

**WHITES' RACISM FACED BY AFRO-AMERICANS  
DEPICTED IN SUE MONK KIDD'S *THE SECRET  
LIFE OF BEES***

**THESIS**

**By:**

**Muawwinatul Laili  
NIM: 03320044**



**ENGLISH LETTERS AND LANGUAGE DEPARTMENT  
HUMANITIES AND CULTURE FACULTY  
THE STATE ISLAMIC UNIVERSITY OF MALANG  
October 2007**

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**THESIS**

Presented to:

The State Islamic University of Malang in Partial Fulfillment of the Requirement  
for the Degree of *Sarjana Sastra (SS)*

The Advisor:

**Dra. Siti Masitoh, M.Hum**  
**150331144**

By:

Muawwinatul Laili  
NIM: 03320044

**ENGLISH LETTERS AND LANGUAGE DEPARTMENT  
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October 2007**

## APPROVAL SHEET

This is to certify that Sarjana thesis of MUAWWINATUL LAILI entitled “*White’s Racism Faced by Afro-Americans Depicted in Sue Monk Kidd’s The Secret Life of Bees*” has been approved by the advisor for further approval by the board of examiners as the requirements for the degree of *Sarjana Sastra (SS)* in English Letters and Language Department.

Malang, September 21, 2007

Acknowledged by the Head of English  
Letters and Language Department

Approved by Advisor

**Dra. Siti Masitoh, M.Hum**  
150331144

**Dra. Hj. Syafiyah, MA**  
150246406

Acknowledged by the Dean  
of Humanities and Culture Faculty

**Drs. H. Dimjati Ahmadin, M.Pd**  
150035072

## LEGITIMATION SHEET

This is to certify that the *Sarjana*'s Thesis of Whites' Racism Faced by Afro-Americans Depicted in Sue Monk Kidd's *The Secret Life of Bees* by Muawwinatul Laili has been approved by the Board of Examiners as the requirement for the degree of *Sarjana Sastra*.

Signature,

- |                              |                 |    |
|------------------------------|-----------------|----|
| 1. Dra. Isti'adah, MA        | (Main Examiner) | 1. |
| 2. Sri Muniroch, S.S., M.Hum | (Chair)         | 2. |
| 3. Dra. Siti Masitoh, M.Hum  | (Advisor)       | 3. |

Approved by

The Dean of Humanities and Culture Faculty

**Drs. H. Dimjati Ahmadin, M.Pd**  
**NIP. 150035072**

## DEDICATION

*This thesis is dedicated to:*

*My greatest hero, my lovely father “M. Ma’shum” who always motivates me to finish my S1 degree, “I love you forever Dad!”*

*My wonderful umbrella, my beloved mother “Musyafa’ah” who always takes care of me in every season and wipes my cold tears, “Thank a lot Mom!”*

*My silent brother, Musa Al-Fikri and my kind sister, Nuriyatul Qodriyah who give me motivation to reach my bright star. I will do my best guys!*

*My sister in law, Siti Khotimah and my little nephews, Mahis and Halwa who make my life more colorful. Also my brother in law, Khusaidi who always picks me up in the bus station. “Thank you so much for everything.”*

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*All of my friends in my boarding house "Pink House" especially, Ika-MOBIN (thanks for your cheerful face and scream laugh), Emy (Mrs. Ijup), Emelda (Mrs. Dino), Mbak Vita (Mrs. Rohim), Mbak Nonik (Mrs. Reza), Ulul-MOMOMY (thanks for your jokes), Yuvi (Mrs. Qodier), 'Ulie' (Mrs. BT), and Nieta (Mrs. Syarief),*

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*"I am sorry and take it easy, just let it flow guys!"*

# MOTTO

وَمِنْ ءَايَاتِهِ ۚ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَخْتَلَفُ السِّنَتِكُمْ وَالْوَانِكُمْ  
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَلَمِينَ ﴿٢٢﴾  
(الرُّومُ: 22)

**“And among His signs is the creation of the heavens and the earth, and variations in your languages and your colours; verily in that are signs for those who know” (Ar-Rum: 22)**

**“We can’t think of changing our skin,’ he said. ‘Change the world—that’s how we gotta think.” (Zachary Taylor in Sue Monk Kidds’ *The Secret Life of Bees* on page 267)**

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## **TABLE OF CONTENT**

|                                      |             |
|--------------------------------------|-------------|
| <b>APPROVAL SHEET.....</b>           | <b>i</b>    |
| <b>LEGITIMATION SHEET.....</b>       | <b>ii</b>   |
| <b>MOTTO.....</b>                    | <b>iii</b>  |
| <b>DEDICATION.....</b>               | <b>iv</b>   |
| <b>ACKNOWLEDGMENT.....</b>           | <b>vi</b>   |
| <b>ABSTRACT.....</b>                 | <b>viii</b> |
| <b>TABLE OF CONTENT.....</b>         | <b>ix</b>   |
| <b>CHAPTER I INTRODUCTION.....</b>   | <b>1</b>    |
| 1.1 Background of the Study.....     | 1           |
| 1.2 Statement of the Problems.....   | 6           |
| 1.3 Objectives of the Study.....     | 7           |
| 1.4 Scope and Limitation.....        | 7           |
| 1.5 Significance of the Study.....   | 8           |
| 1.6 Research Method .....            | 9           |
| 1.6.1 Research Design.....           | 9           |
| 1.6.2 Data Sources.....              | 10          |
| 1.6.3 Data Collection.....           | 10          |
| 1.6.4 Data Analysis.....             | 11          |
| 1.7 Definition of the Key Terms..... | 12          |

|  |           |
|--|-----------|
| <b>CHAPTER II REVIEW OF RELATED LITERATURE.....</b>                                    | <b>14</b> |
| 2.1 The Nature of Racism .....   | 14        |
| 2.1.1 Biological Concept of Racism.....  | 14        |
| 2.1.2 Sociological Concept of Racism.....  | 19        |
| 2.1.3 Types of Race Relation.....  | 23        |
| 2.1.3.1 Forms of Acceptance in Race Relation .....                                     | 24        |
| 2.1.3.1.1 Assimilation.....  | 24        |
| 2.1.3.1.2 Accommodation.....   | 26        |
| 2.1.3.1.3 Amalgamation.....  | 27        |
| 2.1.3.1.4 Pluralism.....   | 28        |
| 2.1.3.2 Forms of Rejection in Race Relation.....                                       | 28        |
| 2.1.3.2.1 Prejudice.....   | 28        |
| 2.1.3.2.2 Discrimination.....  | 32        |
| 2.1.3.2.3 Segregation.....   | 35        |
| 2.1.3.2.4 Expulsion.....   | 37        |
| 2.1.3.2.5 Extermination.....   | 37        |
| 2.2 Afro-Americans in the United States of South Carolina in 1964.....                 | 38        |
| 2.2.1 The Historical Background of Afro-Americans.....                                 | 38        |
| 2.2.2 Afro-Americans' Condition in the United States of South Carolina<br>in 1964..... | 41        |
| 2.3 Genetic Structuralism.....   | 42        |
| 2.2 Previous Studies.....  | 44        |
| <b>CHAPTER III ANALYSIS .....</b>  | <b>46</b> |

|   |           |
|---|-----------|
| 3.1 The Forms of Whites' Racism faced by Afro-American.....                 | 47        |
| 3.1.1 Prejudice.....  | 47        |
| 3.1.2 Discrimination.....   | 56        |
| 3.1.3 Segregation.....  | 59        |
| 3.1.4 Expulsion.....  | 61        |
| 3.1.5 Extermination.....  | 62        |
| 3.2 The Struggles of Afro-Americans against Whites' Racism.....             | 63        |
| 3.3 The Real Condition of South Carolina 1964 as Revealed in the Novel..... | 66        |
| <b>CHAPTER IV CONCLUSION AND SUGGESTION.....</b>                            | <b>88</b> |
| 4.1 Conclusion.....   | 88        |
| 4.2 Suggestion.....   | 90        |
| <b>BIBLIOGRAPHY.....</b>  | <b>92</b> |

## **APPENDIXES**

The Data Collection taken from the Novel

The Synopsis of *The Secret Life of Bees*

The Sue Monk Kidd's Biography

Curriculum Vitae

The Thesis Guidance Schedule

## ABSTRACT

Laili, Muawwinatul. 2007. *White's Racism Faced by Afro-Americans Depicted in Sue Monk Kidd's The Secret Life of Bees*. Thesis. English Letters and Language Department. Humanities and Culture Faculty. The State Islamic University of Malang.

Advisors : (1) Dra. Siti Masitoh, M.Hum (2) Yayuk Widyastuti H, M.Pd

Key Terms: **racism, afro-American**

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Racism is an interesting topic to be analyzed because racism is an ancient problem with no solution to avoid and reduce it. Although in this modern era, racism can also be found in some aspects in our life and it becomes more complicated. There are many social phenomena in the United States especially in South Carolina in 1964 that occurred caused by racial differences and inequality between the Whites and the Afro-Americans that result the Whites' racism against Afro-Americans. And Sue Monk Kidd is one of the authors who choose this problem for her novel entitled *The Secret Life of Bees*.

Based on the background of the study above, the problems of my thesis are the first is what are the forms of White's racism faced by Afro-Americans depicted in Kidd's *The Secret Life of Bees*? And the second, what are the struggles of Afro-Americans against White's racism depicted in Kidd's *The Secret Life of Bees*? The third is how does White's racism faced by Afro-Americans in Kidd's *The Secret Life of Bees* revealing the real society of South Carolina in 1964?

This research is categorized as literary criticism since the researcher conduct the interpretation and analysis on a literary work. The researcher uses genetic structuralism theory in doing the analysis because in this analysis, the researcher sees the literary work from two points of views, namely intrinsic and extrinsic and connect directly the phenomena from that period of the literary works are created to the intrinsic elements of the literary work it self.

After analyzing the data, the researcher found the forms of Whites' racism faced by the Afro-Americans namely: prejudice, segregation, discrimination, extermination, and expulsion while the Afro-Americans' struggles appear to oppose the Whites' racism. And all the data that are found by the researcher reflect the real society and the condition of South Carolina in 1964 where there were many Afro-Americans were discriminated by the Whites and they did not get their human rights. They also try to maintain the Civil Rights Act to get the equality between the Whites and the Afro-Americans.

# **CHAPTER I**

## **INTRODUCTION**

This chapter deals with the background of the study, the problems of the study, the objectives of the study, scope and limitation, significance of the study definition of the key terms, and research method.

### **1.1 Background of the Study**

There are many literary works whose idea called for equality of Blacks and Whites Americans and the exception of racism are written by Blacks from 1700s up to this period. Most of their works are admitted of having great contribution to the Black Americans struggle to establish the new future which are free from enslavement, oppression, injustice, inequality, discrimination, exploitation, and racism (Karenga, 1993: 416). One of the great writers whose idea called for equality between Black Americans and Whites is Sue Monk Kidd. She is a White writer who opposed the racism faced by Black Americans through her works that become exciting phenomenon.

This phenomenon proves that literary works can be the mirror of our social life. Fowler (1987:135-136) argued that although literature is presented in an imaginative way, it usually imitates, reflects, or at least describes the condition of the society in which it is produced. So, literature and socio-cultural has a close relation. No wonder if many social phenomena can be reflected in literary works. And one of the social phenomena that are often reflected in literary works is

racism, the values, norms, and beliefs that allege the superiority of some people and legalize the domination upon the inferior minority. This assumption, according to Horton (1991:303) is perceived and passed uncritically from generation to generation.

Sue Monk Kidd was born and raised in the tiny town of Sylvester, Georgia, which is tucked among the pinelands and red fields of Southwest Georgia. Kidd serves on the board of advisor for poet & writers, Inc. and works to support their efforts for the literary arts and their advocacy for emerging writers. She is a writer in Residence at Phoebe Pember House in Charleston. Today, Kidd lives beside a salt marsh near Charleston, South Carolina. Her writing has deeply been influenced by place, and she mined her experiences of growing up in Sylvester as she wrote *The Secret Life of Bees* which was written in 1997 and she worked on it for the next three and a half years. It was published by Viking in 2002, which became a genuine literary phenomenon

[http://www.bookbrowse.com/biographies/index.cfm?author\\_number=820](http://www.bookbrowse.com/biographies/index.cfm?author_number=820))

The main reasons why the researcher chooses Sue Monk Kidd's *The Secret Life of Bees* as her object in her thesis is because Kidd's *The Secret Life of Bees* has a powerful story of the coming age, the race relations, the ability of love to transform our lives. It is also because Sue Monk Kidd's *The Secret Life of Bees* gives unacknowledged longing for Sue's universal feminine divine and the novel tells the story of fourteen years old Lily, who runs away with her black housekeeper in 1964 in South Carolina and the sanctuary they both find in the home of three eccentric beekeeping sisters. Another reason is *The Secret Life of*

*Bees* has been sold more than 3,5 million copies, spent over eighty weeks on the New York Times bestseller list and been published in more than 20 languages. It also was awarded the 2004 Book Sense Paperback book of the Year, nominated for the Orange Prize in England and chosen as Good morning America's read This! Book Club pick and it got 2003 SEBA (Southern Book Association) Award for Best Fiction Novel. Now, in college and high school class rooms, *The Secret Life of Bees* is fast becoming a modern classic. It has been produced on stage in New York by The American Theater and is being adapted into a movie by Focus Films ([http://www.bookbrowse.com/biographies/index.cfm?author\\_number=820](http://www.bookbrowse.com/biographies/index.cfm?author_number=820))

*The Secret Life of Bees* by Sue Monk Kidd has unique characteristics especially in its theme that includes the civil rights and irrationality of racism in the American South during the 1960s, the power of female community and the importance of storytelling. It covers the plot, a brief analysis of the main character, Lily's growth throughout the book. The novel set in 1964, during the civil right movement, in South Carolina where was horrific and it makes us really think about the color of our skin. *The Secret Life of Bees* also has unique motif, bees. Bees serve as Lily's unspoken guides throughout the novel. In the beginning, bees come to Lily's room to relay the message that she should head out on her own and leave T. Ray's house. Lily follows the trail of the honey label to Tiburon where she meets the three beekeeping sisters and lives together with them. Lily even finds the "secret life of bees" similar to her own life. Their industrious care for their mother, their continuous ability to keep going in work and their ability to survive inspire Lily. Finally, their reliance on a female



community resembles Lily's reliance, and the bees' community helps Lily understand the power of the human community. For these reasons, bees are the central motif of *The Secret Life of Bees*. The *Secret Life of Bees* also contains some symbolism such as "bees" symbolize of rebirth, exploration, sexual maturation, and personal growth. The second symbolism in *The Secret Life of Bees* is "beehives" serve as symbolic parallel to the community August has created in the pink house. Bees live, work, and produce honey in beehives. As in August's community, female bees dominate the beehive and the queen bee rules over everything. The queen of bees is the mother of every single other bee. And according to August, the Virgin Mary is the mother of all the women whom she calls the Daughters of Mary. The beehive also has a symbolic function in *The Secret Life of Bees* because when Lily learns about August's community, she also learns about the mechanics of the beehive and becomes familiar with August's community. Other (<http://www.sparknotes.com/lit/secretbees/themes.html>)

Another reason that makes the researcher interested in discussing *The Secret Life of Bees* by Sue Monk Kidd is because it has strong and willful characters and gives more understanding for the researcher about the relationship. Furthermore, there are some positive comments about *The Secret Life of Bees* by Sue Monk Kidd such as a comment from Daily Telegraph saying that "*This is a wonderful book, by turns funny, sad, full of incident and shot through with grown-up magic reminiscent*". The Times also said that *The Secret Life of Bees* by Sue Monk Kidd is a charming, funny and moving novel.

<http://www.recordonline.com/epps/pbcs.dll/article?AID=20060903/LIFE/609030317/-1/LIFE04>)

Based on those characteristics of *The Secret Life of Bees* above, the researcher is very interested in racism that was described by Sue Monk Kidd in *The Secret Life of Bees*. The researcher thinks that racism is an interesting topic to be analyzed because racism is an ancient problem but there is no solution to avoid and reduce it. Although in this modern era, racism can also be found in some aspects in our life and it becomes more complicated. Because of that, racism has been discussed by some anthropologists and sociologists who try to get a brief description and solution to reduce it.

*The Secret Life of Bees* demonstrates the irrationality of racism not only by portraying Black and White characters with dignity and humanity but also by demonstrating how the main character, Lily, struggles to overcome her own problem dealing with racism

(<http://www.sparknotes.com/lit/secretbees/themes.html>) The information above supports the researcher to analyze *The Secret Life of Bees*.

