



**WHITE PEOPLE'S PERSPECTIVE TOWARDS BLACK PEOPLE
DURING REALISM ERA IN *DESIREE'S BABY* SHORT STORY BY
KATE CHOPIN**

a final project

submitted in partial fulfilment of the requirements

for the degree of *Sarjana Sastra*

in English

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by
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Pramu Sutomo

2211411057

**ENGLISH DEPARTMENT
FACULTY OF LANGUAGES AND ARTS
STATE UNIVERSITY OF SEMARANG**

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I, Pramu Sutomo, hereby declare that this final project entitled **WHITE PEOPLE'S PERSPECTIVE TOWARDS BLACK PEOPLE DURING REALISM ERA IN *DESIREE'S BABY* SHORT STORY BY KATE CHOPIN** is my own work and has not been submitted in any form for another degree or diploma at any university or other institute of tertiary education. Information derived from the published and unpublished work of others has been acknowledged in the text and a list of references is given in the bibliography.

Semarang January 20, 2017



Pramu Sutomo



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APPROVAL

This final project was approved by the Board of Examiners of the English Department of faculty of Language and Arts of Semarang State University on January 20, 2017.

Board of Examiners

1. Chairman

Prof. Dr. Mochammad Jazuli, M.Hum.

NIP. 196107041988031003

2. Secretary

Dr. Rudi Hartono, S.S., M.Pd.

NIP. 196909072002121001

3. First Examiner

Maria Johana A. W., S.S., M.Si.

NIP. 197405162001122001

4. Second Examiner


Prayudias Margawati, S.Pd., M.Hum.

NIP. 198103162008122002

5. Advisor or Third Examiner

Dra. Indrawati, M.Hum.

NIP. 195410201986012001











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Approved by

The Dean of Faculty of Languages and Arts



Prof. Dr. Agus Nuryatin, M.Hum

NIP. 196008031989011001

MOTTO AND DEDICATION

While you are still bleeding and feeling the pain, reach all your dreams. Because when you are going numb, it means that you are dead.

Pramu Sutomo



*This final project is dedicated to
my beloved parents (Priyanto and Purwani Asih Panuntun)
my sister (Hastuningtyas Dwi Qonita Puri)
my beloved girlfriend (Dzauqulazali Noor Mustika Sari)*

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ABSTRACT

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Keywords: Perspective, White People, Black People, Realism Era.

The topic of this research is White People's Perspective towards Black People during Realism Era in *Desiree's Baby* Short Story by Kate Chopin. The purposes of this study are to identify white people's perspective towards black people portrayed in the story during the realism era and to understand the society condition during realism era. Moreover, this study provides author's world vision about slavery which becomes an issue in this story.

The object of the study is Kate Chopin's short story entitled *Desiree's Baby*. This study conducted a qualitative-descriptive design which applied Genetic Structuralism by Goldmann as the approach to analyze the short story. From the analysis, the results of this study show that; first, the author functions as the representative of White people and Armand Aubigny as the main character in this story represented Black people although he did not realize that he was black at first. In her story, Kate Chopin as the author considered that the Black people during the Realism era got involved into a lot of conflicts due to slavery which was claimed as peculiar institution. During this era, slavery was a legal institution and for the Black people as slaves they fought it to get freedom. Kate Chopin as the author, considered Black people's behaviour in her story as reflection of reality during slavery. Kate Chopin wanted to show the world about conflicts that had occurred in her environment through her story. She wanted to tell the world through her story that slavery should be abolished. From her character's depiction, she voiced Black people's thought through their behaviour to fight and get freedom.

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CHAPTER I

INTRODUCTION

1.1 Background of the Study

Language as the way to communicate in society serves as one of elements of culture. Koentjaraningrat (2002: 180) defines culture as a whole system of ideas, actions, that people work in order to become a society. Therefore, there are so many ways to communicate in society especially in pluralistic society which has many cultures. The various cultures which are shown in a society with various languages can give either peace or problems.

Culture is defined as a comprehensive totality making up the sum of social life and to list the various fields making up culture (Smith, 2000:2). Culture also overwhelms the way of human's thinking, so that aspirations in pluralistic society can be an acceptable policy which represents the whole culture inside it or can emerge a friction in society directing to be a serious problem such as social classes, discrimination, and racism. Those problems can be related to each other for example, majority's aspiration in society determines a policy in that environment, and the minority are enforced to accept it so there will be a class social based on that policy between majority and minority. The class social directs to discrimination for minority, which means that discrimination also overwhelms the discrimination of religion, race, gender, and class social itself. Culture is also

able to affect perspective of some groups or some individuals. Perspective is a particular attitude or way of regarding towards something, or can be defined as point of view. In Sociology term, the major perspective of sociology which is widely used is divided into three, functionalist, interactionist, and conflict perspectives. The first perspective is functionalist perspective is also known as structural functional or fuctionalism. Functionalism is defined as the perspective which sees social structure or the organisation of society as more important than the individual. The sociologist who supported this perspective are Herbert Spencer, Emil Durkheim, and Talcot Parsons. The second perspective is interactionist perspective, or interactionism, or symbolic interactionism. Symbolic interactionism is derived from American pragmatism and particularly from the work of George Herbert Mead, who argued that people's selves are social products, but that these selves are also purposive and creative. The sociologist who supported this perspective are John Millar, Adam Smith, Charles Darwin, John Dewey, and George Herbert Mead. The third perspective in sociology is conflict perspective. The social science classical founder of conflict theory is most commonly associated with Karl Marx (1818–1883). Based on a dialectical materialist account of history, Marxism proposed that capitalism, like previous socioeconomic systems, would inevitably produce internal tensions leading to its own destruction. Experts who supported this perspective are: Karl Marx, Max Weber, Wright Mills, Lewis Coser, Aron, Dahrendorf, Chambliss, and Collines.

Racism is obviously a rather sensitive matter about racial identity of certain people. The term racism is often defined negatively as prejudice against someone

based on their race. Racism designates the intersection of racial classification with oppression (Wright and Rodgers, 2010). In America, racism emerges because of domination by White people to the Black people. Black African is defined as a member of a race of humankind native to Africa and classified according to physical features (as dark skin pigmentation).

Slavery is a human institution that began in the psychological dependence caused by the shame of kindness experienced by isolated individuals (Philips, 2006: 27). The slaves are not allowed to read, write, and study because their life was spent for working to their owner. Slaves also are properties for their owner so that they only had to work without recognizing proper education, proper life, food and health.

1.2 Reasons for Choosing Topic

The topic of this research is White people's perspectives toward Black people in Realism era. The writer chooses this topic because of some reasons. First, short story has problems to be examined and analyzed. Each short story reflects the real condition of the environment around the author. As well as what the author feels and thinks to serve as mental evidence. This statement represents Realism artists who made their works reflected on their environment. American realism has been concerned with the reality of the American life in the 19th and early 20th centuries (Taghizadeh, 2014: 1631).

Second, the short story entitled *Desiree's Baby* written by Kate Chopin is a story revealing the discrimination and reflects the condition of the author's life

during that era. The author put the phenomenon around her into a story and reflects the real condition of the American society explicitly.

Third, this story tells us about discrimination between the White and the Black people in America during realism era. It describes the general view about society during that era.

1.3 Research Problems

The aim of this research is as the followings:

1. How do White people perceive toward Black people' culture?
2. What was the condition of society between White people and Black people during Realism period in America portrayed in *Desiree's Baby* short story and the author's world vision?

1.4 Objectives of the Study

In this research the researcher has two purposes to be achieved as follows:

1. to understand how White people perceive Black people's culture.
2. to understand the condition of society between White people and Black people during Realism period in America portrayed on *Desiree's Baby* short story and author's world vision.

1.5 Significances of the Study

The researcher hopes that the result of this research will have some significances as follows:

1. Students

Through this study, the researcher hopes that students of Literature Program will enable to understand how was White people's perspective towards Black people'

culture. Moreover, students can understand the condition of society between White people and Black people during Realism period in America portrayed on *Desiree's Baby* short story.

2. Department

The results of the study will provide essential information about White people perceive toward Black people viewed by their culture and the condition of society between White people and Black people during Realism period in America portrayed on *Desiree's Baby* short story .

3. Researcher

As the researcher of the study, this study will help me to improve skill on analyzing literature concerning on White people perceive towards Black people' culture and also the event of American period especially in Realism era based on this short story.

1.6 Outline of the Study

This study consists of several chapters and each chapter consists of several sub chapters which explicate different topics.

The first chapter is introduction consists of background of the study, reasons for choosing topic, research problems, objectives of the study, significances of the study, and outline of the study.

The second chapter is review of related literature consists of review of previous studies, theoretical background and theoretical framework of analysis. In this chapter shows the sources and references from e-book, journals, and some articles to support the researcher in doing this study.

The third chapter is research methodology which consists of research design, research instrument, procedure of collecting data and technique of analyzing data.

The fourth chapter is result of the data analysis consists of data analysis and interpretation of the research topic.

The last chapter is conclusion and suggestion presents the conclusion and suggestion dealing with the research.



CHAPTER II

REVIEW OF RELATED LITERATURE

2.1 Review of Previous Studies

There have been a number of researchers conducted some studies related to discrimination and racism in Realism era.

First, a research conducted by Vionita Ajeng Nurul Fatimah (2014) entitled *Ambivalence on Southern American Culture during Great Depression Era as Reflected on Harper Lee's To Kill a Mockingbird*. The objectives of the study in this research is to illustrate how racism is constructed through the embedded signs in *To Kill a Mockingbird*. Her study focused on racism that happened in Southern America and how black people were dehumanized and mistreated by the Anglo-Saxon origins. This research also explained that slavery in Southern America long time ago was part of American history. This research used Semiology approach to analyze the work.

Another research is *American Social Class Inequality as Reflected in Nick Cassavete's Film Entitled Notebook* by Tri Setyorini (2009). This research focused on social class inequality existed in America reflected in the film, and the impacts of social class in America. This research applied sosiological approach to reveal the impacts of social class inequality on the Black people reflected to the film by Nick Cassavete.

Another study is *Paradoks American Dream pada Tokoh Tony Montana dalam Film Scarface* by Dani Bramanti (2011). This research focused on

revealing the paradox of American Dream inside the character of Tony Montana in *Scarface* movie. This research contains the definition of American Dream, the values of American Dream, intrinsic and extrinsic elements of movie. This research used Sociological approach towards criminology.

Another research is final project which is written by Anis Handayani entitled *Novel Pudarnya Pesona Cleopatra Karya Habiburrahman El Shirazy (tinjauan sosiologi sastra)* (2009). This research focused on social problems in the novel and the reader responses after reading the novel. This research contains the intrinsic elements of the novel. This research used sociology literature approach to analyze the work and reveal the social problems relate to the novel and the reader responses.

Another study is final project which is written by Aryo Prasadjo entitled *Lost Cultural Identity through Transracial Adoption in Steve Whan's Novel Bullets on the Bund* (2016). This research focused on transracial adoption which becomes the issue in the novel. He applied sociology literature approach by Goldman in his research and provided the World Vision of the author toward transracial adoption as the issue of the novel.

Another study has taken from international journal written by Phillip D. Morgan entitled [*The Ownership of Property by Slaves in the Mid-Nineteenth-Century Low Country*](#). *The Journal of Southern History*, Vol. 49, No. 3 (1983). This journal consists of the description of the ownership of human as a property in mid nineteenth century which included to realism era in America. The

writer describes of how households in Southern America especially in South Carolina and Georgia traded human as property for owners plantations.

