

**RACISM AGAINST AMERICAN BLACKS AS
PORTRAYED IN TONI MORRISON'S
*THE BLUEST EYE***

THESIS

BY:

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

2008

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Presented to
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Requirement for the degree of "Sarjana Sastra"

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2008

APPROVAL SHEET

This is to certify that Nur Aini Syah's thesis entitled
Racism against American Blacks as Portrayed in Toni Morrison's *The Bluest Eye* has been approved by the thesis advisor for further approval by the Board of Examiners.

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MOTTO

شُعُوبًا وَجَعَلْنَكُمْ وَأُنثَىٰ ذَكَرٍ مِّنْ خَلْقِنَا إِنَّ النَّاسُ يُتَأَمُّونَا

لِتَعَارَفُوا..... وَقَبَائِلٍ

“Hi human being, actually I (Alloh) create you from a man and a woman and make you nations and ethnic group so that you can know each other”

..... (Q.S. Al-Hujarat, Verse 13)

DEDICATION

This thesis is dedicated to:

***My beloved Father and Mother,
For their endless great love, care, trust and pray.
Without you, I'm nothing. May Allah bless you. Amiin***

***My beloved brother and his wife
Thanks for the endless love, care, support, and spirit***

***My sweetest nephew and niece
Who are always cheering my life, I am proud of having you***

***All my teachers and lecturers,
For their valuable knowledge and experiences
Thank for all you have done***

***My big families in Ponorogo
And for everyone who loves me.***

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Finally, I truly realize that this thesis still needs the constructive criticism and suggestion from the readers in order to make it perfect and hopefully it can be useful for the readers, especially for the English Letters and language Department students.

Malang, June 18 2008

Nur Aini Syah

ABSTRACT

Syah, Nur Aini.2007. Racism against American Black as Portrayed in Toni Morrison's *The Bluest Eye*. Thesis. English Letters and Language Department. Humanities and Culture Faculty. The State Islamic University of Malang.

Advisor : Syamsudin, S.S., M.Hum

Key Term : Racism, American Blacks.

Among many social problems occurring in this world, racism is the most controversial problem because Racism is often used to justify one's position in society. Racism is commonly discussed by many sociologists, anthropologists and even artists. Toni Morrison is one of the artists who chooses her problem for her novel entitled *The Bluest Eye*.

This study is aimed at finding the forms of racial attitude, the efforts of American black to reduce racism and comparing between the phenomena of racism found in the novel and in the real life of American society.

In this study, the writer applies genetic structuralism literary criticism approach to analyze the novel. Genetic structuralism analyzes the literary work from two point of views; intrinsic and extrinsic element. It connects literary structure and society structure through the view of the world or ideology that is expressed. The primary data are taken from the novel *The Bluest Eye* by Toni Morrison. The secondary data are taken from many books, articles and texts dealing with racism happened in the United States, especially in Lorain Ohio around 1941 which are related to the racism.

Based on the writer's analysis, racism portrayed in the novel, the writer finds (1) the forms of racial attitude, namely forms of acceptance such as amalgamation and pluralism, and forms of rejection such as prejudice, discrimination, segregation, expulsion, and extermination. (2) American black efforts to reduce racism are divided into three efforts those are through education, communication and movement. (3) After comparing and contrasting the phenomenon of racism against American black as portrayed in the novel and as reflected in the real life of American society, especially in Lorain Ohio, the writer concludes that the novel truly reflects the phenomenon of racism against American black which occurs in both before and after the passing of Civil Right Act of 1941.

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CHAPTER I

INTRODUCTION

In this chapter, background of the study, statements of the problems, objectives of the study, scope and limitation, significance of the study, and definition of the key terms are discussed.

1.1 Background of the Study

Literature as a product of human creativity in the form of written or oral work is a reflection of the authors' point of view. They use literary works as a media of expressing their idea, thought and life experience. They may also express what they see or feel in their surrounding. Glickberg in Endraswara's book states that all literature, however fantastic or mystic in content, is animated by a profound social concern and this is true of even the most flagrant nihilistic work (2003: 77). Based on the statement above, it shows that whatever kinds of literary works (fantastic or mystic), have more attention to the social phenomena. Furthermore, Levin in Endraswara (2003: 79) states that literature is not only the effect of social causes but also the cause of social effect. It shows that society or social condition has an influence in many aspects including a literary work. Therefore, literary work will be effective if it can reflect even change social issues in any communities around the world.

Among hundreds of social phenomena and problems, racism is the most common issue discussed not only by sociologists and anthropologists, but also by

biologists to the artists (Judith, 1999: 120). It means racism appears as the outstanding social- topic discussed not only in social study but also in literature. The differences between black as the minorities and white as superiorities always appear as the dominant topic in racism.

In political domain, Hess (1985: 230- 237) gives opinion that the blacks are less likely to vote than the whites. He also mentions that the blacks also get lower income and other aspects including education, employment, occupation and wealth. For instance, the blacks remain disadvantaged compared to the whites. The blacks are also likely to have less valuable homes and less housing equality and to pay higher landing rates for home mortgages. It is generally assumed that the lowest kind of white man is still better than the highest kind of Blackman. Based on those problems, biologists, sociologists, and anthropologists begin to discuss and reexamine the idea of racism. They give very much attention to criticize, deconstruct and reformulate the concept of racism.

Facing the social problem above, some artists are also motivated to respond to the social issues. Many works of art, including literature are produced to criticize and respond to the social problem especially in racism (Judith, 1999: 120). Some literary works especially written by black writer have an attempt to equalize and against racism. In this case, literary plays its real function to the world in order to reflect the social phenomenon and becomes an effective tool to absorb and transform the reality of human life. Most of their works have great contribution to the struggle of American blacks to establish the new world which

is free from enslavement, oppression, injustice, inequality, discrimination, exploitation and all racism.

In this sense, there should be mentioned one popular American black author; Toni Morrison who struggles for American black's freedom in her novel *The Bluest Eye*. The main reason, the writer chooses *The Bluest Eye* by Toni Morrison as the object of her thesis is caused by a powerful story of this novel. This novel tells about racial relation between blacks as minorities and whites as the dominant group. It is as the tragic effects of imposing white, middle-class American ideals of beauty on the developing female identity of a young African American (Frank, 2004).

Pecola is the central character and an obvious metaphor for the general abuse of black people in society both in the time the book was set (in the 41's) and in the time it was written (in the 60's). In this novel, Morrison is able to use her critical eye to expose to the reader (Kuest, 2007). Indeed, through her novel, Morrison shows an extreme example, to the black community and to the world that judging someone else on an outward physical appearance is definitely false. Morrison uses Pecola and other supporting characters in Pecola's life to explore the dangers involving black communities and all communities in having the idea about black and white. Here Morrison wants to show the suffering of those beliefs.

In *The Bluest Eye*, Morrison wants to explore social phenomena especially racism which occur at that time. Morrison points out that there are strong distinctions between black community as the inferior group and white community

as the superior group. White community thinks that black community is still in the inferior position and this condition can not be changed. This diversity can be from education, economic and other social institutions. As the result they have a mental disease that is self hatred to the white community (Kuest, 2007).

This story is constructed around the political points. It means to be a “*wake up call*” to black America at a time of political upheaval to get the civil right (Grant, 1998:185). It is enlightening to see how Morrison approaches the subject of racism amongst black, at time that the black movement in America was trying to bind itself together to present a more united for basic political rights. Therefore, we can find the American black efforts through her novel.

Furthermore, *The Bluest Eye* has a unique characterization that includes the description of the violent fights they had, both disturbing and humorous. By this characterization it gives more understanding for the writer about the relationship between black and white. The character in general is well described and is interesting to be explored especially Pecola’s parent (Frank, 2004).

Morrison here describes him more as a free spirit and good-natured rogue. He was a drunker, a wife beater, and a child rapist! Even his past and his own terrible childhood experience can not justify his actions. The interaction between Cholly and Pecola’s mother, especially in the parts when they met firstly is as the best time passage in the novel. Then Morrison describes movingly how their relations changes over the years. At first they are in love but gradually break.

In this novel, there are four seasons: fall, winter, springs, and summer, are implied by Morrison as its setting of time. This type of organization (setting of

time) suggests that the events described in *The Bluest Eye* have occurred before, and will occur again (Kuest, 2007). This kind of cycle suggests that there is no escaping from the cycle of life. It means that racism can not be reduced and stopped directly.

In addition, the writer chooses this novel as it has an aesthetic element. Its language and structure which are used in this novel is very attractive. We have to praise the language used by Morrison. There are some wonderful written passages that are almost poetic in nature. She is a stylish and a sensitive writer. She has amazing lyric style. It means that Morrison can control a skilled choreographer, with a careful eye on suspense, grace and frenzy (Mauri, 2001). As a matter of fact, there are great potentials which makes more attractive not only from the intrinsic element such as theme, setting and characterization, but also from the extrinsic element such as the sociological aspect including racism, race relation between black and white, and American black efforts to reduce racism and gain equality.

Some studies on racism for example, reflected in a literary work have been much conducted by some researcher. 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* by employing sociological approach in analyzing her thesis. Another study on racism has been conducted by Imam Ghozali, a student of Gadjah Mada University. He wrote *E.M. Forster's Ideas on Racism as reflected in Passage to India in 2000* by employing sociological approach. And other study has also been conducted by Miftahul Huda,

a student of The State Islamic University of Malang, who wrote *Racism against American Black in Gaines's a Gathering of Old Man in 2006*. In his research, Miftahul Huda described the phenomena of racism against Americans black, with its causes and effect as portrayed in Ernes J. Gaines' *A Gathering of Old men* by using sociological approach.

Due to the consideration above, the writer 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 writer uses Toni Morrison's *The Bluest Eye* as her object and she uses genetic structuralism as the approach of this study.

Based on the explanation above, the writer wants to investigate more detail about the term in the study especially one aspect of racism entitled "**Racism against American Black as Portrayed in Toni Morrison's *The Bluest Eye***".

1.2 Statements of the Problems

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

1. What are the forms of racial attitude against American blacks as revealed in Toni Morrison *The Bluest Eye*?
2. What are the efforts of American black to reduce racism and gain equality?
3. How does the novel reflect the real social phenomenon of the white and black racial relation in the American society?

1.3 Objectives of the Study

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

1. to describe the forms of racial attitude undergone by American black as portrayed in Toni Morrison's *The Bluest Eye*
2. to describe the efforts of American black to reduce racism and gain equality
3. to describe the relation between the content of the novel with the real social phenomenon of the white and black relation in American society

1.4 Scope and Limitation

In order to answer the formulated problem appropriately, the writer needs to emphasize its scope and limitation. This research is focused on the exploration of racism as the social phenomenon which is reflected in Toni Morrison's *The Bluest Eye*. These attitudes might appear in the forms of racial attitude and the efforts of American black such as through education, communication and movement.

Furthermore, the researcher focused the study on genetic structuralism literary criticism related to the social phenomenon happened in society as described in the novel *The Bluest Eye*. Due to the fact that many kinds of social phenomenon reflected in the novel, the writer does not intend to explore all of them such as women violence, religion conflict and society's crime, but the writer

only focuses on big social problem in this novel, which is about racism focused on form of racial attitude and the effort of American black.

1.5 Significance of the Study

There are two functions for conducting the study. This study is significant to conduct due to its theoretical and practical function. Theoretically, it is hoped that it can be a contribution for literary study which is especially related to the genetic structuralism analysis.

Practically, the findings of the study are expected to provide useful information for the English lecturers, learners and future writer. Firstly, for lectures, this study becomes a lesson material and useful information about genetic structuralism literary criticism. Secondly, for the learners this study helps the student to know and understand literary work of a novel *The Blues Eye* written by Toni Morrison. Thirdly, for the future writer, this study would be useful references for those who have an interest in analyzing novel especially focusing on genetic structuralism literary criticism related to the social phenomenon.

1.6 Definition of the Key Terms

In order to avoid a different of perceptive between the readers and writer in understanding this study, it is important to give some operational definitions of the key term applied in the study:

1. Race : category of people whom we treat as distinct on account of physical characteristic to which we have assigned social importance.

2. Racism : originally refers to the organizing principle, which divided a society based on physical traits, but the daily use of the term "racism" has changed, from biological to a broader social context. In this study, racism is defined as the value, norms, and beliefs that allege the superiority of some people and legalize the domination upon the inferior minority
3. American blacks: the heredities of African ancestors, with their biological characteristics Negroid race, which settled in the United States and become minority groups whose position is inferior toward the whites.

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter presents some theories related to this analysis such as, the nature of racism, forms of racial attitudes, the efforts of American black to reduce racism and gain equality, American black of Lorain Ohio around 1941, genetic structuralism and the last is about previous study.

2.1 The Nature of Racism

Most human groups tend to be ethnocentric that absolutely assume that their values and way of life are superior to all others. They use their own standards to judge other groups and judge deficient in some aspect (Robertson, 1977: 269). To most people, it is self-evident that their own norms, religion, attitudes, values and cultural practices are right and proper, while those of other groups are peculiar, bizarre or even immoral (1977, 269). The difficulties under certain condition, ethnocentric attitudes can take an extreme and aggressive form and can be used to justify the oppressive treatment of other racial or ethnic groups. This is the phenomenon of racism that we can find, in which a group that is seen as inferior is exploited and oppressed by a dominant group (Tschaffer and Lamin, 1994: 174).

With similar point of view but in different sentence, Zanden in his book states that humankind contains people with different skin colors, language, religion, and customs. These physical and culture traits provide high social

visibility and serve as identifying symbols of group membership (1990: 271). The distinctions are assigned social meanings that are translated into structured inequalities (Tschaffer and Lamin, 1994: 174). The distinction or stratification later becomes the source for the stratification of human being. The distinction or stratification based on physical traits is simply called race which, in turn appears as a socio-cultural ideology called racism (Hess, 1982: 224).

This section will discuss the concept of race and racism based on both biological and sociological perspectives.

2.1.1 Biological Concept of Race

As a biological concept, the word “*race*” is almost meaningless. There are over 4 million people in the world, and they display a wide variety of skin color, hair textures, limb- to-trunk ratios and other characteristics, such as distinctive nose, lip and eyelid forms (Robertson, 1977: 262). These physical differences have resulted from the adaptations that human groups have made to the environments in which they live. For example, populations in tropical and subtropical areas tend to have dark skin, which protect them against harmful rays from the sun. There is no convincing evidence that different groups inherit different psychological characteristics, whether these be general traits such as intelligence or more specific ones as artistic ability (Carter, 1964: 16).

Confronted with this vast range of physical types, Anthropologists have tried for decades to create some kind of conceptual order by dividing the human species into races and sub races. The number of races that is discovered, however,

depends very much on the practical anthropologist who is doing the discovering: estimate range from three races to well over a hundred. The reason for the confusion is that there is no such thing as a “*pure*” race. Different population groups have been interbreeding for tens of thousands of years, and categories of “*race*” are a creation of the observer, not of nature (Robertson, 1977:262)

The classification that has won broadest acceptance in the past divides the human species into three major categories: the Caucasoids, with fair skin and straight or wavy hair, the Mongoloids with yellowish skin and a distinctive fold around the eyes, and the Negroid with dark skin and woolly hair (Thio, 1991: 169) Unfortunately, however, there are many people who can not be neatly fitted into his classification.

Great difficulties have been encountered in physical Anthropologist, and to a lesser extent in zoology and botany, in delimiting and classifying races. Later Anthropologist use other characters of the human body, such as form of the nose, or measurements of various body parts, and emerged with quite different numbers of racial sub visions, from two more than one hundred. According to Hess,et.al (1982:224) there are two common ways to classify racial groups from biological perspective. Firstly is based on physical appearance (phenotype) and the second method of telling races apart, as mentioned by Hess et, al. (1982: 225) is based on genetic make up (genotype). This way of classification is exposed in response to the unsatisfactory theory of “*blood transmission*” the most basic assumption of genotype is that the characteristics of parent are inherited to their children through genes, not blood. Human blood groups are fixed by genotypes, but millions of

combinations of blood pattern exist. From a scientific view of point, therefore, it is difficult to say that distinct races exist in biological sense.

Both phenotype and genotype classification above 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. Native of India have Caucasoid facial feature but dark skin. The Ainu of Japan have Mongoloid faces but white skin. Some Aboriginal groups in Australia have dark skin but blond hair. Second, there are almost no “pure” races anymore nowadays. Some American blacks, for example, have lighter skin than many whites and some whites are darker than many black. In 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. Up to this point, we are faced with a paradox: mankind is clearly differentiated racially, and but the races cannot be satisfactorily defined biologically.

As the consequence of the above unclear “method” used to divide human beings racially, scientist nowadays are far from agreement on dividing human population into biological races. For the reason as Tschaffer et. al defines that biological concept is no satisfactory biological answer for such social and political question (1994: 174). It is caused by biological concept which still exists in physical traits and far from the social also political traits.

In sum, although some physical classifications have been formulated to establish a biological division of race, social scientists argue that while different

racism exist, extensive interbreeding in many societies has produced large numbers of people of mixed ancestry. Therefore, sociologists prefer to define race as a social rather than biological phenomenon.

2.1.2 Sociological Concept of Racism

As noted previously, since there are no clear-cut biological distinctions-in physical characteristics or genetic make up between racial groups, sociologists prefer to define race as a social rather than biological phenomenon.

Defined sociologically, a race is a group of people who are perceived by a given society (Thio, 1991: 170). Thus, people are assigned to one race or another, not necessary on the basis of logic or fact but by the public opinion, which, in turn, is molded by 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 black woman. This young boy is arbitrary considered black although he is actually "more white than black" because of his 75 percent white and 25 percent black ancestry. Sociologist 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 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 mentioned in Tschaffer et al, racism is crucial aspect of the relationship between dominant and

subordinate groups which is the ability of the dominant groups or majority groups to define a society's values (1994: 175).

The definition above is in line with Hess, et al. which state that racism is access to position of power, prestige and property is controlled by the rules and actions to the majority group within a society. To maintain their domination and keep the minority in an inferior position, the majorities usually occupy an abuse power. The reality of unequal power combined with prejudice enables some groups of people to treat others in racist ways by denying them the access of opportunities, resources, and decision making process (1982: 225)

In the modern world, however, many societies are large and heterogeneous. In a heterogeneous society, minority groups are defined contrast to the dominant groups. The choice of term is unfortunate because they have numerical connotations. Despite their literal meaning, minorities and majorities are not statistical categories but social status. According to Robertson, (1977:266) majority refers to the power to control over central sectors of social life while minority group refer to groups of people who because of their physical or cultural characteristic, are singled out from the others in the society in which they live for differential and unequal treatment and who therefore regard themselves as object of collective discrimination. In the similar point of view Zanden defines minority as a racially or culturally self-conscious population, with hereditary membership and a high degree of in group marriage that suffers disadvantage at the hands of a dominant segment of a national state (1990: 275).

Zanden distinguishes five properties as characteristics of minority groups (1990:275) as follow: a) A minority is a social group whose members experience discrimination, segregation, oppression, or persecution at the hands of another social on, the dominant group. A minority is characterized by physical or cultural traits that distinguish it from the dominant group. Thus, its members are lumped together and “placed” in less desirable position in the social structure. b) A minority is a self-conscious social group characterized by a consciousness of oneness. Its member posses a social and psychological affinity with other likes themselves, providing a sense of people hood. c) 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. d) The members of a minority, by choice or necessary, 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 most obvious example of majority-minority relation in a racist society is shown by Thio (1991: 171). Blacks are considered a minority in South Africa even though they make up 68 percent of the population, because they are the subordinate group. Similarly, the whites in South Africa are called the majority group because they become the only policy holder and decisions maker in the country although they make only 18 percent of the population. In the United States, Americans of English descent is today only 22 percent of the population, but because of their continuing social and cultural influences, they are still

considered the dominant group. The blacks, then, become the most prominent victims of racism throughout the world. Even in the United States, a country which declares itself as the homeland of democracy which idealize equality among different nationalities, religions, cultures, ethnics and races, racism still confronts all blacks regardless of their social class.

It more objective, to say that inters- race relation might occur in two ways, either positive or negative. We are also recognizing that minorities are always disadvantaged. If societies treat its racial groups in a positive way it will get their right. However, in most cases, its acceptance of those groups is not necessary total, oppression and discrimination toward minority always happened. Finally, minorities are become the persistent victims of racial prejudice, discrimination and segregation.

2.2 Types of Race Relations

This section will discuss the form of racial attitude, includes acceptance and rejection related with the term “*race relation*”. The term “*race relations*” refers to those forms of behavior which arise from the contacts and resulting interaction of people with varied physical and cultural characteristics. Park defined the term “*race relation*” (1968: 269), “all relationships which are capable of producing race conflict and race consciousness and which determines the relative status of groups in the community.” Based on the above it should be noted that, in this context, differences in physical and genetic traits are important in

contribution to the economic, political and social relationships which constitute the subject matter of race relations.

2.2.1 Forms of Acceptance

If a society treats its racial and ethnic groups in a positive way, it will grant them, rights of citizenship. Still, its acceptance of these groups is not necessarily total and unconditional. The dominant group, for example, may expect other groups to give up their distinct identities and accept the dominant subculture. Acceptance of a racial or ethnic group may take four forms: assimilation, amalgamation, accommodation and pluralism.

2.2.1.1 Assimilation

One way that a dominant group seeks to “solve” a minority group “problem” is to eliminate the minority by absorbing it through assimilation. Zanden (1990: 280) defines assimilation as processes 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.

With similar point of view, according to Robertson, defines assimilation as the process may involve cultural assimilation, Racial assimilation, or both. Cultural assimilation occurs when the minority group abandons its distinctive cultural traits and adopts those of the dominant culture, racial assimilation occurs when physical differences between the groups disappear as a result of inbreeding (1977:266)

According to the Hess, et al defines assimilation as the entry of minority groups into primary groups of the majority society. The rate of assimilation of different minority groups varies both by degree of their physical differences, such as color skin, and by the degree to which their cultural traits depart from the majority ideal. It has been easier for light skinned, English speaking people to become assimilated in the United States than for darker people or those who do not speak English (1982: 230). As a result of assimilation, complete assimilation, then would mean that no separate social structure based on racial concept remained.

Thio, (1991: 177) divides assimilation process into two aspects. The first is *behavior* assimilation, which means that the minority group adopts the dominant culture from the language, values, norms, and so on and giving up its own distinctive characteristics. Behavior assimilation, however, does not guarantee the second case, *structural* assimilation, in which the minority group ceases to be a minority and is accepted on equal terms with the rest of society. Thio further says that, taken as whole, 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 a racist society, assimilation has become one the most effective ways for the disadvantaged minorities to struggle for their right to get ahead- economically and socially. In the United States, for example, black's assimilation has successfully helped them to increase their life quality. It is mentioned in Tschaffer, et, al in his book *Sociology-Brief Introduction* states that assimilation

can strike at the very roots of a person's identity as he or she seeks to gain full acceptance as an "American". Hence, Nathan Birnbaum changed his name to George Burns. Despite such effort, assimilation does not necessary bring acceptance for the minority group individual .A Chinese American may speak flawless English, go faithfully to A Protestant church, and know the names of all members of the Baseball Hall of Fame (1994: 182). Those facts indicate that positive changes may occur in relatively assimilative racial groups. As far as minority group's life increase, it is inevitable that assimilation with be furthered.

2.2.1.2 Amalgamation

Like assimilation, amalgamation requires groups to give up their distinct racial identities. But unlike assimilation, amalgamation demands respect for the original subcultures. Amalgamation according to Thio (1991:177), is a cultural process in which many subcultures are blended together to produce a new culture. One that differs from any of it's about the components.

In 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. Usually, this blending of diverse subcultures results from intermarriage. It 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 (Tschaffer, 1994: 182).

As the definition above, that amalgamation covers the creation of "new" culture derived from different subcultures, the concept can be then, said similar to

acculturation which is sometimes called “cultural assimilation” occurs when the people in a minority group adopt as their own norms, values and behavior pattern of the majority society but still not admitted to more intimate social group (Hess,et,al, 1982:230). Therefore, both amalgamation and acculturation or cultural assimilation is as the appreciation for the equal worth of various subcultures.

