

Reading Slavery through Language Constructed Differentiation in Industrial Discourse Represented in Toni Morrison's Novel *Paradise*

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Abstract. Construction of perception ties on the knowledge or understanding of the phenomena. People speak construction as a medium of delivering stereotype continuity. Stereotype of certain people from different skin colour sometimes bears differentiation treatment. Differentiation appears on continuing slavery in terms of stereotyping African-American people in America [1]. *Paradise* novel, at a glance, voices painful saga of African-American history reflecting race and gender on the people [2]. Based on the discourse of construction and differentiation towards those people, this study aims at describing how African-American people, named as 'slave', are constructed through language discourse relating to industrial situation relevance. It depicts on representation of how slavery is read through differentiation stereotype construction in *Paradise* novel..

Keywords: Construction, Stereotype, Differentiation, African-American people, *Paradise*.

1. Introduction

Stereotype is one of issues still happening until nowadays. It bears dynamic in human's life. Besides that, it keeps hidden agenda and racist [3]. The agenda manifests in form of judgment of individual members of stereotyped group [3]. One example is in India where Jaipur literature festival illustrates symptoms of stereotype which is about India function as synapses the traffic between real and imaginary ways of how India may be read as muddle distinction between real, historical conditions, and their surreal aesthetic figurations [4]. Besides in India, stereotypes bear gap in America. It happened when there were data showing that blacks and Latinos continue to trail whites in standardized measures of reading and mathematics all age levels [5]. Those examples above gives stereotype situation in certain discourse, specifically relating to industrial discourse.

One relevance of this discourse happened in film. In its satirical display of stereotypes, film employs the device of synchronic, intratextual serialization, a standard technique used for visual and self-referential representations of the phenomenon [6]. In this case, the film bears *standardization*. It implies stereotyping which shows *artistic, creative, nuanced, true, individual, or original* [6]. Those words automatically become constructed languages indicating differentiation or segregation. This study later on focuses on languages operating construction of stereotype.

Those words stimulates problem relating to production of stereotype towards certain different skin colour people. The difference is close to race prejudice and discrimination. Bias and disparities exist and result in inequity of services, opportunities, and practices in United States [7]. Racial prejudice pervades human history and contemporary life. Blacks were rated very low, indicating they tended to avoid contact with others [7]. It can be seen from different literary works representing form of stereotype of black people in America [1][8][9][10][11]. This study focuses on slavery from language use of differentiation in *Paradise* novel [1]. This novel becomes the representation of American's construction of national identity of assimilation and integration strands [2]. Relating to national identity, this novel speaks a critique about nationhood and debate on multiculturalism, diversity, and difference [12]. It thus becomes the material object of the study.

Stereotype produces discrimination. When discrimination target identity of a certain group, this constitutes indirect discrimination of a certain ethnic minorities [13]. Discrimination means a set of institutional conditions of group inequality and an ideology of racial discrimination, in which the latter is characterized by a set of beliefs holding that the subordinate the subordinate is biologically and culturally inferior to the dominant racial group [14]. The belief here becomes a foundation of creating discrimination. It bears different treatment. The treatment towards different race or certain culture result disadvantages to a racial group. It also produces discrimination. In another word, dealing with racism and discrimination, racism is a board construct that reflects the processes, norms, ideologies, and behaviours that perpetuates racial inequality, and discrimination is viewed as the racism component focusing on behavior [14]. What happened to Jim in *The Adventure of Huckleberry Finn* becomes one example of racism behaviour when he was judged by white people. The judgment was produced by having different skin colour [11]. It can also be seen from event when "the shot woman, lying uncomfortably on marble, waves her finger at him-or seems to. So his dream is doing okay,except for its color. He has never before dreamed in colors such as these: imperial black sporting a wild swipe of red, than thick, feverish yellow. Like the clothes of an easily had woman"[1]. Those examples above have clearly stated that discrimination is produced from behaviour of discriminating or differentiating different skin colour people.

Besides issue of discrimination, Morrison tries to propose matter of law foundation. She gives a picture of Americans who brought reverence for law with Protestant theology. She draws that puritans drew an analogy between what they were attempting and the line of sacred covenants drawn between God and human [15]. What Morrison wants to propose in her novel concerning on this issue is the representation of feminine divine cannot be a part from Christianity and its American and African-American religious tradition [16]. This issue strikingly connects to an opposition between good and evil, including in colonization. Morrison pictures symbolical text between those two in colonized society. She illuminates a quest for understanding the exact psyche of binary thinking of colonizer about those two. She uses Manichean Allegory [17]. Those things, thus, are packaged in questioning towards written history of failures of the Civil Right Movement and the Black Nationalist Movement to bring about full equality and social justice for all American as 'beloved community' [18]. Based on the studies above, my study focuses on slavery reading through language construction in differentiation in *Paradise* [1] novel.