From the researchers above, the writer chooses “White people’s perspective towards Black people in Realism Era in *Desiree Baby* Short Story by Kate Chopin’ as the main point of this study. The studies which have been mentioned before have differences and similarities with this study. In Tri Setyorini’s study, she presents the same issue and the same approach with this study. The issue which is revealed in both studies is racism and discrimination and the approach which is used in both of studies is sociological approach. However, the focus of the study between this research and her are different. She analyzed the movie using sociological approach to reveal the impact of inequality in America. Meanwhile, this study focuses on analyzing author’s world vision toward Black people in realism era relating to the short story. This study also has similarities and differences with Aryo’s study. This study and Aryo’s study has the same approach in the study, sociological approach conducted by Lucien Goldmann. However, both studies have different focus on the study. Aryo analyzed the novel to reveal the author’s world vision toward transracial adoption, while this study uses same approach to reveal author’s world vision of Black people in realism era. Vionita’s study also has same main point with this study, racism and discrimination. However, the focus of the study in both studies are different. Vionita analyzed the novel using semiology approach conducted by Ferdinand de Saussure to analyze the work, while this study uses sociological approach in analyzing the work.

2.2 Review of the Theoretical Background

The theoretical background in this study includes the explanation of the general concept of racism in America and the brief situation in Realism era which affects the culture.

2.2.1 Racism and Its phenomenon in America

Racism is one of words that many people use, and feel strongly about, but cannot define it very clearly, because who suffers racism usually interprets the word one way while others interpret the otherway differently. Racism may be viewed as any attitude, action, or institutional structure which subordinates person or group because of his or their color (US Commission on Civil Rights : 5). Even though “race” and “color” refer to two different kinds of human characteristics, in America, it is the visibility of skin color and of the other phsycal traits associated with particular colors or groups that marks individuals as “targets” for subordination by members of the white majority. White racism subordinates members of the groups that are not included in them such as the Negroes, Puerto Ricans, Mexican Americans, Japanese Americans, Chinese Americans, American Indians, and many other minority groups.

2.2.2 Culture Influences Social Class

The first man to introduce this clear scientific meaning of "culture" was Tylor in his famous book "Primitive Culture" (1871). He defined that culture, or civilization is that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society (Vermeersch, 1965: 162).

Smith, in his book entitled *Cultural Theory An Introduction* discussed the definition of cultural theory and its implication in society. Theory is a supposition or system of ideas explaining something, especially one based on general principles independent of facts (Concise Oxford English Dictionary 1980: 1201). Cultural theory can be thought of as a literature aiming to develop such tools in a specific domain explaining the nature of culture and its implications for social life (Smith, 2000: 4).

From the explanation above, cultural theory is used to analyze, explain, and also develop such tools in particular domain and how the nature culture influences social life. Tools in particular or specific domain here may be seemed as thought, behaviour, perspectives, and custom.

Moreover, these are three core issues that are absolutely pivotal to debates in the field and which provide an underlying thematic continuity as written in Smith's book, as follows (Smith, 2000: 5) :

1. Content

Theories provide tools for understanding the make-up of culture. As well shall see, divergent traditions have understood culture as values, codes, narratives, ideologies, pathologies, discourses, and common sense as well as in many other ways. Each of these understandings has its own repercussions for interpreting the ways that culture works and how we should study it.

2. Social Implications

Here theory is concerned with offering models of the influence the culture exerts on social structure and social life. Theorists attempt to explain the role of culture

in providing stability, solidarity, and opportunity or sustaining conflict, power, and inequality. Cultural theory also suggest divergent mechanism through which this influence is channeled, ranging from individual-level socialization through to macro-level institutions and social systems.

3. Action, agency, self

The connection between culture and the individual is what is at stake here. The most critical issue concerns the ways in which culture shapes human action. Some thinkers stress the constraining nature of culture, while others point to its ability to enable action. Issues relating to the cultural construction of the self, motivation, and identity are fundamental to both sets of arguments.

The explicit meaning from the concept of culture is the class of cultural objects (entities phenomena). Karl Marx and Frederick Engels published a document to make lasting impression on the history of mankind, called *Communist Manifesto*. In many ways a summation of materialism argued that the social history of man was the history of class struggle; that history possessed a discernible pattern defined as stages of development, antiquity, feudalism, and capitalism, which socialism to follow each one characterized by a particular mode of production and class structure. Capitalism represented the most advanced stage of social production, based on commodity production and wage labour and employing an extensive division of labour and sophisticated technology (Diana Laurenson and Alan Swingewood, 1972: 40).

Furthermore, Karl Marx as a thinker focused on his historical materialism. Such a position is most clearly advocated in his late masterwork *Das Kapital*

(*Capital*), the first volume of which was published in 1867 (Marx 1956). Here Marx advocated what has become known as the base/superstructure model of society. According to this perspective, the real motor in capitalist society was the mode of production (very roughly economy) that was concerned with providing for material needs. He identified as key aspects of this sphere the private ownership of the means of production (e.g., factories, machine technology) and a system of relations of production that pivoted around the exploitation of productive labor. Arising from these was a broader social structure organized around class system. This divided society into owners and workers. Under this materialist understanding of industrial society, culture (along with politics and the law) was seen as an epiphenomenal superstructure built upon a determinant economic base. For Marx, culture in industrial society operates as a dominant ideology. This has several characteristics (Smith, 2000: 7):

1. It reflects the views and interests of the bourgeoisie (the ruling, capitalist class of owners) and serves to legitimate their authority.
2. It arises from and expresses underlying relations of production. As Marx and Engels wrote in *Communist Manifesto*: “Your very ideas are but the outgrowth of the conditions of your bourgeois production and bourgeois property” (1978:487).
3. It makes that which is conventional and socially constructed (e.g., wage labor, the commodity form) seem natural and inevitable. It transformed into “eternal laws of nature and of reason, the social forms springing from (the) ... present mode of production and form of property” (1978:487).

4. It engenders a mistaken or distorted view of reality. This condition, sometimes known as false consciousness, allows people to feel happy with their miserable lot. Religion, for example was an “opium” which prevented the formation of class consciousness (awareness of a common class identity and interests) among the proletariat (workers).

Marx seemed capitalism as a system that profit the owners or bourgeoisie as the ruler, slaveholders, and capitalist class. On the otherside, the proletariat, labor or slaves was regarded as properties with less wage and food but they were forced to work along the day to produce large amount of owners’ product.

2.2.3 A Brief View of Realism Era

American realism borrowed almost nothing from it. Instead of reflecting back to the antiquities, American realism has been concerned with the reality of the American life in the 19th and early 20th centuries. The 19th-Century American fiction has gone in divergent ways, but its more significant writers have many things in common. In the 19th-century America, romance was not a genre of the past times, and the realistic story was getting established by making its social repertoire, defining its subject-matter, and addressing a middle-class consumer. There in America the romancer has had occasion to re-enliven the ideals of the feudal hierarchical society through portraying the fantastic and superhuman characters of heroes, warriors, kings, and courtly lovers in a series of fabulous incidents (Ali Taghizadeh, 2014: 1631).

Realist writers of the nineteenth century grappled with a method of writing that purported to be both new and more truthful than previous modes of literary

representation. This is a paradoxical classification because it assumes there are degrees of realness or truthfulness, categories that should be absolute, and that superior literature is that which comes closest to representing the tangible world. Closely connected to the belief in the relative superiority of realist literature is the aesthetic implication that literature has a transformative capacity in relation to social behaviour and ethical practices (Moody, 2009: 1).

Realism is so strongly associated with the late nineteenth century that it tends to represent the age, itself becoming a literary symbol of industrial economics, labeled by many critics as a middle-class institution. It is important to remember that any literary form is always working either in tandem with or against alternative forms of discourse. The socially conscious aim of realist writing does allow a comparison to other types of discourse with a shared ethical mission, such as sermonic discourse and educational discourse. When critics evaluate realism solely as a narrative style or a mode of representation, they limit the possibilities for understanding it in relation to a larger cultural context such as competing claims to cultural authority. This limitation may be an inherent flaw in the history of literary criticism that ignores alternative discourses against which realist writers styled their texts. More precisely, it has proven to be nearly impossible to offer a consistent paradigmatic description of realism, and the reason for this is that other important expressions of literary and cultural authority are overlooked in the attempt, and part of the paradigm of realism is the deliberate omission of well understood conventions relative to these other modes of discourse dealing with ethics (Moody, 2009: 6).

The industrial revolution that took place at the end of the 19th century changed country in remarkable ways. People left rural homes for opportunities in urban cities. With the development of new machinery and equipment, the U.S. economy became more focused on factory production; Americans did not have to chiefly rely on farming and agriculture to support their families. At the same time, immigrants from all over the world crowded into tenements to take advantage of new urban opportunities. In the end, the sweeping economic, social, and political changes that took place in post-war life allowed American Realism to prevail as follows:

1. roots of American realism lie in the experiences of the Civil War, the frontier, and in cities
2. rapid industrial growth in America (post-Civil War) and expansion (transportation improvements); change from agrarian (farming, rural) way of life to urban (cities) existence
3. changes brought problems: urban slums, farm issues, labor unrest
4. increased diversity in the nation: farmers, Native Americans, freed slaves, Chinese and European immigrants--all faced problems
5. the reality of the Civil War impacted people's views; led to uncertainty about the future (Rockwell, 2016).

2.2.4 Slavery in America

Slavery in America began when the first African slaves were brought to the North American colony of Jamestown, Virginia, in 1619, to aid in the production of such lucrative crops as tobacco. Slavery was practiced throughout the American

colonies in the 17th and 18th centuries, and African-American slaves helped build the economic foundations of the new nation. The invention of the cotton gin in 1793 solidified the central importance of slavery to the South's economy.

In the 17th and 18th centuries, black slaves worked mainly on the tobacco, rice and indigo plantations of the southern coast. After the American Revolution (1775-83), many colonists (particularly in the North, where slavery was relatively unimportant to the economy) began to link the oppression of black slaves to their own oppression by the British, and to call for slavery's abolition. After the war's end, however, the new U.S. Constitution tacitly acknowledged the institution, counting each slave as three-fifths of a person for the purposes of taxation and representation in Congress and guaranteeing the right to repossess any "person held to service or labor" (an obvious euphemism for slavery).

Slaves in the antebellum south constituted about one-third of the southern population. Most slaves lived on large farms or small plantations; many masters owned less than 50 slaves. Slave owners sought to make their slaves completely dependent on them, and a system of restrictive codes governed life among slaves. They were prohibited from learning to read and write, and their behavior and movement was restricted. Many masters took sexual liberties with slave women, and rewarded obedient slave behavior with favors, while rebellious slaves were brutally punished. A strict hierarchy among slaves (from privileged house slaves and skilled artisans down to lowly field hands) helped keep them divided and less likely to organize against their masters. Slave marriages had no legal basis, but slaves did marry and raise large families; most slave owners encouraged this

practice, but nonetheless did not hesitate to divide slave families by sale or removal.

One area that changed dramatically over time was the law of manumission. The South initially allowed masters to set their slaves free because this was an inherent right of property ownership. During the Revolutionary period, some Southern leaders also believed that manumission was consistent with the ideology of the new nation. Manumission occurred only rarely in colonial times, increased dramatically during the Revolution, then diminished after the early 1800s. By the 1830s, most Southern states had begun to limit manumission. Allowing masters to free their slaves at will created incentives to emancipate only unproductive slaves. Consequently, the community at large bore the costs of young, old, and disabled former slaves. The public might also run the risk of having rebellious former slaves in its midst.

Antebellum U.S. Southern states worried considerably about these problems and eventually enacted restrictions on the age at which slaves could be free, the number freed by any one master, and the number manumitted by last will. Some required former masters to file indentifying bonds with state treasurers so governments would not have to support indigent former slaves. Some instead required former owners to contribute to ex-slaves' upkeep. Many states limited manumissions to slaves of a certain age who were capable of earning a living. A few states made masters emancipate their slaves out of state or encouraged slave owners to bequeath slaves to the Colonization Society, which would then send the freed slaves to Liberia. Former slaves sometimes paid fees on the way out of town

to make up for lost property tax revenue; they often encountered hostility and residential fees on the other end as well. By 1860, most Southern states had banned in-state and post-mortem manumissions, and some had enacted procedures by which free blacks could voluntarily become slaves.

