RACIAL PREJUDICE IN HARPER LEE'S GO SET A WATCHMAN

THESIS

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MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY
MALANG
2016

RACIAL PREJUDICE IN HARPER LEE'S GO SET A WATCHMAN

THESIS

Presented to
Faculty of Humanities of Maulana Malik Ibrahim State Islamic University,
Malang
in Partial Fulfillment of the Requirements
for the Degree of Sarjana Sastra (S.S.)

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APPROVAL SHEET

This is to certify that Mayza Nisrin Abielah's thesis entitled *Racial Prejudice in Harper Lee's "Go Set a Watchman"* has been approved by thesis advisor for further approval by the Board of Examiners.

Malang, July 18, 2016

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STATEMENT OF AUTHENTICITY

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ETERAL 10, 20

Mayza Nisrin Abielah



"O mankind, We have created you from a male and a female and have made you into nations and tribes for you to know one another. Truly, the noblest of you with God is the most pious. Truly, God is All-Knowing, All-Aware." (Quran, 49:13)

This thesis is dedicated to:

My Family,

My father and my beloved mother

I am proud of being your daughter

My sisters,

Nothing could replace you in my life

I love you all with all of my heart

ACKNOWLEDGEMENTS

All praises be to Allah SWT, the God of the universe, the One possessing the highest power, who has given His blessing to all of creatures in the universe, especially toward me for completing this thesis writing entitled *Racial Prejudice* in *Harper Lee's "Go Set a Watchman"*. *Shalawat* and *salam* are presented to the prophet Muhammad PBUH, the messenger and the one delivering good news to human's life.

After finishing this project, I would eventually thank people who help, support, and pray for me. This thesis presents because of their help, guidance and pray. First, thanks to my supervisor, Mr. Miftahul Huda, who has advised me patiently and tried to make me understand writing the thesis. Second, I would like to thank all lecturers in the English Language and Letters Department of Maulana Malik Ibrahim State Islamic University, Malang for teaching me many things on English Linguistics and Literature.

I present this thesis to my family, especially my sisters, who always give me support in finishing this thesis writing. Also, I won't forget to thank all of my friends at the English Language and Letters Department who have supported each other for our study, especially my close friends never get tired of listening my complaints.

ABSTRACT

Abielah, Mayza Nisrin. 2016. Racial Prejudice in Harper Lee's "Go Set a

Watchman". Minor Thesis (Skripsi). English Language and Letters Department. Faculty of Humanities. Maulana Malik

Ibrahim State Islamic University, Malang.

Advisor : Miftahul Huda, M.Pd.

Keywords : Racism, Prejudice

This study aims to examine racial prejudice in Harper Lee's novel Go Set a Watchman. This issue raised due to the dominant racial group, white people, think that their racial group is better than black racial group and oppose the racial integration of the Supreme Court. Racial prejudice which happens in the middle of multiracial society, can be occurred in the aspects of social life. Its portrayal in the novel is quite interesting as this story vividly described the characters' behavior regarding their racial prejudice toward black people. The design of the study occupies literary criticism since the researcher conducts the interpretation and analysis on a literary work.

The objectives of the study are to identify the social aspects in which racial prejudice occurs in Harper Lee's Go Set a Watchman and to identify how the novel reflects the racial prejudice of 1950s' Southern America. The data are taken from the words, sentences, and dialogues in Go Set a Watchman. The data are collected through reading, highlighting and reducing the words, sentences, and dialogues in the novel and analyzed by sociological approach of Alan Swingewood and the theory of racial prejudice by Herbert Blummer.

The result of the analysis shows that racial prejudice that occurs in Harper Lee's *Go Set a Watchman* happened in the four aspects of social structure, there are in the aspect of economic life, political and legal process, family patterns and intermarriage and in educational aspect. Besides, the novel also reflects the racial prejudice in its aspects of social structure in social life of Southern America in the 1950s after the *Brown Decision*.

خلاصة

أبيلة، مَيْزة نسرين. 2016، التحيّز العنصري في رواية "Go Set a Watchman" تأليف هاربر لي. البحث اللغة الإنجليزية وآدابها. كلية العلوم الإنسانية الجامعة الإسلامية الحكومية مولانا مالك إبراهيم مالانج.

المشرف: مفتاح الهدى، الماجستير.

الكلمة الرئيسية: العنصرية، التحيز.

الهدف من هذا البحث هو دراسة التحيز العنصري في رواية هاربر لي ، بموضوع "Go Set a Watchman" وعرضت هذه القضية بسبب وجود الفرقة العرقية المهيمنة، وهي الفرقة البيضاء، التي تعتقد أن عرقهم أفضل من المجموعات العرقية السوداء، و تعارض هذه الفرقة الاندماج العرقي من قبل المحكمة العليا. هذا التحيز العنصري في وسط المجتمع متعددي الأعراق، حيث يمكن أن يقع في ناحية الحياة الاجتماعية . الوصف في هذه الرواية جذّاب جدا لأنه يصوّر بوضوح السلوك الطبيعي بشأن التحيز العنصري ضد السود. و تصميم البحث هو النقد الأدبي لأن الباحثة تقوم بالتقسير والتحليل في الإنتاج الأدبي.

وكان الغرض من هذا البحث هو التعرف على الجوانب التي يقع فيها التمييز العنصري في رواية Go Set a Watchman، والتعيين إلى أي مدى تصوّر هذه الرواية التحيز العنصري في الخمسينات (1950) بجنوب الولايات المتحدة الأمريكية. والبيانات مأخوذة عن طريق : الكلمات ، والعبارات، والحوارت في رواية Go Set a مخض البيانات من خلال القراءة، ووضع العلامات وحذف بعض الكلمات والحوارات، في الرواية Go Set a Watchman. وتحليل البيانات المنهج الاجتماعي Alan Swingewood، ونظرية التحيز العنصري من قبل Herbert.

وتشير نتيجة التحليل، أن التحيز العنصري وقع في رواية Go Set a في الجوانب الأربعة، وهي : في البناء الاجتماعي في الحياة الاقتصادية، وفي العملية السياسية والقانونية، وفي الأنماط الأسرية والزواج بين الأعراق، وفي جانب التعليم. وبالإضافة إلى ذلك، تصوّر هذه الرواية أيضا التحيز العنصري في الهيكل الاجتماعي في الحياة الاجتماعية في الولايات المتحدة الأمريكية الجنوبية في سنة 1950 بعد قرار المحكمة العليا.

ABSTRAK

Abielah, Mayza Nisrin. 2016. Prasangka Rasial dalam Novel "Go Set a

Watchman'' oleh Harper Lee. Skripsi. Bahasa dan Sastra Inggris. Fakultas Humaniora. Universitas Islam Negeri Maulana Malik

Ibrahim, Malang.

Pembimbing : Miftahul Huda, M.Pd. Kata Kunci : Rasisme, Prasangka

Penelitian ini bertujuan untuk mengidentifikasi prasangka rasial dalam novel Harper Lee, *Go Set a Watchman*. Masalah ini diangkat karena kelompok ras yang dominan, orang kulit putih, berpikir bahwa kelompok ras mereka lebih baik dari kelompok ras hitam dan menentang integrasi rasial dari Mahkamah Agung. Prasangka rasial yang terjadi di tengah masyarakat multirasial, dapat terjadi dalam aspek kehidupan sosial. Penggambaran di novel ini cukup menarik karena cerita ini jelas menggambarkan perilaku karakter mengenai prasangka rasial mereka terhadap orang kulit hitam. Desain penelitian ini adalah kritik sastra karena peneliti melakukan interpretasi dan analisis pada karya sastra.

Tujuan dari penelitian ini adalah untuk mengidentifikasi aspek-aspek sosial di mana prasangka rasial yang terjadi dalam novel *Go Set Watchman* dan untuk mengidentifikasi bagaimana novel tersebut mencerminkan prasangka rasial yang terjadi pada tahun 1950-an di daerah Selatan Amerika Serikat. Data diambil dari kata-kata, kalimat, dan dialog dalam novel *Go Set a Watchman*. Data dikumpulkan melalui membaca, menandai dan mengurangi kata-kata, kalimat, dan dialog dalam novel dan dianalisis dengan pendekatan sosiologis oleh Alan Swingewood dan teori prasangka rasial oleh Herbert Blummer.

Hasil analisis menunjukkan bahwa prasangka rasial yang terjadi dalam novel *Go Set Watchman* terjadi dalam empat aspek struktur sosial, yaitu dalam aspek kehidupan ekonomi, proses politik dan hukum, pola keluarga dan perkawinan antar-ras dan dalam aspek pendidikan. Selain itu, novel ini juga mencerminkan prasangka rasial di aspek struktur sosial dalam kehidupan sosial Amerika Serikat bagian Selatan pada 1950-an setelah Keputusan Mahkamah Agung Amerika Serikat.

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CHAPTER I

INTRODUCTION

This chapter covers several points, i.e. background of the study, research questions, objectives of the study, scope and limitation, significance of the study, research method which includes research design, data and data source, steps of data collection and steps of data analysis, and definition of key terms.

1.1 Background of the Study

Racism has become an important issue in race relations and has been widely discussed both in biological and sociological aspects. In biological aspect, racism begins from how society differentiate the physical characteristics of human beings' race. Race-based societies perceive designated racial groups as biologically discrete and exclusive groups with certain physical characteristics. They consider race as a type of humans as seen in their appearance such as skin color, hair color, shape of nose, and eyes (Smedley & Smedley, 2005: 20).

In sociological aspect, racism is considered as the conflict in society, i.e. the conflict between races where one race considers another inferior. In sociological view, people look at race not only regarding the physical characteristics of human being but also culture, behavior, and customs. They hold that races are naturally unequal and therefore must be ranked hierarchically (inequality is fundamental to all racial systems). They assume that both physical features and behavior are innate and inherited (Smedley & Smedley, 2005: 20).

Since humans tend to categorize themselves into their races, scientists have done an experiment with long and controversial history of involvement in an effort to measure and explain humans' variation. They argue that racial group's ability cannot be explained and determined by differences in environmental living conditions or socio-economy. These scientists have concluded that Africans and African descendants are intellectually inferior to Europeans and European descendants (Smedley & Smedley, 2005: 16). This is known as scientific racism because it concludes that genetics explain the IQ differences between races which tend to make another race inferior.

However, many people disagreed with that kind of experiment, especially scientists of social studies. They argue that racism is a social problem or conflict because race is a social construction. Race plays an important role in determining how individuals are treated, where they live, their employment opportunities, the quality of their health care, and whether individuals can fully participate in the social, political, and economic mainstream of social life (Smedley & Smedley, 2005: 23). One race can receive inequality treatment from other race because the racial ideology that has been planted in individuals' minds causes racial prejudice towards another race.

From many racism cases happening in the world, African American racism has the longest path. Tracking back to the history, African Americans have always become the victim of racism in America as slave for about three centuries so that this topic gets more attention from the writer. After the abolition of slavery and segregation in Jim Crow era, African American experienced the racial inequality in higher education, the restaurant industry, housing rentals and sales, automotive

sales, public transportation and hiring practices (Clark et.al, 1999: 805). Besides, there appeared white supremacy ideology which spread the idea that darker-skinned tone is inferior than the lighter one, be it in the aspect of quality or of capability. The writer chooses to examine racism, especially racial prejudice, because the issue has always involved a disturbing and serious social conflict between multiracial societies. Even until now, some people still insist on racial prejudice.

As those racial conflicts widely occur, many authors are inspired with this phenomenon and started to write literary works discussing racism. This reflects the idea that literature is essentially a mirror of the society in which it is produced (Carter, 2006: 69). Those literary works may be in the form of prose, novel, poetry, and drama or film. Even though racism issues nowadays are not interesting topic anymore, racial inequality suffered by African Americans cannot be easily forgotten. Thus, many authors, including black authors, discuss about racism, prejudice, and discrimination in their literary works, such as Mark Twain with *The Adventures of Huckleberry Finn*, Alice Walker with *The Color Purple*, and Kathryn Stockett with *The Help*.

