

The Intertwined Dialogues of Peace and Forgiveness in *Uncle Tom's Cabin*

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ABSTRACT

Crimes and peace are interdependent yet paradoxical to each other. The absence of crime can affect peace, accuracy and vice versa. This two-sided paradox can in fact be reconciled through forgiveness as a door to wider freedom. In *Uncle Tom's Cabin* novel, Tom forgives Legree, Sambo, and Quimbo who tortured him to death. Tom does not avenge violence with violence but with forgiveness. When Tom almost died, Legree did not care about his condition. In reverse, Sambo and Quimbo were impressed by Tom's heart and turned to take care of him. Tom's forgiveness shows ethical intention of others as in Levinas's thought, promise of peace and wider freedom in the sense of Ricoeur, and possibility of the heterogeneity of everyday life according to de Certeau. Tom's forgiveness at once shows everyone, no matter how small he is, can forgive others. This allows further reconciliation in a reciprocal way. Circle of violence can be cut off by forgiveness that heals others. Briefly, Tom is a reflection of peace in the form of forgiveness. Forgiveness means healing others, widening the circle of freedom of others, and as a promise of peace. Forgiveness can open itself up to reconciliation by promising freedom for a new life.

Keywords: *ethics; forgiveness; peace; Uncle Tom's Cabin*

INTRODUCTION

Every human being must have committed a fault as well as society in its communal condition. Nevertheless, every individual and society wants peace within and between them. Fault and peace are paradoxes to each other (Annasai, et al., 2024; Wilhelm, 2020). On the one hand, faults break human interaction resulting from neglect of reciprocity. Fault is arbitrariness of self-fulfillment of self-interest that makes it. On the other hand, peace is desirable in the hearts of every human being embodied in society as well. The voice of conscience is the main spokesperson for that sense of peace. From the two-sided paradox above, peace is not given but to be endeavored from usual conversation to actualization of action (Annasai, et al., 2024; Wilhelm, 2020). Often faults are reciprocated with other mistakes creating a cycle of violence rather than peace. To encourage peace, faults need to be fixed through a promise by not repeating them in the future. Although peace and fault are in two different lanes, both can be reconciled through forgiveness. Forgiving is a further concept of apology driven from goodness of conscience (Annasai, et al., 2024; Wilhelm, 2020). Therefore, peace can be realized by looking at how conscience acts in forgiveness.

Forgiveness involves two types of people, the offender and the victim (Govier, 2017; Fahmani, et al., 2023). The offender does violence or wrongdoing towards the victim. The victims are the people that usually get blamed by the offender. If the

victims take the offender's expressions, the victim may be prepared to forgive even though the offenders do many bad things to them. The victim forgives since, for moral reasons, she/he overcomes her/his feelings of resentment and anger toward the doer. Forgiveness can be the way for the people to restore their relationship from one to another and offers the prospect of reconciliation (Govier, 2017; Fahmani, et al., 2023). This act allows people to start the possibility of renewed understanding from the problem between individuals or groups. Through forgiveness, conflicts can be addressed, can be set aside, and a pathway to harmony and a more positive connection relationship can be shaped furthermore.

Literary works themselves are not formed in value-free corridors but understood in certain contexts relating to everyday human experience. Various literary works explain the diversity of human behavior ranging from great virtues up to unacceptable evil. Uncle Tom's Cabin novel by Harriet Beecher Stowe is one of the works that nicely explains the interaction of good and evil (Stowe, 1852; Hakam, 2022). Situated in black slavery in America, Stowe wrote about how crime is perpetuated through the process of buying and selling humans at the time. Human beings are objects treated at master's will without any humanity consideration at all. Uncle Tom's Cabin tells of Tom as Legree's black slave (Stowe, 1852; Hakam, 2022). Tom deals with various characters, ranging from Shelby, Legree, Eliza, George Harris, Cassy, Haley, Emmeline, Sambo, Quimbo, and others, all of which are related to support or rejection of slavery. At one point, Cassy and Emmeline escaped from Legree with Tom's help. Legree then tortured Tom to force him to confess where the two women had gone. Tom kept refusing to tell where they were. As a result, Tom was beaten to death by two other slaves, Sambo and Quimbo, on Legree's instructions. Tom then died before he could have been redeemed from slavery (Stowe, 1852; Hakam, 2022).

Logically, liberation of slaves is done by building hatred against the master so that the movement could find its fundamentals and justifications. The hatred is directed against slavery even though it is also against goodness (Stowe, 1852; Rahmayanti, 2020). Interestingly, in this novel, Tom did not hate Legree and the two slaves who beat him up. He even forgave all three with his whole heart and soul and prayed for their salvation. Legree was even more angry and wanted Tom's death. Instead, Sambo and Quimbo were impressed by Tom's attitude and turned to pity Tom (Stowe, 1852; Rahmayanti, 2020). This novel is full of Christian teachings about love that prompted Tom to forgive others who persecuted him.