Some studies on racism, for example, reflected in a literary work have been much conducted by some researchers. Sri Hartanti, a student of Gadjah Mada University, wrote *Racism toward Japanese American as Reflected in David Guterson's Snow Falling on Cedars* in 2005. Another study on racism has been conducted by Untoro Wahyu, a student of Muhammadiyah University of Yogyakarta. He wrote *Whites' Racism toward Black in the United States; a Post-colonial Study on the Autobiography of Booker T. Washington Up from Slavery in*

2005. By employing a biographical approach in analyzing the autobiography work of Washington. And other study on racism has also been conducted by Miftahul Huda, a student of State Islamic University of Malang, who wrote *Racism against American Blacks as Portrayed in Ernest J. Gaines' A Gathering of Old Men* in 2006. In his research, Miftahul Huda described the phenomena of racism against Black Americans, its causes and effects, and in revealing the effort of Black Americans to struggle against racism toward them as portrayed in Ernest J. Gaines' *A Gathering of Old Men*.

Due to the above consideration, the researcher decides to conduct a study that is the same as Miftahul Huda's topic but in different object and approach because in this study the researcher uses Sue Monk Kidd's *The Secret Life of Bees* as her object and she uses *Genetic Structuralism* as the approach.

Finally, it is necessary for the researcher to do a literary criticism on the White's racism faced by Afro-Americans depicted in Sue Monk Kidd's *The Secret Life of Bees* to get a deeply understanding about White's racism faced by Afro-Americans in the United States in Sue Monk Kidd's *The Secret Life of Bees* and to open our mind that racism is an ancient problem that still appears in many aspects of our life. So, it is still important to discuss racism to find its solution.

## **1. 2 Statement of the Problems**

Based on the background of the study above, this research is intended to answer the following questions:

1. What are the forms of White's racism faced by Afro-Americans depicted in Kidd's *The Secret Life of Bees*?
2. What are the struggles of Afro-Americans against White's racism depicted in Kidd's *The Secret Life of Bees*?
3. How does White's racism faced by Afro-Americans in Kidd's *The Secret Life of Bees* reflect the real society of South Carolina in 1964?

### **1.3 Objectives of the Study**

In relation to the preceding statement of the problems, the objectives of this study are formulated as follows:

1. to reveal the forms of White's racism faced by Afro-Americans as reflected in Kidd's *The Secret Life of Bees*.
2. to find out the struggles of Afro-Americans against the White's racism in Kidd's *The Secret Life of Bees*.
3. to find out how White's racism faced by Afro-Americans in Kidd's *The Secret Life of Bees* is revealed in the real society of South Carolina in 1964.

### **1.4 Scope and Limitation**

In accordance with the research topic, the researcher wants to conduct an analysis on White's racism faced by Afro-Americans in South Carolina in 1964 include the struggles of Afro-Americans against the White's racism found in *The Secret Life of Bees* by Sue Monk Kidd. This study also tries to relate the White's racism faced by Afro-Americans in South Carolina in 1964 found in the novel *The*

*Secret Life of Bees* with the real social condition of South Carolina in 1964. The researcher limits this research in the novel of Sue Monk Kidd's *The Secret Life of Bees*, which was published by Headline Book Publishing in 2005.

This study applies the Genetic Structuralism emphasizing on Dialectical model and focuses on White's racism faced by Afro-Americans in South Carolina in 1964. But, the researcher believes that this novel can be analyzed by using other literary criticism such as Sociological and Expressive literary criticism.

### **1.5 Significances of the Study**

There are two types of the significances of the study namely theoretical and practical significance. Furthermore, the finding of the study is for the one who has a great attention on literary work and who are involved in social study. The finding of the study is also expected to be an alternative example of literary criticism that it discusses about racism that can be the example of the research that analyzes a literary work by using the genetic structuralism approach. The study also gives more understanding to the researcher about the White's racism faced by Afro-Americans in Sue Monk Kidd's *The Secret Life of Bees*. The finding of the study is expected to provide useful information about racism in Sue Monk Kidd's *The Secret Life of Bees*. The study can guide other researchers especially the students of UIN Malang who want to conduct the same subject with the study and the study proves that Sue Monk Kidd's *The Secret Life of Bees* can be analyzed by using the genetic structuralism focusing on the White's racism faced by Afro-Americans.

## **1.6 Research Method**

### **1.6.1 Research Design**

This study is a literary criticism in which the researcher uses genetic structuralism. It is a literary criticism because the term literary criticism is applied to the analysis, interpretation and evaluation of a literary work (Peck and Coyle, 1984:149) and in this study the researcher conducts discussion on literature, including description, analysis, and interpretation of a literary work, that is, *The Secret Life of Bees*. To analyze the data, the researcher applies genetic structuralism approach and uses dialectical model because the novel describes the social phenomenon that is a reflection from the real society and civilization of the United States exactly at South Carolina in 1964. That reason is based on the theory of genetic structuralism of Goldmann in Endraswara (2004: 57). Goldmann believes that the literary work is a structure and a product of history process that are always sustained and dynamic. In relation to this study, Sue Monk Kidd's *The Secret Life of Bees* actually reflects the real social phenomena emerged in the South Carolina, the United States that is Whites' racism toward Afro-Americans. Under this circumstance, racism should not be seen as the mere concept of biological division as it is considered by Kroeber (1948:124), but it must be positioned in a broader socio-cultural context in which the superior group dominate, oppress, and marginalize the inferior one (Horton, et.al., 1991: 302-303). The social hostilities are faced by the Afro-Americans as the result of racial prejudice, discrimination, segregation, expulsion and extermination which undoubtedly cause the most persistent social conflict between the White

Americans and Afro-Americans. The genetic structuralism approach is, then, eligible to be applied in this research since it reveals the social phenomenon of race relation in the United States and links respectively with the content of Sue Monk Kidd's *The Secret Life of Bees*.

### **1.6.2 Data Sources**

The primary data of this study are all the data from the novel "*The Secret Life of Bees*" written by Sue Monk Kidd, which was published by Headline Book Publishing in 2005. The data might present in the form of words, phrases, sentences, paragraphs, and dialogs throughout the novel that are related to racism in order to find out the forms of racial attitudes toward the Afro-Americans, the struggles of Afro-Americans to fight White's racism in Sue Monk Kidd's *The Secret Life of Bees* and the real society of South Carolina in 1964 that is revealed by the novel. The researcher also uses secondary data are like books, encyclopedias, articles form the Internet, and journal which are related to the Whites' racism faced by the Afro-Americans, the Afro-Americans' struggles against the Whites' racism and the real social condition of South Carolina in 1964. And all of the secondary data above are only to help the researcher analyze the primary data.

### **1.6.3 Data Collection**

There are some steps to get the data that the researcher needs. The first step is reading and understanding the novel as well as highlighting and coloring

the words, phrases, sentences, paragraphs, and dialogs that are related to the forms of Whites' racism, and the Afro-Americans' struggles against Whites' racism also the Whites' racism faced by Afro-Americans in the novel that reveal the real society of South Carolina in 1964.. The second is classifying the required data based on the forms of Whites' racism, and the Afro-Americans' struggles against White's racism by inputting them in a table together with coding the data based on type of data. The last step is looking through the data again to find out whether they are already in the correct classification, in forms of racism, the struggles of Afro-Americans against Whites' racism and the real society of South Carolina in 1964 that is revealed by the novel

#### **1.6.4 Data analysis**

After the data have been collected, the data analysis is presented. There are four steps in doing data analysis. The first step is organizing and separating the data by putting the data into a table as well as coding the data based on the stated problem divisions namely; forms of racism, the struggles of Afro-Americans against Whites' racism and the real society of South Carolina in 1964 that is revealed by the novel.

After that, the researcher classifies the data in accordance with the forms of Racism, the struggles of Afro-Americans against White's racism and the real society of South Carolina in 1964 that is revealed by the novel.

The next step is relating the gained data with the real social phenomena of racial relation in South Carolina in 1964 as well as looking at the data in the table



and relating them to the real social phenomena of racial in South Carolina in 1964.

The last step is drawing the conclusion to answer the stated problems.

### **1.7 Definition of the Key Terms**

To avoid misunderstanding on the terms used in this study, the writer gives a brief definition of each term in this study one by one as follows:

Race: is the human group that defines itself, and or it is defined by other groups which are different by virtue of innate or immutable characteristic that are in turn assumed to be intrinsically related to moral, intellectual and other non-physical attributes or abilities. (Berge, 1977 in Wheeler and Shaver, 1983:136)

Racism: is a belief in inherited race differences, or a support of segregation and discrimination of the races which is often accompanied by strong prejudice and intense hostilities. (Horton et. al., 1991:303)

Afro-Americans: are the member of an ethnic group in the United States whose ancestors, usually in predominant part, were indigenous to Sub-Saharan Africa. ([http://en.wikipedia.org/wiki/African\\_American](http://en.wikipedia.org/wiki/African_American))

Genetic Structuralism Literary Criticism: is a literary criticism that concerns the external aspects of the literary work and believes that literary works are not only imaginative and private but also it can be a reflection or as culture documentation, an application of certain idea in the era when the literary works were created. (Taine in Endraswara, 2003:55)

Dialectical Model: is an analysis technique in literary criticism that concerns about coherence meaning and it assumes that in the literary criticism, there is no valid point start, also there is no problem that finally can be solved. (Goldmann in Endraswara, 2003:61)

## **CHAPTER II**

### **REVIEW OF RELATED LITERATURE**

In this chapter, the researcher would like to present the review of related literature that concerns with the study.

#### **2.1 The Nature of Racism**

There are many differences appear in human being's life. The significant difference takes place when people in this world have different skin colors, language, religions, and customs. Those aspects can cause the stratification of human being. The human being's stratification based on physical traits is basically called *race* that appears as a socio-cultural ideology called *racism*. Some discussions of race and racism have long been a central concern of sociologists and anthropologists since the biological traits in most countries bring a sociological "unpleasant" impact upon a certain group. In 1903, W.E.B. DuBois wrote prophetically that "*The problem of the twentieth century is the problem of color line (race)*" (*International Encyclopedia of the Social Sciences*, 1968:277).

This part will discuss about the concept of race and racism based on the biological and the sociological point of views, and types of inter-race relation.

##### **2.1.1 Biological Concept of Racism**

Larson (1989:333) identifies *race* in a technical sense, the term *race* refers to a physically identifiable population. Positively physical and cultural

anthropology define race scientifically as a major division of human being with distinctive hereditary, transmissible physical characteristics (Winick, 1961:448). The ideas above lead to a fundamental consequence that *race* is classified based on physical looks or biological traits.

The concept of race is used to divide the species of *Homo sapiens* into a group, which are generally believed to share a selected number of genetically determined traits. Race has been the cause of more misunderstanding and human suffering than anything else that can be associated with a single word in any language. Virtually all literate people in the world today assume that there is a sort of biological reality that corresponds to what is meant when the term *race* is used. In fact, “race” is a social construct derived mainly from perceptions conditioned by the events of recorded history, and it has no basic biological reality (*Encyclopedia Americana*, 1998:116).

Jones in Wheeler and Shaver (1983) states that Race is confounded with ethnicity, culture, and social class. Race is intertwined with several other important concepts and in fact it has little clear social meaning without them. The nature of the relationships can be clarified with the help of standard definitions. Within such a region, each race acquired its distinctive genetic attributes with its visible appearance and its invisible biological properties, through the selective forces and all aspects of environment including culture. This definition emphasizes genetic distinctiveness and implies a relationship between both environment and culture.

According to Hess (1985:225) that there are two common ways of classifying racial group from biological point of view. The *first* is based on physical appearance (phenotype). Some criteria considered in this phenotype classification has been widely elaborated by Kroeber (1948:131) in his *Anthropology; Race, Language, Culture, Psychology, and Prehistory*. Based on those criteria, Kroeber mentions three grand divisions of race, in which the European, the Negro, and the Chinese type may be taken as representative. These three primary classes are generally called Caucasian or Caucasoid, Negroid, and Mongoloid. The color terms “White”, “Black”, and “Yellow” are also often used although it is necessary to remember that they are employed merely as brief convenient labels, and that they have no real descriptive value.

Some physical traits that are usually used as the basis for racial classification are as follows (Kroeber, 1948:126-131): (a) the *stature* or bodily height. Nowadays, it is a trait in which experience has shown to be of relatively limited value for classificatory purposes, (b) the *Cephalic index*, i.e. the ratio of the length and the breadth of the head. It is perhaps the most commonly used in anthropological measurement, (c) the *Nasal index*, i.e. the percentage relation of breadth and length of nose. This criterion runs much more constant in the major races. Practically, all Negroid are broad-nosed, practically all Caucasian narrow-nosed, and the majority of Mongolian medium-nosed, (d) *Prognathism*, i.e. the degree of the protrusion of the jaws, is a conspicuous feature of the profile. Negroes are almost all *prognathous*, they are people of Mongolian who have moderate type, (e) the *capacity of the skull*. This criterion is usually but

mistakenly used to measure the degree of intellect, (f) the *texture of the hair*. It is now universally regarded as one of the most valuable criteria for classifying races, possibly the most significant of all. Hair is distinguished as woolly in the Negro, straight in the Mongolian, and wavy or intermediate in the Caucasian, (g) *hairiness* of the body, i.e. the fullness or scantiness of the beard. Caucasians are definitely identified as a hairy race while Mongoloids and Negroid glabrous or smooth-skinned and (h) *color* of the hair, the eyes, and the skin. The latter characteristic is considered as the most conspicuous trait of any race.

So far people's experience and experiment have proven how inaccurate the classification above if we apply them. Actually, there are not many "pure/original" Negroid or Caucasian types. Those both categories will contain people who have light and dark skin, tall and short body, long-head and round-head, straight hair and curly hair. The variation within phenotypes is too large to let easy classification in human race. In this case, some biologists try to find another way of classifying race instead of using phenotype.

The *second* method of telling races apart, as mentioned by Hess et., el. (1985:225), is based on genetic make up (genotype). This way of classification is exposed in response to the unsatisfactory theory of "blood transmission".

Both phenotype and genotype classification do not provide sufficient reason for the classification of race based on biological traits. Thio (1991:169:170) identifies that there are at least two important problems with such classification. *First*, some groups fit into none of these categories. Natives of India have Caucasoid facial feature but dark skin. *The Ainu* of Japan have

Mongoloid faces with white skin. Some Aboriginal groups in Australia have dark skin and blond hair. *Second*, there are almost no “pure” races anymore nowadays. Some Blacks Americans, for example, have lighter skin than many Whites and some Whites are darker than many Blacks. In the United States, for instance, about 70 percent of Blacks have some White ancestries and approximately 20 percent of Whites have at least one black ancestor. However, now we are faced with a paradox: mankind is clearly differentiated racially, and the races cannot be satisfactorily defined biologically.

In short, we can say that the above unclear “method” used to divide human beings racially and the scientists nowadays are far from agreement on dividing human population into biological races. This case becomes the turning point of scientists’ interest that is from the biological classification of race into the sociological ideology of racism.

There are at least two basic reasons which support the above turning point of scientists’ interest. First, because biological characteristics overlap (mostly caused by interbreeding), exact racial classifications are difficult to establish. Most people think and talk about Caucasoid, Mongoloid, and Negroid. Scientists, however, have developed more elaborate racial classifications since there is no more clear-cut definition of such classification today (Horton et.al., 1991:302).

The second reason of the scientists’ interest turn from biological to sociological perspective upon racism is due to various “violations” on the biological concept of race itself. Racial identity is assigned to individuals according to arbitrary rules of descent instead of biological criteria. During the

American enslavement era, for example, having a single ancestor of a particular race is sufficient to establish one's racial identity. Thus, if one parent is Black and another is White, all of their children are classified as Blacks. This principle is contrary to the biological concept which sees that human beings inherit half of the cell-nucleus genes from father and the other half from mother (Harris, 1999:75). Even the difference of the race is not understood as merely biological phenomena but is mistakenly used by certain social group to justify a violation upon another. This prostitution of the race concept reached its climax in Nazi Germany, where it was used as an excuse to torture and to exterminate millions of human beings. Hitler believed that Jews constituted a distinct and inferior race, and the consequence of his belief were very clear for millions of Jews (Encyclopedia of Sociology, 1992:1617). In this case, there is awfulness caused some scientists to declare that it is more significant to view racism through sociological perspective rather than biological perspective.