Those illuminations above come to an idea that Morrison wants to picture the slavery in relation to differentiation of black and white people in America. It refers to a conscientious history of slave resistance would have blasted the racist stereotype of the contented, dim-witted slave who was grateful for the paternal guidance of the white master, without whom the slave would have been either a lost child or a dangerous savage [19]. In another

word, Morrison wants to process of signification of slavery through constructed language resulted from differentiation occurrence. The signifying process, according to Peirce, has three categories; they are necessary and sufficient to account for all of human experience. It has a sign or *Representamen*, *Interpretant*, and *Object* [20]. Those three becomes the idea of meaning of the base signifying process. Pierce proposes division of sign into three trichotomies. First division is based on its mere quality, actual existent or general law. Second division is according to relation of the sign to its *Objects* consisting of the sign which has some characters within itself, or in some existential relation to the object, or in its relation to an *Interpretant*. Third division is rooted from sign as possibility or as a sign of fact or a sign of reason [20].

First trichotomy explores a sign which is termed a *Qualisign*, a *Sinsign*, or a *Legisign*. A *Qualisign* is a quality which is a sign. For Pierce (1955), it cannot actually act as a sign until it is embodied. But, the embodiment has nothing to do with its character as a sign. A *Sinsign* is an actual existent thing or event which is sign. It can be so through its qualities; it involves a *Qualisign*. But, these *Qualisigns* only form a sign through being actually embodied. A *Legisign* is a law that is a Sign. Every *Legisign* signifies through an instance of its application, which may be termed as a *Replica* of it. Every *Legisign* requires *Sinsigns* which are peculiar occurrences regarded as significant [20].

Second trichotomy explores a sign which is termed an *Icon*, an *Index*, or a *Symbol*. For him, a sign may be termed as an *Icon*, an *Index*, and a *Symbol* [20]. An *Icon* is a sign which refers to the *Object* that it denotes merely by virtue of characters of its own, and which it possesses whether any such *Object* actually exists or not [20]. An *Index* is a sign which refers to the *Object* that it denotes by virtue of being really affected by the *Object* [20]. A *Symbol* is a sign which refers to the *Object* that it denotes by virtue of a law, usually an association of general ideas, which operates to cause the *Symbol* to be interpreted as referring to that *Object* [20].

Third trichotomy speaks that a sign is termed a *Rheme*, a *Dicent Sign*, or an *Argument* [20]. A *Rheme* is a sign which, for its *Interpretant*, is a sign of qualitative possibility that is understood as representing each and such kind of possible *Object* [20]. A *Dicent Sign* is a sign which, for its *Interpretant*, is a sign of actual existence. It cannot be an *Icon*, but it involves a *Rheme* to describe the fact which it is interpreted as indicating [20]. An *Argument* is a sign which, for its *Interpretant*, is a sign of law. In connection to all of them, a *Rheme* is a sign which is understood to represent its object in its characters merely. A *Dicent Sign* is a sign which is understood to represent its object in respect to actual existence. An *Argument* is a sign which is understood to represent its *Object* in its character as sign [20].

Based on the explanation about problem, previous studies, object of the study, theoretical review above, we center on a question about language construction used in Toni Morrison's novel *Paradise* [1] in producing or creating slavery through differentiation in industrial discourse. The study focuses on how the language is constructed to create slavery by means of differentiating in *Paradise* novel.

2. Methodology

This study used descriptive analysis [21]–[25] applying semiotics approach [20]. It is qualitative study which means exploring and understanding the meaning individuals ascribe to a social and human problem and involves emerging questions and procedure, data typically collected in participant's setting, data analysis inductively building from particulars to general themes, the researcher making interpretations for the meaning of the data [22]. The material

object of this study is the study of *Paradise* novel [1]. Its formal object is the study of this novel concerning on how the language is constructed to create slavery by means of differentiating in *Paradise* novel.