From several works, the writer chooses the novel of Harper Lee, *Go Set a Watchman*. The novel discusses about racism in American South and how white people saw African Americans in the 1950s. This novel, *Go Set a Watchman*, which was written in 1950s, is a controversial novel which sets against the backdrop of the Civil Rights tensions and political turmoil that were transforming in the Southern America.

Harper Lee portrayed the condition of her environment into the novel. It explains about how the society of American especially Southerners rejected the Supreme Court's decision regarding racial integration. The rejection of the society of racial integration has been created by the racial prejudices towards African Americans among white people. Therefore, this novel represents how the condition in the South's racial prejudice towards black people when the Supreme Court declared the *Brown* decision. Since racism is a social conflict, it has impacted many people as well as to some literary authors because they are definitely living in social world.

Sociologists argue that novels are representation of the real social milieu. Novel can be the imitation version of humans' world and it is the one reflecting the values or norms in the society. It consequently means that literature as a reflection of feeling and values points both to the degree of change occurring in different societies as well as to the manner in which individuals become socialized into the social structure and their response to this experience (Laurenson & Swingewood, 1972: 12).

In this study, the writer uses sociological approach on racial prejudice theory because racism involves social conflict which can be seen through sociological point of view. The writer is also interested to analyze the representation of the novel to the real condition; thus, using Alan Swingewood's theory in sociological approach is probably the most visible.

In his theory, Alan (1972) proposes three perspectives related to literature and sociology. The first is the study looking at literary works as social documentation which reflects the situation when the works are created or

produced. The second is the study revealing literary works as the reflection of the author itself. It means that the personality or experiences of the author are depicted in the novel. The third is the study revealing that literary works as a manifestation of history and condition of social and culture (Laurenson and Swingewood, 1972: 21). In this study, the writer uses the first perspective, which focuses on literary studies which look literary works as social documentation reflecting the situation when the literary work is created. The writer also uses the theory of Herbert Blummer regarding racial prejudice.

In fact, some researchers show their interest in discussing the issue of racism and racial prejudice. The first study is of Ekky Fatma Hiastry (2012), who discussed *Racism in Arthur Laurent's "West Side Story"*. Her study examines the kinds of racism in Arthur Laurent's *West Side Story*, kinds of racist treatment faced by the characters, and how the story of that novel reflects the condition of the society in New York.

The second study which discusses racism is Linda Ayu Normasari's Racism in Harper Lee's "To Kill a Mockingbird" (2010), the novel written by the same author as that analyzed here. In her study, she discusses about the real condition of social structure and solidarity in Alabama, the United States of America in 1930s and many types of racism occurring in the novel which reflect the real condition.

The third study which discusses about racism is Subhan's thesis (2010) entitled *Racism against African Americans Portrayed in Angelina Weld* "Grimke's Rachel". In this study, Subhan finds three forms of racism in the

novel: segregation, prejudice, and discrimination. He also analyzes the reflection of the novel to the social condition in both North and South America in 1916.

The distinction of this study from the aforementioned ones is that the first, second, and third studies focus on the types of racism; meanwhile, this study focuses on racial prejudice and its antipathy feelings which occurred in *Go Set a Watchman* and its reflection to the racial prejudice of Southern America in 1950s.

1.2 Research Questions

With regard to the background of the study, the writer formulates the problems the study as follows:

- 1. In what social aspects does racial prejudice occur in Harper Lee's *Go*Set a Watchman?
- 2. How does *Go Set a Watchman* reflect the racial prejudice in 1950s' Southern America?

1.3 Objectives of the Study

The objectives of the study in this study are:

- 1. To identify the social aspects in which the racial prejudice occurs in Harper Lee's *Go Set a Watchman*.
- 2. To identify how the novel *Go Set a Watchman* reflects the racial prejudice in 1950s' Southern America.

1.4 Scope and Limitation of the Study

The focus of this study is on the characters' conversations and attitude of Go Set a Watchman which shows racial prejudice and the condition in the novel which reflects the social background in Southern America in 1950s. In the process of data finding, the writer involves the theory of racial prejudice and sociological approach by Alan Swingewood. This study excludes the other intrinsic aspects of the novel except the character.

1.5 Significance of the Study

The writers hopes that this study, which concerns about racial prejudice in Harper Lee's *Go Set a Watchman*, will give profitable contribution for students who want to learn more about the issue in theoretical insight. The writer wishes that this study will give not only more knowledge to the readers about the study of racism especially racial prejudice in the literary work, but also more reference for students when they have an intention to conduct a study with similar topic.

Moreover, conducting a study on racial prejudice may be useful for the writer in undergoing the next process of analyzing and criticizing literary works. Besides, it can provide information for those who conduct similar research. In addition, it is expected the result of this study can enrich reader's knowledge of racial prejudice issue as reflected in Harper Lee's *Go Set a Watchman*.

1.6 Research Method

This section covers research design, data and data source, steps of data collection, and steps of data analysis.

1.6.1 Research Design

The design of this study is literary criticism, i.e. the overall term for studies concerned with defining, classifying, analyzing, interpreting, and

evaluating works of literature (Abrams, 1901: 49). This criticism is influenced by literary theory, which is the philosophical discussion of its methods and goals. Some critics consider literary criticism as a practical application of literary theory.

This study occupies sociological approach. The sociology of literature studies about the social production of literature and its social implications. This study uses Alan Swingewood's theory that applies three perspectives related to literature and sociology. One of which, as used in this study, looks at the literary work as social documentation reflecting to the situation when the literary work is created or produced. (Laurenson and Swingewood, 1972: 21). The writer also uses relevant theories regarding racial prejudice in relation to social structure.

1.6.2 Data and Data Source

The data of this study are words, sentences, and dialogues of the novel by Harper Lee, *Go Set a Watchman*, which shows the racial prejudice in social aspects in the novel and in 1950's Southern America. The source of the data is Harper Lee's novel, *Go Set a Watchman*, published by HarperCollins Publisher, New York, in 2015. It contains 278 pages, consisting of 7 parts and 19 chapters.

1.6.3 Steps of Data Collection

The writer collected the data by reading carefully the novel for three times. The first reading was for understanding the main idea conveyed in the novel. The second reading process is done in order to find and highlight the conversation and attitude of the characters which show racial prejudice in social aspects in the novel and racial prejudice in 1950s' Southern America of Afro-American. In the third reading, after highlighting the data, the writer reduce the unnecessary information.

Finally, the writer classifies all of the data into the table based on the aspects of racial prejudice in social structure: economic life, political and legal process, family patterns and intermarriage, religious institutions, and education. Then the writer applies four antipathy feelings of racial prejudice: feeling of superiority, feeling that the subordinate race is alien and different, feeling of proprietary claim to certain privilege, and fear and suspicion that subordinate race harbors designs on the prerogatives of dominant race and the reflection of racial prejudice in 1950s' Sothern America.

1.6.4 Steps of Data Analysis

Concerning with the explanation above, the writer starts analyzing the data which have been classified into the table. The writer analyzes the data of racism in the novel within the aspects of racial prejudice and in social structure context.

After analyzing the racial prejudice of the novel, the writer starts analyzing the reflection of the novel to the racial prejudice in 1950s' Southern America using Alan Swingewood's sociological theory of literature. The writer focuses on the literary work as social documentation which reflects the situation when the literary work is created. The final process of analyzing the data is that by making the conclusion of the analysis. The conclusion must answer the research questions and relate to the objectives of this study in order to accomplish the purpose of this study.

1.7 Definition of Key Terms

Racism: a set of institutional conditions of group inequality and an ideology of racial domination, in which latter

is characterized by a set of beliefs holding that the subordinate racial group is biologically or culturally inferior to the dominant racial group (Bobo & Fox, 2003: 319). Racism in this study context refers to unequal treatment based on race, towards African Americans done by White Americans that happened in the novel of Harper Lee, *Go Set a Watchman*.

Prejudice:

an unfavorable attitude toward people because they are members of a particular group, gender or race. (McLemore, 1983: 108). Prejudice is the prejudgment and resentment of the white characters toward African Americans in the novel *Go Set a Watchman*.

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter explains and elaborates relevant literature related with the study of racial prejudice and sociological approach. It is commenced by sociological approach which explains Alan Swingewood's theory. It is followed by the definition of race, race relations, racism, racial prejudice, and racial prejudice in social structure (the economic life, political and legal processes, family patterns and intermarriage, religious institutions and education), the racial prejudice in Southern America in 1950s, and previous studies.

2.1 Sociological approach

The term "sociology of literature" is often applied only to the writings of those historians and critics whose primary interest is in the form of a literary work which affected by such circumstances as its author's class status, gender, and political orientation. The economic conditions of the writer's profession, the publication and distribution of books, the social class, conceptions, and values of the audience to which an author addresses the literary product also affect the literary works (Abrams, 1901: 288).

According to Laurenson and Swingewood (1972), there are three perspectives related to literature and sociology. The first is the study looking at the literary work as social documentation which reflects to the situation when the literary work is created. The second is the study revealing that the literary work is

the reflection of the author. The third one is the study revealing that a literary work is a manifestation of history and condition of social and culture.

The important thing in sociological literature is the concept of mirror. In this case, literature is seen as the mimetic of society. However, literature is still considered as illusion or imagination from the reality (Endraswara, 2006: 78). The concept of mirror gives the analogy of a literary as a reflection of society.

The conception of the mirror, then, must be treated with great care in the sociological analysis of literature. Above all else, of course, it ignores the writer himself, his awareness, and intention. Great writers do not set out simply to depict the social world in largely descriptive terms, but it might be suggested that the writer by definition has a more critical task, of setting his characters in motion within artificially contrived situations to seek their own private 'destiny', to discover some values and meanings in social world. For society is more than an ensemble of social institutions that make up social structure; it contains both norms, the standards of behavior which individuals come to accept as right ways of acting and judging, as well as values which are consciously formulated and which people strive to realize socially (Laurenson & Swingewood, 1972: 13-15).

The function of sociology of literature is to discover how the literary work has values to the society. Literary works are considered the representation of real society life with its norms and values.

The author could add any of his imagination to the factual story that depicts the real condition. Apparently, many writers really make a story based on

the real story but certain scenes in the story, some characters' name or even the characters, the setting of the place etc. are the imagination of the writers.

The essential function of the reflection theory is social and cultural determinism, instead of personal inspiration, and it becomes the broad orientation of innumerable works dealing with the arts. Literature has been recognized as the reflection of economics, family relationships, climate and landscape, attitudes, morals, races, social classes, political events, wars, religion, and many other aspects of social environment and social life (Milton, 1954: 425-436).

In conclusion, the literary works are considered as the reflection of society when they are created which is according to Swingewood (1972), it includes the values, norms, and meanings in social world. The conception of mirror draws the understanding of literary works as imagination and reality that are integrated

2.2 Definition of Race

Race is a group of people who are distinguished from other groups on the basis of certain biological characteristics (Lauer & Lauer, 2006: 224). When talking about race, people tend to look themselves from their skin color, hair color, the shapes of their eyes and nose, etc. as from their nationality and their language such as American, Chinese, African, Indonesian, or whatsoever.

Benedict (2000) in his essay *Race: What It Is Not*, explained that what people recognize and know about races is the different of physical characteristics such as Chinese have a yellowish skin and slanting eyes, Negroes have a dark skin and wide flat noses, Caucasians have a lighter skin and high thin noses. The color and texture of the hair of these people differ just like their skin and nose are

different. That is what comes up to people's mind when they heard about races (Benedict, 2000: 113).

It could simply mean that race is biological differences among humans. However, race was thought as biological concept. Then social sciences have come to reject that race was only biological concept; they propose that race is a social concept. Race is assumed to be variable which is shaped by broader societal forces. Race is indeed a pre-eminently socio-historical concept as well (Omi & Winant, 2004: 10-11).

Even though through physical characteristics people can differentiate races, there are no clear definitions about race itself. Bobo and Fox (2003) in their paper "Race, Racism, and Discrimination: Bridging Problems, Methods, and Theory in Social Psychological Research" define race as historically contingent social constructions. Silva (2006) proposes that such distinctions or categorizations vary in configuration over time as well as by important intersections with age, class, gender, and sexuality. Similarly, the practices and policies of government play a major role in the understanding and social effects of these categories.

