

AFRO-AMERICAN STRUGGLE AGAINST RACIAL PRACTICES IN HILLARY JORDAN'S MUDBOUND

THESIS

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Fulfillment of the Requirements for the Degree of Sarjana Sastra (S.S)

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2019

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I state that the thesis entitled “**Afro-American Struggle against racial practices in Hillary Jordan’s *Mudbound***” is my original work. I do not include any materials previously written or published by another person, except those that are cited as a reference and written in the bibliography. If there are claims and objections, I am the only person to take responsibility for it.

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MOTTO

Build your own Pyramids,
Write your own Hieroglyphs.

- Kendrick Lamar -



DEDICATION

I dedicated my thesis to:

My greatest and beloved parents:

Mother, Dawami

Father, (alm.) H. Amanan Winarto

To my beloved sister and families

To my Advisor:

DR. Siti Masitoh, M.Hum.

To my English Literature friends who has been together for all these years. To all people who have shared positive energy and supports.

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All praises to God Almighty Allah S.W.T for giving me all the strength and health. With God's grace, blessing, and guidance I could finish this thesis under the title "Afro-American struggle against racial practices in Hillary Jordan's *Mudbound*" as the requirements for fulfilling my bachelor's degree in English Literature. Then, Peace and salvation be upon our prophet Muhammad S.A.W, who has spread kindness and bring enlightenment to us.

It is not easy to finish this thesis. I had some trouble along with the writing of this thesis before. Big thanks to my great advisor Mrs. Siti Masitoh, M.Hum for being very kind to me the whole time. She was helped me and encouraged me to finish my thesis immediately. Also, big thanks to Mr. Miftahul Huda as Secretary of the English Department who want to help me pass my course that left behind in the last semester, so I could finish my thesis immediately.

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After all, I hope that this thesis could be useful for anybody else out there. It can be useful for further research about discrimination and racism practices toward Afro-American people. I hope my thesis also gives some impacts on human rights awareness in the society. Although this research is far from perfect, so if there are any comments, feedback or criticism you can kindly ask me.

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ABSTRAK

Hamid, Abdul. 2019. *Afro-American struggle against racial practices in Hillary Jordan's Mudbound*. Skripsi Jurusan Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Dosen Pembimbing : DR. Siti Masitoh, M.Hum.

Kata Kunci : Rasisme, Kekerasan, Afro-Amerika, Prasangka, Penindasan

Rasisme adalah kepercayaan superioritas terhadap kelompok orang yang inferior, terutama bagi orang lain yang memiliki ras, warna kulit, dan etnis yang berbeda. Maka itu menjadi tindakan prasangka yang mengarah pada praktik diskriminasi dan biasanya terjadi pada kelompok minoritas.

Penelitian ini bertujuan untuk menganalisis perjuangan karakter Afro-Amerika terhadap praktik rasial dalam novel *Mudbound* karya Hillary Jordan. Perjuangan melawan prasangka dan diskriminasi rasial oleh orang kulit putih terhadap karakter Afro-Amerika dalam novel. Pendekatan postkolonialisme digunakan untuk mendapatkan pandangan tentang praktik rasial di era itu, bersama dengan teori Rasisme Budaya oleh J.M Blaut untuk menemukan praktik rasial terhadap karakter Afro-Amerika dan cara mereka untuk menghadapinya. Metode penelitian ini adalah kritik sastra, dengan menganalisis, mengidentifikasi, dan mengklasifikasikan data yang terkait dengan praktik rasial dalam novel *Mudbound* oleh Hillary Jordan.

Temuan menunjukkan bahwa karakter Afro-Amerika mengalami berbagai bentuk praktik rasial dari kulit putih Amerika, yang sebagian besar dikategorikan sebagai prasangka dan praktik penindasan. Prasangka itu sendiri adalah perasaan yang tidak masuk akal dan pendapat yang tidak adil terhadap seseorang atau kelompok sosial lain. Dalam hal ini, orang kulit putih mempraktikkan prasangka dan stereotip mereka tentang orang Afro-Amerika. Bentuk kedua praktik rasial yang ditemukan adalah praktik penindasan, yang menuntut pemisahan, perlakuan tidak adil, pelecehan, penyiksaan, dan penganiayaan. Kemudian kami menemukan bahwa karakter Afro-Amerika berusaha untuk mematahkan praktik rasial ini dengan cara mereka. Perjuangan dan perlawanan yang paling terlihat dilakukan oleh Ronsel Jackson, yang ingin diperlakukan sama dengan warga negara Amerika lainnya karena ia bergabung dalam dinas militer untuk berperang dalam Perang Dunia Kedua. Jadi, dia menuntut hak dan perlakuan yang sama seperti orang Afro-Amerika. Ronsel melakukan banyak cara untuk mematahkan praktik-praktik rasial ini, seperti menentang hukum segregasi, menghadapi pelecehan orang kulit putih, dan memiliki hubungan dengan seorang gadis kulit putih dan memiliki anak darinya.

ABSTRACT

Hamid, Abdul. 2019. *Afro-American struggle against racial practices in Hillary Jordan's Mudbound*. Minor Thesis (Skripsi) Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Advisor : DR. Siti Masitoh, M.Hum.

Keywords : Afro-American, Violence, Racism, Prejudice, Oppression.

Racism is a belief of superiority towards the inferior group of people, especially to other people who have a different race, skin color, and ethnicity. Then it becomes a prejudice act that leads to discrimination practices and it usually happens to the minority group.

This study aims to analyze the struggle of Afro-American characters against racial practices in Hillary Jordan's *Mudbound* novel. The struggle against the prejudice and racial discrimination by white people towards Afro-American characters in the novel. The postcolonialism approach is used to gain the view about racial practices in that era, along with the Cultural Racism theory by J.M Blaut to discover racial practices towards the Afro-American characters and their way to deal with it. The Method of this study is literary criticism, by analyzing, identifying, and classifying data that related to racial practices in the novel *Mudbound* by Hillary Jordan.

The findings show that the Afro-American characters are experienced various forms of racial practices from the white American., those are mainly categorized as prejudice and oppression practice. Prejudice itself is an unreasonable feeling and unjustified opinion towards someone or another social group. In this case, the white people prejudicial practices and their stereotypes about Afro-American people. The second form of racial practices founded is oppression practices, which insist on segregation, unfair treatment, harassment, torture, and persecution. Then we found that the Afro-American characters are trying to break these racial practices in their way. The most visible struggle and resistance are done by Ronsel Jackson, who wants to be treated the same as the other American citizen because he was joined in military service to fight in the Second World War. So, he demanded the same rights and treatment as an Afro-American. Ronsel did many ways to break these racial practices, such as resisting segregation law, facing white people's harassment, and have a relationship with a white girl and have a child from her.

البحث ملخص

، الإنسانية العلوم كلية ، الإنجليزي الأدب قسم أطروحة .جوردان هيلاري فيلم في أمريكي الأفرو النضال .2019 عبد حميد
،مالانج في الإسلامية الحكومية إبراهيم مالك مولانا جامعة
م ، ماسيتوه سيتي د : المشرف
الاضطهاد ، التحامل ، أمريكيون الأفرو ، التمييز ، العنصرية :المفتاحية الكلمات

العنصرية هي اعتقاد بالتفوق تجاه المجموعة الأدنى من الناس ، خاصة بالنسبة للأشخاص الآخرين الذين لديهم عرق مختلف ولون البشرة والعرق .ثم يصبح عملاً متحيزاً يؤدي إلى ممارسات تمييز وعادة ما يحدث لجماعة الأقلية.

تهدف هذه الدراسة إلى تحليل نضال الشخصيات الأفرو أمريكية في رواية هيلاري جوردان الطينية .النضال ضد التحامل والتمييز العنصري من قبل البيض في مواجهة شخصيات من أصل أفريقي في الرواية .يستخدم نهج ما بعد الاستعمار لاكتساب وجهة نظر حول الممارسات العنصرية والتمييزية في تلك الحقبة ، إلى جانب نظرية العنصرية الثقافية التي أعدها جيه إم بلوت لاكتشاف ممارسات التمييز العنصري تجاه الشخصيات الأفرو أمريكية وطريقة معالجتها .طريقة هذه الدراسة هي النقد الأدبي ، من خلال تحليل وتحديد وتصنيف البيانات المتعلقة بممارسات التمييز العنصري في رواية *Mudbound by Hillary Jordan*.

أظهرت النتائج أن الشخصيات الأفرو أمريكية تعاني من أشكال مختلفة من التمييز العنصري من الأمريكيين البيض . وتصنف تلك بشكل أساسي على أنها ممارسة تحامل وقمع .التحيز في حد ذاته هو شعور غير معقول ورأي غير مبرر تجاه شخص أو مجموعة اجتماعية أخرى .في هذه الحالة ، يمارس الأشخاص البيض الممارسات الضارة والقوالب النمطية عن الشعب الأمريكي من أصل أفريقي .الشكل الثاني للتمييز العنصري الذي تم تأسيسه هو ممارسات القمع ، التي تصر على التمييز والمعاملة غير العادلة والمضايقة والتعذيب والاضطهاد .ثم وجدنا أن الشخصيات الأفرو أمريكية تحاول كسر ممارسات التمييز العنصري هذه في طريقها .إن أبرز صراع ومقاومة يقوم به رونسل جاكسون ، الذي يريد أن يعامل معاملة المواطن الأمريكي الآخر لأنه انضم إلى الخدمة العسكرية للقتال في الحرب العالمية الثانية .لذلك ، طالب بنفس الحقوق والمعاملة كأمركيين من أصل أفريقي .قامت Ronnel بعدة طرق لكسر هذه الممارسات العنصرية والتمييزية ، مثل مقاومة قانون الفصل ، التي تواجه مضايقة الأشخاص البيض ، ولديها علاقة مع فتاة بيضاء وإنجاب طفل منها.

CHAPTER I INTRODUCTION

This chapter contains the background of the study, problems and objectives of the study, significance of the study, scope and limitation of the study, and research method; data source, data collection and data analysis, previous studies, and also, definition of key term.

A. Background of the study

The racism issue in the United States is very common, because of its own history. For many years American has been racist and very discriminative to the Afro-American through history. From the beginning of the colonization of the American continent in the 1600s, besides the confrontation between the British colonials which conquers the American lands to the native Indians tribe there, they also bring their African slaves to the new land of America. After hundreds of years, they dominated the black people as their slaves, as an animal that serve them, not as a human being. According to Rangan, the subject of racism has been a lively topic for critical debate since the 1950s, with various kinds of inequality and violence practices based on race, religion, or gender in literary works both past and present as well as in the attitudes of the writers themselves. He was investigating the persistence of racism in the production and maintenance of post-colonial cultural identity through an examination of the major critical frameworks that have informed the analysis, over the past several decades, of theorizing in post-colonial studies (Rangan, 2013). Post-colonial theory primarily concerns about racism and racial practices. As it is stated by Edward Said in his

Orientalism, there is a view in the difference of some cultures, skin, and behavior, racism has become wider after the colonial's era. From nations that colonized other inferior countries and enslave the indigenous people. Racism thus unseats both identity and agency, if identity means a sense of self, and agency anything beyond conscious, goal-directed activity, however trivial or ineffectual. The targets of racism do not "make" racism, nor are they free to "negotiate" it, though they may challenge it or its perpetrators and try to navigate the obstacles it places in their way (Fields, 2001).

Then, this study will analyze the struggle of Afro-American people against the inequality and violence practices of white people in the novel *Mudbound* by Hillary Jordan. The resistance of Afro-American characters in this novel to claim their rights and have the same equality as the other American citizen. This novel is rich in events and problems of Afro-American inequality and violence practices. Furthermore, this study will be focused on how colonialism affects the White American treat to the Afro-American citizen. Then how the characters in this novel who is an Afro-American, struggle against it. Their struggle against the inequality and violence practices itself based on their awareness about their presence as the same American citizen, who had several centuries to have their own culture as the mixing of their ancestor's culture with the American culture where they stay nowadays. This culture mixing itself later will be explained by Homi K. Babha theory of Hybridity. The characters of this novel, especially Ronsel and his family is an Afro-American had so many inequality and violence practices s from the white American. Ronsel himself is a World War 2 veteran

who fought for his country in Europe against Nazi Germany. He found that there is a big difference between European and American way to see and treat the skin-colored people.

Mudbound is the first novel written by Hillary Jordan and first published in 2008, has been translated into many languages nowadays and sold by 250,000 copies worldwide. As Saleem said, Jordan's debut won the 2006 Bellwether Prize, founded by Barbara Kingsolver promote the literature of social responsibility, and was longlisted for the IMPAC Dublin Literary Award. This powerful and riveting read sheds light on a dark time in American history and reflects on the terror and harrowing consequences of racism (Saleem, 2017).

There are so many researches and studies about racial and violence practices to the black people or Afro-American, but at this study will differ because of the idea for their struggle and resistance which comes from their consciousness to be the same and equal American citizen. Besides that, there is still no research about racism or inequality and violence practices toward Afro-American on this *Mudbound* novel, even any other kind of research on this novel. In order to give a novelty to this study, there will be some previous studies related to this study.

The first previous studies come from Mustika Dendy; he wrote: "*An Analysis of Racial Practices in Film Mississippi Burning by Alan Parker*". At this research, Dendy used J.M. Blaut's theory about cultural racism. He analyzes the forms of Racial practices done by white Americans to the black Americans. The theory he was used is the same theory that helped him to analyze the relation

between racial and violence practices with the history of black Americans in the past. The second previous study is the “*Racism against African American slave in Solomon Northup’s Twelve Years as slave*” by Robiah Aladawiyah. In this research, Robiah wants to find out about the form of racism and discrimination practices towards African American slave in the 19th of America. She also analyzes the relation between the novel story and its relation to the real life of American slaves in the late 19th century by using sociological literary approach.

