in the community. An example that has proved successful equated with white position in the society is Brown the author of the novel *Clotel; Or The President's Daughter*. He has a very powerful strategy to remain in the community in his hiding place. He tried hard to adopt white culture in education, lifestyle, and culture. Finally he was able to come out with a personal mulatto who deserves to be considered. But the application of this survival strategy is not easy because it is done illegally and there is no law that backs his up. So do not be surprised that in this novel Brown tries to show another side a mulatto's life that was not able to demonstrate the equivalency of her existence in the superior social position.

The superior treatment to the mulatto was not much different from their treatment against the pure Negro. Mulatto is considered the odd when they appear in public. Physical appearance that inherited the white characteristics matter cannot be a consideration for the superior because of the mulatto status is determined and viewed of the mother status (Reuter, 1918:338-339). If we look at the case of Brown and Clotel as mulatto, they are born equal from a Negro mother who has slave as status so discriminatively they are also positioned as the isolated. Refers to Reuter says that having white characteristic as superior is not enough for mulatto to get easily recognition from the dominant community in the society (1918:340-341).

Actually, these phenomena have strong power to force the colonized to adopt and combine the colonizer's culture for asking a recognition and showing her existence. But, in this case Clotel does not show a successful hybrid and cannot survive her existence. It is seen from the two viewpoints between the conqueror and the conquered. Besides, it also refers to analyze the cause and effect through the process of colonialism until postcolonialism. In this case there are some data show that Clotel tries to combine and survive her existence in the society that is dominated by white as the upper class. It is shown when she learned to write and read in her young age by inviting her neighbour to teach her (Brown, 1853:90). It is done because slavery including mulatto has no right to get formal education and they have to be stupid.

She also tries to adopt the whites appearance to get freedom to be recognized in the society by wearing whites characteristics to dress such as uses high heeled boots with a white neckerchief and pay a servant in her hazy effort as whites usually to do (Brown, 1853:141-143). Besides, the white's life style becomes one of whites's part to be adopted by Clotel such as staying in the hotel when she arrived in Virginia (Brown, 1853:178). It is one of white's aspect that identifies the upper class position. But, doing these efforts are useless because she recatched by the slave catcher and gave back to the master. It is not enough to show or even survive her existence. The rest she just feels the unhomeliness and otherness feeling in which the newness comes and influence her origin own (Bhabha, 1994:227).

From some of the evidences and explanations above, slavery became the greatest influence to the position of mulatto's existence in society. The weakness of law, the strong judgment of society over Negro, and the Negro status that has been attached as slave when the occupation is the reason of the society to view and treat the mulatto. No wonder that the mulatto has a very uncomfortable feeling exceed the pure Negro called otherness and unhomeliness. The feelings that make them feel no home, identity, and pure culture as identity. In addition, the positions of others in the community who are most unable join into two groups of black and

white races so that they also do not have a clear identity. Otherness and unhomeliness feeling are very clearly perceived by Clotel as a result of the close relationship between slavery and colonialism.

4.2.2 Unhomeliness Feeling

According to Bhabha, unhomey is a paradigm in the trans-historical process from the colonialism to the postcolonialism in the way to negotiate the colonizer power of the different cultures (1994). In this case Clotel cannot negotiate the two different cultures. It is caused by her position as a mulatto girl in the society and the viewpoint of the society to the uncertainty of mulatto's identity. Further, such condition emerges the unhomey feeling for Clotel that is related to the personal psychic because of colonial civilization's traumatic and ambivalence. Unhomey feeling appears with the uncomfortable feeling, confused, and depressed. This feeling is also being a form of inability and lack of ownership of elements that are included into domination process. As the narration below that shows United State's law about mulatto as slave:

“Where the slave is placed by law entirely under the control of the man who claims him, body and soul, as property, what else could be expected than the most depraved social condition? The marriage relation, the oldest and most sacred institution given to man by his Creator, is unknown and unrecognised in the slave laws of the United States” (Brown, 1853:44).

The very basic is an inability of mulatto in getting recognition from the law. No law or institution that shades and protects them. The whole of mulatto's life rule are given to the master who claims them involving a marriage. It underlies the rising of the mulatto child's displaced because they have no legal law in the United State at that time involving Clotel. Besides, this low of law also pushes the bad treatment of white who is positioned as the upper class on the ownership of slaves.

