

Racism in James Mc Bride's

Miracle at St Anna

THESIS

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HUMANITIES AND CULTURE FACULTY

THE STATE ISLAMIC UNIVERSITY OF MALANG

2008

**RACISM IN JAMES Mc BRIDE'S
*MIRACLE AT ST. ANNA***

THESIS

Presented to:

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The Advisor:

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APPROVAL SHEET

This is to certify that the *Sarjana's* thesis of Ahmad Khozi entitled Racism in James Mc Bride's *Miracle at St Anna* has been approved by the thesis advisor for further approval by the Board of Examiners as the requirements for the degree of *Sarjana Sastra* (SS) in English Letters and Language Department.

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MOTTO

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DEDICATION

This thesis is proudly dedicated to:

1. My parents, M. Iskandar Rabet, Umi' Marni Manaf

Thanks for their endless love, solemn prayers, and sacrifices

2. My sister, Munis Tamar S. Ag, Zahrowi, Muamalah, Fajar IdLa, my beloved young sister Vivi cantiq.

Thanks for loving and supporting me in all of my decisions. I love you all.

3. My Ney Q.

Thanks for carrying and supporting with her love to me

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Finally, the researcher truly realized 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 Language and Letters students.

The Researcher,

ABSTRACT

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Key Words: Racism, American Blacks

This literary analysis is viewed from the theory of social literary criticism. Literary work is the mirror of human life that reflects the kinds of human thoughts, feeling and behaviors. By literary work, people can interpret human creation into something that larger than life beyond imagination.

In this study, the researcher looks that hundreds of social phenomena and problems; racism is the most common issues discussed by the sociologist, anthropologist, and every part of society. Racism is considered the most complex social problem which causes an endless conflict between the dominant group and the minority. Racism is also an interesting topic to be analyzed because racism is the commons problems with difficult solution to reduce and avoid it, and it becomes complicated problem in some aspects of our life, moreover in modern era. Studies concerning racism are widely elaborated in many references, scientific books, and literary works. One of the literary works which explores such phenomena is James Mc Bride's *Miracle at St Anna*.

Based on the background of the study above, the problems of my studies are the first is what are the racist treatments experienced by Blacks as portrayed in James Mc Bride's *Miracle at St Anna*? And the second is to what extent does James Mc Bride's *Miracle at St Anna* reflects the real condition of racist treatment to the Blacks by the Germany.

To achieve the above objectives of the study, the researcher categorizes as literary criticism since the researcher conduct the interpretation and analysis on literary work. The researcher sees this literary work from two points of views, intrinsic and extrinsic than the researcher uses genetic structuralism theory in doing this analysis and connect directly to the phenomena at that time.

Based on the researcher's analysis, racism portrayed in the novel takes one main forms, i.e. racism form of rejection. Racist attitudes is caused by the motive of exploitation, domination and minorities group, cause of difference skin, quality of IQ, struggle of equality. And all the data that are found by the researcher reflect the real society and the condition of American and Germany World War II in Italy 1944.

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CHAPTER I

INTRODUCTION

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

1.1 Background of the Study

Based on the sociological literature, literary work is a reflection of the real life. A literary work is a witness of history that can tell readers the social condition at the time it was written. A literary work can be created because of the social conditions that have happened in a society. Endraswara (2004: 77) stated that a good work is one which can reflect its era.

There are many literary works whose idea called for equality of Black and Whites Americans and the exception of Racism are written by Blacks from 1700s up to this period. Most of works are admitted of having great contribution to the Black Americans struggle to establish the new future which are free from enslavement, oppression, injustice, inequality, discrimination, and exploitation (Karenga, 1993: 416).

This phenomenon proves that literary works can be the mirror of the social life. The main concept of sociological literature is mirror concept. It means that sociological literature views a work as a reflection of the real social life. Literary work is a human life expression which can't be separated from the real society.

Literary work is a reflection of the social culture which forms deflection between the writer and social situation. It also can be the explanation of a dialectical history which is developed in literary works (Endraswara, 2004: 79).

Every writer through his work has purposes of writing. Firstly, he wants to give pleasure. This means that he wants to amuse his reader through the medium of language. Secondly he wants to portray problems of life. He portrays either his own problem of life or the problems that happen in the society. Society refers to a group as consisting of a number of people's. People activities such as thinking, laughing, emotion, their interest and their relation to others are described by the author in the works of literature.

In literature, human beings are described as an individual and a group of society who can not be separated from the problems of life. They face the big problems of life such as war, death, the problem of right and duty, and the problem in their social group such as family problems. Those problems are concerning with social and psychological problems that can be developed into literature itself.