Data analysis involves making sense out of text and image data by preparing the data for analysis, conducting different analyses, moving deeper into understanding the data, representing the data, and making interpretation of larger meaning of the data [22]. The data analysis was taken by some procedures: (1) data were revealed signifying system as *Interpretant*, *Representamen*, and *Object*; (2) data were classified into *Icon*, *Index*, and *Symbol*; (3) data were classified into *Rheme*, *Dicent Sign*, and *Argument*; (4) data were analyzed to reveal complex operation of the ideologies of which the text was constructed [20].

3. Findings and Discussion

Hall and Hunter [7] explore that discrimination on the basis of skin colour is expressed on only by white individuals, but also by darker-completed individuals such as blacks and Puerto Ricans, in that these racial groups express preferences for individuals with lighter skin tones. It becomes triggers, relating to race, interact and treat each other. It happened in an event of *Paradise* novel when some people shot the white girl [1]. The word 'shot' is past form of 'shoot'. The word 'shoot' means to kill or to wound a person or an animal with a bullet [26]. The meaning of it becomes the *Interpretant* based on Pierce [20]. The *Object* of this sign is the occurrence of shooting to other. The *Representamen* is the *shoot* itself. The process of shooting in the novel bears representation of signification. When some people shot the white girl, it signifies people involved in this occurrence, they are some people and white girl. Those two become another signification. The *white girl* becomes the *Representamen*. *White* means belonging to or connected with a race of people who have pale skin [26]. *Girl* means a young woman [26]. The *white girl*, thus, means a young woman which belongs to or connected with a race of people who have pale skin. It is the *Interpretant*. She then becomes a referent of the *Object* which becomes person who was shot by other people.

In accordance to its *Representamen*, the occurrence, when *some people shot the white girl*, gives qualities on defining the process of killing or murdering certain person, the *white girl*. The event of shooting is signified as the *Qualisign* since it has aim to attack someone. Attacking means a process of using violence to hurt or kill somebody [26]. It gives signal to the reader that *shooting* is a part of attacking. The process of attacking in relation to shooting becomes the *Sinsign*. In different term, shooting and attacking signifies murdering or taking someone's life. It is a try to eliminate, as its qualities, certain people who have relation whether it is good relation or its opposite one. It, thus, becomes the *Legisign* of the *Representamen*.

Relating to the *Object*, the *white girl* refers an *Icon* of Master girl who can possess a slave since she has race of a Master. When she was perceived as a Master, it is an *Index* of this signification. She was judged that she must be in relation to slavery process. She, then, triggers symbolization of slavery process and fear dissemination towards black people. Those result mean behavior towards different people. It becomes the *Symbol* of this signification. In another position, some people are *Representamen* of the sentence subject. *Some* means a large number or amount of something [26]. *People* means all the persons who live in particular place or belong to a particular country, race, etc. [26]. In another word, the phrases *some people* has meaning that a large number of persons who live in particular place or belong to a particular country, race, etc. It is, thus, an *Interpretant*. The *Object* refers to some persons who live in particular place or belong to a particular country, race, etc. Relating to the *Object*, *some*

people here proposes *Icon* of commune of slaved people. It is because of provocation of hatred people towards white people. It, then, becomes the *Index* of this signification. The provocation is born from the feeling of hate and dislike. It is because feeling discriminated or differentiated. The hate feeling is symbolization of source of discriminated and differentiated. It belongs to the *Symbol*.

Connected to the *Interpretant*, the event, when some people shot the white girl, delivers its sign. It bears meaning that there is an act of killing someone. The one who was killed is white girl. She is the *Icon* of anyone who masters the slave. It is a sign that the people did assassin to particular person. The action in this phase becomes a *Rheme*. The assassin signifies process of murdering or killing someone with particular purposes. What happened to the white girl cannot be separated from the provocative try to react discrimination or differentiation through slavery. The reaction indicates hidden motive or purpose to result shooting. It, then, becomes the *Dicent Sign*. Another indication is the act of assassin here refers to the process of how the person, which is referred to black people, protests at the act of slavery. They try to do the same as the whites do to them. They sometimes trail whites in standardized measures of reading at all any levels [5]. The deed that black people had done can be categorized as an *Argument* of this signifying process.

From those all signifying process of the clause *some people shot the white girl* comes to the situation representing that black people try to rebel and subvert slavery through the action of assassin or murder to the representation of white people. They see that by doing murder, they can be similar to the white's position. They want to break the discrimination and differentiation. It becomes an alternative way to be parallel to the whites besides mixed-marriage [27].