The arbitrariness of white is shown in the slavery auction in Richmond. This slavery auction involves Clotel, her mother and daughter. A potrait of the

mistreatment to the mulatto's position and black as slave, so that it makes Clotel feel ambivalent that is shown in her behavior in the auctions. As the narration stated that:

“... Laughing, joking, swearing, smoking, spitting, and talking kept up a continued with tears in her eyes, at one time looking towards her mother and sister, and at another towards the young man whom she hoped would become her purchaser”(Brown, 1853:50).

The narration above is the condition of slavery auction involving Clotel, her mother and sister. One by one is exhibited for sale. Clotel is earlier offered before her mother and daughter. Her perfect appearance makes she is considered to be very expensive price. The rowdy situation covered the auction at that time. The candidates of auctioneer are laughing, joking, smoking, spitting, and talking. This situation leads Clotel to be unhomely. It is indicated by her attitude that at a moment she looks at her mother and daughter, and another moment she looks at Horatio who she wishes to be her purchaser with freely tears on her eyes. In this case she cannot do anything except obeying her identity as a slave, while she is confused because she has to be separated with her family.

“Therefore the slave-trader very frequently carried out this deception with perfect impunity” (Brown, 1853:53).

This slave-trader still continues because of the unrecognized law in the United State about slavery even actually the declaration of independence has been defined. Having no strong law about the slave-trader, it forces the rising of slaves's amount who were sold in every year involving Clotel. It forms the mulatto's stereotype for looking at because there was no institution that covered them from the slavery.

Do not care about that, the auction is successfully done in Richmond and separated Clotel from her mother and daughter because she was sold earlier than them. They and many slaves other are brought to the Ohio river for Orlean market for the next auction. This trip will continue to another state until the whole slaves

will be sold. Based on this condition, Clotel feels no home because she has to be a slave in her own residence.

“This plan was successful for not even Clotel, who had been every day at the prison to see her mother and sister knew of their departure”(Brown, 1853:65).

Clotel has been paid by Horatio, a man who was loved by her before the auction. Clotel's separation with her mother and daughter made her depressed. From the narration above, it can be seen that she went to the prison, a place to hold the slavery for seeing her mother and daughter for several times. She has no power within her to rebel and save her life with her family. And now Clotel is in the right of Horatio as her purchaser. The relationship of Clotel and Horatio is not just the relationship between a slave and master. They love each other since they met before the slavery auction. Then, it brought Horatio and Clotel to the deeper relationship until they do an illegal sexual relationship. From this illegal relationship Clotel gets pregnant. But, this relationship no longer lives. It started when Horatio goes aboard to continue his study. This separation tortured Clotel's feeling. Moreover, Clotel heard that Horatio would marry another woman.

“For herself she cared but little, for she had found a sheltered home in Horatio's heart, which the world might ridicule, but had no power to profane. But when she looked at her beloved Mary, and reflected upon the unavoidable and dangerous position which the tyranny of society had awarded her, her soul was filled with anguish”(Brown, 1853:65).

Again, she felt dilemma of her feeling, in a side she finds a comfortable feeling in the relationship with Horatio, but another hand she has no authority to face the neglect of the society. Moreover, having a daughter from the illegal sexual relationship placed her in the dangerous position. She is rejected in the society and falls in the long of sadness. This feeling is not just ended here. Living in lonely days with her little daughter without the certainty of the relationship

seems not enough to punish her. She is depressed for much more times. It can be seen from the narration below:

“At length the news of the approaching marriage of Horatio met the ear of Clotel. Her head grew dizzy, and her heart fainted within her; but, with a strong effort at composure, she inquired all the particulars, and her pure mind at once took its resolution. Horatio came that evening, and though she would fain have met him as usual, her heart was too full not to throw a deep sadness over her looks and tones. She had never complained of his decreasing tenderness, or of her own lonely hours; but she felt that the mute appeal of her heart-broken looks was more terrible than words”(Brown, 1853:88).