In addition to constraints on manumission, laws restricted other actions of masters and, by extension, slaves. Masters generally had to maintain a certain ratio of white to black residents upon plantations. Some laws barred slaves from owning musical instruments or bearing firearms. All states refused to allow slaves to make contracts or testify in court against whites. About half of Southern states prohibited masters from teaching slaves to read and write although some of these permitted slaves to learn rudimentary mathematics. Masters could use slaves for some tasks and responsibilities, but they typically could not order slaves to compel payment, beat white men, or sample cotton. Nor could slaves officially hire themselves out to others, although such prohibitions were often ignored by masters, slaves, hirers, and public officials. Owners faced fines and sometimes damages if their slaves stole from others or caused injuries.

Southern law did encourage benevolence, at least if it tended to supplement the lash and shackle. Court opinions in particular indicate the belief that good treatment of slaves could enhance labor productivity, increase plantation profits, and reinforce sentimental ties. Allowing slaves to control small amounts of property, even if statutes prohibited it, was an oft-sanctioned practice. Courts also permitted slaves small diversions, such as Christmas parties and quilting bees, despite statutes that barred slave assemblies. (Borne, 2008).

2.2.5 Definition and Major Perspectives in Sociology

The definition of each perspective in Sociology term are: functionalist perspective, interactionist perspective, and conflict perspective. The theorists supported each perspective and the concern of each perspective in society. The basic principles of each perspective conducted further arguments to support those perspectives (Mills, 1959).

The first is functionalist perspective or functionalism. Functionalism is a sociological theory that originally attempted to explain social institutions as collective means to meet individual biological needs. Structural-functionalism draws its inspiration primarily from the ideas of Emile Durkheim. Durkheim was concerned with the question of how societies maintain internal stability and survive over time. He sought to explain social cohesion and stability through the concept of solidarity. In more "primitive" societies it was mechanical solidarity, everyone performing similar tasks, that held society together. Durkheim proposed that such societies tend to be segmentary, being composed of equivalent parts that are held together by shared values, common symbols, or systems of exchanges. In modern, complex societies members perform very different tasks, resulting in a strong interdependence between individuals. Based on the metaphor of an organism in which many parts function together to sustain the whole, Durkheim argued that modern complex societies are held together by organic solidarity (think interdependent organs).

The central concern of functionalism is a continuation of the Durkheimian task of explaining the apparent stability and internal cohesion of societies

necessary to ensure their continued existence over time (Ryan, Deborah and Konieczny, 2010: 20). Societies are seen as coherent, bounded and fundamentally relational constructs that function like organisms, with their various parts or social institutions working together to maintain and reproduce them. The various parts of society are assumed to work in an unconscious, quasi-automatic fashion towards the maintenance of the overall social equilibrium. All social and cultural phenomena are therefore seen as being functional in the sense of working together to achieve this state and are effectively deemed to have a life of their own.

Durkheim's strongly sociological perspective of society was continued by Radcliffe-Brown. Following Auguste Comte, Radcliffe-Brown believed that the social constituted a separate level of reality distinct from both the biological and the inorganic (here non-living). Explanations of social phenomena therefore had to be constructed within this social level, with individuals merely being transient occupants of comparatively stable social roles. Thus, in structural-functionalist thought, individuals are not significant in and of themselves but only in terms of their social status: their position in patterns of social relations. The social structure is therefore a network of statuses connected by associated roles (Ryan, Deborah and Konieczny, 2010: 21). Functionalism addresses society as a whole in terms of the function of its constituent elements; namely norms, customs, traditions and institutions. Important sociologists associated with this approach include Auguste Comte, Emile Durkheim, Herbert Spencer, Talcott Parsons and Robert K. Merton.

The second is interactionalist perspective or interactionalism. Interactionism is a theoretical perspective that derives social processes (such as conflict,

cooperation, identity formation) from human interaction. It is the study of how individuals act within society. Interactionist theory has grown in the latter half of the twentieth century and has become one of the dominant sociological perspectives in the world today. Interactionism was first linked to the work of James Parker. George Herbert Mead, as an advocate of pragmatism and the subjectivity of social reality is considered a leader in the development of interactionism. Herbert Blumer expanded on Mead's work and coined the term "symbolic interactionism" (Rakhi and Licy, 2011: 13).

The basic notion of symbolic interactionism is that human action and interaction are understandable only through the exchange of meaningful communication or symbols. In this approach, humans are portrayed as acting as opposed to being acted upon. The main principles of symbolic interactionism are:

1. Human beings act toward things on the basis of the meanings that things have for them
2. These meanings arise out of social interaction
3. Social action results from a fitting together of individual lines of action (Ryan, Deborah and Konieczny, 2010: 23)

In the book entitled *Introduction to Sociology* authorized by Ryan T. Cargun, Deborah Cargun, and Piotr Konieczny explains that this approach stands in contrast to the strict behaviorism of psychological theories prevalent at the time it was first formulated (in the 1920s and 1930s). According to Symbolic Interactionism, humans are distinct from infrahumans (lower animals) because infrahumans simply respond to their environment (i.e., a stimulus evokes a

response or stimulus -> response) whereas humans have the ability to interrupt that process (i.e., stimulus -> cognition -> response). Additionally, infrahumans are unable to conceive of alternative responses to gestures. Humans, however, can. This understanding should not be taken to indicate that humans never behave in a strict stimulus -> response fashion, but rather that humans have the capability of not responding in that fashion (and do so much of the time). This perspective is also rooted in phenomenological thought (see social constructionism and phenomenology). According to symbolic interactionism, the objective world has no reality for humans, only subjectively-defined objects have meaning. Meanings are not entities that are bestowed on humans and learned by habituation. Instead, meanings can be altered through the creative capabilities of humans, and individuals may influence the many meanings that form their society. Human society, therefore, is a social product.

The third is conflict perspective or conflict theory. Conflict theory is used to understand the background of war, wealth and poverty, the haves and the have nots, revolutions, exploitation and such conflict-related social phenomena. Conflict Theory claims that society is in a state of perpetual conflict and competition for limited resources. Marx and Weber were the major proponents of conflict theory (Rakhi and Licy, 2011: 12).

Conflict theory was developed in part to illustrate the limitations of structural-functionalism. The structural-functionalist approach argued that society tends toward equilibrium, focusing on stability at the expense of social change. This is contrasted with the conflict approach, which argues that society is constantly in

conflict over resources. One of the primary contributions conflict theory presents over the structural-functional approach is that it is ideally suited for explaining social change, a significant problem in the structural-functional approach. The following are three primary assumptions of modern conflict theory:

1. Competition over scarce resources is at the heart of all social relationships. Competition rather than consensus is characteristic of human relationships.
2. Inequalities in power and reward are built into all social structures. Individuals and groups that benefit from any particular structure strive to see it maintained.
3. Change occurs as a result of conflict between competing interests rather than through adaptation. Change is often abrupt and revolutionary rather than evolutionary (Ryan, Deborah and Konieczny, 2010: 22).

Conflict theory was elaborated in the United Kingdom by Max Gluckman and John Rex, in the United States by Lewis A. Coser and Randall Collins, and in Germany by Ralf Dahrendorf, all of whom were influenced by Karl Marx, Ludwig Gumplowicz, Vilfredo Pareto, Georg Simmel, and other founding fathers of European sociology (Ryan, Deborah and Konieczny, 2010: 23).

2.2.6 Genetic Structuralism

Genetic Structuralism (historical structuralism) is a method developed by Lucien Goldmann as the developing method of Marxism. It is different from structuralism (non-historical structuralism). Structuralism has many meanings, but in most general sense it employs the crucial concept of system, whether it is linguistic, literary or social, which element under analysis forms numerous dynamic relations

with other elements, with the other parts of the system, and where every element has a meaning only in relation to the other parts. Fundamentally, it is holistic and integrative, implying a fluid relationship between the parts and the whole (Swingewood, 1972: 62).

As it has been said above that Goldmann's approach to sociology is a development of Marxism but many of his concepts and his thoughts are inspired from Lukacs' writings. One important concept of Lukacs' carried by Goldmann is called "totality".

Literature, like society, is a totality, each literary work a living whole which can only be understood in terms of its constituent parts. Lukacs uses this concept, 'significant dynamic structure' to refer to philosophical and literary works that are totalities of thought and experience (Swingewood: 64). From Lukacs, too, Goldmann derives his concept of the world vision (vision du monde) which, he argues, all great philosophical and literary work embodies, investing them with internal coherence and external 'validity'. A world vision is defined as 'a significant global structure', a total comprehension of the world which attempts to grasp its meaning in all its complexity and wholeness (Swingewood, 1972: 65).

In Swingewood's book cited that Goldmann says that what he has called a 'world vision' is a convenient term for the whole complex of ideas, aspirations, and feelings which links together the members of a social group (a group which assumes the existence of a social class) and which opposes them to members of other social groups. The men who express this vision on an imaginative or conceptual plane are writers and philosophers, and the more closely their work

expresses this vision on its complete and integrated form, the more important does it become (Swingewood, 1972: 65).

A writer of literary work is a man who exists in social group and social class. Each social group and social class has aspiration to express to the world. A literary work is one of media to express aspirations or feelings of theirs. Aspirations and feelings which are expressed depends on how their vision toward what the world looks like (Swingewood, 1972: 66)

Genetic Structuralism is a method to analyze the structure of the text, and the relation between the text and history and social condition. Goldmann's method, which he calls 'generalized genetic structuralism' (historical structuralism), seeks firstly to identify certain structures within particular text, and secondly, to relate them to concrete historical and social conditions, to a social group and social class associated with the writer and to the world vision of that class. Genetic structuralism is aimed at analyze the structure and social conditions of a literary work (Swingewood, 1972: 68).

2.2.7 *The American Dream*

The term American Dream came first from a book entitled *The Epic of America* by James Truslow Adams. In that book, Adams said that, "...that dream of a land in which life should be better and richer and fuller for every man" (Cullen, 2003:12).

The beliefs people hold most dear are often called myths or dreams. These help hold societies together, and they can be powerful. Sometimes they are more powerful than logic, because usually they can not be refuted. Plato argued that

rulers should invent myths even when they know them to be wrong. Machiavelli, the brilliant observer of politics in Renaissance Italy, advised princes to use religion and myth as an aid to power. Dreams and myths have a different look today than in former times, but they are no less important.

Actually, America has no official philosophy. This is because values from one era have been carried over uncritically into the new situations, and also a part of American pragmatism to hold contradictory beliefs simultaneously without bothering to resolve the potential conflicts between them. Furthermore, The American Dream has much in common with the aspirations of most people: prosperity, personal ownership of property, personal liberty, and the belief that individuals are free to achieve any goals, to accumulate material wealth, to live any lifestyle. Ralph Waldo Emerson as a thinker wrote: “The office of America is to liberate, to abolish kingcraft, priestcraft, caste, monopoly, to pull down the gallows, to burn up the bloody statute-book, to take in the imigrant, to open the doors of the sea and the fields of earth.” From what he wrote above, America wanted to liberate as free as possible without any statute and regulation from king or priest.

Some consider the American Dream has become a misleading term which is used by the middle and upper classes to fool the poor who are unemployed into thinking their lives can be improved. Others point out that even though the dream has become a reality for some Anglo-Saxons males, it has not been fulfilled for millions of other who suffer discrimination, unemployment and substandard housing and medical care (Green, 2013: 2).