The consideration of people in differentiating races comes to the formation of race. The idea of racialization or race formation is founded on the argument that race is a social construction and not a universal or essential category of biology (Barker, 2008: 247). The term racial formation refers to the process of social, economic, and political forces determining the content and importance of racial categories, and by which they are turn-shaped by racial meanings.

2.3 Race relations

Societies which have numerous racial, religious, and cultural groups, can be described as multiethnic or multiracial. There are many countries which have multiracial societies including the United States of America, United Kingdom, and Indonesia. Multiracial societies will definitely have to interact one another. That is called race and ethnic relations. The study of race and ethnic relations, is generally concerned with the ways in which various group of multiracial society come together and interact over extended periods (Marger, 2009: 6).

Basically, race and ethnic relations taking the form of conflict and competition are also popular in media known as hostility and violence. However, intergroup relations are not always conflictual. Cooperation and accommodation are also characterized as ethnic relation. There are definitely good and bad relations.

Talking about hostility and violence in intergroup society, there always be the dominant group and subordinate group. The dominant group usually feel like they are better than the subordinate. Therefore, the subordinate group tend to receive unequal treatment. This kind of feeling may cause racism in the form of racial prejudice and discrimination.

In most multiethnic societies, ethnic groups are arranged in a hierarchy in which the dominant group receives privileges because of greater political, economic, and cultural power. To enforce its power and sustain its privileges, the dominant ethnic group employs certain tools; (1) by holding beliefs and values regarding the character and capacities of particular groups in which take the form

of prejudice. Prejudice is having negative ideas towards subordinate ethnic groups and ideas which expressing the superiority of the dominant group, (2) by doing actions against minority ethnic groups, including avoidance, denial, threat, or physical attack which is called discrimination (Marger, 2009: 50).

2.4 Racism

According to Silva (2006), whites and people of color have different understanding in conceiving the term "racism". Whereas for most whites racism is prejudice, and for most people of color racism is systematic or institutionalized (2006: 9-10). Silva said that racism is the unequal treatment to the subordinate group from the dominant group so that there is racial structures produced by humans

Racism is a set of institutional conditions of group inequality and an ideology of racial domination, in which the latter is characterized by set of beliefs holding that the subordinate racial group is biologically or culturally inferior to the dominant racial group. These beliefs, in turn, are deployed to prescribe and legitimize society's discriminatory treatment of the subordinate group and to justify their lower status (Bobo & Fox, 2003: 319).

In other words, racism is an ideology that exists in multiracial society and its belief is the one particular racial group is better or superior than another. That dominant group could discriminate, having racial prejudice towards the subordinate, and does not oppose to the idea of race integration.

2.5 Racial Prejudice

Racial prejudice is fundamentally a matter of relationships between racial groups. Herbert Blummer (1958) in his paper "Race Prejudice as a Sense of Group Position" proposes that the existence of race prejudice is coming from the racial group. Racial prejudice, according to Blummer (1958: 4), is a matter of the racial identification made of oneself and of others, and of the way in which the identified groups are conceived in relation to each other, is to miss what is logically and actually basic. People necessarily come to identify themselves as belonging to one racial group which racial groups form images of themselves and of others. This is the so-called collective process. Thus, racial prejudice comes from the sense of group. The sense of group position is clearly formed by a running process in which the dominant racial group is led to define and redefine the subordinate racial group and the relations between them (Blummer, 1958: 5).

Blummer (1958) proposes four basic types of feeling that seem to be always present in race prejudice of the dominant group. (1) feeling of superiority, (2) feeling that the subordinate race is intrinsically different and alien, (3) feeling of proprietary claim to certain areas of privilege and advantage, and (4) fear and suspicion that the subordinate race harbors designs on the prerogatives of dominant race (Blummer, 1958: 4).

The first prejudice is the feeling of superiority. Blummer (1958) proposes that people who have prejudice in their mind have a feeling of superiority. It means that there is a self-assured feeling on the part of the dominant group of being naturally superior or better. The example of the feeling of superiority is debasing traits in the matter of qualities of the subordinate racial group, such as

laziness, dishonesty, greediness, unreliability, stupidity, deceit, and immorality that are usually attributed to it.

The second feeling is the feeling that the subordinate race is intrinsically different and alien. It is quite similar with ethnocentric. It means that people who prejudice think that the subordinate racial group is not of their kind. It is the feeling that reflects, justifies, and promotes the social exclusion of the subordinate racial group. These two feelings, the superiority and distinctiveness, can easily drive toward the feeling of antipathy.

The third feeling is the sense of proprietary claim. This is the feeling when the dominant group feel like being entitled to exclusive or prior rights in many important areas of life. The important areas of life means covering the ownership of such exclusive such as choice of lands and sites; the right to certain jobs, occupations or professions; the claim to certain kinds of industry or lines of business; the claim to certain positions of control in decision-making as in government and law; the right to exclusive membership in given institutions such as schools, churches and recreational institutions; the claim to certain positions of social prestige; and the claim to certain areas of intimacy and privacy. Blummer (1958) believes that this kind of feeling is very strong in race prejudice.

The last feeling of racial prejudice is the fear or apprehension that the subordinate racial group is threatening, or will threaten, the position of the dominant group. Thus, the suspected acts that are interpreted as an attack on the natural superiority of the dominant group, or an intrusion into their group

exclusiveness, or the disturbance on their area of proprietary are crucial in arousing and fashioning race prejudice (Blummer, 1958: 4).

People tend to categorize themselves belonging to one racial group, and from that racial group, people will come to considering that their racial group is having that one image, and the other racial groups having different image of theirs. Sociologist Robert Merton suggests that prejudice and discrimination are linked by different social environments. One can prejudice and but not discriminate, or one does not prejudice but nevertheless discriminates. Some people might have prejudice toward another race without doing any discrimination toward one race.

2.6 Racial Prejudice in Social Structure

The conflict of race might feed whites' racial resentment. Many blacks want to move into pleasant suburban neighborhoods. Most of which are currently all white. They want better jobs, which threatens to displace white workers. They often want their children to attend integrated schools, which threatens to entail "forced busing" and racial mixing for young children. And the rising threat of violent crime in the society is widely perceived as due to high rates of criminal activity among urban blacks (Kinder & Sears, 1981: 415).

Simpson and Yinger (1985) discuss the minority-majority relations in America on analysis of prejudice and discrimination which later are divided into five aspects of social structure: (1) the economic life, (2) political and legal processes, (3) family patterns and intermarriage, (4) religious institutions, and (5) education.

2.6.1 Prejudice in the Economic Life

There were high rates among blacks especially among black youths in times of both prosperity and recession appear to be due largely to changes since World War I. There was segregated employment between whites and blacks. Many jobs were widely regarded as "black" or "white," and those designated black were inferior in status and pay relative to those in the white category. Besides, the incomes of blacks were lower than whites' income (Simpson & Yinger, 1985: 177-178).

The anti-black ideology wrongly claims that blacks are unskilled, inherently disposed to be lazy and unreliable that whites must avoid producing "mixed" offspring with them, for this will only weaken their superior racial stock (Shelby, 2003: 169). Whites' racial prejudice toward blacks has created the economic insecurity since whites realize that the civil rights movement has encouraged blacks to get better jobs. Racial prejudice in economy includes the low wages given to black people, also the ideology that black people are unskilled and should not get a better job than white people.

Labor market competition resulting from generous immigration policy resulted in displaced hostility toward blacks, because they had less power to fight back. In more recent years, low-skilled and uneducated whites have been found to

express the most virulent racism because of the glut of unskilled immigrant and blacks workers alleged to be ready to take their jobs (Burns & Gimpel, 2000: 203). Whites thought that they were the one who had civilized blacks by making them their slaves or waitress.

Employment opportunities and size of income are important not only in the narrow economic sense but also in terms of their influence on the whole way of life of individuals and on the institutional structure of groups (Simpson & Yinger, 1985: 171). By being in the lower position than whites, it shows that many white people get more employment opportunities and privilege than black people.

2.6.2 Prejudice in Political and Legal Processes

In 1840s, many states in America in the South and the North did not permit blacks to vote. Prejudices in political and legal processes shows by limiting the political activities. For instance, although blacks have registered in large numbers and constitute substantial portions of the electorate in the South, in many places barriers have continued to limit black participation in the electoral process. It has had shown that a particular system of voting had been created on the basis of race (Simpson & Yinger, 1985: 232). The prejudices toward blacks were because blacks were considered not responsible enough to vote and because they were slaves and slaves are property so white people think that black people did not deserve the right to vote.

Whites see blacks as unreliable people who always involve themselves in criminal cases. Racial prejudice has come to perform its oppressive social function in more subtle ways. Consider the case of racial profiling. Based on arrest, convictions, and victimization surveys, it would appear that black men do disproportionately commit certain violent crimes—for example, murder, robbery, and rape. Therefore using the category of "race" to target suspects of violent and crimes.

Racial profiling, by tapping into longstanding stereotypes, revives and reinforces ideological beliefs about inherent tendencies of blacks toward violence and sexual aggression (Shelby, 2003: 176). The prejudice toward blacks is higher in the legal process when blacks commit a violent crime against whites. Blacks could easily sentenced a death penalty. Traditionally, blacks and whites have not been treated equally under the law especially in the United States (Pearson, et.al. 2007: 148).

2.6.3 Prejudice in Family Patterns and intermarriage

Considering intermarriage between whites and blacks, a study of thirty black families in two small towns in Missouri and Florida and in Cleveland and Kansas City showed that few of the informants favored the marriage of an individual in their extended family to a white. Disapproval seemed to be based on a basic mistrust of white people in general. Other reasons for opposing interracial marriage were: such marriages show a lack of racial pride; members of their family would be subjected to humiliation by whites and to ostracism by blacks, also the racial prejudice between spouses (Simpson & Yinger, 1985: 304). Whites

also argue that interracial marriage will make their children confuse with their identity.

Another reason why many whites opposing interracial marriage with blacks is because they considered blacks physically unattractive because the darker color of their skin. Racial prejudice fallaciously concluded that whites, in light of their alleged inherent superiority, should have a higher social and political status than that of blacks; that so-called "white culture" is the highest level of creative attainment so far achieved, while black cultural expression has lesser, or no, aesthetic worth; and that blacks are themselves, objectively speaking, physically unattractive, even repulsive (Shelby, 2003: 169). White people think that their culture is better than black culture.

2.6.4 Prejudice in Education

The quality of blacks' education is lower than whites' in past. In 1870, less than 10 percent of southern Blacks from 5 to 20 were enrolled in school. Therefore, the Supreme Court decided to desegregate school in 1954 to give black children the same quality, opportunities and facilities as white children get. It means that the segregate public schools was no longer legal. However, this decision rose the racial prejudice of white parents. They do not want their children being in one school bus and attend school with black children (Simpson & Yinger, 1985: 337).

The example of the prejudice against blacks in education is that White children's parents did not want their children go to desegregated schools where

there were black children because they thought that blacks should not be treated as equals and they did not want blacks to have it as good as whites because they were a different color. Besides, white parents did not want their children socialize with blacks children because such beliefs that blacks are inherently of low intelligence and on the one hand, the beliefs about black's laziness, aggressiveness, immature and unreliability of black people (Shelby, 2003: 186). That being said, technically, the prejudices toward blacks are related to each aspects. Whites prejudice towards blacks was also influenced by the psychologist assumption that the intelligence of a person is decided by his race.

The anti-black ideology also assumes that blacks were happy being slaves and that education and political rights would be lost on them, given their inferior cognitive abilities and weak moral characters. However, many non-slave-holding white workers also eagerly accepted this ideology, provided that their labor was not displaced by cheaper slave labor and blacks were maintained in a low caste like position within the society (Shelby, 2003: 186).

2.7 Racial Prejudice of 1950s' Southern America

2.7.1 Prejudice in the Economic Life

The kind of racism for African Americans in the South offers an example of the most extensive form from economic exploitation, racial prejudice, and the desire by many whites to create a permanent underclass of workers (Lomotey, 2010: 130). White people in the 1950s want to keep black people to be remain in lower standard of life than white people regarding in the opportunities of job.