At this Hillary Jordan’s *Mudbound*, there are so many events that representing the struggle of being an Afro-American at that era. How society discriminates Jackson's family. Especially for Ronsel, as an Afro-American World War 2 veteran who still gain some racist act after his service for his country. This research wants to see how racism practices in America is viewed by a post-colonial perspective. By using the Homi K. Bhaba’s theory of Hybridity. Hillary Jordan's *Mudbound* is a compatible literary work that can represent the actual struggle of being an Afro-American.

B. Research Problems

Based on the explanation above, it can be formulated into two main problems in this study, they are:

1. What are the forms of racial and violence practices toward Afro-American characters in Hillary Jordan’s *Mudbound*?
2. How do the Afro-American characters struggle against the racial and violence practices in Hillary Jordan’s *Mudbound*?

C. Objectives of the Study

In relation to the previous statements of the problems, the objectives of this study can be formulated as follows:

1. To find out the forms of racial and violence practices toward the Afro-American characters on Hillary Jordan's *Mudbound*.
2. To find out how the way Afro-American characters struggle against the racial and violence practices in Hillary Jordan's *Mudbound*.

D. Significance of the Study

This study can be a contribution to post-colonial literary criticism. There are so many studies and research on racism and violence practices with the postcolonial theory itself, but unlike the other, this study will discover how the Afro-American as the minorities, with a different race and color skin, would have a consciousness of their existence as the American citizen and demand equality among the other. However, there is still no research or study upon this novel so maybe this study will be the first to analyze and discover Hillary Jordan's *Mudbound* novel. Then, this study can be a reminder for us to respect and treat any other people no matter they had different races, skin color, culture, or social status. Because all people on the surface of the world have the same rights and equality. We and the whole society must accept any diversity around us and live together in harmony.

E. Scope and Limitation

In this study, the researcher tries to analyze and describe the forms of racial discrimination practices by white people characters toward Afro-American characters in *Mudbound* novel by Hillary Jordan. The theory that used to analyze the novel is Cultural Racism Theory by J.M Blaut. The study will remain focused on the story from Hillary Jordan's *Mudbound* novel so that the study doesn't become too broad.

F. Research Method

The research method in this study covers research design, data sources, data collection, and data analysis.

1. Research Design

This study is classified as literary criticism because the aims of this study is to analyze a literary work, i.e. *Mudbound* by Hillary Jordan, based on the topic of the study namely racism and violence practices phenomena. The researcher uses the theory of Cultural Racism to analyze the form of racial and violence practices towards Afro-American people and their struggles against them. Racism itself is the result of colonialism. Thus, this study uses postcolonialism approach.

2. Data Sources

The main object of this study is a novel titled *Mudbound*, written by an American author Hillary Jordan and first published in the United States of

America in March 2008. This novel has 328 pages in total, with a *Historic-Fiction* genre. The publishers of this novel are Alonquin Books in the US, Harper Collins in Canada, and Heinemann in the UK.

3. Data Collection

The data of this study is in the form of words, text, sentences, or phrases as it is written or printed on Hillary Jordan's *Mudbound* novel. Detailed reading is used to gain the data from the novel. Besides the novel, the researcher also uses some references from books, journals, and articles that relate to the main theory and research problem to support the data to become more accurate. According to Marco, reviewing the literature requires the ability to juggle multiple tasks, from finding and evaluating relevant material to synthesizing information from various sources, from critical thinking to paraphrasing, evaluating, and citation skills (Pautasso, 2013).

4. Data Analysis

The author explanation and storytelling of Hillary's *Mudbound* novel will be researcher's main references during this research to find out how the racial practices occurred to the Afro-American characters. All the data have been included in this research will be analyzed through descriptive analysis technique. By reading the novel more intensely to understand the plot and main conflict, after that, the researcher will highlight them, analyze them with relate theory and make findings and conclusions from all of that.

G. Previous Studies

The first previous studies come from Mustika Dendy under the title: “*An Analysis of Racial Practices in Film Mississippi Burning by Alan Parker*”. Dendy is an English Literature student at UIN Jakarta, and he was written his research as his thesis in 2009. At this research, Dendy used J.M. Blaut’s theory about cultural racism. He analyzes the forms of Racial practices done by white Americans to the black Americans. The theory he was used is the same theory that helped him to analyze the relation between racial practices with the history of black Americans in the past. In his research, he wrote that many kind of racial practices did by white Americans are based on their belief in white superiority, this belief is the result of religion racism as J.M. Blaut has explained, and their practices are justified by historical background of black Americans in the past who were the descendants of African slaves in north America. His research has a similarity with this study which can be used to gain some perspective about cultural racism. Mustika Dandi’s study give me a lot of knowledge about J.M. Blaut’s Cultural Racism theory. His study introduced me into this new theory of racism I don’t know before. The Cultural Racism theory also suited for this research because there are some similarities in Dandi’s case problems with my research’s problems.

The second previous study is “*Racism against African American slave in Solomon Northup’s Twelve Years as slave.*” by Robiah Aladawiyah. She was an English Literature student in UIN Malang and graduated in 2012. Her research was used to accomplish her study back then. In this research, Robiah wants to find

out about the form of racism practices towards African American slave in the 19th of America. She also analyzes the relation between the novel story and its relation to the real life of American slaves in the late 19th century by using sociological literary approach. Her research also had a similarity in the field study of racism which also can be used to gain more deep understanding and give more perspective about racial practice. In her research, she analyzes about racial discrimination toward Afro-American as immigrant slaves in North America which can be enrich the knowledge that can be used in this research about colonialism slavery and racial practices toward Afro-American people.

H. Definition of Key terms

Afro-American:

Also known as African American or Black people of American who have the ancestors of African people, usually have black or dark-colored skin and curly hair. They were the descendants of the African slave that the British colony has brought to the North America continent in the past, or from African Immigrant that stay forever in the United States and become the American citizen.

Racism:

A belief of superiority towards other people who are different, especially to other people who have different races, skin color, and ethnicity. Then it becomes a prejudice act and often discrimination to them, even violence. Usually, happen to the minorities.

Discrimination:

Discrimination is a negative treatment and behavior towards the other social group, usually, it comes after the diversification of ethnic, race, religion, sexual orientation, or social class. Discrimination generally perceived as a direct hostility to the oppressed group.

Prejudice:

Prejudice is an unreasonable feeling and unjustified opinion or attitude towards someone or another social group, usually it is in negative perception. It also mostly stereotypes the offended individual or group as one kind of a bad or not normally as their standard.

Racial and Violence Practices:

Any kind of distinction, exclusion, restriction or unfair treatment toward specified group of people based on race, color, descent, or ethnic origin. Violence practice is used to maintain and show dominance of a superior race.

CHAPTER II

REVIEW ON RELATED LITERATURE

This study analyzes the struggle of Afro-Americans against the discrimination experienced by Afro-Americans characters, Ronsel Jackson and his family, in the novel *Mudbound* by Hillary Jordan. The struggle occurred when Ronsel and his family got various acts of racial and violence practices. The racial and violence practices itself is categorized as the act of racism, the analysis will use the Postcolonial approach and theory called Cultural Racism.

A. Postcolonialism and Literature

Post-colonial literary criticism has become the scope that helps people understanding literary works, especially when it comes to literary work that brings the struggle and resistance as its main ideas. Post-colonial theory is commonly used to reflect the resistance, struggle, and identity proclaiming among society (Lye, 1997, p. 2). Much theoretician's belief that Post-colonial criticism is born and influenced by Edward Said's *Orientalism*. As Hamadi review on Said's book, Said's theory of postcolonialism is mainly based on what he considers the false image of the Orient or the East that has been fabricated by western explorers, poets, novelists, philosophers, political theorists, economists, and imperial administrators since Napoleon's occupation of Egypt in 1798. According to Said, these have always shown the Orient as the primitive, uncivilized "other", to create it as the contrast to the advanced and civilized West (Hamadi, 2014, p. 40).

Post-colonial criticism inspired by Said's *Orientalism*, and *Orientalism* itself the result of both Gramsci's Marxism and Foucault's Post-Structuralism (Gandhi, 1998, p. 55). The similarities between these theories that influenced the Post-colonial theory are the way they critics and refuse the "subjective" point to react to the concept of otherness. The difference as the subject matter of this theory can rise a consciousness of the society that affected by the *Orientalism* perspective (Hamadi, 2014, p. 40). More recently, a new generation of academics has provided fresh assessments of the interaction of class, race, and gender in cultural production. Topics covered include negritude, orientalism, subaltern, ambivalence, hybridity, gender and colonialism, culturalism, and minority discourse (Stanton, Moore-Gilbert, & Maley, 1997). Race and discrimination become highlighted issues for decades ago, when Post-colonial theory become the scalpel to understanding it.

The most important case of Post-colonial theory concern about Racism and Discrimination. As Edward Said's *Orientalism* view in the difference of some culture, skin, and behavior, racism has become wider after the colonial's era. From nations that colonized other inferior countries and enslave the indigenous people. Racism thus unseats both identity and agency, if identity means the sense of self, and agency anything beyond conscious, goal-directed activity, however trivial or ineffectual. The targets of racism do not "make" racism, nor are they free to "negotiate" it, though they may challenge it or its perpetrators and try to navigate the obstacles it places in their way (Fields, 2001).

B. Racism studies

At first, the term racism becomes a big concern in post-colonial studies. Racism in general means the superiority of one human race to another race, the belief of humans had different races when the superior race has more power and dominance over the other inferior race (Clair, 2015, p. 857). This term itself had a wide meaning, the concept of racism itself still has so many definitions depends on the people who interpreted it in many perspectives and their background of society.

But there is a common view about racism that many writers and theorists can agree about. Racism itself referred to prejudice, discrimination, oppression, and violence on race differentiation (Balibar, 2005, p. 17). It has a common negative definition of racial practice. According to Cambridge Dictionary, racism is people are believing that their qualities are coming from the race they had, while another race is not as good as their race, then they would have unfair treatment to that other race. Merriam-Webster dictionary defined it as a belief that race is the primary determinant of human traits and capacities and that racial differences produce an inherent superiority of a particular race. In Encyclopedia Britannica, Audrey Smedley also defined it as:

any action, practice, or belief that reflects the racial worldview—the ideology that humans may be divided into separate and exclusive biological entities called “races”; that there is a causal link between inherited physical traits and traits of personality, intellect, morality, and other cultural and behavioral features; and that some races are innately superior to others (Smedley, 2015).

The racial practices around the world are such a big act of racial superiority that believe their race is better than other races. We can track this

belief happens as one product of colonialism. As Edward Said tells us before in his theory of otherness, basically the concept of otherness from the west and east perspective can make this differentiation of races (Hamadi, 2014, p. 40). Because when we talked about racism, we cannot define it without defining race. According to Matthew Clair in his Sociology of Racism,

racism is “an ideology of racial domination” in which the presumed biological or cultural superiority of one or more racial groups is used to justify or prescribe the inferior treatment or social position(s) of other racial groups. Through the process of racialization, perceived patterns of physical difference – such as skin color or eye shape – are used to differentiate groups of people, thereby constituting them as ‘races’; racialization becomes racism when it involves the hierarchical and socially consequential valuation of racial groups (Clair, 2015, p. 857).

As Matthew Clair explained above, the race itself is a social construct that comes from physical differentiation such as skin color, eye shape, body proportion, etc. When social construction becomes the base of race differentiation, in the next level we will know about the concept of racial superiority which causes racism. At this point, the society will humiliate the inferior race below the superior race which is in their beliefs the superior race was better than the inferior race. In this case, we can take an example from the concept of *whiteness* in the west. When most Europeans or Americans are white skinned or Caucasian. Much white race e.g. *white-skinned/light-skinned* Caucasian considers themselves as the great descent from their ancestors which they claimed that they have better civilization, attitude, moral, and cultural background (Guess, 2006, p. 654). Then, they will consider the other race that has more dark-skinned and less civilized than them as inferior and thus can't be aligned and equated with their social status.

Or be simplified as their social status are higher and the inferior race is at the bottom of the social structure.

Sociologist and lecturer of University of California, Nicky Lisa Cole, Ph.D explained in one of her online journal that in the U.S. and European contexts, white marks ones as traditional, belonging, and native, whereas individuals in different racial categories are perceived as and treated as uncommon, foreign, and exotic (Cole, 2008, p. 170). Cole has articulated the concept of whiteness had a big role in social construction. White American and European later belief that different skin-colored race is considered as the “other”. Furthermore, she said that the concept of whiteness later become the reason white people gain more privilege for being the superior race. It became an ideology for the white people to get more power above the "other" races and their beliefs of higher social status lead them to do more what they want to do in the society. The white people will not accept the equivalent status for being in the same with the "other" races. To maintain this privilege, white people will separate colored people for not involved in any kind of their social activities. Later this known as segregation and lead to discrimination towards the "other" races.

From many explanations about race and racism from many experts and sources above, we had various understandings about racism that consist of ideologies, beliefs, and social-constructed behavior of race supremacy with the larger privilege to control towards inferior or other races.

C. Cultural Racism Theory

To understand the theory of Cultural Racism it is necessary to differentiate between racial theory and racial practice. As James M Blaut said in his journal (Blaut J. , 1992, p. 290) that racism is mainly in the form of practice, it is a practice of discrimination, whether in the minimum scale of individual discrimination or massive scale of oppressive colonialism. This practice of discrimination (racism) had been rooted in European and American society and their culture for several hundred years. Racist practice, like all practice, is cognized, rationalized, justified, by a theory, a belief-system about the nature of reality and the behavior which is appropriate to this cognized reality (Blaut J. , 1992, p. 289). As we know that racism is a practice and discrimination become the very part that comes after it. But we must differentiate the theory and the practice.