2.3 Theoretical Framework of Analysis

In order to explain and describe the white people's perceive towards black people in this short story and the condition of society in Realism era, the writer applies sociological approach to reveal the condition in Realism era which is triggering the social class inequality and directing to racism. The following is the scheme that describes this study:

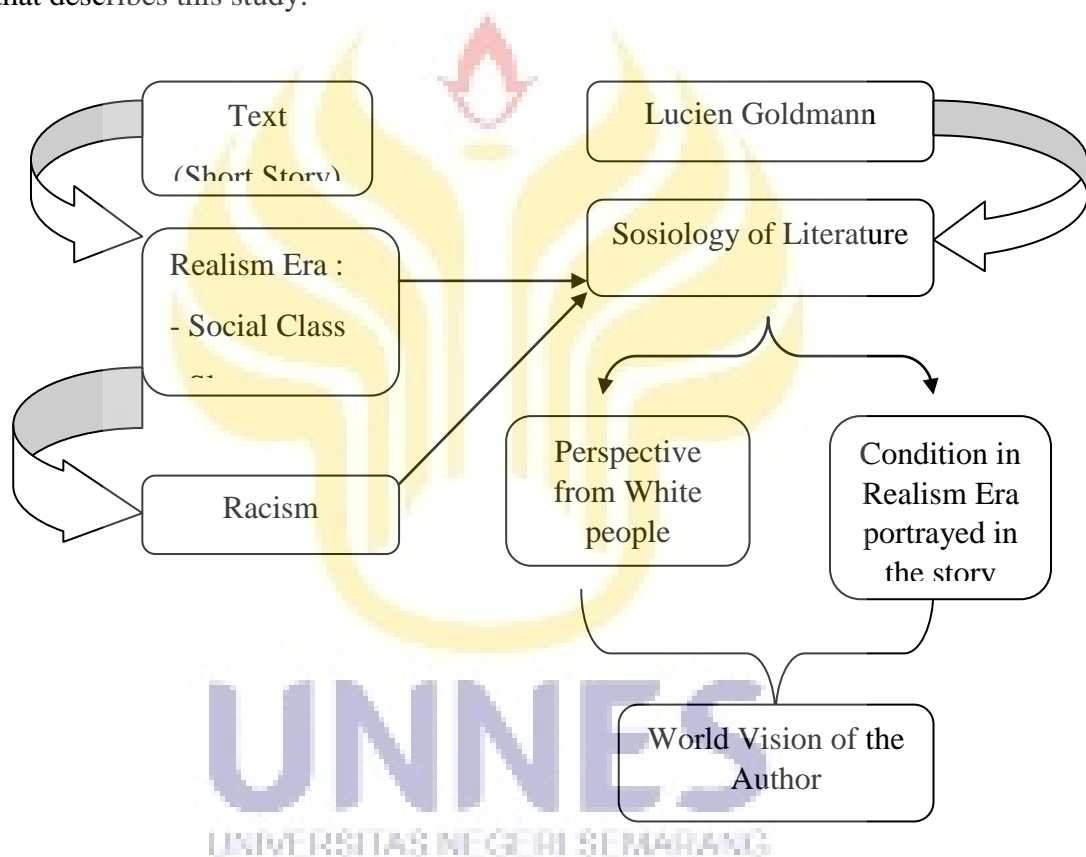


Figure 2. 1 Theoretical Framework of Analysis

CHAPTER III

RESEARCH METHODOLOGIES

In order to get a deep understanding of the discussion that will be presented in the next chapter, the researcher will provide some methods of the descriptive qualitative research. The method researcher provides including object of the study, research design, role of the researcher, procedure of data collection, and technique of data analysis.

3.1 Object of the study

The object of this study is the short story entitled *The Desiree's Baby* which tells about the illustration of different perspective between Whites and Blacks which is in this story represented by Armand Aubigny as the Black and Kate Chopin as the author represented the White. The object is divided into two kinds of objects. They are:

1. Material Object

Material object is the study of the story entitled *Desiree's Baby* by Kate Chopin. It tells us the conflict of skin pigmentation between a married couple brought by their son.

2. Formal Object

Formal object is the specific aspects in this story relates to researcher's statement of problems. The problems in particular era in this story should be analyzed.

3.2 Research Design

3.2.1 Type of Research

To gain an understanding of the White people's perspective towards Black people and the condition of society during realism era portrayed in *The Desiree's Baby* short story, the researcher uses descriptive qualitative method. Qualitative research relies on linguistic that numerical data and employs meaning-based rather than statistical form of data analysis (Polkinghorne, 1983). Based on that, the researcher analyzed the plot and characterization in this story in order to understand the cultural view of black people toward white people and the condition within it.

3.2.2 Source of Data Collection

The data that will be analyzed is in the form of written language. The researcher will only focus on the analysis of textual data. All of the data are in the form of words and sentences, which are called qualitative data.

There are two kinds of data sources used, they are:

1. Primary data

The data extracted from *The Desiree's Baby* short story. It is identified from its plot and characterization.

2. Secondary data

The data taken from the outside of the *The Desiree's Baby* short story that are relevant to the topic. The data are taken from dictionaries, websites, articles, e-books, journals and others which are related to the problem statements of this study.

3.2.3 Research Approach

The researcher uses sociology of literature approach conducted by Goldmann's method called Genetic Structuralism to analyze the short story entitled *Desiree's Baby* written by Kate Chopin. According to Swingewood as written in his book, he defined that Sociology is essentially the scientific, objective study of man, society, the study of social institutions and social process; it seeks to answer the question of how society is possible, how it works, why it persists (Swingewood, 1972 : 11).

3.3 Role of the Researcher

The main point of research instrument in conducting the research is the role of the researcher. Researcher's roles are explained as follows:

3.3.1 Data Collector

The researcher collects as many as possible data to support the study to be analyze in the next phase.

3.3.2 Data Classifier

Another important role to be done by the researcher is to classify which of the gathered data can be used to support the analysis.

3.3.3 Data Interpreter

In this phase, another role of the researcher is to give the interpretation based on the research findings.

3.3.4 Data Analyzer

In this phase. Another important role of the researcher is to analyze the data which has been classified from the material.

3.4 Procedure of Data Collection

There are some steps in collecting qualitative data. The step can be seen as the following:

3.4.1 Reading

Since the primary object is a short story, reading is the best way for understanding the content within it. By reading, researcher can describe the general condition in particular era portrayed in short story.

3.4.2 Gathering primary data

The researcher gathers primary data which is a short story itself entitled *Desiree's Baby* written by Kate Chopin.

3.4.3 Gathering supporting data

The researcher gathers data support such as the definition and purpose of each point used as the analysis tools of the topic on which the story was written, as well as reading and understanding some other researches and journals with similar topic.

3.4.4 Investigating

By using the help of supporting data, the researcher will do an investigation to reveal the relation between the real condition of society in Realism era, the perspective of Whites towards Blacks, and the background of the story.

3.4.5 Reporting

The researcher will do a report using the classified data of the research. The data will be reported in the form of word(s), phrase(s) or sentence(s). The table will also be used to give a clear correlation between the the condition of real society in

Realism era and the conflict and also the background of the story. The table is available in appendices entitled appendix 2. The format of the table as follow:

NO	QUOTATION	INTERPRETATION

Table 3.1 Appendix Format

3.4.6 Concluding

From the data drawn in the previous steps, the last step to be done is concluding the whole interpretations of the data in order to answer the problem questions.

3.5 Technique of Data Analysis

After the data are obtained, the next task is to analyze the data. In this phase, the researcher will apply a descriptive qualitative technique. This research will apply sociology of literature approach by Goldmann and also Marxism ideology, because this research is focused on slavery phenomenon in the society during Realism era in America. Those approaches will help the writer to reveal :

1. *How was the White people perspectives toward Black people in Realism era in America?*

The researcher wants to know White people' perspectives towards Black people. The researcher wants to reveal the conflicts in this short story in order to understand the reason for the author to write her story related to real condition in Realism Era. Through reading the short story and relating it with the theory from Goldmann, the writer finds the essence of this story between Armand Aubigny as a black American, and Desiree as a white American. Moreover, the writer wants to find the conflict which triggers the tragedy in this story.

2. *The real society condition in Realism Era in America portrayed in a story*

The writer wants to reveal and understand the real condition of society in Realism Era as portrayed in this story. Through Goldmann's approach the writer finds out the occurrences during that era. After the researcher finds, and understands the occurrences and condition of society, the writer relates them to the story and looks for the reasons why the author wrote the story by using the background of the conflict between Black and White people.



CHAPTER IV

RESULTS OF THE DATA ANALYSIS

This chapter presents the analysis of Kate Chopin's short story *The Desiree's Baby*, including the setting of the story and the condition of society during Realism Era as portrayed in this story. This chapter is divided into two parts. First, it focuses on the White people's perspectives toward Black people viewed through their culture. Second, the condition of society during Realism period in America portrayed in *Desiree's Baby* short story.

4.1 White People's Perspectives toward Black People Viewed through Their Culture

In sosiological term, perspective is divided into three, they are: functional perspective, interactionist perspective, and conflict perspective. The most appropriate perspective to discuss this problem is conflict perspective. Conflict perspective can be defined as tool to understand the background of war, wealth and poverty, the haves and the have nots, revolutions, exploitation and such conflict-related social phenomena (Rakhi and Licy, 2011:13).

Culture according to Tylor is defined as the whole complex which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society. From that explanation, perspective is included into culture. The differences of knowledge, belief, art, and perspective

between White people and Black people in America can influence social class as portrayed in Kate Chopin's *The Desiree's Baby*.

4.1.1 Blacks's Culture Portrayed in The Story

In this story, the Whites was represented by the author, Kate Chopin and the Blacks was represented by her own character, Armand. Even though in this story Armand was described as White man, but in the end of this story Chopin twisted the plot and gave a proof that Armand was a Black man. Therefore, the perspectives of White people toward Black people viewed through their culture was represented. It was revealed in the plot showing how all Armand Armand fell in love.

1. Overpowering

The quotation above described how Armand who belonged to Black people fell in love with women, especially with White woman who belonged to Desiree. In this short story especially in this sentence, Chopin used the idea of a pistol shot to convey the suddenness with which the character had fallen in love. The description of a pistol shot also suggests something physical, piercing and completely overpowering (http://udleditions.cast.org/craft_ld_simile.html).

It was no wonder, when she stood one day against the stone pillar in whose shadow she had lain asleep, eighteen years before, that Armand riding by and seeing her there, had fallen in love with her. That was the way all the Armands fell in love, as if struck by a pistol shot. The wonder was that he had not loved her before; for he had known her since his father brought him home from Paris, a boy of eight, after his mother died there (Chopin, 1892: 1).

2. Passionate

The additional quotation below also gives the explanation about description of Black people when they fall in love with other and strengthens the depiction of Black people's feeling when they fall in love.

The passion that awoke in him that day, when he saw her at the gate, swept along like an avalanche, or like a prairie fire, or like anything that drives headlong over all obstacles.(Chopin, 1892: 1)

Chopin described more specifically emphasizing her depiction through Armand's perspective and thought about Desiree. The quotation above meant that Armand's feeling to Desiree when he first saw her was like an avalanche, which was coming suddenly and was getting bigger and bigger and no one could restrain it. In her works especially in *Desiree's Baby*, Chopin used some figures of speech to emphasize the depiction of the characters she had made. Again, in this quotation some figures of speech were found to describe the characterization of Armand as Black person. Armand was depicted of his feeling. He burst his heart like a prairie's fire. It meant that his love to Desiree burst himself that made him deeply in love with her, and then Chopin depicted it by stating *prairie fire*. Moreover, Chopin added her idea to depict Armand's heart feeling by using sentence *or like anything that drives headlong over all obstacles*. This meant that Armand would love Desiree with no excuse and he would struggle to move forward to reach Desiree and beat everything down which hampered him. Those explanation above described how Chopin put her thought about ambition and lust of Armand which belonged to Black people.

