

BIBLIOGRAPHY

- Aminuddin, 1991. *Pengantar Apresiasi Karya Sastra*. Bandung: Sinar Baru Algensindo
- Arikunto.2003. *Prosedur penelitian Suatu Pendekatan Praktik*, ED Revisi VI. Jakarta: Rineka Cipta.
- Ciamparella, A. 2022. Remembering the Harlem Renaissance and Its People in the Time of #Black Lives Matter. *Humanities Bulletin*, 4(2), 123–135.
- Dick Hartoko dan B. Rahmanto. 1985. *Pemandu di Dunia Sastra*. Yogyakarta: Pustaka Pelajar.
- Fulthoni, et al. 2009. *Memahami Diskriminasi*. Jakarta: Indonesian Legal Resource Center (ILRC)
- Feagin, Joe R. 2010. *Racist America: Roots, Current Realities, and Future Reparations*, 2nd ed. New York: Routledge
- Harymawan, RMA. (1993). *Dramaturgi*. Bandung: Rosda Karya
- Hutchinson, G. (1997). Nella Larsen and the Veil of Race. *American Literary History*, 9(2), 329–349.
- Herman. J. Waluyo. 2002. *Pengkajian Prosa Fiksi*. Surakarta: UNS Press.
- <https://www.history.com/topics/roaring-twenties/harlem-renaissance>. (Accessed on October,29 2022).
- James, C.L.R. 1973. *Modern Politics*. Oakland, CA: P M Press.
- Johnson, D. (2007, January 19). *Nella Larsen (1891-1963)*. BlackPast.org. <https://www.blackpast.org/african-american-history/larsen-nella-1891-1963/> (Accessed on November,3 2022).
- Liliweri, Alo. 2005. *Prasangka dan Konflik: Komunikasi Lintas Budaya Masyarakat*. Yogyakarta: LKiS
- Larsen, Nella. 1929. *Passing*. New York: Alfred A. Knopf, Inc.
- Nurdiyantoro, Burhan. 2010. *Teori Pengkajian fiksi*. Yogyakarta: Gadjah Mada University Press
- Ogene, M. S. 2013. *Black American Literature and the Problem of Racism, Slavery, and Opression in the Post Slavery Era: A Reappraisal of Dunbar's The Sport of the Gods*. *Unizik Journal of Arts and Humanities*, 14(1), pp. 75 – 95.

- Pradopo, Rachmat Djoko. 1993. *Beberapa Teori Sastra, Metode Kritik, dan Penerapannya*. Yogyakarta : Gadjah Mada University Press
- Gill, Richard, 1995. *Mastering English Literature*. London: Red Globe Press London
- Stanton, Roberts. 1965. *An Introduction to Fiction*. USA: Holt, Rinehart and wiston, Inc.
- Sears, David O, dkk. (1985). *Social Psychology Fifth Edition*. (Translated by Andryanto). Jakarta : Erlangga.
- Sunarto, Kemanto. 2004. *Pengantar Sosiologi (edisi kedua)*. Jakarta : Lembaga Penerbit Fakultas Ekonomi, Universitas Indonesia.
- Tarigan. 2003. *Berbicara Sebagai Suatu Keterampilan Berbahasa*. Bandung: Angkasa.
- Teeuw, A. 2013. *Sastra dan Ilmu Sastra*. Jakarta: Pustaka Raya.
- Wellek & Waren. 1989. *Theory of Literature*. Jakarta: Gramedia.

APPENDICES

1. **Synopsis of the Novel *Passing***

Irene Redfield coincidentally meets her mulatto friend, Clare Kendry in a restaurant in Chicago. They have separated for twelve years. Clare is adopted by her white aunts after the death of his drunken father, who works as janitor. Irene only hears rumors about her having been seen at the dinner in a fashionable hotel accompanied by white people. There is also a rumor about her driving in Lincoln Park with a man, who is unmistakably white and rich.

Clare confesses that she has passed for white and marries a white man. She leaves her aunts after marries as she never reveals her true identity to her husband. Clare, who feels happy with the sudden encounter, insists on Irene's visiting her. Despite her lack of time as she has to go back to her family in New York, Irene agrees to visit her.

When Irene visits Clare in Chicago, Clare reveals her fear to have another child as she is afraid that the child might be black. Irene is also shocked as John Bellew, Clare's husband declares his hatred toward black community. Jokingly, she called her wife "Nig" as her complexion is getting darker and darker.

In Chicago, Clare refuses to visit Irene because someone might see her in a black neighborhood. Even though Irene has ignored Clare's letter, she invites her inside when she visits her in New York. Clare decides to attend the Negro Welfare League dance, which is coordinated by Irene since a lot of white people go. Besides, her husband is out of town. After the dance, Clare attends some party held by the black community without her husband knowing it. When her husband, supposedly in Philadelphia, finds Clare at the party, Clare falls out of window and brings her agony of her identity to death.

2. Biography of Nella Larsen

Nella Larsen was born on 13 April 1891. She was the daughter of a West Indian man named Peter Walker, who married a Danish woman. When she was two years old, his father died and her mother was remarried to a white Dane, Peter Larsen. As a result she grew up as a black child of the lower-middle class white household.

After graduating from a local public school, Larsen attended Fisk University's Normal School in 1907. Between 1912 and 1915, she was trained as a nurse in New York and worked as head nurse at John Andrew Memorial Hospital and Nurse Training School soon after her graduation. In 1916, she met Elmer Imes, a physicist. They married and she began to write the following year. Larsen firstly published her first literary work of two articles about Danish games in 1920. Both articles were published in the *Brownies' Book*, a children's magazine. Then she left nursing in 1921 to become a librarian. Soon, she befriended some Harlem Renaissance activists that made her leave her job as a librarian to become a writer.

In 1928, she published her first novel *Quicksand* which received a significant critical acclaim. Her second novel *Passing*, which was published the following year also received praise from her fellow contemporaries. Her works lead her to become the first African-American woman to be awarded Guggenheim fellowship of creative writing.

When her marriage failed because of her husband's infidelity, Larsen stopped writing and disappeared. Some of her friends speculated that, like her characters of her novels, she had crossed the color in order to link with her white relatives. They denied her and until her death in 30 March 1964, she died alone in her apartment.

Source: Nella Larsen Biography (1891-1963). BlackPast.org.