In addition, even though some physical classification has been formulated, there are many social scientists who argue that while different races appear, extensive interbreeding in many societies has produced large numbers of people of mixed ancestry. So, the racial categories can be classified based on social, rather than biological classification.

### **2.1.2 Sociological Concept of Racism**

Sociologically, a *race* is a group of people who are perceived by a given society as biologically different from others (Thio, 1991:170). Thus, people are



assigned to one race or another, not necessarily on the basis of logic or fact but by the public opinion, which, in turn, is molded by the society's dominant group. Consider, for example, an American boy whose father has 100 percent White ancestry and whose mother is the daughter of a White man and a Black woman. This young boy is arbitrarily considered black although he is actually "more White than Black" because of his 75 percent White and 25 percent Black ancestry. Sociologists use this societal definition to identify "races" because it is the racial status to which people are assigned by their society-rather than their real biological characteristics-that has profound significance for their social lives.

As a social ideology, racism not only means the organizing principle of a society that is structured on the basis of racial ancestry but also brings a certain belief that one race occupies a position superior to others. As it has been mentioned in *Encyclopedia Britannica*, Racism is theory or idea that is a causal link between inherited physical traits and certain traits of personality, intellect, or culture and combined with it, the notion that some races are inherently superior to others (1974:360). It is an ideology of superiority which provides a rationalization for oppression.

According to Horton et.al. (1991:303), *racism* historically has carried one of two related meanings: (1) a belief in inherited race differences that explain the differences in racial behavior, and (2) support of segregation, discrimination, or unequal treatment of the races, are often accompanied by strong prejudices and intense hostilities. Both meanings imply on one conclusive condition that in racist society there is at least a group of dominance and another group of minority.

In a heterogeneous society, minority groups or simply minorities are defined in contrast to the dominant: ones or *majorities*. The choice of the terms is unfortunate because they have numerical connotations. Despite their literal meaning, minorities and majorities are not statistical categories but they are social status. According to Hess et.al. (1985:223), majority refers to the power to control over central sectors of social life, including the power to define the standards of beauty and worth.

Then, Vander Zanden distinguishes five properties as the characteristics of the minority groups (1990a:188), those are:

The first, a minority is a social group whose members experience discrimination, segregation, oppression, or persecution at the hands of another social one, the dominant group. As a result, power differences between the two groups causes members of a minority are disadvantaged. Equally important, they are the source of dominant group's advantages since the oppression of one people confers privilege and status on another.

The second, a minority is characterized physical or cultural traits that distinguish it from the dominant group. Thus, its members are lumped together and "placed" in less desirable positions in the social structure.

The third, a minority is a self-conscious social group characterized by a consciousness of oneness. Its member's posses a social and psychological affinity with others likes themselves, providing a sense of *people hood*. This consciousness of oneness is accentuated by the members' common suffering and burdens.

The fourth, membership in a minority group is generally not voluntary. It is an ascribed position, since an individual is commonly born into status. Thus a person does not usually choose to be black or white.

The fifth is the members of a minority, by choice or necessity, typically marry within their own group (endogamy). The dominant group strongly discourages its members from marrying members of the minority group, and usually scorns those who do. The minority may encourage its members among themselves to preserve their unique cultural heritage.

Minority groups in *Encyclopedia Americana* Vol. 19 are generally groups within a society that are characterized as having social status, possessing less power and prestige, and exercising fewer rights than the dominant groups of the society. In short, members of minorities are often excluded from full enjoyment of the privileges of first-class citizenship.

Hofstadter (1965) explains in his *Social Darwinism in American Thought* that Social Darwinism was a late 19<sup>th</sup> century sociological theory that was based on the theories of biological evolution and natural selection, “survival of the fittest,” put forth by biologists Charles Darwin and Alfred Russel Wallace. Darwin’s theory of evolution, which holds that species are engaged in a struggle for existence in which only the fittest will survive, suggests that different social groups, including races, were at different stage of evolution; the more advanced groups were destined to dominate groups less “fit.” This idea provided justification for imperialism and, related to this study, America’s treatment of its racial minority.

What social, Darwinists believe is described briefly in *Encyclopedia of Knowledge* (1993:149):

Societies, like organisms, evolved by a natural process through which the fittest numbers survived or were most successful. The most successful social classes were most supposedly composed by people who were *biologically superior*. Social Darwinism was also used to support imperialism – peoples who viewed themselves as culturally superior, being allegedly more fit to rule those whom they deemed less advanced.

Social Darwinism, then, becomes the most fundamental reason for the scientific legacy of racism. With the support of scientific research conducted by Binet and Simon, a domination of the superior group (majorities) upon the inferior (minorities), is no longer considered a *mythical racism* but *scientific racism*. It is based on this reason that the following racial characteristics are given: Europeans (Caucasoid) are “light, active, ingenious, skillful, and covered with tailored clothes”, Asians (Mongoloid) are “severe, haughty, miserly”, and Africans (Negroid) are “crafty, lazy, negligent, anointed with oil, and governed by whim” (Count, 1950:359).

### **2.1.3 Types of Race Relations**

In *Encyclopedia of the Social Sciences* (1968), the term “race relations” refers to all relationships which are capable of producing race conflict and race consciousness and which determine the relative status of groups in the community.” From the explanation above, the race relation should be noted that, in this case, differences in physical and genetic traits are important in contributing

to the economic, political, and social relationships which represent the issue of race relation.

And the effect of contact is one of the most fundamental issues of race relations. The contact between groups from different races can cause a conflict. And when they have communicated each other, it can result in either greater respect (*acceptance*) or greater prejudice (*rejection*).

### **2.1.3.1 Forms of Acceptance in Race Relations**

Acceptance of a racial group may take four forms: accommodation, assimilation, amalgamation and pluralism. The several of Acceptance in race relations or “*positive racial relations*” can be explained as follows:

#### **2.1.3.1.1 Assimilation**

Vander Zanden (1990:281) defines assimilation as a process whereby groups with distinctive identities become culturally and socially fused so that a minority group can accept the culture of the dominant group, fading into the *mainstream society*. According to Park and Burgess, (1967:735) assimilation is a process of interpenetration and fusion in which persons or groups acquire the memories, sentiments, and attitudes, of other persons or groups, and, by sharing their experience and history, incorporated with them in a common cultural life.

Therefore, assimilation simply refers to a type of cultural adaptation in which an individual *gives up* his or her own cultural heritage and *adopt* the dominant cultural identity (Martin et.al., 2000:337). And the result of assimilation is the group’s boundaries become more penetrable and permeable. Complete

assimilation, then, would mean that no separate social structures based on racial concepts remained (Huda, 2006: 41).

Thio (1991: 177) divides this process into two aspects. The first is *behavioral assimilation*, it means that the minority group adopts the dominant culture – its language, values, norms, and so on – giving up its own distinctive characteristics. On the other hand, behavioral assimilation does not guarantee the second one, *structural assimilation*, in which the minority group ceases to be a minority and it is accepted on equal terms with the rest of society. Newman in Thio (1997: 176) says that assimilation can be expressed as  $A+B+C=A$  where minorities (B and C) lose their sub-cultural traits and become indistinguishable from the dominant group (A).

In fact, especially in a racist community, assimilation has become the most successful way for the disadvantaged minorities to struggle for their right to get ahead both economically and socially. For example, in the United States Black's assimilation has successfully helped them to increase their life quality.

*Encyclopedia of the Social Sciences* (1968:442) explains that in 1968 there were many Negroes receiving approximately 5 percent of the gross national product income, as compared with less than 1 percent in 1935. The proportion of Negroes in the southern and border states attending biracial school rose from 6 percent in May 1960 to 10.8 percent in the fall of 1964. Finally, at that time slightly over half of the 513 colleges and universities in the southern states accepted both White and Black students. Those facts above prove that positive changes may occur in relatively assimilative racial groups.

#### **2.1.3.1.2 Accommodation**

Horton et. al. (1991:310) explains the accommodation process by giving an example of the relation between Black and White Americans. Some Blacks resented White domination but they made expedient compromises with it to advance themselves. Fearful of attacking Whites' prejudices, they sought to manipulate these prejudice to their own advantage. It involved observing racial etiquette and making no challenges to the racial status quo. It entailed acting the way Whites expected Blacks to act, and required the use of many subterfuges to avoid disturbing any White illusions about Blacks. By preserving an outward appearance of acceptance of white domination, many Blacks achieved a tolerable existence and even some advancement. Indeed, in today's accommodation pattern the whites are less patronizing and Blacks less servile than in earlier decades.

For many years, the black church in the United States was an accommodating organization. It helped to perpetuate the racial system by fostering the belief that hardship and suffering were good for the character. According to Horton et. al. (1991:310), Black church also helped perpetuate the racial system through its accommodating *mores*. The mores "helped" alleviate suffering; Blacks could "escape" or "avoid" their deplorable social conditions in the other-worldly preaching of the black church.

Different assimilation that employs cultural fusion, accommodation refers to a process of cultural compromising characterized by toleration (*International Encyclopedia of Social Sciences*, 1968:438).

#### **2.1.3.1.3 Amalgamation**

Amalgamation requires groups to give up their distinct racial identities and demands respect for the original subcultures. And according to Thio (1991: 177) amalgamation is a cultural process in which many subcultures are blended together to produce a new culture, one that differs from any of its components. In this case, amalgamation, various groups are expected to contribute their own subcultures to the development of a new culture, without pushing any one subculture at the expense of another. Generally, this *blending* process of diverse subcultures results from intermarriage. Newman in Thio (1991: 177) says that amalgamation can be described as  $A+B+C=D$ , where A, B, and C represent different groups jointly producing a new culture (D) unlike any of its original components.

The definition of accommodation that it covers the creation of a new culture derived from different subcultures. So, this concept can be said similar to definition of acculturation that is explained by Redfield et.al. (1970:149). Redfield says that acculturation comprehends “those phenomena which result when groups of individuals having different cultures come into continuous first hand contact, with subsequent changes in the original cultural patterns of their or both groups.” Therefore, amalgamation and acculturation idealize an appreciation for the equal value of various subcultures.



#### **2.1.3.1.4 Pluralism**

Pluralism is a situation in which diverse groups coexist side and mutually accommodate themselves to their differences (Vander Zanden, 1991a: 191).

Pluralism is the opposite of assimilation and requires greater mutual respect for other groups' tradition than does amalgamation. In this discussion, pluralism can be described as  $A+B+C=A+B+C$ , where various groups continue to keep their subcultures while living together with different groups from different subcultures in the same society (Newman in Thio, 1991: 177).

Nowadays, pluralism is one of the social facts that occur in many countries. And it usually can be a purpose of the government in some countries because in pluralism we can unite many people from different race and subcultures.

#### **2.1.3.2 Forms of Rejection in Race Relations**

In race relation there is acceptance and rejection which both of them always appear in a society that has a dominant and minor groups. If acceptance has been explained in the part above, the rejection will be explained, in this case, in the three major forms of racial rejection: prejudice, discrimination, and segregation.

##### **2.1.3.2.1 Prejudice**

Prejudice is a negative attitude toward a group of people who have some characteristic in common that is not shared by all people (*Encyclopedia Americana*, 1998: 545a). Gordon Allport defines prejudice as “an antipathy based

upon a faulty and inflexible generalization” (1975: 9). As a result, prejudice, according to Allport, covers attitudes of aversion and hostility toward the members of a group simply because they belong to it and so are presumed to have the objectionable qualities that are ascribed to it.

In *Encyclopedia Americana* (1998: 545a), an attitude has been explained as a person’s tendency to respond favorably or unfavorably to the objects and situations he or she encounters. Attitudes are made up of three components; affective, cognitive, and behavioral. The affective component concerns how much the person likes or dislikes the *attitude-object* (some person, group, thing, or situation). The cognitive component consists of the person’s beliefs about the *attitude-object*. In the case of prejudice, many of these beliefs are stereotype about some group and its members. The behavioral component concerns the way a person feels that he or she should act toward the *attitude-object*. When prejudice exists, all three of these components are negative.

Sociologist Herbert Blumer, as quoted by Vander Zanden (1990: 276), notes that four feelings typically characterize dominant group members’ prejudice. The first is a sense that they are superior to members of the minority group. The second is a feeling that minority members are by their nature different and alien. The third is a sense that dominant-group members have a propriety claim on privilege, power, and prestige. And the last is a fear suspicion that members of the minority have designs on dominant group benefits.

Based on the four points above, we can know that prejudice commonly refers to the bad action or perception from dominant group to minority group.

According to Hofstadter (1964) as it has been mentioned in *International Encyclopedia of the Social Sciences* (1968: 440), it is a “normal” phenomenon of human social life and that no one is free from this attitude. On the other hand, this appears to be an extreme and over-simplistic unjustified conclusion. Therefore, although the cause of prejudice is difficult to be exactly identified, its origin is still eligible and relevant to be evaluated here.

Historical factors are also of the great importance in reinforcing a prejudice (International Encyclopedia of the Social Sciences 1968:4402). It proves that many prejudice acts are caused by colonization and slavery. And another main factor that causes prejudice is rationalization, which in this context is characterized by the tendency to justify and to rationalize any relatively irrational attitude (Horton, 1968: 151).

A group that is the target of prejudice will suffer politically and economically. For example, Blacks in Southern Rhodesia (now Zimbabwe) had little political power. Laws prohibited them from holding certain jobs and the average salary of Blacks who found jobs was less than half of that of White workers. The target group may also pay a psychological cost for prejudice and discrimination. For example, in the early 1950's it was found that Black American children saw other Blacks as “bad” and “dirty.” After a period of time, target-group members may even act in accordance with the stereotypes about them. This is illustrated by the behavior of slaves in the southern United States. As the result of prolonged slavery, many of them became docile, lazy, and irresponsible,

showing an almost childlike dependence on the slave-master. All of those examples are mentioned in *Encyclopedia Americana* (1998: 545b).

In Zanden (1990: 12) there are number of sociologists detect the emergence in recent years of a new form of prejudice against Blacks among affluent, suburban Whites and they label prejudice as symbolic racism, new form of racism in which three components converge. First, there is the feeling among many Whites that Blacks have become too demanding, too aggressive, and too angry, and that they are getting more than they rightly deserve. Second, there is the belief that Blacks do not play by “the rules of the game,” typified by the traditional American values of hard work, individualism, and delay of gratification. And third, many Whites stereotype Blacks in the imagery of Blacks welfare, crime in the streets, and quota systems.

In fact, there are many bad effects of prejudice and does not only influence the target-groups’ physic but also their mental. And “self-hatred” is the most obvious example of mental disease that is caused by prejudice. Quoting Goodman’s research, Kaufmann (1973: 186) notes that even little children are aware of their racial differences. Joan, for instance, a Negro child of less than five years old who was observed, had clear awareness of his society, “the people that are white can go up, the people that are brown (dark) have to go down.”

The explanation above is one of the examples of the true condition where prejudice always happen from majority to minority groups. *Encyclopedia Americana* (1978: 209) mentioned that Social scientists draws some major conclusions about discrimination and prejudice— the attitudes of hostility against

minorities. The first is prejudiced people typically understate the extent of their prejudice. The second is people who are hostile against one group tend to be hostile against others. And the third is “Hard” times of the business cycle produce more prejudice and discrimination than “good” times. The fourth is the higher the level of education, the less prejudice and discrimination one finds. The fifth, conflict is more likely when the minority has secured enough improvement in its situation to appreciate its benefits and want more. Then, there is usually more discrimination in those areas containing the largest proportions of the minority, thus providing the largest threat to the political, economic, and social statuses of the dominant group. The last is prejudice and discrimination against minorities are partly maintained by a “vicious circle”—a reinforcing spiral of cause and effect in which the disapproved group is deprived, and, as a result of the deprivation, is further disapproved.

#### **2.1.3.2.2 Discrimination**

Discrimination is not the same as prejudice. Prejudice refers to one’s *judgment, attitude, or state of mind*, while discrimination refers to one’s *action* toward others (Thio, 1991: 172; Horton et.al., 1991: 305). Discrimination covers behavior and action to exclude the minority group from accessing to certain facilities and activities such as education, employment, housing, parks, and so forth (Wishart & Reichman, 1979: 356-357). Therefore, race discrimination is a treatment which involves the arbitrary denial of privilege, prestige, and power, given to members of racial minority (merely because of his/her race rather than of

his/her individual characteristics) whose qualifications are equal to those of members of the dominant group. And prejudice does not necessarily coincide with discrimination; a one-to-one relationship does not inevitably hold between attitudes and actions (Vander Zanden, 1990a: 189).