3. Apathetic

Kate Chopin as the author, also put her thought about the manner or behaviour of Black people represented by Armand. It is seen in the quotation below

Monsieur Valmonde grew practical and wanted things well considered: that is, the girl's obscure origin. Armand looked into her eyes and did not care. He was reminded that she was nameless. What did it matter about a name when he could give her one of the oldest and proudest in Louisiana? (Chopin, 1892: 1)

The sentences above meant that Black people which was represented by Armand was apathetic and arrogant. He did not care what happened to Desiree and the one that he knew was that he wanted to get her as his wife. He could love someone without knowing about the name and he thought that if he could give her some prestigious things he would get her. Armand who belonged to Blacks was also depicted as apathetic and rough when he felt unhappy with something or disappointed by what he had got. Moreover, Armand became so rough with the slaves because of his feeling and problem. This meant that he had got a problem or experienced dissatisfaction and wrought it to others who even know nothing about his problem at all. Here, Desiree felt so miserable with his manner to her, their child and people around them.

Then a strange, an awful change in her husband's manner, which she dared not ask him to explain. When he spoke to her, it was with averted eyes, from which the old love-light seemed to have gone out. He absented himself from home; and when there, avoided her presence and that of her child, without excuse. And the very spirit of Satan seemed suddenly to take hold of him in his dealings with the slaves. Desiree was miserable enough to die. (Chopin, 1892: 1)

4. Patient

Although an ambitious person, Armand tried to be patient. It is showed in the quotation below:

He ordered the corbeille from Paris, and contained himself with what patience he could until it arrived; then they were married. (Chopin, 1892: 1)

The quotation above revealed that Armand had ordered *corbeille* from Paris and he was patience to wait it until it arrived. The same with the way he approached Desiree. Though he was ambitious, he had to be patience because

everything needed a process. From the process itself and his patience, they got married.

Armand wanted to have a daughter because he expected more to have it and he loved girl as well. However, he had a son and he stated that he would bear his “Armand” name. On the other way, Desiree knew that he had not said the truth. Armand was not so happy to have son because he expected a daughter from Desiree, but Armand tried to please his wife, Desiree. Moreover, Armand didn’t matter about what he had got whether son or daughter.

“Oh, Armand is the proudest father in the parish, I believe, chiefly because it is a boy, to bear his name; though he says not,--that he would have loved a girl as well. But I know it isn't true. I know he says that to please me. And mamma,” she added, drawing Madame Valmonde's head down to her, and speaking in a whisper, "he hasn't punished one of them--not one of them--since baby is born.” (Chopin, 1892: 1)

5. Strict

Here, Chopin also described that Young Armand was a strict one. Chopin also described implicitly about Black people that they were gay. However, in her work, she told that the Blacks who belonged to slaves were not gay anymore because they were owned by their easy going and indulgent owner.

Young Armand's rule was a strict one, too, and under it his negroes had forgotten how to be gay, as they had been during the old master's easy-going and indulgent lifetime. (Chopin, 1892: 1)

6. Lazy

Furthermore, Chopin described her thought about the Blacks through Desiree’ statement. She claimed that the slaves who belonged to Blacks were so lazy and wanted to rest from work by a dirty way. Indirectly, Chopin said that Blacks were

tricky and wanted to be freed without any strict requirements but instantly freed.

“Even Negrillon, who pretended to have burnt his leg that he might rest from work--he only laughed, and said Negrillon was a great scamp. oh, mamma, I'm so happy; it frightens me.” (Chopin, 1892: 1)

7. Tolerant

Chopin drew a condition where Armand' being imperious had softened by his marriage with Desiree and by the birth of his son. However, and again, Chopin described Armand' darkside through Desiree' thought about him. Chopin put the condition where Desiree felt so frightened to Armand by his manner and behaviour. Besides it, Desiree still loved him desperately. She was frightened when she saw Armand' frown but when Armand smiled, she was so blessed by God.

Marriage, and later the birth of his son had softened Armand Armand's imperious and exacting nature greatly. This was what made the gentle Desiree so happy, for she loved him desperately. When he frowned she trembled, but loved him. When he smiled, she asked no greater blessing of God. But Armand's dark, handsome face had not often been disfigured by frowns since the day he fell in love with her. (Chopin, 1892: 1)

Desiree felt an awful changing of his husband' manner. When Armand tried to speak to her, it was with averted eyes and everytime he was home, he avoided his child.

8. Arrogant

There was a scene when Armand entered the room and did not notice his wife and his child. Desiree called him and hoped that Armand would be stabbed by her calling, but unfortunately he was still avoiding her and anything related to his wife and his child. Desiree looked so desperate to face her husband' manner. This

depiction showed to strengthen the statement that Armand who belonged to Blacks was strict to his rule and it depicted more clearly that Blacks were arrogant.

"Armand," she called to him, in a voice which must have stabbed him, if he was human. But he did not notice. "Armand," she said again. Then she rose and tottered towards him. "Armand," she panted once more, clutching his arm, "look at our child. What does it mean? tell me." (Chopin, 1892: 1)

Armand claimed that the boy was not his son because, when he was 3 months old, his skin became black, and Armand blamed that Desiree was not white.

When the baby was about three months old, Desiree awoke one day to the conviction that there was something in the air menacing her peace. It was at first too subtle to grasp. It had only been a disquieting suggestion; an air of mystery among the blacks; (Chopin, 1892)

"It means," he answered lightly, "that the child is not white; it means that you are not white." (Chopin, 1892: 1)

The quotations above told that Armand did not confess that the boy was his son because the skin was black. From the quotations above, Chopin described further the manner of Blacks through the characterization of Armand who was selfish and arrogant. He blamed others as Black but he did not realize himself and he blamed others without any authentic evidences.

Desiree tried to support herself by her evidences about her skin her hair and her physical identity. However, Armand still hold onto his rule that she belonged to Black.

A quick conception of all that this accusation meant for her nerved her with unwonted courage to deny it. "It is a lie; it is not true, I am white! Look at my hair, it is brown; and my eyes are gray, Armand, you know they are gray. And my skin is fair," seizing his wrist. "Look at my hand; whiter than yours, Armand," she laughed hysterically. (Chopin, 1892: 1)

"As white as La Blanche's," he returned cruelly; and went away leaving her alone with their child. (Chopin, 1892: 1)

From quotations above any Desiree's protection and evidences about fact that she belonged to Whites was denied only by a sarcastic sentence from Armand. In those quotations, Armand said about La Blanche. La Blanche was Armand's woman slave who worked in their plantation. Here is the quotation to support it.

"And the way he cries," went on Desiree, "is deafening. Armand heard him the other day as far away as La Blanche's cabin." (Chopin, 1892: 1)

From the quotation above, it explained that La Blanche's cabin was far from the house, it meant that the cabin belonged to slave which was placed far away from house, and the cabin belonged to La Blanche which meant that La Blanche was slave.

Chopin emphasized Armand's arrogance and carelessness toward his wife, Desiree. It showed when Desiree felt so frustrated with her husband's manner. She thought that she had to go and hoped Armand would hold her back, but the reality was not. Armand let her go and he did not care about what she wanted to do. Desiree wrote a letter to her mother. She asked her mother to convince her husband that she belonged to the Whites. She asked Desiree to go home, went back home to Valmonde who loved her.

He said nothing. "Shall I go, Armand?" she asked in tones sharp with agonized suspense.

"Yes, go."

"Do you want me to go?"

"Yes, I want you to go." (Chopin, 1892: 1)

When she could hold a pen in her hand, she sent a despairing letter to Madame Valmonde.

"My mother, they tell me I am not white. Armand has told me I am not white. For God's sake tell them it is not true. You must know it is not true. I shall die. I must die. I cannot be so unhappy, and live."

The answer that came was brief:

"My own Desiree: Come home to Valmonde; back to your mother who loves you. Come with your child." (Chopin, 1892: 1)

9. Careless

In the end of this story, Chopin told about Armand' folly by the old letter from Armand' mother to her husband. She described Armand' false accusation to Desiree that she was Black. Chopin put the evidence of Armand' folly by showing it in the end of this story.

*The last thing to go was a tiny bundle of letters; innocent little scribblings that Desiree had sent to him during the days of their espousal. There was the remnant of one back in the drawer from which he took them. But it was not Desiree's; it was part of an old letter from his mother to his father. He read it. She was thanking God for the blessing of her husband's love:--
"But above all," she wrote, "night and day, I thank the good God for having so arranged our lives that our dear Armand will never know that his mother, who adores him, belongs to the race that is cursed with the brand of slavery."
(Chopin, 1892: 1)*

Those quotations above, have given some explanations about White people's perspectives toward Black people revealed in this story. The data which have been collected showed that White people viewed Black people as arrogant, careless, apathetic, blame others without any supporting evidences, and strict to their own rules and never thought about others.

The difference of knowledge, perspective, and belief between White people and Black people in America triggers the conflicts as portrayed in this story through those quotations. As described before, the Whites origin are described as the owners of plantation and the Blacks belonged to the slave. Here, Desiree as a White origin described by Chopin as a white woman who fell in love with Black man, Armand Armand. Chopin put her thought as a White origin through the characterization of Desiree who belonged to White people, had a plantation and

slave, rich, and patience to face Armand. On the contrary, Armand is described as a strict person, selfish, apathetic and arrogant.

Chopin put her perspective toward Black people through Armand's characterization. Although in the beginning of this story Armand was described as White man, Chopin gave a proof to show and put her perspectives about Blacks in Armand himself. Here, Chopin told her thought and her perspectives as a Whites origin toward the Blacks. Chopin thought that the Blacks were so arrogant. She depicted it out through the way Armand fell in love with Desiree, his absolute confidence to get Desiree and marry her.

Furthermore, her perspectives toward the Blacks were represented when Armand did not know and confess that he belonged to the brand of slavery looked from his skin compared with Desiree'. He denied indirectly that he was black, and he blamed Desiree that she belonged to the Blacks with no excuse. From the example before, Chopin thought that Blacks were hypocrite. She thought that Blacks had huge desire to be freed as slaves through Armand's denial representation in this story. Moreover, she depicted Armand as an plantation owner all at once as Desiree' husband who belonged to Whites. Here, Chopin described that Blacks wanted an equality as human or citizens. Another evidence of Chopin's perspective is when Armand let Desiree go from their home to Valmonde. From this event, Chopin described her perspective about Blacks' ideology. She thought that Blacks' desire is difficult to be wobbled.

As realist author, Chopin wrote this story based on the reality around her. Chopin had explained her thought through characters in this story especially

Armand as an object of her thought. She described it all implicitly into romantic nuance by great diction.

4.2 The condition of society during Realism period in America portrayed in *Desiree's Baby* short story

Chopin wrote this story in 19th century or exactly in 1892. Whereas in that period was belonged to realism era or civil war reconstruction, and it existed in 1850-1900. Realism era in American literature portrayed feelings of disillusionment, represented the manner and environment of everyday life and ordinary people as realistically as possible (regionalism). (<http://chapelhill.dch.schoolinsites.com>)

Kate Chopin was born as born Kate O'Flaherty in St. Louis, Missouri in 1850 to Eliza and Thomas O'Flaherty. She was the third of five children, but her sisters died in infancy and her brothers (from her father's first marriage) in their early twenties. She was the only child to live past the age of twenty-five (Wyatt, 1995: 1).

As a realist author, her authorship was based on the reality around her and sketched the disillusionment, and the real life of her environment. She poured any occurrences and issues in her works to strengthen the real story around her environment through fiction. She wanted people to know about her feeling and thought through her works. Works in Realism era can be identified and analyzed by setting, characterization and citation.