From the above explanation, the questions arise; how did Tom forgive those who had persecuted him? How could forgiveness bring peace in this novel and in general in human life? This paper reviews Uncle Tom's Cabin novels primarily in Tom's attitude that forgives others. The qualitative method is used to analyze the character of Tom and context of forgiveness in this paper. The exposition of this paper is divided into characterization of Tom, forgiveness, general reflection in human life, and relationship between forgiveness and peace.

METHOD

By using qualitative method, data regarding the novel of *Uncle Tom's Cabin* is analyzed through theory of peace and forgiveness taken from various books and journals. Data analysis is carried out by reading the novel, understanding the novel and its meanings, drafting correlations between the novel and the theory, writing down the key points from the analysis results, compiling the results of the analysis, and writing a

list of references used. In this particular article, the data is a novel entitled *Uncle Tom's Cabin* and the tool to analyze is theory of peace and forgiveness.

FINDINGS AND DISCUSSIONS

Tom as a Slave Who Forgives

In general, this novel speaks around slavery and liberation of it including escape and redemption of slaves. In this paper, the author only discusses the 40th chapter of the novel titled *The Martyr* which tells about Tom who was blamed, persecuted, and dying, but then forgave Legree and two other slaves before his death. Tom had to face Legree's rage over the escape of his two female slaves and the grudge of Sambo and Quimbo over him (Stowe, 1852; Rahmayanti, 2020). Interestingly, Tom responds to that anger differently than most people who hate anyone who is angry with him; Tom forgave them all.

The escape of Cassy and Emmeline is the main background of Legree's rage. Tom had to endure it because he was responsible for both women. In addition, Tom also knows their escape and where they both go. Legree hit Tom but Tom did not fight back. Tom even prayed for those who were trying to escape (Stowe, 1852; Rahmayanti, 2020). At this stage, it appears that Legree's fury was completely inflicted upon Tom because of Cassy and Emmeline's escape, as they were slaves who had to obey Legree but fled, and the inability of Legree and his subordinates to find the two slaves;

The escape of Cassy and Emmeline irritated the before surly temper of Legree to the last degree; and his fury, as was to be expected, fell upon the defenseless head of Tom. (Stowe, 1852:268)

When Legree returned, baffled and disappointed, all the long-working hatred of his soul towards his slave began to gather in a deadly and desperate form. (Stowe, 1852:269)

"I hate him!" said Legree, that night, as he sat up in his bed; "I hate him! And isn't he MINE? Can't I do what I like with him? Who's to hinder, I wonder?" (Stowe, 1852:269)

Not only Legree who beat Tom, Sambo and Quimbo also appeared and dragged Tom into the presence of Legree and beat him as well. Both took advantage of Legree's command to actualize their hatred;

"Now, Quimbo," said Legree, as he stretched himself down in the sitting-room, "you jest go and walk that Tom up here, right away! The old cuss is at the bottom of this yer whole matter; and I'll have it out of his old black hide, or I'll know the reason why!"

Sambo and Quimbo, both, though hating each other, were joined in one mind by a no less cordial hatred of Tom.

"ye'll cotch it, now! I'll boun' Mas'r's back's up high! No sneaking out, now! Tell ye, ye'll get it, and no mistake! See how ye'll look, now, helpin' Mas'r's niggers to run away! See what ye'll get!" (Stowe, 1852:272-273)

In the face of the anger of the three men, Tom did not budge a bit. He stood still on his Christian faith hoping for humanity and help from God. Tom's words are proofs in how Stowe describes strong Christian faith for the slaves of the day;

Tom, therefore, remained behind, with a few who had learned of him to pray, and offered up prayers for the escape of the fugitives. (Stowe, 1852:269)

... he (Tom) knew the deadly character of the man he had to deal with, and his despotic power. But he felt strong in God to meet death, rather than betray the helpless.

He sat his basket down by the row, and, looking up, said, "Into thy hands I commend my spirit! Thou hast redeemed me, oh Lord God of truth!" and then quietly yielded himself to the rough, brutal grasp with which Quimbo seized him. (Stowe, 1852:272)

Later Tom was brought to Legree questioning of Cassy and Emmeline but he refused to say anything. In this dialogue, Legree continued to insult Tom as a black man who can only work as a slave and as a Christian who can only pray without being able to fight. Tom responds to Legree's insult not by bringing up other insults but by saying that the Legree's heart is sinful and that it further hurts Legree's than Tom's ;

"Well, Tom!" said Legree, walking up, and seizing him grimly by the collar of his coat, and speaking through his teeth, in a paroxysm of determined rage, "do you know I've made up my mind to KILL you?"