In Zanden (1990: 190) sociologist Robert K. Merton (1968) identifies four relationships between prejudice and discrimination and adds folks labels to the types of individuals he describes: The first is the all-weather liberal—the unprejudiced person who does not discriminate. Then, is the reluctant liberal—the unprejudiced person who discriminates in response to social pressures. The third is the timid bigot—the prejudiced person who does not discriminate in response to social pressures. And the fourth is the all-weather bigot—the prejudiced person who unhesitatingly acts on the beliefs he or she holds.

Discrimination can be practiced by an individual or an institution. *Institutional discrimination occurs* when some large organization (for example, a government, business, or school) engages in practices that are unfair to members of some groups and puts them at a disadvantage. Individual and institutional discrimination differ in the following respects. Individual discrimination is carried out by people acting on their own. Institutional discrimination occurs when an institution makes laws or rules that affect the behavior of large numbers of people. For example, a White person who throws a rock at the school bus that is taking Black children to a previously all-White school is engaging in individual discrimination. If the state legislature passes a law that prevents Black children

from attending the school, this is institutional discrimination (*Encyclopedia Americana*, 1998: 545a).

In the history of United States, Blacks have been particularly victimized by institutionalized discrimination. For many centuries they have been the victims of inequality and low status. At each point along the road toward building a satisfying career— from job candidacy, to job entry, to performance evaluation and promotion Blacks must overcome greater obstacles than those encountered by Whites (Vander Zanden, 1990a:190).

Actually, prejudice often causes discrimination and discrimination may permit individual to act out negative feelings toward a target group. In this case, there are some negative effects that are given by discrimination to the target groups as the negative effects of prejudice, which are mentioned above. On the other hand, in *Encyclopedia Americana* (1998: 545b) also mentions that discrimination can also create a considerable costs for the dominant group. It happens when the dominant group restricts the freedom of the target group members, it restricts its own members' freedom as well. And in some cases individual member of the dominant group suffer the same disadvantages as members of the target group. For example, in the southern United States, poor Whites were denied the benefits of social-welfare programs that were not initiated because the programs also would have benefited poor Blacks.

#### **2.1.3.2.3 Segregation**

Segregation is the physical separation or isolation of races by law or custom (*Encyclopedia Americana*, 1978: 523). According to Thio (1991: 177) segregation means more than spatial and social separation of the dominant and minority groups. It means that minority groups, because they are believed inferior, are compelled to live separately, and inferior conditions.

Segregation in *Encyclopedia of sociology* (1992: 1729) was originated to some Americans who seriously considered the idea of separating Blacks and Whites. As some blacks migrated to poor urban areas in the South, and as their number increased, some whites recognized that Blacks were becoming a threat to the hard-won victories of higher priced White labor. For this reason, they insisted on a system of separation supported with a caste system that would deny blacks access to most jobs, social and government services, schools, public accommodation, et cetera.

In the United States, the way to full segregation was opened by several events. Economic unrest and depression in the 1890's brought forward politicians free of conservative restraints. The conservative governments were attacked by a Populist movement that attracted Negro allies, and to strengthen their position, many conservative now promoted White supremacy movements to unite their own race at the expense of the subordinate one. The first segregation laws of importance were those requiring separation of the races aboard trains, and by 1892 seven Southern states had such laws. Up to 1900 this was the only segregation law adopted by a majority of southern states, but in the first two decades of the 20<sup>th</sup>



century the movement rushed forward at great speed (*Encyclopedia Americana*, 1978: 523).

Segregation in the United States also meant the right of Whites to degrade Blacks, to treat them unjustly and always keep them in inferiority. Basically, Whites needed Blacks for two reasons; first, to establish their alleged superiority, and second, to exploit Blacks labor. Although the full legal segregation of Negroes relatively late phenomenon in American race relations, the system derived from attitudes that were part of the justification and defense of slavery. The basic assumption of the slave system was the alleged innate and permanent inferiority of the Negro race. Under slavery, the status of the great majority of Negroes was fixed, and there was no need for segregation to establish their inferior station (*Encyclopedia Americana*, 1978: 523).

In the years following World War II a movement of formidable strength was directed against the segregation system. It was fostered by civil rights organizations of both races in the North and South, by churches and labor unions, and by a new assertiveness among the Negroes themselves. Many southern states, in the attempt to maintain “separated but equal” conditions, made important strides in improving facilities for Negroes, especially in their school system. In the North, de facto school segregation continued, as a result of residential segregation. As this situation came under attack, many school districts took steps to correct “racial imbalance” (*Encyclopedia Americana*, 1978: 523).

#### **2.1.3.2.4 Expulsion**

Expulsion is a more drastic form of rejection. Societies have also used more drastic means of rejecting minorities, such as expulsion. In some cases, the dominant group has expelled a minority from certain areas. In other cases, it has pushed the minority out of the country entirely. During the nineteenth century, for example, Czarist Russia drove out millions of Jews, and the American government forced the Cherokees to travel from their homes in Georgia and the Carolinas to reservations in Oklahoma. About 4,000 of the Cherokees died on this “Trail of Tears.” During the 1970s Uganda expelled more than 40,000 Asians and Vietnam forced 700,000 Chinese to leave the country (Schaefer in Thio, 1991: 177-178). It means that expulsion forces a minor group to leave the country or areas, which are held by a dominant group.

#### **2.1.3.2.5 Extermination**

Extermination is the most drastic action against minorities by killing them systematically. Wholesale killing of a racial or ethnic group, called *genocide*, has been attempted in various countries. During the nineteenth century, Dutch settlers in South America and in the United States were slaughtered by White settlers. And on the island of Tasmania, near Australia, British settlers killed the entire native population, whom they hunted like wild animals. Between 1933 to 1945, the Nazis systematically murdered 6 million Jews. In the early 1970s, thousands of Ibos and Hutus were massacred in the African states of Nigeria and Burundi. Also in the early 1970s, machine guns and gifts of poisoned food and germ-infected

clothing were used against Indians in Brazil—20 tribes were exterminated (Bodard in Thio, 1991:178).

## **2.2 Afro-Americans in United States of South Carolina in 1964**

The explanation below will tell about how Afro-Americans or African Americans' history and their condition in South Carolina 1964. It is important to know in order to get a brief information about African Americans' real condition in South Carolina 1964.

### **2.2.1 The Historical Background of Afro-Americans**

An African American (also called Afro-American) is a member of an ethnic group in the United States whose ancestor, usually in predominant part, were indigenous to Sub-Saharan Africa ([http://en.wikipedia.org/wiki/African\\_America](http://en.wikipedia.org/wiki/African_America))

African Americans are those persons in the United States who trace their ancestry to members of the Negroid race in Africa. They have at various times in the United States history been referred to as African, colored, Negro, Afro-American, and Black. The vast majority of African Americans are descendants of people forcibly removed to North America as slaves (Encyclopedia of Knowledge, 1993: 143).

The majority of African Americans are the descendants of enslaved Africans transported via slave ships following the sea route known as the Middle Passage from West and Central Africa to North America and the Caribbean from 1565 through 1807 during the trans-Atlantic slave trade. Others have arrived in

the United States through more recent immigration from the Caribbean, South and Central America and Africa. Blacks immigrants from African and European nations and predominantly Black, non-Hispanic Caribbean countries such as Haiti, the Bahamas and Jamaica, though often referred to by their national origins and not culturally defined as African American socially, are demographically classified with black or African American by the United States Census. However, in general, the American assumption is that if a person is Black, of predominant unmixed African ancestry, English-speaking and living in the United States, he or she is African American. Most Caribbean people of dark skin will identify with Black since it has no connotation culture, but they will not identify with African American. Most people in Latin America of African features and dark skin identify as Black and are referred to as Black until they encounter United States census statistics that redefine their culture and racial categories to American standards. More recently, people of mixed-race or multiracial background and of partial African descent have lobbied the Federal Government for the addition of a new racial category, "Multiracial", for a fair and honesty option when racially self-identifying ([http://en.wikipedia.org/wiki/African\\_America](http://en.wikipedia.org/wiki/African_America)).

It has been explained in Encyclopedia of Knowledge (1993: 143) that the Black population of the United States has grown from three-quarters of a million in 1790 to more than 26 million in 1980. As a percentage of the total population, African Americans declined from 19.3 in 1790 to 9.7 in 1930. A modest percentage increase has occurred since that time.

The explanation above tells that although African American is the minority in the United States they can grow faster than other minorities in the United States at that time. Moreover, Thio (1991: 180) says that there are more than 28 million African-Americans, constituting about 12 percent of the United States population. They are the largest minority in the nation. And their ancestor first came from Africa to the North America as indentured servants in 1619. And next, they were brought to North America as slaves. By the time the Civil War broke out in 1861, the number of enslaved African Americans had reached 5 million. The end of the Civil War in 1865 brought the end of slavery and other new opportunities for southern African Americans. Then, in 1877, federal troops were withdrawn from the South. White supremacy reigned, and whatever gains African Americans had made during Reconstruction were wiped out. Many so-called Jim Crow laws were enacted, segregating Blacks from Whites in all kinds of public and private facilities—from rest rooms to schools (Thio, 1991:181)

As a result, during slavery times and the Jim Crow era, African Americans were subject to de jure segregation and discrimination and were kept almost entirely out of political power. The American Civil Rights Movement scored a series of victories from the 1940s into the early 1970s that put an end to de jure segregation and discrimination, made inroads against de facto segregation and discrimination, increased opportunities for African Americans to enter the middle class, and finally brought African American voice into American politics ([http://en.wikipedia.org/wiki/African\\_America](http://en.wikipedia.org/wiki/African_America)).

### **2.2.2 Afro-American's Condition in the United States of South Carolina in 1964**

The South includes states that left the national government in 1861 to form the Confederacy and South Carolina is one of the South states and it is so poor that it no longer serves any agricultural purpose. Although many immigrants have come to the United States at various time, few of these immigrants ever settled in the South. And one of these immigrants is Afro-Americans or African Americans also called Blacks who were brought here from Africa to work as slaves in the cotton and tobacco fields. They have made up almost a third of the population of the South throughout most of its history. Very often they have had to live in poor conditions and they were paid very low wages and were given few opportunities to improve their economic status (Dixson, 1975:64-65).

African Americans in South Carolina in 1964 have many difficulties to reach their Civil-rights. Although Lyndon B. Johnson, who pushed through the Civil Rights Act of 1964, effectively outlawing school segregation and the "White" and "Colored" signs on public accommodations that had marked everyday life in South especially in South Carolina (Conlin, 1984: 813).

In South Carolina 1964, violence against Black and White civil rights activists was commonplace. The federal response to the violent reaction of segregationists was the passage of several new laws, the most important of which were enacted in 1964 and 1965. The Civil Rights Act (1964) undermined the remaining structure of Jim Crow laws and provided federal protection in the exercise of the civil rights (Encyclopedia of Knowledge, 1993: 148)

Eventually Congress passed the landmark Civil Rights Act in 1964, prohibiting segregation and discrimination in virtually all areas of social life, such as restaurants, hotels, schools, housing, and employment (Schaefer in Thio, 1991: 181). This condition also happened in South Carolina 1964 when many African Americans faced discrimination and segregation in their life. The clear injustice condition can be shown in educational side in the South; when the Black children are not allowed to enter the school where the Whites children are allowed to enter.

As in the last decade of the nineteenth century in the United States, racially discriminatory laws and racial violence aimed at African Americans began to mushroom. Elected, appointed, or hired government authorities began to require or permit discrimination in South, especially in the United States, South Carolina. The desperate conditions of African Americans in the South led to a movement to fight violence and discrimination. And finally, The Civil Rights Movement as the Blacks protest occurs in 1964 that aimed at abolishing public and private acts of racial discrimination against African Americans in 1954 to 1968, particularly in the Southern United States ([http://en.wikipedia.org/wiki/African\\_America](http://en.wikipedia.org/wiki/African_America)).

### **2.3 Genetic Structuralism**

Genetic structuralism research sees the literary work from two points of views namely intrinsic and extrinsic (Endraswara, 2003: 56) and in this research the study begins from the intrinsic element of the studies as the basic data. Then, the research connects the content of the external element to real societies and

condition. Genetic structuralism looks the literary as a period reflection that gives expression to the social aspect, culture, politic, economic, and et cetera. The important events that become phenomenon from that period is connected directly to the intrinsic elements of the literary work.

Ratna (2006: 123) writes that genetic structuralism is a structure analysis with give big attention to the background of literary work created. So, genetic structuralism also looks the literary work from the cause or the background and the place of the literary work because genetic structuralism appears as a reaction of pure structuralism that ignores the historical background of the literary work. It will help us to know more detail the meaning of the literary work itself.

The technique used in structuralism genetic research is dialectic. It gives priority to the coherence meaning. In short, genetic structuralism analysis can be formulated into three steps. The first, the researcher begins from intrinsic element studies in partial or in its totality. The next, the researcher examines the life of the author's socio-cultural background, because she is a part of a certain community. The last, the researcher examines the social and historical background that cause the literary work created by the author. (Endraswara, 2003: 6-62). It means that in this analysis, the researcher examines the real condition of the society where, the literary work was created which consists of social, cultural, political, economical aspects and others. By examining, the researcher finds the cause of the literary work created. And the significant phenomenon at that time is connected to the intrinsic elements of the literary work. Those steps according to Ratna (2006: 127) explains that the steps in genetic structuralism analysis are: a) analyzing the



literary work's elements, b) analyzing the relation of literary work's elements with the literary work's totality, c) analyzing the elements of society that become the genesis of literary work, d) analyzing the relation of society's elements with the society's totality, and e) analyzing the relation of literary work in general with the society in general too.

## **2.4 Previous Studies**

Many studies on racism as reflected in a literary work have been much conducted by some researchers. Sri Hartanti, a student of Gadjah Mada University, wrote a thesis entitled *Racism toward Japanese American as Reflected in David Guterson's Snow Falling on Cedars* in 2005. Her research was aimed at revealing the Americans racist attitude toward Japanese Americans during and after World War II and clarifying the causes underlying the attitudes.

Another study on racism has been conducted by Untoro Wahyu, a student of Muhammadiyah University of Yogyakarta, the title of his thesis is *Whites' Racism toward Black in the United States; a Post-colonial Study on the Autobiography of Booker T. Washington Up from Slavery* in 2005. By employing a biographical approach in analyzing the autobiography work of Washington, Wahyu described the role of Washington in the struggle for the equality of American Blacks. And other study on racism has also been conducted by Miftahul Huda, a student of State Islamic University of Malang, who wrote *Racism against American Blacks as Portrayed in Ernest J. Gaines' A Gathering of Old Men* in 2006. In his research, Miftahul Huda described the phenomena of racism against

Black Americans, its causes and effects, and in revealing the effort of American Blacks to struggle against racism toward them as portrayed in Ernest J. Gaines' *A Gathering of Old Men*.

Due to the above consideration the researcher decides to conduct a study that is the same as Miftahul Huda's topic but in different object and approach, Sue Monk Kidd's *The Secret Life of Bees*. For the reason that Sue monk Kidd is one of a White writer who tried to oppose the racism in America that happened in her childhood life in 1964 and her objection of racism was shown in her first novel, *The Secret Life of Bees*. The researcher tries to give more explanation about the phenomena of racism in South Carolina in 1964; the forms of racism, the struggles of Afro-Americans against White's racism, and how is White's racism faced by Afro-Americans in Kidd's *The Secret Life of Bees* reveal the real society of South Carolina in 1964. Finally, the researcher decides to conduct a study on "White's racism faced by Afro-Americans depicted in Sue Monk Kidd's *The Secret Life of Bees*".

## CHAPTER III

### ANALYSIS

It has been noted previously that this study is aimed at finding the forms of White's racism faced by Afro-Americans and the struggles of Afro-Americans against White's racism depicted in Kidd's *The Secret Life of Bees*. Then, its result will be compared to the real society of South Carolina in 1964 so that the novel can be viewed as-whether or not- it is the reflection of the social environment in which it was produced.

Based on those objectives of the study, this chapter is divided into three parts. In the first part, the researcher would like to present and analyze the data collected from Sue Monk Kidd's *The Secret Life of Bees*. It is about the forms of White's racism faced by Afro-Americans which may appear as racial prejudice, discrimination, segregation, expulsion, or extermination. The data analysis on the struggles of Afro-Americans against White's racism as portrayed in the novel are presented in the second part of this section. In the last part, the researcher compares the White's racism faced by Afro-Americans and the struggles of Afro-Americans against White's racism within the novel and that in the real society of South Carolina in 1964.