Clotel feels underestimated and depressed because of Horatio's treatment during her lonely hours. He left Clotel because there was no reason for him to marry her. It is caused there is the different way of thinking and culture of the marriage rule. Where, the rights of slave are defined by his/her master. While, white men are required to marry the same race and class. Even in fact, Horatio is also a mulatto man, but he is covered by his father in showing his liberty by getting a very good education as white. It makes him to be accepted in the society. It also supported by his appearance as white man.

The unhomeliness feeling is marked by what Clotel felt at that time. She felt dizzy and hurt. In this case we can see the struggle of a mulatto girl by her effort to hold her uncomfortable feeling. She tries to be a strong woman and never complains what she has felt. She just fights for whatever that can be fought. Finishing his study, Horatio comes back to Richmond and marries Gertrude. Living in the same state with Horatio and his wife is the most difficult way for Clotel. It is caused by her sadness feeling to Horatio and the hatred of Gertrude to Clotel and her daughter.

“But the degradation and harsh treatment that Clotel experienced in her new home was nothing compared with the grief she underwent at being separated from her dear child. Taken from her without scarcely a moment's

warning, she knew not what had become of her”(Brown, 1853:122).

This hatred leads Clotel to separate with her daughter because she was sold by Walker near the bank of Mississippi. The narration above clearly describes the uncomfortable feeling of Clotel when she has to be separated from her dear child. Based on this condition, Clotel feels like no body cares of her, no one besides her, and no rights to survive what she has. It influences Clotel’s psychology that makes her fall in the difficult positions. She is reckless to go to Virginia for fighting her rights and looking for her daughter. Finally, she finds a way to run and masquerades herself as a man. It is done to avoid the slave catcher and easily unrecognized in the society.

“Such was the position in which Clotel found affairs when she returned to Virginia in search of her Mary. Had not the slave-owners been watchful of stranger, owing to the outbreak, the fugitive could not have escaped the vigilance of the police; for advertisements, announcing her escape and offering a large reward for her arrest, had been received in the city previous to her arrival, and the officers were therefore on the look-out for the runaway slave”(Brown, 1853:181).

Unhomeliness experiences she gets whenever she goes. Moreover, when she runs away from her latest master to go to Virginia to look for her daughter who was separated from her, she still feels unhomey. Many announcements and warnings are written in any advertisement looking for the run away slaves involving Clotel. Everyone who can catch the runaway slaves would be given a reward. This condition makes Clotel’s position more difficult. She had to hide and masquerade herself like a gentleman appearance with her short hair, and is covered by man’s fashion. It proves that there is no law to cover the slaves’s rights in doing everything they want. Even, this uncomfortable feeling is felt in her residence state.

Clotel stays in a hotel in Richmond for some days. She waits and just waits. She does not know what she has to do and confuses looking for a way to find her daughter. She is also afraid to meet Horatio because of his wife. Many

announcements in newspaper and magazine about the fugitive slaves make her in every difficult way. She cannot move and walk freely. It can be seen from this narration below that:

“For many days, unheeded by the voice of kindness, alone, hopeless, desolate, she waited for the time to arrive when the chains were to be placed on her limbs, and she returned to her inhuman and unfeeling owner”(Brown, 1853:181).

Clotel falls in depressed feeling. It is indicated by the kinds of sadness she feels. She is alone, hopeless, and isolated. She can not meet her daughter, no ways for it. In a day, there is a raid in the hotel where Clotel stays. This raid aims to look for the fugitive slaves and finally Clotel’s disguise is uncovered. Then, based on her “inhuman” and “unfeeling” master’s command, Clotel is brought to the prison in Washington to be sold again. Those two words portray the condition of her life under her master’s pressure. It shows that she is in a state of helplessness; even useless for her to run away from her purchaser because she would be hunted everywhere she goes.

Finally, based on the bad treatment and the uncomfortable feeling that is gotten by Clotel gives a psychological influence that is shown to the narration below:

“The infusion of Anglo-Saxon with African blood has created an insurrectionary feeling among the slaves of America hitherto unknown. Aware of their blood connection with their owners, these mulattoes labor under the sense of their personal and social injuries; and tolerate, if they do not encourage in themselves, low and vindictive passions. On the other hand, the slave owners are aware of their critical position, and are ever watchful, always fearing an outbreak among the slaves”(Brown, 1853:179).