Racial prejudice also prevented African American Workers from obtaining the same quality of work preparation and from securing satisfying employment. African Americans often occupied jobs with low status, low financial reward, little chance for upward mobility, and jobs that no one else would perform. For the most part, these jobs were in the program areas of agriculture and family and consumer sciences rather than trade and industry. Occupations in trade and industry such as auto mechanics, woodworking, and carpentry tend to require more training and skills, whereas agriculture and family and consumer sciences were less skilled and required less training (Lomotey, 2010: 130).

By the end of the 1950s, some 40 percent of blacks lived outside the South, compared with 23 percent in 1940. Most blacks could not afford to move into the suburbs. Skilled trade unions—electrical, construction, sheet metal, plumbing—refused to admit them. Although they fared better in the United Auto Workers, an industrial union, they suffered humiliations on the shop floor and were denied a role in the union's leadership. In the South, racism continued to deny African Americans a decent material life as well as dignity and psychic comfort (Maier, et.al. 2003: 910).

By that time, the black men become the personification of sexuality, lewdness, laziness, dirtiness, and unbridled hostility. In the deepest recesses of the minds of white Americans, Negroes are associated with lowly and debased objects or with sexuality and violence. Also, African Americans were considered as a race that have bad behaviors such as laziness, stealing, or sexual transgressions. (Lehman, 2009: 52). White people's prejudice toward black people in the economic life emerged in the way whites think that blacks are the symbol of laziness, poor, homeless and incapability in running a good job. White people exploited the economy of black people

2.7.2 Prejudice in Political and Legal Process

Racial prejudice in political and legal process emerged when most black in the South continued to be barred from voting, and segregation continued to prevail in schools, restaurants, hotels and most workplaces. In the 1950s, the civil rights movement tried harder to give the black Americans full rights in social life aspect. However, the struggle for fairness in American society was waged on many fronts. Since the Brown Decision, many European Americans had moved out to the suburb where they re-segregated themselves. That being said white Americans were not ready to accept the mobility of African Americans because they still have the prejudice and they believed that African Americans should not be given the full rights in American civilization and remain in the low level (Lehman, 2009: 39).

When the integration happened in 1954 in the states, hostility and prejudice increased in the Deep South, Virginia, led by the newly formed Citizens' Councils. The Citizens' Councils were the middle and upper-class versions of the Ku Klux Klan that spread across the states and finally included 250,000 members. This organization's job is quite different with the Ku Klux Klan. The Ku Klux Klan preferred to violence and intimidation meanwhile the Citizens' Councils used economic coercion to discipline blacks who crossed the racial boundaries, and prevent blacks from involve themselves in politic. African Americans who did not obey white supremacy would lose their jobs, have their insurance policies canceled, or be denied personal loans or home mortgages (Tindall & Shi, 2004: 1091).

In getting the full rights of African Americans, they demand their rights in participate to electoral process. Even though there was fifteenth amendment in the United States which prohibits the federal and state governments from denying a citizen the right to vote based on that citizen's "race, color, or previous servitude", but African Americas were still struggling to get their rights because the prejudice or anti-black ideology which considered black as low intelligent human and do not have responsibility to vote.

In the decades after 1920, African American women and men who sought to exercise their voting rights, especially in the South, were barred from casting their ballots by a brutal, systematic campaign of violence and intimidation waged by white supremacists. Therefore, that was the goal of the civil rights movement of the 1950s and 1960 was to make the promises of fifteenth amendment a reality for African Americans across the United States (Alexander & Rucker, 2010: 1047). This case increase the racial prejudice towards black people which also affect personal life of white people such us interracial marriage where whites against it.

2.7.3 Prejudice in Family Patterns and Intermarriage

Racial prejudice also happened in the case of interracial marriage between blacks and whites. Between 1948 and 1967, thirty states either repealed their antimiscegenation laws or the states' laws themselves were struck down as unconstitutional by the 1967 *Loving v. Virginia* Supreme Court decision. Although these laws were slowly being annulled, interracial relationships, especially black-white relationships, were still considered taboo in much of the

country because racial prejudice, and mistrust between the couple (Magnuson-Cannady, 2005: 1).

Marriages between whites and blacks was concerned a crime until the mid-1960s. Apparently, the reasons of it were because the prejudices and stereotypes among whites. They consider blacks as physically unattractive, black men have the stereotype of being violent, and there is a belief that interracial relationships thent to be more violent, and the hatred or hostility toward black people (Pierce & Burke, 2014: 2).

2.7.4 Prejudice in Education

By the early 1950s, the state laws challenged in mandating the segregation in public schools were rising through the appellate courts. Such five cases from Kansas, Delaware, South Carolina, Virginia, and the District of Columbia—cited by reference to the first, *Brown v. Board Education of Topeka Kansas*. Chief Justice Earl Warren wrote the opinion which handed down on May 17, 1954, in which a unanimous Court declared that "in the field of public education the doctrine of 'separate but equal' has no place" which means all schools should be integrated.

In support of the above opinion, the Court cited the sociological and psychological findings which demonstrating that even if separate facilities were equal in quality, however the fact of separating people by race can cause the feeling of inferiority. After many arguments, a year later the Court directed "a prompt and reasonable start toward full compliance", instructing that the process of racial integration should move "with all deliberate speed".

However, even after the success attributed to Brown Decision, the aim of ending racial prejudice and building bridges of mutual benefit between the African American and white communities is still in question. Proof of this can be found by examining the number of African American teachers who lost their jobs after Brown. In the spring of 1953, when it appeared that the Supreme Court would rule on the side of ending race-based segregation, numerous school superintendents across the 21 states that practiced legally sanctioned segregation sent letters to their African American employees. These letters were meant to inform their African American employees that if segregation ended, so too would their employment as teachers and/or principals. These letters were premised on the belief that white parents would not want their children to sit in classrooms with African American children and would not want them taught by African American teachers. According to this train of thought, this mixing of the races would result in the mongrelization of white race (Lomotey, 2010: 98). Whites could not accept the mongrelization of race because they believe that blacks are inferior.

2.8 Previous Studies

Studies on sociological literature and racism have much been conducted by some researchers. The first study of Nur Astriani (2010) entitled *Racism against American Black in Toni Morison's "Song of Solomon"*. The aims of her study are to find the form of racism against American black as revealed in *Toni Morrison's Song of Solomon*, to identify the kinds of struggles of American

blacks against these racism, and to examine whether the novel reflects the real phenomenon of racism against American blacks in American society or not.

After analyzing the novel, she found that the forms of racism behaviors include prejudice, discrimination, segregation, expulsion, and extermination. The American blacks were facing many kinds of intimidation, oppression, and other unfair treatments from whites. She also found that the American blacks had many struggles including in economic, education, politic, and national aspects that they did against these oppression to get the equal rights as whites' and a better position in American society. In the end, she found that the story of that novel does reflect the real condition of American blacks in the U.S in 1930-1960s.

The second study which discussed about racism is Linda Muzayyanah's (2009). Her study titled as *Racism in the South Africa in the Early Twentieth Century in Alan Paton's "Cry, the Beloved Country"*. In her study, she used sociological approach. The purposes of her study are to identify the models of race relation reflected in *Alan Paton's Cry, the Beloved Country*, the solutions depicted in *Alan Paton's Cry, the Beloved Country* dealing with racial problems, and the relation to the real condition in South Africa as the background of the story. After analyzing the novel, she found three models of domination in the novel, i.e. prejudice, discrimination, and segregation. She also found that the novel reflects the real condition of South Africa in 1940s.

The third study of Mirwan Azhar Fahrudi (2009). He discussed about Afro-American Rights to Equality Reflected in James Langston Hughes' Poems. In analyzing the poems, he used sociological literary criticism. The purpose of his study is to find how the Afro-Americans' rights to equality in 3 poems: *The Negro*

Speaks of River, The Negro Mother, and Democracy. He explained about how the Afro-Americans struggle to get equality and the condition of their life.

The fourth is an essay by Allen Mendenhall (2015), *Children Once, Not Forever: Harper Lee's "Go Set a Watchman" and Growing Up.* Allen discussed about the character Atticus Finch's changes from the novel *To Kill a Mockingbird* to the novel *Go Set a Watchman* and he discussed the difference of both novels.

The fifth is Widya Utami Ketuyahman's thesis (2012) entitled *Analisis Hubungan Prasangka dan Diskriminasi terhadap Orang Kulit Hitam dalam Film* "The Help". This thesis discussed about the relationship between prejudice and racism based on skin color. The film "The Help" uses three characters which represent American people in 1960s in Mississippi. This thesis analyzed how prejudice, which is the cause of discrimination, happened because of three factors, i.e. cultural transmission, personal traits, and group identity.

The similarity of their studies with this study lie on the sociological approach used; however, they employ different theory to analyze the literary works and its reflection to the real condition when the work was written. Meanwhile, the difference of their studies with this study is on the object of analysis, except for Allen's essay. Allen used the same novel with the writer's object, but he discussed different topic, i.e. the comparative characters of *Go Set a Watchman* and *To Kill a Mockingbird*. Also, most of them discuss racism in general, but this study focuses on racial prejudice with different theory. This study also discusses the racial prejudice in Southern America in 1950s as reflected in the novel.



CHAPTER III

ANALYSIS

This chapter covers the analysis of racial prejudice in Harper Lee's *Go Set a Watchman* and its reflection to the racial prejudice in 1950s' Southern America

based on the sociological approach by Alan Swingewood. This chapter includes racial prejudice in the novel *Go Set a Watchman* occurring in the economic life, political and legal process, family patterns and intermarriage and in education aspect, as well as its relation to racial prejudice in 1950s' southern.

3.1 Racial Prejudice in the Novel Go Set a Watchman

The novel, which was written in 1950s, is a controversial novel which sets against the backdrop of the Civil Rights tensions and political turmoil that were transforming in the Southern America. It tells about how the society of American especially Southerners rejected the Supreme Court's decision regarding racial integration. The rejection of the society of racial integration has created the racial prejudices towards African Americans among white people.

Following the ideas of Simpson and Yinger (1985) on the aspects in which racial prejudice commonly occurs. The writer finds that there are four kinds of racial prejudice in the social structure, i.e. in the economic life, in political and legal process, in family patterns and intermarriage, and in education.

3.1.1 Prejudice in the Economic Life

Racial prejudice in the economic life is based on the ideology believing that black people are unskilled, lazy, and should not have better job than whites. In this aspect, the superiority of white often underestimates black people on how

they think that black people have fewer opportunities in jobs and they think that black people should remain in lower level than whites.

Relating to the idea of Blummer (1958) who proposed four feelings that always appear in racial prejudice of the dominant group, i.e. the feeling of superiority, the feeling that the subordinate racial group is intrinsically different and alien, the feeling of proprietary claim to certain areas of privilege and advantage and the fear and suspicion that the subordinate race harbors on the prerogatives of dominant race. In the in economic life, the feeling of superiority, the feeling of proprietary claim to privilege and advantage, and the suspicion and fear are evident in the novel mostly on how white people feel black people do not deserve the same economic life especially to a better job as white people's job because white people think blacks are incapable and lazy.

1. Feeling of Superiority

The feeling of superiority is the feeling that there is a self-assured that dominant racial group is superior and better than the subordinate group. This feeling often appears in debasing the matter of qualities of subordinate racial group such as laziness, dishonesty, greediness, unreliability, irresponsible, stupidity, deceit and immorality that are usually attributed to it. In this novel the feeling of superiority in the economic life is shown by Alexandra's expression, Jean Louise's aunt, toward black people.

"Calm down, miss." Alexandra's voice was cold. "Jean Louise, nobody in Maycomb goes to see Negroes anymore, not after they've been doing to us. Besides being shiftless now they look at you sometimes with open insolence, and as far as depending on them goes, why that's out. (Go Set a Watchman, p.116)

The above expression of Alexandra shows that she insults black people by saying that they are shiftless which means lazy. She generalizes all black people as lazy and considers white people better than them. Alexandra looks so piss at Jean Louise knowing that she is visiting Calpurnia. She is debasing the quality of black people and considers that white people have better jobs and have better traits quality than them.