"It's very likely, Mas'r," said Tom, calmly.

"I have," said Legree, with a grim, terrible calmness, "done—just—that—thing, Tom, unless you'll tell me what you know about these yer gals!"

Tom stood silent.

"D'ye hear?" said Legree, stamping, with a roar like that of an incensed lion. "Speak!"

"I han't got nothing to tell, Mas'r," said Tom, with a slow, firm, deliberate utterance.

"Do you dare to tell me, ye old black Christian, ye don't know?" said Legree.

Tom was silent.

"Speak!" thundered Legree, striking him furiously. "Do you know anything?"

"I know, Mas'r; but I can't tell anything. I can die! "

Legree drew in a long breath; and, suppressing his rage, took Tom by the arm, and, approaching his face almost to his, said, in a terrible voice, "Hark 'e, Tom!—ye think, 'cause I've let you off before, I don't mean what I say; but, this time, I've made up my mind, and counted the cost. You've always stood it out agin' me: now, I'll conquer ye, or kill ye!—one or t' other. I'll count every drop of blood there is in you, and take 'em, one by one, till ye give up!"

Tom looked up to his master, and answered, "Mas'r, if you was sick, or in trouble, or dying, and I could save ye, I'd give ye my heart's blood; and, if taking every drop of blood in this poor old body would save your precious soul, I'd give 'em freely, as the Lord gave his for me. O, Mas'r!

don't bring this great sin on your soul! It will hurt you more than 't will me! Do the worst you can, my troubles'll be over soon; but, if ye don't repent, yours won't neverend!" (Stowe, 1852:273-274)

Although Legree was stunned by Tom's words to him, Tom was still beaten after all. At this point, Stowe shows Tom who is patient in accepting all beatings that befell him. Stowe compares the concept of master in slavery differently from Christian faith which sees God as master (Stowe, 1852; Rahmayanti, 2020). Tom is similar to Jesus Christ who chooses death by saving others than keeping his own life;

Scenes of blood and cruelty are shocking to our ear and heart. What man has nerve to do, man has not nerve to hear. What brother-man and brother-Christian must suffer, cannot be told us, even in our secret chamber, it so harrows up the soul! And yet, oh my country! these things are done under the shadow of thy laws! O, Christ! thy church sees them, almost in silence!

But, of old, there was One whose suffering changed an instrument of torture, degradation and shame, into a symbol of glory, honor, and immortal life; and, where His spirit is, neither degrading stripes, nor blood, nor insults, can make the Christian's last struggle less than glorious.

Was he alone, that long night, whose brave, loving spirit was bearing up, in that old shed, against buffeting and brutal stripes?

Nay! There stood by him ONE,—seen by him alone,—"like unto the Son of God."

The tempter stood by him, too,—blinded by furious, despotic will,—every moment pressing him to shun that agony by the betrayal of the innocent. But the brave, true heart was firm on the Eternal Rock. Like his Master, he knew that, if he saved others, himself he could not save; nor could utmost extremity wring from him words, save of prayer and holy trust. (Stowe, 1852:273-274)

Next, Sambo told Legree that Tom was dying. Sambo was even touched by Tom's persistence while Legree kept telling him to keep beating Tom. At this point, Tom forgave what Legree had done to him (Stowe, 1852; Fikri, 2022). Instead, Legree snickered Tom by saying that at least Tom's death brought him such comfort;

"He's most gone, Mas'r," said Sambo, touched, in spite of himself, by the patience of his victim.

"Pay away, till he gives up! Give it to him!—give it to him!" shouted Legree. "I'll take every drop of blood he has, unless he confesses!"

Tom opened his eyes, and looked upon his master. "Ye poor miserable critter!" he said, "there ain't no more ye can do! I forgive ye, with all my soul!" and he fainted entirely away.

"I b'lieve, my soul, he's done for, finally," said Legree, stepping forward, to look at him. "Yes, he is! Well, his mouth's shut up, at last,—that's one comfort!" (Stowe, 1852:275)

In a state of dying, after Legree leaves, regrets arise in Sambo and Quimbo. Both admit their mistakes for beating Tom and Tom forgave them. Both then cleaned Tom's wound, gave him drink, and laid him on a rude bed. The two then asked who

Jesus was that told by Tom and why they had never heard of him (Stowe, 1852; Fikri, 2022). Tom was dying to say that he had prayed for their salvation. Sambo and Quimbo regret their big mistakes on him. Both of them cried because they were unable to save Tom. Tom died by saving Sambo and Quimbo's soul from sins;

Yet Tom was not quite gone. His wondrous words and pious prayers had struck upon the hearts of the imbruted blacks, who had been the instruments of cruelty upon him; and, the instant Legree withdrew, they took him down, and, in their ignorance, sought to call him back to life,—as if that were any favor to him.