Blaut (Blaut J. , 1992, p. 289) explained that in the very simple form of racism, the root of racism theory in the early nineteenth century is based on the bible, inside the religion itself. Then in the 1850s until the 1950s, he said that the root of racism theory based on the biological aspect, inside natural science. Today, the racism theory mainly comes from the historical aspect, inside the idea of culture history/culture itself. Blaut concluded that today's racism is cultural racism.

At first, we must know why culture can be so important to explain racism. Cultural racism substitutes or replaces the cultural category "European" as racial category "white". According to Samir Amin, he explained that we are no longer

have a *superior race*; we have, instead, a *superior culture*. It is considered as "European culture," or "Western culture," or simply "the West" (Amin, 1989). This European culture or Eurocentrism is the beliefs of Europeans who have more cultural superiority rather than other cultures. They considered the other culture is low, just below their own culture. This belief is one example of the racist theory besides the older belief of the biblical argument of Christianity in the early nineteenth century. In that era, Christian Europeans who consider they were the best race because in the name of their God they were superior. The religion itself take part in this racism theory by considering Christians live is more favorable than its environment surrounding heathens (Blaut J. , 1992, p. 290). The belief that God created white people in the "Land of Bible", near Tigris river and Mount Caucasus in Europe. Later, they believe it become the origin of Caucasian race. Then they considered themselves chosen by God and become the superior race while another race except the Caucasian has degenerated races (this included African, Asian, Latino, etc.). Later, all of these become the historical fact that white supremacy will remain superior throughout the time then emerge their beliefs and ideology giving them justification on racist practices toward the inferior races.

In the late nineteenth century, this ideology of racism which supported by the biblical argument later replaced by the new theory based on natural science that becomes the new standards in that era (Blaut J. , 1992, p. 290). This was because of the growth of scientific research on natural science. Since scholar discourses find out about the differentiation of human physical appearance, then

they applied the new argument to justify the racist practice with the biological aspect. So, Blaut said that the racial practice and their theory are not disappeared in that era but evolved with the new argument to justify their actions. They adapted from the religion-based justification to genetic-based justification.

Later in Blaut perspective, after the Second World War has ended, colonialism which the product of the old theory of Religion and Biological racism also become outdated in this new modern age. In the wave of economic development with more jobs provided and more equitable welfare. Which brings non-Europeans to the same level as Europeans in economy and status. The Europeans wouldn't accept this to be something equivalent between them. They still had the belief that the non-Europeans will not reach this equality without the help of Europeans by voluntarily being dominated by the European nations. As Blaut said, this theory argued, in essence, that non- Europeans are not racially, but rather culturally backward in comparison to Europeans because of their history: their lesser cultural evolution (Blaut J. , 1992, p. 293).

The Europeans considered the non-Europeans are lack in progressivity, because of their historical background. They don't have a progressive history as they are lack in civilization, amoral, barbaric and rationally backward. Blaut wrote that white European consider their superiority was *axiomatic* argumentation about the uniqueness of the European mind its rationality, its spiritual capacity - and historical argumentation about the unique rise within Europe, and Europe alone, of institutions and structures which were the source of modernity (Blaut J. , 1992, p. 293). Later, Blaut explain to understand European superiority it is necessary to

recourse the history itself, by constructing the characteristic of cultural and historical aspect then we can simply conclude that European assumed almost all progressive and innovative culture firstly occurred in the Europe, and then being spread and assimilated to the non-Europeans.

The essential argument is this: Europe was advancing more rapidly than the other civilizations of the world, and was more advanced than these other civilizations, at the very beginning of the modern era, before the rise of capitalism and modernization, and before the beginnings of colonialism. Therefore, the superiority of Europeans as individuals and of European culture has very, very old roots and, by inference, is natural and fundamental (Blaut J. , 1987, p. 31).

Later, white Europeans migrated to America and become white Americans because of the American colonialism in the 1600s-1700s and their descendants become the majority race in the United States. The United States later become the "west" and have the majority of "white" race that also claimed their historical argument to last their racial practice towards non-white Americans such as African, Asians, Hispanic, etc. With all those explanations above, now we can know about the importance of Cultural racism theory to understanding racism in a more comprehensive way.

Later in 2001, William Oliver Ph.D (Oliver, 2001, p. 3) wrote about the impact of Cultural Racism towards Afro-Americans in his research paper. He wrote about how important Cultural Racism can contribute the shaping of justifications and motives of individuals who did the violence against Afro-American. He also explained that cultural racism is based on cultural and

historical aspect, it was used as a systematical social practice to broaden the racism definition to elevate the European physical characteristic, character and achievement and to degrade the non-European or non-white physical characteristic, character and achievement. (Oliver, 2001, p. 4).

Oliver gives examples that the white majority of America uses education, mass media, and religion to glorify and elevate their European culture and history in advancement, and portrayed the non-European history e.g., Afro-American and other non-European are lack in cultural and historical advancement. There are many negative images of Afro-American that promoted by the media. Television shows, films, radio and many other mass media in the United States are often portrayed Afro-American as foolish, ignorant, uneducated, and violent people. There are many stereotypical myths and thoughts about Afro-American that being constructed throughout the American society, which was to degrade their culture and history, so the white European culture remains superior.

1. Consequences of Cultural Racism

There are consequences both for the white and Afro-American as the impact of cultural racism. A major consequence for whites has been a generalized acceptance of racist folklore and stereotypes as being truthful portrayals of African Americans (Frederickson, 1971). Among African Americans, exposure to cultural racism has contributed to the emergence of a cultural crisis which lead to underdeveloped society.

a) Prejudice and Stereotype

The major consequence of cultural racism on white people are they were had beliefs and acceptance on the Afro-American bad stereotypes and negative portrayal as a truth. Prejudice is an unreasonable feeling and unjustified opinion or attitude towards someone or another social group, usually it is in negative perception. It also mostly stereotypes the offended individual or group as one kind of a bad or not normally as their standard (Fredrickson, 1971).

They had many prejudice thoughts toward the Afro-American. These false and negative perspective are the impact of American mass media, education, and religion portrayals about Afro-American (Oliver, 2001, p. 5). Oliver gives examples about negative portrayals of Afro-American in American tv shows and films mostly as a backward, uneducated, savagery society with violence as their daily lives. These images also degenerated Afro-American true culture which they inherited from their ancestor. Their ancestor enslaved history also strengthens the uncultured image of Afro-American.

In a study designed to examine agreement with negative stereotypes about African Americans, the Anti-Defamation League found that 76 percent of a national random sample of white Americans agreed with one or more of the following antiblack stereotypes: blacks are more prone to violence, prefer welfare over work, are less ambitious, and possess less native intelligence (Oliver, 2001, p. 6).

b) Unfair Treatment

The impact of cultural racism among the Afro-American is the cultural crisis. This cultural crisis leading into their underdeveloped society and later become the reason of white people treat them as culturally and historically backwards. There are three characteristic that defined Afro-American cultural crisis. At first, they had lost their historical memory as the result of their enslaved ancestors at the past. The true historical and traditional cultural practice back from Africa were disconnected alongside the slavery. Second, there was a lack appreciation of physical characteristic and cultural practices unique of Afro-American. White people seem to be degenerate the Afro-American physical appearance and their cultural practices that they bring into United States. Third, there are lack of cultural confidence which lead into cultural incompetence of Afro-American (Oliver, 2001, p. 6). Afro-American can collectively work to improve and broaden the goals of their society. Because of white people discriminative practices and policies, Afro-American not able to improve and prosper their society. It ended up that white people have settled Afro-American in segregated area of housing, separated schools, health services, and job opportunities. The segregation makes the Afro-American left behind in the education and society development which caused the unemployment and crime rising.

2. **Structural Violence pattern on Cultural Racism**

Structural violence is violence that occurs in the context of establishing, maintaining and extending, reducing or because of the hierarchal ordering of categories of people in society (Ladicola.P, 1998). It simplified as using violence to maintain some superior group in power over another inferior group. At this case, the violence committed by white American over Afro-American to maintain their superiority. There are several forms of structural violence pattern such as harassment, hate crimes, and lynching. Those structural violence patterns toward Afro-American are influenced by the adverse effect of cultural racism (Oliver, 2001, p. 8).

a) **Harassment**

Harassment is one of structural violence pattern that happen to the Afro-American. If someone makes fun of you or insults you because of your racial identity, and makes racial slurs or “jokes” it is considered as harassment (Ontario Human Rights Commission, n.d.). This form of harassment contains of verbal abuse, insult and intimidation. Harassment towards Afro-American are commonly happened in daily life of American society, it was the impact of Afro-American cultural crisis that makes their society seen as a low and underdeveloped. Thus, made another superior group of American, or white people made jokes and insulted their people with their history and cultural identity.

b) Hate Crime

Hate crime is one of structural violence pattern. Hate crime is criminal acts that motivated by bias, it was prejudice toward race, religion, ethnicity and sexual orientation. Hate crime usually targeted specific or one kind group of victim that considered as minorities above, which was more inferior than the other superior group (U.S. Department of Justice, 1997). At this context, the racist violent acts of white American that targeted Afro-American on purpose. Based on the bias of their prejudice and hate towards Afro-American. The violence acts of hate crime are usually in the form of homicide and many other brutal violence. These acts are represented the structural violence (Oliver, 2001, p. 10).

c) Lynching

Lynching was clearly a form of structural violence in that there were dramatic increases in lynch mob violence immediately after the end of Civil War and the subsequent emancipation of African-American from slavery (Oliver, 2001, p. 9). At the late of 1800s, lynching punishment used for Afro-American who violated the existed racial codes and law at that era. This violence is motivated by racial bias, this was an unlawful assault and killing by mob action. But later, lynching is more famous as an unlawful punishment rather just a hate crime act. This act of violence usually practiced in the southern states where there is racial tension occurred more often. The social practices and beliefs of cultural

racism is used to justify the lynching toward Afro-American and means for publicly proclaimed the white superiority status quo (Oliver, 2001, p. 9).

CHAPTER III

FINDINGS AND DISCUSSION

In this chapter, the researcher analyzes about the struggle of Afro-American against racial practices and violence in Hillary Jordan's *Mudbound* novel. The analysis will be focused on the racial and violence practices to the Afro-American characters and their struggle against it. This chapter consisted of findings and discussion, which gained from the novel itself. To understand the analysis, process the reader should read the summary of the novel first. The researcher put the summary of the novel in the appendix chapter.

A. Racial and Violence Practices Toward Afro-American Characters

Racial practice is one of cultural racism consequences. As explained by Oliver, the practice of cultural racism resulted some consequences both for the white American and the Afro-American. It was the result of profiling the inferior race as portrayed by the constructed perspective of Afro-American by the white community's mass media, education, and religion (Oliver, 2001, p. 8). The consequences for white American are the beliefs and acceptance of prejudice and stereotypes as a truthful portrayal of Afro-American. Then, among the Afro-American there are cultural crisis that lead them to be mistreated or gained unfair treatment by the society because of their underdeveloped community.

1. Prejudice and Stereotype

Prejudice and stereotype are a part of racial practices that found in the novel. Prejudice is an unreasonable feeling and unjustified opinion or attitude towards someone or another social group, usually it is in negative perception. It also mostly stereotypes the offended individual or group as one kind of a bad or not normally as their standard. In the novel, prejudice described in many chapters of the book. The novel's story itself contains many white American characters prejudice and stereotype toward the Afro-American characters. It occurs not only as an individual but also in a larger scale of groups or society.

As at the beginning of the story, when Laura McAllan heard from his husband that he had bought several acres of land in the southern state of Mississippi, and he told that they all will be moving there in a little town called Marietta. Then Laura had an image in her head after heard it. She was thinking of her mind,

Marietta was a delta town; its population—a grand total of four hundred and twelve souls, as I later learned—would consist mostly of farmers, wives of farmers, and children of farmers, half of whom probably Negroes and all of whom were undoubtedly Baptists. We would be miles from civilization among bumpkins who drank grape juice at church every Sunday and talked of nothing but the weather and the crops. (chap.5, p. 55-56)

When she heard this plan from her husband, she automatically thinks that there will be a different life that will be faced when they moved into the Mississippi Delta, in a little town called Marietta. In this situation, Laura comes from a city family. She is a white American who spent her childhood raised by a middle-class family in the city. She also settled at the city of Memphis in Tennessee after married with Henry McAllan. Later, she knows that Marietta is just a small farming town with few populations with half of the population are

Afro-American families. She imagined when they were moved there, they will be live in a strange farmer town far away from the city without any civilized things.

She thought like this because she was a city woman, who had pretty things in her city with civilized people around. She thinks that living in the city was better because there are many things to reach within, such as modern markets, schools, offices, public facilities, electricity, many transportations, etc. While living in a little farmer town at the south was awful and pity, living as farmers with no proper education or schools, no city crowd, and no public areas or facilities. She thinks that living there with Negroes or Afro-American people is something strange to her. Farmer's life in Laura's thought is just a lower-class citizen, she called them *bumpkins* (village peasants). Farmers who mostly Afro-Americans in the Delta Mississippi are just thinking about going to the church and talking nonsense with the weather and their crops, which is in Laura's mind they aren't getting any proper things to do as a job or daily activities compared to people who lived in the city.

The land was flat and mostly featureless, as farmers will inevitably make it. Negroes dotted the fields, tilling the earth with mule-drawn plows. Without the green of crops to bring it alive, the land looked bleak. (chap.5, p. 66)

When Laura has arrived at her new home in the middle of her husband's farm, she looked throughout the land and said that the farmland is just a widespread flat and featureless area. Then she said that the Afro-Americans are doing their job to tilling the soil with their mules, without them ordinary farmers maybe cannot process the land and use it to plant their crops.