Michel Zeraffa in his book *The Novel and Social Reality* says that:

“In the sociology of the novel, sociology is dealing with art. True narrative fiction contained language and it takes most of its own character from it; form and content of the novel derive more directly from social phenomena than to those of other arts, except perhaps cinema, novel often seem bound with the particular moments in the history of society”.

Based on the above statement, it can be said that some literary works are more than works of arts in which the literary works contain a particular moment in the social life such as war or nation rebel. The history of the social life in a certain time can be used as the source of literary works beside human daily activities. Furthermore, literature represents human life which is arranged in such a way that the social life in the story is considered to be true.

Literature depicts some aspects of social reality; in other word literature function as mirrors, the expression of life. It means that the author should be aware of specific social situation such as political situations or economic situations of the country at the certain time.

Actually the relationship between literature and society is classified into three kinds of problems as it is described by Rene Wellek and Austin Warren (1977: 95) namely: The social background of the writer, and the profession and institution of literature. The problem of the social content, the implications and social purpose of the work literature themselves. Then, the problems of the audiences, and the social influence of literature.

These three problems will show how far the literature is actually determined by or depended on the writer social background and development. Since every writer is a member of a society, he can be studied as a social being. The author's biography is the main source, but the study of the author can be widening into the lives from which he came and in which he lived. It will be possible to accumulate information about the social provenance, the family background and the economical position of the authors. The social problems and attitude of the author

can be studied not only in this writing but also in biographical documents. The author has been a citizen who has his judgment of the social and political importance, taking a part in the issues at his time. The graph of a book's success, survival, and the author's reputation, are the main social phenomenon. The author reputation is a matter that has interrelated with the reader critics. The relationship between the works of literature and the public can be seen by accumulating edition and copies which had been sold. The author is not only influenced by his society but his literary work is also influenced by his social background.

The relation between literary studies and cultural studies is in its broadest concept; the project of cultural studies is to understand the function of culture particularly in the modern world. How culture productions work and how culture identities are constructed and organized, for individual and group, in a world of divers and intermingled communities, state power, media industries, and multinational corporations. Cultural study includes and encompasses literary studies, examining literature as particular culture practice. But what kind of inclusion is that? Is a cultural study a capacious project which literary studies gains new power and insight? Or will cultural studies swallow up literary studies and destroy literature? To grasp the problem we need a bit of background about the development of cultural studies (Jonathan Culler, 1997: 44).

The relation between literature and socio-historical events tends to be more acceptable today in terms of humanistic studies. None of human life aspect stands alone without any dependency on others. This view is also applicable to the case of literature. The influence of social condition where the author lived on his/her

work is indisputable, so that literature can function as a reflection or-borrowing Abrams' term-a "mirror" of human life (Abrams, 1976).

Miracle at St. Anna is one of the novels written by James Mc Bridge. It tells about four American soldiers, a group of Italian villagers, a band of partisans and a small boy who encounters a miracle-though perhaps the true miracle lies in themselves. High in the Tuscan mountains the four soldiers, part of the famed 92nd division of African – American 'Buffalo' soldiers, rescue a traumatized Italian boy from the Germans and stumble into a war-torn village looking for help. Separated from the rest of their division the soldiers find refugee among the villagers, while the partisans keep careful watch from the nearby mountains. The boy however has a secret to reveal-something terrible that has happened at St. Anna that will affect them all.

Traversing class, race and geography, *Miracle at St Anna* is a moving evocation of the cruelty, passion and heroism of war. Above all, it is a hymn to the brotherhood of man and the power to do good that lives in each of us. It reveals a little known but fascinating moment in history through the eyes and imagination of a gifted writer.

The above assumption emphasizes that literature can function as a reflection of social condition (Kaufmann, 1973: 186) the relationship between "White" and "Black" in America and in other nation also have connotations of, respectively, "good" and "evil." Again, the resulting effect upon attitude toward race can be readily derived from simple conditioning principles: (1) "black" is associated

with” evil” (2) the Negro is “black,” (3) the Negro evokes the unpleasant affect aroused by “evil.”

Starting from the above definition, the researcher is interested in finding a social concern reflected in a novel. It becomes something challenging for the researcher to know a history and a social condition at one time through a literary work. By a novel entitle the *Miracle at St. Anna* written by a great author James Mc Brides, the researcher intends to present a genetic structuralism literary criticism and would like to explore important problems related to social life. The researcher chooses the novel because it is the greatest work of James Mc Brides. Many see the novel as the great novel of the World War II. It shows the basic goodness and wisdom of ordinary people. And after reading the story, the researcher decides to analyze the novel by using genetic structuralism approach because the researcher thinks that genetic structuralism of literary criticism is the most appropriate approach that can be used in analyzing the novel.