"Sartin, we 's been doin' a dreffful wicked thing!" said Sambo; "hopes Mas'r 'll have to 'count for it, and not we."

They washed his wounds,—they provided a rude bed, of some refuse cotton, for him to lie down on; and one of them, stealing up to the house, begged a drink of brandy of Legree, pretending that he was tired, and wanted it for himself. He brought it back, and poured it down Tom's throat.

"O, Tom!" said Quimbo, "we's been awful wicked to ye!"

"I forgive ye, with all my heart!" said Tom, faintly.

"O, Tom! do tell us who is Jesus, anyhow?" said Sambo;—"Jesus, that's been a standin' by you so, all this night!—Who is he?"

The word roused the failing, fainting spirit. He poured forth a few energetic sentences of that wondrous One,—his life, his death, his everlasting presence, and power to save.

They wept,—both the two savage men.

"Why didn't I never hear this before?" said Sambo; "but I do believe!—I can't help it! Lord Jesus, have mercy on us!"

"Poor critters!" said Tom, "I'd be willing to bar' all I have, if it'll only bring ye to Christ! O, Lord! give me these two more souls, I pray!"

That prayer was answered! (Stowe, 1852:276)

From the above explanation, there are four main things that color the events of Tom in this novel. First, Tom died of Legree's outrage from Cassy and Emmeline's escape. The rage is considered Legree as normal for the master to do anything to his slave including killing him (Stowe, 1852; Fikri, 2022). Second, the role of Sambo and Quimbo which is short and simple but meaningful. Both were stunned by Tom's persistence and turned good towards him even though it was too late. Their regrets are reconciliation in admitting and apologizing for mistakes.

Third, persistence of Tom's heart in the face of persecution. Tom continued to pray by forgiving the three of them. He did not hate all three because he believed in the hope of God and humanity (Stowe, 1852; Fikri, 2022). Tom's prayer was heard as he felt the peace in having forgiven them all and encouraging deep regrets of Sambo and Quimbo. In the next chapter, Tom's forgiveness inspired liberation of all Legree's slaves. Fourth, the bold nuance of Christianity in Tom's character. Stowe based his character on love as the main command of Christian faith (Stowe, 1852; Fikri, 2022). Tom is not afraid to die as long as he holds up goodness and saves others. The concept of master, Son of God, and Eternal Rock is the foundation of forgiveness given by Tom.

Forgiveness as Reconciliation Among Human Beings

The exposure of Tom's actions above shows the uniqueness of forgiveness, which is unconditional because forgiveness is actually given when one big mistake is made by Legree, Sambo, and Quimbo. From the humanistic angle, letting go or forgiveness is a quality of growth seeking individuals (Hakam, 2022; Kamengwa & Egunjobi, 2022). Letting go and forgiveness is a powerful tool for the people to amend a good relationship with others. It is indeed much better than giving a negative reaction like resentment or vengeance. In other words, human beings have the capacity to choose forgiveness, instead of the negative reaction (Stowe, 1852; Pasopati, et al., 2022).

Based on love, Tom in his dying condition prayed for and forgave those who persecuted him. Tom no longer cared about himself because he kept convincing the men (Stowe, 1852; Fikri, 2022). In the above dialogue, Tom did not preach about goodness but he directly practiced forgiveness to those who hurt him. This is a reflection of practical everyday life rather than merely conceptual. The importance of forgiveness is also promoted by spiritual, philosophical, and cultural backgrounds (Hakam, 2022; Kamengwa & Egunjobi, 2022). Tom is obviously not educated and he only knows Christian faith which teaches him to forgive. This was enough for Tom as the basis for forgiving others. Tom knew that the interaction between Tom and the three men had worsened because of the persecution. Tom took the initiative not to fight back violence but he let the persecution cease on its own for the actualization of forgiveness even if he had to sacrifice his own life (Stowe, 1852; Fikri, 2022).

Tom's forgiveness restores humanity. He wants to be penance for the evil of others. Tom did this to protect Cassy and Emmeline even though it had an impact on Legree's outrage. In addition, Tom forgave to restore the sinful Legree soul due to his arbitrary deeds to his slaves. Tom repeatedly reminded Legree but Legree did not care at all. Tom did not give up because he believed in the hope of God's help that could restore Legree's humanity.