In this study, the researcher tries to analyze the real life of society during the Realism era portrayed in Kate Chopin' *The Desiree's Baby*. This story was told in Louisiana, South America where it was the area that Chopin lived there. She had a

French catholic background and she also had cotton plantation at her home, of course she had slaves. Because her family was slaveholder which supported the South and she lived in St. Louis, placed in North area which banned slavery, she was separated from her friends in her school, Sacred Heart Academy.

In 1870, at the age of twenty, she married Oscar Chopin, twenty-five, and the son of a wealthy cotton-growing family in Louisiana. He was French catholic in background, as was Kate... (Wyatt, 1995: 2).

She grew up during the Civil War and this caused her to be separated from the one friend she had made at the Sacred Heart Academy, Kitty Garesche. Her family were slave holders and supported the South. St. Louis was a pro-North city, and the Gareshe's were forced to move (Wyatt, 1995: 2).

From the explanation above, it can be related between the portrait of real life around the author and the depiction in author's work. *The Desiree Baby* reflected the real condition of society in America where the author lived. The author poured her idea and her vision toward society' condition through her work. This story was taken place in Louisiana which belonged to South America and there, the citizens supported slavery. Louisiana also the great area for plantation, so the citizens needed slaves to run their business.

Louisiana is a leader in natural gas, salt, petroleum, and sulfur production. Much of the oil and sulfur comes from offshore deposits. The state also produces large crops of sweet potatoes, rice, sugar cane, pecans, soybeans, corn, and cotton (<http://www.infoplease.com/us-states/louisiana.html>)

This story adopted the real condition of society during Realism era. This can be analyzed through the setting of this story where taken place in Louisiana. The phenomenon of slavery was existed there and it was supported by potential soil for plantation and strategic area to build industry. In this story was also told about

France' background of the characters. It is related with the history of Louisiana that was colonized by France and also from author's background as French catholic.

In 1702, Iberville's brother, the sieur de Bienville, was appointed governor and moved the territorial government to Fort Louis on the Mobile River. This colony was later moved (1710) to the present site of Mobile (Alabama), and Mobile became the capital of Louisiana. French missionaries and fur traders explored some of the vast territory, and Natchitoches (the oldest settlement within the present boundaries of the state of Louisiana) grew from a French military and trading post established (c.1714) to protect the Red River area from the Spanish.

(<http://www.infoplease.com/encyclopedia/us/louisiana-history.html>)

Beside the France' colonization in Southern America, the author herself had a background from France. Therefore, Chopin tried to write the real society of life' condition around her or what she had experienced it in her environment. The relation of the real condition during realism era to the story which was written by Kate Chopin is found in quotations below,

1850 Born on February 8 to Eliza Faris O'Flaherty, a well connected St. Louisiana with French roots, and Captain Thomas O'Flaherty, a businessman from Ireland. (Wyatt, 1995: 3)

As the day was pleasant, Madame Valmonde drove over to L'Abri to see Desiree and the baby.

It made her laugh to think of Desiree with a baby. Why, it seemed but yesterday that Desiree was little more than a baby herself; when Monsieur in riding through the gateway of Valmonde had found her lying asleep in the shadow of the big stone pillar (Chopin, 1892: 1)

From quotations above, it can be analyzed that there is a reflection between the reality and the story. In reality, Kate Chopin was close with French roots from her mother. Meanwhile in her story, she used many French terms to show the

reality condition during the Realism era which happened in her surrounding and write it in her story.

The further reflection between the real condition during the Realism era and the story will be shown in quotation below,

In 1870, at the age of twenty, she married Oscar Chopin, twenty-five, and the son of a wealthy cotton-growing family in Louisiana (Wyatt, 1995: 4)

Oscar was not an able business man, and they were forced to move to his old home in a small Louisiana parish. Oscar died of swamp fever there in 1882 and Kate took over the running of his general store and plantation for over a year. (Wyatt, 1995: 2)

What did it matter about a name when he could give her one of the oldest and proudest in Louisiana? He ordered the corbeille from Paris, and contained himself with what patience he could until it arrived; then they were married. (Chopin, 1892: 1)

The quotations above shows that there is a relationship between the real condition during the Realism era which was faced by Kate Chopin and her own story. Her real life in Louisiana run his husband's business which run as cotton production related with her story which is placed in Louisiana and backgrounded French family. Chopin's business obviously had slaves to help her to run it. From these relationship, the story indirectly represents the social condition during the Realism era which is faced by the author, Kate Chopin. The cotton production business which is run by Chopin in Louisiana is similar with the condition in *The Desiree's Baby*. The society condition during the Realism era especially in Southern America mostly depended on farming and plantation because in Southern America great soil was still found there. Slavery in this era was still being an issue because the rest of Civil War ideology especially who agreed with slavery.

Moreover, in Southern America which was still found great soil needed slaves to help the owners.

This story is identical with slavery especially in Realism era because this story was published in 1892 in which belonged to Realism era. Slavery itself has the meaning and regarded as an institution. According to Roman Law, slavery defined as 'an institution' of the law of nations by which . . . a person is subjected to the dominion of another (Finkelman, 1993: 106). Institutions are stable, valued, recurring patterns of behaviour (Huntington, 1965: 394). From those definition before, slavery as the recurring pattern of behaviour which owned human as properties is seen as dehumanization. Slavery as an institution is also known as "peculiar institution". The term of peculiar institution is euphemism for slavery in America. According to Robert M.Z. Lawang, an institution can be established by three requirements, as follows: most of society members or social system accept the rules, the rules represent the people inside that social system, the rules have punishment which binds each society members. Slavery as a legal institution in America does not allow the slaves which most of them belong to the Blacks to be educated. Slavery is regarded as a legal institution also has rules to keep it becomes a legal institution which is established and accepted by most of society especially by owners. Here, there are several rules binding slaves which was established and should be obeyed by the slaves in realism era, as follows:

1. Slaves were forbidden to leave the owner's property, unless accompanied by a white person, or obtaining permission. If a slave leaves the owner's property without permission, "every white person" is required to chastise such slaves

2. Any slave attempting to run away and leave the colony (later, state) receives the death penalty
3. Any slave who evades capture for 20 days or more is to be publicly whipped for the first offense; branded with the letter R on the right cheek for the second offense; and lose one ear if absent for thirty days for the third offense; and castrated for the fourth offense.
4. Owners refusing to abide by the slave code are fined and forfeit ownership of their slaves
5. Slave homes are to be searched every two weeks for weapons or stolen goods. Punishment for violations escalates to include loss of ear, branding, and nose-slitting, and for the fourth offense, death.
6. No slave shall be allowed to work for pay, or to plant corn, peas or rice; or to keep hogs, cattle, or horses; or to own or operate a boat; to buy or sell; or to wear clothes finer than 'Negro cloth' (Christian, 1998: 27-28).

Slavery came first when Colonialism in America occurred. The Spanish and the Portuguese, who first settled the New World, had well developed slave cultures at the time of the first voyage of Columbus in 1492. Not surprisingly they brought concepts of slavery with them and quickly established the institution (Finkelman, 1993: 105). However, France who held principle of slaves emancipating which had been a tradition entered this country, in fact there were still slaves and France's legal culture provided some institutional support for slavery. Concepts of slavery in Roman and Canon law meant that the legal principles on which slavery was based were not entirely foreign to France. Thus it

was possible for French settlers to establish slavery in the early seventeenth-century Caribbean, and for the government in Paris to regulate slavery in the colonies with the introduction of the Code Noir in 1685. Indeed, the Code Noir was created at the behest of the King, which illustrates how easily France accepted slavery as a legal concept (Finkelman, 1993: 106).

English people who lived in the colony in America who came at Jamestown in 1607 did not recognize in their law that slavery is regarded as a legal institution. However, English Kingdom would make huge profits from the African trade and its colony to be invested by Royal Family. In 1619, in what would later become part of the United States, Dutch traders sold about twenty Africans to Virginia authorities. At the time this was English's only colony in the New World. Virginia was the first British mainland colony to establish slavery, and the rules developed there eventually spread to the other mainland colonies. Virginia would become the largest British colony and the most important of the thirteen that would eventually come to form the United States. From the seventeenth century until the United States Civil War, Virginia continued to maintain the largest slave population on the North American continent (Finkelman, 1993: 107).

The definition of slaves was defined more clearly in final Antebellum (Pre Civil War) by Congress and the Court in 1860. Slaves were Africans or the descendants of black African women. No jurisdiction in the United States had adopted the 'one drop rule' of determining race; that would come along in the early twentieth century. But, since the 1660s the rule had been that the children of slave women were slaves. This meant a few slaves looked white, but that was a

minor issue (Finkelman, 1993: 129). Therefore, there were friction or tragedy which was occurred in Realism era, there was Civil War. The condition of society in this era was chaotic, it is seen from the conflict which was emerged by the definition of slavery. Slavery saw human or especially African as “property” and even in Realism era the owners could seize the slaves just like seize the runaway horse or dog. This matter triggered the Civil War in America which emerged the conflict between the Northern America which directed to industrialism and disagreed to slavery and the Southern America which directed to plantation especially cotton production and agreed with slavery.

Civil War came from different background of culture. The Northern American held industrialism and disagreed about slavery, but the Southern America was tied to run plantation and agreed with slavery. This different background which triggered massive conflict in Realism Era. The culture itself according to Tylor is defined as that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society (Tylor, 1871). It clearly defines that whole elements which are required to be culture, influences people’s attitude because in this case that slavery is an institution which means implementing reccuring occurances and culture itself means that habits, custom, law, and moral which is acquired by man, both terms are related each other and influence each other. Culture to treat human as property which has been brought by colonies in America leads to institutional formation which the law and the custom that has been legalized in Europe and

Roman, it is implemented in America through culture from Roman and become legal in America.

The legalized law or custom becomes institution about slavery automatically leads to racism because the colonies were treating an Indian, African, even Arabs and Turkish people to be slaves. This happened because the people who belonged to slaves were not Anglo Saxons origin looked by physical signs. Then, by the background of life, they were different with Anglo-Saxons origin which all of them were European. The racism was brought by colonies became beliefs or law which was imitated by immigrants in America. Human trading as if became usual event there that no to be debated. Each owner needed some slaves and they wanted to get large advantage from their business by working the slave whole day without rest time. This racism matter became more brutal by wagering slaves in gambling and it was like the did not collide human rights. This was going on until Blacks's revolting had emerged because there was an inequality between Blacks and Blacks. The Blacks who were overseer or driver had better life from the owners than slaves. This caused revolting and became Civil War germ.

In this story, Chopin inserted the reality of social condition about Civil War. The happened conflict between Northern America and Southern America. This happened because the Northern disagreed to slavery, on the contrary the Southern supported slavery. Chopin tried to tell the reality towards her work which one of them is *Desiree's Baby*. Based on this condition of society reality, Chopin put the conflict between a married couple Armand and Desiree in which Armand belonged to Blacks and Desiree Whites. They had fought because when their son

was three months old, the skin was getting black. Armand did not confess that he was the son of slave and blamed Desiree that she was black. From that situation, it implicitly described about the common problem in that era. Marriage is a status, the same as policy in country that binds people and citizens inside it. When the policy or ideology results pros and cons, there must be a conflict. When conflict happened, there must be a victim and actor. Moreover, it is presented in the story that the victim is Desiree who decided to go and never go back, and Armand as an actor who let Desiree go as his thought and his strict rule.