In this study the researcher will explore the racism reflected in a novel entitle *Miracle at St. Anna* written by James Mc Brides. The researcher will try to explore the racism in form of rejection in this novel; the researcher describes the situation which represents the problem of racism at that time of the novel. The genetic structuralism of literary criticism is very appropriate as the approach of the problem.

There are so many moral values in the novel, such as social, political, institutional, religious, biological, and psychological moral. Racism is one of the moral values reflected in the novel. Conclusively, the researcher has explained the

reason why the researcher is interested in presenting this study. Firstly, because the researcher finds some important social phenomenon in the novel and wants to explore one of them, it is Racism. There are five kinds of Racism, Prejudice, Discrimination, Desegregation, extermination, and expulsion in this study. In this research the researcher wants to analyze the novel *Miracle at St Anna* by James Mc Bride focused on form of rejection. Secondly the researcher finds the novel as a great work from great author. And beside this study focuses on social phenomena, the researcher also got the inspiration from some students who have already studied novel by using sociological analysis which have similar theme, that is about racism of the novel. Due to the above consideration the researcher decides to conduct a study that is the same as the students who studied the racism but in different theme, object, and approach and the researcher in his research wants to try give more explanation about phenomena of racism in Italy when World War II 1941 happened and treatment by the Germany.

1.2 Statement of the Problems

1. What are the racist treatments experienced by Blacks as portrayed in James Mc Bride's *Miracle at St Anna*?
2. To what extent does James Mc Bride's *Miracle at St Anna* reflects the real condition of racist treatment to the Blacks by the Germany?

1.3 Objectives of the Study

1. to know how the racism attitudes experienced by Blacks as portrayed in James Mc Bride's *Miracle at St. Anna*.
2. to know how the condition of racist treatment Germany to the Blacks reflect in James Mc Bride's *Miracle at St Anna*.

1.4 Significance of the Study

There are two significances of the study, theoretically and practically.

Theoretically, it is hoped that it can be a contribution for literary study, which is specially related to genetic structuralism analysis.

Practically, the findings of the study are expected to provide useful information for the English lecturers, learners and future researchers. *Firstly*, for lecturers, this study can become a lesson material and useful information for the lecturers about genetic structuralism of literary criticism. *Secondly*, for the learners, this study helps the students to know and understand literary work of a novel *Miracle at St. Anna* by James Mc Bride. *Thirdly*, for the future researchers, this study would be useful references for those who have an interest in analyzing novel specially focusing on genetic structuralism of literary criticism related to the social phenomenon.

1.5 Scope and Limitation

In order that, the study enables to answer the formulated problem appropriately, the researcher needs to emphasize its scope and limitation. This

study is focused on the exploration of racism focus on form of rejection as reflected in James Mc Bride's *Miracle at St Anna*. These attitudes might appear then who tries to find the causes and the effects of this rejection attitude toward American Blacks.

The researcher focuses the study on genetic structuralism literary criticism related to the social phenomenon happened in a society as described in the novel *Miracle at St Anna*. Due to the fact that many kinds of social phenomenon reflected in the novel, the researcher does not intend to explore all of them but only focuses on one big social problem in this novel, which is about racism focused on form of rejection and personal discrimination.

1.6 Definition of Key Terms

To avoid different understanding, the researcher would like to find the specific key terms used in this study.

1. Racism: is unfair treatment or dislike of somebody because they are of a different race.
2. Race: people in various parts of the world differ in certain hereditary features, including the color of their skin, the texture of their hair, their facial features, their stature, and the shape of their head.
3. Racial Prejudice: is a person evolved or any judgment of a person based on race rather than on the true characteristics of the individual.
4. Discrimination: treating a person or group differently than others.

5. Segregation: the spatial and social separation of a minority group from the dominant group, forcing the minority to life in inferior condition
6. Black: is a person with a majority of ancestors that lived in sub-Saharan Africa at least until 1492- a date that marks the start of massive population movement. Melanesians, Negritos, some South Asians, and Australian aboriginals often have darker skin



CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter reviews the underlying theories of the research. The researcher takes some theories that deal with his research. They are: racism, sociological concept of racism, types of race relations, cause and impact of racism, genetic structuralism approach in literary criticism and previous studies.