From the side of forgiveness and humanity, Tom's actions are related to reconciliation as an attempt to restore fellow human interactions that have been corrupted by faults. The corruption of the human heart that affects the whole person (Fikri, 2022; Sinambela, et al., 2023). Dishonesty, greed, and immoral behavior, those are the examples of negative moral and ethical in every individual. This corruption can lead the people to do actions that could harm others, violate the societal norms in society, and destroy the foundations of trust and integrity. Tom did not ask anyone to beg for forgiveness, instead Tom was the first to forgive those who had persecuted him. Based himself on forgiveness, Tom tried to build reconciliation for the peace of his own, others, and their interactions. This affects two things; First, Legree did not kill Tom directly but he left him. He himself was stunned by Tom's words about his sinful heart. He may know that it is too much to kill other people instead he just wants Tom to shut up after being persecuted and threatened.

Second, reconciliation as a result of forgiveness seen at how Sambo and Quimbo eventually return to their humanity and apologize to Tom. Both regretted his actions and Tom accepted them. What Tom did had a positive impact on Sambo and Quimbo as the culmination of reconciliation. They forgive each other and know each other's weaknesses. The forgiving person who has a moral or religious background, she/he would not curse the people (Horowski & Kowalski, 2022; Annasai, et al., 2024). Morality makes people know which is right or false, have sympathy or empathy for each other, and build self-development. With the religious background, people will

understand the main purpose of life, the nature of existence, and the concept of a higher power or divine being. Religion also offers spiritual guidance that can bring a sense of meaning and purpose to human life. People believe that every action must be repaid. Like a verse of Galatians, it says “*Do not be deceived: God is not mocked, for whatever one sows, that he will also reap*” (Galatians 6:7).

The fear of divine judgment or the anticipation of rewards in the afterlife also can be the reason for the people to care for other people. Because of that, they will not show a personal response of anger or give a punishment which it naturally can be felt for the people who had beaten him (Horowski, 2022; Annasai, et al., 2024). It does not matter who first apologized because the most important thing is to regret the act and open a new page in life. The prayer that Tom offered was not only heard by God but also by the conscience of Sambo and Quimbo. Both are surprised that their punches and kicks can deliver a person to his death. Their consciences remind them that what the two do should not be done to others. Both listened to their consciences.

At this point, Tom's forgiveness can not be separated from the actions of others against him and the response of others to Tom's actions (Stowe, 1852; Pasopati, et al., 2022). Stowe succeeded in shaping a nice view of forgiveness as a lesson for mankind against each other. He seeks to explain racism through forgiveness. Her understanding became an important idea for the elimination of racism, not by avenging whites and accentuating blacks but by encouraging blacks to forgive whites associated with slavery (Stowe, 1852; Pasopati, et al., 2022). Moreover, Tom's actions can be explained in several perspectives.

First, ethical intentions to others. What Tom did shows an ethical action based on conscience's intention towards others. Tom is not selfish even in his dying condition nor did he seek to avenge the actions of the three men who persecuted him. He sees that others are more important than himself (Fitriani, et al., 2023; Horowski, 2022). He seeks to eliminate the violence rooted in these three men by honoring them through forgiveness. Forgiveness is an alterity intended ethically towards others. Tom does not care about the relation between slave and master or fellow slave though because ethical actions transcend any concept (Fitriani, et al., 2023; Zimmermann, 2012). He saw all three of them as human beings who wanted to be noticed rather than abandoned. In Emmanuel Levinas's thought, the context of humanity encourages one to be responsible to others. When he is responsible, he sacrifices himself and being-for-others (Stowe, 1852; Zimmermann, 2012). That responsibility is infinite because the first human action is ethical to others rather than selfish to own self. Far from wanting others to live according to their own interests, Levinas argues that ethics sees others as infinite exteriority (Bertens, 1985; Fitriani, et al., 2023). If violence embraces others in its grip, otherness is infinite because self is never capable of totalizing others. This otherness makes others be understood according to their own essence through the faces encountered (Stowe, 1852; Tjaya, 2012). Through the appearance of face (*l'epiphanie du visage*), others live and encourage one to be responsible to them. This is what Tom did by being open and responsible to the three people who beat him. In Levinas's remarks, the relationship between one and others is not equal but asymmetrical because others have existed long before grasped through violence (Pasopati, et al., 2022; Tjaya, 2012). In Levinas's thought of ethical intention to others, this phenomenology seeks to understand the difference in its nature. This view is transcendent beyond self-egoism towards full responsibility for the existence of others (Pasopati, et al., 2022; Zimmermann, 2012). Humanity can only be maintained as long as understanding is manifested in ethical encounters with faces of others and not vice versa.