2. Feeling of Proprietary Claim to Privilege and Advantage

The feeling of proprietary claim to privilege and advantage is that the feeling which the dominant group feel like being entitled to exclusive or prior rights in may important areas life. The dominant group would not like if the subordinate group get the same privilege in any aspect of life. In this novel, this feeling is also shown by Alexandra toward black people.

"Mary Webster's Sarah's carried a card for years—so's everybody's cook in this town. When Calpurnia left I simply couldn't be bothered with another one, not for just Atticus and me. Keeping a nigger happy these days is like catering to a king—" (p.167)

From what Alexandra's saying above, she argues about black people that when Calpurnia, her family ex cook left, she does not want to look for another black cooker again because nowadays she thinks black people do not deserve jobs from whites anymore. She has negative thoughts toward them that they will take the privileges of whites. She presents her feelings that blacks should not get the same privilege in occupation as whites.

3. The Suspicion and Fear

The feeling of the fear and suspicion means that the dominant group fears and suspects that the subordinate racial group is threatening or will threaten the position of the dominant group. The dominant racial group here fears the subordinate group will take the position of the dominant racial group.

In this novel, the feeling of suspicion and fear in the economic aspect is expressed by Alexandra toward the NAACP and black people when she was arguing with Jean Louise.

"That NAACP's come down here and filled 'em with poison till it runs out of their ears. It's simply because we've got a strong sheriff that we haven't had bad trouble in this county so far. You do not realize what is going on. We've been good to 'em, we've bailed 'em out of jail and out of debt since the beginning of time, we've made work for 'em when there was no work, we've encouraged 'em to better themselves, they've gotten civilized, but my dear—that veneer of civilization's so thin that a bunch of uppity Yankee Negroes can shatter a hundred years' progress in five...." (p.166)

From the expression of Alexandra above, it indicates that Alexandra suspects the NAACP that they are the one who persuade and give the awareness to black people to rebel in getting a better life, which also means a better job. She cannot accept that idea because she feels that all black people can do is having a lower quality and lower wage than whites. She says that white people have been good to them, gave them a work, and made them civilized so that black people should not take something they do not deserve. She fears if someday black people would take away the good jobs from white people.

In short, racial prejudice emerged in the economic life in this novel comes to how white people feel that they have and do deserve better jobs than black people, they also think that black people do not deserve to have better jobs like them and have more opportunities in that aspect. Besides, they cannot fight for

that because white people feel that black people should remain lower than white people's economic life.

3.1.2 Prejudice in Political and Legal Process

Racial prejudice in political and legal process aspect concerns in the participation of black people to participate in electoral process such as voting because white people considered black people as unreliable and irresponsible to vote. Besides, the racial prejudice in legal process is often shown in how white people have prejudice toward black people that they are criminal. Also, frequently black people are not treated equally in legal process. The racial prejudice in political and legal process of this novel is shown in the feeling of superiority, the feeling that black people are different and alien, and the suspicion and fear of the character toward black people.

1. Feeling of Superiority

As Blummer (1958) said that the feeling of superiority of the dominant racial group always appear when they are debasing the traits in the matter of qualities of the subordinate racial group. In political and legal process aspect, it is shown when the dominant racial group consider the subordinate racial group are not responsible enough, unreliable and stupid in participating themselves in political aspect.

The feeling of superiority in political aspect in this novel also shown by Atticus Finch towards black people when he was arguing with his daughter, Jean Louise. As Blummer (1958) said that in the feeling of superiority, the dominant

group would look down the traits quality of the subordinate group. This kind of feeling in this novel show by Atticus Finch's expression below.

"Let's look at it this was," said her father. "You realize that our Negro population is backward, don't you? You will concede that? You realize the full implications of the word 'Backward,' don't you?"

"Yes sir"

"You realize that the vast majority of them here in the South are unable to share fully in the reponsibilities of citizenship, and why?" (p.242)

The prejudice towards black people in this novel is also indicated by the condition where white people consider them as irresponsible creature. From the expression of Atticus above, Atticus clearly says that black people are backward and that they are not responsible enough to obtain the fully citizenship. He generalizes blacks that they have no capability to handle the responsibilities by living as the way white people's life.

The feeling of superiority in this aspect is demonstrated by Atticus Finch again towards black people concerning the electoral process. Atticus emphasized his thoughts of the lack of responsibility of black people. Atticus felt that black people are inferior and white people are superior in the matter of political responsibility.

"Go back to school," her father said. "All the Democratic party has to do with Jefferson these days is put his picture up at banquets. Jefferson believed full citizenship was a privilege to be earned by each man, that it was not something given lightly nor be taken lightly. A man couldn't vote simply because he was a man, in Jefferson's eyes. He had to be responsible man. A vote was, to Jefferson, a precious privilege a man attained for himself in a—a live-and-let-live economy." (p.244)

From the quotation above, Atticus emphasized that blacks should not have the rights to vote by saying that even though Jefferson from Democratic Party, but he believed that full citizenship is a privilege for each man that it is not something that given lightly nor be taken lightly. In Jefferson's eyes, a man cannot vote because he is simply a man and that he has to be a responsible man. He intended to say that he believed that blacks are not responsible enough to be able to vote and to involve themselves in electoral process.

The dominant racial group also would look down to the capability of the subordinate racial group. Considering the subordinate racial group as stupid creature is also the example of the feeling of superiority of the dominant racial group. This kind of feeling is expressed by Atticus Finch towards Zeebo in this novel.

"Now think about this. What would happen if all the Negroes in the South were suddenly given full civil rights? I'll tell you. There'd be another Reconstruction. Would you want your state governments run by people who don't know how to run 'em? Do you want this town run by—now wait a minute—Willoughby's a crook, we know that, but do you know of any Negro who knows as much as Willoughby? Zeebo'd probably be mayor of Maycomb. Would you want someone of Zeebo's capability to handle the town's money? We're outnumbered, you know." (p.246)

Atticus underestimates the capability of blacks in running the government. He thinks that all the blacks are ignorant by asking to Jean Louise "would you want your state governments run by people who do not know how to run 'em?" that kind of question has implicit meaning about black people's knowledge and capability in politics. He makes an example of Zeebo as a person who does not know anything in handling a town. He generalizes "All" the black people's capability as the same as Zeebo's. However, he feels that Willoughby, a white

person, who is the devil politician deserves to run the county because his knowledge. He does not want all the black people given the full civil rights, but knowing that all white people have been given the full civil rights even the ignorant one, there is the feeling of superiority and dominant in his words.

The dominant racial group often consider that their way of life and their culture, is the ideal standard life. Which means that they think that their culture is better than the subordinate racial group's culture. In this novel, Atticus was debasing the black people's quality of life.

"Honey, you do not seem to understand that the Negros down here are still in their childhood as a people. You should know it, you've seen it all your life. They've made terrific progress in adapting themselves to white ways, but they're far from it yet. They were coming along fine, traveling at a rate they could absorb, more of 'em voting than ever before. Then the NAACP stepped in with its fantastic demands and shoddy ideas of government—can you blame the South for resenting being told what to do about its own people by people who have no idea of its daily problems?" (p.246)

From the quotation above, Atticus says all the black people in the South are "in their childhood as a people". Indirectly, Atticus says that black people do not know anything as much as white people's knowledge. He says that even though black people have made good progress in adapting themselves to white ways, but they are far from it yet. It means that he agrees that the "white ways" or white cultures is the standard living for all Americans and better, superior than how black people do in their ways and culture.

2. The Feeling that Black People are Different and Alien

The feeling that the subordinate racial group is intrinsically different and alien in which quite similar with ethnocentric. It means that the dominant racial group think the subordinate racial group is not of their kind and it promotes the social exclusion of the subordinate racial group.

This kind of feeling also often appear in the dominant racial group when they think that the subordinate racial group is not the same as them and they feel as if it is okay when the dominant racial group make fun of the subordinate racial group. In this novel, Hester showed this kind of feeling towards Zeebo's son when she was talking about his case regarding the accident he made that caused Mr. Healy killed.

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"Golly, I never know who they are these days, all the young ones. Reckon they'll try him for murder?"
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"Manslaug<mark>hter,</mark> I sh<mark>ould thi</mark>nk<mark>"</mark>

"Oh." Hester was disappointed. "Yes, I reckon that's right. He didn't mean to do it."

"No. he didn't mean to do it."

Hester laughed. "And I thought we'd have some excitement." (p. 172)

The conversation between Hester and Jean Louise shows that actually Hester hopes that Zeebo's son got a death penalty. When she finds out that he will not, she says "oh" and sounds disappointed. She also seems very anti towards blacks by considering the death penalty of a black is an excitement because she considers black people are not the same with her but she sees them as slaves and just property.

3. The Suspicion and Fear

The suspicion and fear of the dominant racial group in political aspect means that the dominant racial group suspect the subordinate racial group that they will attack the dominant racial group's position in political aspect and fear that the subordinate racial group will rebel and demand the full rights citizenship. The dominant racial group will see the subordinate group as a threat to their position.

The feeling of fear relating to political and legal process is firstly shown by Alexandra toward black people when Jean Louise found the magazine (*The Black Plague*) in her house, in her father's table that was when she found out racial prejudice amidst her family and environment.

Alexandra was talking to her: "I told you. It's something your father brought home from a citizen's council meeting."

"From a what?"

"From the Maycomb County Citizens' council. Didn't you know we have one?"

"I did not."

"Well, your father's on the board of directors and Henry's one of the staunchest members." Alexandra sighed. "Not that we really need one. Nothing's happened here in Maycomb yet, but it's always wise to be prepared. That's where they are this minute."

"Citizen's council? In Maycomb?" Jean Louise heard herself repeating fatuously. "Atticus?" (p.103)

The conversation is between Alexandra and Jean Louise shows that Alexandra expresses her fear of the rebellion that might happen in Maycomb County. She says that it is good to be prepared; having a good sheriff and citizen's council so that if black people and the NAACP made a move, they cannot be defeated.

The suspicion toward the colored lawyers of the NAACP also done by Atticus Finch when Zeebo's son (Calpurnia's grandson) got into jail because he ran over Mr. Healy and killed him while he was driving and drunk, Zeebo's family asked Atticus to help his case. However, Henry, Jean Louise's boyfriend which is also Atticus' assistant, told the sheriff that Atticus would not touch the case. Nevertheless, Atticus says to Henry that he would touch the case.

"Was he drinking?" asked Atticus. "Not drinking, drunk. He was coming in from an all-night boozing down at that jook they have." "What's the matter?" said Jean Louise. "Zeebo's boy," said Henry. "Sherriff said he has him in jail—he'd asked him to call Mr. Finch to come get him out—huh." "Why?" "Honey, Zeebo's boy was coming out of the Quarters at daybreak this morning splittin' the wind, and he ran over old Mr. Healy crossing the road and killed him dead." "Oh no—" "whose car was it?" asked Atticus.

"Zeebo's I reckon." "What'd you tell the sheriff?" asked Atticus. "Tell him to tell Zeebo's boy you wouldn't touch the case." Atticus leaned his elbows against the table and pushed himself back. "You shouldn't've done that hank," he said mildly. "Of course we'll take it"

"Hank, I suspect when we know all the facts in the case the best that can be done for the boy is for him to plead guilty. Now, isn't it better for us to stand up with him in court than to have him fall into the wrong hands?"

A smile spread slowly across Henry's face. "I see what you mean Mr. Finch."

"Well, I don't," said Jean Louise. "What wrong hands?" Atticus turned to her. "Scout, you probably don't know it, but the NAACP-paid lawyers are standing round like buzzards down here waiting for things like this to happen—"(p.147-148)

From the quotation above, Henry says to the sheriff that Atticus will not touch the case of Zeebo's son Atticus disagrees with Henry and says that he will take the case of Zeebo's son. However, the reason why he will take the case is not pure of the intention to help Zeebo's son which is Calpurnia's grandson but he has another reason. The true reason is that Atticus does not want this case falls into

the NAACP as he says "before it falls into the wrong hand". What Atticus means by the wrong hands is the NAACP lawyers or colored lawyers. He clearly suspects the NAACP that he thinks they are actually waiting this kind of case to happen so that they can take advantage of it.