2.1 The Definition of Race

Race is defined as people in various parts of the world differ in certain hereditary features, including the color of their skin, the texture of their hair, their facial features, their stature, and the shape of their head (Oxford.1995: 956). This term describes populations or groups of people distinguished by different sets of characteristics, and beliefs about common ancestry. The most widely used human racial categories are based on visible traits (especially skin color, facial features and hair texture), and self-identification. Than the conceptions of race, as well as specific ways of grouping races, vary by culture and over time, and are often controversial for scientific as well as social and political reasons. Many scientists contend that while the features on which racial categorizations are made may be based on genetic factors, the idea of race itself and actual divisions of persons into groups based on selected hereditary features are social constructs.

According to Horton and Hunt (1987: 60), race is a group of people that really different from other groups. Other side also pointed with meaning that

social used. Then, social differentiation according to racial it is because of the different physic or social. Scientific anthropology said that generally it is different according to geographic, physic, for example it is in the color of eyes, color of skin, color of hair, form of head-and evolution of racial principle (Narwoko and Suyanto, 2004: 176).

2.2 Sociological Concept of Racism

Sociologically, a *race* is a group of people who are perceived by a given society as biologically different from others (Thio, 1991: 170). Thus, people are assigned to one race or another, not necessarily on the basis of logic or fact but by the public opinion, which, in turn, is molded by the society's dominant group. Consider, for example, an American boy whose father has 100 percent White ancestry and whose mother is the daughter of a white man and a Black woman. This young boy is arbitrarily considered Black although he is actually "more White than Black" because of his 75 percent White and 25 percent Black ancestries. Sociologists use this societal definition to identify "races" because it is the racial status to which people are assigned by their society-rather than their real biological characteristics-that has profound significance for their social lives.

As 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 positions superior to others. As it has been mentioned in *Encyclopedia Britannica*, Racism is theory or idea that is a causal link between inherited physical traits and certain traits of personality, intellect, or

culture and combined with it, the notion that some races are inherently superior to others (1974: 360). It is an ideology of superiority which provides a rationalization for oppression.

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

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

Then, Zenden distinguishes five properties as the characteristics of the minority groups (1990a 188), those are: A minority is a social group whose members experience discrimination, segregation, oppression, or persecution at the hands of another social one, the dominant group. As a result, power differences between the two group causes members of a minority are disadvantaged. Equally important, they are the source of dominant group's advantages since the oppression of one people confers privilege and status on another.

A minority is characterized physical or cultural traits that distinguish it from the dominant group. Thus, its members are lumped together and “placed” in less desirable positions in the social structure. A minority is a self-conscious social group characterized by a consciousness of oneness. Its member’s possess a social and psychological affinity with others like themselves, providing a sense of *people hood*. This consciousness of ones is accentuated by the member’s common suffering and burdens.

Membership in a minority group is generally not voluntary. It is an ascribed position, since an individual is commonly born into status. Thus a person does not usually choose to be Black or White. The members of a minority, by choice or necessity, typically marry within their own group (endogamy). The dominant group strongly discourages its members from marrying members of the minority group, and usually scorns those who do. The minority may encourage its members among themselves to preserve their unique cultural heritage.

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

2.3 Types of Race Relation

Race relation is showing the relation between ethnic or racial group. Then in the development of sociology, it focuses on the effects of discrimination and

racism on groups that have been singled out for such treatment. However, the use of term “race relations” is controversial. (Jary, 1991: 404) As, it is stated by Julia Jary in Dictionary of Sociology (404,) this term will bring two controversial main grounds; the first terms lends credence to the biological conception of race which has no clear scientific foundation. And the second is that race relations are not distinctive area of social relations but can only be understood within the wider context of race relations. Finally the more the race interact each other it will produce two kinds of relation namely acceptance and rejection.

It is obviously not just presence of physical differences between groups that creates races, but “the social recognition of such differences as socially significant or relevant” (Van the Berghe, 1967). Why do certain societies consider such differences important, whereas others do not? Van de Berghe says that “Allowing...for the independent discovery of racism in a number of societies, it remains true that the Western strain of the virus has eclipsed all others in importance”, and it is only through the colonial expansion of Europe that racism spread widely over the world. The reasons commonly given for Western racism include personality, social Darwinism, and bourgeois ideology. P. Mason (1954) reminds us of the basic facts. “It does no seem that the barriers are based on an aversion which is innate between the races themselves, something comparable with the dislike which most people feel of snakes and some cats... Children do not seem to feel any aversion for people of another color until it is taught”.