### **3.1 The forms of White's racism faced by Afro-Americans**

The researcher found that there are many kinds of Whites' racism faced by Afro-Americans in Sue Monk Kidd's *The Secret Life of Bees*. And those kinds of Whites' racism appear in the forms of prejudice, discrimination, segregation, expulsion and extermination.

#### **3.1. 1 Prejudice**

The first form of racism that will be analyzed by the researcher is prejudice. Prejudice is a negative attitude toward a group of people who have some characteristic in common that is not shared by all people (*Encyclopedia Americana*, 1998: 545a). There are many attitudes, thoughts, sense or feelings that show prejudice exactly at Afro-Americans or Blacks people. This condition is shown when Rosaleen goes to the Sylvan with Lily and they meet three men in the Esso station who hate Afro-Americans. Then, one of those men underestimates Rosaleen by calling her 'Nigger' because she was an Afro-American. It is described in the following statement:

He looked up and saw us, Rosaleen fanning and shuffling, swaying side to side. 'Well, look what we got coming here' he called out. 'Where're you going, Nigger?' ( *The Secret Life of Bees*, p.38-39)

The three White men think that a Negro is a strange and fool person. They believe that Negroes cannot walk and work together with the Whites. So, they feel that it is forbidden for the Whites to have close relationship with Afro-Americans and they do hate Afro-Americans. It makes them call Afro-Americans with silly name and keep away from Afro-Americans.

Besides that, Rosaleen is also called 'colored woman' by the three racist men and it describes the Whites unfair attitude to the Afro-Americans. This event also happens when all Whites in Tiburon are surprise because a white actor, Jack Palance brings his Afro-American woman to the theatre. This condition is explained by the following quotations:

'Your colored woman ain't here,' he said, looking at me. ( *The Secret Life of Bees*, p. 56)

'You won't believe what people downtown are saying.' He said 'They're saying Jack Palance is coming to Tiburon this weekend and bringing a colored woman with him. ( *The Secret Life of Bees*, p.191)

'They're saying Jack Palance is coming to Tiburon this weekend and bringing a colored woman with him. (The Secret Life of Bees, p. 191)

After Jack Palance brings his woman to a theatre in Tiburon, there are many Whites men try to oppose Jack Palance's because he brings an Afro-American woman into the theatre and they sit together on the Whites' chair. It means that the Whites still have strong prejudice to the Afro-Americans. As the texts narrates:

The man holding the shovel handle walked right up to the truck bumper and stared at the boys with that same half smile, half sneer I had seen on T. Ray's face a thousand times, the sort of look conjured from power without benefit of love, and he yelled, 'What did you say, boy?' (*The Secret Life of Bees*, p. 222)

In the novel the main character, Lily Owens is forbid by a White policeman, Eddie Hazelwurst to live together with the Afro-Americans women because the policeman thinks that it is danger for Lily if she lives with the Afro-

Americans women, August community and will be better if Lily go out from August community to live with her aunt in Virginia or other Whites. The same situation also happens when T. ray is surprise after he finds Lily lives together with the Afro-Americans. So, it is clear that there are many the Whites have strong prejudice that the Whites cannot live together with the Afro-Americans because the Afro-Americans are different race with the Whites. This condition is described by the following quotations:

He drew up even taller. 'Well, what I don't understand is, if you're going to live with your aunt in Virginia, what are you doing here?'  
Here is the translation: I am completely confused what a White girl like you is doing staying in a colored house. (*The Secret Life of Bees*, p. 245)

'Didn't you have any white people back in Spantburg you could stay with?'  
Translation: Anything would be better than you staying in a colored house. (*The Secret Life of Bees*, p. 245)

...after he stepped outside, he said, 'Take my advice and call your aunt and tell her to come on and get you, even if she isn't a hundred percent well. These are colored people here. You understand what I'm saying?' (*The Secret Life of Bees*, p. 246)

I still tell myself that when he drove away that day he wasn't saying good riddance; he was saying. 'Oh, Lily, you're better off there in that house of colored women.' (*The Secret Life of Bees*, p. 371)

He flopped into the rocker and pushed back and forth, that got-you-now grin glued on his face.  
'So you've been here the whole time, staying with colored women. Jesus Christ.' (*The Secret Life of Bees*, p. 360)

The strong prejudice also appears when Lily is anxious about Rosaleen's condition if T. Ray said to the men who beat Rosaleen to kill her. It shows that there are many the Whites' bad action such as violence and hostilities faced by the Afro-Americans because the Whites state their mind that the Afro-Americans are inferior race. It is described by the quotations below:

'I never would have done it, except T. Ray said the man who beat Rosaleen was the meanest-hater of colored people anywhere, and it would be just like him to come back and kill her. I couldn't leave her in there' (*The Secret Life of Bees*, p. 297)

The Whites people also think that they are the dominant group and consider the Afro-Americans as the minor group who do not have power and are different from the Whites because their skin's color and body's size. That is the reason why the three men who are met by Lily and Rosaleen have negative thinking to Rosaleen, furthermore, they think that Rosaleen is like alien.

The Afro-Americans' physic characteristics make the Whites always think that they are only minority and slave. The Whites feel free to exploit them and judge them as stupid, poor, lowest group and crime. The Whites do not believe that they are smart people and have abilities to create something. So, Afro-Americans cannot have what the Whites people have. This condition appears when the three White men see Rosaleen with her white-lady fan. The three White men are curious and do not believe that Rosaleen hold the White-lady fan. As the third man of three White men said and another cases when the Whites assault Afro-Americans. It is described in the following statements:

‘Did you ever see one that black?’ said the dealer  
And the man with his combed-back hair said, ‘No, and I ain’t see one that  
big either.’ (*The Secret Life of Bees*, p.39)

Naturally the third man felt obliged to say something, so he looked at  
Rosaleen sashaying along unperturbed, holding her white-lady fan, and he  
said, ‘Where’d you get that fan, nigger?’ (*The Secret Life of Bees*, p. 39)

The same situation was also shown by Lily’s statement that describes  
about the Whites’ prejudice to the Afro-Americans because the Afro-Americans’  
physical appearance:

At my school they made fun of colored people’s lips and noses. (*The  
Secret Life of Bees*, p. 145)

T. Ray did not think colored women were smart (*The Secret Life of Bees*,  
p. 97)

‘That’s fine with me,’ I said, a little annoyed.  
‘I’ve just never heard of a Negro Lawyer, that’s all...’ (*The Secret Life of  
Bees*, p. 150)

From the August’ dialog below the researcher finds that many the Whites’  
prejudice attitudes faced by August’s father, an Afro-American dentist who never  
feel happy because there are the Whites’ racism that are very unfair for the Afro-  
Americans at that time. This situation is described in the following quotation:

Our father was the only colored dentist in Richmond and he’d seen more  
that his share of unfairness. He told April, “Nothing’s fair in this world.  
You might as well get that straight right now.” (*The Secret Life of Bees*, p.  
119)



In *The Secret Life of Bees* the researcher finds that the Whites' prejudice makes Zachary Taylor, an Afro-American boy who loves Lily. He is afraid if he loves Lily and has close relation with her the Whites will be killed him. It proves that the Whites' prejudice still appears and became a big monster for the Afro-Americans at that time. This condition is described in the quotation below:

Finally he unwound my arms and said, 'Lily, I like you better than any girl I've ever known, but you have understand, there are people who would kill boys like me for even looking at girls like you.' (*The Secret Life of Bees*, p. 168)

The Whites also think that the Afro-Americans are stupid and uneducated people. This assumption based on the August's statement in *The Secret Life of Bees* below that describes about the Whites' rejection if the Afro-Americans teach in the Whites school.

I studied at a Negro teachers' college in Maryland. June did, too, but it was hard to get a job, since there weren't that many places for Negroes to teach. I ended up working nine years as a housekeeper. Eventually I got a job teaching history. It lasted six years, till we moved down here.' (*The Secret Life of Bees*, p. 191)

In *The Secret Life of Bees*, not only August but also Lily who thinks that there are all of the Whites' prejudice causes bad thought about the Afro-Americans for example when a White policeman, Eddie Hazelwurst says to Lily that it dangerous for Lily if she stay with the Afro-Americans women. This condition proves that the Afro-Americans are lowest people. It is described in the following quotation:

I thought of that policeman, Eddie Hazelwurst, saying I'd lowered myself to be in this house of colored women, and for the very life of me I couldn't understand how it had turned out this way, how colored women had become the lowest ones on the totem pole. (*The Secret Life of Bees*, p. 260)

As it has been explained that prejudice is a negative attitude toward a group of people who have some characteristics in common that is not shared by all people (*Encyclopedia Americana*, 1998: 545a). It is impossible that prejudice's attitude always appear as negative acts to minority group. After the three White men assault Rosaleen, Rosaleen spit them and they lung Rosaleen. Then, they still spin Rosaleen again and again. As the texts narrates:

When they looked up, I watched their faces go from surprise to anger, then outright fury. They lunged at her, and everything started to spin. (*The Secret Life of Bees*, p. 40)

'Me, I didn't stay long. T. ray came and got me out, but they wouldn't let Rosaleen go, and then those men came back and beat her up.' (*The Secret Life of Bees*, p. 297)

It happens because one of the causes of the prejudice is the dominant group in this case, the Whites who feel that they are true and good group. So, the minor group, Afro-American, is a bad group with all terrible things and they must respect the Whites as dominant. As a result, the Whites can do everything as they want. As Afro-American in the United States, Rosaleen faces many bad treatments from Whites. It is like the event when the Whites call Rosaleen with bad nick name as it is described in the dialog below:

'Your blacks ass is gonna apologize one way or another,' the dealer said, and he stepped toward Rosaleen. (*The Secret Life of Bees*, p. 45)

The same condition also happens when Rosaleen does not want to say sorry to the White men because she feels that she is not wrong. It can be seen in the following dialogs:

‘Two of them held me by the arms while the other one hit me – the one with the flashlight. He said, “Nigger, you say you’re sorry.” When I didn’t, he came at me. He hit me till the policeman said that was enough. They didn’t get no apology, though.’ (*The Secret Life of Bees*, p. 58)

‘I’m not resting till she apologizes.’ That’s the last I heard him yell before we got inside, where I had an over-powering impulse to kneel down and kiss the jail-house floor. (*The Secret Life of Bees*, p. 45)

Prejudice can be caused by historical factors as it is explained in *International Encyclopedia of the Social Sciences* (1968: 4403). No wonder if the Whites assume that Blacks are naturally created as slaves and, thus, natural to be enslaved. A bad attitude as a slave happens to Rosaleen as it is described in the dialog below:

‘Clean it off!’ That’s all I could hear, over and over. And then the cry of birds overhead, sharp as needles, sweeping from low-bough trees, stirring up the scent of pine, and even then I knew I would recoil all my life from the smell of it. (*The Secret Life of Bees*, p. 40)

The Whites always make a far distance from Afro-Americans. When T. Ray knows that Rosaleen, an Afro-American woman, dumps snuff juice on the three White men and she has to come to the jail. T. Ray thinks that Rosaleen is mad and abnormal because one of the White three men is Franklyn Posey who meanest Afro-American-hater in Sylvan. It proves that there is an Afro-American who can oppose Franklyn Posey although he is a bad guy and racist. This condition is described in the following dialog:

She dumped snuff juice on three white men! What the hell was she thinking? And on Franklyn Posey, for Christ's sake. She couldn't pick somebody normal? He's the meanest nigger-hater in Sylvan. He'd as soon kill her as look at her'. (*The Secret Life of Bees*, p. 47)

The Whites hold the truth and there is no truth in Afro-Americans although the fact that there are also many Whites who make the truth. They accuse Rosaleen that she assaults the White men. Actually that is not the fact and the White men make Rosaleen as the accused. The truth is the White men assault Rosaleen because she wants to register her name in vote. So, the White men are angry because they think that Afro-Americans are forbidden to join vote. As the texts narrates:

'They said she'd assaulted some men at the Esso station.'  
'It wasn't like that,' I said. (*The Secret Life of Bees*, p. 55)

Another form of prejudice is the bad acts from Whites to Afro-Americans and it makes Afro-Americans have mental disease. "Self-hatred" is probably the clearest example of such mental disease. This condition appears when Zach feels that he cannot reach his idea because he is an Afro-American. This idea is supported by the following:

'I don't know if I'll have much of a future either.'  
'Why not? You're not an orphan.'  
'No.' he said. 'I'm a Negro.' (*The Secret Life of Bees*, p. 150)

Since the Whites think that they are different from the Afro-Americans and make a far distance with them, there are many race riots happen. It is because Afro-Americans cannot realize the Whites attitude because they are also human and have a right to live. When there is news in Tiburon about the race riot in New

Jersey, Zach feels sad and it makes him against the racial injustice. As the texts narrates:

His conversation were all about the race riots in New Jersey, policemen taking their nightsticks to Negro boys who threw rocks, about Molotov cocktails, sit-ins, righteous causes, Malcolm X, and the Afro-American Unity group giving the Ku Klux Klan a taste of their own medicine. (*The Secret Life of Bees*, p. 268)

The text above describes the forms of the Whites racism faced by Afro-Americans dealing with prejudice. Prejudice always appears when there are dominant and minority group. There are some phenomena that tell about prejudice to minorities group that have different race with the Whites. If there are phenomena which argue about race still continue repeatedly in the next, the equity of different races will never be reached successfully. Thus, two different groups (dominant and minority) are needed together to realize an egalitarian community. It means that the majority groups should try to stop taking benefit from inferiority of the minorities and the minorities' effort to struggle against majority domination. Without two factors above, the hope is bleak indeed. As a result, prejudice will, still, be the first gateway to the "unfair" majority-minority relation in this world.

### **3.1.2 Discrimination**

Some people assume that discrimination is the effect of prejudice. We can deny it because when different races become a hot issue and it makes bad effects in our life, there are many Whites as the dominant group having a judgment to Afro-Americans that they are different from them in all aspects. After the Whites

believe it, they discriminate Afro-Americans because of their being different race. It happens when Rosaleen is assaulted by the White men and the police accuse her that she assaults, theft, and disturbs the town. Really she does not do that, it happens because Rosaleen is an Afro-American woman who cannot do anything. It is discrimination in law that is faced by Rosaleen. This information can be supported by the following quotations:

When the policeman got there, he said we had to get into the back of his car. 'You're under arrest,' he told Rosaleen. 'Assault, theft, and disturbing the peace.' Then he said to me, 'When we get down to the station, I'll call your daddy and let him deal with you.' (*The Secret Life of Bees*, p. 40-41)

She didn't speak another word till Mr. Gaston opened the cell door about a half hour later. 'Come on' he said. Rosaleen looked hopeful for a moment. She actually started to lift herself up. He shook his head. 'You ain't going any-where. Just the girl.' (*The Secret Life of Bees*, p. 46)

Since the Whites judged Afro-Americans as the race that must be avoided, all of the things that relate to Afro-Americans the Whites always hate. When Lily and Rosaleen come to "FROGMORE STEW GENERAL STORE AND RESTAURANT" they just know that many of the Whites discriminate Afro-Americans in economic aspect because they do not want Afro-Americans win the economical competition. It is described in the text below:

He thought the tone of shock in my voice was really consternation. 'I know what you mean. A lot of folks won't buy it 'cause it's got the Virgin Mary pictured as a colored woman, but see, that's because the woman who makes the honey is colored herself.' (*The Secret Life of Bees*, p. 79-80)

From the text above, it is clear that the Whites do not want to buy the honey because there is a "Black Madonna" picture and the important one is

because of the racial differences reason. It is heard funny, but it happened at that time. There are many cases in the novel that show that in daily operation, the society also discriminate the groups who can use the public facilities. Businesses, schools, hospitals, governments, department store, and other public facilities also systematically discriminate against the members of some groups. Lily as the White girl and Rosaleen find public facility discrimination acts in South Carolina.

This can be described in the texts below:

Strolling down Main Street, we moved through long blue shadows cast from the two-story buildings that ran the length of the street. At a drug store, I peered through the plate glass at soda fountain with chrome trim, where they sold cherry cokes and banana split, thinking that soon it would not be just for white people anymore. (*The Secret Life of Bees*, p. 81)

She smiled at me then. 'Lily; child, there ain't gonna be any place that will take a colored woman. I don't care if she's the Virgin Mary, nobody's letting her stay if she's colored.' (*The Secret Life of Bees*, p. 75)

'Well, when April and May were eleven, they walked to the mini market with a nickel each to buy an ice cream. They'd seen the white children in there licking their cones and looking at cartoon books. The man who owned the market gave them the cones but said they had to go outside to eat them. (*The Secret Life of Bees*, p. 119)

'Yes, ma'am,' he said. 'In Garret's Hardware there were white men talking about standing guard outside the theater.' (*The Secret Life of Bees*, p. 192)

The Whites forbid the Afro-Americans to go to the public church and claim that only the Whites can enter it. It causes Afro-Americans to do their worship by making their own group to pray in the Pink House. It is clear that the

Whites discriminate Religious facility that should be used by all people both Whites and Afro-Americans.