From two lines above, these can be considered as an acceptance of Afro-American portrayals by stereotyping them who work as the farmer in the southern

states of Mississippi as an uncivilized society. This is the evidence of cultural racism consequences for the white American. Then, when Laura thinks that the Negroes are fit with the job in fields. This was referred to as the background history of Afro-Americans in the past were slaves who worked hard in the cotton fields and farms in the Colonials era. So, Laura unconsciously thinks that the works done by the Afro-Americans were influenced by their slave ancestor skill and its fit with them.

At the first time they moved into the farm, Henry had chosen several black or Afro-American farmers to work with him,

I hired eight colored families to pick for me, which was as many as I could find. Give me colored picker every time. There's nothing and no one can harvest a cotton crop better. Cotton picking's been bred into the Southern Negro, bred right into his bones. You just have to watch the colored children in the fields to see that. Before they're even knee-high their fingers know what to do. (chap.17, p. 192)

This is the evidence of Henry gets to stereotype the Afro-American people. At his line above, he said that there is no better cotton picker than Afro-American people. He also stated that the ability and skill of picking cotton in the field had been inherited inside their bones. In another way, Henry thinks that cotton-picking is a very suitable job for colored people. From this line, it can be referred to as stereotyping the colored people to do one job, the job which was hard because they must stand in below the heat of the sun during the day. The influence of Henry's statement is because he had seen many of the best cotton pickers come from Afro-American people, even the children.

This statement can be connected to the historical background of Afro-American ancestors who were slaves back in the colonial era. As African slaves

back in the time, their ancestors are being used as labor in the farms and cotton fields. So, Henry thought was the present Afro-American have inherited their ancestor's skills and abilities to work in the cotton fields. Then, their abilities can be used nowadays to picking cotton as good as their slave ancestors because it was streamed over their bloodlines and being taught by generations.

The evidence of prejudice and profiling also found when Laura debating with his husband,

*In a low voice, I said,
 "When you told me, you were bringing me here, away from my people and everything I've known. I didn't say a word. But I'm telling you now. Henry, we're not getting rid of that piano. It's the one civilized thing in this place, and I want it for the girls and myself, and we're keeping it. I'm not staying here without my piano!" (chap.5, p. 69)*

At this conversation, Laura debated her Husband Henry McAllan about their new home in the middle of the farmland. When Henry wants to move Laura's piano from the house because there is no room for Pappy to sleep. Then Laura confronted him and said that the piano was the only civilized thing at that place. She has left her city with everything civilized before to follow Henry on the farm. Laura's statement was profiling the farm isn't a good place to live, without any civilized things. These civilized things in Laura's mind were everything modern and placed to fulfill daily activities in the city, and her piano was the symbol of the civilization because people in the city plays piano as the shape of western or civilized culture. She also wants to keep it for her daughters so maybe she wants them to behave a little touch of better or civilized culture.

Her statement was categorized as the cultural racism practice and the acceptance of Afro-American stereotype because she thinks that the city's life is

better and has more civilized things rather than a farmer's life with plowing soil and plant crops in the suburban area.

The other line that proves Laura was comparing the culture and habits between the rural area of farmland and the city is as described below,

I often felt overwhelmed, by the work and the heat, also by the brutality of rural life. Like most city people, I'd had a ridiculous golden lit idea of the country. I'd pictured rain falling softly upon verdant fields, barefoot boys fishing with thistles dangling from their mouths, women quilting in cozy little log cabins while their men smoked corncob pipes on the porch. The wretched shacks scattered throughout the fields, where families clad in ragged flour-sack clothes sleep ten to a room on dirt floors and the rage and hopelessness in the eyes of the men. (chap.8, p. 98)

At this line, Laura described that she was unsatisfied and being overwhelmed to be on the farm. As she described above, she still thinks that the city's life is better than this farm's life. She described the farm's life is just filthy, fulfilled with poverty, and there is no hope or neither a future if they continued to live there. The farm's life with Negroes or Afro-American as half of them is not equal to the modernized and advanced life of the civilized people in the city.

This farmer's society is just a low-level labor class compared to the city's life as Laura thinks about. Those lines in the novel are accurate examples of how prejudice and profiling are built on upon another group or society as J.M. Blaut and William Oliver explained in his theory about the historical aspect of one culture or civilization can be the reason to degrade the other. Laura was the advanced and civilized of people in her city, which is mostly are white in the northern states. When she had relieved in the southern states with a farmer's life with most of them are black or Afro-American, being uncivilized enough with poverty and filth compared to the civilized white people in the city.

In another line, Laura also thought like this when she had a conversation with Florence in her house,

Like many Negroes, Florence was highly superstitious and full of well-meaning advice about supernatural matters. She urged me to burn my nail clippings and every strand of hair left on my brush to prevent my enemies from using them to hex me. (chap.8, p. 96)

Florence is the wife of Hap Jackson; Jackson's family is one of the black farmers there. They are one of the sharecropper farmers who work with Henry McAllan at his cotton fields. She was helping at Laura's home because she needs aid to take care of her daughters. They have some conversation while doing some home-works, Florence talking about some advice to save Laura from supernatural things, and then Laura thinks that all the black people or Afro-Americans have the same culture of these absurd things. She thinks many Afro-Americans had the same belief of supernatural things that white people didn't care at all.

The same thought was described by Jamie about Florence Jackson appearance,

I tried to win her over, but she was immune to my charm. I believe Negroes have an innate ability that us white people lack to sense things, a thing of bone-sense. It's different from the head-sense, which we have more than they do, and it comes from an older, darker place. (chap.18, p. 207)

Jamie McAllan is the younger brother of Henry McAllan. When he arrived in Henry's home and settled there, he met Florence Jackson. For some time, he wants to win over Florence's kindness, he was failed because he can't get her over his charms over her. Later Jamie believes that the Afro-Americans had different kinds of sense that can know about someone aura. This supernatural thing in Jamie's thoughts was different from their senses. He described that white people have head-sense or in other words is rationality, while Afro-American people had

bone-sense or supernatural sense. He also thought that Afro-American just uses their supernatural sense and lack of logic rationality, then considered that white people are better because they're using their logical rationality rather than the Afro-American people. This can be categorized as prejudice and stereotype thought towards the Afro-American because Jamie believes their supernatural sense comes from an older and darker place, which was the Afro-American ancestor's beliefs back in the African culture.

This can be related to cultural racism because at the background history of Afro-American people they inherited their ancestor belief of supernatural things back in Africa. As colored Americans, they still believe these inscrutable or non-scientific things while the white American or European descendants had more believe in the scientific theory and rationality thus can be proven. This differentiation of cultural background can be the argument to stereotyping the Afro-American as a group of society who had backward and ancient beliefs.

There is another example of prejudicial practice described in the novel, in Jamie's childhood story.

I started refusing to take a bath. Pappy whipped my butt bloody with a switch, yelling that he wouldn't have a son who went around stinking like a nigger. (chap.3, p. 36)

This was the flashback story of Jamie's childhood in the past. They were settled in the city at that time. When Jamie refused to take a bath, his father yelled at him that he wouldn't have a child who didn't want to take a bath and being stink like Afro-American people. This line explained that Pappy has a bad prejudicial thought about Afro-American people. He called them *niggers*, which was one of an aggressive and taboo word to be said until today.

The term “*niggers*” is a word consists of six letters that represent a bad connotation toward Afro-American people. Back in the colonial era in the 18th century, the dominant white people use this word to abuse and ridicule their African slaves. This word comes from the Spanish term *nigger* which means black or *dark-skinned*. This word had been used for hundreds of years back in the history to humiliate Afro-American people and symbolically abused them (Endo, 2012). Pappy also had prejudicial thoughts about how Afro-American is looked like by considering them stinking around. This explains to us that he thought they didn't take a bath and they were filth and stinks; it is because their ancestors were slaves who never washed and cleaned themselves and so do, they. Then, this explanation describes that Pappy doesn't just have prejudicial thought, but he also hated Afro-American people by called them with the negative word.

There is another event in the story that describes prejudicial thoughts toward Afro-American characters in the novel. Many events experienced by Ronsel Jackson when he was in the military service during the second world war. Many of them come from European and white American people.

They called us Eleanor Roosevelt's niggers. They said we wouldn't fight, that we'd turn tail and run the minute we got into real combat. They said we didn't have the discipline to make good soldiers. That we didn't have brains enough to man tanks. That we were inclined by nature to all kinds of wickedness ---lying, stealing, raping a white woman. They said we could see better than white GI's in the dark because we were closer to the beasts. (chap.4, p. 39)

At the beginning of Ronsel's chapter, he told us about the way white people look and thought at Afro-American soldiers who fought in the second world war under the same flag of the United States. He tells that white soldiers are calling them “*Eleanor Roosevelt's niggers*”, this phrase was referred to as Afro-

American soldiers which mostly joined the 761st tank battalion. Eleanor herself the first lady of the United States of America, she was the wife of President Roosevelt. At that time, she was the first lady who had campaigned to allow the Afro-American soldiers to join the military battle rather than just doing insignificant works (H. Broeske, 1992).

Besides that, white soldiers still thinking that Afro-American soldiers as a barbaric, coward, non-intelligent and backward groups with no guts to join the battle. They considered Afro-American soldiers like this because they regard these black people are just descendants of African slaves who will be scared to fight the enemy. White soldiers considered themselves better than the black soldiers and have more courage to fight in the war, they also think that black soldiers didn't have enough education to operate a tank in battle. The last line even describes how white soldiers similes Afro-American soldiers as same as beasts because they can sense something in the dark based on their instinct just like an animal, while white soldiers using their logic and rationality to fight in the war. These lines explain to us how discriminative the white soldiers assume on Afro-American soldiers based on their own beliefs. From many explanations above, those thoughts can be categorized as prejudicial practices as the consequences of cultural racism because of the historical argument and assumption to justify the thought.

Another false assumption also happens with the European people. Ronsel himself experienced that event when he was staying in England during the war.

When we were in Wimbourne, an English gal I never laid eyes on before came up and patted me right on the butt. I asked her what she was doing, and she said, "Checking to see if you've got any tail."

*"Why would you think that?" I said.
She said the white GI's had been telling all the English girls that negroes were
more monkey than human. (chap.4, p. 39)*

From the conversation above, Ronsel tells us about how an English girl approaching him and asking about the tail, back on his butt. This conversation explained that the European girl -or most of them, didn't know anything about colored people. They must have first met the Afro-American army at that time, so they became very curious about them.

This false image profiling of Afro-American soldier is not human and have a tail like a monkey is an image created by white American soldiers. Then the white soldier continued the false image of Afro-American to the English girls because they didn't know anything about that. The white Americans maybe just want to make a joke about them, but it was a racial joke and false profiling. This false profiling was influenced by the white American beliefs of different physical appearance from black soldiers, they think that *dark-skin* and curly hair they inherited from their African ancestor are more like monkey appearance rather than *white-skin* they had.

Back in the Mississippi farm, Florence Jackson also experienced the same profiling and stereotyping of the Afro-American soldier by Pappy.

*"How come that son of yours isn't home from the war yet?"
"He isn't discharged yet," I said.
"Guess they still need some more ditches dug over there huh?"
"Ronsel isn't digging ditches," I said. "He's a tank commander. He fought in the whole lot of battles."
"That what he told you?"
"That was he done."
The old man laughed. "That boy's pulling your leg gal. It's no way Army would turn a tank worth of thousands of dollars over to a nigger. No, ditch diggers more like it."
"My son is a sergeant in the 761st Tank Battalion," I said. "That's the truth, whether you want to believe it or not." (chap.7, p. 9)*

This conversation happened when Florence helping Laura at her home tasks and there is Pappy in the house. Then, Pappy asked her why Ronsel didn't come home yet after the war ended. She replied that Ronsel isn't discharged yet from the military service, but then Pappy assumed that he still working there to dig more ditches after the war. Florence disputed it and explained that his son joins the battle and become the commander of a tank. Pappy didn't believe at her statement and laughed it because he thinks that all Afro-American soldiers are just used by the army to do some insignificant works such as digging ditches, peeling potatoes, or washing soldier clothes. Besides that, he said that Afro-American soldiers are not worth to operate an expensive military tank because he thinks they were the incapability to do that, they were not too intelligent enough.

Pappy's stereotyped the Afro-American soldier as a backward group with zero intelligent that not too useful in the battle during the war. His prejudicial thought is based on his belief about how Afro-American are lack abilities and them just ordinary black men who usually work as labor in the field. Pappy was insisted on his stereotype of Afro-American soldier although in the reality Ronsel can operate a tank and become its commander in 761st Battalion after the first lady Eleanor Roosevelt allowed the colored soldier to join the battle in the warzone.

2. Unfair Treatment

Unfair treatment also part of racial practice that found in the novel. Unfair treatment is happened to Afro-American as the result of cultural crisis which was the consequence of cultural racism for them. The cultural crisis caused the Afro-

American communities didn't advanced and become underdeveloped. Thus, made the white communities degrade the Afro-American communities and mistreated or given them unfair treatment in society. They are assumed that Afro-American community was lack of education and had high criminal rates because of their slow-progressivity and underdeveloped. Then, they were established racial laws and codes to differentiate and prevent the assimilation of Afro-American to their communities. It contains of segregation law and many other public services that can't be accessed by the Afro-American.

After the American civil war ended in the late 18th century, there is abolition for slavery practice in the United States of America. According to the Library of Congress archives, the States has allowed the federal government to protect the civil right of every individual including the Afro-American people. As it is written in their thirteenth amendment, they abolished the slavery practice. Then in the fourteenth amendment, they gave Afro-American right to provide citizenship and with the fifteenth amendment, they have their right to vote. (Library of Congress)

Then the Afro-American are gaining their rights to be an American citizen. They form Afro-Americans society which consists of the colored free man and starts living as the other American citizen. But they weren't gain their full rights in America. There are so many rules and prohibitions for Afro-Americans in the society. The Afro-Americans were categorized as a second-class citizen. They were separated from white Americans in transportation, housing, public spaces, and facilities, even in military and schools. The segregation becomes unwritten

law in the United States, even though their amendments have given them rights as another American, but the inequality still haunted them.