2.2.1.3 Accommodation

Unlike assimilation which employs cultural combination, accommodation refers to the phase in which the members of a minority become aware of the norms and values of the majority culture but do not necessary change their own norms and values. They adapt to the majority culture without fully participating in it. For example, established Cuban residents of Miami have developed business and industries within the Cuban community that allow them to remain culturally and linguistically distinct from the English- speaking community. Yet, they have learned to deal effectively with the main stream social institutions, such as the schools and the political economy. Aware of and able to negotiate the majority culture, Miami-s Cuban nonetheless remain separate, interdependent, a community –within a- community (Hess, et.al, 1982: 228).

To support that opinion Atherton in his book (2005) defines accommodation as the internal world which has to accommodate itself to the evidence with which it is confronted and thus adapt to it, which can be a more difficult and painful process. It means accommodation occurs when the members of a minority group are aware of majority norms and values without having

internalized them with the adaptation but not fully participating it. In the database analogy, it is like what happens when you try to put in information which does not fit the pre-existent fields and categories. You have to develop new ones to accommodate the new information.

2.2.1.4 Pluralism

In a pluralistic society, a subordinate group will not have to forsake its lifestyle and traditions. Pluralism is based on mutual respect between various groups in a society for one's another's cultures. It allows a minority group to express its own culture and still to participate without prejudice in the larger society (Tschafter, 1994: 183). This diverse group retains their distinctive subculture while coexisting peacefully. The group cooperates when this is essential to their well-being particularly in political and economical domains.

Pluralism is the opposite of assimilation and requires greater mutual respect for other group's tradition than does amalgamation (Thio, 1991: 177). Unlike either assimilation or amalgamation, according to Tschafter (1994: 183) pluralism encourages each group to take pride in its distinctiveness, to be conscious of its heritage, and to retain its identity.

To some extent, the United States is the best example marked by pluralism. Thio in his book identifies that for many groups in the country, pluralism has become a goal. This is evident during the 1960s and 1970s, when blacks and whites alike denounced assimilation and proclaimed pride in their own identities .however, pluralism is not easy to maintain. It requires that society

conquer prejudice and respect various groups equally. (1991:177) if it fails to do so, pluralism is likely to give way either assimilation, or outright rejection of minority groups.

2.2.2 Forms of Rejection

When a dominant group rejects racial and ethnic groups, they are classified to the status of minorities. They are alienated against to some degree. The five major forms of rejection, in order of severity, are prejudice, discrimination, segregation, expulsion and extermination.

2.2.2.1 Prejudice

The English term “*prejudice*” and its equivalents in many other European languages (French *prejudge*; German *Vorurteil*; Portuguese *Preconcoito*) literary means a prejudgment. It refers primarily to a prejudgment or a preconception reached before the relevant information has been collected or examined and therefore based on inadequate or even imaginary evidence (Park, 1972: 439).

Robertson defines prejudice as the “attitude” toward members of another group. Those people are regarded with hostility simply because they belong to a particular group, and they are assumed to have the undesirable qualities that are supposed to be characteristic of the group as a whole (1977: 273). based on the previous conception, the term “racial prejudice” defines as any judgment of a person based on race rather than true characteristics of the individual.

Sociologist Herbert Blumer, as quoted by Zanden notes that four feelings typically characterize dominant group members' prejudice (1990: 276). a) A sense that they are superior to members of the minority group. b) A feeling that minority members are by their nature different and alien. c) A sense that dominant –group members have a proprietary claim on privilege, power, and prestige. d) A fear and suspicion that members of the minority have designs on dominant group benefits.

The characteristics above imply that prejudice is an attitude- a state of mind (Zanden, 1982: 417). In addition, prejudice like any attitude, it has a *cognitive* component, meaning the mental image or picture we have of a people, an *affective* component, meaning the feeling or emotion aroused by a people, and a *behavioral* component , meaning our tendency or predisposition to act in certain ways toward a given people.

The fact that prejudice is widespread around the world is better for us to evaluate what is cause of prejudice. Some scientist argues that prejudice may be culturally transmitted. Research has also shown that in the early years there is a close relation between the ethnic attitude of parent and children. Most significant is the role of social factors and institutions which emphasize lines of demarcation between two or more groups-segregation whether *de jure* as in South Africa or *de facto* as in the United States (Park, 1972: 441).

It has also been suggested that prejudice may be sharpened by the role of language through the linguistic habits of communication (Park, 1972: 441) the common association in many parts of the world between “white” and purity of honor (that is white of you) and between “black” and dirt of evil (he has black

heart) may create attitudes that are difficult to overcome. It means the relationship between “black” and “white” in America, for instance, is also initially shaped by this linguistic connotative prejudice.

According to Hess, et al state that the cause of prejudice in two factors that is no contact or little contact with the minority group, so that false beliefs are not subject to correction. And the last is caused by institutionalized patterns rather than personal quirks it means an individual’s prejudices tend to conform to the norms of the community (1974: 255)

Historical factors are also of great importance in reinforcing a prejudice (Park, 1972:442). From the view of point of the whites, the facts of slavery and colonization must at least have reinforced- if they did not create- the notion of a racial hierarchy, with the darker peoples occupying an inferior position

Whatever the form of prejudice, the impact of the attitude is so clear. Prejudice enables the dominant group to maintain others a in state of subservience, to exploit them, to treat them as slaves to reduce their power to complete on equal term of job. This is effect the makes prejudice interfere with mental health as well as mental disease (Robertson, 1977: 275)

“Self- Hatred” is probably the most obvious example of such disease. (Park, 1972: 442). Related to race differences, a series of investigations have revealed the frequency with Negro children show their preference for white over black (as in the dolls they choose to play with) and the emotional shock which any accompany an experience that requires them to become openly aware of their own skin color.

If the phenomena above continue in the future, the equality of different racial groups will have never been successfully reached. So both majority and minority needed together to realize good community. For majority group's stop taking benefit from the inferior, and for the minorities to struggle against majority domination. Because of this prejudice, can be the first gateway to be 'unfair' majority-minority group.

2.2.2.2 Discrimination

In a neutral sense "discrimination" means simply "the drawing of a distinction". The criteria, on which a distinction is based, however, may range from those widely accepted in a society as valid and legitimate to those generally regarded as invalid and inappropriate (Park, 1972: 448).

Robertson in his book, *Sociology* defines discrimination as the actions against other people on the grounds of their group membership- particularly the refusal to grant members of another group the opportunities that would members of one's own group (1977: 273). While Hess et al define discrimination as the practice of treating people unequally. Discrimination, in turn, reinforces prejudice, in a vicious cycle that limits opportunity and produces a self- fulfilling prophecy (1982: 232).

Discrimination is not the same as prejudice. Prejudice refers to one's judgment, attitude, or state of mind, whereas discrimination refers to one's action toward others (Thio, 1991: 172). Race discrimination is the treatment in which involves the arbitrary denial of privilege, prestige, and power, given to members

of racial minority (merely because of his/ her race rather than his/ her individual characteristic whose qualification are equal to those of members of the dominant group (Zanden , 1990: 277)

Discrimination does not necessary go hand-in-hand with prejudice-one by one relation hold between attitudes and overt action. Based on what happen in American society, sociologist Robert K. Merton in Thio's book (1990: 172- 173) identifies for relationships between prejudice and discrimination and add folks labels to the types of individual within the category; a) *The all-weather liberal* I.e. the unprejudiced nondiscrimination. These people believe in American creed of equality and put their belief into action- their attitude and behavior are consistent. c) *The fair weather liberal* i.e unprejudiced discriminators. These people's discriminatory behavior is inconsistent with their unprejudiced attitude. Although free from prejudice them selves, they practice discrimination because of social pressure. d) *The fair weather illiberal i.e.* prejudiced nondiscrimination. They are prejudiced persons who are afraid of expressing their prejudice through discrimination. Like the fair weather liberal, they do not practice what they believe in. under the pressure of anti- discrimination laws for example; prejudiced people will hire or work minorities. e) *The all-weather illiberal, i.e* prejudiced discriminators who are deeply prejudiced against minorities and practices discrimination.

Discrimination reflects the persistent application with the result that some person receives unjustified advantage and other, although equally qualified. In their daily operation, the institutions of society also systematically discriminate

against the members' of some group in what is called *institutionalized discrimination* (Zanden, 1990: 227). It is not the product of individual prejudice, but is traceable to the long history of discrimination by education, economic and other social institutions. For example, law and medical schools prefer to recruit children of their and influential alumni, nearly all of whom are whites, than the student like Afro American.

Recognition of the existence of institutionalized discrimination has led the federal government to institute affirmative action policies, which require employers and colleges to make special efforts to recruit minorities for jobs, promotions, and educational opportunities. These affirmative actions have largely been effective in reducing (especially, institutionalized) discrimination (Thio, 1991:173).

2.2.2.3 Segregation

Segregation means more than spatial and social separation of the dominant and minority groups. According to Tschaffer, segregation refers to the physical separation of two groups of people in term of residence, work place and social functions. Generally, it is imposed by a dominant group on a minority group. However, segregation is rarely complete, inter group contact inevitably occurs even in the most segregated societies (1994: 182). It means that minority group, because they are believed inferior, are compelled to live separately, and in inferior condition. The neighborhoods, schools and other public facilities for the dominant group are both separate from and superior to those of the minorities.

South Africa is far from the only country in which segregation is common. Housing practices in the United States have often forced subordinate racial and ethnic groups into certain neighborhood, usually undesirable one (Tschaffer , 1994: 182). It shows that segregation was originated to some Americans who seriously considered the idea of separating blacks and whites. As explained before that some blacks migrated to poor urban areas in the South.

Although segregation is officially outlawed, it still persists in dairy life. In other word, *de jure* segregation-segregation sanctioned by laws-is gone, but *de facto* segregation-segregation resulting from tradition and custom remains (Hess.et.al, 1982:228). Another example of the existence of de facto segregation is that blacks are no longer officially restricted to ride public transportation and eat at many of the major restaurants, although it is understood that some owners would discourage blacks from coming by being discourteous.

2.2.2.4 Expulsion

Societies have also used one drastic means of rejecting minorities, such as expulsion (Thio, 1991: 178- 179). 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.

With similar point of view but different sentence, is from Horton's opinion that expulsion is a common way of handling a racial or ethnic minority by expelling them (1982: 84). Expulsion not only removes an unwelcome people but permit seizure of their lands and property. He also gives information that

expulsion divides a country between its racial or ethnic group, with a mutual exchange of population to solve the minority problem. For example include the division of colonial India into India and Pakistan.

Schaefer, 1988 in the Thio's book states that 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 1830s. Uganda expelled more than 40,000 Asians- many of them Ugandan citizens- and Vietnam forced 700,000 Chinese to leave the country (It is as proof that expulsion is more drastic in the form of rejection).

2.2.2.5 Extermination

Finally, the most drastic action against minorities is to kill them. Wholesale killing of a racial or ethnic group called *genocide*, has been attempted in various countries (Thio, 1991: 178). Robertson in his book, states that the methods of genocide include systematic murder by force of arms and the deliberate spreading of infectious disease, particularly smallpox, to peoples who have no natural immunity to them. He gives example that Dutch settlers in South Africa entirely exterminated the Hottentots and came close to exterminating the San, who at one point in South African were actually classified as "vermin".

Vander Zanden also gives additional information related with the example of genocide, is the deliberate and systematic extermination of a racial or ethnic group. North American whites destroyed more than two-thirds of the Indian

population. And between 1933 and 1945, the Nazis murdered 6 million Jews. In recent years, hundreds of thousands of Laotians in Southeast Asia have lost their lives at the hands of Pol Pot forces (1990: 281)

The above wide explanation indicates that the nature of racism- and its extinction is so far complex to be solved. It is impossible that minorities can solve the problem of racism alone, but two sided-solutions are respectively needed, for example the dominant group willingness to accept and help the positive changes, and minorities take advantage in every opportunity. Without both of them, absolutely racism will never end.

2.3 American Blacks' Efforts to Reduce Racism

American blacks' effort to reach equalities fulfilled with the hard obstacles. As American black's effort against racial discrimination and segregation, they were beaten and murdered. Such actions reinforced the view in minds of blacks that racism was the symbol of their inferiority. Blacks later learned that lots of interest groups have taken benefits from their position. Therefore the effort of American black to reduce racism and gain equality is important to do. There are three steps to reduce racism that is through education, communication and movement.

2.3.1 Through Education

In colonial America, education was a local responsibility, and communication. It is varied in the extent to which they made formal schooling

available. Many early schools were church-sponsored, and their programs focused on reading, particularly the scripture. In short, it was a luxury and as such was enjoyed more often by the wealthy than by the working class. It is as proof that children in poor often received their training through apprenticeship program. During this period, children from black families rarely received education and they were less likely to be apprenticed than were the children of white families. Means there is discrimination in the education. Therefore here, through education Vander Zanden (1984: 436) gives opinion that it will be reduce prejudice as the word “*anti prejudice education is one thing*”. Based on a national sample, lend some support to this view as Seinznick and Steinberg stated that through education it will reduce prejudice. Education which is in the same material and the same status is the important thing. So, there is no objection in one side moreover in the poor or black as inferior.

Matson gives supporting idea that through cooperative classrooms can be reduce racism (1984: 208). Several research groups have tried to decrease competition and increase cooperation between racial and ethnic groups in an effort both to reduce prejudice and increase the academic performance of minority group children. An example of such procedure is called the *jigsaw classroom* which student divides in some group without knowing the status. In this method, student does not know what his status is. All of them are in the same condition. And the most important can study and can solve the problem together. This experiment gives a conclusion that by this competition can change discrimination around

them to accept the other ethnic. Therefore, through education gives the positive effect to change discrimination and prejudice around black and white skin.

2.3.2 Through Communication

The problem of the reduction of prejudice is part of the whole issue of attitude change and therefore involves the techniques of persuasion and propaganda, the effect of the mass media contact person etc. According to Vander Zanden, he gives opinion that by inter group contact can reduce racism (1984: 436). He says that “bring ethnic and racial groups into contact with one another, and their prejudices will wither away”. This folk wisdom is widely accepted in the United States- indeed, Americans have an almost mystical faith in “getting to know one another” as solution for racial difficulties. In addition, he stated that by contact to the other group may merely provide an arena in which groups translate their hatreds into overt hostilities.

Matson gives supporting idea that by contact will reduce prejudice between group members (1984: 207). Thus, he gives another opinion that contact is not helpful if the contact is negative, if it is uninformative, or if it only confirms the negative stereotypes one group holds about another. The type of contact between black and whites in the schools studied by Janes Schofield does not often reduce prejudice. White children’s fear of blacks, or black children’s frustration with greater academic success of whites, may contribute to prejudice rather than improve relations between the races. Therefore, contact between inter group can

be reduce racism as they use it in the positive way. Not in negative way to be prejudice.

2.3.3 Through Movement

Through this movement, the effort of American black to provide justice and equality can be transmitted. John Kennedy in Brinkley's book had long vaguely sympathetic to the cause of racial justice, but he was hardly a committed crusader. His intervention during the 1960 campaign to help win the release of Martin Luther King, Jr, from a Georgia prison won him a large plurality of the black vote. But like many presidents before him, he feared alienating southern Democratic voters and powerful southern democrats in Congress. His administration set out to contain the racial problem by expanding enforcement of existing segregation status, hoping to make modest progress without creating politically damaging divisions (2003: 836). It means that by his effort, expanding protest can reduce racism especially in segregation as he was done.

In the same with his book Brinkley want to make his action to reduce racism by *battle for voting right* (2003: 838). Having won a significant victory in one area, the civil right movement shifted its focus to another; voting right. During the summer of 1964, thousands of civil rights workers, black and white, northern and southern spread out through the south, but primarily in Mississippi, to work on behalf of black voter registration and participation. The campaign was known "freedom summer", and it produced a violent response from some

southern whites. It is known as their effort to reduce racism by battle for voting right.

Another effort to reduce racism is by *reducing ingroup- outgroup biases*. People tend to be biased in favor of their group, even when the basis for differentiating between ingroup and outgroup is unimportant. One aspect of social categorization is the tendency to assume that members of an outgroup are very much alike. People tend to treat them as representatives of a class or group rather than as individual human beings. When ingroup members are led to perceive outgroup members as individual, they behave more fairly toward members of the outgroup (Matson, 1984: 210) thus, information that makes people stand out as individuals discourage stereotyped thinking about them. Therefore stereotypes can be changed and their negative effect reduced by technique that lead to greater individuals of outgroup members in the minds of the ingroup- for example by providing information about people that leads to thinking of them as individuals.

2.4 Americans Black of Lorain Ohio, around 1941

The explanation below will tell about how American black or African American's history and their condition in Lorain, Ohio 1941. It is important to know in order to get brief information about American black's real condition in Lorain, Ohio 1941.

2.4.1 The Historical Background of Americans Black

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 (Thio, 1991:180). In fact; there are more African Americans in the United States than in any single African nation except Nigeria.

Their ancestors first came to the New World with Columbus. However, black settlement in America did not begin until 1619 when English colonist at Jamestown, Virginia, purchased twenty on blacks from a Dutch man-of war. At first, they were accorded the status of indentured servants. But in 1660s legal reorganization was given to the enslavement of blacks for life and soon they were brought to the nation as slaves (Zanden, 1990: 286). For the two- month voyage across the ocean they were chained and packed like sardines, often lying immobile for weeks in their own sweat and excrement. It was unusual for half the slaves to die from disease, starvation, and suicide before reaching their destination.

During that period- colonial period, approximately from 1619 to 1800s about half a million of the slaves were taken to United States shores (Robertson, 1977: 279) Most of them lived in the southern states and worked on cotton, tobacco, or sugar-cane plantations. It means they were primarily in commercial agriculture. "Slave Codes" that restricted their movement and conduct were enshrined in laws. These varied from state to state, but generally slaves could not leave a plantation without a pass anything where they would go and when they would return. Teaching slaves to read and write was forbidden (Thio, 1991: 180)

The subjugation of blacks had become well-established in the British colonies, and the tradition was carried on by the New American nation. By the time of the first federal census taken in 1790, there were 757,208 blacks in the United States. Although such amount reached 20 percent of the total population, in the early years of 1800s democratic rights were extended only to the male, white population. The doctrine of black inferiority or “difference” was used-officially-to place blacks beyond the pale of the American democratic creed (Zanden, 1990: 286).

Although Americans mythology says that the Civil War was fought to free the slaves, but the proclamation did not in fact end slavery. By the time the Civil War broken out in 1816, the number of enslaved African Americans had reached 5 million. The end of the Civil War in 1865 brought the decline of slavery and other new opportunities for southern African American. For the first time, they could go to schools and state universities with whites. The greatest black advance came in politics but little was done to improve the economic position of African Americans (Thio, 1991: 181)

Then, in 1877, federal troops were withdrawn from the south. White supremacy reigned, and whatever gains African Americans have made during reconstruction were wiped out. Many so called Jim Crow laws were enacted, segregation blacks from whites in all kinds of public and private facilities-from rest rooms to schools-legalized segregation-laws are legalized. Lynching occurred in the North, too. Still, the North offered more opportunities to African-Americans than did the South. The federal government itself sanctioned segregation. In 1896

the Supreme Court declared segregation legal. In 1913 President Wilson ordered the restaurants and cafeterias in federal building segregated. Even the armed forces were segregated until President Truman ordered them desegregated in 1948 (Thio, 1991: 181).

American race relations came in 1954. In that year the Supreme Court ordered that public schools be desegregated. The decision gave momentum to the long- standing movement against racial discrimination. In the late 1950s and 1960s the civil rights movement launched marches, sit-ins and boycotts. The price was high; many civil rights workers were beaten and jailed, and some were killed. But 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 (Zanden, 1990: 287 / Thio, 1991: 181).

In the last 20 years the Civil Right Act has ended many forms of segregation and has paved the way for some improvements in the position of African Americans. Various studies have shown a significant decline in white opposition to such issues as a school integration, integrated housing, interracial marriage etc (Thio, 1991: 181 / Tschaffer, 1994: 186)

To sum up this condition, we absolutely agree to say that American black status is generally better today than before. But, the impact of racism is still heard through nation. Then, American black with the help of whites still need to struggle more to achieve equality.

2.4.2 American Black's Condition of Ohio

Ohio (IPA) is a Midwestern state of the United States. Part of the Great Lakes region, Ohio has long been a cultural and geographical crossroads in North America. At the time of European contact and in the years that followed, Native Americans in today's Ohio included the Shawnee, Iroquois, Miamis, and Wyandots. Beginning in the 1700s, the area was settled by people from New England, the Mid-Atlantic States, Appalachia, and the Upper South. Prior to 1984, http://en.wikipedia.org/wiki/Ohio_in_the_Civil_War

Numerous African Americans have resided in Ohio. Today, African-American Ohioans continue to enhance Ohio's cultural and social landscape. Prior to becoming a state, very few African Americans resided in Ohio. In 1800, only 337 African Americans lived in the area. Most of these people were free, but undoubtedly, a small number of them were slaves. By 1810, 1,890 blacks called Ohio home, increasing to 4,723 a decade later. By 1860, 36,700 African Americans resided in the state (Velma, 2005). Ohio's first constitution, the Ohio Constitution of 1803, outlawed slavery. This was a requirement of the Northwest Ordinance of 1787.

Racism towards African Americans clearly existed in Ohio during the eighteenth and nineteenth centuries.

During the first decades of the twentieth century, Ohio's African-American population soared. The Great Migration began in the 1910s and continued at least through World War II in the early 1940s. During this thirty-year period, hundreds of thousands of African Americans moved from the South to the North. In the

South, most African Americans had few rights and opportunities. Most of these people worked as sharecroppers, tenant farmers, or as day laborers. Estimates vary, but perhaps as many as 500,000 blacks moved from the South to the North during the 1910s and the early 1920s (Brinkley, 2003: 758).

Thousands of African Americans who participated in the Great Migration settled in Ohio. They provided businesses in the state's industrial centers, including Cleveland, Youngstown, Toledo, and Akron, among other cities, with workers. The growing black population in Ohio dramatically altered the state. Most African Americans were forced by racism to live in segregated communities, separate from the whites. In addition, cities experienced a tremendous building boom during the 1910s and 1920s. For example, in a study of housing in Akron completed in 1939, it was determined that sixty percent of the city houses were constructed between 1914 and 1924, when the Great Migration was at its peak. Race riots also occurred in Ohio and other Northern states, as some whites feared that they would lose jobs to the migrants, who commonly were willing to work for less than other people were. The Great Migration did create new opportunity and hope for the blacks who migrated northwards, but true equality did not result in the 1910s, the 1920s, the 1930s, nor the 1940s (Brinkley, 2003: 758).

Following World War II, many African Americans and whites united to protest the racism and discrimination that existed in the United States. Before this point in time, smaller number of blacks and whites had fought for equality, but with World War II's conclusion a more organized movement—the Civil Rights

Movement—arose. There were several reasons why this movement developed at World War II's conclusion. Among the more prominent reasons was the fact that hundreds of thousands of African Americans served their country during World War II. They discovered that racial discrimination was not nearly as oppressive in European countries like Great Britain and France. (Lafeber et.al, 1988: 266).

The Civil Rights Movement culminated in 1964 and 1965, with the federal government's passage of the Civil Rights Act of 1964 and the Voting Rights Act of 1965. These two federal laws outlawed segregation, guaranteed African Americans equal protection under the law, and truly secured black men and women the right to vote. By 1965, the Civil Rights Movement had divided between the followers of Martin Luther King, Jr., who advocated peaceful protest, and generally younger and more violent African Americans (Lafeber et.al, 1988: 266).

While most people associate the Civil Rights Movement with the struggle to provide African Americans living in the Southern United States with equal opportunities with whites, this reform era encompassed much more. During the 1950s and 1960s, African Americans living in the northern portion of the United States also experienced racism and discrimination, although generally the problems that these people endured were not as oppressive as those that African Americans faced in the South. For example, during the 1960s and 1970s, the United Freedom Movement sought to desegregate schools in Ohio. The Ohio Civil Rights Act established the Ohio Civil Rights Commission to enforce these stipulations, helping to eliminate discrimination in Ohio (Velma, 1982).

Thanks to the efforts of Civil Rights activists, today, African Americans enjoy more opportunities than at any other point in United States history. Racism still exists, but slowly, its hold over American society has eroded. That said, true equality does not necessarily exist even today. Protests continue to arise across the United States, including in Ohio. As recently as 2001, race riots have occurred in Cincinnati, illustrating the perceived or actual racist sentiments of some Ohioans. Topics (Velma, 1982).