This condition refers to discrimination. It is described when Lily takes a walk together with Rosaleen, an Afro-American woman and they come to the church and the deacon reminds Lily that Rosaleen is colored woman. As the texts narrates:

It's funny how you forget the rules. She was not supposed to be inside here. Every time a rumor got going about a group of Negroes coming to worship with us on Sunday morning, the deacons stood locked-arms across the church steps to turn them away. We loved them in the Lord, Brother Gerald said, but they had their own places. (*The Secret Life of Bees*, p. 37)

From all the texts above, we cannot deny that Afro-Americans in the South Carolina 1964 have been particularly victimized by the Whites discrimination exactly institutional discrimination that also happens to Rosaleen. It is caused by one reason that is about racial differences. Although, all of the Whites should realize that there are many Afro-Americans who are more capable and smart than the Whites as Lily.

The explanation that is described above is one of the evidence that in the novel there are many the racial discriminations that done by the Whites to the Afro-Americans.

### **3.1.3 Segregation**

It is a matter of fact that the Whites cannot do worship together with the Afro-Americans. So, the Whites separate their church and it becomes the rule.



On Sunday I thought they would go to church, but no, they held a special service in the pink house, and the people came to them. It was a group called the Daughters of Mary, which August had organized. (*The Secret Life of Bees*, p. 131)

Furthermore, segregation also appears in Sylvan where all physical facilities are separated between the Whites and the Afro-Americans. Both of them have different places and, of course, different facilities. It is described in *The Secret Life of Bees* when there are some hospitals that have different facility and service for the Whites and the Afro-Americans such as Sylvan Memorial Hospital. And the segregation appears in education side when there is separation between the Whites school and the Afro-Americans school. Moreover, the same condition also happens in other public facility such as theater, funeral home and cemetery. It is described in the quotations below:

Sylvan Memorial Hospital was a low brick building with one wing for whites and one for blacks. (*The Secret Life of Bees*, p. 57)

The one it was hard to get a fix on was June. She taught history and English at the colored high school, but what she really loved was music. (*The Secret Life of Bees*, p. 106)

He was about to be a junior at the black high school, where he made all A's and played halfback on the football team. (*The Secret Life of Bees*, p. 145)

Zach shrugged. 'They say his sister lives here, and he's coming to visit and intends to take this colored woman to the movie theater this Friday. Not to be balcony, but downstairs in the white section.' (*The Secret Life of Bees*, p. 192)

'Honey, don't worry about it.' Said Sugar-Girl. 'The drive-by window is at the white people's funeral home. They're the only ones with enough

money to fix up something that ridiculous.’ (*The Secret Life of Bees*, p. 259)

I could still hear them humming at the graveside, even though we were miles away in a colored cemetery with crumbled markers and weeds. (*The Secret Life of Bees*, p. 265)

The quotations above show segregation in the novel. It happens because the minority groups believe that they are inferior and cannot struggle against the Whites’ power. And as the result, the neighborhoods, schools, and other public facilities for the dominant group are both separated from and superior to those of the minorities.

#### **3.1.4 Expulsion**

In addition to prejudice, discrimination, and segregation, the Afro-Americans face the expulsion as the form of the Whites’ racism. It happens when the Whites claim that the Afro-Americans cannot come and live in Mississippi. It means that the Whites force and push out the Afro-Americans from Mississippi.

This explanation is proven by the text which narrates as follows:

I dropped a dime into the slot and took one of the papers, wondering if the story was inside somewhere. Rosaleen and I squatted on the ground in an alley and spread out the paper, opening every page. It was full of Malcolm X, Saigon, the Beatles, tennis at Wimbledon, and a motel in Jackson, Mississippi, that closed down rather than accepts Negro guest, but nothing about me and Rosaleen. (*The Secret Life of Bees*, p. 82)

The Whites society does expulsion because of the racial differences and Whites have a big prejudice that both Whites and afro-Americans cannot live together.

### 3.1.5 Extermination

There are many cases where the Whites kill Afro-Americans because of their race. It is described in *The Secret Life of Bees* through the dialogs that tell about the big events when the Afro-Americans are killed by the Whites for example when a man in Mississippi was killed for registering to vote, colored people in Mississippi got killed, three civil rights workers killed, three Negro students chased with ax handles and a Negro man named Mr. Raines was killed by a shotgun from a passing car in Georgia. As it is described in the quotations below:

An uneasy feeling settled in my stomach. Last night the television had said a man in Mississippi was killed for registering to vote, and I myself had overheard Mr. Bussey, one of the deacons, say to T. Ray, 'Don't you worry, they're gonna make 'em write their names in perfect cursive and refuse them a card if they forget so much as to dot and I or make o loop in their y.' (*The Secret Life of Bees*, p. 33)

If you stay here, those man are gonna kill you. I'm serious. They're gonna kill you, like those colored people in Mississippi got killed. Even T. Ray said so.' (*The Secret Life of Bees*, p. 59)

He filled us in on an integration parade St. Augustine that got attacked by a mob of white people, about white vigilante groups, fire hoses, and teargas. We got all the totals. Three civil rights workers killed. Two bomb blasts. Three Negro students chased with ax handles. (*The Secret Life of Bees*, p. 109)

August turn on the radio for the weather, but what we heard was how Ranger 7 had finally landed on the surface of the moon in a place called the sea of clouds, how police were looking for the bodies of those three civil rights workers in Mississippi, and the terrible things that had happened in the Gulf of Tonkin. (*The Secret Life of Bees*, p. 206)

Usually May didn't watch, but one night she joined us, and midway through she started to hum 'Oh! Susanna.' She was upset over a Negro man named Mr. Raines, who was killed by a shotgun from a passing car in Georgia. They showed a picture of his widow, holding her children, and suddenly May started to sob... (*The Secret Life of Bees*, p. 109)

The novel describes that Afro-Americans are the victims of the Whites' violence. Many of the Whites kill some Afro-Americans to show their domination and because of that some of the Whites are called by nigger-hater or racist people. As the result, there are many conflicts that make many Afro-Americans dead. In some cases the Whites exterminate the Afro-Americans systematically to destroy their race.

From the explanation above, it is clear that the novel describes about the forms of the Whites' racism faced by Afro-Americans, which appear in prejudice, discrimination, segregation, expulsion, and extermination. All the forms of the Whites' racism faced by Afro-Americans were shown in the words, sentences, paragraph, and discourse in the novel.

### **3. 2 The struggles of the Afro-Americans against the White's racism**

After the researcher discuss about the forms of the Whites' racism faced by the Afro-Americans, here she discusses about the struggles of Afro-Americans against the Whites' racism in the novel. The novel describes that Afro-Americans' struggles to reach equality and against racism run over a long road fulfilled with hard obstacles from many sides.

Their struggles are clear when Rosaleen will register her name in public election although there are many of the Whites do not let Afro-Americans register. Rosaleen does not care about it and she tries to register her name although she is an Afro-American and a fugitive from justice. This explanation is proven by the texts which narrate as follows:

Her name, Rosaleen Daise, was written twenty-five times at least down the page in large, careful cursive, like the first paper you turn in when school starts. 'This is my practice sheet,' she said. 'For the fourth of July they're holding a voters' rally at the colored church. I'm registering myself to vote.' (*The Secret Life of Bees*, p.33)

But Rosaleen, who had less sense than I'd dreamed, said in this tone like she was explaining something real hard to a kindergarten student, 'I'm going to register my name so I can vote, that's what.' (*The Secret Life of Bees*, p.39)

'I'm gonna finish what I started,' Rosaleen said, lifting her chin. 'I'm gonna register to vote.'  
My arms dropped by my sides, and my mouth came open. 'But what about – what about you being...you know?'  
Rosaleen squinted at me. 'What?'  
'A fugitive from justice,' I said. 'What if they recognize your name? What if you get caught?'  
I cut my eyes over at August.  
'Oh, I don't think there'll be a problem,' August said, taking the truck keys off the brass nail by the door. 'We're going to the voter drive at the Negro high school.' (*The Secret Life of Bees*, p. 348)

'I just wanted to tell you I'm a registered voter,' she said each time, and there would be a pause, and then she'd say, 'President Johnson and Mr. Hubert Humphrey, that's who. I'm not voting for Mr. Pisswater.' She laughed every time, like this was the joke of jokes. She would say, 'Goldwater, Pisswater, get it?' (*The Secret Life of Bees*, p. 351)

The Afro-Americans' struggles are found not only when Rosaleen struggles to register her name, but also when Rosaleen comes to Sylvan with Lily

and they meet three White men who assault Rosaleen because of her race. Then, Rosaleen feels angry and lift her snuff jug, which is filled with black spit and pour it to them. It is described in the texts below:

Coming alongside the men, Rosaleen lifted her snuff jug, which was filled with black spit, and calmly poured it across the tops of the men's shoes, moving her hand in little loops like she was writing her name—Rosaleen Daise—just the way she'd practiced. (*The Secret Life of Bees*, p. 40)

When Rosaleen stands her race, the three White men in Esso station feel angry and start spinning her. It is described in the following quotation:

They lunged at her, and everything started to spin. There was Rosaleen, grabbed and thrashing side to side, swinging the men like pocketbooks on her arms, and the men yelling for her to apologize and clean their shoes. (*The Secret Life of Bees*, p. 40)

The novel also describes the struggle done by April as the Afro-Americans' girl who faces Whites' racism. This is described in below:

April was headstrong and told him she wanted to look at the cartoon books. She argued with the man for her own way, like she used to do with father, and finally the man took her arm and pulled her to the door, and her ice cream dropped to the floor. She came home screaming that it wasn't fair. (*The Secret Life of Bees*, p. 119)

It means that when the man who has the store does not let April look the cartoon books, April feels as the victim and it is unfair attitude. So, as a child she only tries to scream to show her struggle against racism. Another form of the Afro-Americans' struggles is action or demonstration to get the equality between Whites and Afro-Americans. It is described in the texts below:

It ended with a story about what was happening 'closer to home,' how black people from Tiburon, Florence, and Orangeburg were marching

today all the way to Columbia asking the governor to enforce the Civil Rights Act. (*The Secret Life of Bees*, p. 206)

I saw Jackson bite down, causing a tiny ripple across his jaw. I saw him raise his R.C Cola bottle over his head. And throw. (*The Secret Life of Bees*, p. 222)

It is clear that the novel describes some positive struggles done by the Afro-Africans and they think to try to change their condition. It happens when Lily says to Zach that she wants to be a Negro girl but Zach tells her that it is not the best solution. This is described in the text below:

I said. 'If I was a Negro girl—'  
He placed his fingers across my lips so I tasted his saltiness. 'We can't think of changing our skin,' he said. 'Change the world—that's how we gotta think.' (*The Secret Life of Bees*, p. 267)

From the explanation above, it can be said that the Afro-Americans have struggled against racial discrimination and segregation although they were beaten and murdered. Law enforcement participated in these affronts by refusing to protect Afro-Americans. However, the Afro-Americans also struggle by changing and trying to have the high ability in knowledge. They think that if they can do as the Whites did, they can hold the world. So, it is not surprising that in a long period the Afro-Americans always struggle to get the equality between the Whites and the Afro-Americans.

### **3.3 The Real Condition of South Carolina 1964 as Revealed in the Novel**

All the forms of Whites racism faced by Afro-Americans and Afro-Americans' struggles against the Whites' racism in the novel have a setting in

South Carolina 1964 United States. There are some events in the novel that reflect the real conditions at that time. It is described when in South Carolina there is news in television said that there is a Civil Rights Act that happens in United States. As the text narrates:

I had to get the news from the TV man. 'Today, July second, 1964,' he said. 'The president of the United States signed the Civil Rights Act into law in the East Room of the White House...' (*The Secret Life of Bees*, p. 25)

The text above reflects the Civil Rights Act, as it is approved initially by the House of Representatives, provided the strongest federal protection to date against racial discrimination (United States Information Agency).

So, the Civil Rights Act in the novel is as the result of the forms of the Whites' racism faced by Afro-Americans in United States. As it has been described in Conlin (1984: 812) the most of these actions were legislated after Johnson's lopsided victory in the election of 1964, when he won 61 percent of the popular vote and all but six states, and pulled into office on his coattails seventy first-term Democratic congressmen who faithfully voted for every proposal that he set before them. However, Johnson began his push for massive domestic reformation within weeks of Kennedy's state funeral, taking advantage of the nation's grief at losing a young hero. Indeed, Johnson's single greatest accomplishment, because it overturned an institution that had been sanctioned for fifty years, was on the books before he went to the voters, the civil Rights Act of 1964.



Actually, the Civil Rights Act began in 1955 in Montgomery, Ala., when a Black woman, Rosa Parks, was arrested for refusing to give up her seat in the front of a city bus to a White man. This event happened on December 1, 1955 in Montgomery. Montgomery Negroes waged a yearlong boycott of city buses that ended victoriously when the U.S. Supreme Court declared segregation in buses unconstitutional. The Montgomery boycott produced the Montgomery Improvement Association, headed by an eloquent young minister named Martin Luther King, Jr. The association soon became the broader Southern Christian Leadership Conference (SCLC), which waged the most spectacular protest of the early 1960's, producing the federal civil rights legislation that reshaped Southern race relations (*Encyclopedia Americana*, 1998: 28k). This fact also described in the text below:

I didn't know whether to be excited for her or worried. All people ever talked about after church were the Negroes and whether they'd get their civil rights. Who was winning—the white people's team or the colored people's team? Like it was a do-or-die contest. When that minister from Alabama, Reverend Martin Luther King, got arrested last month in Florida for wanting to eat in a restaurant, the men at church acted like the white people's team had won the pennant race. I know they would not take this news lying down, not in one million years. (*The Secret Life of Bees*, p. 25-26)

The true information above has the same content with the text in the novel on page 25 to 26 that tells about the civil rights act issue in the United States and at South Carolina. Because of that in South Carolina 1964 there were many of the Whites hate Blacks or Afro-Americans because their race and the Civil Rights Act that protect Afro-Americans from racism. No wonder if the Whites disagree with Civil Rights Act at that time. So, the novel tells the truth about the event of Civil

Rights Act that happened in the real society in the United States exactly at South Carolina.

Although the Civil Rights Act is legislated, there are some Whites who still do violence to Afro-Americans because they oppose the Civil Rights Act 1964. Their reason is because the Civil Rights act of 1964 prohibited discrimination in voting, education, jobs, and public accommodations and gave the United State attorney general enforcement power. And the act also established the Community Relation Service and the Equal Employment Opportunity Commission, which helped communities solve racial problems and provided support for individuals using employers or unions. The act also mandated the withdrawal of federal funds from institutions that failed to comply. At the time, the act seemed most important as a tool against racism, but its provisions against sexism emerged as equality useful in the 1970's (*Encyclopedia Americana*, 1998: 28L). As the text narrates:

Since Mr. Johnson signed that law, it was like somebody had ripped the side seams out of American life. We watched the lineup of governors coming on the TV screen asking for 'calm and reason.' (*The Secret Life of Bees*, p. 109).

The Civil Rights Act proves that Afro-Americans try to get the equality and they want to show that they struggle against racism. All of Afro-Americans' struggles in the novel reflects the real condition in South Carolina 1964 when there are many racism against Afro-Americans. It is written in *Encyclopedia of Knowledge* (1993:148) that in 1964, South Carolina is a commonplace for the Whites to oppose the Blacks, especially when the Blacks struggle the Civil Rights

Act. The federal response to the violent reaction of segregationists was the passage of several new laws, the most important of which were enacted in 1964 and in 1965.