The evidence of segregation practice described in the novel and experienced by the Afro-American characters. Like some events experienced by Ronsel,

Went off to fight for my country and came back to find it hadn't changed a bit. Black folks still riding in the back of the bus and coming in the back door, still picking the folk's cotton and begging the white folk's pardon. Nevermind we'd answered their call and fought their war, to them we were still just niggers. And the black soldiers who'd died were just died niggers. (chap.11, p. 142)

Ronsel explains to us about the truth of being an Afro-American soldier. He said that whatever Afro-American soldiers do to join the fight at war, they still second-class citizens when going back to their country. As he said that Afro-American people were separated in almost all aspects of society.

He told us that the colored people must be sitting in the back of the bus, and usually, there is a sign for colored people there while white people are sitting in the front of the bus. This described that white people didn't want to sit together with the colored people, because they believe they aren't equal to them and must be separated. The other segregation practice is when an Afro-American wants to enter public spaces or facilities, they must enter from the back door. The front door is just used by white people. And, he told us if an Afro-American soldier died, the white soldier doesn't care about that, they wouldn't make died Afro-American as hero or patriot as they do with their kind.

There was evidence of the separation between white American and Afro-American people. White people consider themselves as a better race who must have the privilege to do something in a normal and good way, but they considered

colored people just as a second-class inferior race who had the ancestry of slaves back in the time, they were not equal enough. This race superiority belief led them to be discriminative by segregating almost all aspects of colored people living in America.

The other segregation practice for colored people is the prohibition for staying in the white part of the town,

*In Killeen they put up a big sign for us at the end of main street;
NIGGERS HAVE TO LEAVE THE TOWN BY 9 PM
The paint was blood red in case we missed the point. The rest of the town was off limits to us. If the MPs and local law caught you in the white part of the town, they will beat the shit of you. (chap.4, p. 41)*

This announcement was a prohibition for Afro-American people to stay in the white part of the town until late at night. This prohibition comes from segregation laws that separate between white American part of the town with colored people. Afro-American people usually staying in the suburbs outside the town with only colored communities around. Besides race superiority belief that influenced this rule, they separate themselves from colored people because they were afraid that the colored people will be doing criminals such as stealing and raping a white woman. They believe that colored people were barbaric and shackled with poverty so they wouldn't let anything bad happen in the white part of the town. White people are seriously doing with this law by painting the sign in red blood for intimidating the colored people. Then, if there are colored people caught still in the town by night by the local or Military Police, they will be prosecuted without a fair trial.

In the military world, the segregation also occurred and experienced by the Afro-American soldier, as Ronsel said,

We slept in separate barracks, ate in separate mess halls, shit in separate latrines. We even had us a separate blood supply ---God forbid any wounded white boys would end up with Negro blood in their veins. (chap.4, p.39)

The segregation practice not only occurred for the normal citizens but in the military service too. Even though the Afro-American soldiers are fighting under the same flag as other Americans, they still had maltreatment and separated between them and the white soldiers. Ronsel told that they have slept in different barracks, ate in a different place, and took their business in the different toilets all separated from the white soldier. The worst thing is when they have their blood supply, black blood just for the black people and white blood just for the white people. This kind of segregation is like humiliated black people as if God forbids these white soldiers to be saved by black people by refusing their blood when they're wounded.

The other form of unfair treatment toward Afro-American is the manipulative practice done by white American. It can be seen through in the novel characters, between Hap Jackson and Henry McAllan when they are talking about sharecropper farming and looking at tenant farmers account book;

*He was concentrating on the figures, running his finger down the columns. His lips moved as he read. He scowled and shook his head.
 "My wife was right," he said. "She was right all along."
 "Right about what?"
 "See here, where it says twenty bales next to my name? Mist Conley only paid me for eighteen. Told me that was all my cotton graded out to. Florence said he was cheating at us, but I didn't want to believe her." (chap.6, pg.76)*

In the conversation above, Hap Jackson tells Henry McAllan about how he was cheated by Mist Conley. Mist Conley was Hap's landlord before Henry bought the land. He said that Mist Conley wrote 20 bales paid for Hap's cotton earnings on his account book of share tenant farmers. Hap gained just only 18

bales for his cotton, he used to be paid 20 bales as it is written on the account. Mist Conley has cheated him, he took that 2 bales without Hap knowing about it because Mist Conley prohibited Hap or any other colored farmer tenants to look out his account book before. So, it's very easy to cheat them and took profit with money that belongs to the colored people. This kind of unfair treatment is based on racial practice, Mist Conley or other white landlords are cheated on the Afro-American workers because they think that they were just a group of non-intelligent people so they feel free to do something they wouldn't know about. The evidence of white people unfair treatment also being strengthened by Henry's statement.

*Besides, I know its common practice for planters to cheat their colored tenants.
(chap.6, pg.77)*

Henry's statement has strengthened the evidence that white people who become the planters or landlords, mostly cheated their Afro-American tenant farmers who worked with them. This practice almost become familiar around the white people until Henry called it as normal. This unfair treatment is categorized as the consequence of cultural racism because the differentiation of worker's race thus leads to unfair treatment of the colored people.

Another unfair treatment experienced by Afro-American is the healthcare or public access, it is not an easy thing for Afro-American people when they got sick and needed medical treatment or a doctor, as it's described in the story;

*"Hush now." Florence said.
"You got to lay still till the doctor gets here."
"What doctor?"
"Doc Turpin, Mist McAllan went to town to fetch him."
"He won't come out here," I said. "You know that man don't like to treat colored folks."
(chap.9, pg.110)*

This conversation between Hap and his wife Florence happens when Hap fell from the ceiling and he gets wounded on his leg. The wound on his leg is getting worse and he feels pain. Then, Florence asks for help from Laura McAllan to call the doctor in the nearest town, Marietta. There is just one doctor in Marietta that is Doc Turpin, but he wasn't like to treat any colored people because he had some bad perspective about Afro-American people. He hated them. So, when Florence tells Hap that Doc Turpin will cure his wounded leg, Hap denies her that Doc Turpin wouldn't come to cure him because he didn't like the colored people.

This example of unfair treatment from a doctor for colored people that need medical treatment is categorized as the consequence of cultural racism. This evidence explains to us how a doctor, who's their job to cure and treat the sick and wounded people, wouldn't help someone just because of the differentiation of their race and the bad perspective of them.

The unfair treatment also happened in the military, many Afro-American soldiers are experienced unfair treatment when they were in the training or during the war;

Here we were, about to risk our lives for people who hated us bad as they hated the Krauts or the Japs, and maybe even worse. The Army didn't do anything to protect us from the locals. When local cops beat up colored GI's, the Army looked the other way. When the bodies of dead black soldiers turned up outside of camp, the MP's didn't even try to find out who did it. (chap.4, pg.42)

These lines were Ronsel's thought for the Army's unfair treatment to Afro-American soldiers. He said that the Army didn't protect the Afro-American soldier if they were attacked by local people who hated them. Even, when there is a dead

Afro-American soldier outside the camp, their officer and Military Police aren't looking for the cause moreover search for the murderer. These lines above explained that the military institution didn't care anything happens to their Afro-American soldier. The military institution must have cared for all its soldiers no matter skin and race they have.

This practice was an example of how unfair the treatment that military gives between white soldiers and colored soldiers when they had to protect and care for all soldiers who fought their battle at war because they were also American. These Afro-American soldiers fought at the same war and served the same country, so they must have the same treatment and protection as the other military group. Ronsel even described that Afro-American soldier was more being hated by white people as same as the Nazi German and Japanese soldier, which was their enemies. This military unfair treatment is based on racial differentiation among the colored soldier.

3. Harassment

Harassment is a form of structural violence pattern as the adverse effect of cultural racism. Certainly, these negative practices become the most uncomfortable thing experienced by Afro-American people in their daily life. These practices included verbal abuse, insult, and intimidation. These behaviors have come after the result of cultural racism practice in the American society, the white or European culture superiority above the colored people culture and

history. There is so many abusive and harassment behavior described in the novel and experienced by the Afro-American characters.

There is an event when Florence helped Laura in her house, and then Laura debated with Pappy.

"I wouldn't sleeping under the same roof as a nigger," Pappy said. I left the room, but it was a small house and there was nothing wrong with my ears.
"She can't sleep here!" Pappy said.
"Well, we can't send her home to infect her own family." Miz McAllan said.
"It wouldn't be right."
"Well then," Pappy said. "she can damn well sleep out in the barn with the rest of the animals."
"How could you suggest such a thing, in this cold?" Miz McAllan said.
"Niggers need to know their place," Pappy said.
"Or you can sleep in here and we can put Florence out in the lean-to."
"And have her stinking up my room?"
"Fine, then we'll put her in here." Miz MacAllan said. (chap.7, pg.87-88)

This was the evidence of harassing toward Florence Jackson practiced by Pappy using some inappropriate words. This has happened when Florence helping Laura to take care of her daughters because they were got ill and fever. Laura can't handle it herself because she was new on the farm and then needs aid from Florence.

Florence nursing them until dawn, then Laura asks her to stay the night there because it is cold outside. But later, Pappy find out Laura offered Florence to sleep in her house, and then he refused to accept Florence to sleep there. He said he wouldn't sleep under the same roof with Afro-American –in harass way by called her nigger- in front of Florence's face. With pity feeling, she left the room and doing some work in the kitchen, but she still could hear what Pappy said about her. She listened that Pappy yelled at Laura that Florence must sleep in the barn with the animals.

This explained how Pappy hated Afro-American people so much. This was a violence way to talk to other people, and he was insult her by compared her with animal by telling that she must sleep in the barn. Because he said nigger must know their place. In Pappy's mind, Afro-Americans are nothing human and didn't deserve a good place or a good way to be treated. He was believed in white superiority and consider Afro-American is just a backward group of slave descendants in America, so he wouldn't have allowed her to sleep in the same house as him because of the inequality status between them. Then Pappy also didn't allow her to stay in the room because he was afraid, she may stink his room with her ascent. Pappy being very abusive by talking that thing to Florence.

There is another harassment practice in the form of intimidation toward Afro-American people, and it happened at the public space, Ronsel's friend experienced it when he took a bus;

Our uniforms didn't mean a damn to the local white citizens. My buddies from up north having a civilian bus driver wave a pistol in his face and tell him to get your coon hide off the bus to make room for a fat white farmer. (chap.4, pg.42)

Ronsel tells a story that happened to his friend who also an Afro-American. He described that his friend wants to take a bus to go somewhere, but suddenly the bus driver took his pistol and pointed it at his face. The bus driver intimidated him by pistol to make him move away because there is a white farmer want to ride the bus too. The bus driver intimidated him just because other white people want to sit on the bus.

So, intimidating Afro-American people also categorized as a violence act. Moreover, the bus driver uses a pistol and point it right in Ronsel's friend's face,

this was a violence way to tell someone. White people think that Afro-American life isn't worth enough then a seat for a white person on the bus. The use of pistol also symbolizes the power of white people, it represents white supremacy because it was used to make Afro-American scared. This story explains to us how white people can intimidate Afro-American people even they were a soldier who wears their uniform. For them, Afro-American soldier is just the same as the other colored people, so they can make them scared by intimidating them.

Another evidence for intimidation practice also experienced by Hap Jackson, when he was talking about farmer's account book with Henry;

He was still looking at me. I raised my eyebrows, and he dropped his gaze. I was glad to see that. Smart is well and good, but I won't have a disrespectful nigger working for me. (chap., pg.77)

When Hap had a conversation with Henry about the farmer's account book, he looked Henry on his eyes. This look gives Henry an uncomfortable feeling, then he raises his eyebrows so Hap can drop his gaze toward him. This explains that Henry felt disrespectful with Hap's gaze into his face. Henry considered that Afro-Americans, especially his workers can't look at him in the face like that because they were at different social levels. As a white person, Henry wants to be respected by his colored workers. Then he raised his eyebrow to warn Hap so he can drop off his gaze upon him. Henry's gesture to raise his eyebrow is part of intimidating practice so Hap scared of him and drops his gaze. Henry holds the belief of white superiority above the Afro-American people, the race differentiation led this racial practice of intimidation between white and colored people.

Ronsel himself also insulted I, when he just comes back home to Mississippi, back from his service at war;

He paid Rose hurriedly and headed for the front door with his purchases and his duffel bag. Just before he reached the door, it opened and Pappy came in, followed by Orris Stokes and Doc Turpin. Ronsel stopped just short of running into them.

"Beg pardon," he said.

He tried to pass them, but Orris moved to stand in his way

"Well, looky here. A jig in uniform."

"Sorry suh, I wasn't paying attention."

"Where do you think you're going boy?" said Doc Turpin.

"Why you're trying to leave by the front door. You must be confused as your whereabouts."

"I'm not confused suh."

"Oh, I think you are, boy." Pappy said.

"I don't know what they let you do over there, but you're in Mississippi now.

Niggers don't use the front door here."

"Go out the back where you belong!" said Orris. (chap.12, pg.139-140)

This incident happened in Miss Trinklebank's store back at Mississippi when Ronsel just goes back home from war. After he purchased some goods for his family at the store, he just wants to leave the store through the front door. Suddenly, before he reaches the door three white men approached in the front door consist of Pappy, Orris Stokes, and Doc Turpin, and they went inside. When Ronsel wants to pass them, Orris stops him by standing right in front of him. Then he said a humiliating sentence to Ronsel by called him a jig in uniform.