2.4.3 American Black's Condition of Lorain, Ohio Around 1941

Lorain is a city in Lorain County, Ohio, United States. The metropolis is located in northeastern Ohio on Lake Erie, at the mouth of the Black River, west of Cleveland. Lorain, part of the Cleveland-Elyria-Mentor metropolitan area, is located at (show location on an interactive map) 41°26'54"N, 82°10'8"W (41.448241, -82.168862). The racial makeup of the city was 69.70% White, 15.94% African American, 0.44% Native American, 0.33% Asian, 0.03% Pacific Islander, 9.56% from other races, and 3.99% from two or more races. Hispanic or Latino of any race was 21.03% of the population. (Adams, 2008).

Thousands of African Americans who participated in the Great Migration settled in Ohio. They provided businesses in the state's industrial centers, including Cleveland, Youngstown, Toledo, and Akron, among other cities, with workers. In 1920, African Americans made up only three percent of Ohio's population, but their numbers increased dramatically enough over the next decade to have risen to five percent of the population by 1930. The growing black

population in Ohio dramatically altered the state. Most African Americans were forced by racism to live in segregated communities, separate from the whites. In addition, cities experienced a tremendous building boom during the 1910s and 1920s. For example, in a study of housing in Akron completed in 1939, it was determined that sixty percent of the city houses were constructed between 1914 and 1924, when the Great Migration was at its peak. Race riots also occurred in Ohio and other Northern states, as some whites feared that they would lose jobs to the migrants, who commonly were willing to work for less than other people were. Despite the problems that African Americans faced in the North, the racism that they endured tended to be less overt than that of the South. The Great Migration did create new opportunity and hope for the blacks who migrated northwards, but true equality did not result in the 1910s, the 1920s, the 1930s, nor the 1940s (Velma, 1982 / Brinkley 2003: 758).

Following World War II, many African Americans and whites united to protest the racism and discrimination that existed in the United States. Before this point in time, smaller number of blacks and whites had fought for equality, but with World War II's conclusion a more organized movement—the Civil Rights Movement—arose. There were several reasons why this movement developed at World War II's conclusion. Among the more prominent reasons was the fact that hundreds of thousands of African Americans served their country during World War II. They discovered that racial discrimination was not nearly as oppressive in European countries like Great Britain and France. For the first time, they realized that the United States could become a land without racial discrimination. Another

primary reason for the growth of the Civil Rights Movement at the end of World War II was the G.I. Bill. To help veterans from World War II readjust to life after returning home, the federal government helped offset the cost of a college education. Thousands of African-American veterans took advantage of this benefit, only to discover upon graduating from college that whites received the better-paying jobs. Unhappy that the United States supposedly represented freedom and equality but did not truly provide these items to all people, many African Americans and their white supporters thus created a much more organized movement to attain equality (Lafeber et.al, 1988: 266 / Velma, 1982).

To sum up the explanation above, Most of African Americans or Americans black were forced by racism to live in segregated communities, separate from the whites. They want to solve their condition to migrate to northwards, but the equality did not result in the 1910s, the 1920s, the 1930s, nor the 1940s. Their struggle is continue to the following World War II and Civil Right movement by giving the protest about racism and discrimination that existed in the United States. They discovered that racial discrimination was not nearly as oppressive in European countries like Great Britain and France.

2.5 Genetic Structuralism Literary Criticism

The term *literary criticism* is applied to the analysis, interpretation and evaluation of literary work (Peck and Coyle, 1984:149). The practice of literary criticism is much older than the term. Literature, like the arts of painting, dancing, music and sculpture is seen as the imitation of reality. "Imitation" then, continued

to be a prominent in the critical vocabulary for a long time after Aristotle- all the way through the eighteenth century. The essence of literature is eventually derived from the parallel words of “imitation” means literature is as “reflection”, “representation” and “image” of the real life (Abrams, 1971 : 11-12) Therefore, literature should not be considered as a work of exile. Any literary works can not be separated from its extrinsic factors for example socio- cultural and historical context in which it is produced.

Genetic structuralism looks the literary as period reflection that gives expression to the social aspect, culture, politic, economic, etc. the important events, which become phenomenon from that period, is connected directly to the intrinsic element of literary work. Endraswara in his book *Metodologi Penelitian Sastra* states that Genetic structuralism research, sees literary work from 2 points of views namely intrinsic and extrinsic (2003: 56). So, in this study the writer begins this study from intrinsic element of the studies as the basic data then, connect to the content of the external element to know the real societies and condition.

Ratna defines genetic structuralism as a structure analysis with give big attention to the background of literary work (2006: 123). So, genetic structuralism looks literary work from the cause or the background when literary work is produced. It is caused by reaction of pure structuralism that appear from genetic structuralism. It will help us to know more detail the meaning of the literary work itself.

The technique used in this approach is dialectic. It means gives priority to the coherence meaning. Shortly, genetic structuralism analysis formulated into three steps.(Endraswara, 2003: 60) .Firstly, the research begins from intrinsic element in its partially or totally. Secondly, the researcher examines the life of the author's social cultural; background as the part of a certain community, and finally, the researcher examines the social and historical background that cause literary work created by the author.

Considering those steps Ratna (2007: 127) defines five steps in analysis literary work by using genetic structuralism that is: a) Analyzing the literary work's elements. b) Analyzing the literary work's elements relation with the literary work's totally. c) Analyzing the society's element as literary work genetic d) Analyzing the society's element relation with the society's totally. e) Analyzing the literary work's relation and society generally.

2.6 Previous Study

Before conducting this study, the writer got an inspiration from some students who have already studied novel by using sociological approach which have similar theme that is about racism of the novel. Those previous studies are stated below: Miftahul Huda, a student of the State Islamic University of Malang 2006 in his thesis entitled "*Racism against American Black in Gaines's a Gathering of Old Man*". He used Zanden, Hess and Horton's theory in delivering his form of racism with its cause and effect. Based on those theories, he found out that there are several racism found in the novel, such as prejudice, discrimination

and segregation. He also found out that the causes of racism are from the economic domination, exploitation motive and the blind willingness to protect the norm and family homes. The effects of racism as mentioned by Huda's thesis are they get disadvantage and lag behind in the economic life expectancy and in housing.

In addition, many studies on racism as reflected in literary work have been much conducted by some researchers such as Sri Hartanti and Imam Ghozali. Sri Hartanti, a student of Gajayana University, wrote the thesis entitled "*Racism toward Japanese American as reflected in David Guterson's Snow Falling on Cedars in 2005*". Her research used Tschaffer and Robertson's theories to analyze her novel. Based on those theories, she found out that Americans racist attitudes toward Japanese Americans during and after World War II as revealed in her novel are in the form of discrimination, prejudice and segregation. The causes of racism as mentioned by Hartanti's thesis are from the economic and institution domination.

Imam Ghozali (2000) a student of Gajayana University in his thesis entitled "*E.M. Forster's Ideas on Racism as reflected in Passage to India*" used Schaffer and Worsworth's theories to analyze his thesis. His research focused on the evidence of racism with its effect. Based on those theories he found out that the evidences of racism come from intergroup conflicts between the alien domination of England and the Indian Nationalism. He also found out that the effect of racism toward the alien's rules to India such as mental disease "*Self Hatred*" and lag behind in some aspect of their life. To sum up of Huda, Hartanti,

and Ghozali's thesis, all of them focus on the evident of racism with its causes and effects by using sociological approach and different theories.

Due to the consideration above the writer decides to conduct a study that is the same as Miftahul Huda's thesis, Sri Hartanti, and Imam Ghozali's thesis, but in different object, and approach, Toni Morrison's *The Bluest Eye* as the object and genetic structuralism as the approach. In this research, the writer also uses many theories such as Thio, Tschaffer, and Robertson's theories to analyze the form of racism. She also uses Zanden and Brinkley's theories to analyze American black effort to reduce racism. Toni Morrison is chosen because he is one of a black writer who tried to oppose the racism in Lorain Ohio that happened in her life around 1941 and her objection of racism was shown in her first novel *The Bluest Eye*. Because of this unfair attitude, namely form of rejection, the writer wants to explore about their efforts to reduce racism through education, communication and movement. In addition, the writer also tries to give more explanation about the phenomena of racism in United States especially in Lorain Ohio when many African Americans protest to the racism and discrimination that existed following World War II near to the Civil Rights Movement.

CHAPTER III

RESEARCH METHOD

This chapter is devoted to prescribe the research design, data source, data collection and data analysis. All of the processes above ought to be selected as the correct one. They are very important in finding the accurate answers of the problem in this study, since the appropriate method is going to carry the answers, which will be trusted as correct and scientific.

3.1 Research Design

This study is literary criticism in which the writer uses genetic structuralism of literary criticism. It is literary criticism because the term literary critics is applied to the analysis, interpretation and evaluation of literary work (Peck and Coyle, 1984:149) and in this study the writer conducts discussion on literature, including description, analysis and interpretation of a literary work, that is Toni Morrison's *The Bluest Eye*.

To analyze the data, the writer applies genetic structuralism approach and uses dialectical model because the novel describes the social phenomenon that is a reflection from the real society and civilizations of the United States exactly at Lorain, Ohio in 1940 when the World War II happened. The reason is based on the theory of genetic structuralism proposed by Goldman in Faruk (1999: 12). He believes that the literary work is a structure and a product of history process that always continued and dynamic.

In relation to this study, Racism in Toni Morrison's *The Bluest Eye*, actually reflects the real social phenomena emerged in the Lorain, Ohio, which is the white's racism toward the blacks. Under this circumstance, racism should not be seen as the simple concept of biological division as it is considered by Merrill (1965 : 249) but it must be poisoned in a broader socio- cultural context in which the superior group dominant, oppress and marginalize the inferior one (Horton et al, 1991: 302 - 303). The social hostilities are faced by the blacks as the result of racial prejudice, discrimination, stereotype, and segregation which undoubtedly cause the most persistent social conflict between the American white and the blacks. The genetic structuralism approach is then, eligible to be applied in this research since it reveals the social phenomenon of race relation in Lorain, Ohio at that time and link respectively with the content of racism in Toni Morrison's *The Bluest Eye*.

3.2 Data Sources

The primary data of this study is the literary work itself that is Toni Morrison's *The Bluest Eye* published by the Penguin Group in 1970. The data are presented in the form of word, phrases, or sentences which indicate racial attitude reflected in Toni Morrison's *The Bluest Eye*. To support the primary data, the writer uses some related textbook, journals encyclopedia and other written materials printed from internet.

Beside the data gained from the text of the novel itself, the writer also needs lots of information related to the social phenomenon of racism especially

focused on 1941 when the World War II happened following with the Civil Right movement of 1944. Some informations are absolutely significant for data analysis since this study is aimed at analyzing the relation between the phenomenon of racism within this novel and the real condition of American society. The social phenomena of the United States which are related to racism against American black become the secondary data of this study.

3.3 Data Collection

For the first time, the writer tries to get inspiration from the library, to get beneficial information and an interesting thesis as writer's reference, especially related to the social phenomenon - racism. Then the writer looks for literary work (novel) which is related to the social phenomena especially racism gotten from any sources.

The data in this study are taken from Toni Morrison's *The Bluest Eye* which is related to the phenomenon of racism against American black. Since the data in the form of words, phrases, and sentences within the novel, detailed reading, careful rereading and deep understandings are the most appropriate data collection techniques in this study. These techniques have both comprehensive and interpretive aspects.

The next steps, writer concentrates on the phenomenon which highlights those required data. The data are then, used in the process of data analysis to answer the formulated problems.

3.4 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, form of racism, the effort and real condition of Lorain, Ohio.

After that, the writer classified the data in accordance with the forms of racism, the efforts of American black and the real society of Lorain Ohio around 1941 that is revealed by the novel.

The next step is relating the gained data with the real social phenomena of racial relation in Lorain Ohio around 1941 as well as looking at the data in the table and relating them to the real social phenomena of racial relation in Lorain Ohio around 1941. The last step is drawing the conclusion to answer the stated problems.

CHAPTER IV

ANALYSIS

It has been noted previously that this study is aimed at finding the forms of racial attitudes faced by American black and the effort of American black to reduce racism and gain equality in Toni Morrison's *The Bluest Eye*. Then, the result will be compared to the real society Of Lorain Ohio around 1941 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, the writer would like to present and analyze the data collected from Toni Morrison's *The Bluest Eye* from the forms of racial attitudes. It can be from acceptance and rejection. The data analyses on the American black efforts to reduce racism and gain equality are presented in the second part of this section. In the last part, the writer compares racism against American black within the novel and that in the real society of Lorain, Ohio around 1941.

4.1 Forms of Racial Attitudes

The writer found that there are many forms of racial attitudes against American black in Toni Morrison are *The Bluest Eye*. And those forms of racial attitudes appear in the forms of acceptance and rejection.

4.1.1 Forms of Acceptance

If a society treats its racial and ethnic groups in a positive way, it will grant them, rights of citizenship. Still, its acceptance of these groups is not necessarily total and unconditional. The dominant group, for example, may expect other groups to give up their distinct identities and accept the dominant subculture. The writer found that there are two forms of racial attitudes (amalgamation and pluralism) which appear in this novel.

4.1.1.1 Amalgamation

The first form of racial attitude that will be analyzed by the writer is amalgamation. Amalgamation is a positive attitude toward American black as minority group. According to Thio (1991:177) amalgamation is a cultural process in which many subcultures are blended together to produce a new culture. In amalgamation, various groups are expected to contribute their own subcultures to the development of a new culture. And usually, this blending of diverse subcultures is resulted by intermarriage. In this novel it is shown when Sir Whitcomb, a British nobleman had married with the black women in the early 1800s and birth a child. Black women here wanted to separate herself from her African ancestry by getting married with light skin to make new culture. It means by this marriage will get new culture as light skin. It is described in the following statement:

“Except for an occasional and unaccountable insurgent who choose a restive black, they married up, lightening the family complexion and thinning out the family features.” (P.168)

As the condition above, shows that amalgamation covers the creation of “new” culture derived from different subculture for example from black culture to the light culture by getting marriage to the other group.

4.1.1.2 Pluralism

The last form of racial acceptance that will be analyzed by the writer is pluralism. Pluralism is a kind of the form of acceptance because the dominant group allows a minority group to express its own culture and still to participate without prejudice in the larger society (Tschaffer, 1994:183). This diverse group retains their distinctive subculture while coexisting peacefully. The group cooperates when this is essential to their well-being particularly in political and economical domains. In this novel, pluralism happened when immigrants from Akron, Mobile, Meridia and Negadoches who moved to Lorain, Ohio are accepted by white people. White people accept them not only in education, but also in economic. They allow black people to do as what the white men’s do such as taking education, music etc. it is described in the following quotation:

“They go to land- grant colleges, normal schools, and learn how to do the white man’s work with refinement: home economics to prepare his food, teacher education to instruct black children in obedience; music to soothe the weary master and entertain his blunted soul.” (p. 83)

It means that majority group allows minority group to express its own culture and still to participate without prejudice in the larger society. They take this pluralism in order to get peace fully. The group cooperates when this is essential to their well-being particularly in political and economical domains.

The other form of racial acceptance is accepted by Aunt Jimmy when she was sick. All people contributed their pot liquid when she was sick. White women, white men, black men and all of them come to visit Aunt Jimmy. It means they accept the black as their community, need to have human right and human solidarity. It is described in the following statement on page 138:

Everybody in the world was in position to give them orders. White women said: "Do this" white children said "give me that" white men said "come here" black men said "Lay down"

Those are the forms of acceptance from white people. And they allow minority group to express its own culture and still to participate without prejudice in the larger society.

4.1.2 Forms of Rejection

When a dominant group rejects racial and ethnic groups, these ethnic groups are classified to the status of minorities. They are alienated against to some degrees. The five major forms of rejection in which the writer found in this novel are prejudice, discrimination, segregation, expulsion and extermination.

4.1.2.1 Prejudice

The first form of racism that will be discussed by the writer is about prejudice. Prejudice is a negative attitude toward a group of people who have some characteristics in common that are not shared by all people. It refers primarily to a prejudgment or a preconception reached before the relevant information has been collected or examined and therefore based on inadequate or

even imaginary evidence (International Encyclopedia of the Social Science, 1972:439).

There are many attitudes, thoughts, sense or feeling that show prejudice exactly at American black or Afro-American. This condition has shown firstly when the passage from Dick and Jane reader puts forward a representation of idealized white middle class life. Although the race of the Dick and Jane family is never specified in the text, the pictures in the readers have always depicted smiling white people. The house is pretty, the mother is gracious, the father big, strong, and kind. It means white people think that they are the dominant group who are always in a happy and pretty condition. It is related with the prologue of this novel:

Here is the family, Mother, Father, Dick and Jane live in the green- and-white house. They are very happy (p.3)

“Mother is very nice. Mother, will you lay with Jane? Mother laughs. Laughs, mother, laugh. See father. He is big and strong. Father, will you play with Jane? Father is smiling. See the dog Do you want to play with Jane? Run, dog, run. Look, look. Here comes a friend. The friend will play with Jane.” (p.3)

The story stands contrast to Pecola’s life. The idealized and white world of the Dick and Jane story could not be further than from the truth for Pecola. White people think that black always dirty, sad and bad condition. It is described in following sentence:

“We had dropped our seeds in our own little plot of black dirt just as Pecola’s father had dropped his seeds in his own plot of black dirt.” (p.4-5)

The same situation is also shown by Geraldine new comer in Lorain Ohio. She also believes that black people is dirty and loud. She looks at Pecola with dirty torn dress, muddy shoes, cheap soles etc. You can find this statement on page 91:

“She looked at Pecola. Saw torn dress, the plaits sticking out on her head, hair matted where the plaits had come undone, the muddy shoes with the wad of gum peeping out from between the cheap soles, the soiled socks, one of which had been walked down into the heel of the shoes. She saw the safety pin holding the hem of the dress up.”

In addition, when Pecola buys candy in Mr Yacobowski shop. He looks her disgust, anger and looks at black with hate feeling. MrYacobowski believes that black as the interference and must be rejected. It is described in the following sentence on page 49:

“..... but she has seen interest, disgust, even anger in grown male eyes. Yet this vacuum is not new to her. It has an edge, somewhere in the bottom lid is the distaste. She has seen it lurking in the yes of all white people. So, the distaste must be for her, her blackness. All things in her are flux and anticipation. But her blackness is static and dread.”(p.49)

Americans white feel that they are true and good group. They think that American black is a bad group with all terrible things and they must respect the whites as dominant. As the result, the whites can do everything what they want. White people also give nick name to the black people by the word”*nigger*”. Nigger here is as the symbol of her heredity as Afro-American. In this novel, it is shown by women named Geraldine who moved to Lorain. She forbids her kids to play with nigger. White people agree that nigger were dirty and loud. They are not

in their community. Beside called black people by “nigger” she also explains about colored people. It means she describe white unfair attitude to the Afro American. It is shown on the page 87:

“White kids; his mother did not like to play with niggers. She ha explained to him the differences between colored people and niggers. They were easily identifiable. Colored people were neat and quiet; niggers were dirty and loud.”

As it has been explained before, that prejudice is a negative attitude toward a group of people who have some characteristic in common, this prejudice will happen again and again. It happens because one of the causes of the prejudice is the dominant group. Dominant group feels that they are true and good group. As the result, the whites can do everything as they want. As American black in the United States, they face many bad treatments from white people. It is like the event when Junior wants to play with the black boys’ unfortunately Junior look down to them by saying “*fuck you*” as the statement below:

“He wanted to feel their hardness pressing on him, smell their wild blackness, and say “*fuck you*”(p.87)

Another form of prejudice is shown by nearly everyone in the novel. Pecola is abused by nearly everyone in this novel. Pecola does not have friends except Claudia and Frieda. Pecola is taunted by school boys and despised by white teacher. All of them are hate and look down to Pecola.

As a result, Pecola sat alone at a double desk and school boys cycling and holding Pecola by the bad word “*black e mo black.*” It is described in the following text:

“The ugliness that made her ignored or despised at school, by teachers and classmates alike. She was the only member of her class who sat lone at a double desk. The first letter of her last name forced her to sit in the front of room always. But what about Marie Appolonaire? Marie was in front of her, but she shared a desk with Luke Angelino. Her teachers had always treated her this way. They tried never to glance at her, and called on her only when everyone was required to respond” (p.45-46)

“Black e mo. Black e mo. Yadaddsleepsneked. Black e mo black e mo ya dadd sleeps nekned. Black e mo.....”(p.65)

White skin calls black skin with the ugly person. White skin realizes that whenever and wherever they are, they still ugly not anymore. It is happened on page 39 below:

“The master has said, “You are ugly people.” They had looked about themselves and saw nothing to contradict the statement; saw, in fact, support for it learning at them from every billboard, every movie, every glance. “Yes” they had said. “You are right.” And they took the ugliness in their hands, threw it as a mantle over them, and went about the world with it.”

It is also shown on the page 73 when Maureen, African light skin calls Claudia, Friend and Pecola by the word “*ugly black*”. It means white skin always believes that black is ugly than white people. As a proof you can see on the following sentence:

“... She screamed at us, “I am cute!” and you ugly! Black and ugly black e mos. I am cute!”

Strong prejudice also appear when Rosemary Villanucci, Claudia’s next door who lives above her father’s café believes that black skin is different with the white skin. Black skin is inferior therefore they can not come to her house. It

means white skin rejects black skin even though just to come to her house. It is stated on page 9:

“Rosemary Villnucci, our next door friend who lives above her father’s café, sits in a 1939 Buick eating bread and butter. She rolls down the window to tell my sister Frieda and me that we can not come in.”

American black are always in the bad condition is their belief. They believe that it is not good when they meet them and gather with them. And tragically, when black people hurt white people they will say that they are in crazy condition. It is shown on page 10:

“When we trip and fall down they glance at us; if we cut or bruise ourselves, they ask us are we crazy. When we catch colds, they shake their heads in disgust at our lack of consideration.”

Americans black physic characteristics make Americans white always think that they are only minority and slave. The American white is free to exploit them and judge them as poor, stupid and lowest. This condition appears when Mrs. Breedlove works in white house as their server. White people are as her kings and queens and American back as a slave. It is described in the following statement:

“Mrs. Breedlove was staying with the woman she worked for...and she just appeared with a white woman and sit down” (p.18)

Another form of prejudice is the bad acts from American whites to American black which make them have mental disease “*self hatred*”. This condition firstly appears when Claudia and Frieda want to poke Rosemary White people’s arrogance. It is as the description below:

We share at her, wanting her bread, but more than that wanting to poke the arrogance out of her eyes and smash the pride of ownership that curls her chewing mouth. When she comes out of the car we will beat her up, make red marks on her white skin, and she will cry and ask us do we want her to pull her pants down. (p.9)

The same situation is also shown when Frieda talks to Pecola about the picture of Shirley Temple on the glass. They admire and surprise about that. But it is different with Claudia who hates The Shirley Temple. She believes that Shirley Temple is just like dancing with white girls not black girls. It is describe as quotation below:

I couldn't join them in their adoration because I hated Shirley. (p.19)

Claudia not only hates Shirley Temple but also hates the entire world. It means Claudia hates white so much. She hates all of white action and community. This condition is shown when she gets the blue eye baby doll on the Christmas. She hates baby doll so much. She believes that blue baby doll is as the symbol of white community. It is shown as the statement below on page 19-20:

“What I felt at that time was unsullied hatred. But before that I had felt a stranger, more frightening thing than hatred for all the Shirley Temples of the world. It had begun with Christmas and the gift of dolls. The big, the special, the loving gift was always a big, blue- eyed Bay Doll”

When Pecola surprises to Maureen, new comer in their school, a high-yellow dream child whit long hair, Claudia and Frieda hate her more. It is different from Pecola who surprises to look at her. All of the students and teachers like her more. It is as proof that even though all the communities like white or light skin, but there are some people who do not like her. Claudia and Frieda call

her by six-finger-dog-tooth-meringue pie as them selves' hatred. It is described by the following sentence:

Frieda and I were bemused, irritated, and fascinated by her. We looked hard for flaws to restore our equilibrium, but had to be content at first with uglying up her name, changing Maureen Peal to Meringue Pie. Later a minor epiphany was ours when we discovered that she had a dog tooth- a charming one to be sure- but a dog tooth nonetheless. And when we found out that she had been born with six fingers on each hand and that there was a little bump where each extra one had been removed, we smiled. They were small triumphs, but we took what we could get- snickering behind her back and calling her six-finger-dog-tooth-meringue-pie.(p.63)

The text above describes the forms of the white racism faced by Americans black dealing with prejudice. Prejudice always appears when white people feel that they are dominant and black people as minority group. There are some phenomena which tell about prejudice to minority groups who have different race with the whites. If the phenomena above continue to the future, the equality of different racial groups will have never been successfully reached. So both majority and minority are needed in order to realize a good community. For the majority groups please stop in taking benefit from the inferior, and for the minorities have to struggle against majority domination. Because of this prejudice, can be the first gateway to be 'unfair' majority-minority group.