Second, forgiveness as a promise of peace. Of course it is very difficult to forgive others especially when violence is absurd. Other violence then becomes a response to violence so that what happens is a cycle of violence. The path of forgiveness offers a way out of that demonic circle. Humans are essentially *homo capax* or all-capable creatures (Baghi, 2015; Pasopati, et al., 2022;). That a person is capable of violence then he is also able to forgive. This is a humanistic optimism for Paul Ricoeur based on spirituality (Baghi, 2015; Yuliastuti & Pasopati, 2023). Spirituality beyond humans is a reference to the value of forgiveness. By forgiving, someone gives a promise of peace to others. He gives a new breath of life to his fellow (Baghi, 2015; Hidayat, et al., 2020). The promise is a second chance for others to live together in a just world. Forgiveness heals the wounds of others. For Ricoeur, this is ethics that is not based on morality but teleological on coexistence (Fitriani, et al., 2023; Haryatmoko, 2009: 113). Ethics encourages an individual's willingness to do good while morality is an individual's duty to do right. The promise of peace in forgiveness is wisdom for the sake of happiness through the embodiment of hope based on certain beliefs. In the hermeneutics of Ricoeur, possibility to act more nobly is raised from dynamic projection of what is good internally and brought to the surface by actions (Ricoeur, 1992; Yuliastuti & Pasopati, 2023). What is good is understood then actualized by Tom in forgiveness.

Third, experience as the possible meaning of everyday life. Tom's experience of violence gives meaning to his actions that do not see man from evil but from complexities of life. He lets others live even at the expense of his life. In the understanding of Michel de Certeau, this context is an ethical appropriation in everyday life (de Certeau, 1984; Yuliastuti & Pasopati, 2023). This appropriation is the process of understanding that shapes the choice of individual decision. Tom's forgiveness is an alternative to violence. He chose to rely himself on his Christian faith to forgive and to pray for the three men who beat him. Tom's actions also show heterogeneity outside the system of slavery that prevailed at that time. At that time, it was very natural for slaves to escape from their masters as violence considered normal to them. Tom acts heterogeneously, differently, or otherwise, by not running away but facing Legree's anger by forgiving him afterwards (Fitriani, et al., 2023; Stowe, 1852). He also believes in the heterogeneous conditions of others who do not always fit the general concept of masters and slaves. As a proof, Legree did not kill Tom directly, instead Sambo and Quimbo turned to pity Tom nearing his end. Tom trusted in the hope of another possibility as he believed in the humanity of every individual in everyday life (de Certeau 1984; Sinambela, et al., 2023).

Fourth, forgiveness as one of the Christian ways. It must not be ignored that Stowe is one devoted Christian. Therefore, her *magnum opus* is also about Christian teaching. Tom, as the Christian character who has a stronger belief of Christianity, forgives the people who hurt him by following the order of Jesus. Rather than avenge or give something bad to Legree, Tom, with his purity heart, gave Legree some prayers as Legree's guardian from his sins on him and for other people that have been beaten by Legree (Fitriani, et al., 2023; Stowe, 1852). Not only Legree, but there are Sambo and Quimbo as the suspect of violation. It is similar to Jesus that He forgives all of the Jews and the Romans that had crucified Him. Forgiveness represents a crucial aspect of the human struggle for salvation (Fikri, 2022; Sinambela, et al., 2023). A form of moral and emotional liberation, forgiveness plays a role in personal growth and spiritual beliefs. Forgiveness is not only a knowledge of Christian beliefs but also a transformative process of healing, and also the restoration of relationships.

Forgiveness also serves a pathway to salvation and guiding individuals to relationships and building the way for inner peace. The concept of forgiveness in Christianity is rooted in the idea that Jesus, through his sacrificial death on the cross, paid the price for humanity's sins, and made the people who got sins stay with God. When Tom is beaten by Sambo and Quimbo, he said *"Into Thy hands I commend my spirit! Thou hast redeemed me, oh Lord God of truth!"* ((Hidayat, et al., 2020; Stowe, 1852)). The words of *"Into thy hands I commend my spirit!"* It was the same as what Jesus said before He died at the cross in Luke 23:46. Jesus said *"Father, into your hands I commit my spirit"* (Luke 23:46). In this verse, Jesus is expressing his trust and surrender to God, the Father as he faces death on the cross. Those words have a deep connection with God by showing His belief and the completion of His sacrificial mission for the redemption of humanity (Hidayat, et al., 2020; Stowe, 1852). The forgiveness of Jesus is seen as a demonstration of God's love, mercy, and grace towards humanity. Tom accepts Jesus as his savior by giving them the gift (forgiveness) for them, so they (Legree, Sambo, and Quimbo) will be forgiven by God.