The word "jig" is used to making fun of colored people. It was the short term from "jigaboo", this was a word that represents a bad perspective toward colored people and used to insult them. Orris was tried to insult Ronsel by called him jig and stand in front of him to stop him. This was an abusive practice by insulting Afro-American people with a bad word. Then, they were asked where he would go and restrict him to use the front door. As was known before, white people restrict Afro-American people to use the front door, in segregation law

colored people must enter or exit building just by the back door. Then, Pappy warned Ronsel that in Mississippi colored people must go inside and out from the back door with some cruel words. They insulted and harassed him by preventing him to use the front door and use bad words to tell him to go outside by the back door.

That wasn't the one harassment by white people Ronsel had experienced, he also got another intimidation when he caught driving with Jamie in the front side of the truck together.

"Well let me explicate something to you, Ronsel. If I catch you riding in the car with my brother again, you're going to be in a heap of trouble, and I don't mean a nice little talk like we're having right now." (chap.19, pg.232)

At this time, Ronsel was caught by Pappy that he drives together with Jamie at the front seat in a truck, when Jamie give him a ride back from town to farm. Pappy got angry and tell Henry to talk with Ronsel. Then, Henry going to Ronsel's house and warn him about that. It was known that colored people aren't allowed to sit in the front seat of any transportation. It means if Jamie gives him a ride lift by truck, he must sit at the back of the truck not at the front seat with a white person together. Henry also warned him that if he does that again, he will be in trouble because white people aren't like this situation.

This kind of warning sign from Henry is one of harassment practice by intimidated him to obey that segregation rule, and if he didn't hear what he was said, Ronsel will be in trouble. This evidence explains that white people keep this segregation rule so Afro-Americans must be obeyed the rule that originated from racial differentiation. This discriminative practice will last the superiority of white

people toward Afro-Americans. They will threaten and insulted colored people in abusive and harassment ways if they broke these rules.

4. Hate Crime

The other form of structural violence pattern toward Afro-American is hate crime. According to William Oliver, hate crime is criminal acts based on racial bias. The violence acts committed on purpose by white communities toward Afro-American is motivated by their hatred and prejudice. These violence and crimes were used by them to maintain their superiority toward Afro-American. Most of hate crime committed by mob acts or it can be committed by interpersonal act. Torture and homicide occurred as the hate crime and violence toward Afro-American.

The first evidence of white people torturing colored people is described in the novel as Ronsel tell a story about an Afro-American soldier who got beaten until death by white people.

There was this Yankee private in Fort Knox, that's where most of the guys in the battalion did their basic training. He got into argument with a white storekeeper who wouldn't sell him a pack of smokes and ended up tied with a rope to the fender of a car and dragged up down the street. That was just one killing, out of dozens we heard about. (chap.4, pg.42)

This story is one of the evidences of white people torturing and persecuting colored people in the novel. The incident happened to an Afro-American private in Fort Knox, who want to buy a pack of cigarettes in a store. But then, the white storekeeper didn't allow him to buy it. This soldier then insisted to buy so they were argued between each other. Maybe there is a tension between them at that time, so the white storekeeper got angry because his dignity

has disgraced by a colored person who dares to confront him. Then, the soldier is tied up with a rope to a car and dragged down in the street until he died.

This example of a tortured Afro-American soldier by a white man is very tragic. The white storekeeper can be so evil by took the soldier's life with violence and inhuman torture. He can easily take the colored soldier's life over an argument about a cigarette. This person took over other lives as the result of hate based on racial hatred (which was the result of cultural racism) with such a violence way by dragged him down in the street just like an animal. This explained that white people consider black lives to be worthless. Ronsel also said that was just one killing of colored people, while he was heard about many Afro-Americans who were killed after being tortured and persecuted by white people. This was also the evidence that many white people are still tortures and persecute colored people until they are dead at that time, even the slavery was gone, and abolished but white supremacy is still going on these places in America.

The other evidence of white people's violence practice to colored people is described in this conversation below between Pappy and Orris Stokes.

The two of them were talked about livestock, then the talk turned to farm labor. "Damn niggers," Oris said. "Moving up north, leaving folks with no way to make a crop. Ought to be a law against it." "In my day we didn't let them leave," Pappy said. "And the ones that tried sneaking off in the middle of the night ended up sorry they had." (chap.5, pg.61-62)

This conversation happened when the McAllan family got supper in the town with Orris Stoke's family. Pappy and Orris were talked about livestock, but then they turned the topic to farm labor. Orris complained about his Afro-American worker and any other colored labor in the cotton field are leaving up

north. The colored labors are left their planters and landlords with their undone farmer works, so they were overwhelmed because there is not enough labor to make crops. Pappy replied to Orris that back in the Pappy's era, they aren't let the Afro-American labor left their crops or fields. Then, if there is any Afro-American labor get caught of running from them in the middle of the night, they will be punished as Pappy said ended up sorry, they had. This means that they will be punished by their employer. These punishments would be torture or any other violence act. Even, they will be faced death by their own employer hands.

This punishment for colored labor also become part of structural violence practice. The violence that happen to them is committed on purpose by their employer because of their cultural and historical aspect of their race. These Afro-American workers still considered slaves by their employer because the history of colored people is the descendant of African slaves. White people still recognized them as same as their slave ancestor, which must be punished with tortures and persecutes if they were against their employer law even though they are a free man who had the same rights as any other American citizen.

5. Lynching

Lynching also considered as one of structural violence form that happen because of the adverse effect of cultural racism. This practice was the most violence one. According to William Oliver, the lynching practice is defined as an unlawful force of punishment toward Afro-American who accused from violating the racial codes and law at that time. This violence practice is usually committed

by a mob action, with hanging the suspected Afro-American on tree as the punishment without any fair trial or even without true evidence of them violated the law.

At the novel, the lynching practice was experienced by Ronsel himself, at one evening when he was looking for his lost letter in the way alongside the cotton field, suddenly he kidnapped by someone.

Somebody came up behind me and threw up a burlap sack over my head. I flailed out and he punched me in the kidneys, then somebody else grabbed my arms and tied them behind my back. They drug me to the car and threw me in. (chap.4, pg.42)

This incident happens very fast without Ronsel know why before. The kidnappers who are later known that they were the white people who hated Ronsel. They have brutally kidnaped him, wrapped his head with a burlap sack, tied his arms behind, and punched him right in the kidney. Then, they shoved him into a car and bring him away somewhere. This was a violent act from white people to Ronsel, they kidnapped him and beat him spontaneously, also they were in a group which was unequal for Ronsel to fight back at them.

Later, this incident was known by Jamie McAllan because he saw lights were turned on in the old sawmill which wasn't anybody going there the night before. He turned curious about that light and who's going there. So, he sneaks around the old sawmill to see what happened there;

At first, I saw was white. Then I realized I was looking at the back of somebody's head, and that he was wearing a white hood. He wasn't the only one, there were maybe eight of them standing in a loose circle. One of the figures shifted, and I saw Ronsel kneeling in the center of them. His hands and feet were tied behind his back, and there was a noose around his neck. The rope was slung over a beam in the ceiling. (chap.24, pg.267)

From Jamie's explanation, there is not only one person who kidnapped Ronsel before, but they were eight-person. They were wearing white hoods on their heads. Later, these group of men was known as the member of KKK or Ku Klux Klan. After kidnapped Ronsel, they tied his arms and legs behind. There is a noose or a rope around his neck, which can be used to hang him because it was slung over the beam in the ceiling above him. So, from this explanation, we could know that these men may be kidnapped Ronsel so they were about interrogating about something to him, and they tied him up so he couldn't move or resist if they torture him.

Then the story continued as Ronsel explain about how they were there and the way they're tortured him;

Something hard slammed into my ribs and all the breath went out of me. The pain was fierce, felt like some of my ribs was cracked. I was shoved to my knees and I felt a rope go around my neck. They tightened it, not quite enough to choke me but one more hard tug and it would. It was hot under the sack and hard to breathe. Sweat stung my eyes and the burlap was itching my face. (chap.25, pg.269)

Ronsel explained how he feels when he got arrested by these men. He felt that something hard has slammed into his ribs. Maybe something hard like wood or iron has slammed his ribs until he went out of breath. He thinks that thing slammed his ribs very hard, so he felt the pain of his ribs, he said that maybe his ribs are cracked as the result of that hard slam. This evidence of white people torturing him by tied him up and put a rope around his neck is very inhumane. These people also slammed him until he felt pain over his ribs, these acts of violence are very barbaric practice. Moreover, Ronsel also hard to breathe because

his head was wrapped in a burlap sack until his eyes felt sore and his face itching because of the dirty sack they used for Ronsel.

"Do you know why you're here nigger?" said Orris.

"No sir," said Ronsel.

"Bring forth the evidence!" Turpin said.

Soon as I seen Turpin took the letter and a photograph from old McAllan and held it in front of my face.

"Did you rut with this girl?" Turpin asked.

"Yes, I.....was with her."

"You defiled a white woman! Say it!"

I shook my head. Orris Stokes hit me again until my tooth loosened. I spat it on the floor.

(chap.25, pg.270-271)

Later, it was known that these men who kidnapped and tortured Ronsel are the member of Ku Klux Klan, and they consisted of Orris Stokes, Doc Turpin, Pappy or Old McAllan, and other five men. These men are highly glorified the white supremacy and their whiteness. This group is one of a racist cult that belief of white supremacy must be upheld because the white race is above the other and black race or Afro-American people must be perished and abolished from America.

So, after assumed that Ronsel had a relationship with a white girl, that they know from a letter and photograph of Ronsel's white-girl and their son. They triggered and got angry. Then, they had a plan to kidnap Ronsel and tortures him while interrogating. They questioned Ronsel about a girl in the photo whom they thought that has been in a relationship with him. Orris also tortured him by punch Ronsel at his face until his teeth busted and loosened.

Deweese gave the rope a hard yank and I gagged.

"Answer him nigger!" said old McAllan.

"I don't know," I choked out

Turpin waved the photo in the air. "Enough times to get her with this—I won't call it a child----this...abomination! A foul pollution of the white race!"

The men shifted and muttered. Turpin was working them up good.

"And what's the penalty for abomination?"

*"Death!" shouted Stokes.
 "I say we geld him," one of them said.
 "String him up!" said old McAllan. (chap.25, pg.272)*

These men are trying to make Ronsel admit that he has defiled that girl. But Ronsel won't admit it and became confused. Then Deweese pulls up to tighten the rope that rounded Ronsel's neck until he was choked, and his breath gagged. After that, Turpin said that his relationship with the white girl is a form of white race pollution. He called Ronsel's son as an abomination, not as a human child. As known before, these men are the member of KKK who hated Afro-American people because they are glorified the white race superiority. When they know an Afro-American like Ronsel had a relation with a white girl and having a child, they called it the pollution of the white race. They believed that Afro-American people aren't equal to white people. So, they can't accept the relationship between the white race and the black race. This why they were so angry at Ronsel until they're kidnapped and tortured him, they consider Ronsel's relation with her is a form of outrage against the dignity of white people.

Not only torturing and persecuting that they have done to him, but they also threaten him to be killed because of what he did. Some of them also threaten to geld him alive or cutting his body. Pappy also said to string him which means hang him with a rope till death. These examples of white people persecution are one of their hate forms toward an Afro-American. These people can easily kill Ronsel because they consider that he has defiled a white woman and polluted the white race with his child as the result of their relation. It explains these men are claimed that white purity must be maintained, white superiority must be upheld, and the white race can't be equated with colored people. If the colored people are

against these rules, they will be dragged, tortured even murdered in the name of white superiority.

"The nigger still got to be punished," Pappy said.

"And kept from doing it again," said Stokes.

"This nigger profaned a white woman, and for that, he's got to pay. What will it be boys?" Turpin said.

They all spoke at once: "Geld him." "Blind him." "Cut it all off!"

"What's it gonna be?" said Turpin. "His eyes, his tongue, his hands, or his balls?" Choose nigger lover!"

"Choose Goddammit!" said my father.

I chose. (chap.28, pg.304-305)

At the end of the story, Jamie was about to save Ronsel in that situation. But he gets caught and beaten up by these men. After some tense scene between them, Jamie was forced to choose the punishment that Ronsel must take from his mistakes. Because he wouldn't allow Ronsel and himself killed by these men, he chooses for the tongue. Then, Doc Turpin cut Ronsel's tongue as the punishment for what he did and left them both in the old sawmill.

B. Afro-American Characters Struggle Against the Racial and Violence Practices

After a hundred years of racial tension and civil rights inequality of Afro-American people, they had long grown impatient about it. Then, they began to realize the importance of equality and freedom in getting the same rights in the public eye as American citizens. That's how they construct new ideas and behavior to stand to struggle with these racial violence practices and civil rights inequality. Many ways that they do to oppose these policies and racial violence imposed by white people, including opposing forms of segregation, demanding legal trials over their cases, and dare to talk about their other rights in front of white people.

Surely their struggle efforts did not go easy because they certainly also got denial back from white people who still wanted to preserve their superiority. White people do not simply let colored people oppose them, some of them are also become angry over this colored people's resistance and increasingly become repressive to them. However, this did not make Afro-American people tremble and give up, they even more loudly voiced resistance to get their rights and fight racial discrimination. In this novel, some events describe how Afro-American characters fight and deal with various forms of inequality and violence committed by white people.

1. Equal Rights Awareness

The first thing Afro-African character kind of struggle against racial and violence practices is the emergence of thoughts about equal rights and occupational fields. This was Hap Jackson thinking about his wife and daughter aren't suitable for working in the cotton field.

"One more thing, I understand your wife and daughter don't do fieldwork. Is that true?"