The explanation of racism in terms of personality is to ask why certain people become racially prejudiced, while others do not. This psychological

question is relevant, though here it will only be dealt with briefly. Van de Berghe explains two theories namely: “frustration-aggression” and “authoritarian personality”. Quite simply, the first one explains racism as a type of relief from “frustration”, where a “scapegoat” may become the object of aggressive behavior; however, this cannot be an adequate explanation because it neither explains the presence of racism when there is no “frustration” nor why the scapegoats should be chosen in racial terms (as opposed, perhaps, to gender, class, or even politics). People with an “authoritarian” personality exist in large numbers in every cohesive society, and it is probably manipulation by them that give racism its strength. Again, this does not really explain racism in a society any more than explain racism in a society any more than it explains non-racism, because people with “authoritarian” personalities could be imbued with either viewpoint. Also T.F. Pettigrew showed that the much higher degree of anti-Negro prejudice among Southern whites as compared with Northern whites could not be accounted for in terms of differences in authoritarianism between the two groups (Van the Berghe. (1967).

2.3. 1 Form of Acceptance

Basically the interaction between majorities and minorities may appear in different form, ranging form peaceful coexistence (acceptance) to violent conflict (rejection). The acceptance of racial relations may occur in four forms: accommodation, assimilation, amalgamation, and pluralism. In the following section it will be briefly described.

2.3.1.1 Accommodation

Accommodation is the phase in which the members of a minority become aware of the norms and values of majority culture without changing their own norms and values (Hess et al, 1985: 228). The minorities are adapting themselves to the majority culture without participating in it fully.

Furthermore, Horton et al, (1991: 310) say that accommodation pattern often includes avoidance, an efforts by the minority to minimize contacts with the majority. The clannishness of a minority is an avoidance technique. Horton mentions that accommodations process by giving example of the relation between Black and White Americans. Some black resented with domination but made expedient compromises with it to advance themselves. Fearful of attacking white's prejudices, the sought to manipulate these prejudices to their own advantage. It involves racial etiquette and making to challenge to the racial status quo. It entailed acting the way white expected blacks to act, and required the use of many subterfuges to avoid disturbing any white illusion about blacks. By preserving an outward appearance of acceptance of white domination, many black achieved a tolerable existence and event some advancement. Indeed, in today's accommodation pattern the whites are less patronizing and the blacks less servile than in earlier decades.

Accommodation is a process toward reach a certain agreement that can accept two of persons which have a legal dispute. This accommodation happened on peoples or groups which must cooperate, event, in a fact they are have a different in understanding and contradiction. Without accommodation and disposed to

accommodate, whenever they are will not cooperate. Accommodation often happened in social life, for example it happened in family life and they have serious problem, than because of accommodation they can stand and life to gather in a whole family until the end of their life (Narwoko and Suyanto, 2004: 39-40).

2.3.1.2 Assimilation

Assimilation is a advance process if it is considerate with process of accommodation, in a process of assimilation had acculturation, so, society from one-three of groups which is assimilate will feel like there is a single culture that feel as it is ours. Assimilation truly will toward of loosing differentiate of culture. The differences will change with one unit think, behavior, also action. It is clear that assimilation will caused the important of alteration in social life (Narwoko and Suyanto, 2004: 42).

One way that is used by minorities in solving their problems is to eliminate the minority by absorbing it through assimilation. While assimilation itself according to Zenden's opinion (1990b: 280) is processes whereby groups with distinctive identities become culturally and socially fused so the minority and it can accept the dominant culture and produce a new people and new civilization. Martin (Huda: 41) states that assimilation simply refers to a type of cultural adaptation in which an individual *gives up* his or her own cultural heritage and *adopt* the dominant cultural identity. Complete assimilations would mean that no separate social structures based on racial concepts remained.

The process of assimilation is divided into two aspects (Thio, 1991: 177) those are, first, is *behavioral assimilation or acculturation* meanings that the minority groups adopts the dominant culture and give up its own distinctive characteristics such as language, values, norm and so on. For example, as what Zweingehaft (Horton, 1998: 230) has stated that even Jews who are directors of corporation are rarely invited to become members of the elite clubs to which the WASP business leaders belong. However, behavioral assimilation does not guarantee the second case *structural assimilation* which means minority group ceases to be a minority and accepted on equal terms with the rest of society. In further Thio says that taken as a whole assimilation can be expressed as $A+B+C=A$, where B and B and C is minority group that loose their sub cultural traits and become indistinguishable from the dominant group A.

2.3.1.3 Amalgamation

The same as assimilation, Amalgamation is closely to assimilation which requires groups to give up their distinct racial identities. But unlike assimilation, amalgamation demands respect for the original subcultures. According to Thio (1991: 177) amalgamation is a cultural process in which many subcultures are blended together to produce a new culture, one that differs from any of its components.