In the novel, Morrison continues to speak about differentiation concerning on skin colour. She wrote,

“The shot woman, lying uncomfortably on marble, waves her finger at him-or seems to. So his dream is doing okay, except for its color. He has never before dreamed in colors such as these: imperial black sporting a wild swipe of red, than thick, feverish yellow. Like the clothes of an easily had woman” [1].

This excerpt indicates that there is a man who saw the shot woman wearing colourful clothes. He dreamt about 'colourful condition'. He imagined an ideal harmonious situation. It is like when literary event combines the conventions of the language of literature with the language of culture [28].

The word colourful means having a lot of different colours [26]. It signifies that a condition which have different colours in different varieties. The word colourful becomes a *Representamen*. As it is defined as having a lot of different colours, it is an *Interpretant*. When it depicts certain condition in different varieties of colours, it results as an *Object*.

Dreaming of such condition refers to a condition which brings idealization. What a man was dreaming is an ideal condition indicating a *Qualisign*. The dream has been put in front of the real situation that is a murder or assassin. This situation later is called a *Sinsign* since it pictures a gap between what is real and what is dreamt. The gap here is a conventional situation when two different things oppose to each other. In another word, it situates a signifying condition which becomes a *Legisign*.

The shot woman who wore colorful clothes becomes a sign of ideal dream. She was a representation of an aspiration of what black people occupy. It becomes an *Icon* of the black people aspiration. They see a harmonious situation held by the shot woman. The harmony in the situation becomes an *Index* since it does not clearly caught in appearance of shot woman wearing colourful clothes. The harmony itself basically signifies the diversity, parallelism, and

equality. In different term, the harmony as the representation of those black people ideals or aspirations constructed in shot woman wearing colourful clothes becomes a *Symbol*. It is because the difference is a startup of constructing harmony. It sometimes results on the reduction of hiring discrimination [29].

In relation to its *Interpretant*, the shot woman who wore colourful clothes bears a situation where a dream and a reality oppose to each other. It brings controversy on a concurrence situation. The situation is categorized as a *Rheme*. In one side, the death of white woman is a representation of equality in a pity situation. In another side, it opens an aspiration that black people wants to struggle for harmony. Thus, basically, the situation brings harmony in equality, and it becomes a *Dicent Sign*. The situation also brings an illumination of an irony in one ideal discourse. The irony is depicted by a pity of aspiring equality and a struggle for equality. In one hand, a pity is resulted on the bad situation of how white woman was shot. The shot becomes a representation of reverse notion of regular struggle. It means that the black needs to struggle by doing good efforts to put them equal to the whites. But, they did not do it. In the other hand, the blacks need to struggle their harmony towards the whites. They try to make mixed marriage to the whites in order to gain harmony [27]. As a result, the irony becomes an *Argument* in this signifying process. Morrison wants to propose idea that irony is one way to open discourse of slavery in America. She tries to speak with two different and opposite terms in one 'package' to show the gap of slavery in society.

Besides the irony, Morrison also proposes concept of unity. She wrote, "Oklahoma is Indians, Negroes, and God mixed. All the rest is fodder." [1]. Oklahoma is derived from Choctaw phrase *okla humma*. It has meaning red people literally [30]. The red people meaning is a *Representamen* of this signification. They refer to Indian people. The Indian people are classified into an *Object*. Since Oklahoma is perceived as red people or Indian people, it has territory of Indian people in America. It thus becomes an *Interpretant* of this signification.

Based on its *Representamen*, red people are perceived as the Indian people. They has qualities of different skin colour compared to the white people. The relation between red people and perception that they are Indian people becomes a *Qualisign* of its signification. The perception occurs when they are judged having different skin colour. The white people called they are Indian since their skin has similarity to India people. The similarity here is categorized as a *Sinsign* of its signification since it has situation of constructing certain different people. The differentiation then is perceived as a medium for grouping and classifying different people based on their race or skin colour. The construction in the differentiation treatment becomes a *Legisign* of the signification.

In connection to the *Object*, Oklahoma is represented to a city which occupied by Native American, Indian people. It becomes an *Icon* of Native American. When people want to see the Native American, they need to visit Oklahoma. The visit of Oklahoma signifies indigenous people which have its own territory. They live within their own culture. They create civilization of Indian culture. The cultural civilization of people in Oklahoma becomes an *index* of this signification. The civilization here is rooted on the idea of indigenous people and true of American. They do not have white-colour skin. Since the city is not occupied by white colour skin people, it becomes a representation of skin colour. It means that in the city, Morrison [1] said, people of different race live. It becomes a *Symbol* of signification then.