For mulatto, having an unhomeliness feeling means getting psychological influence because of the mixed-blood. It is shown in the changing of the viewpoint and behavior when sometimes they are against or even commit a crime to the master. It is because of the magnitude of the pressure during being a slave. This behavior change is realized by the upper class as the master so that they

are alert to the bad possibility that may happen. Realizing that there is a connection blood with their master makes them in the personal and social disability. They are also in the low appetite and vindictive behavior. It indicates that unhomeliness feeling is closely related to psychological disorder. It also influences Clotel's thought when she decides to run away for the second time.

“For a moment she looked wildly and anxiously around to see if there was no hope of escape.”

The word “no hope” in the quotation above means that Clotel has no hope at all to live because she is surrounded by the slave catcher and makes her unable to do anything and decides to suicide. Indirectly, it influences her psychological because of the pressure continuously, so that she gets hopeless and decides to terminate her life.

Based on the unhomeliness data above, it can be concluded that slavery as one of the colonial effects that has a big role to the mulatto's position as slave. It is evidenced to the many data that tell about Clotel who has no identity because of the mixed-blood, and then she cannot be accepted to the both races between white and black. She also has no home that is shown when Clotel stays in Richmond, her residence, she still becomes a slave and feels unsaved because of the master's rule threat. Furthermore, she has no law that is illustrated to the slave-trader freely and the low of law to the mulatto's existence with the whole rules and she has no authority for fighting the rights and freedom.

4.2.3 Otherness Feeling

Born to be a racial hybrid child from a white man Thomas Jefferson as the third president of United State and Currer as a black woman, has forced Clotel to live among white and black cultures in order to get the certain identity. In this case otherness feeling cannot be separated because of the confusing of the thought and application both of two different cultures. Bhabha (1994:67) asserts “*otherness*” which is at once an object of desire and derision, an articulation of difference contained within the fantasy of origin and identity”. Simply means that otherness is an object of desire to be alienated and underestimated. Otherness contains of the

difference within identity and its abstract identity as a feeling that is owned by the colonized place.

In this case, Clotel lives in the society which is dominated by whites as the higher class. There is a stereotype in the society in looking at the mulatto's existence. Mulatto is seen as an odd person and desecrates a pure race. It makes them cannot be accepted in both race between black and white. This refers to the narration in the novel that:

“Society does not frown upon the man who sits with his mulatto child upon his knee, whilst its mother stands a slave behind his chair”(Brown, 1853:43).

The description above shows the paradigm of the society in looking at a Mulatto. They hate a white man who has a child from black woman as his slave. Indirectly the hatred of the society to the man gives impacts to the child. This child's identity will be same with her mother as black to be a slave. The feeling otherness that is suffered by Clotel as a Mulatto girl in both society of white and black because of the difference in the way of thinking and the way of life. This assumption underestimates Clotel in the society. It is seen in the narration below about slave that:

“Slaves shall be denied sold [held], taken, reputed, and adjudge in law to be chattels personal in the hands of their owners and possessors, and their executors, administrators and assigns, to all intents, construction, and purposes whatsoever. A slave is one who is in the power of a master to whom he belongs. The master may sell him; dispose of his person, his industry, and his labour. He can do nothing, nor acquire anything, nut what must belong to his master. The slave is entirely subject to the will of his master, who may correct and chastise him, though not with unusual rigor, or so as to maim and mutilate him, or expose him to the danger of loss of life or to cause his death. The slave, to remain a slave, must be sensible that there is no appeal from his master”(Brown, 1853:43-44).

Being a slave is the same with an inmate who cannot do anything except obeying to their master. Master here means that someone who has to be their

purchaser in the auction of the slavery. When she was sold, it means that the whole of them are owned by their master. The slave's soul, body, life, rights are no longer free anymore. The master has the power to treat them as he wishes whether good or bad treatment. Besides, death, marriage, appearance are belonging to their master's right. In this case it can be seen that how strong the power of slavery and Clotel being other because she has the whole bad treatment in her residence in Richmond. Furthermore, the existence of discriminative rule about slave that is described in this statement that:

“In all the large towns in the Southern States, there is a class of slave who are permitted to hire their time of their owners, and for which they pay a high price. These are mulatto woman, or quadroons, as they are familiarly known, and are distinguished for their fascinating beauty” (Brown, 1853:46).