4.1.2.2 Discrimination

Some people assume that discrimination is the effort 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 Americans black that they are different from them in all aspects. According to

Vander Zanden, Race discrimination is the treatment in which involves the arbitrary denial of privilege, prestige, and power, given to members of racial minority (merely because of his/ her race rather than his/ her individual characteristic whose qualification are equal to those of members of the dominant group (1990: 277). It is shown firstly, when the word outdoors and put door are shown in this novel. Put out means everyone can go anywhere, whatever they want. In contrary, outdoor means no place for them. This condition, white people in superior position can do whatever they want, but it is different condition with the black people who always in the inferior position and can not go anywhere. It is described in the following sentence on page 17:

There is a difference between being put out and being put outdoors, if you are put out, you go somewhere else, if you are outdoors there is no place to go. The distinction was subtle but final. Outdoors was the end of something, an irrevocable, physical fact, defining and complementing our metaphysical condition.

In this case, white assumes that outdoor and put out as the concept of death and heritage. It means that death is permanent can not be changed. White thinks that black is always in inferior position can not be changed their positions. It is as described in the sentence below:

But the concreteness of being outdoors was another matter- like the differences between the concept of death and being, in fact, dead. Dead doesn't change, and outdoors is here to stay (p.17-18)

There are many cases in this novel that shows in daily operations. The society also describes that dominant groups can use the public facilities, business, schools, hospital, government, department store and other public facilities. But it is different with the black who can not use all of these facilities. In this novel,

Americans black do not have a good and perfect facilities. They settle in lust country, dumped, busy place, crowded and don not have public facilities perfectly.

It is shown on page 9-10 as below:

Grown-ups talk in tired, edgy voices about Zick's Coal Company and takes us along in the evening to the railroad tracks where we fill burlap sacks with the tiny pieces of coal lying about. Later we walk home, glancing back to see the great carloads of slag being dumped, red hot and smoking, into the ravine that skirts the steel mill. The dying fire lights the sky with a dull orange glow. Frieda and I lag behind, staring at the patch of color surrounded by black. It is impossible not to feel a shiver when our feet leave the gravel path and sink into dead grass in the field. Our house is cold, cold, and green. At night a kerosene lamp lights one large room. The others are braced in darkness, peopled by roaches and mice.

In the same condition, discrimination also happens in Paulina's life, when she wants to utter Pecola. The doctor looks at her silently so far from friendly. In contrary, when the doctor looks at white women he looks so friendly. It is as described in the text below on page 125:

They never said nothing to me. Only one looked at me. I mean. I looked right back at him. They went on. I seed them talking to them white woman: how you feel? Gonna have twins? Just shucking them, of course, but nice talk. Nice friendly talk

White people forbid American black to join with them. In this novel, Pecola as major character only a member of her class who sat alone in a double desk. All of her friend and her teachers hate her and do not want to join with her. They realize that black must be in different group. It means they avoid to join with the black. It is described in the following sentence:

....the ugliness that made her ignorance or despised at school, by teachers and classmates alike. She was the only member of her class who sat alone at a double desk. (p.45)

Another form of discrimination is caused by skin color. It is as the cause, why they are forbid to play with the black people. It happens when Geraldine forbids her child Junior to play with nigger or American black. It is described in the text below:

White kids; his mother did not like him to play with niggers. She had explained to him the differences between colored people and niggers. They were easily identifiable. Colored people were neat and quiet; nigger were dirty and loud.(p.87)

From all the text above, we can not deny that American black in Lorain Ohio 1941 have been particularly victimized by the white's discrimination exactly institutional discrimination. It is caused by one reason that is about racial differences between black and white. The explanation above shows that there are many racial discrimination that done by the whites toward American black.

4.1.2.3 Segregation

It is a matter of fact that the whites can not work together with the American black. So, the whites separate their settle and it becomes the rule of segregation. Segregation means more than spatial and social separation of the dominant and minority groups (Tschaffer, 1994:182). It is shown firstly when Claudia's home settles in black community separates with the white community. Blacks community stay a lush country dumped- busy place, crowded etc. It is shown on page 9-10 as below:

Grown-ups talk in tired, edgy voices about Zick's Coal Company and takes us along in the evening to the railroad tracks where we fill burlap sacks with the tiny pieces of coal lying about. Later we walk home, glancing back to see the great carloads of slag being dumped, red hot and

smoking, into the ravine that skirts the steel mill. The dying fire lights the sky with a dull orange glow. Frieda and I lag behind, staring at the patch of color surrounded by black. It is impossible not to feel a shiver when our feet leave the gravel path and sink into dead grass in the field. Our house is cold, cold, and green. At night a kerosene lamp lights one large room. The others are braced in darkness, peopled by roaches and mice.

In addition, segregation also appears in black people where all physical facilities are separated from whites people. Both of them have different places and of course different facilities. It is described in the Toni Morrison's *The Bluest Eye* when they live in crowded and pollution condition. They don not have freedom anymore. They often fight each other and always anxious about their house. It is describes as quotation below:

Propertied black people spent all their energies, all their love, on their nests. Like frenzied, desperate birds, they over decorated everything, fussed and fidgeted over their hard-won homes; canned, jellied, and preserved all summer to fill the cupboards and shelves; they painted, picked, and poked at every corner of their hose. And these houses loomed like hothouse sunflowers among the rows of weeds that were the rented houses. Renting blacks cast furtive glances at these owned yards and porches, and made firmer commitments to buy themselves "some nice little old place"(p.18)

The segregation also happens when the Breedlove did not live in a store front because they believe that they are poor and black. They separate with the other and can not join them all. It is described in the statement below:

The Breedlove did not live in a store front because they were having temporary difficulty adjusting to the cutbacks at the plant. They lived there because they were poor and black, and they stayed there because they believe they were ugly. (p.38)

The quotation above shows about segregation in this novel. It happens because the minority group believes that they are inferior and can not struggle

against the white's power. As the result, the neighborhood, schools and other facilities are for the dominant group in which separate with the minority group.

4.1.2.4 Expulsion

In addition to prejudice, discrimination and segregation, American black face expulsion as the form of the white's racism. It is as the drastic rejection by the society in order to reject minority group (Thio, 1991:178-179). It happens when white claim that American black can not come and live in white house. Pecola as the major character in this novel, expelled from Geraldine house. Geraldine believe that Pecola is a nasty little black girl. It is described as following quotation on page 92:

”get out,” she said, her voice quiet. “You nasty little black bitch. Get out of my house”

In the same condition Pecola expelled by her father. No place for her. Her father burns her house, beaten his wife, ended by outdoor. So there is no place for Pecola to stay. It means Black community always expelled by the other community even though still has close relation such as their family. You can find as this statement:

Mama had told us two days earlier that a “case” was coming- a girl who had no place to go. The country had placed her in our house for a few days until they could decide what to do, or, more precisely, until the family was reunited. We were to be nice to her and not fight. Mama didn't know “what got into people,” but that old Dog Breedlove had burned up his house, gone upside his wife's head, and everybody, as the result, was outdoors.(p.16-17)

To sum up, the white's society does expulsion because of the racial differences and whites have a big prejudice that both whites and black can not live together.

4.1.2.5 Extermination

Finally, the most drastic action against minorities is to kill them. Wholesale killing of a racial or ethnic group called *genocide*, has been attempted in various countries (Thio, 1991:178). There is a case where the whites kill black people because of their race. It is described in Toni Morrison's *The Bluest Eye* when partially blame Pecola for the rape. Mrs Breedlove beat her senseless and the people say it is amazing that Pecola even survived. The people talk about Pecola's baby. They think that Pecola's baby will double ugly and would be born dead. It means white people want to show their strength by killing to the black people as the inferior group. It is described on the following statement:

.....They says the way her mama beat her she lucky to be alive herself. "She be lucky if it don't live. Bound to be the ugliest thing walking." "can't help but be. Ought to be a law: two ugly people doubling up like that to make more ugly. Be better off in the ground."(p.189-190)

The quotation above shows that blacks are the victims of the white's violence are true. Whites kill the blacks in order to show that they are strong domination, arrogance and can solve to the problem.

From explanation above, it is clear that the novel describes about the forms of racial attitudes against American black which appear in prejudice,

discrimination, segregation, expulsion and extermination. All of the forms of racial attitude against American black were shown in the word, sentences, paragraph, and discourse in the novel.

4.2 American Black Efforts to Reduce Racism

After the writer discuss about the forms of racial attitude faced by American black, here the writer discuss about the effort of American black to reduce racism and gain equality. This novel describes that American black effort to reduce racism and gain equality run over a long road fulfilled hard obstacles from many sides. As American black's efforts against racial discrimination and segregation, they were beaten and murdered. Therefore American black efforts to reduce racism and gain equality are important to do. There are three steps to reduce racism that is through education, communication and movement.

4.2.1 Through Education

Discrimination in education also happens in American black children. Children in poor often received their training through apprenticeship program. During this period, children from black families rarely received education and they were less likely to be apprenticed than the children of white families. Therefore, through education Vander Zanden (1984:436) gives opinion that it will be reduce prejudice as the word "*anti prejudice education is one thing*".

Their efforts through education are shown when immigrants of Akron, Mobile, Meridian go to land grant colleges-normal schools. It means through

education they will reduce racism around them. They can join and study together with the white people. It is described in the following sentence:

They go to land- grant –normal schools, and learn how to do the white man's work with refinement: home economics to prepare his food; teacher education to instruct black children in obedience; music to soothe the weary master and entertain his blunted soul (p.83)

In the same condition, Pecola also joins with the white people in the school. Even though her teachers and classmates hate her more, Pecola still wants to join them to get the human right. It is shown in the novel on page 45

The ugliness that made her ignored or despised at school, by teacher and classmates alike. She was the only member of her class who sat alone at a double desk.

This explanation gives a conclusion that through education gives the positive effect to change discrimination and prejudice around black and white skin.

4.2.2 Through Communication

The problem of the reduction of prejudice is part of the whole issue of attitude change including the techniques of persuasion and propaganda, the effect of the mass media and contact person etc. According to Vander Zanden, he gives opinion that by inter group contacts can reduce racism (1984: 436). In this novel their strong effort is shown by Pecola as major character in this novel who works in wealthy white family. She can contact to the other person moreover with the white family. It can be described in the text below:

It was her good fortune to find permanent job in the home of a well-to-do family whose members were affectionate, appreciative, and generous (p.127)

In the same condition, we will find on page 18 that Pauline Pecola's mother works in the white family. Through this effort she gets a good relation to the white family. It is described in the following statement:

“Mrs. Breedlove was staying with the woman she worked for...and she just appeared with a white woman and sit down” (p.18)

Contact person also important according to American black in order to get a good condition. It happens when Sir Whitcomb married with black woman. Black woman here want to make her status better than before by contact to the other person and by getting marriage. It is shown in this novel on page 168

With the confidence born of a conviction of superiority, they performed well at schools. They were industrious, orderly, and energetic, hoping to prove a doubt De Gobineau's hypothesis that “all civilizations derive from the white race”

From the explanation above, it can be said that through communication especially by contact to the other person, they have good effort to reduce racism and gain equality in a positive way. Therefore, contact between inter group is important to do.

4.2.3 Through Movement

Through this movement, the effort of American black to provide justice and equality can be transmitted. John Kennedy in Brinkley's book had long vaguely sympathetic to the cause of racial justice by expanding enforcement of existing segregation status (2003: 836). Furthermore Brinkley gives his effort to

reduce racism by *battle for voting right* (2003: 838). This effort is firstly shown when Claudia and Frieda want to poke and bite the white's arrogance (Rosemary Villanucci) who stays at above her father's café. It is shown in the following quotation:

Rosemari Villanucci, our next door- friend who lives above her father's café in a 1939 Buick eating bread and butter. We stare at her, wanting her bread, bout more than that wanting to poke the arrogance out of hr eyes and smash the pride of ownership that curls her chewing mouth. When she came out of the car we will beat her up, make red marks on her white skin, and she will cry and ask us do we want her to pull her pants down (p.9)

Protest to the black weakness also kind of American black effort.

Claudia's mother is angry so much to her daughter (Claudia). When Claudia was sick, her mother looked down to her. It shows that even though black identified by weakness and inferior position, they will protest of their condition by hating the sickness. They believe that sickness is a symbol of weakness. It is described in the text below:

I do not know that she is not angry at me, but at my sickness. I believe she despises my weakness, for letting the sickness "take holt By and by I will not get sick. I will refuse to (p.11-12)

American black effort to reduce racism also happens when Claudia looks at the gift of dolls- blue eyed dolls. She does not like that - blue eyed dolls because it is as symbol of white people. In this condition, Claudia wants to break that dolls. It is will be described in the following quotation on page 20-21:

It had begun with Christmas and the gift of dolls. The big, the special, the loving gift was always big, blue-eyed Baby Doll. I did not know why I destroyed those dolls. But I did know that nobody ever asked me what I wanted for Christmas.

American white believes that American black is inferior position and ugly. Because of their ugliness, they want to escape this belief by doing something. It happens when Mrs. Breedlove used her ugliness in her role's martyrdom, Sammy (Pecola's brother) used her ugliness to hurt other people and Pecola used it as her mask. All of them are as their efforts to reduce racism as ugly person. It is shown in the text below:

Mrs. Breedlove handled hers as an actor does a prop. For the articulation of character, for support of a role she frequently imagined was hers-martyrdom. Sammy used his as a weapon to cause others pain. He adjusted his behavior to it, chose his companions on the basis of it: people who could be fascinated, even intimidated by it. And Pecola, she hid behind hers (p.39)

Pecola also gives big effort to reduce racism around her. When Pecola's parent getting fight because of their condition as black people, she wants herself to be die. She believe by get out from the world, she can not hear fight again and again. It is describes in the following sentence:

She struggles between an overwhelming desire that one would kill the other, and a profound wish that she herself could die (p.43)

In the same condition, still in her effort to reduce racism, Pecola has an idea to run away in order to looks for a new situation far from black community. Thus, directly she realizes that her done is not her planning before. It is shown in the text below:

She had long ago given up the idea of running away to see new pictures, new faces, as Sammy had so often done. He never took her, and he never thought about his going ahead of time, so it was never planned (p.45)

After she realizes that her doing (run away) can not be successful, she looks for the reason why the other people hate her anymore and can not join their

community. She tries to discuss the secret of her ugliness. It will be discussed on page 45 below:

Long hours she sat looking in the mirror, trying to discover the secret of the ugliness, the ugliness that made her ignored or despised at school, by teachers and classmates alike.

Her effort is continued by her opinion that if she is looked differently, as beautiful as white people, everyone will look her differently. They will meet and join with her. In order to get her intention, she prays for the blue eye. Every night she prays for her blue eye. She gets spirit to do that, without gives up anymore. It is described as quotation below:

Pretty eyes. Pretty blue eyes. Big blue pretty eye. Run Jip, run. Jip runs, Alice runs. Alice has blue eyes. Jerry has. Jerry runs. Alice runs. They run with blue eyes. Four blue eyes. Four pretty blue eyes. Blue-sky eyes. Blue-like Mrs.Forrest's blue blouse eyes. Morning-glory-blue-eyes. Alice-and-Jerry-blue-storybook-eyes.

Each night, without fail, she prayed for blue eyes. Fervently, for a year she had prayed. Although somewhat discouraged, she was not without hope. To have something wonderful as that happens would take a long, long time (p.46)

American black protest is also shown by Claudia and Frieda who hate Maureen, new comer from African light skin. She has long brown hair, rich family and every student and teacher likes her more. Claudia and Frieda have different opinion with them all. They hate Maureen so much. In their opinion all of people just like her beauty and her light skin as superior position without knowing the other position. In this condition, Claudia and Frieda want to protest their doing by calling Maureen by six-finger-dog-tooth-meringue-pie. It is described in the text below:

Fried and I were bemused, irritated, and fascinated by her. We looked hard for flaws to restore our equilibrium, but had to be content at first with uglying up her name, changing Maureen Peal to Meringue Pie. Later a minor epiphany was ours when we discovered that she had a dog tooth- a charming one to be sure- but a dog tooth nonetheless. And when we found out that she had been born with six fingers on each hand and that there was a little bump where each extra one had been removed, we smiled. They were small triumphs, but we took what we could get- snickering behind her back and calling her six-finger-dog-tooth-meringue-pie.(p.63)

Continue to the other protest, it happens when Pecola go to Mr Yacobowski to buy candy, he looks down to Pecola. He feels black is the disgust thing and must be rejected. Pecola points her finger at the Mary Janes- picture of white girl, and says something in her heart seriously, that she hates white people more. Unfortunately, Mr Yacobowski can not see her point of view. Therefore, Pecola's protest does not known by Mr. Yacobowski. It means Pecola want to protest from their discrimination which happened around her. It is described in the following sentence on page 49:

She points her finger at the Mary Jane. The quietly inoffensive assertion of a black child's attempt to communicate with a white adult. "Them" the word is more sigh than sense. "What? These? These?" Phlegm and impatience mingle in his voice.

It is clear that American black efforts through movement have positive effect to reduce racism and gain equality. They can express of all their want. They have in the same human right and in the same condition.

From the explanation above, it can be said that American black efforts through education, communication and movement are the good effort to reduce racism and gain equality around them. Even though Law enforcements refuse to protect American black, they try to reduce racism by changing and trying to have

high ability in knowledge. They think that if they can do as the white did, they can hold the world. Therefore it is not surprised that in a long period American black always have the efforts to get the equality between black and white.

4.3 The Real Condition of Lorain Ohio around 1941 as Revealed

In the Novel

All of the forms of racial attitude and American black efforts to reduce racism have a setting in Lorain Ohio, around 1941. All of them are described in this novel. It can be shown in the words, sentences, paragraph and discourse in the novel. Therefore racist is one of the social problems which really happen in many countries in the world. There are some events in the novel that reflect the real condition at that time. It is described when the World War II happened of 1941 then following to the Civil Right movement at 1944. The more prominent reasons was the fact that the Civil Right movement had produced but African Americans still found them selves discriminated against on all fronts-economic, religious, education, political and legal. Therefore black is in the inferior position who are not important strategically (Velma, 2005). In this analysis, the writer wants to explore and discuss between racist treatment in the novel and in the real life.

There are some events in the novel that reflect the real condition at that time. It is described firstly in the fall season of the year 1941 (p.5) in which narrator tells about planting marigold seeds. They believe that a marigold seed was shriveled and dead. They were dropped their seen on their little plot of black dirt. It means even though they get civil right they still in discriminated as black

dirt. It refers to a condition at that time that following World War II, many African Americans and whites united protest to the racism and discrimination that existed in the Ohio. Before this point of time, small number of blacks and whites had fought for equality, but with World War II movement—the Civil Rights Movement—arose. Although Civil Right movement had produced, American black still discriminated in economic, religious, education, political and legal (Lafeber et.al, 1988:266). It is as the description on the novel page 5-6 in the following sentence:

Quiet, as it's kept, there were no marigolds in the fall! of 1941. A little examination and much less melancholy would have proved to us that our seeds were not the only ones that did not sprout; nobody's did. Not even the gardens fronting the lake showed marigold that year. We had dropped our seeds in our own little plot of black dirt. Our innocence and faith were no more productive than his lust or despair. The seeds shriveled and died. (p.5-6)

During the first decades of the twentieth century, Ohio's African-American population increase. The Great Migration began in the 1910s and continued at least through World War II in the early 1940s. During this thirty-year period, hundreds of thousands of African Americans moved from the South to the North. In the South, most African Americans had few rights and opportunities. Most of these people worked as sharecroppers, tenant farmers, or as day laborers. With World War II's outbreak, numerous jobs opened in Northern factories as white men enlisted in the United States military and were sent to Europe to fight. While some African-American men also enlisted in the armed forces, many others migrated to the North to fill these factory positions. Estimates vary, but perhaps as many as 500,000 blacks moved from the South to the North during the 1910s and

the early 1920s (Brinkley, 2003: 758). Thousands of African Americans who participated in the Great Migration settled in Ohio. It is as described in this novel on page 81 when immigrants come to Ohio. They come from Mobile, Aiken, Meridian and Nagadoches. It is shown in the following statement:

They come from Mobile. Aiken. From Newport News. From Marietta. From Meridian. And the sound of these places in their mouths make you think of love. When you ask them where they are from, they tilt their heads and say “Mobile” and you think you’ve been kissed. They say “Aiken” and you see a white butterfly glance off a fence with a torn wing. They say “Nagadoches”.(p.81)

Thousands of African Americans who participated in the Great Migration settled in Ohio. They provided businesses in the state's industrial centers, including Cleveland, Youngstown, Toledo, and Akron, among other cities, with workers (Brinkley, 2003:758). It is suitable with the novel in which tells about Americans black (African American) who work in business such as in the store. We will find that proof on the following quotation:

There is an abandoned store on the southeast corner of Broadway and Thirty- fifth Street in Lorain, Ohio. It does not recede into it background of leaden sky, nor harmonize with the gray frame houses and black telephone poles around it (p.33)

Despite the problems that African Americans faced in the North, the racism tended to be less overt of the South. The Great Migration created new opportunity and hoped to the blacks who migrated northwards to get a new opportunity but, true equality did not result in the 1910s, the 1920s, the 1930s, nor the 1940s (Brinkley, 2003:758). They still get prejudice from white community.

American white believes that American black always in the poor and in the inferior position. Their position can not be changed.

There are many attitudes, thoughts, sense or feeling that show prejudice exactly toward American black or Afro-American. This condition has shown firstly when white people believe that they usually in happy condition as dominant and superior group and it is different with the black condition which always in sad and inferior condition. It is related with the prologue of this novel:

Here is the family, Mother, Father, Dick and Jane live in the green- and-white house. They are very happy (p.3)

They also think that because of their condition in the dominant group, all of people will love and like them all. It is happens when Jane's father and mother always give smile to her (Jane), and many friends always around her. It can be found on page 3:

“Mother is very nice. Mother, will you lay with Jane? Mother laughs. Laughs, mother, laugh. See father. He is big and strong. Father, will you play with Jane? Father is smiling. See the dog Do you want to play with Jane? Run, dog, run. Look, look. Here comes a friend. The friend will play with Jane.”

It has contradiction to the black community which always in sad condition, without father mother and friend. They think that black always dirt and bad. It is related with this novel, when explore Pecola's condition. Here, Pecola as major character does not have family anymore and in dirty condition. As the result her community avoids to meet her. You can find as the statement below:

“We had dropped our seeds in our own little plot of black dirt just as Pecola's father had dropped his seeds in his own plot of black dirt.”(p.4-5)

The same situation is also shown when Pecola buys candy in Mr Yacobowski shop. He looks down to her, with anger and hate feeling. They believe that black as the interference. It is as the sentence below:

“..... but she has seen interest, disgust, even anger in grown male eyes. Yet this vacuum is not new to her. It has an edge, somewhere in the bottom lid is the distaste. She has seen it lurking in the yes of all white people. So, the distaste must be for her, her blackness. All things in her are flux and anticipation. But her blackness is static and dread.”(p.49)

Geraldine new comer in Lorain Ohio, also believes that black people is dirty and loud. She looks at Pecola with dirty torn dress, muddy shoes, cheap soles etc. You can find this statement on page 91

“She looked at Pecola. Saw torn dress, the plaits sticking out on her head, hair matted where the plaits had come undone, the muddy shoes with the wad of gum peeping out from between the cheap soles, the soiled socks, one of which had been walked down into the heel of the shoes. She saw the safety pin holding the hem of the dress up.”

Strong prejudice also appears when Rosemary Villanucci, Claudis’s next door who lives above her father’s café sits in a 1939. She believes that black skin is different with the white skin. Black skin is inferior and dirt. Therefore they can not come to her house. It means white skin rejects black skin even just to come to her house. It is stated in the page 9:

“Rosemary Villnucci, our next door friend who lives above her father’s café, sits in a 1939 Buick eating bread and butter. She rolls down the window to tell my sister Frieda and me that we can not come in.”