The different skin colour relates to the idea of the existence of red people in Oklahoma. It creates existence of different people living together. The diversity is a core of putting differences in proper way. It becomes a *Rheme* of this signification. The diversity in Oklahoma cannot be separated automatically to the existence of the indigenous people of America and the true culture of America proposed by the civilization of them. It brings a sign

that Oklahoma proposes a territory of good differentiation treatment. The treatment becomes the *Dicent Sign* of this signification. The treatment of different people in Oklahoma territory has determined a way of treating different people. The way to see difference without doing differentiated action is undergone in form of 'convention' when people want to live in Oklahoma. The convention of living in Oklahoma is an *Argument* of the signification. It brings the idea of diversity in difference. It also proposes harmony in various people skin colours. By putting Oklahoma in her novel, Morrison wants to present idea of implementing convention on how to treat different skin colour people. She shows how difference cannot also be reacted as means of differentiation since differentiation is a core of slavery conduct in America. In addition, the convention sometimes needs to be institutionalized in organization like National Association for the Advancement of Colored People (NAACP) founded in 1909 [31]. This organization is an effort to put away differentiation towards black people.

The differentiation often brings feeling of horror. Morrison wrote, "Their horror of whites was convulsive but abstract" [1]. Morrison describes the feeling of horror in black people's mind actualized on their muscles and body without effort to control it. The phrase of convulsive horror had by the black people becomes a *Representamen* of this signification. The convulsive horror refers to feeling had by black people facing white people. The feeling here is an *Object* of the signification. The word horror means the very unpleasant nature of something, especially when it is shocking or frightening [26]. In addition, the word convulsive means sudden or impossible to control in relation to movements or actions [26]. As a combination, a convulsive horror is a very unpleasant which is sudden or impossible to control nature of something, especially when it is shocking or frightening. It is an *Interpretant* of the signification since the feeling is had by black people as reaction towards the white people.

In relation to its *Representamen*, the convulsive horror has quality of being terrified. Terrifying feeling had by the black people becomes a *Qualisign* since it gives sign of deep fear had by them. The terrifying feeling then signifies on the fear of facing the white people since it occurs in their mind. The white people are perceived as a Master of a slave. The perception is categorized as a *Sinsign*. It enters to the black people massively so they have feeling of fear to be subordinated or slaved. They make sense of the white people that they are people having higher authorities towards the black people; they can own the black ones. It is rooted in the black people's mind as their constructed thought. The constructed thought here becomes a *Legisign* of its signification.

The feeling of horror is added with the convulsive feeling. It is an emphasis of terrible situation faced by the black people. It becomes an *Icon* of terrible situation signification. The black people have perception of fear towards white people. The fear is triggered by trauma of being slaved. The trauma indicates of a dramatic loss of identity and meaning [31]. The loss of identity and meaning here is an *Index* of signifying process of the trauma and terrible feeling. The trauma and terrible feeling, in addition, creates symbolization of nothingness had by the black people. Having the trauma and such feeling, the black people live for nothing. They lack of identity since they are slaved. As consequence, they are none or nothing. The nothingness is a *Symbol* regardless of the signification system.

As nothingness is resulted from the convulsive horror, the fear of facing the white people tends to signify losing identity. The black thinks when they face the white people that they want to be slaved. The feeling of being slaved is terrified by manifesting the identity-taken-away trauma. The trauma embodies on their horror. Its relation above becomes a *Rheme* of the signification. The relation then proposes a situation when black people have such feeling, they put forward the trauma. In another word, trauma is a conventional representation of losing their nature of life. They will not have identity as human being and lack of existence of true

human. The representation here later is called a *Dicent sign* of the signification. The feeling of horror had by the black people towards the white people refers to a condition when the black feels inferior to the white ones. Subordination of the black people occurs when the white people often or usually see them as a slave. The slavery then indicates on differentiation treatment. The subordination seems to be inductive proposition of differentiated situation had by the black people, and it becomes an *Argument* of the signification.

From the signification above, Morrison basically focusses on showing the readers of differentiation as construction resulted in feeling of fear and horror. The feeling is embodied on the black people's unconsciousness in their mind. When facing the white people, the black people will call their traumatic memory and convulsively they feel horror. The memory and feeling shows how slavery plays over and over again in their individual consciousness [31].