In amalgamation (Huda: 43) various groups are expected to contribute their own subculture to the development of a new culture, without pushing any one subculture at the expense of another. Usually, this *blending* of diverse subcultures

result 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.

Considering the definition that amalgamation covers the creation of “new” culture derived from different subcultures, the concept can be, then, said similar to acculturation. As it has been defined by Redfield et.al. (1970: 149), acculturation comprehends “those phenomena which result when groups individuals having different cultures come into continuous first hand contact, with subsequent changes in the original cultural patterns of either or both groups.” In sum, both amalgamation and acculturation idealized an appreciation for the equal worth of various subcultures.

2.3.1.4 Pluralism

Pluralism is a social reality that no one can refuse it, why? It is because pluralism is God’s law owned, in Islam called (Sunnah Rasul), social live pluralism means that live is not enough in one side or one color, other side, we often see that pluralism is something negative, because of that, there is still a half heart to receive pluralism, for example when we asked, where will we choose, pluralism or one and only, of course we will choose one or only, because one and only has minimum potential in conflict (Rahmat, et.al, 2003: 187).

Not all minorities wants to be assimilated, they value their separate identities and customs and they prefer a policy of pluralism, a situation in which diverse

group coexists side by side and mutually accommodate themselves to their differences (Vander Zanden, 1990a: 191).

Pluralism is the opposite of assimilation and requires a greater mutual respect for other group than amalgamation does. Pluralism encourages each group to take pride of its distinctive. Pluralism can be shown as $A+B+C=A+B+C$, where various groups continue to keep their subcultures while living together in the same society.

Thio (1991: 177) identifies that to some extent, the United States has long been marked by cultural pluralism. For many groups in America, cultural pluralism has become a goal. But pluralism is not easy to maintain it requires that society conquer prejudice and respect various groups equally. If it fails to do so, pluralism is likely to give way to either assimilation or outright rejection of minority.

2. 3. 2 Form of Rejection

When a dominant group rejects racial and ethnic group, they are restricted to the status of minorities. The minorities are alienated, although the acceptance on minorities may occur but most cases shown how the minorities became a victim of inequality for many years. There are major forms of racial rejection they are prejudice, segregation, and discrimination.

2.3.2.1 Prejudice

The English term “prejudice” and its equivalents in many other European language (French *prejudge*; German *vorurteil*; portuguese *preconceito*) literally means a *prejudgment*. It refers primarily to a prejudgment or a preconception reached *before* the relevant information that has been collected or examined and therefore based on inadequate or even imaginary evidence (*Encyclopedia of the Social Sciences*, 1969: 439).

Prejudice is not the same as discrimination. Prejudice refers to one's *judgments* of others, whereas discrimination is a treatment given to a person, consciously or unconsciously, because of the person's race rather than because of his individual characteristic. A prejudice is, literally, a *prejudgment*, a judgment arrived. A racial prejudice is any judgments of a person based on race rather than on the true characteristics of the individual. Both the teacher who expect the Black child to be dull in algebra and the teacher who expects the Black child to be gifted in music are showing their race prejudice, for both impute qualities to the child because he is Black instead of discovering this person's individual qualities. A prejudice is a stereotyped image, favorable or unfavorable, that one sees in place of the actual individual (Paul B. 1991: 305).

Racial prejudice refers to pre-formed notion of individuals based on their perceived racial heritage. It involves hasty generalizations about members of a group based on the perceived characteristics of one or more members of the group. Generalizations include beliefs that every member of a group has the same personality traits, interest, language, culture, ideas, norms and attitudes. Racial

prejudices are sometimes promoted by the mainstream media. Racism has started wars and slavery. It is, however, interesting to note, that racism can be so influential, that even the victim can learn to hate his own group, thus we see what is called by self hatred which leads to many in the oppressed group oppressing themselves and thoughts of freedom. Once the physical chains are removed, the mental chains may still remain (*Wikipedia the Free Encyclopedia*, 18, 05, 2007).

2.3.2.2 Segregation

Segregation does not mean spatial only but it is more than spatial and social separation of the dominant to the minority groups (Thio, 1991: 176). Segregation, as it is stated by Riechman (1979: 356) when it is practiced by the dominant group, involves the requirement, in a direct form, that the minority group lives or uses facilities in isolation from dominant group. It means that the minority is believed as an inferior and they should live separate from the superior, even in schools, offices, and many other public facilities.