Fifth, forgiveness in its affection to human health. From the perspective of human health, every individual must get inner harmony between their feelings and what is regarded as the best solution in every situation (Hidayat, et al., 2020; Stowe, 1852). The relation between feelings and reasons can have negative consequences for health. Harmness evokes negative emotions that can make the victim wish for revenge. Because of that, forgiveness is needed in every situation to avoid many kinds of negative emotion which can cause high tension. Forgiveness also can be a spiritual health so that negative consequences can be avoided away from the victim's health. Spiritual health refers to faith as a fundamental value in human life (Horowski & Kowalski, 2021).

Through faith, an inner transformation of a person can happen. Health and a person's forgiveness is related to the deed and the quality of relations that the people have. Forgiveness allows some people to get a sense of control over situations, a power of emotional control, reduce anxiety, and have a sense of development to achieve a higher level of self-patience (Hidayat, et al., 2020; Stowe, 1852). Harm and forgiveness are usually analyzed in the context of a relationship between two people directly involved in an event of social context. For instance, a person who betrays his friend and a person who protects his friend by betraying himself. It is like Tom, who protects two slaves from Legree by making himself being beaten by Sambo and Quimbo. Even though Tom is dead, Sambo and Quambo's hearts are touched and ask Tom to pray for them (Hidayat, et al., 2020; Stowe, 1852). Not only that, Sambo and Quimbo want to know more about God with him because of his Christian faith.

Forgiveness as Dialogue of Peace

As stated in the early chapter, peace does not come naturally but needs to be realized. What is more important than peace is the process of peace. Since peace is a process, there is no one final concept of peace. Peace is always a road that is always built and fixed simultaneously as peaceful conditions are not stagnant or status quo. Those conditions are interactive, inter-subjective, and even inter-personal among fellow individuals and communities. Peace will always be explored and improved because so do mistakes and evil will always come in human life. What humans can do is not wait for the arrival of lasting peace but to work it out little by little. Stowe nicely puts the nuances of peace in Tom's character in her novel. She discussed the real conditions in America where violence to the slaves was done. The white domination of

blacks is seen in normalized persecution when the slaves make mistakes to the masters. The color of forgiveness in Tom's actions seemed to be a desire for peace in everyone, even blacks who were considered uneducated and poor.

In modern concepts, man is regarded as the subject of the center of the world that can define himself. This affects the violation of the rights of others for the benefits of few people. Slavery became one of the culminations of the claim of rights because it produced slaves who were deprived of all rights and made subordinates to their lives forever. On the contrary, in this novel, it can be said that anyone can forgive others as everyone craves for respect, attention, and goodness. This is different from the modern concept of self-affirming and ignoring others. Tom, who is a slave, has nothing but himself and his Christian faith. He can forgive others, even those who want to kill him. The statement of forgiveness given by Tom marks the reversal that even a slave is capable of forgiving other human beings. Everyone is both the object and subject of others. People's ability to forgive signifies himself even greater than anyone. He seeks to establish a dialogue of peace through forgiveness. The dialogue he manifests with himself based on his faith and his conscience and addressed to others. He was not just forgiving through words alone. Moreover, he forgives others through prayer to God for the salvation of their souls. This is Tom's infinite form of willingness beyond himself.

Although he is dying, he still sees the possibility of humanity through his hope to others and God. This possibility is also the entrance to dialogue of peace. By reflecting on Tom's condition, there is always another possibility different from common human logic. In common, when someone is hit, he will hit back. In modern logic, this is a certainty in causality but not so for Tom. For him, his experience of life enabled him to see forgiveness as another possibility besides violence. By opening the way for higher good, he opened up, humbled himself, then forgave others.