Atticus Finch's suspicion toward the NAACP or colored lawyers also seen from his expression when he explained directly to Jean Louise about his suspicion toward them if they take the case of Zeebo's son. The expression of Atticus Finch's suspicion is expressed as follows.

"You mean colored lawyers?"

Atticus nodded. "Yep. We've got three or four in the state now. They're mostly in Birmingham and places like that, but circuit they watch and wait, just for some felony committed by a negro against a white person—you'd be surprised how quick they find out—in they come and ... well, in terms you can understand, they demand Negroes on the juries in such cases. They subpoen the jury commissioners, they ask the judge to step down, they raise every legal trick in their books—and they have 'em aplenty—they try to force the judge into error. Above all else, they try to get the case into a Federal court where they know the cards are stacked in their favor. It's already happened in our nextdoor-neighbor circuit, and there's nothing in the books that says it won't happen here." (p.149)

From the expression of Atticus Finch above, what Atticus means is that he thinks that the NAACP will take the advantage of this case by doing their trick and forcing the judge to step down and fail the judge. Atticus suspects that the NAACP always wait this kind of case in which a black does a felony against white so that they would bring the case to the Federal Court. Therefore, the real reason of why Atticus wants to take the case is to prevent them from conducting further business in the Maycomb County.

Another feeling of suspicion and fear is also shown by Henry towards black people when he tried to convince Jean Louise that what he and her dad do is right and that is for the sake of Maycomb County's future. However, Henry also showed his suspicion and fear in his words.

"Honey," said Henry. He moved the sugar bowl to the center of the table and pushed it back again. "Look at it this way. All the Maycomb Citizen's Council is in this world is—is to protest to the court, it's a sort of warning to the Negroes for them not to be in such a hurry, it's a—" (p.229)

The above words of Henry indicates that he has the suspicion towards black people if someday they would do a rebellion by saying that it is a warning to the blacks for not to be in such a hurry in which he also means that he fears if black people do a rebellion, the position of white people can be replace by black people. It is clear that he rejects the integration between blacks and whites because he thinks that black people are not ready to be in the same position as white people.

Another feeling of fear that the subordinate racial group is threating, is shown by Atticus Finch towards black people when he talked about the electoral process with Jean Louise. As Blummer (1958) said that the fear of the dominant racial group is the fear or apprehension that the subordinate racial group will threaten the position of the dominant racial group

"There's no point in being profane. Think this over: Abbott County, across the river. Is in bad trouble. The population is almost three-fourths Negro. The voting population is almosthalf-an-half now, because of that big Normal School over there. If the scales were tipped over, what would you have? The county won't keep a full board of registrars, because if the Negro vote edged out the white you'd have Negroes in every county office—"

[&]quot;That makes you so sure?"

"Honey," he said. "Use your head. When they vote, they vote in blocs." (p.243)

The above expression of Atticus Finch clearly shows his fear and his insecurities that if black people are given rights to vote in electoral process. He also explains to his daughter the situation of Abbott County near Maycomb in which the population of black people there is increasing, and he blames the normal or integrated school there. He says that if black people have to vote, he is sure that they will vote in blocs. Moreover, it could threaten white people because there will be black people in the government.

The suspicion towards the NAACP is again demonstrated by Atticus Finch when he talked about how they work to defend the black people to continue his argument about his fear if the black people obtain the full rights. The following words, showed the suspicion of Atticus Finch.

"The NAACP don't care whether a Negro man owns or rent his land, how well he can farm, or whether or not he tries to learn a trade and stand on his own two feet—oh no, all the NAACP cares about is that man's vote." (p.247)

Atticus Finch's words clearly indicates that Atticus views the NAACP negatively. He says that they only care about the voting rights of black people and do not care about the farm of the black people. He suspects the NAACP that they only want black people's vote without care about black people's poverty.

To sum up, racial prejudice in political and legal process in this novel appears in the superiority of white people. They think blacks are irresponsible to get full rights citizenship especially to be able to vote and incapable in politics. The point is that white people always look down the traits quality of black people. White people also seen blacks as different creature to them. They think that blacks

are only slaves or property so that if they get a death penalty for a mistake they do not mean to do it, it is fine. Moreover, the suspicion and fear appear when white people fear the rebellion that blacks might do because they demand the full rights citizenship.

3.1.3 Prejudice in Family Patterns and Intermarriage

Racial prejudice in family pattern is the prejudice based on race in which the dominant race usually insult how the patterns of the family in the subordinate racial group. Intermarriage or interracial marriage is considered as a taboo especially intermarriage between blacks and whites. Even in the 1920s-1950s it is consider as a crime when white married to blacks. Many white people do not want to marry black people. The reasons of why white people do not want to marry them is because they despise blacks in their eyes and if a white married to a black, that white person is lowering his or her social status. Another reason is also because whites see blacks physically as unattractive because they have darker skin color. The racial prejudice towards black people in the aspect of family patterns and intermarriage shown in the feeling that black people are different and alien and in the feeling of suspicion and fear.

1. The Feeling that Black People are Different and Alien

In family patterns and intermarriage aspect, the racial prejudice which is in the feeling that black people are different and alien is often shown in the way white people see the physical appearance of the black people. It is the feeling that reflects, justifies, and promotes the social exclusion of the subordinate racial group. White people often see black people differently from them just because they have darker skin than white people. White people considered them as alien so that they mostly do not want to do the intermarriage.

The racial prejudice which indicates the feeling that black people are different and alien is shown by Mr. O'Hanlon's words towards black people when he gave a speech in a meeting of the Citizen's Council. He debased the physical appearance of black people.

Mr. O'Hanlon was born and bred in the South, went to school there, married a Southern lady, lived all his life there, and his main interest today was to uphold the Southern Way of Life and no niggers and no Supreme Court was going to tell him or anybody else what to do ... a race as hammer-headed as ... essential inferiority ... kinky woolly heads ... still in the trees ... greasy smelly ... marry your daughters ... mongrelize the race ... mongrelize ... mongrelize ... save the South ... Black Monday ... lower than cockroaches ... God made the races ... nobody knows why but He intended for 'em to stay apart ... if He hadn't He'd've made us all one color ... back to Africa ... (p.108)

Apparently, one of the reasons why white people do not want to marry black people is because they consider blacks have unattractive physic. From Mr. O'Hanlon's words above, his speech indicates the racial prejudice and he feels that black people are alien and different and uglier than white people by insulting their appearance. He also prejudices that black people will mongrelize the race by marrying white people.

Another facet of prejudice in family patterns and intermarriage is shown in the following expression by Alexandra when she talked about Zeebo, Calpurnia's son who married five women. She thought that it is a very weird thing to do.

...Alexandra said "but that's the way they are and they can't help it. Calpurnia was the best of the lot. That Zeebo of hers, that scamp's still in the trees, but you know, Calpurnia made him marry every one of his women. Five, I think, but Calpurnia made him marry every one of 'em. That's Christianity to them" (p.173) From the saying of Alexandra above, she acts like she is disgusted by how Calpurnia's son, Zeebo, married. She says that "Calpurnia made him marry every one of his women. Five, I think. That is Christianity to them". She says it as if the Christianity of whites and blacks is different. Just because Zeebo married to more than one woman, it doesn't make Alexandra can talk bad about them. She literary generalizes that all blacks family are like that.

2. The Suspicion and Fear

White people also suspect that black people want to marry to whites because blacks want to mongrelize the race. As it mentioned above that white people do not want to marry black people because they feel that it can lower their status.

In this novel, the racial prejudice in the feeling of suspicion and fear towards black people shown by Hester in the following expression. Hester feels that black people have a plan to marry people who have lighter skin than them.

"—they always want to marry a shade lighter than themselves, they want to mongrelize the race—" (p.176)

The above expression of Hester indicates that she hates the idea of interracial marriage between black and white people. She prejudices that black people want to do interracial marriage to mongrelize the race by marrying people who have lighter skin than them. She feels that black people have an evil intention in marrying white people.

Hester continued her another feeling of suspicion and fear in interracial marriage towards black people and the NAACP. In the following quotation, Hester showed her suspicion towards them.

"...They want to get the niggers married to that class and keep on until the whole social pattern's done away with it" (p.177)

The above quotation of Hester gives the information that she suspects black people that they will marry white people which in "that class" to remove the social pattern of it. The word "That class" means white people who has low social status but still higher than black people's status. Hester fears that if black people marry to white people, the position of white people will be messed up.

In conclusion, racial prejudice in family patterns and intermarriage which appears in this novel is shown by how white people debasing the physical appearance of black people and think they are ugly and different and white people suspect black people that they want to mongrelize the race by marrying white people or people who have lighter skin than them.

3.1.4 Prejudice in Education

The racial prejudice towards the subordinate racial group in education aspect can happen when the dominant racial group think that the subordinate racial group have lower quality in education and the feeling that the subordinate racial group have lower intelligence than the dominant racial group. It also can lead to the unwillingness of the dominant racial group to be in the same school as the subordinate racial group and also the dominant racial group will debase the quality of their intelligence. In this novel, the racial prejudice that happen in

education aspect includes the feeling of superiority and the feeling that black people are different and alien.

1. Feeling of superiority

As Blummer (1958) quoted that the feeling of superiority often can be seen in the way the dominant racial insult the traits quality of the subordinate racial group. In education aspect, this kind of feeling in racial prejudice is usually happened when the dominant racial group feels that they have higher intelligence than the subordinate racial group.

In this novel, the feeling of superiority is shown by Alexandra's expression towards black people when Jean Louise found the magazine titled "The Black Plague" in which Alexandra agreed with what it said in the magazine precisely about the defamation against black people.

"You—Aunty do you know the stuff in that thing makes Dr. Goebbels look like a naïve little country boy?"

"I don't know what you're talking about, Jean Louise. There are a lot of thruths in that book."

"Yes indeedly," said Jean Louise wryly. "I especially liked the part where the Negroes, bless their hearts, couldn't help being inferior to the white race because their skulls are thicker and their brainpans shallower—whatever that means—so we must all be very kind to them and not let them do anything to hurt themselves and keep them in their places. Good God, Aunty—" (p.102)

From the expression of Alexandra above, when Jean Louise seems like disagree with what inside the magazine, meanwhile Alexandra says that "there are a lot of thruths in that book" which means she agrees with what inside the

magazine. After that, Jean Louise is being sarcastic to Alexandra by mentioning the contents of the magazine and pretending that she actually agrees with the part of that magazine in which it is debasing the intelligence of black people.

2. The Feeling that Black People are Different and Alien

In education aspect, the racial prejudice appears with the feeling that the subordinate racial group are different and alien can be seen when the dominant racial group do not want their own world to be mixed with the subordinate racial group. The dominant racial group would rather separate their life from the subordinate racial group and exclude them from their life because they feel that the subordinate racial group are different.

Another racial prejudice in educational aspect in this feeling is also shown by Hester toward Sophie, her cook. When someday, she asked her about Christmas day and Sophie seemed do not understand about what Hester meant.

Hester said, "You never can tell what goes on in their heads. My Sophie now, one day I asked her, 'Sophie,' I said, 'What day does Christmas come on this year?' Sophie scratched that wool of hers and said, 'Miss Hester, I thinks it comes on the twenty-fifth this year.' Laugh, I thought I'd die. I wanted to know the day of the week, not the day of the year. Th-ick!" (p.173)

The above expression of Hester proves that she thinks that Sophie is alien for her since Hester thinks that she is uneducated because she does not know about that silly thing. She says that "you never can tell what goes on in black people's heads" which means she considers what black people think is different with what white people think.

Another facet of racial prejudice in the feeling that subordinate racial group is different and alien shown in this novel is in the following expression of Atticus Finch towards black people when he was arguing with Jean Louise regarding the racial integration that is happening in Maycomb County.

"Then let's put this on a practical basis right now. Do you want Negroes by the carload in our schools and churces and theaters? Do you want them in our world?" (p.245)

From the expression of Atticus above, it indicates that he does not want to integrate with black people. He feels that black people should be separate from white people's life. He does not want white people to be in the same schools, churches and even in the same theaters with white people.

Another racial prejudice which shown by Atticus towards black people is in the following words of him when still tried to convince Jean Louise to understand what he actually did for the sake of Maycomb County.