Americans black are always in the bad condition are their belief. They believe that it is not good when they meet them and gather with them. Moreover

white people believe that when black people hurt white people they will say that they are in crazy condition. It is shown on the page 10:

“When we trip and fall down they glance at us; if we cut or bruise ourselves, they ask us are we crazy. When we catch colds, they shake their heads in disgust at our lack of consideration.”

American black physic characteristics make American white always think that they are only minority group and slave. The American white is free to exploit them and judge them as poor, stupid and lowest. This condition appears when Mrs. Breedlove works in white house. White people are as her kings and queens and American back as the slave. It is described in the following statement:

“Mrs. Breedlove was staying with the woman she worked for...and she just appeared with a white woman and sit down” (p.18)

In different skin color and their body shape make them in ugliness. White skin called them as ugly. White skin realizes that whenever and wherever they are, they are still ugly. It is happened on page 39 below:

“The master has said, “You are ugly people.” They had looked about themselves and saw nothing to contradict the statement; saw, in fact, support for it learning at them from every billboard, every movie, every glance. “Yes” they had said. “You are right.” And they took the ugliness in their hands, threw it as a mantle over them, and went about the world with it.”

It is also shown on the page 73 when Maureen, African light skin from rich family calls Claudia, Friend and Pecola by the word “*ugly black*” it means white skin always believes that black is ugly than white people. As a proof you can see on the following sentence:

“... She screamed at us, “I am cute!” and you ugly! Black and ugly black e mos. I am cute!”

In contrary, white people have opinion that they are beautiful and blacks are ugly. As the result, many people hate him and do not want to join them anymore. It happens when Pecola enters her school but all of classmates and teachers hate her anymore. Finally, Pecola sat alone at a double desk without friend beside her. You can find the statement on page 45-46 below:

“The ugliness that made her ignored or despised at school, by teachers and classmates alike. She was the only member of her class who sat lone at a double desk. The first letter of her last name forced her to sit in the front of room always. But what about Marie Appolonaire? Marie was in front of her, but she shared a desk with Luke Angelino. Her teachers had always treated her this way. They tried never to glance at her, and called on her only when everyone was required to respond”

Not only from her classmates and her teachers who hate her, but also from the other boy who sit out of school, they hate and look down to Pecola. It happens when a group of boys was cycling and holding Pecola Breedlove. They call her by using the word “*black e mo black*” as the sentence below:

“Black e mo. Black e mo. Yadaddsleepsneked. Black e mo black e mo ya dadd sleeps nekned. Black e mo.....”(p.65)

American white feels that they are true and a good group. Therefore, American black is a bad group with all terrible things and they must respect to the whites as dominant group. As the result, the whites can do everything as they want. White people also give nick name to the black people by the word “*nigger*”. Nigger here is a symbol of her heredity as Afro-American. In this novel, it is shown by women named Geraldine who moved to Lorain. She forbids her kids to play with nigger. White people agree that nigger were dirty and loud. They are not include in their community. Beside called black people by “*nigger*” she also

explains about colored people. It means she describe white unfair attitude to the American black. It is shown on the page 87:

“White kids; his mother did not like to play with niggers. She ha explained to him the differences between colored people and niggers. They were easily identifiable. Colored people were neat and quiet; niggers were dirty and loud.”

As it has been explained before, that prejudice is a negative attitude toward a group of people who have some characteristics in common, this prejudice will happen again and again. It happens because one of the causes of the prejudice is the dominant group. In this case, the whites feel that they are true and good group while Americans black are the bad group with all terrible things and they must respect to the writer as dominant group. As the result, the whites can do everything what they want. It is suitable with American black condition in the Ohio which faces many bad treatments from white people. It is like the event when Junior wants to play with the black boys but in that condition Junior looks down to them by saying “*fuck you*” as the statement below:

“He wanted to feel their hardness pressing on him, smell their wild blackness, and say “*fuck you*”

Another form of prejudice is the bad acts from American whites to Americans black which make them have mental disease “*self hatred*”. This condition firstly appears when Claudia and Frieda want to poke Rosemary White people’s arrogance as the description below:

We share at her, wanting her bread, but more than that wanting to poke the arrogance out of her eyes and smash the pride of ownership that curls her chewing mouth. When she comes out of the car we will beat her up, make red marks on her white skin, and she will cry and ask us do we want her to pull her pants down. (p.9)

The same situation is also showed when Frieda talks to Pecola about the picture of Shirley Temple on the glass. They admire and surprise about that. But it is different with Claudia who hates The Shirley Temple. She believes that Shirley Temple is just like dancing with white girls not black girl. It is describe as quotation below:

I couldn't join them in their adoration because I hated Shirley. (p.19)

Claudia not only hates Shirley Temple but also hates all of the world. It means Claudia hates white so much. She hates all of white action and community. It condition shown firstly when she gets the blue eyed baby doll on the Christmas. It is shown as the statement below on page 19-20:

“What I felt at that time was unsullied hatred. But before that I had felt a stranger, more frightening thing than hatred for all the Shirley Temples of the world. It had begun with Christmas and the gift of dolls. The big, the special, the loving gift was always a big, blue- eyed Bay Doll”

When Pecola surprises to Maureen, new comer in their school, a high-yellow dream child wiht long hair, Claudia and Frieda hate her more. It is different with Pecola when she surprises to look at her. All of the student and teacher like her more. It is as proof that even though all the communities like white or light skin, but there are some people who do not like her. Claudia and Frieda call her by six-finger-dog-tooth-meringue pie. It is as them selves' hatred. It is described by the following sentence:

Frieda and I were bemused, irritated, and fascinated by her. We looked hard for flaws to restore our equilibrium, but had to be content at first with uglying up her name, changing Maureen Peal to Meringue Pie. Later a minor epiphany was ours when we discovered that she had a dog tooth- a charming one to be sure- but a dog tooth nonetheless. And when we found out that she had been born with six fingers on each hand and that there was

a little bump where each extra one had been removed, we smiled. They were small triumphs, but we took what we could get- snickering behind her back and calling her six-finger-dog-tooth-meringue-pie.(p.63)

The text above describes the forms of the white racism faced by American black dealing with prejudice. Prejudice always appears when there are dominant and minority group. There are some phenomena that tell about prejudice to minority group who have different race with the whites. If the phenomena above continue to the future, the equality of different racial groups will have never been successfully reached. So both majority and minority are needed together to realize good community. For majority group's stop taking benefit from the inferior, and for the minorities to struggle against majority domination. Because of this prejudice, can be the first gateway to be 'unfair' majority-minority group.

Following World War II, many African Americans and whites protest to the racism and discrimination that existed in the United States (Velma, 2005). Therefore American black not only in segregated place but also gets discrimination from white people. Some people assume that discrimination is the effort 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 American black that they are different from them in all aspects. After they believe it, they discriminate American black of their being different race. It happens when the word outdoors and put door show in this novel. Put out here everyone can go everywhere whatever they want but outdoor means no place for them. It means that white in superior position can do whatever they

want, so it is different with black people who always in the inferior position. It is described in the following sentence on page 17:

There is a difference between being put out and being put outdoors, if you are put out, you go somewhere else, if you are outdoors there is no place to go. The distinction was subtle but final. Outdoors was the end of something, an irrevocable, physical fact, defining and complementing our metaphysical condition.

In this case, white assume that outdoor and put out as the concept of death and heritage. It means that death is permanent can not be changed. White thinks that black is always in inferior position and can not be changed to the other position. It is as described in the sentence below:

But the concreteness of being outdoors was another matter- like the differences between the concept of death and being, in fact, dead. Dead doesn't change, and outdoors is here to stay (p.17-18)

There are many cases in this novel which is shows in daily operations. The society also describes the dominant groups are the group who can use the public facilities, business, schools, hospital, government, department store and other public facilities. In contrary, the minority groups can not use all of the public facilities. In this novel, American black settle in lust country, dumped, busy place, crowded and so far from the good facilities. it is shown on page 9-10 as below:

Grown-ups talk in tired, edgy voices about Zick's Coal Company and takes us along in the evening to the railroad tracks where we fill burlap sacks with the tiny pieces of coal lying about. Later we walk home, glancing back to see the great carloads of slag being dumped, red hot and smoking, into the ravine that skirts the steel mill. The dying fire lights the sky with a dull orange glow. Frieda and I lag behind, staring at the patch of color surrounded by black. It is impossible not to feel a shiver when our feet leave the gravel path and sink into dead grass in the field. Our house is cold, cold, and green. At night a kerosene lamp lights one large room. The others are braced in darkness, peopled by roaches and mice.

In the same condition, discrimination is also happen when the doctor gives the attention more to the white people, and makes different attitude to the black people. In happens in the hospital, when Paulina wants to utter Pecola, the doctor looks at her in silently without friendly anymore, but when the doctor looks at white people they, he looks friendly. It is as described in the text below on page 125:

They never said nothing to me. Only one looked at me. I mean. I looked right back at him. They went on. I seed them talking to them white woman: how you feel? Gonna have twins? Just shucking them, of course, but nice talk. Nice friendly talk

White people forbid American black to join with them. In this novel, Pecola as major character only members of her class who sat alone in a double desk. All of her friends and her teachers hate her and do not want to join with her. They realize that black must be in different group. As the result they avoid to join with the black community. It is described in the following sentence:

....the ugliness that made her ignorance or despised at school, by teachers and classmates alike. She was the only member of her class who sat alone at a double desk. (p.45)

Another form of discrimination is caused by skin color. It is as the cause they forbid to play with the white people. It happens when Geraldine forbids her child Junior to play with nigger or American black. It is described in the text below:

White kids; his mother did not like him to play with niggers. She had explained to him the differences between colored people and niggers. They were easily identifiable. Colored people were neat and quiet; nigger were dirty and loud.(p.87)

From all the text above, we can not deny that American black in Lorain Ohio 1941 have been particularly victimized by the white's discrimination exactly institutional discrimination. It is caused by one reason that is about racial differences. Although, all of the whites realize that there are many Americans black who are more capable and smart than the white. The explanation above shows that there are many racial discrimination that done by the whites toward Americans black.

In 1920, African Americans made up only three percent of Ohio's population, but their numbers increased dramatically enough over the next decade to have risen to five percent of the population by 1930. The growing black population in Ohio dramatically altered the state. Most African Americans were forced by racism to live in segregated communities, separate from the whites. (Velma, 2005). In this novel is also shown that black communities in separated condition from white communities. It happens when Claudia's home in segregated place from white community. Black community stay in a lush country dumped-busy place, crowded etc. It is shown on page 9-10 as below:

Grown-ups talk in tired, edgy voices about Zick's Coal Company and takes us along in the evening to the railroad tracks where we fill burlap sacks with the tiny pieces of coal lying about. Later we walk home, glancing back to see the great carloads of slag being dumped, red hot and smoking, into the ravine that skirts the steel mill. The dying fire lights the sky with a dull orange glow. Frieda and I lag behind, staring at the patch of color surrounded by black. It is impossible not to feel a shiver when our feet leave the gravel path and sink into dead grass in the field. Our house is cold, cold, and green. At night a kerosene lamp lights one large room. The others are braced in darkness, peopled by roaches and mice.

In addition, segregation also appears in black people where all physical facilities are separated from whites' people. Both of them have different places and of course different facilities. It is described in the Toni Morrison's *The Bluest Eye* when black people live in crowded and pollution condition. They do not have freedom anymore. They often fight each other and always anxious about their house. It is describes as quotation below:

Propertied black people spent all their energies, all their love, on their nests. Like frenzied, desperate birds, they over decorated everything, fussed and fidgeted over their hard-won homes; canned, jellied, and preserved all summer to fill the cupboards and shelves; they painted, picked, and poked at every corner of their hose. And these houses loomed like hothouse sunflowers among the rows of weeds that were the rented houses. Renting blacks cast furtive glances at these owned yards and porches, and made firmer commitments to buy themselves "some nice little old place"(p.18)

The segregation also happens when the Breedloves do not live in a store front because they believe that they are poor and black. They separate with the other and can not join them all. It is described in the statement below:

The Breedlove did not live in a store front because they were having temporary difficulty adjusting to the cutbacks at the plant. They lived there because they were poor and black, and they stayed there because they believe they were ugly. (p.38)

The quotation above shows the segregation in this novel. It happens because the minority groups believe that they are inferior and can not struggle against the white's power. As the result, the neighborhoods, schools and other facilities are for the dominant group in which separate with the minority groups.

The Civil Rights Movement culminated in 1944 and 1945, with the federal government's passage of the Civil Rights Act of 1964 and the Voting Rights Act

of 1965. These two federal laws outlawed segregation, guaranteed African Americans equal protection under the law, and truly secured black men and women the right to vote. However, the Civil Rights Movement was not over (Lafeber et.al, 1988: 266). Therefore, many activities continued their effort by improving educational opportunities for people of all races.

Their efforts through education are shown when immigrants of Akron, Mobile, Meridian go to land grant colleges-normal schools. It means through education they will reduce racism around them. They can join and study together.

It is described in the following sentence:

They go to land- grant –normal schools, and learn how to do the white man’s work with refinement: home economics to prepare his food; teacher education to instruct black children in obedience; music to soothe the weary master and entertain his blunted soul (p.83)

In the same condition, Pecola also joins with the white people in the class. Even though teachers and her classmates hate her more, Pecola still wants to join them to get the human right. It is shown in the novel on page 45:

The ugliness that made her ignored or despised at school, by teacher and classmates alike. She was the only member of her class who st alone at a double desk.

This explanation gives a conclusion that through education gives the positive effect to change discrimination and prejudice around black and white skin.

Many activities continue to urge peaceful demonstrations to protest the lack of equal pay for equal work for African Americans with whites. The Civil

Rights Movement, however, began to change. Some African Americans, especially younger ones, began to reject these calls for non-violent protests. These people wanted changes to occur much more quickly. They demanded action now, rather than the slower changes that usually came from peaceful demonstrations.

(Lafeber et.al, 1988:266). It is firstly shown when Claudia and Frieda want to poke and bite the white's arrogance (Rosemary Villanucci) who stays at above her father's café. It is shown in the following quotation

Rosemari Villanucci, our next door- friend who lives above her father's café in a 1939 Buick eating bread and butter. We stare at her, wanting her bread, bout more than that wanting to poke the arrogance out of hr eyes and smash the pride of ownership that curls her chewing mouth. When she came out of the car we will beat her up, make red marks on her white skin, and she will cry and ask us do we want her to pull her pants down (p.9)

Protest to the black weakness also kind of American black effort.

Claudia's mother is angry so much to her daughter (Claudia) when Claudia was sick, her mother looked down to her. It shows that even though black is weak and inferior position, they will protest of their condition by hating the sickness. They believe that sickness is a symbol of weakness. It is described in the text below:

I do not know that she is not angry at me, but at my sickness. I believe she despises my weakness, for letting the sickness "take holt By and by I will not get sick. I will refuse to (p.11-12)

American black effort to reduce racism also happens when Claudia looks at the gift of dolls- blue eyed dolls. She does not like that dolls because it is as symbol of white doll. Here Claudia wants to break that dolls. It is will be described in the following quotation on page 20-21

It had begun with Christmas and the gift of dolls. The big, the special, the loving gift was always big, blue-eyed Baby Doll. I did not know why I destroyed those dolls. But I did know that nobody ever asked me what I wanted for Christmas.

American whites believe that Americans black is inferior position and ugly. Because of their ugliness they want to escape this belief by doing something it happens when Mrs. Breedlove used her ugliness in her role's martyrdom, Sammy (Pecola's brother) used her ugliness to hurt other people and Pecola used it as her mask. All of them are as their effort to reduce as ugly and inferior position. It is shown in the text below:

Mrs. Breedlove handled hers as an actor does a prop. For the articulation of character, for support of a role she frequently imagined was hers-martyrdom. Sammy used his as a weapon to cause others pain. He adjusted his behavior to it, chose his companions on the basis of it: people who could be fascinated, even intimidated by it. And Pecola, she hid behind hers (p.39)

Pecola also gives big effort to reduce racism around her. When Pecola's parent getting fight because of their condition as black people, she wants herself to be die. She believes by getting out from the world, she can not hear fight again and again. It is describes in the following sentence:

She struggles between an overwhelming desire that one would kill the other, and a profound wish that she herself could die (p.43)

In the same condition, still in her effort to reduce racism, Pecola has an idea to run away in order to look for a new situation far from the black community. Thus, directly she realizes that her doing is not her planning before. It is shown in the text below:

She had long ago given up the idea of running away to see new pictures, new faces, as Sammy had so often done. He never took her, and he never thought about his going ahead of time, so it was never planned (p.45)

After she realizes that her doing (run away) can not be successfully, she looks for the reason why the other people hate her anymore and can not join their community. She tries to discuss the secret of her ugliness. It will discuss on page 45 below:

Long hours she sat looking in the mirror, trying to discover the secret of the ugliness, the ugliness that made her ignored or despised at school, by teachers and classmates alike.

Her effort is continued to her opinion that if she is looked differently, as beautiful as white people, everyone will look her differently. They will meet and join with her. In order to get her intention, she prays for blue eyes. Every night she prays for her blue eye. She gets spirit to do that without gives up anymore. It is described as quotation below:

Pretty eyes. Pretty blue eyes. Big blue pretty eye. Run Jip, run. Jip runs, Alice runs. Alice has blue eyes. Jerry has. Jerry runs. Alice runs. They run with blue eyes. Four blue eyes. Four pretty blue eyes. Blue-sky eyes. Blue-like Mrs.Forrest's blue blouse eyes. Morning-glory-blue-eyes. Alice-and-Jerry-blue-storybook-eyes.

Each night, without fail, she prayed for blue eyes. Fervently, for a year she had prayed. Although somewhat discouraged, she was not without hope. To have something wonderful as that happens would take a long, long time (p.46)

Americans black protest are also is shown by Claudia and Frieda who hate Maureen, new comer from African light skin. She has long brown hair, rich family and every student and teacher like her more. Claudia and Frieda have different opinion with them all. They hate Maureen so much. In Claudian and

Frieda's opinion, all people just like Maureen's beauty and her light skin as superior position. In this condition, Claudia and Frieda want to protest by calling Maureen by six-finger-dog-tooth-meringue-pie. It is described in the text below:

Fried and I were bemused, irritated, and fascinated by her. We looked hard for flaws to restore our equilibrium, but had to be content at first with uglying up her name, changing Maureen Peal to Meringue Pie. Later a minor epiphany was ours when we discovered that she had a dog tooth- a charming one to be sure- but a dog tooth nonetheless. And when we found out that she had been born with six fingers on each hand and that there was a little bump where each extra one had been removed, we smiled. They were small triumphs, but we took what we could get- snickering behind her back and calling her six-finger-dog-tooth-meringue-pie.(p.63)

Continue to the other protest, it happens when Pecola go to Mr Yacobowski shop to buy candy, he looks down to Pecola. He feels black is the disgust thing and must be rejected. Pecola points her finger at the Mary Janes- picture of white girl, and says something in her heart seriously, that she hates white people more. Unfortunately, Mr Yacobowski can not see her point of view. It means Pecola wants to protest from their discrimination which happened around her. It is described in the following sentence on page 49:

She points her finger at the Mary Janes. The quietly inoffensive assertion of a black child's attempt to communicate with a white adult. "Them" the word is more sigh than sense. "What? These? These?" Phlegm and impatience mingle in his voice.

From the explanation above, it can be said that American black efforts through education, communication and movement as the good effort to reduce racism and gain equality around them. Today, African Americans enjoy more opportunities than at any other point in United States history. Racism still exists, but slowly, its hold over American society has wrinkled. That said, true equality

does not necessarily exist even today. Protests continue to arise across the United States, including in Ohio. As recently as 2001, race riots have occurred in Cincinnati, illustrating the perceived or actual racist sentiments of some Ohioans
Topics (Velma, 1982)

All of explanations in this chapter show that the writer finds the forms of racial attitudes and American black efforts to reduce racism which is describe in this novel. Both of them are as the reflection of the real condition of Lorain, Ohio around 1941. After analyze this novel fully, the writer not only finds the form of race attitudes but also finds a good relation between American black and white. It shows that the novel still include the beauty of form of acceptance and some real condition of Lorain Ohio around 1941. Therefore it is as proof that there are many real actions, events, and issues related to the whites racism toward Americans black which is explored in this novel Toni Morrison's *The Bluest Eye*.

CHAPTER V

CONCLUSION AND SUGGESTION

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

4.1 Conclusion

Based on the previous chapters, the writer concludes that there are many kinds of white's racism faced by Americans black in Toni Morrison's *The Bluest Eye*. And those kinds of white's racism appear in the forms of acceptance and rejection. Forms of acceptance found by the writer in this novel are in the form of amalgamation and pluralism. Both of them happens when Americans white accept Americans black and have good relation with them. Forms of rejection found by the writer in this novel are in the form of prejudice, discrimination, segregation, expulsion and extermination. In this novel, Prejudice happens when Americans white have opinion, believe and also think that they are superior and have the human right to exploit minority or Americans black. Discrimination, in this novel happens when Americans black have different public facilities so far with Americans white. In addition, Segregation happens when Americans black in separate condition, lived in lump, dust and in dirty condition. Expulsion as stated

in this novel happens when Americans white expel Americans black not to join and come together with them and the last one is extermination. In this novel, extermination happens when Americans Black killed by Americans white in order to show their strength. Those white's racism faced by American black in Lorain Ohio around 1941, indicated that there were many unfair actions happens in United States especially in Lorain Ohio at that time.

Because of their unfair attitudes above, namely form of rejection such as prejudice, discrimination, segregation, expulsion, and extermination, American black have the efforts to reduce racism and gain equality through education, join to the classroom, communication with the other group and through movement by expanding protest and look for human right to live in this world. It proves that American blacks have the same ability with the whites because both are human being whose right is the same as human.

From all of American black efforts, the writer concludes that everything in the world has their own human right including American black. When American white think that they are different with American black, they do not realize that American black have more abilities to get equality in which expressed in their long efforts. All their efforts are like protest, propaganda; oration and conflict are only to show their wish to live in peace. Also it remains that they have the same human right.

In Toni Morrison, the writer finds the forms of racial attitudes, and the efforts of American black to reduce racism through her novel *The Bluest Eye*. The writer also finds the form of racial attitude and their effort to reduce racism in

Lorain Ohio around 1941. It is based on the real fact that American black around 1941 have many difficulties to reach Civil Right after following World War II and near to the Civil Right movement. They want to solve their condition to migrate to northwards, but the equality did not result in the 1910s, the 1920s, the 1930s, nor the 1940s. Their struggle is continue to the following World War II and Civil Right movement by giving the protest about racism and discrimination that existed in the United States. They discovered that racial discrimination was not nearly as oppressive in European countries like Great Britain and France.

4.2 Suggestion

The writer hopes that this study will be an example as proof that racism always appears among many kinds of races in this world. Moreover, it still happens between the whites and the black in the United States exactly at Lorain, Ohio around 1941. As the result is the differences between white and black and finally this event becomes the race phenomenon in the United States. Because of that condition, the whites have to open their mind that American black have the same right although their skins are different from the whites.

The race phenomena in the Lorain Ohio around 1941 can be the writer's motivation to suggest all people to decrease the differentiation between each race that can result in racism. As the same creation, we have to look at others as we look at ourselves and think that they are the same condition. Therefore, we are not going to look at the differences but their differences are beautiful and wonderful.

The writer suggests to the next writers especially the student of UIN Malang who wants to conduct the same matter to make a better study than this study. Because the writer believes that this study still has many weakness and mistakes. Hopefully, this study can be a strong inspiration and motivation to the next writer to analyze racism and try to get its solution. Also she believes that there is still exists racial attitude in our life as she states above as the power to decrease it. The writer also suggests the next writer to analyze Toni Morrison's *The Bluest Eye* using the other literary criticism such as expressive literary criticism, phenomenological criticism and autobiographical literary criticism.