The reflection of real society' condition portrayed in this story also can be found from character's thought. Here, the researcher wants to discuss the further reflection of real society' condition brought by Armand Armand. Armand was drawn as Blacks, but he did not know it. In other words, his wife, Desiree who belonged to Whites loved him so much no matter what. Armand had strict rules, he had firm conviction, he was also selfish and arrogant. It was related to Blacks in that era in America and Chopin as an author tried to tell it through her work. Armand' strict rules identically related with Blacks in America who wanted to struggle to get freedom. Though they worked for slaveholders, they tried to reach freedom for their group. What they had been thought was only one word, 'freedom'. This principle was described by Chopin through some ways, for example by marrying Whites because the Blacks could raise their social status. In real condition of society, the was seldom occured that Blacks married Whites. The real fact happened in that era was the different status between driver or overseer and the slaves themselves, though both of them were the same Blacks. The slaves

themselves worked in the field and they were controlled by the driver or overseer. However, the overseer or the driver which belonged to Blacks too, often did cruelty to the slaves, and also their life, food, and house were guaranteed by the owners who belonged to Whites and of course they got better life than slaves. This different social class in the same race which triggered conflicts between the same Blacks and Blacks toward Whites.

This obviously caused racism in society. People who belonged to African origin were slaves or properties which were traded and indentured or even being wagered in gambling by Whites or some Blacks who had better life than slaves themselves. Any thoughts of different things about background, origin, skin color were mainly become huge racism conflict in this era. The peculiar institution were brought by colonies such Spanish, Portuguese, France, and Roman in America to spread slavery and cause serious problem in the world. In Southern America, the owner's feeling that they had to produce cotton massively of course needed slaves to produce them maximumly. The aim of the owners' were to get large income maximumly and if could, they got no disadvantage by working the slaves everyday. The capitalism idea spread out in Southern America society, therefore they who belonged to Whites wanted their slaves to work everyday, every hour, maximumly with no fault at all, in other words the owners' wanted perfection for their production. This capitalism thought made racism thought emerged, by taking not Whites origin which meant African origin as the properties or slaves. From this racism thought, it made a lot of victims were died. Many slaves were tortured if they did wrong or careless, the slaves also had no right to get better life, and

they could be separated from their family anytime when owners' wanted, because in this era whether Black men, Black women, Black children were belonged to slaves.

In this story, Chopin drew Armand also had firm conviction. It can be related towards the real society condition in America. The Northern America and Southern America had a firm conviction to support and deny slavery. The Northern was totally denying slavery and on the contrary, the Southern is in opposite way. The Northern America under Abraham Lincoln' sovereign as the first Republican president refused slavery in this country. However, the Southern was supporting the Slavery because that area consists of great soil for plantation and strategic area for plantation. Based on both factors, South needed slaves to help the plantation owners. Furthermore, slave states in Southern America seceded and form Confederate States of America. Moreover, Lincoln and Northern America states refused to recognize this legitimacy of secession. They feared that it would discredit democracy and create a fatal precedent that would eventually fragment the no-longer United States into several small, squabbling countries (McPherson, 2014: 1). From this different ideology, Civil War was started.

As explained before that Armand had a firm principle, and a brief overview of Civil War, it can be shown that Armand was slave origin who wanted to struggle to his idea. In reality, it reflects the Northern' buffetings and especially Southern slaves themselves who experienced inequality between Blacks as overseer or driver which got better life and tortured the slaves and Blacks as

slaves who felt inequality for their same race. They struggled to make slaves are freed and also the slaves themselves who want to be freed from their slaveholders. They hold their principle even by doing war for equality in this country.

Armand also drawn as an arrogant and selfish person. It reflects the social life around the author in that era. Slavery in Southern America was so massive, and the victims were falling because slavery and brutality by slaveholders. In this case, the arrogancy and selfishness were drawn as Blacks who did not confess that they were black. Some Blacks who wanted to be freed tried some ways to free themselves one of the way was marrying Whites who had slaves or at least approaching them to get higher society level. From this case, some Blacks who were raised their social level by approaching Whites or marrying them seemed to be arrogant if they did not remember the goal of their social level. Moreover, if they were so comfortable with richness and sovereign or power, they did not raise their group to be better in society. They forgot where they come from, what was the goal, and what for they did that. The impact of that situation is there were found some foremen or owners who belonged to Blacks or not pure Whites. This made social envy between the Blacks who were slaves and the Blacks who were one level above them who belonged to overseer or driver and did cruelty to the slaves but they did not remember that they were Blacks. This is caused a social conflict and also agreed and disagreed, that the event' continuation was Civil War.

In this story, slaves are also drawn so lazy to bear their responsibility towards their job and their owners. It could happen as a protest from slaves to their owners because of rough action from the owners and treated slaves as properties which

they did not need to study, read, write, calculate and etc. They just had to work and complied their owners' order. Because of some factors as written before, they did not dedicate themselves for their job, responsibility, and also their owners. Besides that, slaves wanted to be freed and they had got support from anti-slavery groups which was Northern America under Abraham Lincoln' sovereign. By this matter, slaves thought that they did not have to work hard for their owners if they were not satisfied with owner's treatment to them as if they were properties. Slavery was seen as properties by their owners was known as a peculiar institution which meant that nobody could violate the institution regulation. Slaves was seen as properties meant that their existance was just to satisfy their owners, to comply the orders from their owners, it was not seldom if owners ordered something to their slaves by violation. As Smedley wrote in his article cited in Addison's article,

America's first leaders demonstrated the extreme degree to which black slaves had come to be seen as mere property. The close interlinking of life, liberty, and the right to property has been a consistent and enduring theme throughout American history. When the country's leaders spoke of individual or private rights, they always meant rights of property, which tended to eclipse all others. Such actions also reflected the transparent ambivalence that we saw in Jefferson, and in many other minds, about the humanity of slaves. (Addison, 2009: 283)

Patterson shows, and the articles by Alan Watson and Jacob Corre in this Symposium reaffirm, that slavery has existed in most societies. Specialized monographs on slavery in numerous cultures reaffirm this analysis. Only in the last third of the twentieth century has the world been without widespread, legalized human bondage (Finkelman, 1993: 1009). After these thoughts, they felt

that they had to make change related to their social status and social level. They did not want to be underestimated so they proved that they could do more than that. As the proof, they revolted to their owners so they could reach at least the equality.

4.2.1 World Vision of the Author

Kate Chopin wrote *The Desiree's Baby* on purpose. She wanted to tell about social condition' reality around her environment. She drew how Whites viewed Blacks and the opposite. She wanted public to know about the conflict that involved race in her country especially in her own area, Louisiana, Southern America. She described how Whites as owners treated, thought, and viewed Blacks as slaves through the culture and behave. This story depicts the different culture, behave and ideology between Whites and Black that led to the conflict.

Chopin put some real occurrences to her works that included into setting and also characterization. She took the place in this story in Louisiana and also the main character had cotton plantation. It describes where she truly lived and her real business about cotton plantation. The quotation below strengthens the explanation before,

In 1870, at the age of twenty, she married Oscar Chopin, twenty-five, and the son of a wealthy cotton-growing family in Louisiana (Wyatt, 1995: 4)

Oscar was not an able business man, and they were forced to move to his old home in a small Louisiana parish. Oscar died of swamp fever there in 1882 and Kate took over the running of his general store and plantation for over a year. (Wyatt, 1995: 2)

What did it matter about a name when he could give her one of the oldest and proudest in Louisiana? He ordered the corbeille from Paris, and contained

himself with what patience he could until it arrived; then they were married.
(Chopin, 1892)

Chopin also had a France Catholic background had been brought since she was joined as a nun in Sacred Heart Academy a Catholic boarding school in St. Louis. This story also drawn the main character' background from France. This shows that Chopin tried to depict the real condition of her environment. She also had slaves in their home and because of that, she and her family were banished from St. Louis because St. Louis belongs to Northern America who cons slavery in the other hand, Chopin and her family had slaves. Here the quotations from the story basically supports the statement before about the background of Chopin' family,

Madame Valmonde had not seen Desiree and the baby for four weeks. When she reached L'Abri she shuddered at the first sight of it, as she always did. It was a sad looking place, which for many years had not known the gentle presence of a mistress, old Monsieur Aubigny having married and buried his wife in France, and she having loved her own land too well ever to leave it.
(Chopin, 1892: 1)

Literary works in Realism era have characteristics such as pessimistic, shows the feeling of disillusionment, and portrayed the real environment condition and social' behaviour. Chopin who an author belongs to Realism era, has tried to put the real society condition in her environment through her works. She put her perspectives towards Blacks and her disquiet about the conflict emerging in her environment. She wanted to show the world about slave' roar to be freed and their protest to their owners about their status and the institutional that banished them as slaves to be educated. She also captured about Civil War indirectly through the household conflict in this story. She told the dishamony of the household who

have slaves and debate about their son's skin pigmentation. They have their own argument about their own race. Moreover, it is ended by one of the couple has gone and never come back.

Chopin wrote this story with great diction and plot. Chopin put her own perspectives and the social condition of her environment in this story greatly. Her assumptions about Blacks and the conflict that triggered around her is successfully drawn in this story. Chopin told the world that slaves wanted to be freed soon and there is no need any confrontation and conflict. Chopin described why slaves were revolting to their owners and they seemed too lazy to do work. Chopin wanted to show the world about the reality that social levelling or social class around her was happened. The dirty way and the arrogance of some Blacks who wanted to raise their social level without remembering the goal to free their groups as slaves.

In this story, Chopin also put her thought about the culture that influences human's behaviours and principle. She thought through her story that Blacks are strict to their rule and apathetic. It emerges because cultural condition of the society that demands Blacks as slaves have to obtain their owner's rules. This matter leads the Blacks to change their behaviour, their thought, and their perspectives toward their owner who are Whites. The rough act from owners to their slaves, treat them as a properties because of an institution are some causes for Blacks' revolting and their changing behaviours. Blacks become rough because they were treated badly by their owners such as bullying, torturing, and death. Furthermore Blacks become apathetic mostly because they were considered

as Whites' properties. The Blacks who belong to slaves have to finish their work in time, given new tasks without rest. If they do not finish their work in time they will be tortured, the owners do not pay them and demand them to do whole things every hour and everyday. According to Kenneth Stamp, in his book, *The Peculiar Institution*, means that it is an euphemism for slavery and its economic ramifications in the South America. "Peculiar", in this expression, means "one's own", that is, it refers to something distinctive to or characteristic of a particular place or people. The proper use of the expression is always as a possessive, e.g., "our peculiar institution" or "the South's peculiar institution". It was in popular use during the first half of the 19th century, especially in legislative bodies, as the word *slavery* was deemed "improper", and was actually banned in certain areas (Stampp, 1989). Moreover, because of peculiar institution, slaves are banned to get knowledge by reading, writing, and counting. From that matters, they lead the Blacks to be apathetic because what they think is how to finish their own work as soon as possible. Therefore, they could not help each other. Slavery is an institution so it was not possible to violate the rule of an institution.

From those explanation above, the author' world vision is that Chopin wanted to describe the real condition of society in her environment. She thought that the brutality of slavery should be banned if conflict will be ended. She depicted about why the conflict exploded, her perspectives toward Black people viewed through the culture, the phenomenon of raising social level for Black people and also slaves' roar that they wanted to be freed. Chopin thought if slavery is causing the conflict between owners who are Whites and the slaves who are Blacks. Chopin

described indirectly that inappropriate treatment from owners to slaves will cause further confrontation. Her perspectives about Blacks were that Blacks are rough, apathetic, and arrogant which were caused by culture that demand them to obtain their owners with no excuse. This peculiar institution changes the slaves' psychology, perspectives, and manner. The culture which has been made by the owners forming bad attitude for slaves. They deserve torture, death, and dehumanizing treatment in which forming slaves' character through culture they have made. Chopin wanted to speak to the world that slavery just made chaotic social condition. Different social class in the same race and background, human beings were owned by other human beings, cruelty from the owners to their property, dehumanization, were causing terrible conflict which so many soul died off in vain. Chopin remembered world especially Americans about one part of American Dreams, which was equality. There were no social class caused of race anymore, there were no difference between Whites and Blacks anymore, so Blacks and Whites could live together without any frictions caused of skin color, background, and race.