"Ain't no need to 'em, me and my sons just go along without 'em. Florence is a granny midwife; she brings a little extra thataway."

"But you could farm another five acres with them helping you in the fields," I said.

"I don't want no wife of mine chopping cotton, or Lily May neither," he said.

"Womenfolks ain't meant for that kind of labor." (chap.6, pg.77-78)

This is the evidence that Hap exactly has conceptual thinking of good labor. When Henry asked him why his wife and daughter didn't join him to work in the cotton field, he said he wouldn't allow them to do it. That was because he didn't want his wife and daughter to do hard labor in open space like the cotton field. He can do it by himself and his sons. He said that picking cotton in the open

fields under the heat of the sun isn't a job that suitable for a woman. His wife is a midwife or nowadays nursery, so she had a better job rather than do hard labor such as picking cotton in the fields. Yet at that time most of the Afro-American wives worked in the fields, and they used their wives harder than their donkeys.

This was the evidence that Hap has a more open and advanced mindset for the welfare and equalization of his family's rights. This is very contrary to the thinking of white people at the time who thought all Afro-Americans whether men or women were just people who deserved to be employed in the fields roughly. His statement was used to knock down forms of prejudicial thoughts and stereotypes toward Afro-American women.

The next way of their struggle is described as Hap tells his family to be more independent and more calculated at work so they can break away from their landlord.

"You got to have your own mule, elseways you lost. Working on halves there ain't nothing left over, end of the year come around and you got nothing in your pocket. Start getting into debt with the boss, borrowing for this, borrowing for that, fore you know it he owns you. You work just to pay him back, and the harder you work the harder you end up owing him." (chap.9, pg.113)

"With the four of us working fifty acres, and if cotton prices stay above thirty cents a pounds, in three or four years we will have enough to buy our own land." (chap.18, pg.230)

At two chapters above, Hap was talked to his family about the reality of being an Afro-American farmer. At first, he explained that there is a *devil's circle* between Afro-American farm labor and their white landowner. Afro-American field workers usually are just sharecroppers or tenant farmers who worked on white American fields. They just labor, so if there is a bad harvest or got little

halves, they were suffered because they aren't holding any cash. It ended up having debts to their bosses.

Hap explained that these workers just used their hard work to pay their debts back to their boss, again. These bosses are always owning these workers because they had debts that must be paid off, so then they will be bound forever with their boss. It ended by having all your works just to enrich the landowner and they aren't getting any freedom and independent economy.

Then, he advised keeping more savings from daily work as they are working in the fields. As if the cotton price-stable he said, they can buy their land soon. This was a good and revolutionary idea from Hap to make their family can afford their land and start to work in their fields. His idea is one of his impatient feelings to be an Afro-American farmer. They had been cheated and treated inequal by the white landowner as they just work as their sharecropper or tenant farmers. So, Hap was thinking that they must be changed and stand to be a more independent farmer who works in their own fields and break away from their landlord.

2. Courage and Resistance

Another form of Afro-American struggle against racial and violence practice are the rise of their courage and resistance. One of their courage forms is being in the war battle. Ronsel and many other coloreds was joined the 761st Black Panther tank battalion which consisted of an Afro-American soldier only, as it is described by their Afro-American captain at the military camp;

“Men,” he said. “You’re the first Negro tankers to ever fight in the American Army. I don’t give a damn what color you are as long as you go up there and kill

those Kraut sonsabitches.” “Most of all, your race is counting on you. Don’t let them down. They say it’s patriotic to die for your country!” (chap.4, pg.45)

This captain explained that it was the first time American Army involving their Afro-American soldier in the battle, especially at the tank battalion. Then, the general encourage these colored soldiers to fight bravely, he didn't care about their race and he told that their race is counting on these soldiers. It is proven that Afro-American soldier was given the same and equal position to fight for their country as same as the other American soldier. That was the right time for Afro-American soldiers to prove themselves to the public view that they are the same and brave soldiers who fight the enemies for their country. Therefore, these colored soldiers can get their status and dignity back as an American citizen who has the same rights and position in the eyes of the state and society.

They also being encouraged by their captain that they must keep their dignity and to show how good they are;

*“They say you’re not as clean as other people,” he told us.
“There is a simple answer to that. Make damn sure you’re cleaner than anybody else you ever saw in your life, especially all those white bastards out there. Make your uniforms look neater than theirs. Make your boots shine brighter.”
(chap.4, pg.40)*

In his speech, this captain is telling all Afro-American soldiers on that battalion to maintain themselves better. He was talking about how those white people out there are judging and stereotyping them in a bad way. They underestimated and discriminated against them because they were seen the colored people aren’t clean as them. If they can make themselves look better than those white people, they will be respected and treated fairly. This is how the Afro-American soldier struggles to gain their dignity and honor as the same and equal soldier. They will try to portray themselves in a better appearance and show the

white people that they were better than them. Therefore, their resistance is not in the form of a fight or bloody battle, but in the form of building a better image and identity to counter stereotypes that can raise their dignity again.

Another resistance also done by Florence as she ignored of colored people prohibition to sit at the front of the truck with white people;

She opened the door.

"Them girls gone need broth," she said.

As she climbed inside. She didn't ask my permission, just got in like she had every right to sit in the cab with me. Under normal circumstances, I wouldn't have stood for it, but I didn't dare to ask her to ride in the back. (chap.6, pg.82)

This has happened when Henry comes to Florence's house and asked for her help to nurse his daughter who had been got sick with whooping cough. Florence is a midwife, so Henry thinks that he needs her aid to cure his daughter. After asked permission to Hap, Florence agreed to help him. When they were about to board the truck, Florence suddenly opened the front passenger door and sat without asking permission to Henry. Florence entered and sit as usual as if she had the right to sit there with Henry. This surprised Henry because, as it was well known, at the time there was a Jim Crow and segregation law which forbidden Afro-American people to sit in the front passenger seats, especially with white people.

This is proof that Florence dared to sit in the front passenger seat and ignored the law of segregation at the time. Likewise, her courage comes from her thought that Henry was asked her favor to help him cure his daughters, so if he dared to threaten her to sit at the back of the truck, she might be upset and refused to help him. This provides that Florence dares to break the racial discriminative

law about passenger seat for Afro-American people, and her persistence to keep her dignity if she treated discriminatively.

Other forms of courage also did by Ronsel when he came back from the war to his hometown in Mississippi Delta. He was wanted to leave Miss Trinklebank's store from the front door when he suddenly stopped by Orris Stokes and intimidated by Pappy and Doc Turpin. He didn't scare and then speak boldly to them;

"I don't know what they let you do over there, but you're in Mississippi now."

"Why don't you go out the back where you belong?" said Orris.

"You know, suh, you're right,"

"We didn't go in the back over there, they put us right out in front". I said

"Right there in the front lines, face-to-face with the enemy. And that's where we stayed, the whole time we were there. The Jerries killed some of us, but in the end, we kicked the hell out of em. Yes suh, we sure did." (chap.12, pg.140)

When Orris, Doc, and Pappy stopped him before leaving from the front door, Ronsel stays still in front of them. When they intimidate him, he didn't scare at all? Then, he explained that back in Europe when he was in the war, people are nicer than in his hometown. They can enter or exit buildings or public spaces from the front door, not from the back door as in Mississippi. He also told that the Afro-American soldier took place in the front lines to fight against the enemy face-to-face. This is explained that there isn't any racial discrimination when Ronsel overseas, unlike at his hometown where he still had racial discriminative practice after fought at war for his own country. He can be bravely told these men how they beat up the enemies, so he wouldn't be scared by their intimidation.

Beside it, his decision to leave the store by the front door is also the form of resistance for the segregation law that prohibited colored people walk in or out by the front door. He can do such as this courage because he had seen some truth

that Afro-American people are just the same as other people when he overseas. Then, with his pride as a war veteran, he wants to break the segregation and Jim crow law by using the front door, before it is stopped by three white men.

When Hap know about this incident, then he told Ronsel to be humble when dealing with white people;

"No point in fighting em," said Daddy.

"They just gone win every time."

"I ain't used to walking away from a fight, Not anymore,"

"You better get used to it, son. For all of our sakes." (chap.11, p. 145)

Ronsel was suggested by Hap to be humbled when dealing with white people. He said that there is no point in fighting white people, they will win it all over time. It is because white people are being the majority in the country and they have their white superiority towards other races, while Afro-American people were just minority. Justice and law inequality were lead white people to be more powerful than Afro-American people. So, Hap just didn't want anything bad happens to his family or Ronsel himself. However, at this time Ronsel didn't want to run away from the fight if it happens, because he held his willpower and courage against the inequality and violence practices conducted by white people toward Afro-American people.

Ronsel's courage comes from his experience as a tough fighter in the Army, it is described by his statement;

I never I'd miss it so much. I don't mean Nazi Germany, you'd be crazy to miss a place like that. I mean who I was when I was over there. There I was a liberator, a hero. In Mississippi, I was another nigger pushing a plow. And longer I stayed, the more that's all I was. (chap.11, p. 151)

He was talked about who he was back there in the war. He said that he was a liberator, a hero who fought the enemies of his country very valiantly. But after

all, when he comes back to his hometown Mississippi all of that heroic actions he did before all gone because other people especially white people are just see him as ordinary Afro-American. He went back from the war just to work on white people's fields and do hard labor for them again. Then, he can't stand to this situation much longer, he decided to fight and trying to break the discriminative practice of white people toward Afro-American people. His pride in being a hero in the war encourages himself to fight them instead of running away or to be scared of them.

His struggle to keep his dignity as a war veteran and a hero, with facing racial violence practices toward Afro-American is getting harder and more difficult when he knows that he has a child from his relation with German girl back at the war;

Her full name is Theresia Huber, Resl was just a nickname. The two of us had something in common. Her people were conquered and despised. Just like mine. And just like me, Resl was hungry to be treated like a human being. (chap.11, p. 155)

When he was at war in German, he falls in love with a local girl named Resl. She is a white German girl, who helped him and his tank squadron by giving them food supplies when they ran out of it and was in her neighborhood. The charm and her kindness make Ronsel fall in love with her, so are Resl who fall in love with Ronsel because he was a liberator who has freed his town from Nazi Germany. Back at that time, a white German girl or another Europeans are mostly didn't know and never seen about colored people or a dark-skinned person like Ronsel. So, when he was here, most of the white girls are treated Afro-American soldiers as well as other people. They didn't make differentiation to people

whether their skin is white or black. Then, after knowing this, Ronsel just becomes aware that equality can be realized without differentiates the race or skin color. This was also the reason why he can so bravely defy against the racial discriminative practice back in his hometown.

I couldn't abandon them. Maybe I could bring the three of them back, but not to Mississippi but someplace else where they wouldn't care that she was white and I was colored. (chap.23, p. 250)

He was also worried about Resl after he received her letter with a photograph of her and his newborn son. Ronsel had a son from his relation with Resl. He wants to live with them, but he couldn't bring him back to Mississippi because there is a high racial tendency between white people and colored people. So, he thought of bringing them somewhere else that safe from racial tendency. His relation with Resl was one of his resistance against the discriminative law that separates white people with colored people. As it happened overseas where there aren't any discriminative and racial practices toward colored people. Because it is almost impossible to make an interracial relationship because white people wouldn't allow Afro-Americans to marry white people as there was very high racial tendency and segregation law.

These explanations can be connected to Cultural Racism as J.M. Blaut explained before, if there is no historical aspect of the racial differentiation, there wouldn't be a racial practice occurred at that place. As it is portrayed that in European little town, most of the white girls are never seen any colored people before. So, when they are meet one of them they will treat them the same as the other people because there is no racial differentiation and racial history behind them. It just contradicted the American people who's seen Afro-American people

are the descendant of African slaves back at their history, thus lead to racial differentiation and justify their discriminative practice towards them. Ronsel was one example of many Afro-American struggles against the racial violence practices that occurred in the United States as it was described in the story. Their struggle is the result of the emergence of their awareness and long-grown impatience over the need for equal rights and equal status as American citizens.



CHAPTER IV

CONCLUSION AND SUGGESTION

The researcher will provide conclusions from the analysis of racial and violence practices as it is experienced by Afro-Americans characters, and their struggle against it, in Hillary Jordan's *Mudbound* novel. The result of all analyses will be summarized and highlighted as well. Then, the researcher will give some suggestions for the next study related to this subject.

A. Conclusion

The novel *Mudbound* by Hillary Jordan (2008) told about the life story between two families at Mississippi Delta in the late 1950s after the second world war ended. Two families which are from different race and cultural background, the white McAllan family and Afro-American Jackson family. The researcher tries to analyze the racial and discriminative practices toward Afro-Americans characters and their struggle against it, based on the researcher's interpretation in reading the whole novel. The theory used to analyze the novel is the cultural racism theory by J.M. Blaut.

In the analysis, the researcher found various kinds of racial and violence practices by white Americans in the novel. This racial and violence practices was

the result or become the negative effect of cultural racism. Cultural racism itself had consequences for both sides of white communities and Afro-American communities. For the white people, the consequence was their beliefs and acceptance of prejudicial thoughts and stereotypes toward Afro-American people as the truthful portrayals of them. Among Afro-American, their cultural crisis will lead them to be mistreated by American society because they were underdeveloped and bad community. That is why they had been treated unfairly under the segregation law. The prejudice itself is an unreasonable feeling and unjustified opinion or attitude towards someone or another social group, usually, it is in negative perception. Prejudice practices are based on the historical aspect of the Afro-Americans in the past, that they were the descendants of African slaves. So, the white Americans consider Afro-Americans as an inferior and low classes group, while they were the superior group. This is can be related to J.M Blaut's theory of cultural racism, because the cultural racism is racism that justified by the historical argument, that is the difference between white Americans and Afro-Americans cultural and historical background. Then, William Oliver explained about the consequences of cultural racism and the structural violence that used by the white people to maintain their superiority over Afro-American people.