The differentiated treatment is also constructed to the situation when white people do humiliation towards black people. Morrison wrote,

One of the passangers has opened the front of his trousers and hung himself out of the window to scare the girls. The girl's little hearts stand up and they cannot close their eyes fast enough, so the jerk their heads aside. But the townsmen do look at it, see the wish in this most militant of gestures, and smile. Smile reluctantly and in spite of themselves because they know that from this moment on, if not before, this man, till his final illness, will do as much serious damage to colored folks as he can [1].

The excerpt above signifies a humiliation situation. The humiliation, as a *Representamen* of the signification, occurs when the white man, with his illness, tried to put the existence of black girl as a 'thing' which is not should be lived. The humiliation means to make somebody feel ashamed or stupid and lose the respect of other people [26]. The process of making somebody feel ashamed or stupid and lose the respect of other people becomes an *Interpretant* of the signification. The humiliation then refers to the act of making somebody feel ashamed or stupid and lose the respect of other people that is when one of the passengers do the girls. The act is a referent to do it, and it is an *Object* of the signification.

In accordance to its *Representamen*, the humiliation has nature to put someone inferior to others. In this novel, Morrison proposes nature of inferior of black people compared to the white people. The nature belongs to a *Qualisign* of its signification. The inferiority had by the black people is focused on result of marginalization of them since they are different. The marginalization is a *Sinsign* of its signification. Thus, the humiliation which is as a manifestation of inferiority treatment has been an accumulation of construction of marginalization towards black people. This proposition becomes a *Legisign* of the signification.

The humiliation act, as a relation to the *Object*, manifests in constructed situation of being differentiated and subordinated. The constructed situation here can be classified as an *Icon* of differentiation and subordination. The situation, then, implies of act of labelling and stereotyping of black people had by the white people. The act of labelling and stereotyping becomes an *Index* of the signification. Labelling and stereotyping are processes to make anyone unequal to others. Stereotyping sometimes is rooted from sociocultural gap. The gap is undergone on race gap, and it is from real biological differences which endows inferiority [5]. The gap which refers to inferiority creates a *Symbol* of losing intelligence. The different intelligence is sometimes put towards the black people. The white seems to feel that they are having higher intelligence to the black people. That is, as consequence, a basic reason why the black people are humiliated.

In relation to its *Interpretant*, Morrison tries to signify treatment of making the black people ashamed or stupid. She emphasizes on the process of treatment which makes inferiority syndrome had by the black people done by the white people. The implementation of creating this syndrome becomes a *Rheme* of the signification. Morrison indicates syndrome as realization of process of differentiating. The white people differentiate the black one by doing labelling and stereotyping to strengthen that black must be inferior to the white ones. The act above later belongs to a *Dicent Sign* of the signification. In another word, Morrison tries to illuminate the process of humiliation occurs when the white people construct the black people having low intelligence and capacity compared to them. The construction here is a means for the white people to ignore the existence of the black people. The construction of the black people then is categorized as an *Argument* of the signification. From the signification above, Morrison gives a picture of how the black people are underestimated by having treatment of stereotyping, labelling, and humiliating. They tend to be constructed as inferior towards the white people. The inferiority then results an emphasize of marginalized group which have constructed as less ability group [5].

The explanation on how Morrison illuminates how differentiation and construction as a means of slavery comes to the idea that she wants to show the response had by the black people towards the white ones. They tend to defend slavery by showing the fear of horror, discrimination, humiliation, attack, and equality in certain territory [1]. The way to defend here is resembled to the process of anti-oppressive work to address cultural, ethnic, gender, and class differences [32]. The work is to put away concept of racism which depicts construct reflecting processes, norms, ideologies, behaviours that perpetuate racial inequality [14]. It then manifests in differential treatment on the basis of race that disadvantages a racial group and the treatment of inadequately justified factors [14]. The voices of that are spoken by Morrison to her *Paradise* novel. She uses literature to deliver her idea of such voices. For her, it has a power to measure perceived discrimination [33]. Thus, the slavery as manifestation of differentiation construction actualized in language can be decreased.

4. Conclusion

Based on the analysis above, it can be concluded that Morrison, through her *Paradise* novel [1], speaks about her voices which manifest in perceived discrimination [33] towards the black people. She signifies attacking to the white people, humiliation, certain territory to show existence, differentiation, discrimination as means of continuing slavery. She uses language as construction of rebelling or subverting the way people perceive the black people. She also tries to emphasize the language as a power to differentiate different people as its relevance to industrial discourse recently.

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