The efforts in separating the minority by the majority may come in two types. As it has been described by Thio (1991: 177) that the *first* is De facto means that segregation resulting from tradition and custom remains. For example; the case of Afro - American in housing. They have separated residential areas, in school and universities, in hotels and publics facilities. The *second* is, De jure it is the segregation sanctioned by law. The example of it is the *apartheid* (apartness) policy of Republic South Africa, where a small minority of Whites dominants the country, and the majority Blacks and other mixed race have limited freedom of

movement, live as, workers even schools and other public facilities that are established by law for the different races (Hess, 1982: 228).

The above explanation indicates that the racism and its extinction is too far complex to be circumscribed by simplistic view and be described exactly, this is not suggested that minorities can solve the problem of racism alone, but two sided solution is respectively needed, the dominant group willingness to accept and help the positive changes, and the minorities determination to take full advantage of every opportunity. Without both, racism will never end.

2.3.2.3 Discrimination

Discrimination, whereas prejudice is an attitude or a state of mind, involves the arbitrary denial of privilege, prestige, and power to members of a minority group whose qualifications are equal to those of members of the dominant group. Prejudice does not necessarily coincide with discrimination. One-to one relationship does not in evitable hold between attitudes and overt actions (Zendén, 1990: 191).

Discrimination is simply a choice made on the basis of some standard of value. Discrimination is a natural and proper action for humans. Humans are special in that they can choose their standards of value (the realm of ethics), and thus it has the capacity to act for or against their own existence, to pursue life-sustaining action or to pursue some form of self- destruction, or more often than not, some path in between. Another peculiarity of humans is the capacity to reflect on their standards of value, to analyze and change them. Ultimately humans can

acknowledge the existence of an objective reality or evade such knowledge.

Ultimately the choice is between ‘playing the ball’ (in terms of a sporting vernacular) or the man. If reality is not the standard of value, then the alternative is some subjective standard, eg Intuition, collective (democratic) values or mysticism (*Wikipedia, the Free Encyclopedia*, 18, 05, 2007).

Discrimination, in its sociological meaning, involves highly complex social process. This term derives from the Latin *discriminations* which mean to perceive distinctions among phenomena or to be selective in one’s judgment (*Encyclopedia of Sociology*, 1992: 498). The criteria, on which a distinction is based, however, may range from those widely accepted in a society only the later sense will be emphasized.

2.3.2.4 Expulsion

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

means that expulsion forces a minority groups to leave the country or areas, which are held by, dominant groups.

2.3.2.5 Extermination

Extermination is the most drastic action against minorities killing them systematically. Wholesale killing of a racial or ethnic group, called *genocide*, has been attempted in various countries. During the nineteenth century, Dutch settlers in South Americans in the United State were slaughtered by White settlers. And on the island of Tasmania, near Australia, British settlers killed the entire native population, whom they hunted like wild animals between 1933 to 1945, the Nazis systematically murdered 6 million Jews. In the early 1970s, thousand of Ibos and Hutus were massacred in the African states of Nigeria and Burundi. Also in the early 1970s, machine guns and gifts of poisoned food and germs-infected clothing were used against Indians in Brazil-20 tribes were exterminated (Thio, 1991: 178).

2.4 The Impact of Racism

It is important to say that the impacts of racism are very clear not only to the minorities but also to the dominant group. In any case, the economic and social waste consequent upon racism, it has a harmful effect on the whole community, majority and minority alike.

The historical theory of the causes of race is historical factors that have a great importance in this connection. From the viewpoint of Whites, the fact of slavery and colonization must at least have reinforced the notion of racial

hierarchy with Blacks in an inferior position. This case may run so far that the history of racial contexts within particular country helps to account for the pattern of acceptance or rejection prevalent today (*International Encyclopedia of the Social Science*, 1968: 442).

Since racism is multidimensional, it should finally note that the above theories should not be considered independent: they interact and influence each other. The search for a single comprehensive cause of racism seems to be chimerical (Huda, 2006: 60).

Historical factors also have a great importance in reinforcing a prejudice, the fact the slavery and colonization must at least have reinforced –if they did not create– the notion of a racial hierarchy, that Black are naturally created as slaves and, thus, natural to be slaved (*International Encyclopedia of the Social Science*, 1968: 4402).

There are too many evidences which indicate the impact of racial prejudice, discrimination, and segregation. They are variously revealed in a pattern of objective life expectancy, poorer education, inferior facilities for recreation, more family disorganization and other disadvantageous conditions. Minorities are alienated, isolated from using the facilities of the majorities, and less likely to participate in the activities of the mainstream group.