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APPENDIXES

APPENDIXES

Appendix 1:

Table 1 : The result of the Data Collection Taken from Toni Morrison's The Bluest Eye through the whole novel

	Data		Chapter/Page/ Line
	Quotation	Type	
1.	“Except for an occasional and unaccountable insurgent who choose a restive black, they married up, lightening the family complexion and thinning out the family features.”	Sentence	11/ 168/ 4
2.	“They go to land- grant colleges, normal schools, and learn how to do the white man's work with refinement: home economics to prepare his food, teacher education to instruct black children in obedience; music to soothe the weary master and entertain his blunted soul.”	Sentence	7/ 83/ 1
3.	Everybody in the world was in position to give them orders. White women said: “Do this” white children said “give me that” white men said “come here” black men said “Lay down”	Dialogue	10/ 138/ 12
4.	Here is the family, Mother, Father, Dick and Jane live in the green- and- white house. They are very happy.	Discourse	1/ 3/ 2
5.	“Mother is very nice. Mother, will you lay with Jane? Mother laughs. Laughs, mother, laugh. See father. He is big and strong. Father, will you play with Jane? Father is smiling. See the dog Do you want to play with Jane? Run, dog, run. Look, look. Here comes a friend. The friend will play with	Dialogue	1/ 3/ 7

	Jane.”		
6.	“We had dropped our seeds in our own little plot of black dirt just as Pecola’s father had dropped his seeds in his own plot of black dirt.”	Sentence	1/ 4-5/ 18
7.	“..... but she has seen interest, disgust, even anger in grown male eyes. Yet this vacuum is not new to her. It has an edge, somewhere in the bottom lid is the distaste. She has seen it lurking in the yes of all white people. So, the distaste must be for her, her blackness. All things in her are flux and anticipation. But her blackness is static and dread.”(p.49)	Discourse	5/ 49/ 1
8.	“She looked at Pecola. Saw torn dress, the plaits sticking out on her head, hair matted where the plaits had come undone, the muddy shoes with the wad of gum peeping out from between the cheap soles, the soiled socks, one of which had been walked down into the heel of the shoes. She saw the safety pin holding the hem of the dress up.”	Discourse	7/ 91/ 20
9.	“Rosemary Villnucci, our next door friend who lives above her father’s café, sits in a 1939 Buick eating bread and butter. She rolls down the window to tell my sister Frieda and me that we can not come in.”	Discourse	3/ 9/ 2
10.	“When we trip and fall down they glance at us; if we cut or bruise ourselves, they ask us are we crazy. When we catch colds, they shake their heads in disgust at our lack of consideration.”	Discourse	3/ 10/ 14

11.	“Mrs. Breedlove was staying with the woman she worked for...and she just appeared with a white woman and sit down”	Sentence	3/ 18/ 23
12.	“The master has said, “You are ugly people.” They had looked about themselves and saw nothing to contradict the statement; saw, in fact, support for it learning at them from every billboard, every movie, every glance. “Yes” they had said. “You are right.” And they took the ugliness in their hands, threw it as a mantle over them, and went about the world with it.”	Dialogue	5/ 39/ 7
13.	“.... She screamed at us, “I am cute!” and you ugly! Black and ugly black e mos. I am cute!”	Dialogue	6/ 73/ 10
14.	“The ugliness that made her ignored or despised at school, by teachers and classmates alike. She was the only member of her class who sat lone at a double desk. The first letter of her last name forced her to sit in the front of room always. But what about Marie Appolonaire? Marie was in front of her, but she shared a desk with Luke Angelino. Her teachers had always treated her this way. They tried never to glance at her, and called on her only when everyone was required to respond”	Discourse	4/ 45- 46/ 25
15.	“Black e mo. Black e mo. Yadaddsleepsneked. Black e mo black e mo ya dadd sleeps nekkeed. Black e mo.....”	Dialogue	6/ 65/ 12
16.	“White kids; his mother did not like to play with niggers. She ha explained to him the differences between colored people and niggers.	Discourse	6/ 87/ 1

	They were easily identifiable. Colored people were neat and quiet; niggers were dirty and loud.”		
17.	“He wanted to feel their hardness pressing on him, smell their wild blackness, and say “fuck you”	Sentence	6/ 87/ 17
18.	We share at her, wanting her bread, but more than that wanting to poke the arrogance out of her eyes and smash the pride of ownership that curls her chewing mouth. When she comes out of the car we will beat her up, make red marks on her white skin, and she will cry and ask us do we want her to pull her pants down	Discourse	3/ 9/ 6
19.	I couldn’t join them in their adoration because I hated Shirley	Sentence	3/ 19/ 14
20.	“What I felt at that time was unsullied hatred. But before that I had felt a stranger, more frightening thing than hatred for all the Shirley Temples of the world. It had begun with Christmas and the gift of dolls. The big, the special, the loving gift was always a big, blue- eyed Bay Doll”	Discourse	3/ 19-20 / 27
21.	Frieda and I were bemused, irritated, and fascinated by her. We looked hard for flaws to restore our equilibrium, but had to be content at first with uglying up her name, changing Maureen Peal to Meringue Pie. Later a minor epiphany was ours when we discovered that she had a dog tooth- a charming one to be sure- but a dog tooth nonetheless. And when we found out that she had been born with six fingers on each hand and that there was a little bump where each extra one had been removed, we smiled. They were small triumphs, but we took what we could get-	Discourse	5/ 63/ 7

	snickering behind her back and calling her six-finger-dog-tooth-meringue-pie.		
22.	There is a difference between being put out and being put outdoors, if you are put out, you go somewhere else, if you are outdoors there is no place to go. The distinction was subtle but final. Outdoors was the end of something, an irrevocable, physical fact, defining and complementing our metaphysical condition.	Discourse	3/ 17/ 18
23.	But the concreteness of being outdoors was another matter- like the differences between the concept of death and being, in fact, dead. Dead doesn't change, and outdoors is here to stay	Discourse	3/ 17-18/ 29
24.	Grown-ups talk in tired, edgy voices about Zick's Coal Company and takes us along in the evening to the railroad tracks where we fill burlap sacks with the tiny pieces of coal lying about. Later we walk home, glancing back to see the great carloads of slag being dumped, red hot and smoking, into the ravine that skirts the steel mill. The dying fire lights the sky with a dull orange glow. Frieda and I lag behind, staring at the patch of color surrounded by black. It is impossible not to feel a shiver when our feet leave the gravel path and sink into dead grass in the field. Our house is cold, cold, and green. At night a kerosene lamp lights one large room. The others are braced in darkness, peopled by roaches and mice.	Discourse	3/ 9-10/ 17
25.	They never said nothing to me. Only one looked at me. I mean. I looked right back at him. They went on. I	Dialogue	9/ 125/ 3

	seed them talking to them white woman: how you feel? Gonna have twins? Just shucking them, of course, but nice talk. Nice friendly talk		
26.	...the ugliness that made her ignorance or despised at school, by teachers and classmates alike. She was the only member of her class who sat alone at a double desk	Discourse	5/ 45/ 25
27.	White kids; his mother did not like him to play with niggers. She had explained to him the differences between colored people and niggers. They were easily identifiable. Colored people were neat and quiet; nigger were dirty and loud	Discourse	7/ 87/ 1
28.	Grown-ups talk in tired, edgy voices about Zick's Coal Company and takes us along in the evening to the railroad tracks where we fill burlap sacks with the tiny pieces of coal lying about. Later we walk home, glancing back to see the great carloads of slag being dumped, red hot and smoking, into the ravine that skirts the steel mill. The dying fire lights the sky with a dull orange glow. Frieda and I lag behind, staring at the patch of color surrounded by black. It is impossible not to feel a shiver when our feet leave the gravel path and sink into dead grass in the field. Our house is cold, cold, and green. At night a kerosene lamp lights one large room. The others are braced in darkness, peopled by roaches and mice.	Discourse	3/ 9/ 17
29.	Propertied black people spent all their energies, all their love, on their nests. Like frenzied, desperate birds, they over decorated everything, fussed and fidgeted over their hard-won homes;	Discourse	3/ 18/ 5

	<p>canned, jellied, and preserved all summer to fill the cupboards and shelves; they painted, picked, and poked at every corner of their nose. And these houses loomed like hothouse sunflowers among the rows of weeds that were the rented houses. Renting blacks cast furtive glances at these owned yards and porches, and made firmer commitments to buy themselves "some nice little old place</p>		
30.	<p>The Breedlove did not live in a store front because they were having temporary difficulty adjusting to the cutbacks at the plant. They lived there because they were poor and black, and they stayed there because they believe they were ugly</p>	Discourse	5/ 38/ 1
31.	<p>"get out," she said, her voice quiet. "You nasty little black bitch. Get out of my house"</p>	Dialogue	7/ 92/ 24
32.	<p>Mama had told us two days earlier that a "case" was coming- a girl who had no place to go. The country had placed her in our house for a few days until they could decide what to do, or, more precisely, until the family was reunited. We were to be nice to her and not fight. Mama didn't know "what got into people," but that old Dog Breedlove had burned up his house, gone upside his wife's head, and everybody, as the result, was outdoors</p>	Dialogue	3/ 16-17/ 24
33.	<p>.....They says the way her mama beat her she lucky to be alive herself. "She be lucky if it don't live. Bound to be the ugliest thing walking." "can't help but be. Ought to be a law: two ugly people doubling up like that to make more ugly. Be better off in</p>	Dialogue	12/ 189-190/ 29

	the ground.”		
34.	They go to land- grant –normal schools, and learn how to do the white man’s work with refinement: home economics to prepare his food; teacher education to instruct black children in obedience; music to soothe the weary master and entertain his blunted soul	Discourse	6/ 83/ 1
35.	The ugliness that made her ignored or despised at school, by teacher and classmates alike. She was the only member of her class who st alone at a double desk.	Discourse	5/ 45/ 25
36.	It was her good fortune to find permanent job in the home of a well-to-do family whose members were affectionate, appreciative, and generous	Sentence	9/ 127/ 3
37.	“Mrs. Breedlove was staying with the woman she worked for...and she just appeared with a white woman and sit down”	Sentence	3/18 /23
38.	With the confidence born of a conviction of superiority, they performed well at schools. They were industrious, orderly, and energetic, hoping to prove a doubt De Gobineau’s hypothesis that “all civilizations derive from the white race”	Discourse	11/ 168/ 8
39.	Rosemari Villanucci, our next door-friend who lives above her father’s café in a 1939 Buick eating bread and butter. We stare at her, wanting her bread, bout more than that wanting to poke the arrogance out of hr eyes and smash the pride of ownership that curls her chewing mouth. When she	Discourse	3/ 9/ 2

	came out of the car we will beat her up, make red marks on her white skin, and she will cry and ask us do we want her to pull her pants down		
40.	I do not know that she is not angry at me, but at my sickness. I believe she despises my weakness, for letting the sickness “take holt By and by I will not get sick. I will refuse to	Discourse	3/ 11- 12/ 31
41.	It had begun with Christmas and the gift of dolls. The big, the special, the loving gift was always big, blue-eyed Baby Doll. I did not know why I destroyed those dolls. But I did know that nobody ever asked me what I wanted for Christmas.	Discourse	3/ 19-21/ 31
42.	Mrs. Breedlove handled hers as an actor does a prop. For the articulation of character, for support of a role she frequently imagined was hers-martyrdom. Sammy used his as a weapon to cause others pain. He adjusted his behavior to it, chose his companions on the basis of it: people who could be fascinated, even intimidated by it. And Pecola, she hid behind hers	Discourse	5/ 39/ 14
43.	She struggles between an overwhelming desire that one would kill the other, and a profound wish that she herself could die.	Sentence	5/ 43/ 23
44.	She had long ago given up the idea of running away to see new pictures, new faces, as Sammy had so often done. He never took her, and he never thought about his going ahead of time, so it was never planned	Discourse	5/ 45/ 17
45.	Long hours she sat looking in the mirror, trying to discover the secret of the ugliness, the ugliness that made	Sentence	5/ 45/ 23

46.	<p>her ignored or despised at school, by teachers and classmates alike.</p> <p>Pretty eyes. Pretty blue eyes. Big blue pretty eye. Run Jip, run. Jip runs, Alice runs. Alice has blue eyes. Jerry has. Jerry runs. Alice runs. They run with blue eyes. Four blue eyes. Four pretty blue eyes. Blue-sky eyes. Blue-like Mrs.Forrest's blue blouse eyes. Morning-glory-blue-eyes. Alice-and-Jerry-blue-storybook-eyes.</p> <p>Each night, without fail, she prayed for blue eyes. Fervently, for a year she had prayed. Although somewhat discouraged, she was not without hope. To have something wonderful as that happens would take a long, long time</p>	Dialogue	5/ 46/ 17
47.	<p>Frieda and I were bemused, irritated, and fascinated by her. We looked hard for flaws to restore our equilibrium, but had to be content at first with uglying up her name, changing Maureen Peal to Meringue Pie. Later a minor epiphany was ours when we discovered that she had a dog tooth- a charming one to be sure- but a dog tooth nonetheless. And when we found out that she had been born with six fingers on each hand and that there was a little bump where each extra one had been removed, we smiled. They were small triumphs, but we took what we could get- snickering behind her back and calling her six-finger-dog-tooth-meringue-pie</p>	Paragraph	5/ 46/ 17
48.	<p>She points her finger at the Mary Jane. The quietly inoffensive assertion of a black child's attempt to communicate with a white adult. "Them" the word is more sigh than sense. "What? These? These?"</p>	Discourse	6/ 63/ 7
48.	<p>She points her finger at the Mary Jane. The quietly inoffensive assertion of a black child's attempt to communicate with a white adult. "Them" the word is more sigh than sense. "What? These? These?"</p>	Dialogue	5/ 49/ 10

	<p>Phlegm and impatience mingle in his voice.</p>		
49.	<p>Quiet, as it's kept, there were no marigolds in the fall! of 1941. A little examination and much less melancholy would have proved to us that our seeds were not the only ones that did not sprout; nobody's did. Not even the gardens fronting the lake showed marigold that year. We had dropped our seeds in our own little plot of black dirt. Our innocence and faith were no more productive than his lust or despair. The seeds shriveled and died.</p>	Discourse	2/ 5-6/ 1
50.	<p>They come from Mobile. Aiken. From Newport News. From Marietta. From Meridian. And the sound of these places in their mouths make you think of love. When you ask them where they are from, they tilt their heads and say "Mobile" and you think you've been kissed. They say "Aiken" and you see a white butterfly glance off a fence with a torn wing. They say "Nagadoches</p>	Discourse	7/ 81/ 1
51.	<p>There is an abandoned store on the southeast corner of Broadway and Thirty- fifth Street in Lorain, Ohio. It does not recede into it background of leaden sky, nor harmonize with the gray frame houses and black telephone poles around it</p>	Discourse	4/ 33/ 1

Appendix II :

Table 2 : The data of forms of racial attitudes based on The Bluest Eye of data taken from the data collected in the table I through the whole novel.

No	Data	Chapter/Page/	The forms of
	Quotations	Line	racism
1.	“Except for an occasional and unaccountable insurgent who choose a restive black, they married up, lightening the family complexion and thinning out the family features.”	11/ 168/ 4	Amalgamation
2.	“They go to land- grant colleges, normal schools, and learn how to do the white man’s work with refinement: home economics to prepare his food, teacher education to instruct black children in obedience; music to soothe the weary master and entertain his blunted soul.”	7/ 83/ 1	Pluralism
3.	Everybody in the world was in position to give them orders. White women said: “Do this” white children said “give me that” white men said “come here” black men said “Lay down”	10/ 138/ 12	Pluralism
4.	Here is the family, Mother, Father, Dick and Jane live in the green- and- white house. They are very happy	1/ 3/ 2	Prejudice
5.	“Mother is very nice. Mother, will you lay with Jane? Mother laughs. Laughs, mother, laugh. See father. He is big and strong. Father, will you play with Jane? Father is smiling. See the dog Do you want to play with Jane? Run, dog, run. Look, look. Here comes a friend. The friend will play with Jane.”	1/ 3/ 7	Prejudice

6.	“We had dropped our seeds in our own little plot of black dirt just as Pecola’s father had dropped his seeds in his own plot of black dirt	1/ 4-5/ 18	Prejudice
7.	“..... but she has seen interest, disgust, even anger in grown male eyes. Yet this vacuum is not new to her. It has an edge, somewhere in the bottom lid is the distaste. She has seen it lurking in the yes of all white people. So, the distaste must be for her, her blackness. All things in her are flux and anticipation. But her blackness is static and dread	5/ 49/ 1	Prejudice
8.	“She looked at Pecola. Saw torn dress, the plaits sticking out on her head, hair matted where the plaits had come undone, the muddy shoes with the wad of gum peeping out from between the cheap soles, the soiled socks, one of which had been walked down into the heel of the shoes. She saw the safety pin holding the hem of the dress up.”	7/ 91/ 20	Prejudice
9.	“Rosemary Villnucci, our next door friend who lives above her father’s café, sits in a 1939 Buick eating bread and butter. She rolls down the window to tell my sister Frieda and me that we can not come in.”	3/ 9/ 2	Prejudice
10.	“When we trip and fall down they glance at us; if we cut or bruise ourselves, they ask us are we crazy. When we catch colds, they shake their heads in disgust at our lack of consideration.”	3/ 10/ 14	Prejudice
11.	“Mrs. Breedlove was staying with the woman she worked for...and she just appeared with a white woman and sit down	3/ 18/ 23	Prejudice

12.	<p>“The master has said, “You are ugly people.” They had looked about themselves and saw nothing to contradict the statement; saw, in fact, support for it learning at them from every billboard, every movie, every glance. “Yes” they had said. “You are right.” And they took the ugliness in their hands, threw it as a mantle over them, and went about the world with it.”</p>	5/ 39/ 7	Prejudice
13.	<p>“... She screamed at us, “I am cute!” and you ugly! Black and ugly black e mos. I am cute!”</p>	6/ 73/ 10	Prejudice
14.	<p>“The ugliness that made her ignored or despised at school, by teachers and classmates alike. She was the only member of her class who sat lone at a double desk. The first letter of her last name forced her to sit in the front of room always. But what about Marie Appolonaire? Marie was in front of her, but she shared a desk with Luke Angelino. Her teachers had always treated her this way. They tried never to glance at her, and called on her only when everyone was required to respond”</p>	4/ 45- 46/ 25	Prejudice
15.	<p>“Black e mo. Black e mo. Yadaddsleepsneked. Black e mo black e mo ya dadd sleeps nekned. Black e mo.....”</p>	6/ 65/ 12	Prejudice
16.	<p>“White kids; his mother did not like to play with niggers. She ha explained to him the differences between colored people and niggers. They were easily identifiable. Colored people were neat and quiet; niggers were dirty and loud.”</p>	6/ 87/ 1	Prejudice

17.	“He wanted to feel their hardness pressing on him, smell their wild blackness, and say “fuck you”	6/ 87/ 17	Prejudice
18.	We share at her, wanting her bread, but more than that wanting to poke the arrogance out of her eyes and smash the pride of ownership that curls her chewing mouth. When she comes out of the car we will beat her up, make red marks on her white skin, and she will cry and ask us do we want her to pull her pants down.	3/ 9/ 6	Prejudice
19.	I couldn’t join them in their adoration because I hated Shirley	3/ 19/ 14	Prejudice
20.	“What I felt at that time was unsullied hatred. But before that I had felt a stranger, more frightening thing than hatred for all the Shirley Temples of the world. It had begun with Christmas and the gift of dolls. The big, the special, the loving gift was always a big, blue- eyed Bay Doll”	3/ 19-20 / 27	Prejudice
21.	Frieda and I were bemused, irritated, and fascinated by her. We looked hard for flaws to restore our equilibrium, but had to be content at first with uglying up her name, changing Maureen Peal to Meringue Pie. Later a minor epiphany was ours when we discovered that she had a dog tooth- a charming one to be sure- but a dog tooth nonetheless. And when we found out that she had been born with six fingers on each hand and that there was a little bump where each extra one had been removed, we smiled. They were small triumphs, but we took what we could get- snickering behind her back and calling her six-finger-dog-tooth-meringue-pie.	5/ 63/ 7	Prejudice

22.	There is a difference between being put out and being put outdoors, if you are put out, you go somewhere else, if you are outdoors there is no place to go. The distinction was subtle but final. Outdoors was the end of something, an irrevocable, physical fact, defining and complementing our metaphysical condition.	3/ 17/ 18	Discrimination
23.	But the concreteness of being outdoors was another matter- like the differences between the concept of death and being, in fact, dead. Dead doesn't change, and outdoors is here to stay	3/ 17-18/ 29	Discrimination
24.	Grown-ups talk in tired, edgy voices about Zick's Coal Company and takes us along in the evening to the railroad tracks where we fill burlap sacks with the tiny pieces of coal lying about. Later we walk home, glancing back to see the great carloads of slag being dumped, red hot and smoking, into the ravine that skirts the steel mill. The dying fire lights the sky with a dull orange glow. Frieda and I lag behind, staring at the patch of color surrounded by black. It is impossible not to feel a shiver when our feet leave the gravel path and sink into dead grass in the field. Our house is cold, cold, and green. At night a kerosene lamp lights one large room. The others are braced in darkness, peopled by roaches and mice.	/ 9-10/ 17	Discrimination
25.	They never said nothing to me. Only one looked at me. I mean. I looked right back at him. They went on. I seed them talking to them white woman: how you feel? Gonna have twins? Just shucking them, of	9/ 125/ 3	Discrimination

	course, but nice talk. Nice friendly talk		
26.	...the ugliness that made her ignorance or despised at school, by teachers and classmates alike. She was the only member of her class who sat alone at a double desk.	5/ 45/ 25	Discrimination
27.	White kids; his mother did not like him to play with niggers. She had explained to him the differences between colored people and niggers. They were easily identifiable. Colored people were neat and quiet; nigger were dirty and loud.	7/ 87/ 1	Discrimination
28.	Grown-ups talk in tired, edgy voices about Zick's Coal Company and takes us along in the evening to the railroad tracks where we fill burlap sacks with the tiny pieces of coal lying about. Later we walk home, glancing back to see the great carloads of slag being dumped, red hot and smoking, into the ravine that skirts the steel mill. The dying fire lights the sky with a dull orange glow. Frieda and I lag behind, staring at the patch of color surrounded by black. It is impossible not to feel a shiver when our feet leave the gravel path and sink into dead grass in the field. Our house is cold, cold, and green. At night a kerosene lamp lights one large room. The others are braced in darkness, peopled by roaches and mice.	3/ 9/ 17	Segregation
29.	Propertied black people spent all their energies, all their love, on their nests. Like frenzied, desperate birds, they over decorated everything, fussed and fidgeted over their hard-won homes; canned, jellied, and preserved all summer to fill the	3/ 18/ 5	Segregation

	cupboards and shelves; they painted, picked, and poked at every corner of their hose. And these houses loomed like hothouse sunflowers among the rows of weeds that were the rented houses. Renting blacks cast furtive glances at these owned yards and porches, and made firmer commitments to buy themselves "some nice little old place"		
30.	The Breedlove did not live in a store front because they were having temporary difficulty adjusting to the cutbacks at the plant. They lived there because they were poor and black, and they stayed there because they believe they were ugly.	5/ 38/ 1	Segregation
31.	"get out," she said, her voice quiet. "You nasty little black bitch. Get out of my house"	7/ 92/ 24	Expulsion
32.	Mama had told us two days earlier that a "case" was coming- a girl who had no place to go. The country had placed her in our house for a few days until they could decide what to do, or, more precisely, until the family was reunited. We were to be nice to her and not fight. Mama didn't know "what got into people," but that old Dog Breedlove had burned up his house, gone upside his wife's head, and everybody, as the result, was outdoors.	3/ 16-17/ 24	Expulsion
33.They says the way her mama beat her she lucky to be alive herself. "She be lucky if it don't live. Bound to be the ugliest thing walking." "can't help but be. Ought to be a law: two ugly people doubling up like that to make more ugly. Be better off in the ground.	12/ 189-190/ 29	Extermination

Appendix III

Table 3 : The data of American black's efforts to reduce racism based on the kinds of data taken from the data collected in the table 1 through the whole novel.