CHAPTER V

CONCLUSION AND SUGGESTION

In this chapter is presented conclusion towards analysis of this study and also suggestion to readers.

5.1 Conclusions

This study presents two problems; the first is discussing about White people's perspective towards Black people. The author functions as the representative of White people and Armand Aubigny as the main character in this story represented Black people although he did not realize that he was black at first. In her story, Kate Chopin as the author considered that the Black people are lazy, apathetic and arrogant. However, the Black people were patient.

The second is discussing about the condition of life during the Realism era portrayed in the story. During the Realism era, there were a lot of conflicts due to slavery which was claimed as peculiar institution. During this era, slavery was legalized, to the Black people as slaves fought to get freedom. Kate Chopin as the author, considered Black people's behaviour in her story as reflection of reality during slavery.

This study also presents the author's world vision. Kate Chopin as the author, wanted to show the world about conflicts that had occurred in her environment through her story. She wanted to tell the world through her story that slavery

should be abolished. From her character's depiction, she voiced Black people's thought through their behaviour to fight and get freedom.

5.2 Suggestions

By conducting this study, the researcher has some suggestions as follows:

1. For the writer, the writer can explore the problem in another works which relates to literature, then find the authentic sources and data to get further information and better analysis in the next research.
2. The writer hopes that the readers would appreciate literary works and fiction more than just considered as entertainment. The readers also could learn the moral values inside the works as delivered by the author. The writer hopes that they do not see skin pigmentation as a matter in every way of life. Everybody whether with coloured skin or not has a right to get equality.
3. The writer also hopes for the next researchers who use the same approach and data could make this research as one of their literary study to enrich their references.

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APPENDICES

I. APPENDIX 1

Summary of *The Desiree's Baby*

Madame Valmonde drove over to L'Abri to see Desiree and the baby. It reminded her that seemed just yesterday Desiree was little more than baby herself, when Monsieur in riding through the gateway of Valmonde had found her lying asleep in the shadow of the big stone pillar. Eighteen years ago exactly, Armand Aubigny who was Desiree's husband fell in love with her as if struck by pistol shot. He looked at Desiree at the gate swept along like an avalanche, or like a prairie fire, or like anything that drives headlong over obstacles. Monsieur Valmonde asked Armand to think the girl's obscure origin before he married his daughter. However, Armand was blind and still loving her.

Armand was a man with a darkside, but by their marriage and their son's birth, Armand became more soft gentle man for Desiree. She was affraid when Armand frowned his forehead but when he smiled, it was like a bless that given to her by God. Desiree thought that Armand was the proudest father in the parish because she gave him a boy who would bear his name.

When their child got three months old, their son's skin was getting darker and becoming black. Since this situation, Armand never spoke to Desiree even just to see her and their son. He just became apathetic when he was at home. Desiree could not accept this thing from her husband, so she spoke to Armand why did he

do this. From that question, the situation was getting hotter and they quarrelled each other, then blaming each other who were the Black one. Finally, Desiree asked a final question for Armand. She asked that should her go from this home, and Armand just let her go without saying too much. Since this occurrence, Desiree never came back to their home anymore. Some weeks later in L'Abri, Armand would throw all memories with Desiree out from his home by burning them all. When he started to collecting all things about Desiree, he found a letter from his mother to his father which contained that his mother felt blessed that Armand did not know that he was the origin of the brand of slavery.

II APPENDIX 2

NO	QUOTATION	INTERPRETATION
1	<p><i>It was no wonder, when she stood one day against the stone pillar in whose shadow she had lain asleep, eighteen years before, that Armand Armand riding by and seeing her there, had fallen in love with her. That was the way all the Armands fell in love, as if struck by a pistol shot. The wonder was</i></p>	<p>Armand who belonged to Black people fell in love with women, especially with White woman who belonged to Desiree. In this short story especially in this sentence, Chopin used the idea of a pistol shot to convey the suddenness with which the character had fallen in love. The description of a pistol shot also suggests something physical, piercing</p>

	<i>that he had not loved her before; for he had known her since his father brought him home from Paris, a boy of eight, after his mother died there</i>	and completely overpowering
2	<i>The passion that awoke in him that day, when he saw her at the gate, swept along like an avalanche, or like a prairie fire, or like anything that drives headlong over all obstacles</i>	Armand' feeling to Desiree when he first saw her was like an avalanche, which was coming suddenly and was getting bigger and bigger and no one could restrain it.
3	<i>Monsieur Valmonde grew practical and wanted things well considered: that is, the girl's obscure origin. Armand looked into her eyes and did not care. He was reminded that she was nameless. What did it matter about a name when he could give her one of the oldest and proudest in Louisiana?</i>	Armand was apathetic and arrogant. He did not care what happened to Desiree and the one that he knew was that he wanted to get her as his wife. He could love someone without knowing about the name and he thought that if he could give her some prestigious things he would get her.
4	<i>He ordered the corbeille from</i>	Armand had ordered <i>corbeille</i> from

	<p><i>Paris, and contained himself with what patience he could until it arrived; then they were married.</i></p>	<p>Paris and he was patience to wait it until it arrived. The same with the way he approached Desiree. Though he was ambitious, he had to be patience because everything needed a process. From the process itself and his patience, they got married.</p>
5	<p><i>Young Armand's rule was a strict one, too, and under it his negroes had forgotten how to be gay, as they had been during the old master's easy-going and indulgent lifetime.</i></p>	<p>Armand wanted to have a daughter because he expected more to have it and he loved girl as well. However, he had a son and he stated that he would bear his "Armand" name.</p>
6	<p><i>"Oh, Armand is the proudest father in the parish, I believe, chiefly because it is a boy, to bear his name; though he says not,--that he would have loved a girl as well. But I know it isn't true. I know he says that to please me. And mamma," she added, drawing Madame</i></p>	<p>On the other way, Desiree knew that he had not said the truth. Armand was not so happy to have son because he expected a daughter from Desiree, but Armand tried to please his wife, Desiree. Moreover, Armand didn't matter about what he had got whether son or daughter.</p>

	<p><i>Valmonde's head down to her, and speaking in a whisper, "he hasn't punished one of them--not one of them--since baby is born."</i></p>	
7	<p><i>"Even Negrillon, who pretended to have burnt his leg that he might rest from work-- he only laughed, and said Negrillon was a great scamp. oh, mamma, I'm so happy; it frightens me."</i></p>	<p>Blacks were so lazy and wanted to rest from work by a dirty way. Indirectly, Chopin said that Blacks were tricky and wanted to be freed without any strict requirements but instantly freed.</p>
8	<p><i>Marriage, and later the birth of his son had softened Armand Armand's imperious and exacting nature greatly. This was what made the gentle Desiree so happy, for she loved him desperately. When he frowned she trembled, but loved him. When he smiled, she asked no greater blessing of God. But Armand's dark, handsome face</i></p>	<p>Armand' being imperious had softened by his marriage with Desiree and by the birth of his son. However, and again, Chopin described Armand' darkside through Desiree' thought about him. Chopin put the condition where Desiree felt so frightened to Armand by his manner and behaviour. Besides it, Desiree still loved him desperately. She was frightened when she saw Armand' frown but when</p>

	<p><i>had not often been disfigured by frowns since the day he fell in love with her.</i></p>	<p>Armand smiled, she was so blessed by God.</p>
9	<p><i>Then a strange, an awful change in her husband's manner, which she dared not ask him to explain. When he spoke to her, it was with averted eyes, from which the old love-light seemed to have gone out. He absented himself from home; and when there, avoided her presence and that of her child, without excuse. And the very spirit of Satan seemed suddenly to take hold of him in his dealings with the slaves. Desiree was miserable enough to die.</i></p>	<p>Desiree felt an awful changing of his husband' manner. When Armand tried to speak to her, it was with averted eyes and everytime he was home, he avoided his child. This description showed that Armand who belonged to Blacks was depicted as apathetic and rough when he felt unhappy with something or disappointed by what he had got.</p>
10	<p><i>"Armand," she called to him, in a voice which must have stabbed him, if he was human. But he did not notice.</i></p>	<p>Desiree called him and hoped that Armand would be stabbed by her calling, but unfortunately he was still avoiding her and anything related to</p>

	<p><i>"Armand," she said again. Then she rose and tottered towards him. "Armand," she panted once more, clutching his arm, "look at our child. What does it mean? tell me."</i></p>	<p>his wife and his child. Desiree looked so desperate to face her husband's manner.</p>
11	<p><i>When the baby was about three months old, Desiree awoke one day to the conviction that there was something in the air menacing her peace. It was at first too subtle to grasp. It had only been a disquieting suggestion; an air of mystery among the blacks; "It means," he answered lightly, "that the child is not white; it means that you are not white."</i></p>	<p>Armand did not confess that the boy was his son because the skin was black. From the quotations above, Chopin described further the manner of Blacks through the characterization of Armand who was selfish and arrogant.</p>
12	<p><i>A quick conception of all that this accusation meant for her nerved her with unwonted courage to deny it. "It is a lie; it is not true, I am white! Look at</i></p>	<p>Desiree tried to support herself by her evidences about her skin her hair and her physical identity. However, Armand still hold onto his rule that she belonged to Black. . La Blanche</p>

	<p><i>my hair, it is brown; and my eyes are gray, Armand, you know they are gray. And my skin is fair," seizing his wrist. "Look at my hand; whiter than yours, Armand," she laughed hysterically; "As white as La Blanche's," he returned cruelly; and went away leaving her alone with their child.</i></p>	<p>was Armand' woman slave who worked in their plantation. <i>"And the way he cries," went on Desiree, "is deafening. Armand heard him the other day as far away as La Blanche's cabin."</i></p>
13	<p><i>"And the way he cries," went on Desiree, "is deafening. Armand heard him the other day as far away as La Blanche's cabin."</i></p>	<p>La Blanche's cabin was far from the house, it meant that the cabin belonged to slave which was placed far away from house, and the cabin belonged to La Blanche which meant that La Blanche was slave.</p>
14	<p><i>He said nothing. "Shall I go, Armand?" she asked in tones sharp with agonized suspense. "Yes, go." "Do you want me to go?" "Yes, I want you to go."</i></p>	<p>Desiree felt so frustated with her husband' manner. She thought that she had to go and hoped Armand would hold her back, but the reality was not. Armand let her go and he did not care about what she wanted to do.</p>

	<p>(Chopin, 1892)</p> <p><i>When she could hold a pen in her hand, she sent a despairing letter to Madame Valmonde.</i></p> <p><i>"My mother, they tell me I am not white. Armand has told me I am not white. For God's sake tell them it is not true. You must know it is not true. I shall die. I must die. I cannot be so unhappy, and live."</i></p> <p><i>The answer that came was brief:</i></p> <p><i>"My own Desiree: Come home to Valmonde; back to your mother who loves you. Come with your child."</i></p>	<p>Desiree wrote a letter to her mother. She asked her mother to convince her husband that she belonged to the Whites. She asked Desiree to go home, went back home to Valmonde who loved her.</p>
15	<p><i>The last thing to go was a tiny bundle of letters; innocent little scribblings that Desiree had sent to him during the days of their espousal. There was the remnant of one back in the drawer from</i></p>	<p>Chopin told about Armand' folly by the old letter from Armand' mother to her husband. She described Armand' false accusation to Desiree that she was Black. Chopin put the evidence of Armand' folly by showing it in the</p>

<p><i>which he took them. But it was not Desiree's; it was part of an old letter from his mother to his father. He read it. She was thanking God for the blessing of her husband's love:--</i></p> <p><i>"But above all," she wrote, "night and day, I thank the good God for having so arranged our lives that our dear Armand will never know that his mother, who adores him, belongs to the race that is cursed with the brand of slavery."</i></p>	<p>end of this story.</p>
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