There is a rule that exists in the major towns in Southern State about a temporary of slave's liberation by paying an expensive rent. This rent also has to be based on the beautiful appearance. This rule is discriminated that classifies the slaves based on the appearance and wealth. When it is related to Clotel, she is in the alienated-position because she cannot liberate herself by paying rent, even she has an interesting appearance and identified as a superior woman in its class.

Another description action is shown when the slave runs away from their master. They will be hunted by the fugitive catcher who will be helped by a dog. The catcher lets the dog look for the fugitive slaves, even attacks them if they are against them. The catcher also cannot guarantee the fugitive slave if the dog will kill them (Brown, 1853:60). It shows that the position of human as lower as animal. Furthermore, there are so many slaves who feel better live in the forest because they are humanized and free. No body sets up his life and treat him inhumanely (Brown, 1853:62).

This inability brings Curren and her two daughters were in the slave-trader. This slavery auction brings Clotel in her meeting with Horatio, the son of a wealthy gentleman in Richmond who has just returned from a collage and he

was in his twenty-second years. He interests to Clotel who has a beautiful appearance, white skin, long black wavy hair, tall and graceful. Firstly, he asks permission to Currer to bring Clotel for a date. This relationship made them fall in love and higher desire for Horatio to be a purchaser of Clotel.

“The tenderness of Clotel’s conscience, together with the care her mother had her and the high value she placed upon virtue, required on outward marriage, though she well knew that a union with her proscribed race was unrecognized by law, and therefore the ceremony would give her no legal hold on Horatio’s constancy” (Brown, 1853:64).

Clotel as a mulatto girl, having a relationship with an upper class man is very difficult. It is caused by the ambiguity and uncertainty of Clotel’s identity, because the identity of mulatto is not recognized by law. So that it is impossible for the relationship or even the marriage between Horatio and Clotel. Nevertheless, this relationship continues exceedingly that Horatio has become Clotel’s master. It means Horatio has the power to the whole of Clotel’s life.

One day, Horatio and Clotel must be parted because Horatio has to complete his study abroad. This separation makes Clotel very sad. She spends her lonely life with her daughter. In this problem, otherness feeling appears to Clotel moreover, when she hears Horatio will marry another woman.

“Her voice was choked for utterance, and the tears flowed freely, as she bent her lips toward him. He folded her convulsively in his arms and imprinted a long impassioned kiss on that mouth, which had never spoken to him but in love and blessing. With efforts like a death-pang she at length raised her head from his heaving bosom, and turning from him with bitter sobs. “I would not have you as miserable as I am farewell. A last farewell” (Brown, 1853:89).

Someday Clotel meets Horatio. She considers the meeting as their last meeting, because Clotel has no opportunity to be together with Horatio. It is impossible for her to marry Horatio because of the law that unrecognizes the mulatto. In this meeting she feels alienated because of the rejection from the

society which has a bad judgment to the two different cultures mixture. She excites her otherness feeling to Horatio by crying and kissing him before she said good bay and finally they separated.

Her problem becomes more complicated when Horatio comes back to the Richmond with his wife, Gertrude. Gertrude knows the existence of Clotel and Mary. Knowing this, she asks Walker to sell Clotel to another state, because she knows that Clotel was Horatio's past memory. This planning is heard by Horatio. He takes over Mary to work in his house and separated her from Clotel without any permission and warning. Finally, Clotel is sold near a bank in Mississippi.

Besides, there is not just a love's discriminative case that is felt by Clotel, but also in the habitual life including education. Having long separation with her mother, Clotel focuses to learn Christianity and extends to read Gospel. In fact, in the law of Virginia decides that slaves are not allowed to get reading skill, but when Clotel was young her mother gave her reading education from her black neighbour (Brown, 1853:90). It is also drawn that getting education and a marriage is just imagination for blacks (Brown, 1853:151). This shows that how discriminative the United State's law at that time and makes Clotel in the alienated-position.