No	Data	Chapter/Page/	American
	Quotations	Line	black's effort
1.	They go to land- grant –normal schools, and learn how to do the white man's work with refinement: home economics to prepare his food; teacher education to instruct black children in obedience; music to soothe the weary master and entertain his blunted soul.	6/ 83/ 1	Through Education
2.	The ugliness that made her ignored or despised at school, by teacher and classmates alike. She was the only member of her class who sat alone at a double desk	5/ 45/ 25	Through Education
3.	It was her good fortune to find permanent job in the home of a well-to-do family whose members were affectionate, appreciative, and generous	9/ 127/ 3	Through Communication
4.	"Mrs. Breedlove was staying with the woman she worked for...and she just appeared with a white woman and sit down	3/18 /23	Through Communication
5.	With the confidence born of a conviction of superiority, they performed well at schools. They were industrious, orderly, and energetic, hoping to prove a doubt De Gobineau's hypothesis that "all civilizations derive from the white race"	11/ 168/ 8	Through Communication

6.	Rosemari Villanucci, our next door-friend who lives above her father's café in a 1939 Buick eating bread and butter. We stare at her, wanting her bread, but more than that wanting to poke the arrogance out of her eyes and smash the pride of ownership that curls her chewing mouth. When she came out of the car we will beat her up, make red marks on her white skin, and she will cry and ask us do we want her to pull her pants down	3/ 9/ 2	Through Movement
7.	I do not know that she is not angry at me, but at my sickness. I believe she despises my weakness, for letting the sickness "take hold By and by I will not get sick. I will refuse.	3/ 11- 12/ 31	Through Movement
8.	It had begun with Christmas and the gift of dolls. The big, the special, the loving gift was always big, blue-eyed Baby Doll. I did not know why I destroyed those dolls. But I did know that nobody ever asked me what I wanted for Christmas.	3/ 19-21/ 31	Through Movement
9.	Mrs. Breedlove handled hers as an actor does a prop. For the articulation of character, for support of a role she frequently imagined was hers-martyrdom. Sammy used his as a weapon to cause others pain. He adjusted his behavior to it, chose his companions on the basis of it: people who could be fascinated, even intimidated by it. And Pecola, she hid behind hers.	5/ 39/ 14	Through Movement
10.	She struggles between an overwhelming desire that one would kill the other, and a profound wish that she herself could die	5/ 43/ 23	Through Movement

11.	She had long ago given up the idea of running away to see new pictures, new faces, as Sammy had so often done. He never took her, and he never thought about his going ahead of time, so it was never planned	5/ 45/ 17	Through Movement
12.	Long hours she sat looking in the mirror, trying to discover the secret of the ugliness, the ugliness that made her ignored or despised at school, by teachers and classmates alike.	5/ 45/ 23	Through Movement
13.	<p>Pretty eyes. Pretty blue eyes. Big blue pretty eye. Run Jip, run. Jip runs, Alice runs. Alice has blue eyes. Jerry has. Jerry runs. Alice runs. They run with blue eyes. Four blue eyes. Four pretty blue eyes. Blue-sky eyes. Blue-like Mrs.Forrest's blue blouse eyes. Morning-glory-blue-eyes. Alice-and-Jerry-blue-storybook-eyes.</p> <p>Each night, without fail, she prayed for blue eyes. Fervently, for a year she had prayed. Although somewhat discouraged, she was not without hope. To have something wonderful as that happens would take a long, long time</p>	5/ 46/ 17	Through Movement
14.	Frieda and I were bemused, irritated, and fascinated by her. We looked hard for flaws to restore our equilibrium, but had to be content at first with uglying up her name, changing Maureen Peal to Meringue Pie. Later a minor epiphany was ours when we discovered that she had a dog tooth- a charming one to be sure- but a dog tooth nonetheless. And when we found out that she had been born with six fingers on each hand and that there was a little bump where each extra one had been removed, we smiled. They were small triumphs, but we took what we could get-	6/ 63/ 7	Through Movement

15.	<p>snickering behind her back and calling her six-finger-dog-tooth-meringue-pie.</p> <p>She points her finger at the Mary Jane. The quietly inoffensive assertion of a black child's attempt to communicate with a white adult. "Them" the word is more sigh than sense. "What? These? These?" Phlegm and impatience mingle in his voice.</p>	5/ 49/ 10	Through Movement
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Appendix IV

Table 4 : The data of the real social condition of Lorain, Ohio in 1941 based on the kinds of data taken from collected in the table 1 through the whole novel

No	Data of the Real Social Condition of Lorain, Ohio around 1941	Chapter/ Page/ Line
	Quotations	
1.	Quiet, as it's kept, there were no marigolds in the fall! of 1941. A little examination and much less melancholy would have proved to us that our seeds were not the only ones that did not sprout; nobody's did. Not even the gardens fronting the lake showed marigold that year. We had dropped our seeds in our own little plot of black dirt. Our innocence and faith were no more productive than his lust or despair. The seeds shriveled and died.	2/ 5-6/ 1
2.	They come from Mobile. Aiken. From Newport News. From Marietta. From Meridian. And the sound of these places in their mouths make you think of love. When you ask them where they are from, they tilt their heads and say "Mobile" and you think you've been kissed. They say "Aiken" and you see a white butterfly glance off a fence with a torn wing. They say "Nagadoches".(p.81)	7/ 81/ 1
3.	There is an abandoned store on the southeast corner of Broadway and Thirty- fifth Street in Lorain, Ohio. It does not recede into it background of leaden sky, nor harmonize with the gray frame houses and black telephone poles around it (p.33)	4/ 33/ 1
4.	Here is the family, Mother, Father, Dick and Jane live in the green- and- white house. They are very happy (p.3)	1/ 3/ 2
5.	"Mother is very nice. Mother, will you lay with Jane? Mother laughs. Laughs, mother, laugh. See father. He is big and strong. Father, will you play with Jane? Father is smiling. See the dog Do you want to play with Jane? Run, dog, run. Look, look. Here comes a	1/ 3/ 7

	friend. The friend will play with Jane.”	
6.	“We had dropped our seeds in our own little plot of black dirt just as Pecola’s father had dropped his seeds in his own plot of black dirt.” (p.4-5)	1/ 4-5/ 18
7.	“..... but she has seen interest, disgust, even anger in grown male eyes. Yet this vacuum is not new to her. It has an edge, somewhere in the bottom lid is the distaste. She has seen it lurking in the yes of all white people. So, the distaste must be for her, her blackness. All things in her are flux and anticipation. But her blackness is static and dread.”(p.49)	5/ 49/ 1
8.	“She looked at Pecola. Saw torn dress, the plaits sticking out on her head, hair matted where the plaits had come undone, the muddy shoes with the wad of gum peeping out from between the cheap soles, the soiled socks, one of which had been walked down into the heel of the shoes. She saw the safety pin holding the hem of the dress up.”	7/ 91/ 20
9.	“Rosemary Villnucci, our next door friend who lives above her father’s café, sits in a 1939 Buick eating bread and butter. She rolls down the window to tell my sister Frieda and me that we can not come in.”	3/ 9/ 2
10.	“When we trip and fall down they glance at us; if we cut or bruise ourselves, they ask us are we crazy. When we catch colds, they shake their heads in disgust at our lack of consideration.”	3/ 10/ 14
11.	“Mrs. Breedlove was staying with the woman she worked for...and she just appeared with a white woman and sit down” (p.18)	3/ 18/ 23
12.	“The master has said, “You are ugly people.” They had looked about themselves and saw nothing to contradict the statement; saw, in fact, support for it learning at them from every billboard, every movie, every glance. “Yes” they had said. “You are right.” And they took the ugliness in their hands, threw it as a mantle over them, and went about the world with it.”	5/ 39/ 7

13.	“.... She screamed at us, “I am cute!” and you ugly! Black and ugly black e mos. I am cute!”	6/ 73/ 10
14.	“The ugliness that made her ignored or despised at school, by teachers and classmates alike. She was the only member of her class who sat lone at a double desk. The first letter of her last name forced her to sit in the front of room always. But what about Marie Appolonaire? Marie was in front of her, but she shared a desk with Luke Angelino. Her teachers had always treated her this way. They tried never to glance at her, and called on her only when everyone was required to respond”	4/ 45- 46/ 25
15.	“Black e mo. Black e mo. Yadaddsleepsneked. Black e mo black e mo ya dadd sleeps nekned. Black e mo.....”(p.65)	6/ 65/ 12
16.	“White kids; his mother did not like to play with niggers. She ha explained to him the differences between colored people and niggers. They were easily identifiable. Colored people were neat and quiet; niggers were dirty and loud.”	6/ 87/ 1
17.	“He wanted to feel their hardness pressing on him, smell their wild blackness, and say “fuck you”	6/ 87/ 17
18.	We share at her, wanting her bread, but more than that wanting to poke the arrogance out of her eyes and smash the pride of ownership that curls her chewing mouth. When she comes out of the car we will beat her up, make red marks on her white skin, and she will cry and ask us do we want her to pull her pants down. (p.9)	3/ 9/ 6
19.	I couldn't join them in their adoration because I hated Shirley. (p.19)	3/ 19/ 14
20.	“What I felt at that time was unsullied hatred. But before that I had felt a stranger, more frightening thing than hatred for all the Shirley Temples of the world. It had begun with Christmas and the gift of dolls. The big, the special, the loving gift was always a big, blue-eyed Bay Doll”	3/ 19-20 / 27

21.	<p>Frieda and I were bemused, irritated, and fascinated by her. We looked hard for flaws to restore our equilibrium, but had to be content at first with uglying up her name, changing Maureen Peal to Meringue Pie. Later a minor epiphany was ours when we discovered that she had a dog tooth- a charming one to be sure- but a dog tooth nonetheless. And when we found out that she had been born with six fingers on each hand and that there was a little bump where each extra one had been removed, we smiled. They were small triumphs, but we took what we could get- snickering behind her back and calling her six-finger-dog-tooth-meringue-pie.(p.63)</p>	5/ 63/ 7
22.	<p>There is a difference between being put out and being put outdoors, if you are put out, you go somewhere else, if you are outdoors there is no place to go. The distinction was subtle but final. Outdoors was the end of something, an irrevocable, physical fact, defining and complementing our metaphysical condition</p>	3/ 17/ 18
23.	<p>But the concreteness of being outdoors was another matter- like the differences between the concept of death and being, in fact, dead. Dead doesn't change, and outdoors is here to stay (p.17-18)</p>	3/ 17-18/ 29
24.	<p>Grown-ups talk in tired, edgy voices about Zick's Coal Company and takes us along in the evening to the railroad tracks where we fill burlap sacks with the tiny pieces of coal lying about. Later we walk home, glancing back to see the great carloads of slag being dumped, red hot and smoking, into the ravine that skirts the steel mill. The dying fire lights the sky with a dull orange glow. Frieda and I lag behind, staring at the patch of color surrounded by black. It is impossible not to feel a shiver when our feet leave the gravel path and sink into dead grass in the field. Our house is cold, cold, and green. At night a kerosene lamp lights one large room. The others are braced in darkness, peopled by roaches and mice.</p>	1/ 9-10/ 17
25.	<p>They never said nothing to me. Only one looked at me. I mean. I looked right back at him. They went on. I seed them talking to them white woman: how you feel? Gonna have twins? Just shucking them, of</p>	9/ 125/ 3

	course, but nice talk. Nice friendly talk	
26.	...the ugliness that made her ignorance or despised at school, by teachers and classmates alike. She was the only member of her class who sat alone at a double desk. (p.45)	5/ 45/ 25
27.	White kids; his mother did not like him to play with niggers. She had explained to him the differences between colored people and niggers. They were easily identifiable. Colored people were neat and quiet; nigger were dirty and loud.(p.87)	7/ 87/ 1
28.	Grown-ups talk in tired, edgy voices about Zick's Coal Company and takes us along in the evening to the railroad tracks where we fill burlap sacks with the tiny pieces of coal lying about. Later we walk home, glancing back to see the great carloads of slag being dumped, red hot and smoking, into the ravine that skirts the steel mill. The dying fire lights the sky with a dull orange glow. Frieda and I lag behind, staring at the patch of color surrounded by black. It is impossible not to feel a shiver when our feet leave the gravel path and sink into dead grass in the field. Our house is cold, cold, and green. At night a kerosene lamp lights one large room. The others are braced in darkness, peopled by roaches and mice.	3/ 9/ 17
29.	Propertied black people spent all their energies, all their love, on their nests. Like frenzied, desperate birds, they over decorated everything, fussed and fidgeted over their hard-won homes; canned, jellied, and preserved all summer to fill the cupboards and shelves; they painted, picked, and poked at every corner of their hose. And these houses loomed like hothouse sunflowers among the rows of weeds that were the rented houses. Renting blacks cast furtive glances at these owned yards and porches, and made firmer commitments to buy themselves "some nice little old place"(p.18)	3/ 18/ 5
30.	The Breedlove did not live in a store front because they were having temporary difficulty adjusting to the cutbacks at the plant. They lived there because they were poor and black, and they stayed there because they believe they were ugly. (p.38)	5/ 38/ 1

31.	They go to land- grant –normal schools, and learn how to do the white man’s work with refinement: home economics to prepare his food; teacher education to instruct black children in obedience; music to soothe the weary master and entertain his blunted soul (p.83)	6/ 83/ 1
32.	The ugliness that made her ignored or despised at school, by teacher and classmates alike. She was the only member of her class who st alone at a double desk	5/ 45/ 25
33.	Rosemari Villanucci, our next door- friend who lives above her father’s café in a 1939 Buick eating bread and butter. We stare at her, wanting her bread, bout more than that wanting to poke the arrogance out of hr eyes and smash the pride of ownership that curls her chewing mouth. When she came out of the car we will beat her up, make red marks on her white skin, and she will cry and ask us do we want her to pull her pants down (p.9)	3/ 9/ 2
34.	I do not know that she is not angry at me, but at my sickness. I believe she despises my weakness, for letting the sickness “take holt By and by I will not get sick. I will refuse to (p.11-12)	3/ 11- 12/ 31
35.	It had begun with Christmas and the gift of dolls. The big, the special, the loving gift was always big, blue-eyed Baby Doll. I did not know why I destroyed those dolls. But I did know that nobody ever asked me what I wanted for Christmas.	3/ 19-21/ 31
36.	Mrs. Breedlove handled hers as an actor does a prop. For the articulation of character, for support of a role she frequently imagined was hers- martyrdom. Sammy used his as a weapon to cause others pain. He adjusted his behavior to it, chose his companions on the basis of it: people who could be fascinated, even intimidated by it. And Pecola, she hid behind hers (p.39)	5/ 39/ 14
37.	She struggles between an overwhelming desire that one would kill the other, and a profound wish that she herself could die (p.43)	5/ 43/ 23

38.	She had long ago given up the idea of running away to see new pictures, new faces, as Sammy had so often done. He never took her, and he never thought about his going ahead of time, so it was never planned (p.45)	5/ 45/ 17 5/ 45/ 23
39.	Long hours she sat looking in the mirror, trying to discover the secret of the ugliness, the ugliness that made her ignored or despised at school, by teachers and classmates alike.	
40.	<p style="text-align: center;">Pretty eyes. Pretty blue eyes. Big blue pretty eye. Run Jip, run. Jip runs, Alice runs. Alice has blue eyes. Jerry has. Jerry runs. Alice runs. They run with blue eyes. Four blue eyes. Four pretty blue eyes. Blue-sky eyes. Blue-like Mrs.Forrest's blue blouse eyes. Morning-glory-blue-eyes. Alice-and-Jerry-blue-storybook-eyes.</p> <p style="text-align: center;">Each night, without fail, she prayed for blue eyes. Fervently, for a year she had prayed. Although somewhat discouraged, she was not without hope. To have something wonderful as that happens would take a long, long time (p.46)</p>	5/ 46/ 17
41.	Fried and I were bemused, irritated, and fascinated by her. We looked hard for flaws to restore our equilibrium, but had to be content at first with uglying up her name, changing Maureen Peal to Meringue Pie. Later a minor epiphany was ours when we discovered that she had a dog tooth- a charming one to be sure- but a dog tooth nonetheless. And when we found out that she had been born with six fingers on each hand and that there was a little bump where each extra one had been removed, we smiled. They were small triumphs, but we took what we could get- snickering behind her back and calling her six-finger-dog-tooth-meringue-pie.(p.63)	6/ 63/ 7
42.	She points her finger at the Mary Janes. The quietly inoffensive assertion of a black child's attempt to communicate with a white adult. "Them" the word is more sigh than sense. "What? These? These?" Phlegm and impatience mingle in his voice	5/ 49/ 10

INTRINSIC ELEMENTS OF THIS NOVEL

Endraswara in his book *Metodologi Penelitian Sastra* states that Genetic structuralism research, sees literary work from 2 points of views namely intrinsic and extrinsic (2003: 56). Therefore, in this study the writer gives additional information from the intrinsic element of the studies as the basic data then, connect to the content of the external element to know the real societies and condition.

Actually the intrinsic element of the novel includes theme, character, plot, point of view and setting. But the writer does not analyze all of the intrinsic elements. She only analyzes the character and setting to support the racism analysis.

1. Character Analysis.

There are many characters in Toni Morrison's *The Bluest Eye*, but the writer will not analyze all character in the novel. She only analyzes several characters that support and have connection to the analysis of Racism. Those characters are: Pecola Breedlove, Cholly Breedlove, Paulina Breedlove and Claudia Mac Teer.

1.1 Pecola breedlove

Pecola Breedlove is the main character around whom the story revolves. At the beginning of the story, she is a sensitive, withdrawn eleven-year-old black girl...*another for Pecola, eleven years old...*(p.35) who meets Frieda and Claudia because she is placed in their home by social services. Pecola is abused by nearly everyone in the novel. She is very passive, and even when hatred and violence explode all around her, she does not hit back. Instead, Pecola absorbs the hatred and racial discrimination in which she is submerged. Pecola has no friends except for Claudia and Frieda. Pecola is taunted by schoolboys, despised by white teachers, emotionally abused by her mother and raped by her father. She loses her father's baby and ends up severely mentally disturbed.

“The ugliness that made her ignored or despised at school, by teachers and classmates alike. She was the only member of her class who sat alone at a double desk (p.45-46)

Pecola is the protagonist of *The Bluest Eye*, but despite this central role she is passive and remains a mysterious character. Morrison explains in her novel's afterword that she purposely tells Pecola's story from other points of view to keep Pecola's dignity and, to some extent, her mystery intact. She wishes to prevent us from labeling Pecola or prematurely believing that we understand her. Pecola is an easily broken and weak child when the novel begins, and by the novel's close, she has been almost completely destroyed by violence.

At the beginning of the novel, two desires form the basis of her emotional life: first, she wants to learn how to get people to love her; second, when forced to witness her parents' brutal fights, she simply wants to disappear. Neither wish is granted, and Pecola is forced further and further into her fantasy world, which is her only defense against the pain of her existence. She believes that being the blue eyes that she wishes for would change both how others see her and what she is forced to see. At the end of the novel, she believes that her wish has been granted, but only at the cost of her sanity. Pecola's fate is a fate worse than death because she is not allowed any release from her world—she simply moves to “the edge of town, where you can see her even now.”

Pecola is also a symbol of the black community's self-hatred and belief in its own ugliness. Others in the community, including her mother, father, and Geraldine, act out their own self-hatred by expressing hatred toward her. At the end of the novel, we are told that Pecola has been a victim for the entire community. Her ugliness has made them feel beautiful, her suffering has made them feel comparatively lucky, and her silence has given them the opportunity for speaking. But because she continues to live after she has lost her mind, But because she continues to live after she has lost her mind, Pecola's meaningless at the edge of town, reminding them of the ugliness and hatred that they have tried to keep inside. She becomes a reminder of human cruelty and a symbol of human suffering.

1.2 Cholly Breedlove

Cholly Breedlove grew up in a poverty-stricken, loveless environment where he was abandoned and left on a junk heap by his own mother. As a child, he never knew his father, meeting him only when he is an adolescent. His father never cared about him. Cholly was raised by a great aunt who loved him; but he did not respect her, as the following statement;

When Cholly was four days old, his mother wrapped him in two blankets and one newspaper and placed him on a junk heap by the railroad. His great aunt Jimmy, who had seen her niece carrying a bundle out of the back door, rescued him (p.132)

Cholly quit school and went to work at a grain store where he met Blue, a kindly older man who was a father figure to him. For the first time in his life, Cholly felt the love of a father. Soon after, his great aunt died just as Cholly was coming into puberty. At her funeral he met a young woman, Darlene, with whom he had his first sexual experience. However, it was suddenly ended as a pleasurable experience when two white men found them and forced them to perform as they watched and laughed at them. After the humiliating experience, Cholly hated Darlene. He turned the white culture's hate for him onto Darlene and, later, other women. He wanted to strangle Darlene after his humiliating sexual experience.

As he grows older and marries Pauline, he becomes an alcoholic. He abuses his wife and doesn't provide any support for his family. He is an outcast in his own family. He sees himself as a free man because he lives outside the values of both white culture and black culture. He doesn't care at all what others think of him. He burns down his own family's house, and, in an alcoholic confusion, rapes his own daughter, Pecola. Consumed by self-hate and the confusion of alcoholism, he recklessly endangers all of those around him. He dies in a workhouse.

1.3 Paulina Breedlove

Pauline Breedlove is the Pecola's mother. She is the product of a poor environment where she learned that her existence was defined by her difference from her ten siblings. When she was two years old she stepped on a rusty nail that penetrated her foot and left her with a permanent limp. She let her physical abnormality define her as damaged goods, unworthy and unworthy of love or attention. When she met Cholly as a young woman, she was surprised by his ability to see her as attractive. She married him, they moved north to Ohio and had two children, Sammy and Pecola. It will be described in the text below:

Although she was the ninth of eleven children and lived on the ridge of red Alabama clay seven miles from the nearest road, the complete indifference a rusty nail was met when it punched clear through her foot during her second year of life saved Paulina William from total anonymity. The wound left her with a crooked, arches foot that flopped when she walked—not a limp that would have eventually twisted her spine (p.110)

Pauline doesn't fit into the black middle-class society and refuses to accept Anglo brainwashing. She does not straighten her hair or wear makeup. However, she immerses herself in watching movies and fantasizes herself as the beautiful white protagonist. When she is passionate by her white employer and treated badly by a doctor, she treats her own daughter with the same contempt that white society has treated her. When she realizes that her husband, Cholly, is a hopeless alcoholic she reinvents herself as the perfect servant of a wealthy white family. The white family refers to her as "Polly" while her own children call her Mrs. Breedlove. Pauline obeys her employer's every command. She gives affection on her employer's child but ignores her own daughter's feelings. Her daughter, Pecola, is suffering but Pauline doesn't know it or care about it.

1.4 Claudia Mac Teer

One of the narrators of the novel, Claudia remembers the events of one year in her childhood that culminated in the rape and madness of an eleven-year-old friend, Pecola Breedlove. Growing up in a black, nurturing, functional—albeit poor—family, Claudia is Pecola's opposite. Her negative and even violent

reaction to white dolls lets us know that she has the ability to survive in an inverted world order that would teach her to despise herself. Although the stiff-limbed, blue-eyed, yellow-haired, pink-skinned dolls are lovingly given to her at Christmas, Claudia resents them and dismembers them. It is will be described in the following quotation on page 20-21

It had begun with Christmas and the gift of dolls. The big, the special, the loving gift was always big, blue-eyed Baby Doll. I did not know why I destroyed those dolls. But I did know that nobody ever asked me what I wanted for Christmas.

Claudia recognizes her own inner worth—as well as her own inner violence. She enjoys destroying the white dolls because as she does so, she is satisfying her anger of white girls and white values that would label her as black and ugly.

Claudia and her older sister, Frieda, have learned their life lessons from their mother. They have learned how to be strong black females who can fight back and not be overwhelmed and brainwashed by standards of beauty imposed on them by white and black women.

Even when Mrs. Mac Teer is singing the blues and fussing at her daughters, there is love throughout their house; in contrast, there is no love in Pecola's house. Because of their mother's strengths and examples, both Claudia and Frieda are able to fight back against the forces that threaten to destroy them psychologically. Both girls resent the fact that not only white society but also black society values the Maureen Peals of the world. They realize that they must create their own self-worth in this world of beauty to which they don't belong.

Claudia is a valuable guide to the events that unfold in Lorain because her life is stable enough to permit her to see clearly. Her vision is not blurred by the pain that eventually drives Pecola into madness. Her presence in the novel reminds us that most black families are not like Pecola's; most black families pull together in the face of hardship instead of fall apart. Claudia's perspective is also valuable because it melds the child's and the adult's points of view. Her childish viewpoint makes her uniquely qualified to register what Pecola experiences, but

her adult viewpoint can correct the childish one when it is incomplete. She is a messenger of suffering but also of hope.