"Do you want your children going to a school that's been dragged down to accommodate Negro children?" (p.246)

The above words of Atticus gives the information that Atticus thinks going to integrated school as a bad idea. He thinks that racial integration between white and black people is unnecessary because the way white people live is different with the way black people live.

In other words, racial prejudice in educational aspect in this novel merged when the feeling of superiority of white people feel that black people have lower intelligence quality than them. They think that black people are uneducated and different. Besides, white people also do not want their children to attend the same

school as black people because they think that black people are different and are not supposed to be with white people at school.

3.2 Racial Prejudice in the Real Social Life of 1950's Southern America

This study also identifies the reflection of the novel *Go Set a Watchman* to racial prejudice that is happened in the real social life in Southern America in 1950s using sociological approach of Alan Swingewood. The writer uses the first perspective of Alan Swingewood which looking at the literary work as a social documentation which reflects to the situation when the literary work is created. This novel is created in 1950s and it took place in Maycomb County, Alabama in which located in Southern America.

3.2.1 Prejudice in the Economic Life

From the exploration of the data above, it is found that this story reflects racial prejudice in social structure that happened in the South. First, racial prejudice in economic life which reflects the real condition in the south is regarding the jobs, their traits quality and the opportunities of black people. In the novel, the white characters prejudice blacks as lazy, unreliable and unskilled so that they do not want if black people get a better job or the same job as them they want them to remain in the low social level as Alexandra mentioned in the story about how black people are shiftless nowadays.

"Mary Webster's Sarah's carried a card for years—so's everybody's cook in this town. When Calpurnia left I simply couldn't be bothered with another one, not for just Atticus and me. Keeping a nigger happy these days is like catering to a king—" (p.167)

The above expression of Alexandra indicates that she has negative thoughts toward them that they will take the privileges of whites. She presents her feelings that blacks should not get the same privilege in occupation as whites. This phenomenon reflects the condition in the South in 1950s in which white people also desire to create a permanent underclass of workers by limiting the job opportunities for black people (Lomotey, 2010:13). Moreover, in that time, many white people denied black people as a decent material life as well as dignity and psychic comfort.

3.2.2 Prejudice in Political and Legal Process

Besides the economic aspect, racial prejudice in political and legal process in this novel also reflects the condition in the South. By the decision of Supreme Court regarding the racial integration and the possibility of black people to get the full rights citizenship. This novel tells that white people disagree to the decision of racial integration and also disagree if black people should get the full rights citizenship.

The situation which is captured in the novel reflects the condition in the South when the political of the South is unstable because the decision of the Supreme Court regarding the racial integration between black and white people. In the 1954, the Supreme Court declared the Brown v. Board Education of Topeka Kansas it declare that "in the field of public education the doctrine of 'separate but

equal' has no place" and that all schools should be integrated (Tindall & Shi, 2004: 1091). However African Americans were still struggling to get their rights because the prejudice towards them and white people still think that they are irresponsible to vote (Alexander & Rucker, 2010: 1047).

The hostility of white people toward black people after the declaration of racial integration continue with the existence of the Citizens' Council in which continue to reject the full rights citizenship such as voting in electoral process, attending the same school as whites to be given to all black people (Tindall & Shi, 2004: 1091). In this novel, the existence of the Citizens' Council also happened in the following quotation.

Alexandra was talking to her: "I told you. It's something your father brought home from a citizen's council meeting."

"From a what?"

"From the Maycomb County Citizens' council. Didn't you know we have one?"

"I did not."

"Well, your father's on the board of directors and Henry's one of the staunchest members." Alexandra sighed. "Not that we really need one. Nothing's happened here in Maycomb yet, but it's always wise to be prepared. That's where they are this minute."

"Citizen's council? In Maycomb?" Jean Louise heard herself repeating fatuously. "Atticus?" (p.103)

The above quotation has convincingly proven that Harper Lee's *Go Set a Watchman* reflects the racial prejudice in the Southern America in 1950s. In this novel, Atticus and Henry is the character which involve in the Maycomb Citizens' Council to reject the racial integration which also happened in American society. Besides, Alexandra's suspicion towards blacks indicates that she fears black people will commit rebellion to get full rights citizenship.

3.2.3 Prejudice in Family Patterns and Intermarriage

In family patterns and intermarriage aspect, racial prejudice in this novel also reflect the perspective of white people regarding to interracial marriage. In this novel, white people prejudice black people that they want to mongrelize the race by marrying white people so that the social levels in society will disappear. Also, in this novel white people oppose the idea of interracial marriage because they look at black people as lower social creature and physically unattractive so that is why white people dislike the idea of interracial marriage.

"—they always want to marry a shade lighter than themselves, they want to mongrelize the race—" (p.176)

The above expression of Hester has proven that the characters in the novel reflect the society of Southern America in 1950s especially the racial prejudice regarding intermarriage. The quotation above reflects the ideology or belief of white people in the South in the 1950s-1960s, where interracial marriage considered as a crime and taboo because white people do not want to lower their social status by marrying black people. White people also consider them as unattractive creature and assume that they will mongrelize the race (Pierce & Burke, 2014: 2).

3.2.4 Prejudice in Education

In the case of racial prejudice in educational aspect, in this novel, some white characters oppose the idea of *Brown Decision* or the decision of the Supreme Court about racial integration in public schools. Atticus, one of the characters in the novel disagrees with that decision because he looks at black

people as backward people who are uneducated so that he does not want any white children to be in the same school as black people.

"Do you want your children going to a school that's been dragged down to accommodate Negro children?" (p.246)

The above words of Atticus reveals that he believes racial integration between white and black people is unnecessary because the way white people live is different with the way black people live. Atticus represent the society of white American's belief in 1950s that. Blacks are blacks and whites are whites, they should be separated.

The phenomenon above reflects the same issue in the South where the Supreme Court declared the *Brown Decision*, it does not stop racial prejudice among whites toward black people. However it increase the hostility toward them as many white people that oppose the racial integration and demand the Supreme Court to cancel its decision. They do not want black people to enter their life. So, they think that blacks and whites should be separated especially in schools because they do not want their children to be taught by black teachers since they think that black people's intelligence is lower than theirs (Lomotey, 2010: 98-99).

To sum up, the above explanation has convincingly proven that white people in this novel reject the idea of racial integration and social equality, and always have prejudices toward black people as it also happened in the real society in Southern America in the 1950s when the decision of the Supreme Court declared regarding racial integration. The novel Go Set a Watchman represents the condition of 1950s in the Southern America and also depicts the moral and value about prejudice in that era.

CHAPTER IV

CONCLUSION AND SUGGESTION

4.1 Conclusion

This study aims to examine racial prejudice in social structure in the novel *Go Set a Watchman* and to identify the reflection of the novel to the racial prejudice in 1950s' Southern America. To achieve such objectives, this study employs Alan Swingewood's sociological approach and supported by racial prejudice theory of Herbert Blummer.

The result of the study shows that racial prejudice that occurs in Harper Lee's *Go Set a Watchman* happened in the four social aspects of social structure, there are in the aspect of economic life, political and legal process, family patterns and intermarriage and in educational aspect. This study also reveals that the novel also reflects the racial prejudice in its social aspects of social structure in Southern America in the 1950s after the *Brown Decision*.

In the economic life, racial prejudice in this novel can be found on how white people feel and think that they are superior and better than black people

regarding their occupation, their skill, and their opportunity in the economic life. In political and legal process, racial prejudice in this novel can be seen on how white people labelling black people as criminal and disagree if black people obtain full rights citizenship. In the aspect of family patterns and intermarriage, racial prejudice in this novel found on how white people see black people. As in this novel, Zeebo which is married to more than one woman, considered as weird and alien. Besides, in this aspect white people also think the physical appearance of black people is unattractive. The last is racial prejudice in the aspect of education. In this novel, shown in the expression of white people on how they did not want their children to attend the same school as black people and the way white people look down the quality of intelligence of black people.

4.2 Suggestion

The result of this study can be supported by other analysis occupying psychological approach or other criticisms beyond sociological studies. Therefore, the analysis using another theory, i.e. psychological study or any other studies which study about human behavior is highly recommended. In addition, since this study focuses on racial prejudice, further analysis can be done in analyzing the discrimination and political views in this novel. The last to note, this novel also can be analyzed using other theories relating to racism such as psychology.

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APPENDIX

Reserch Questions	Aspect	Feelings of racial	Page	Paragraph	Quotations
Aspects of racial Prejudice:	Economic Life	prejudice Feeling of superiority	166	8 K B	"Calm down, miss." Alexandra's voice was cold. "Jean Louise, nobody in Maycomb goes to see Negroes anymore, not after they've been doing to us. Besides being shiftless now they look at you sometimes with open insolence, and as far as depending on them goes, why that's out.
		Feeling of proprietary claim	167	3	"Mary Webster's Sarah's carried a card for years—so's everybody's cook in this town. When Calpurnia left I simply couldn't be bothered with another one, not for just Atticus and me. Keeping a nigger happy these days is like catering to a king—"
		Suspicion and fear	166	9 C DUSTA	"That NAACP's come down here and filled 'em with poison till it runs out of their ears. It's simply because we've got a strong sheriff that we haven't had bad trouble in this county so far. You do not realize what is going on. We've been good to 'em, we've bailed 'em out of jail and out of debt since the beginning of time, we've made work for 'em when there was no work, we've encouraged 'em to better themselves, they've gotten civilized, but my dear—that veneer of civilization's so thin that a bunch of uppity Yankee Negroes can shatter a

				hundred years' progress in five"
Political and legal process	Feeling of superiority	242 MA	SLAN LIK 18,	"Let's look at it this was," said her father. "You realize that our Negro population is backward, don't you? You will concede that? You realize the full implications of the word 'Backward,' don't you?" "Yes sir" "You realize that the vast majority of them here in the South are unable to share fully in the responsibilities of citizenship, and why?"
	Feeling of superiority	244	6	"Go back to shool," her father said. "All the Democratic party has to do with Jefferson these days is put his picture up at banquets. Jefferson believed full citizenship was a privilege to be earned by each man, that it was not something given lightly nor be taken lightly. A man couldn't vote simply because he was a man, in Jefferson's eyes. He had to be responsible man. A vote was, to jefferson, a precious privilege a man attained for himself in a—a live-and-let-live economy."
	Feeling of superiority	246	515 TA	"Now think about this. What would happen if all the Negroes in the South were suddenly given full civil rights? I'll tell you. There'd be another Reconstruction. Would you want your state governments run by people who don't know how to run 'em? Do you want this town run by—now wait a minute—Willoughby's a crook, we know that, but

do you know of any Negro who knows as much as Willoughby? Zeebo'd probably be mayor of Maycomb. Would you want someone of Zeebo's capability to handle the town's money? We're outnumbered, you know."
Feeling of superiority 246 "Honey, you do not seem to understand that the Negros down here are still in their childhood as a people. You should know it, you've seen it all your life. They've made terrific progress in adapting themselves to white ways, but they're far from it yet They were coming along fine, traveling at a rate they could absorb, more of 'em voting than ever before. Then the NAACP stepped in with its fantastic demands and shoddy ideas of government—can you blame the South for resenting being told what to do about its own people by people who have no idea of its daily problems?"
Feeling that blacks are different and alien "Golly, I never know who they are these days, all the young ones. Reckon they'll try him for murder?" "Manslaughter, I should think" "Oh." Hester was disappointed. "Yes, I reckon that's right. He didn't mean to do it." "No, he didn't mean to do it." Hester laughed. "And I thought we'd have some excitement."