After that, Afro-Americans characters are had long grown impatience and begun to oppose and resist against these practices. The first thing Afro-African character kind of struggle against racial and violence practices is the emergence of thoughts about equal rights and occupational fields. It is described as Afro-

American Character like Hap who think about equal labor work and payment. The awareness of Afro-American woman who can work in a better job rather than a cotton field worker. It was described that they also saving money from their work to buy their own land instead become white people labor workers. Another form of Afro-American struggle against racial and violence practice are the rise of their courage and resistance. One of their courage forms is being in the war battle as a soldier. Ronsel was joining the tank battalion at World War 2 in Europe. Ronsel also fell in love with white German girl and have a child from her. This was another courageous act because at that era interracial marriage or relationship are very prohibited. Another resistance of Afro-American characters is their courage to break the segregation law such as sat in the passenger seat of the car with white people or went through the store from the front door.

B. Suggestion

The researcher hopes that this study can be useful for all readers and bring new awareness about racial discrimination practices because it still happening in many places in the world. This research is just focused on how the racial practices occurred and how the Afro-American struggle against it. There are still many cases in the novel to be studied about, such as the internal conflicts of the McAllan family or Laura's psychological struggle with her environment. This novel has many aspects to analyze, including the racial practices but not many studies have analyzed it. The racial practices in this novel also can be analyzed by

other theories and approaches so there will be many different results and outputs. After all, the researcher hopes that this study can be useful for further studies and researches about racial and violence practices.

Appendix : Summary of the Novel

This novel is told about two different families that live in the South Mississippi cotton farm. In 1946 right after the Second World War ended, Henry McAllen and his wife Laura with their two daughters moved from their lovely town of Memphis, Tennessee to a cotton farm where Henry supposed to work on his farm. But Laura didn't agree with him because she imagined living in the middle of the farm which is full of mud and must live without running water or electricity. Then, Henry convinces Laura and their daughter to live in a rental house outside the farm, so she agreed. They found that the rental house was just a scam to them, so Henry and his family must settle in the wooden house inside the farm. This makes Laura feel uncomfortable and make her struggle with her two daughters, besides that Henry also brings his father, Pappy- which is a stubborn, hateful, and racist Oldman to stay together with them in the farmhouse. They are struggling for their first days in the cotton farm, they are being tested by many things around them that they are never done before. Although, Henry loved his farm and his new job there but not with his family that hates their home and must struggle to live at the farm.

Alongside them, there is Jackson Family, an Afro-American family that works as tenants or partners in Henry's farm. They are a happy and humble family with many children. Hap Jackson is a farmer and his wife Florence Jackson is a side-town nurse. After a couple of weeks work together on the farm, Henry and Hap become a friend. Laura and Florence also befriend because they are sharing and caring together as a mother who struggled to raise their children in a hard environment. Both become more friendly, except Henry's father -Pappy who has a Racist mindset and consider Jackson's family as just black people which is lower from them. He always regards them roughly and very hateful.

One day when Hap falls from the rooftop and breaks his leg after trying to fix their house he can't be able to go out for work, so for many weeks, Florence Jackson gets to work more intense to pay their family expenses and feed their children. At the same moment, two heroes are coming home after giving their country served as a World War 2 soldier. Jamie McAllen, Henry's little brother comes home after being a warplane pilot and join them settled in the farmhouse. There is also Ronsel Jackson, son of Hap that comes home after the war and gathers up with his family. Ronsel is an Afro-American soldier who becomes the Tank Commander during the war. After his homecoming to Mississippi, Ronsel finds out that white people in his society still discriminating the black people. They still consider Afro-Americans as second-class citizens in the United States. Ronsel has the same experience when another white American soldier acts racist to the Afro-American soldier during the war. Although, this experience doesn't happen when Ronsel comes to Europe and fought Nazi Germany. European are

welcoming every soldier that comes to the war, they helped them when they need shelter or get wounded, feed them when they are starving, and give them support to fight in the war no matter what is their race, gender, and skin color. There are no racist and discriminative acts he got in Europe.

These make Ronsel wonder why people in America can't apply this peaceful mindset rather than act racist to the minorities, especially Afro-American citizens. They still not allowed Afro-American to enter a shop from the front door -because they don't want to walk in the same door with Afro-American people, or dividing the bus seater that put Afro-Americans must sit on the back, and restricting black people to enter "white only" signed restaurant. After return home from war, Ronsel becomes more boldly and more courage. He wants to break these discriminative rules on Afro-American people because he thinks that all humans are the same and equal at everything despite just judging from their race and skin color. But when he tried to exit a shop from the front door, he faced two racist men that pushed him and force him to leave from the backdoor. Ronsel got angry because of their discrimination and want to punch them already, but he realizes that he can't start a fight with a white man because he doesn't want something bad happens to him or his family, so he decided to go.

One day, Jamie leaving a shop then suddenly fall and crouching at the ground as the reflect of gunshots and grenade explosion that he heard. In fact, that just the sound of a rusty car in the street. Jamie got *PTSD (Post Traumatic Stress Disorder)* made him traumatic when he heard machines or things that sound like gunshot because of his trauma at the war. While other people just staring at Jamie

and wondering what he is doing, Ronsel passes by in front of him and gives him a hand to help. Jamie woke up and thank Ronsel for his help, and after a few introductions of each other, they both know they were a war veteran and they both become a friend. After that accident, they are getting closer to each other and usually going to the city together. Jamie usually tells Ronsel about his *PTSD* and his anxiety after going back from war while he drank his bottle of whiskey. Jamie becomes an alcoholic person after got his trauma, he keeps drink a lot along day and night, he can't handle trauma but Ronsel becomes a best friend to hearing what Jamie was talking about. Sometimes Ronsel also tells Jamie about his disappointment and his anger about how their community still didn't accept black people, they still act very discriminatively and racist. Although Ronsel is a war veteran who fought for his country, even he is a tank commander division. They still didn't give respect to him and other Black communities. He tells Jamie that he wants to break these racist and discriminative rules, but he couldn't. After war Ronsel has more boldly and courage, but to change the whole communities is a hard thing to do if he stands alone. Ronsel also tells Jamie that he was married to a white girl in Europe, then they have a child. Ronsel told his father about this but his father is shocked and worried about his marriage because he couldn't bring his wife and his baby to his homeland because some Americans didn't agree about racial relationships moreover a marriage.

Along the time running, Jamie becomes Ronsel's best friend, they go anywhere together and spend their time to drink and hanging out. Until one day when Jamie give Ronsel a ride in a truck from town, Pappy met him in the street

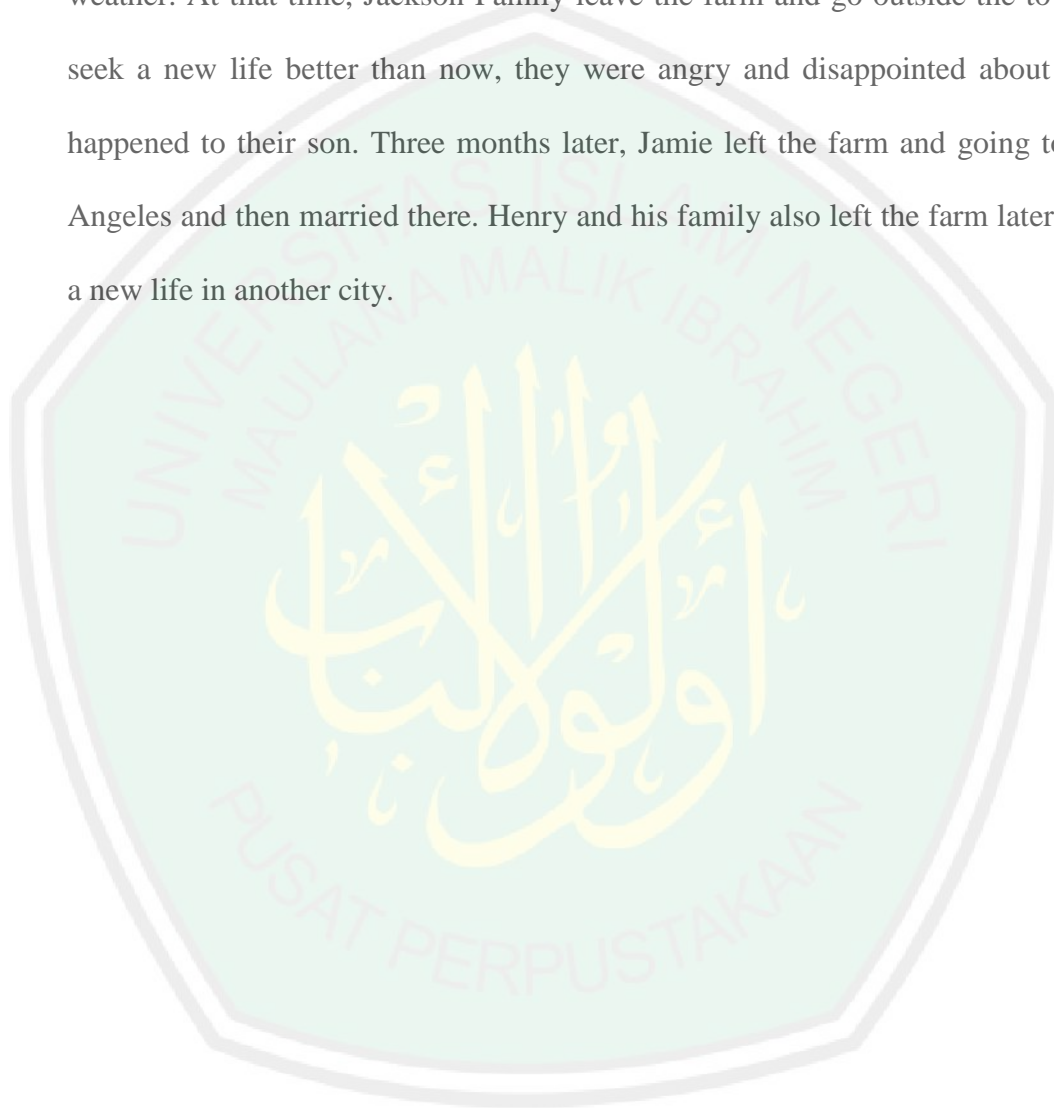
and saw Ronsel sit in the front seat with Jamie. Pappy got angry and blame Jamie at home why he gives a ride to a black people and gives him a front seat with him. After that, Pappy hates Ronsel and the Jackson family. Although Pappy hates Jamie when he friended Ronsel and becomes kind to him, Jamie still becomes Ronsel's best friend. One day when Jamie gives a ride again to him, Ronsel shows a letter and a photo of him and his white-girl with their baby but accidentally the photo left-behind in the truck and he forgot about it. The climax happens when Pappy wants to use that truck then he found that letter and photo, and this time he was very angry. He was very angry because he thinks Ronsel is very insolent. Pappy claimed that Ronsel has across the law and disrespect white people because he had a child with a white girl. At night after found that letter and photo, Pappy comes to Ronsel home with two trucks- full of white hooded and cloaked man- who are known as Klan. This Klan is a bunch of white-supremacist men who stand all out about white superior. Pappy and these men tied up Ronsel and bring him to an old mill to give him a judgment. They are rudely tied Ronsel in a big pole. They also interrogate him about that photo and letter while beating him violently. One of them also pointing a shotgun upon his face to scare him out. Ronsel is struggling with his pain and asking pardons to them, tell them that he will leave the town and never come back again, but they refuse him and beating him again.

At that time, Jamie was drunk and looking for Ronsel but didn't found him at his home. So, when he finds out that Ronsel has brought by unknown people, he traces them to looking for Ronsel. When he found that they were in the old mill

near their farm he wants to protect Ronsel and stand up for him. But there is Pappy around there ordering these Klan men to hold up Jamie. Pappy got angry at Jamie because he wants to protect the black people upon his own life. So, Pappy forced Jamie to choose upon Ronsel's punishment, to be cut off his eyes, tongue or balls. One of the men hold the shotgun and pointed it at Jamie's head. This happens because Jamie stands upon Ronsel against them and they are blamed and calling him a *Nigger Lover*. This was a very painful choice for Jamie who wants to safe Ronsel, of course, he wouldn't Ronsel to be killed but he also doesn't want them to hurt him either. When these people see that Jamie was suffering from this and beg they don't kill Ronsel, so they decide to cut-off Ronsel's tongue as their punishment.

After that night Hap and Florence Jackson find out what happened to their son Ronsel. After being founded left behind at the mill and tied, local sheriff, help them and bring Ronsel to the doctor. Hap and Florence were glad their son is still alive. Although after that incident they were very angry and accuse Old MacAllen- or Pappy as the man behind it all. They began to hate the McAllen family and Florence herself want to take vengeance of it. At the same time, Jamie also got very angry with his dad. He doesn't know what to do again for saving his friend upon his father's atrocity and violence. Because he was very sick of his father's behavior and cruelty, he was striving to kill Pappy himself. Then, he kills Pappy when he was sleeping at night by struck a pillow upon his face and kill him slowly. Jamie remains silent and won't tell anyone about his act except Laura who has been hated his father too for long. When Henry comes from work tomorrow

morning, they tell them that Pappy was dead when he is sleeping. Henry was sad at that time, but he doesn't know that, Jamie kills Pappy. Then, the next day they have buried Pappy's dead body around the farm, under the storm and uncomfy weather. At that time, Jackson Family leave the farm and go outside the town to seek a new life better than now, they were angry and disappointed about what happened to their son. Three months later, Jamie left the farm and going to Los Angeles and then married there. Henry and his family also left the farm later, start a new life in another city.



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CURRICULUM VITAE



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