2. Setting Analysis

The element of fiction which reveals to us where and when of events we call setting (Kenney, 1966: 38). Setting analysis in general divide into two, setting of place and time. Setting of place in this novel takes place in Lorain, Ohio. And about setting of time is in the autumn, winter, spring and summer season.

2.1 Autumn Season

The passage from the Dick and Jane reader puts forward a representation of idealized white middle class life. Although the race of the Dick and Jane family is never specified in the text, the pictures in the readers have always depicted rosy-cheeked and smiling white people. The house is pretty, the mother is gracious, the father big, strong, and kind: the story stands in sharp contrast to Pecola's life. The idealized and white world of the Dick and Jane story could not be further than from the truth for Pecola. Morrison's repetition of the story, each repetition less readable than the previous one, can be read in different ways. The second and third version of the story takes away the punctuation and then the spacing, turning the story into nonsense. It is described in the following statement:

Here is the house. It is green and white. It is has a red door. It is very pretty. Here is the family. Mother, Father, Dick, and Jane live in the green-and –white house. They are very pretty (p.3)

Just as the story, in terms of Pecola's life, is so far removed from reality that it becomes nonsense. Morrison, in a sense, is speeding up the machinery of the Dick and Jane story to show how it does not work, how it degenerates into meaninglessness under any kind of examination. But in the descent into senselessness, it also parallels Pecola's decline into madness. Each repetition, through its form, speeds up the pace at which it must be read. Readers tend to go through the final repetition in a hurry comprehended. Pecola clings to the standards of the white world, all the way to the end, even as her sanity

deteriorates. So these representations of idealized white life, even when they can no longer be read in a normal way, hammer the reader in the same way that they hammer Pecola. Her madness is not an escape from the idealized forms of white life; in her madness, she feels most fully the force of white constructions of beauty, even as the normal flow of human interaction and language cease to have meaning for her.

Bits of this Dick and Jane story are used to name the sections of the novel about Pecola and her family; these are also the same sections not narrated by Claudia MacTeer. This makes the contrast between the idealized world of the Dick and Jane story and Pecola's life explicit and readily noticeable.

In the second section of the introduction, we hear Claudia's narrative voice for the first time. The opening four words of Claudia's narrative are important, remarked upon by readers and Morrison herself: "*quiet as it's kept*" grounds the act of storytelling in a world of gossip, of talk between women, of secrets shared. The words create a sense of intimacy between the reader and the story, and the expression itself is a common phrase used by the black women of Morrison's childhood. Morrison is using spoken Black-American English to enrich America's literary language; here, specifically, the reader is being invited to learn about Pecola's tragedy, and the opening four words indicate that the story is both little-known and important enough to share.

The voice is that of the adult Claudia, and she lets the reader know from the beginning that in the course of the novel Pecola will be impregnated by her own father. The story of Pecola's tragedy, as in Greek tragedy, is known by the reader from the beginning. The power of the story will not come from the surprise. Claudia's opening remarks structure the novel so that the reader knows beforehand some basic plot elements and can concentrate on the questions Claudia wants answered since "why" is far too difficult to handle, the novel will attempt to ask "how," examining Pecola's life and the impact of social constructions and the role that these forces had in her tragedy. There is a deep determinism in the description of the land by suggesting that the soil itself might have been barren, and connecting that soil to Pecola's tragedy, Claudia is suggesting that individual

agency was not a factor in the failure of the marigolds to grow (and the failure of Pecola to grow up healthily).

The land itself made growth impossible, just as social and situational forces made Pecola's growth impossible. The year 1941 is significant, as it is the year that the United States entered the Second World War. The Nazi regime is used implicitly as a background for the events of the novel more will be said on that in the analysis of the first section of "Autumn."

2.2 Winter Season

This section is structured by two main events: the girls' walk home and the incident with the prostitutes and Mr. Henry. There is a passage early in the section where Claudia describes herself and Frieda metaphorically, using flower imagery to describe how she and her sister respond to their environment. This metaphor calls attention to the importance of nurture and environment for these young girls, especially in these formative years of their childhood. The theme of the oppressed internalizing ideas about their own ugliness is a strong element of the first part of the section. The worst insult the black boys can think of is to call Pecola black.

Claudia, allowing herself to use her more grown-up voice, says that the insult has power because the boys and Pecola have contempt for their own race and have learned self-hatred. The fight with Maureen reveals something important Pecola's desperate reaction to Maureen's question seems to indicate that perhaps she has not only seen her father naked, but has had experience with her father's nakedness in ways that are not normal. It is described in the following sentence:

By the time this winter had stiffened itself into a hateful knot that nothing could loosen, something did loosen it, or rather someone. This disrupted of seasons was a new girl in school named Maureen Peal (p.62)

The incident with Mr. Henry illustrates the girls' deep loyalty and respect for their mother. It is Mrs. MacTeer's opinion of China and Marie that Frieda and Claudia hold to. Frieda literally interprets her mother's statements about Marie. This misunderstanding of her mother's words, as well as the literal observance of their mother's rules, reminds the reader of the extreme youth of Claudia and

Frieda. The MacTeer sisters are themselves young and youthful, a fact which emphasizes Pecola's weakness. Pecola is the same age as the other girls, but she is less clever and does not have the healthy family life of the MacTeers.

2.3 Spring Season

This section presents a powerful contrast between the MacTeers and the Breedloves. Frieda's parents believe her without question, and their reaction is to protect their daughter. The intimation that Frieda might be "ruined" does not make Mrs. MacTeer angry at Frieda; the anger of Frieda's mother is directed entirely at Miss Dunion. This moment is something to bear in mind later on, when we learn what happens to Pecola under similar circumstances. It will be described in the following statement:

The first twigs are thin, green, and supple they bend into a complete circle, but will not break. They beat us differently in the spring. Sunk in the grass of an empty lot on a spring Saturday, I split the stems of milkweed and entered the house. Then, I went to look for Frieda. I found her upstairs lying on our bed, crying the tired. What happened, Frieda? Because Mr Henry...(p.97-98)

Morrison also manages to humanize Marie (the Maginot Line) without sugar-coating her. Her politeness and kindness are real, but she has no patience for the girls' disregard. The mission for whiskey and the girls' contempt for the Maginot Line show, once again for their mother's opinion and her wisdom. Their poor treatment of the whore seems a comment on their youth more than hatred, although it cannot go unnoted that in a novel about the pain of being an outcast, Frieda treats Marie very poorly. The theme of love's scarcity can be seen in the treatment of Marie and the other prostitutes, whose names recall their helpless status. For the girls, their mother's word is law: they dislike Marie based on their mother's dislike of Marie.

They also misinterpret Mrs. MacTeer's words and attempt to avert Frieda's "ruin," misunderstanding the words of adults. Their misinterpretation highlights their innocence. By the end of the novel, through Pecola's experience, the MacTeer sisters will have a much better understanding of ruin.

At the house where Polly Breedlove works, we see where Mrs. Breedlove gives most of her attention and love. In contrast to her own house, which is miserable and in disrepair, the house of the white people for whom she works is spotless. The pie that should become a pleasant memory for Pecola will only be a pleasant memory for the little white girl "Polly" exerts all her effort in trying to make the house of the white folks feel like a home. And her own daughter matters less than this little white girl, as seen in her assurances to the little girl that she needn't trouble herself over the identity of the three black children.

2.4 Summer Season

The girls collect Pecola's story from the dialogue of adults, returning us once again to the world of gossip. The language of these conversations is revealing: Claudia and Frieda accurately observe that there is no real sorrow for Pecola. We also hear about Pauline's reaction to Pecola's pregnancy: Mrs. Breedlove nearly beats her daughter to death. This reaction stands in sharp contrast to the protective reaction of the Mac Teer's when a man makes an advance on their daughter. Mrs. Breedlove blames the victim, and the MacTeers rally around her. Once again, we are confronted by love's scarcity. The places where Pecola and Frieda sell their flowers are homes where people live in extreme poverty, and that offers some explanation for their lack of sorrow: people have little worry left to expend on a little girl. It is as described in the following sentences:

During that summer of the seed selling we thought about the money, though about the seeds, and listened with only half an ear to what people were saying. And it was only after two or three such vaguely overheard conversations that we realized that the story was about Pecola (p.188)

The soil (which we know will not be productive enough for the marigolds to grow) represents the hostile conditions that have conspired against Pecola. Although Frieda and Claudia attempt to make a difference, there is nothing they can do to make their flowers grow. This metaphor indicates that Pecola never had a chance she is not an active character at all. She does nothing, but instead has

things happen to her. And like a flower, she is dependent on her environment for sustenance. Her baby, like the seeds in the backyard, dies before it has a chance to live as Claudia tells it, it was up against all of the forces that call whiteness beautiful and blackness ugly.

The preoccupation with ancestry from earlier sections takes on a disturbing edge and the idea of legacy is brought in and subverted: Pecola has inherited a legacy of shame and self-loathing, and she has also possibly inherited her insanity from Cholly's mother. Her father has impregnated her, twisting the normal growth of the family tree back on itself. Pecola is the end of a line after losing her baby and then her mind. In her generation, one possible line for the family tree comes to an end, and Sammy runs away from home and into an uncertain future.

THE SYNOPSIS OF TONI MORRISON'S
THE BLUEST EYE

The events in *The Bluest Eye* are not presented chronologically; instead, they are linked by the voices and memories of two narrators. In the sections labeled with the name of a season, Claudia MacTeer's retrospective narration as an adult contains her childhood memories about what happened to Pecola. The other narrator, the omniscient narrator, then braids her stories into Claudia's season sections, introducing influential characters and events that shape Pecola's life.

Claudia MacTeer is now a grown woman, telling us about certain events that happened during the fall of 1941. She was only a child then, but she remembers that no marigolds bloomed that fall, and she and her friends thought it was probably because their friend and playmate, Pecola, was having her father's baby. She tells us that Pecola's father, Cholly Breedlove, is now dead, the baby is dead, and the innocence of the young girls also died that fall.

We then segue into a lengthy flashback, to Autumn 1940, a year before the fall when no marigolds bloomed. Claudia and her older sister, Frieda, have just started school. That autumn, the MacTeers accept Mr. Henry as a roomer because his rent money will help pay bills. The family soon has another roomer—Pecola Breedlove, a young black girl whom county officials place in the MacTeer home after Pecola's father burns the family house down.

Pecola and the MacTeer girls share childhood adventures, and what Claudia remembers in particular is the startling onset of Pecola's puberty when the eleven-year-old girl unexpectedly has her first menstrual period. The second narrator offers us her memories about Pecola's family. She describes the house where the Breedloves lived (before Cholly burned it down), and she points out the antagonistic relationship between Pecola's parents. We see Pecola and her brother, Sammy, bracing themselves for the ordeal of listening to their mother quarreling violently with their drunken father, Cholly, as he tries to sleep off the effects of the previous night's whiskey.

Against a backdrop of grinding poverty, with her parents locked in an ugly cycle of hostility and violence, Pecola seeks hope in her prayers for beauty, which she feels will lead to her being loved. Each night Pecola fervently prays for blue eyes, sky-blue eyes, thinking that if she looked different—pretty—perhaps everything would be better. Maybe everything would be beautiful.

Claudia's narrative returns with Winter. She remembers the arrival of Maureen Peal, a new girl in school, whom Claudia calls "the disrupter." Despite Maureen's protruding dog-tooth and the fact that she was born with an extra finger on each hand (removed at birth), Maureen seems to embody everything perfect; she has long, beautiful hair, light skin, green eyes, and bright, clean, pretty clothes. She is enchanting and popular with both the black and white children.

Pecola is not popular. On the playground, Frieda rescues her from a vicious group of boys who are harassing her. Maureen moves quickly and stands beside Pecola, and the boys leave. Maureen then links arms with Pecola and buys her some ice cream. The world seems wonderful until Maureen begins to talk about Pecola's father's nakedness. Claudia and Frieda quarrel with her, and during the squabble, Claudia swings at Maureen but hits Pecola instead. Maureen runs across the street and screams back at the three girls, "I am cute! And you ugly! Black and ugly . . ." Deeply hurt, Pecola curls her shoulders forward in misery.

The omniscient narrator now describes Geraldine, her son Junior, and her much-loved blue-eyed black cat. Neglected by his aloof and status-conscious mother, Junior wickedly lures an unsuspecting Pecola into his house under the pretense of showing her some kittens. Once inside, Junior hurls his mother's big black cat in her face. Scratched and terrified, Pecola moves toward the door, but Junior blocks her way. She is momentarily distracted by the black cat rubbing against her. The blue eyes in the cat's black face mesmerize her.

Junior grabs the cat and begins swinging it in circles. Trying to save the cat, Pecola grabs Junior, who falls and releases the cat, letting it fly full force against the window. Geraldine suddenly arrives home, and Junior immediately blames the cat's death on Pecola.

Claudia's narrative resumes with Spring, and she tells us about painful whippings and about her father beating Mr. Henry for touching Frieda's tiny breasts. The sisters go to visit Pecola, who now lives in a drab downstairs apartment; the top floor is home to three prostitutes—Marie ("Miss Maginot Line"), China, and Poland.

The omniscient narrator then tells us about Pauline Breedlove's early life, her marriage to Cholly, the births of Pecola and Sammy, and her job as a servant for a well-to-do white family. Pauline's story is followed by a recounting of Cholly's traumatic childhood and adolescence. Abandoned by his mother and father, Cholly is raised by a beloved great aunt, Jimmy, who dies when Cholly is a teenager. During Cholly's first sexual experience, he and the girl, Darlene, are discovered by two white men, who mock and humiliate them. Afterward, the pain of humiliation, coupled with the fear that Darlene might be pregnant, prompt Cholly to leave town and head toward Macon, where he hopes to locate his father, Samson Fuller. He finds a belligerent wreck of a man who wants nothing to do with his son. Cholly eventually shakes off the crushing encounter. One day while he is in Kentucky, he meets Pauline Williams, marries her, and fathers two children, Sammy and Pecola.

Years later, on a Saturday afternoon in spring, Cholly staggers home. In a drunken, confused state of love and lust, he rapes eleven-year-old Pecola and leaves her dazed and motionless on the kitchen floor.

The omniscient narrator continues, introducing the character of Elihue Micah Whitcomb, a self-proclaimed psychic and faith healer known as Soaphead Church. He is visited by what he calls a pitifully unattractive black girl of about twelve or so, with a protruding pot belly, who asks him for blue eyes. He tricks her into poisoning a sickly old dog, proclaiming the dog's sudden death as a sign from God that her wish will be granted.

Claudia's narrative returns with Summer, and she tells us that she and Frieda learned from gossip that Pecola was pregnant by her father. She remembers the mix of emotions she felt for Pecola—shame, embarrassment, and finally sorrow. Alone and pregnant, Pecola talks to her only companion—a hallucination.

She can no longer go to school, so she wraps herself in a cloak of madness that comforts her into believing that everyone is jealous of her miraculous, new blue eyes.

In this final section, Claudia says that she remembers seeing Pecola after the baby was born prematurely and died. Pecola's brother, Sammy, left town, and Cholly died in a workhouse. Pauline is still doing housework for white folks, and she and Pecola live in a little brown house on the edge of town.

THE BIOGRAPHY OF TONI MORRISON

American author, who was awarded the Nobel Prize for Literature in 1993. In her work Toni Morrison has explored the experience and roles of black women in a racist and male dominated society. In the center of her complex and multilayered narratives is the unique cultural inheritance of African-Americans. Morrison has been a member of both the National Council on the Arts and the American Academy and Institute of Arts and Letters. "Tell us what it is to be a woman so that we may know what it is to be a man. What moves at the margin. What it is to have no home in this place. To be set adrift from the one you knew. What it is to live at the edge of towns that cannot bear your company.'" (from Nobel Lecture, 1993)

Toni Morrison was born Chloe Anthony Wofford in Lorain, Ohio, where her parents had moved to escape the problems of southern racism. Her family were migrants, sharecroppers on both sides. Morrison grew up in the black community of Lorain. She spent her childhood in the Midwest and read voraciously, from Jane Austen to Tolstoy. Morrison's father, George Wofford, was a welder, and told her folktales of the black community, transferring his African-American heritage to another generation. In 1949 she entered Howard University in Washington, D.C., America's most distinguished black college. There she changed her name from "Chloe" to "Toni", explaining once that people found "Chloe" too difficult to pronounce. She continued her studies at Cornell University in Ithaca, New York. Morrison wrote her thesis on suicide in the works of William Faulkner and Virginia Woolf, receiving her M.A. in 1955.

During 1955-57 Morrison was an instructor in English at Texas Southern University, at Houston, and taught in the English department at Howard. In 1964 she moved to Syracuse, New York, working as a textbook editor. After eighteen months she was transferred to the New York headquarters of Random House. There she edited books by such black authors as Toni Cade Bambara and Gayl Jones. She also continued to teach at two branches of the State University of New York. In 1984 she was appointed to an Albert Schweitzer chair at the University

of New York at Albany, where she nurtured young writers through two-year fellowships.

While teaching at Howard University and caring for her two children, Morrison wrote her first novel, *THE BLUEST EYE* (1970). With its publication, Morrison also established her new identity, which she later in 1992 rejected: "I am really Chloe Anthony Wofford. That's who I am. I have been writing under this other person's name. I write some things now as Chloe Wofford, private things. I regret having called myself Toni Morrison when I published my first novel, *The Bluest Eye*". The story is set in the community of a small, Midwestern town. Its characters are all black. The book was partly based on Morrison's story written for a writers' group in 1966, which she joined after her six years marriage with the Jamaican architect Harold Morrison broke up. Pecola Breedlove, the central character, prays each night for the blue-eyed beauty of Shirley Temple. She believes everything would be all right if only she had beautiful blue eyes. The narrator, Claudia MacTeer, tries to understand the destruction of Pecola. Until 1983, Morrison did not publish short stories. 'Recitatif', about cross-racial friendship, appeared first in Imamu Amiri and Amina Baraka's *Confirmation* (1983), an anthology consisting of black women's writing.

SULA (1973) depicted two black woman friends and their community of Medallion, Ohio. It follows the lives of Sula, a free spirit, who is considered a threat against the community, and her cherished friend Nel, from their childhood to maturity and to death. The novel won the National Book Critics Award. With the publication of *SONG OF SOLOMON* (1977), a family chronicle compared to Alex Haley's *Roots*, Morrison gained an international attention. It was the main selection of the Book-of-the-Month Club and the first novel by a black writer to be chosen since Richard Wright's *Native Son* in 1949. Written from a male point of view, the story dealt with Milkman Dead's efforts to recover his "ancient properties", a cache of gold.

After the success of *Song of Solomon* Morrison bought a four-story house near Nyack, N.Y. She was named in 1987 Robert F. Goheen Professor in the council of the humanities at Princeton University. In 1988 Morrison received the

Pulitzer Prize for the novel *BELOVED* (1987), after an open letter, signed by forty-eight prominent black writers, was published in the *New York Times Book Review* in January. However, the novel failed to win the National Book Award in 1987, and writers protested that Morrison had never been honoured with either the National Book Award or the Pulitzer Prize.

Beloved was inspired by the true story of a black American slave woman, Margaret Garner. She escaped with her husband Robert from a Kentucky plantation, and sought refuge in Ohio. When the slave masters overcame them, she killed her baby, in order to save the child from the slavery she had managed to escape. Morrison later told that "I thought at first it couldn't be written, but I was annoyed and worried that such a story was inaccessible to art." The protagonist, Sethe, tries to kill her children but is successful only in murdering the unnamed infant, "Beloved." The name is written on the child's tombstone, Sethe did not have enough money to pay for the text "Dearly Beloved." Sethe's house, where she lives with her teenage daughter, Denver, is haunted by the dead baby daughter. "Who would have thought that a little old baby could harbor so much rage?" Sethe thinks. Paul D., whom Sethe knew in slavery, comes to visit her, and manages to drive the ghost out for a while. "For a used-to-be slave woman to love anything that much was dangerous, especially if it was her children she had settled on to love. The best thing, he knew, was to love just a little bit; everything just a little bit, so when they broke its back, or shoved it in a crocker sack, well, maybe you'd have little love left over for the next one." Time passes and Paul D. is seduced by Beloved, who becomes more violent. Denver leaves the house. Sethe is found at the farm, with the naked body of a very pregnant Beloved. The spell breaks, and Beloved disappears. Paul D. returns to take care of Sethe. The film version of the book from 1998 was directed by Jonathan Demme, who used much special effects and was interested in the horror aspects. Oprah Winfrey portrayed Sethe; she had optioned the book rights immediately after its publication. Three writers worked on the script: Akosua Busia, Richard LaGravenese, and Adam Brooks. "If ever a film was burdened under the strain of its own portentousness, it's *Beloved*. Even the music by composer Rachel Portman, dominated by an

interminably moaning solo voice, is mired in its own sincerity. As for Winfrey, it was an unabashed labor of love, and she threw all the resources of her television programs and her international celebrity into its promotion." (from *Novels into Film* by John C. Tibbetts and James M. Welsh, 1999)

In *JAZZ* (1992) Joe, the unfaithful husband of Violet, kills Dorcas in a fit of passion. The fragmented narrative follows the causes and consequences of the murder. Morrison's first novel since the Nobel Prize was *PARADISE* (1998). Again Morrison set story in a small community, this time in Ruby, Oklahoma. Nine men attack a former girls' school nicknamed "the Convent," now occupied by unconventional women fleeing from abusive husbands or lovers, or otherwise unhappy pasts. Moving freely between eras, Morrison explores the founding of Ruby, an all-black township and the backgrounds of the convent women and the men determined to kill them. "The book coalesced around the idea of where paradise is, who belongs in it," Morrison said in an interview *The New York Times* (January 8, 1998). "All paradises are described as male enclaves, while the interloper is a woman, defenseless and threatening. When we get ourselves together and get powerful is when we are assaulted."

LOVE (2003), Morrison's eight novel, moves freely in time as *Paradise*. It portrays Bill Cosey, a charismatic hotel owner, dead for many years but not forgotten, and two women, his widow and his granddaughter, who live in his mansion. Michiko Kakutani wrote in *The New York Times* (October 31, 2003), that "the story as a whole reads like a gothic soap opera, peopled by scheming, bitter women and selfish, predatory men: women engaged in cartoon-violent catfights; men catting around and going to cathouses." Jonathan Yardley complained in the *Washington Post* (October 26, 2003) that the novel has "Major Statement written all over it" - a point of view to which the politically conscious author answered already in an interview in 1974. "I don't believe any real artists have ever been non-political," she said. "They may have been insensitive to this particular plight or insensitive to that, but they were political because that's what an artist is - a politician."

For further reading: *The Crime of Innocence in the Fiction of Tony Morrison* by T. Otten (1989); *Fiction and Folklore: The Novels of Tony Morrison* by T. Harris (1993); *Toni Morrison's World of Fiction* by Karen Carmean (1993); *Tony Morrison's Fiction* by J. Furman (1966); *Tony Morrison*, ed. by N.J. Peterson (1997); *Tony Morrison*, ed. by L. Peach (1998); *Journey to Beloved* by Oprah Winfrey (1998); *Understanding Toni Morrison's "Beloved" and "Sula"*, ed. by Solomon O. Iyasere and Marla W. Iyasere (1999); *Toni Morrison* by Linden Peach (2000); *The Identifying Fictions of Toni Morrison: Modernist Authenticity and Postmodern Blackness* by John N. Duvall (2000); *Religiosity, Cosmology and Folklore: The African Influence in the Novels of Toni Morrison* by Therese E. Higgins (2002); *The Toni Morrison Encyclopedia* by Elizabeth Ann Beaulieu (2003)

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1	7 Maret 2008	Pengajuan Judul	1.
2	24 Maret 2008	Pengajuan Proposal	2.
3	3 April 2008	ACC Proposal	3.
4	16 April 2008	Seminar Proposal	4.
5	2 Mei 2008	Konsultasi BAB I	5.
6	10 Mei 2008	Revisi BAB I & Konsultasi BAB II & III	6.
7	17 Mei 2008	Revisi BAB II, III & Konsultasi BAB IV	7.
8	22 Mei 2008	ACC BAB I, II, III & Konsultasi BAB IV	8.
9	4 Juni 2008	Revisi BAB IV & Konsultasi BAB V	9.
10	11 Juni 2008	ACC BAB IV & V	10.
11	18 Juni 2008	ACC Keseluruhan	11.

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