Clotel's status and responsibility as a slave continues until she is sold to the Mississippi. She has to cut her hair, fully like man's appearance. She also meets a truly Negro man named William. They have a good relationship. Knowing Clotel story about her separation with her daughter and Horatio, he feels pity on her and he helps Clotel to run away from Mississippi to England to get her freedom by giving her some money. Firstly, Clotel is confused by William's kindness, but finally she receives it. However, she has another plan to go to Richmond to look for her daughter who has been taken by Horatio. Firstly, William does not allow Clotel to go to Richmond because it will endanger her safety, but Clotel has a strong desire so that they separate and continue their own trip.

“It was late in the evening when the coach arrived at Richmond and Clotel once more alighted in her native city. She had intended to seek lodgings somewhere in the outskirts of the town, but the lateness of the hour compelled her to stop at one of the principal hotels for the night. She had scarcely entered the inn, when she recognized among the numerous black servants one to whom she was well known; and her only hope was, that her disguise would keep her from being discovered”(Brown, 1853:178).

When she comes to her residence in Richmond, Clotel decides to look for her daughter. However, she has to hide because she is a wanted person. There are many announcements in newspaper and magazine for the fugitive slaves. This condition makes her trapped and stuck in the hotel even she is in her native state. Based on this case, again and again we can see that the ambiguity and uncertain identity gives a big bad impact to the mulatto. It makes Clotel do disguising to hide her identity. She hopes that she would be covered from her gentleman appearance. This alienated treatment makes her in an unsaved condition.

“Clotel was now in her native town, and near her daughter; but how could she communicate with her? How could she see her? To have made herself known, would have been a suicidal act; betrayal would have followed, and she arrested”(Brown, 1853:178-179).

Staying many days in the hotel has made her become useless, because she has no idea to meet her daughter. There are no way to communicate, no ways to meet, no one helps her. If she directly meets her daughter it means that she kills herself. Such condition shows the difficulty of mulatto who has not been accepted everywhere except being a slave. As Bhabha said that “the ambivalent identification of the racist world turns on the idea of man as his alienated image: not self and other but otherness of the self-inscribed in the perverse palimpsest of colonial identity (1994:44)”.

Based on the discussion above related to the otherness feeling shows that Clotel is placed in the alienated and underestimated position. Even she is in her

native state she cannot freely breathe because she is unrecognizable in the society. It is shown many times started from the rejection of the society for the existence of mulatto. It impacts the society's treatment to Clotel that is implied in the deprivation of rights and freedom. Then, she is ignored by Horatio when she is pregnant and is left to marry another woman. It is caused by the law's unrecognition about the mulatto. She continues to the disguise and trapped in the hotel to avoid the fugitive slave catcher. So that, Clotel feels as other. Those treatments are a form of discrimination and rejection that is caused by colonialism through slavery.

4.2.4 Death is Freedom

"Death is Freedom" (Brown, 1853:83) is one of a chapter title in the novel that shows that death is a way for the slave to get their freedom. Where there is no one who snatches their rights and enslaves them. This condition seems to be Clotel's consideration before she died. She was no longer able to survive to be a mulatto girl as other and unhomey in the society when she decided to escape and have no choice for her better life. She was confused and unable to negotiate with the two cultures between black and white. She also became the wasted and to be viewed as odd by the society because of her identity as a mulatto. In this narration below shows the desperate feeling until finally the suicide decision was taken.

"For a moment she looked widely and anxiously around to see if there was no hope of escape. On either hand, far down below, rolled the deep foamy proaching step and noisy voices of pursuers, showing how vain would be any further effort for freedom. Her resolution was taken. She clasped her hands convulsively, and raised them, as she at the same time raised her eyes towards heaven, and begged for that mercy and compassion there, which had been denied her on earth; and then, with a single bound, she vaulted over the railings of the bridge, and sunk forever beneath the waves of the river!" "Thus died Clotel, the daughter of Thomas Jefferson, a president of the United States; a man distinguished as the author of the Declaration of American Independence, and one of the first statesmen of that country" (Brown, 1853:185).