Johnson made civil rights act his top legislative priority. “No memorial oration or eulogy,” he told a joint session of Congress five days after the assassination, “could more eloquently honor President Kennedy’s memory than the earliest passage of the civil rights bill.” It was happy coincidence for the civil rights movement that Johnson, a southerner, had become president. According to Clarence Mitchell, chief lobbyist for the NAACP, Johnson “made a greater contribution to giving a dignified and hopeful status to Negroes in the United States than any other President, including Lincoln, Roosevelt and Kennedy.” (Norton, 1986: 945). This condition makes many Afro-Americans choose Johnson as the President. It is revealed in the novel when Rosaleen decides to choose Johnson as the President and she does not want to choose Senator Barry Goldwater as the President. As the text narrates:

‘I just wanted to tell you I’m a registered voter,’ she said each time, and there would be a pause, and then she’d say, ‘President Johnson and Mr. Hubert Humphrey, that’s who. I’m not voting for Mr. Pisswater.’ She laughed every time, like this was the joke of jokes. She would say, ‘Goldwater, Pisswater, get it?’ (*The Secret Life of Bees*, p. 351)

The Civil Rights Act of 1964 that is described in the novel is the true event and it can be seen from the long period of the Afro-Americans’ struggles to get the racial equality. It is shown in the table of “*The Long Road to Racial Equality in the United States*” below:

### The Long Road to Racial Equality in the United States

|      |   |
|------|---|
| 1823 | Alexander Lucius Twilight is the first Black American to graduate from Middlebury College.  |
| 1854 | Ashmun Institution in Chester, Pennsylvania, is founded as the first all black college. In 1866 it becomes Lincoln University.  |
| 1862 | Mary Jane Patterson, the first black American female, graduates from Oberlin College.   |
| 1865 | The thirteenth Amendment abolishes slavery. Virginia Union and Shaw University, predominantly black colleges, are established. Patrick Healy becomes the first black American to earn a Ph. D. he receives the degree from a Belgian University.        |
| 1868 | The Fourteenth Amendment is adopted, giving blacks rights as citizens and equal protection under the law.   |
| 1870 | The Fifteenth Amendment, giving black men the vote, is adopted.   |
| 1872 | Alcorn College becomes the first black land-grant college. This is made possible under the Morrill Act of 1862. Charlotte Ray, the first black attorney, graduates from Howard University.  |
| 1890 | The new Morrill Act requires that funds for black education be distributed on a "just and equitable basis". Some 27 Southern states maintain colleges that come to be known as "Negro land-grant colleges".   |
| 1896 | The U. S. Supreme Court in <i>Plessy v. Ferguson</i> declares constitutionality of "separate but equal" schools. Harvard University awards the first honorary degree to a black, Booker T. Washington.  |
| 1902 | The General Education Board is established to aid black education through endowments, scholarships, teacher training, and industrial education.   |
| 1910 | The Nation Association for the Advancement of Colored People (NAACP) is founded in response to widespread lynching of blacks.   |
| 1911 | The National Urban League is founded to eliminate racial segregation and discrimination in the United States and to achieve parity for blacks and other minorities in every phase of American life.   |
| 1936 | The U. S. Supreme Court in <i>Pearson v. Murray</i> rules that Donald Murray, a black, should be admitted to the University of Maryland law School. He graduates in 1938.   |
| 1938 | The U. s. supreme Court in <i>Gaines v. Canada</i> rules that a state must allow blacks to enter the state university if equal educational facilities are not available. The result is that states create separate law and graduate schools for blacks. |
| 1940 | West Virginia University voluntarily admits a black to graduate school.   |

|      |   |
|------|---|
| 1944 | There are two full-time tenured black faculties in predominantly white college.   |
| 1945 | President Harry S. Truman issues an executive order that ends segregation in the armed force.   |
| 1948 | The University of Delaware announces that black will be admitted to graduate courses not offered at Delaware State College for Negroes. The University of Arkansas voluntarily admits blacks to its professional schools.   |
| 1950 | The U. S. Supreme Court rules that the University of Texas must admit blacks to its law school.   |
| 1954 | The U. S. Supreme Court in <i>Brown v. Board of Education of Topeka, Kansas</i> rules unanimously that segregation in the public schools violates the Constitution. The Court also applies its ruling to higher education.  |
| 1955 | The Reverend Martin Luther King, Jr., leads a black boycott of the Montgomery, Alabama bus system.  |
| 1957 | President Dwight D. Eisenhower dispatches U. S. troops and federalizes the Arkansas National Guard to carry out a federal court's order to admit nine black students to Central High School. The Civil Rights Act of 1957 creates a Civil Rights Commission and sets up a Civil Rights Division in the Department of Justice.   |
| 1960 | The Civil Rights Act of 1960 strengthens voting rights of minorities.   |
| 1961 | President John F. Kennedy creates the President's Committee on Equal Employment Opportunity.  |
| 1964 | <i>President Lyndon B. Johnson signs the Civil Rights Act of 1964, which prohibits discrimination for reason of colour, race, religion, or nation origin in places of public accommodation. Title VI bars discrimination in programs receiving federal aid and Title VII forbids discrimination in employment and on the basis of sex. The act also established the Equal Opportunity Commission.</i> |
| 1965 | The Voting Rights Act of 1965 authorizes the attorney general to appoint federal registrars to process vote applications in areas of high discrimination.   |
| 1968 | The Civil Rights Act of 1968 becomes law and sets up a timetable so that by 1970 discrimination in selected housing would end.  |

("Timeline: *The Long Hard Road to Educational Equality*, "Educational Record (1988), 16-21)

The forms of the Whites' racism faced by the Afro-Americans, which were described in the novel are prejudice, discrimination, segregation, expulsion

and extermination. Actually, all those forms of racism really happen in South Carolina in 1964. As Conlin (1984:813) said that African Americans in South Carolina in 1964 there were many difficulties to reach their Civil-rights. Although Lyndon B. Johnson, who pushed through the Civil Rights Act of 1964, effectively outlawing school segregation and the "white" and "colored" signs on public accommodations that had marked everyday life in South especially in South Carolina.

In 1964, South Carolina was filled by the Whites' racism especially in the form of prejudice. The Whites look at the Afro-Americans as the strange creation and they have many negative thoughts for the Afro-Americans. In the novel, the forms of prejudice are described follows:

He looked up and saw us, Rosaleen fanning and shuffling, swaying side to side. 'Well, look what we got coming here' he called out. 'Where're you going, Nigger?' (*The Secret Life of Bees*, p.38-39)

'Your colored woman ain't here,' he said, looking at me. (*The Secret Life of Bees*, p. 56)

'You won't believe what people downtown are saying.' He said 'They're saying Jack Palance is coming to Tiburon this weekend and bringing a colored woman with him. (*The Secret Life of Bees*, p. 191)

The man holding the shovel handle walked right up to the truck bumper and stared at the boys with that same half smile, half sneer I had seen on T. Ray's face a thousand times, the sort of look conjured from power without benefit of love, and he yelled, 'What did you say, boy?' (*The Secret Life of Bees*, p. 222)

He drew up even taller. 'Well, what I don't understand is, if you're going to live with your aunt in Virginia, what are you doing here?'

Here is the translation: I am completely confused what a White girl like you is doing staying in a colored house. (*The Secret Life of Bees*, p. 245)

‘Didn’t you have any white people back in Spantburg you could stay with?’

Translation: Anything would be better than you staying in a colored house. (*The Secret Life of Bees*, p. 245)

...after he stepped outside, he said, ‘Take my advice and call your aunt and tell her to come on and get you, even if she isn’t a hundred percent well. These are colored people here. You understand what I’m saying?’ (*The Secret Life of Bees*, p. 246)

‘I never would have done it, except T. Ray said the man who beat Rosaleen was the meanest-hater of colored people anywhere, and it would be just like him to come back and kill her. I couldn’t leave her in there’ (*The Secret Life of Bees*, p. 297)

He flopped into the rocker and pushed back and forth, that got-you-now grin glued on his face.

‘So you’ve been here the whole time, staying with colored women. Jesus Christ.’ (*The Secret Life of Bees*, p. 360)

I still tell myself that when he drove away that day he wasn’t saying good riddance; he was saying. ‘Oh, Lily, you’re better off there in that house of colored women.’ (*The Secret Life of Bees*, p. 371)

The physical appearance of Afro-Americans also makes the Whites’ prejudice to the Afro-Americans. In this case, the Whites also underestimate the Afro-Americans’ abilities in doing something. It is proved in South Carolina in 1964 when there were many Afro-Americans became the Whites’ slave. So, the Whites marginalize the Afro-Americans’ existence. It is described in the following quotations:

‘Did you ever see one that black?’ said the dealer  
And the man with his combed-back hair said, ‘No, and I ain’t see one that  
big either.’ (*The Secret Life of Bees*, p.39)

At my school they made fun of colored people’s lips and noses. (*The  
Secret Life of Bees*, p. 145)

Naturally the third man felt obliged to say something, so he looked at  
Rosaleen sashaying along unperturbed, holding her white-lady fan, and he  
said, ‘Where’d you get that fan, nigger?’ (*The Secret Life of Bees*, p. 39)

T. Ray did not think colored women were smart (*The Secret Life of Bees*,  
p. 97)

Our father was the only colored dentist in Richmond and he’d seen more  
that his share of unfairness. He told April, “Nothing’s fair in this world.  
You might as well get that straight right now.” (*The Secret Life of Bees*, p.  
119)

‘That’s fine with me,’ I said, a little annoyed.  
‘I’ve just never heard of a Negro Lawyer, that’s all...’ (*The Secret Life of  
Bees*, p. 150)

Finally he unwound my arms and said, ‘Lily, I like you better than any girl  
I’ve ever known, but you have understand, there are people who would kill  
boys like me for even looking at girls like you.’ (*The Secret Life of Bees*,  
p. 168)

I studied at a Negro teachers’ college in Maryland. June did, too, but it was  
hard to get a job, since there weren’t that many places for Negroes to  
teach. I ended up working nine years as a housekeeper. Eventually I got a  
job teaching history. It lasted six years, till we moved down here.’ (*The  
Secret Life of Bees*, p. 191)

I thought of that policeman, Eddie Hazelwurst, saying I’d lowered myself  
to be in this house of colored women, and for the very life of me I couldn’t  
understand how it had turned out this way, how colored women had



become the lowest ones on the totem pole. (*The Secret Life of Bees*, p. 260)

When they looked up, I watched their faces go from surprise to anger, then outright fury. They lunged at her, and everything started to spin. (*The Secret Life of Bees*, p. 40)

‘Me, I didn’t stay long. T. ray came and got me out, but they wouldn’t let Rosaleen go, and then those men came back and beat her up.’ (*The Secret Life of Bees*, p. 297)

‘Your blacks ass is gonna apologize one way or another,’ the dealer said, and he stepped toward Rasaleen. (*The Secret Life of Bees*, p. 45)

‘I’m not resting till she apologizes.’ That’s the last I heard him yell before we got inside, where I had an over-powering impulse to kneel down and kiss the jail-house floor. (*The Secret Life of Bees*, p. 45)

‘Two of them held me by the arms while the other one hit me – the one with the flashlight. He said, “Nigger, you say you’re sorry.” When I didn’t, he came at me. He hit me till the policeman said that was enough. They didn’t get no apology, though.’ (*The Secret Life of Bees*, p. 58)

‘Clean it off!’ That’s all I could hear, over and over. And then the cry of birds overhead, sharp as needles, sweeping from low-bough trees, stirring up the scent of pine, and even then I knew I would recoil all my life from the smell of it. (*The Secret Life of Bees*, p. 40)

She dumped snuff juice on three white men! What the hell was she thinking? And on Franklyn Posey, for Christ’s sake. She couldn’t pick somebody normal? He’s the meanest nigger-hater in Sylvan. He’d as soon kill her as look at her’. (*The Secret Life of Bees*, p. 47)

‘They said she’d assaulted some men at the Esso station.’  
‘It wasn’t like that,’ I said. (*The Secret Life of Bees*, p. 55)

‘I don’t know if I’ll have much of a future either.’

‘Why not? You’re not an orphan.’

‘No.’ he said. ‘I’m a Negro.’ (*The Secret Life of Bees*, p. 150)

His conversation were all about the race riots in New Jersey, policemen taking their nightsticks to Negro boys who threw rocks, about Molotov cocktails, sit-ins, righteous causes, Malcolm X, and the Afro-American Unity group giving the Ku Klux Klan a taste of their own medicine. (*The Secret Life of Bees*, p. 268)

The Whites’ prejudice also causes other the Whites’ racism such as discrimination in law. It is clear when the Afro-Americans struggle their rights in South Carolina in 1964, there were many the Whites discriminate the law position between the Afro-Americans and the Whites. This condition is also described in the novel through the quotations below:

When the policeman got there, he said we had to get into the back of his car.

‘You’re under arrest,’ he told Rosaleen. ‘Assault, theft, and disturbing the peace.’ Then he said to me, ‘When we get down to the station, I’ll call your daddy and let him deal with you.’ (*The Secret Life of Bees*, p. 40-41)

She didn’t speak another word till Mr. Gaston opened the cell door about a half hour later. ‘Come on’ he said. Rosaleen looked hopeful for a moment. She actually started to lift herself up. He shook his head. ‘You ain’t going any-where. Just the girl.’ (*The Secret Life of Bees*, p. 46)

Besides inequality in law, the Afro-Americans in South Carolina in 1964 also get many unfair attitudes from the Whites in other sides such as economic, education, public facilities et cetera. And the novel tells about this condition through the following quotations:

He thought the tone of shock in my voice was really consternation. ‘I know what you mean. A lot of folks won’t buy it ‘cause it’s got the Virgin

Mary pictured as a colored woman, but see, that's because the woman who makes the honey is colored herself.' (*The Secret Life of Bees*, p. 79-80)

Strolling down Main Street, we moved through long blue shadows cast from the two-story buildings that ran the length of the street. At a drug store, I peered through the plate glass at soda fountain with chrome trim, where they sold cherry cokes and banana split, thinking that soon it would not be just for white people anymore. (*The Secret Life of Bees*, p. 81)

She smiled at me then. 'Lily; child, there ain't gonna be any place that will take a colored woman. I don't care if she's the Virgin Mary, nobody's letting her stay if she's colored.' (*The Secret Life of Bees*, p. 75)

'Well, when April and May were eleven, they walked to the mini market with a nickel each to buy an ice cream. They'd seen the white children in there licking their cones and looking at cartoon books. The man who owned the market gave them the cones but said they had to go outside to eat them. (*The Secret Life of Bees*, p. 119)

'Yes, ma'am,' he said. 'In Garret's Hardware there were white men talking about standing guard outside the theater.' (*The Secret Life of Bees*, p. 192)

It's funny how you forget the rules. She was not supposed to be inside here. Every time a rumor got going about a group of Negroes coming to worship with us on Sunday morning, the deacons stood locked-arms across the church steps to turn them away. We loved them in the Lord, Brother Gerald said, but they had their own places. (*The Secret Life of Bees*, p. 37)

Besides the Whites' prejudice, the novel also reflects the Whites' racism in the form of segregation that also happened in South Carolina in 1964. And the forms of segregation are described in the quotations below:

On Sunday I thought they would go to church, but no, they held a special service in the pink house, and the people came to them. It was a group

called the Daughters of Mary, which August had organized. (*The Secret Life of Bees*, p. 131)

Sylvan Memorial Hospital was a low brick building with one wing for whites and one for blacks. (*The Secret Life of Bees*, p. 57)

The one it was hard to get a fix on was June. She taught history and English at the colored high school, but what she really loved was music. (*The Secret Life of Bees*, p. 106)

He was about to be a junior at the black high school, where he made all A's and played halfback on the football team. (*The Secret Life of Bees*, p. 145)

Zach shrugged. 'They say his sister lives here, and he's coming to visit and intends to take this colored woman to the movie theater this Friday. Not to be balcony, but downstairs in the white section.' (*The Secret Life of Bees*, p. 192)

'Honey, don't worry about it.' Said Sugar-Girl. 'The drive-by window is at the white people's funeral home. They're the only ones with enough money to fix up something that ridiculous.' (*The Secret Life of Bees*, p. 259)

I could still hear them humming at the graveside, even though we were miles away in a colored cemetery with crumbled markers and weeds. (*The Secret Life of Bees*, p. 265)

The forms of the Whites' discrimination to the Afro-Americans still appear in every side of South Carolina in 1964. It makes The Whites isolated the Afro-Americans' life by closing some places for the Afro-Americans. So, the Afro-Americans cannot be free to go to some places. This form of the Whites' racism is described in the novel through the quotation below:

I dropped a dime into the slot and took one of the papers, wondering if the story was inside somewhere. Rosaleen and I squatted on the ground in an

alley and spread out the paper, opening every page. It was full of Malcolm X, Saigon, the Beatles, tennis at Wimbledon, and a motel in Jackson, Mississippi, that closed down rather than accepts Negro guest, but nothing about me and Rosaleen. (*The Secret Life of Bees*, p. 82)