Tom's condition in this novel could not only be analyzed in literary studies or understood in the context of black Americans. Reflections on Tom's forgiveness can also be made on conditions in Indonesia. At this time, Indonesia was colored by intolerance even though everyone understood the inherent diversity of this nation. Corruption, planned violence, intolerance, and even religious blasphemy, become contemporary nuances that keep Indonesia away from peace. The most racism conflict in Indonesia is about the difference between *Chinese* and *Indonesian*. *Chindo*, as known as *Chinese-Indonesian*, is the one of many races in Indonesia that always gets many bad words. For example if there are some people who do not have a store, they will be called *Chitato (Cina Tanpa Toko)*, which means "*Chinese without a store*". Sometimes, they are usually called, "*Cina Sipit*". They call them *Cina Sipit* because mostly Chinese people have small eyes which means they cannot show their eyes fully. Color skin also can be the topic of racism. When there is a Chinese that has a black skin, they will be called as *Cireng*, which it is mean as *Cina Ireng (Black-Chinese)*, when there is a Javanese that has black skin, they will be called as *Jawir*, which is meant *Jawa Ireng (Black Javanese)*. The concept of Indonesian pluralism is an essential part of establishing tolerance between religious communities. It is still difficult for people to forgive others because each person wants the fulfillment of his own desires which are absolutely unilateral. Diversity in *Bhinneka* is merely a jargon without any effort to preserve it.

Similarly, there is no further effort for reconciliation in this country. Forgiveness is considered taboo in this country while it is clear that violence occurred in Indonesian history. Apologizing is still considered *gengsi* or prideful rather than an attempt to expand the scope of others' freedom. Starting from the 1965 victim case,

riots during *Orde Baru*, Shia case, Ahmadiyya case, to blasphemy of religion, there is no forgiveness and responsibility for them. People who were assumed that they are “different” were strongly influenced by the dominance of thought communities of the majority over minorities (Hidayat, et al., 2020; Sinambela, et al., 2023). The practice of hatred or rejection of those who were different among students at school can make them feel uncomfortable making friends with those from different religious backgrounds. For the minority religion, they just get a little support for the prohibition of building of places of worship of religion in the religious majority environment. Many times, they are not allowed to build the place of worship because of many reasons.

Thoughts, opinions, and views of the majority, even though they are wrong, often unconsciously influence the choice of individual attitudes and actions. Each stays firm to his stance that what he does is true while history shows deprivation of rights ranging from wealth to life of a person (Hidayat, et al., 2020; Sinambela, et al., 2023). The state remains at its stance as a coercive and repressive institution for its citizens rather than pursuing a more just political ethic. Instead, the victims have forgiven the actions of the violent actors in the past. Forgiveness is in fact only on the side of the victim without any initiative from the state so that reciprocal reconciliation does not occur (Hidayat, et al., 2020; Sinambela, et al., 2023). Peace is still far for Indonesia. People need to see Tom's forgiveness as a reflection on the significance of others by apologizing to whomever they have hurt.

Although the setting of the *Uncle Tom's Cabin* novel is in the slavery era, the value of forgiveness that he did is still valid in the modern world. In this novel, it can be said that anyone can forgive others as everyone yearns for peace. This is still quite applicable in the modern world (Oktafiani, et al., 2023; Sarmi, et al., 2023). Tom has nothing but himself and his faith, but it is said that he can forgive others even to those who want to kill him. This is enough to explain that forgiveness is one of the ways that people should always calm down and be able to continue living in peace. The statement of forgiveness given by Tom indicates that people can actually forgive each other. Anyone has a right to restart her/his life by making peace and forgiveness.

Looking at Tom's situation, there is always a second chance in life. Generally, when someone does violence to someone, she/he will think of retaliating. Actually, in modern logic, this is something that often happens, but not everyone thinks like that (Oktafiani, et al., 2023; Sarmi, et al., 2023). There are still many people who think with a cool head, and are more concerned with the peace of their lives than revenge, just like Tom did by giving forgiveness. In Tom's mind, forgiveness is a good alternative to violence and it is one way to stay alive (Hidayat, et al., 2020; Stowe, 1852).

What Tom did might have been transferred from the past to the present. It can be challenging to forgive those who have done wrong to someone, but Tom's forgiveness shows that it is possible to live a quiet and peaceful life. People who can forgive the way Tom did are extremely rare in today's world, because they act on their feelings and feel everything as well (Oktafiani, et al., 2023; Sarmi, et al., 2023). However, even though they do not come across those who harm them anymore, they will probably feel regret in later life. Tom fears the exact point of that, so it is better for him to let go now rather than regret it later. If he does not forgive, he knows that he will always hold resentment and lacks serenity in his life (Hidayat, et al., 2020; Stowe, 1852).

CONCLUSION

Tom's character in the Uncle Tom's Cabin novel is a symbol of forgiveness of violence. The persecuted Tom did not fight back violence but he forgave and prayed for Legree, Sambo, and Quimbo, who had beaten him. Tom's forgiveness is a reflection of peace. Forgiving others means healing others as well as expanding others' freedom. It is ethical in intention from one's own self to act of being responsible to others. It is related to the possibility of diversity of experience that actually enables forgiveness as a promise of peace. Forgiving others is to open up to reconciliation by promising freedom for a new life.

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