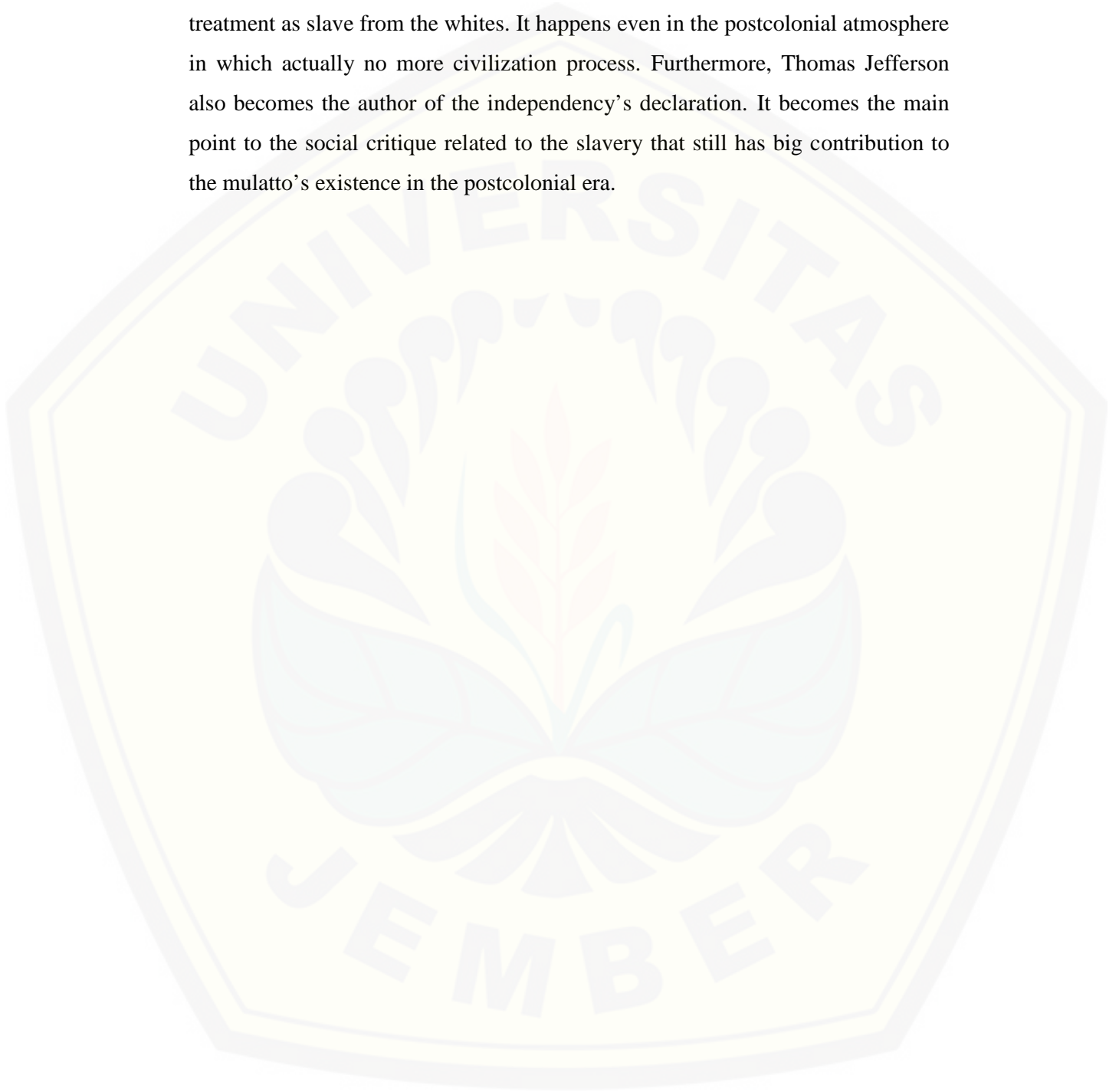
This attempt is the worst escape. From the second time Clotel escaped from the prison. At a moment after she escaped there was a proclamation about the runaway slave. Directly she was followed by the troops of the fugitive slavery catcher. Knowing that she was pursued, it made Clotel confused and thought that nothing to be done for her escape. Feeling useless and hopeless she decided to suicide by sinking her body to the swift of the river. Finally Clotel was died and as a part of this novel stated that death is freedom (Brown, 1853:183). It draws that how painful and difficult being a mulatto that indirectly gives deep influence to the psychology in the changing of the thought and ideology. It is a kind of freedom ideology that is included to Clotel.