After the researcher found some forms of the Whites' racism in the novel in the forms of prejudice, discrimination, segregation and expulsion that also reflect the real condition of South Carolina in 1964, the form extermination also appear in the novel and it happened in South Carolina in 1964. This extermination made many Afro-Americans were killed by the Whites because the racial differences. And the forms of extermination in the novel are described as follows:

An uneasy feeling settled in my stomach. Last night the television had said a man in Mississippi was killed for registering to vote, and I myself had overheard Mr. Bussey, one of the deacons, say to T. Ray, 'Don't you worry, they're gonna make 'em write their names in perfect cursive and refuse them a card if they forget so much as to dot and I or make o loop in their y.' (*The Secret Life of Bees*, p. 33)

If you stay here, those man are gonna kill you. I'm serious. They're gonna kill you, like those colored people in Mississippi got killed. Even T. Ray said so.' (*The Secret Life of Bees*, p. 59)

He filled us in on an integration parade St. Augustine that got attacked by a mob of white people, about white vigilante groups, fire hoses, and teargas. We got all the totals. Three civil rights workers killed. Two bomb blasts. Three Negro students chased with ax handles. (*The Secret Life of Bees*, p. 109)

Usually May didn't watch, but one night she joined us, and midway through she started to hum 'Oh! Susanna.' She was upset over a Negro man named Mr. Raines, who was killed by a shotgun from a passing car in Georgia. They showed a picture of his widow, holding her children, and suddenly May started to sob... (*The Secret Life of Bees*, p. 109)

August turn on the radio for the weather, but what we heard was how Ranger 7 had finally landed on the surface of the moon in a place called the sea of clouds, how police were looking for the bodies of those three civil rights workers in Mississippi, and the terrible things that had happened in the Gulf of Tonkin. (*The Secret Life of Bees*, p. 206)

All the texts above are the quotations from the novel that describe the forms of Whites' racism, which also happen in the real society in South Carolina 1964. Furthermore, there is an issue that is described in the novel and it is a real issue in South Carolina. It happens when Lily and Rosaleen see many pictures and news about Malcolm X around the Tiburon city. This is shown in the below:

I dropped a dime into the slot and took one of the papers, wondering if the story was inside somewhere. Rosaleen and I squatted on the ground in an alley and spread out the paper, opening every page. It was full of Malcolm X, Saigon, the Beatles, tennis at Wimbledon, and a motel in Jackson, Mississippi, that closed down rather than accepts Negro guest, but nothing about me and Rosaleen. (*The Secret Life of Bees*, p. 82)

His conversation were all about the race riots in New Jersey, policemen taking their nightsticks to Negro boys who threw rocks, about Molotov cocktails, sit-ins, righteous causes, Malcolm X, and the Afro-American Unity group giving the Ku Klux Klan a taste of their own medicine. (*The Secret Life of Bees*, p. 268)

The two texts above tell the true issue happens in South Carolina concerning Malcolm X and violence to Blacks or Afro-Americans. As it is described in Conlin (1984: 820) that Malcolm Little, or Malcolm X as he called himself, states that a slave-owner had stolen his real African name, was the spellbinding preacher who was inspired by the black-power movement. A member of the Nation of Islam, or Black Muslims, Malcolm said that the Black people should reject Martin Luther King, Jr. 's, call to integrate into American society and, instead, separate from the whites and glory in their blackness.

Another real issue and condition of South Carolina in 1964 that is described in the novel is during the summer in 1964 there was an upsurge in racist violence in the South, particularly in Mississippi. White vigilantes bombed and burned two dozen Black churches there between June and October, and three civil rights workers were murdered in Philadelphia, Mississippi, by a group including sheriff's deputies. Instead of protecting the civil rights workers, southern police had assaulted and arrested them (Norton, 1986: 949).

The real event above is described in the texts below:

An uneasy feeling settled in my stomach. Last night the television had said a man in Mississippi was killed for registering to vote, and I myself had overheard Mr. Bussey, one of the deacons, say to T. Ray, 'Don't you worry, they're gonna make 'em write their names in perfect cursive and refuse them a card if they forget so much as to dot and I or make o loop in their y.' (*The Secret Life of Bees*, p. 33)

If you stay here, those man are gonna kill you. I'm serious. They're gonna kill you, like those colored people in Mississippi got killed. Even T. Ray said so.' (*The Secret Life of Bees*, p. 59)

He filled us in on an integration parade St. Augustine that got attacked by a mob of white people, about white vigilante groups, fire hoses, and teargas. We got all the totals. Three civil rights workers killed. Two bomb blasts. Three Negro students chased with ax handles. (*The Secret Life of Bees*, p. 109)

Usually May didn't watch, but one night she joined us, and midway through she started to hum 'Oh! Susanna.' She was upset over a Negro man named Mr. Raines, who was killed by a shotgun from a passing car in Georgia. They showed a picture of his widow, holding her children, and suddenly May started to sob... (*The Secret Life of Bees*, p. 109)

August turn on the radio for the weather, but what we heard was how Ranger 7 had finally landed on the surface of the moon in a place called the sea of clouds, how police were looking for the bodies of those three

civil rights workers in Mississippi, and the terrible things that had happened in the Gulf of Tonkin. (*The Secret Life of Bees*, p. 206)

Another real event in South Carolina 1964 that is described is when large numbers of the Blacks were marching and demonstrating for civil rights and jobs in the North and South, others showed their frustration with the continuing poverty of ghetto life (*Encyclopedia Americana*, 1998: 28L). And this event is also described in the novel through the text below:

It ended with a story about what was happening ‘closer to home,’ how black people from Tiburon, Florence, and Orangeburg were marching today all the way to Columbia asking the governor to enforce the Civil Rights Act. (*The Secret Life of Bees*, p. 206)

The real condition of the Afro-Americans in South Carolina 1964 as described in *Encyclopedia Americana* (1998: 28f) is in South, with a small percentage of landowner exceptions, Blacks continued to work the land as sharecroppers and tenants, locked in a cycle of debt to planters and local merchants. State laws severely limited the mobility of tenants, who had to sign contracts that ran an entire year. Whole families stayed at work on the land or faced conviction for breach of contract or vagrancy.

This condition is also shown in the texts below:

Rosaleen had worked for us since my mother died. My daddy – who I called T. Ray because ‘Daddy never fit him—had pulled her out of the peach orchard, where she worked as one of his pickers. (*The Secret Life of Bees*, p. 2)

Her age was a mystery, since she didn’t possess a birth certificate. She would tell me she was born in 1909 or 1919, depending on how old she felt at the moment. She was sure about the place; McClellanville, South



Carolina, where her mama had woven sweet-grass baskets and sold them on the roadside. (*The Secret Life of Bees*, p. 14)

The condition that are described in the texts above, prove that the Afro-Americans in South Carolina 1964 are the lowest community. It is because there are many Afro-Americans who are slaves. Throughout the period of African enslavement, various types of slavery developed. The types of crops grown (rice, cotton, tobacco, etc), led to varying types of slavery ([http://en.wikipedia.org/wiki/African\\_American](http://en.wikipedia.org/wiki/African_American)).

That true condition relate to the fact that Afro-Americans have always been a minority in their country, outnumbering Euro-Americans only in South Carolina before 1920 and in Mississippi before 1940 (*Encyclopedia Americana*, 1998: 28a).

This fact makes the Whites think and claim that Afro-Americans are the inferior group in the society. It happens when Lily is advised by Mr. Hazelwurst to avoid the Afro-Americans women. Then, Lily thinks about why Afro-Americans become the lowest one. This event is shown in the novel through the text below:

...Eddie Hazelwurst, saying I'd lowered myself to be in this house of colored women, and for the very life of me I couldn't understand how it had turned out this way, how colored women had become the lowest ones on the totem pole. (*The Secret Life of Bees*, p. 260)

The big event in the novel that also reflects the real condition in South Carolina 1964 is the election of 1964. Norton (1986: 946) explains that judging by his lopsided victory over his Republican opponent in 1964, Senator Barry

Goldwater of Arizona, he succeeded. Johnson garnered 61 percent of the popular vote and the electoral votes of all but six states.

Many of Goldwater's supporters were open racists, too, a position that was new to conservatism. Whereas Taft had been sympathetic to the demands of Blacks for equality and Goldwater himself was without racial prejudice, many of the senators' supporters were former Democrats whose only goal was to stop the civil rights revolution. To observers, it seemed as though Senator Goldwater had thrown in with them when in his speech accepting the nomination he said that "extremism in the defense of liberty is no voice." Worst of all in an age of nuclear terror, Goldwater sounded like a lover of war when he spoke on foreign policy. He seemed to say that the Cold War with the Soviet Union was a matter of which country was "tougher". Democratic strategists were able to depict him as a man who would rush for the red button in times of crisis. Johnson ran as the responsible peace candidate; ironically, he planned to expand the American military presence in the war in South Asia. The result in November 1964 was gratifying to liberals and moderates. Johnson won every state but a few in the Deep South where Blacks could vote and Goldwaters' home state of Arizona (Conlin, 1984: 814). This great event is described in the novel and is shown by the quotations below:

Her name, Rosaleen Daise, was written twenty-five times at least down the page in large, careful cursive, like the first paper you turn in when school starts. 'This is my practice sheet,' she said. 'For the fourth of July they're holding a voters' rally at the colored church. I'm registering myself to vote.' (*The Secret Life of Bees*, p.33)

But Rosaleen, who had less sense than I'd dreamed, said in this tone like she was explaining something real hard to a kindergarten student, 'I'm going to register my name so I can vote, that's what.' (*The Secret Life of Bees*, p.39)

'I'm gonna finish what I started,' Rosaleen said, lifting her chin. 'I'm gonna register to vote.'

My arms dropped by my sides, and my mouth came open. 'But what about – what about you being...you know?'

Rosaleen squinted at me. 'What?'

'A fugitive from justice,' I said. 'What if they recognize your name? What if you get caught?'

I cut my eyes over at August.

'Oh, I don't think there'll be a problem,' August said, taking the truck keys off the brass nail by the door. 'We're going to the voter drive at the Negro high school.' (*The Secret Life of Bees*, p. 348)

'I just wanted to tell you I'm a registered voter,' she said each time, and there would be a pause, and then she'd say, 'President Johnson and Mr. Hubert Humphrey, that's who. I'm not voting for Mr. Pisswater.' She laughed every time, like this was the joke of jokes. She would say, 'Goldwater, Pisswater, get it?' (*The Secret Life of Bees*, p. 351)

The quotations above show that the Afro-Americans also used their growing political power in key northern states to gain the support of the liberal wing of the Democratic Party. And all these efforts culminated after the liberal landslide that elected Lyndon Johnson in 1964 (Buckler, 1987: 983).

It is clear that the Afro-Americans try to get their equality by joining the vote and finding the new President who leads to the equality era. All their struggles are like propaganda, protests, orations and conflicts which are only to show their wish to live in peace also to remind the Whites that the Afro-Americans have human rights. No wonder if there are the Afro-Americans who survive from the Whites' racism and change the world by their abilities and power.

Some events that tell about Afro-Americans' struggles against the Whites' racism is a social phenomenon because from this case all of the people in this world can open their mind that the Afro-Americans are great strong people. Because of that differences are not the barriers to be the best. As Zach said to Lily:

'We can't think of changing our skin,' he said. 'Change the world—that's how we gotta think.' (*The Secret Life of Bees*, p. 267)

And some the real conditions of South Carolina 1964 are shown in the novel as some texts described. It proves that there are many the real actions, events, and issues that related to Whites' racism faced by Afro-Americans and the Afro-Americans' struggles against Whites' racism can be found in the novel.

All of explanations in this chapter show that the researcher found the forms of the Whites' racism faced by the Afro-Americans depicted in Kidd's *The Secret Life of Bees*, the struggles of the Afro-Americans against the Whites' racism depicted in Kidd's *The Secret Life of Bees* also the Whites' racism faced by the Afro-Americans depicted in Kidd's *The Secret Life of Bees* that reflect the real condition of South Carolina in 1964. After the researcher analyzed the novel, the researcher not only found the forms of the Whites' racism but also a good relation between a White girl, Lily and the Afro-Americans women. So, it shows that the novel still include the beauty of forms of acceptance in the race relation.

## **CHAPTER IV**

### **CONCLUSION AND SUGGESTION**

After analyzing the data, the researcher has conclusion and suggestion related to the result of the previous chapters. In this chapter, the researcher presents the conclusion of the whole analysis. This chapter contains the conclusion based on the result of the analysis and the relevant suggestion for the further researcher related to this study.

#### **4.1 Conclusion**

Based on the previous chapters, the researcher concludes that there are many kinds of Whites' racism faced by Afro-Americans in Sue Monk Kidd's *The Secret Life of Bees*. And those kinds of Whites' racism appear in the forms of prejudice, discrimination, segregation, expulsion and extermination. Those Whites' racisms faced by Afro-Americans in South Carolina 1964 where there were many unfair actions happened in USA exactly at South Carolina at that time.

Because of the unfair attitudes above namely; prejudice, discrimination, segregation, expulsion and extermination, Afro-Americans try hard to struggle to get the equality between Whites and Blacks/Afro-Americans. Their struggles also reflect their human right to live in this world. There are many Afro-Americans

struggled to get an equal education with the Whites' and they also try to compete with the Whites in economy aspect. It proves that Afro-Americans have the same ability with the Whites because both are human being whose right are the same as human.

From all of Afro-Americans' struggles, the researcher concludes that everything in the world has their own place except when it deals with the human rights. When the White people think that they are different from Afro-Americans, they do not realize that Afro-Americans have more abilities especially in their spirit to get equality that are expressed in their long struggles. All their struggles are like propaganda, protests, orations and conflicts are only to show their wish to life in peace also to remind the Whites that Afro-Americans have human rights. No wonder if there are Afro-Americans who survive from the Whites' racism and who change the world by their abilities and power.

In Sue Monk Kidd's *The Secret Life of Bees* the researcher finds some kinds of White's racism faced by Afro-Americans and Afro-Americans' struggles against the Whites' racism. The researcher also finds the forms of the Whites' racism faced by Afro-Americans in South Carolina in 1964 that are included in the novel are the reflection of the real condition of South Carolina in 1964. It is based on the real fact that African Americans in South Carolina in 1964 have many difficulties to reach their Civil-rights. As Conlin (1984:813) says that the Whites racism still happen in South Carolina in 1964 although Lyndon B. Johnson pushed through the Civil Rights Act of 1964, effectively outlawing school

segregation and the "White" and "Colored" signs on public accommodations that had marked everyday life in South especially in South Carolina.

#### **4.2 Suggestion**

The researcher hopes that this study will be an example of proof that racism always appears among many kinds of races in this world. Moreover, it still happens between the Whites and the Afro-Americans in the United States exactly at South Carolina 1964 and as the result of Whites' racism is the differences between them and finally this event becomes the race phenomenon in the United States. Because of that, the Whites have to open their mind that as human being Afro-Americans have the same right although their skins are different from the Whites. Also the United States government should give Afro-Americans same opportunity with Whites to prove that they also have same abilities with the Whites, may be, more than Whites. The important thing that the United States government must do is the real application of the Civil Rights Act in the Americans' life to get the better relation between the Whites and the Afro-Americans.

And the race phenomena in the South Carolina in 1964 can be the researcher's motivation to suggest all the people to decrease the differentiation between each race that can result racism. So, as the same creation we have to look at others as we look at ourselves and think that they are the same as us. So, we are not going to look at the differences but think that differences are beautiful. We can imagine if the colors of rainbow are the same colors, we will not think that the

rainbow is beautiful. It makes the researcher assume that the differences make this world more colorful and wonderful.

The researcher suggests the next researchers especially the students of UIN Malang who want to conduct the same matter to make a better study than this study. Because the researcher believes that this study still has many weaknesses and mistakes. The researcher also expects that this study can be a strong motivation to the next researchers to analyze racism and try to get its solution. She is sure that there is still racism attitude in our life that needs to be shown to all people as the spirit to decrease it. The researcher also suggests the next researchers to analyze Sue Monk Kidd's *The Secret Life of Bees* using other literary criticism such as feminist literary criticism, sociological literary criticism, expressive literary criticism etc.

The researcher emphasizes that through this study she can appreciate the differences and make it as the sword to get a peace in Indonesia. Because as a heterogenic country, Indonesia still faces many problems and conflicts which are caused by the differences among races and groups in Indonesia. Therefore, it is important for Indonesian to reduce differences and conflicts to reach a better future.



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