·				,
	Suspicion and fear	103	5	Alexandra was talking to her: "I told you. It's
				something your father brought home from a
			S/A	citizen's council meeting."
				"From a what?"
	251		111	"From the Maycomb County Citizens' council.
	14-14		-17 /2	Didn't you know we have one?"
			.0%	"I did not."
				"Well, your father's on the board of directors and
				Henry's one of the staunchest members."
				Alexandra sighed. "Not that we really need one.
	3 2 7			Nothing's happened here in Maycomb yet, but it's
				always wise to be prepared. That's where they are
			1/13/	this minute."
\				"Citizen's council? In Maycomb?" Jean Louise
				heard herself repeating fatuously. "Atticus?"
	Suspicion and fear	147-	10-13	"Was he drinking?" asked Atticus. "Not drinking,
		148		drunk. He was coming in from an all-night boozing
				down at that jook they have." "What's the matter?"
	11 3			said Jean Louise. "Zeboo's boy," said Henry.
	\\ \\ \\ \\ \\ \\ \\ \\ \\ \\ \\ \\ \\			"Sherriff said he has him in jail—he'd asked him to
			10-	call Mr. Finch to come get him out—huh." "Why?"
	1/ 0		I ICTA	"Honey, Zeebo's boy was coming out of the
			03"	Quarters at daybreak this morning splittin' the
				wind, and he ran over old Mr. Healy crossing the
				road and killed him dead." "Oh no—" "whose car
				was it?" asked Atticus.
				"Zeebo's I reckon." "What'd you tell the sheriff?"
				asked Atticus. "Tell him to tell Zeebo's boys you

				,
				wouldn't touch the case." Atticus leaned his elbows
				against the table and pushed himself back. "You
		S.	S/A.	shouldn't've done that hank," he said mildly. "Of
			7-41	course we'll take it"
	22,1	$A \Lambda A$	111	"Hank, I suspect when we know all the facts in the
	14 14	IAIX	-17 /2	case the best that can be done for the boy is for him
		_		to plead guilty. Now, isn't it better for us to stand
				up with him in court than to have him fall into the
				wrong hands?"
	26,00			A smile spread slowly across Henry's face. "I see
	5 5 1			what you mean Mr. Finch."
				"Well, I don't," said Jean Louise. "What wrong
			1/10/2	hands?" Atticus turned to her. "Scout, you
				probably don't know it, but the NAACP-paid
\				lawyers are standing round like buzzards down
			AJO	here waiting for things like this to happen—"
· ·	Suspicion and fear	149	2	"You mean colored lawyers?"
				Atticus nodded. "Yep. We've got three or four in the
				state now. They're mostly in Birmingham and
				places like that, but circuit they watch and wait, just
			-11	for some felony committed by a negro against a
			11571	white person—you'd be surprised how quick they
			00.	find out—in they come and well, in terms you
				can understand, they demand Negroes on the juries
				in such cases. They subpoena the jury
				commissioners, they ask the judge to step down,
				they raise every legal trick in their books—and they
				have 'em aplenty—they try to force the judge into

				error. Above all else, they try to get the case into a
				Federal court where they know the cards are
		SIIS		stacked in their favor. It's already happened in our
			441	nextdoor-neighbor circuit, and there's nothing in
	51.	ΛΛΔ/	11-14	the books that says it won't happen here."
	Suspicion and fear	229 1	17 /	"Honey," said Henry. He moved the sugar bowl to
		A	, Q [×]	the center of the table and pushed it back again.
				"Look at it this way. All the Maycomb Citizen's
	72 >			Council is in this world is—is to protest to the
	> \ \		71 /	court, it's a sort of warning to the Negroes for them
				not to be in such a hurry, it's a—"
	Suspicion and fear	243 1		"There's no point in being profane. Think this over:
	Suspision and iso		1 38	Abbott County, across the river. Is in bad trouble.
\\		N 11 //		The population is almost three-fourths Negro. The
\\\			9	voting population is almost half-an-half now,
				because of that big Normal School over there. If the
				scales were tipped over, what would you have? The
	, ,		76/	county won't keep a full board of registrars,
	11 -0. ((
				because if the Negro vote edged out the white you'd
				have Negroes in every county office—"
			-TA	"That makes you so sure?"
		RDI	ISIM	"Honey," he said. "Use your head. When they vote,
				they vote in blocs."

	Suspicion and fear	247 S I MA	SLAN LIK 18	"The NAACP don't care whether a Negro man owns or rent his land, how well he can farm, or whether or not he tries to learn a trade and stand on his own two feet—oh no, all the NAACP cares about is that man's vote."
Family patterns and intermarriage	Feeling that blacks are different and alien	108		Mr. O'Hanlon was born and bred in the South, went to school there, married a Southern lady, lived all his life there, and his main interest today was to uphold the Southern Way of Life and no niggers and no Supreme Court was going to tell him or anybody else what to do a race as hammerheaded as essential inferiority kinky woolly heads still in the trees greasy smelly marry your daughters mongrelize the race mongrelize save the South Black Monday lower than cockroaches God made the races nobody knows why but He intended for 'em to stay apart if He hadn't He'd've made us all one color back to Africa
	Feeling that blacks are different and alien	173		Alexandra said "but that's the way they are and they can't help it. Calpurnia was the best of the lot. That Zeebo of hers, that scamp's still in the trees, but you know, Calpurnia made him marry every one of his women. Five, I think, but Calpurnia made him marry every one of 'em. That's Christianity to

		CI	CI.	them"
	Suspicion and fear	176	PLAN	"—they always want to marry a shade lighter than themselves, they want to mongrelize the race—"
	Suspicion and fear	177	9 8,	"They want to get the niggers married to that class and keep on until the whole social pattern's done away with it"
Education	Feeling of superiority	102	8 JVC	"You—Aunty do you know the stuff in that thing makes Dr. Goebbels look like a naïve little country boy?" "I don't know what you're talking about, Jean Louise. There are a lot of thruths in that book." "Yes indeedly," said Jean Louise wryly. "I especially liked the part where the Negroes, bless their hearts, couldn't help being inferior to the white race because their skulls are thicker and their brain-pans shallower—whatever that means—so we must all be very kind to them and not let them do anything to hurt themselves and keep them in their places. Good God, Aunty—"

		that blacks are nt and alien	173 S I MA	SLAN LIK 18,	Hester said, "You never can tell what goes on in their heads. My Sophie now, one day I asked her, 'Sophie,' I said, 'What day does Christmas come on this year?' Sophie scratched that wool of hers and said, 'Miss Hester, I thinks it comes on the twenty-fifth this year.' Laugh, I thought I'd die. I wanted to know the day of the week, not the day of the year. Th-ick!"
		that blacks are and alien	245	9	"Then let's put this on a practical basis right now. Do you want Negroes by the carload in our schools and churces and theaters? Do you want them in our world?"
		that blacks are at and alien	246	2	"Do you want your children going to a school that's been dragged down to acommodate Negro children?"
The reflection to the racial prejudice of 1950s' Southern America	Racial prejudice in Eco	onomic Life	and do prejud is regar people which	o not deserve lice in econor ording the job e. This pheno white people	e in the novel think that blacks have low traits quality a better or the same jobs as them. It reflects racial mic life which reflects the real condition in the south os, their traits quality and the opportunities of black menon reflects the condition in the South in 1950s in e also desire to create a permanent underclass of g the job opportunities for black people.
	In Political and Legal	Process	are go irrespo reflect	ing to get the onsible to recest the condition	e in the novel disagree with the fact that black people of full rights citizenship and consider them as seive privilege to vote and incapable in politics. It on in the South Supreme Court claimed racial on black and white people and when the civil rights

,TA	movement tried to demand the full rights citizenship for black people. However African Americans were still struggling to get their rights because the prejudice towards them and white people think that they are irresponsible to vote.				
In family Pattern and intermarriage	When white people oppose the idea of getting marriage with blacks because their status is low and they think that black are physically unattractive. It reflects the condition in the South in which at the 1950s-1960s, interracial marriage was concern a crime and taboo because white people do not want to lower their social status by marrying black people. White people also consider them as unattractive creature and assume that they will mongrelize the race.				
In education	When white people prejudices toward blacks that they have low intelligence and do not want to integrate the schools with them. It reflects the same issue in the South where the Supreme Court declared the <i>Brown Decision</i> , it does not stop racial prejudice among whites toward black people. However it increased the hostility toward them as many white people that oppose to racial integration and demand the Supreme Court to cancel its decision				
Supreme Court to Cancer its decision					

OVER VIEW

The twenty-six-year-old Jean Louise Finch takes a train from her current home in New York City to visit her hometown of Maycomb, Alabama. As a girl in Maycomb, she was raised by her father, the lawyer Atticus Finch, who is now seventy-two and has rheumatoid arthritis. His sister Alexandra now lives with him, and his business apprentice is Henry "Hank" Clinton, Jean Louise's oldest friend and beau. Jean Louise's older brother Jem died years earlier.

Hank picks up Jean Louise in Atticus's car. Hank repeats his earlier proposals of marriage and Jean Louise half-rejects them. They drive home and Jean Louise briefly discusses the Supreme Court decision "Brown v. Board of Education" with Atticus. Jean Louise suggests that she might marry Hank, but Alexandra disapproves. Hank takes Jean Louise on a date, and she reminisces about her childhood when she, Jem, and their friend Dill had a pretend religious revival and baptism.

Hank and Jean Louise go swimming at Finches' Landing, which was once the family's estate but is now a hunting club. The next morning the family goes to church with Uncle Jack, an eccentric former doctor. At church Jack is horrified when the organist plays a tradition hymn differently.

That afternoon Hank picks up Atticus for a "citizens' council" meeting at the town courthouse. Jean Louise finds a racist pamphlet called "The Black Plague" among her father's papers. Alexandra defends the tract. Jean Louise goes to the courthouse and sees that almost every man in town is there, including Hank and her father. Atticus introduces the meeting's speaker, whose speech (defending segregation) is full of racist invective and fearmongering. Jean Louise watches Atticus and Hank and feels physically sick.

Jean Louise leaves and wanders through town, stopping at the ice cream shop where her childhood home in town used to stand. She gets an ice cream and then throws up, walks home, and falls asleep. Jean Louise has a flashback to when she was in sixth grade and thought that she was pregnant because a boy kissed her. She planned to kill herself to avoid bringing shame on her family, but was stopped by Hank at the last minute.

In the present Jean Louise wakes up and avoids talking to anyone. She then learns that the Finches' old black housekeeper Calpurnia's grandson was driving drunk and killed a white man the night before. Atticus says he will defend him, but only to keep the NAACP off the case. Jean Louise goes to visit Calpurnia, who is cold and distant with her, which upsets Jean Louise greatly. Jean Louise returns home, where Aunt Alexandra holds a "Coffee" for the young women of Maycomb to visit her. Jean Louise doesn't fit in with any of them, and is repulsed by their racist gossip.

She goes to visit Uncle Jack. She asks him about Atticus and Hank, and Jack gives her vague and convoluted arguments about the Civil War. Jean Louise is frustrated and leaves.

She goes back to the ice cream shop and reminisces about a high school dance where Hank was her date. Jean Louise wore a pair of "false bosoms," which fell out and Hank threw away. The next morning the principle was furious to find them hanging over a memorial to Maycomb soldiers. Hank saved Jean Louise from punishment by forging confessions from every other girl in school.

In the present Jean Louise finds Hank and tells him that she isn't going to marry him. Hank defends the citizens' council, saying that he has to go along with Maycomb's customs if he is to be respected and useful. Atticus arrives. He and Jean Louise discuss states' rights and the Supreme Court decision, and then Jean Louise angrily curses at her father for betraying her and letting her down. She storms out.

Jean Louise drives home and packs her things, planning to leave Maycomb forever. Uncle Jack drives up and slaps Jean Louise in the face. They both have a drink, and Jack tells Jean Louise that she has now become her own person by allowing Atticus to be a human being with failings. He suggests that she move back to Maycomb. Jean Louise picks up Atticus from his office. He tells her he's proud of her, and she tells him that she loves him.

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No	Date	Description	Signature
1	March 4, 2016	Thesis proposal	1 7
2	March 14, 2016	Revision of thesis proposal	1 1
3	March 23, 2016	Signature of approval sheet for thesis proposal	8
4	April 15, 2016	Revision of thesis proposal	, 7
5	May 3, 2016	Chapter I and II	42,0
6	May 19, 2016	Revision of chapter I and II	1, 1
7	May 26, 2016	Chapter III and IV	f.
8	June 3, 2016	Revision of chapter III and IV	And the second s
9	June 15, 2016	Final check of Chapter I-IV	1
10	June 20, 2016	Signature of approval sheet for thesis examination	

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