Based on the description and discussion above, it can be concluded that Clotel fails in the implementing the survival strategy and her existence in the society. It can be seen how strong the slavery role influences the mixed-blood existence in the society. The climate of the colonial effect is still very pronounced. It is followed by the low of the slave legislation and low as the most important element to the view and the treatment toward Negro is still regarded as the weak and has to be isolated. Whereas, for the mulatto child that inherits the Negro blood is viewed as an odd person and positioned as other in the society.

4.3 The Result of the Mulatto's Existence

Being a mulatto seems not a good status. It makes an ambiguity and uncertain identity because of the trapped position between white and black's culture. The two mixed different cultures and races lead Clotel for being *other* and *unhomely* in the society. This condition drives her to make some attempts and choices in order to escape her uncomfortable feelings. In this case the postcolonial perspective appears in which William Wells Brown as the author makes a critical issue of civilization process. As Bhabha said that postcolonial perspective comes from the colonized people based on their colonial's experience with its aspects to set the second identity and critical revision.

The critical issue is placed how *Clotel* is set as a mulatto girl and the president's daughter of Thomas Jefferson but she fully gets the same sadness treatment as slave from the whites. It happens even in the postcolonial atmosphere in which actually no more civilization process. Furthermore, Thomas Jefferson also becomes the author of the independency's declaration. It becomes the main point to the social critique related to the slavery that still has big contribution to the mulatto's existence in the postcolonial era.



CHAPTER 5. CONCLUSION

Slavery is one of the colonial effects that gives the biggest influence to the mulatto's existence. It is a kind of domination's way to the blacks as the lower class through slave trade. The object of this analysis is a mulatto child that is represented by Clotel in *Clotel; Or the President's Daughter* by William Wells Brown. It is called as a mulatto because she was born from the races mixture between Black and White. Mulatto is a term to investigate a child who was trapped in the midst of two different cultures. Being a mulatto girl was placed Clotel in the ambiguity of identity because of the different cultures. This condition makes her difficult to live around the society. It brings her to the unconscious feeling as such of colonial effect involving being other, and unhomely.

The colonial effects that are felt by Clotel are both otherness and unhomeliness feeling. Slavery has a big contribution to these two feelings because of the lack of mulatto's law and no legitimation covers it. Mulatto as a result of the two different races marriage is considered as an odd person who desecrates a pure race, so that they cannot be accepted to the both races between black and white. This makes Clotel and other mulattoes are alienated and discriminated.

The first feeling is unhomeliness as a kind of an uncomfortable feeling that is related to the traumatic during the colonialism that is placed in a depression feeling. This unhomeliness feeling classifies the data that is related to the Clotel's incidents which show the uncomfortable feeling, inability and the lack of ownership of identity, home, culture, ideology, authority and rights. The unhomeliness feeling is also closely related to the human psychological in the changing of thought and behaviour. Furthermore, the second feeling is otherness as a kind of alienation, being ambivalent, and be regarded as other. It is also related to the rejection as a part of discrimination.

This otherness feeling is connected to the Clotel's incidents which draw the social bad treatment as forms of otherness.

The last is the result of the mulatto's existence. Clotel was failed to survive her existence as a mulatto girl in the society as a form of class equalization by suicide. As what has been stated in the novel that "Death is Freedom" shows that slavery as the biggest colonial effect has strong influence to the mulatto's existence. This is evidenced in the weakness of law and its legislation of the mixed-blood that has not won at that time so that it cannot cover the mulatto. Besides, the mulatto status is determined by the mother status, where Clotel was born from the woman Negro. It brings Clotel to the slave position even she has superior characteristic.

Mulatto also cannot be easily recognized in the society. It is caused by the mixed-blood which is considered to desecrate the sanctity of a race and they will be positioned as other. They were also be the wasted, to be alienated, cannot be accepted in the both white and black. It can be concluded that the social condition becomes the most important element to the influence and development of the view point, ideology, principal, culture, and law in addressing a problem that appears in the society. A mulatto means a person who has not got any freedom, dishumanized and gets ill-treatment.

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