The term self hatred has occasionally been applied to the reaction of Negroes, Jews and other minorities who attempt in one form, accompanied by a dislike of every reminder of such identity and by hostility which echoes shown by the dominant group, the term self hatred may possibly be applicable, except that it

is the group rather than the self that is hatred (*International Encyclopedia of the Social Science*. 1968: 444-445).

2.4 The Historical Background Racism of Germany in Italy

Discussing about racial treatment is always related to the politic, power and the strategy. Racism, discrimination treatment is the form of the policy of the government to gain the power in many sectors. Nazism, racism, discrimination is the effort to get the legality of group. The term Nazism or National Socialism (German: *Nationalsozialismus*) refers primarily to the ideology and practices of the Nazi Party under Adolf Hitler; and the policies adopted by the government of Nazi Germany from 1933 to 1945, a period also known as the Third Reich. The official name of the Nazi party was the National Socialist German Workers' Party, (German: *Nationalsozialistische Deutsche Arbeiterpartei* or NSDAP). Nazism was the main form of National Socialism that emerged after World War I, and is generally considered by scholars to be a form of fascism.

Nazism was not a monolithic movement, but rather a (mainly German) combination of various ideologies and groups, sparked by anger at the Treaty of Versailles and what was considered to have been a Jewish/Communist conspiracy to humiliate Germany at the end of the First World War. The National Socialist party described itself as socialist, and at the time, conservative opponents such as the Industrial Employers Association described it as "totalitarian, terrorist, conspiratorial, and socialist (Wikipedia.org/wiki/the *Free Encyclopedia*, Accessed on 18 March 2008).

National Socialist philosophy came together during a time of crisis in Germany; the nation had lost World War I in 1918, but had also been forced to sign the Treaty of Versailles, a devastating capitulation, and was in the midst of a period of great economic depression and instability. The Dolchstoßlegende (or "stab in the back"), described by the National Socialists, featured a claim that the war effort was sabotaged internally, in large part by Germany's Jews. The National Socialists suggested that a lack of patriotism had led to Germany's defeat (for one, the front line was off of German soil at the time of the armistice). In politics, criticism was directed at the Social Democrats and the Weimar government (*Deutsches Reich* 1919-1933), which the National Socialists accused of selling out the country. The concept of Dolchstoßlegende led many to look at Jews and other so-called "non-Germans" living in Germany as having extra-national loyalties, thereby raising antisemitic sentiments and the *Judenfrage* (German for the "Jewish Question"), at a time when the Völkisch movement and a desire to create a Greater Germany were strong.

On January 5, 1919, the party that eventually became the Nazi Party was founded under the name German Workers' Party (DAP) by Anton Drexler, along with six other members. German intelligence authorities sent Hitler, a corporal at the time, to investigate the German Workers' Party. As a result, party members invited him to join after he impressed them with the speaking ability he displayed while arguing with party members. Hitler joined the party in September 1919, and he became the propaganda boss. The party was renamed the National Socialist German Workers' Party on February 24, 1920, against Hitler's choice of Social

Revolutionary Party. Hitler ousted Drexler and became the party leader on July 29, 1921 (Wikipedia.org/wiki/*the Free Encyclopedia*, Accessed on 18 March 2008).

Italy is largely homogeneous linguistically and religiously but is diverse culturally, economically, and politically. Italy has the fifth-highest population density in Europe--about 200 persons per square kilometer (490 per sq. mi.). Minority groups are small, the largest being the German-speaking people of Bolzano Province and the Slovenes around Trieste. There are also small communities of Albanian, Greek, Ladino, and French origin. Immigration has increased in recent years, however, while the Italian population is declining overall due to low birth rates. Although Roman Catholicism is the majority religion--85% of native-born citizens are nominally Catholic--all religious faiths are provided equal freedom before the law by the constitution.

The migrations of Indo-European peoples into Italy probably began about 2000 B.C. and continued down to 1000 B.C. From about the 9th century B.C. until it was overthrown by the Romans in the 3rd century B.C., the Etruscan civilization dominated the area. By 264 B.C. all Italy south of Cisalpine Gaul was under the leadership of Rome. For the next seven centuries, until the barbarian invasions destroyed the Western Roman Empire in the 4th and 5th centuries A.D., the history of Italy is largely the history of Rome. From 800 on, the Holy Roman Emperors, Roman Catholic popes, Normans, and Saracens all vied for control over various segments of the Italian peninsula. Numerous city-states, such as

Venice and Genoa, whose political and commercial rivalries were intense, and many small principalities flourished in the late middle Ages. Although Italy remained politically fragmented for centuries, it became the cultural center of the Western world from the 13th to the 16th century. In 1713, after the War of the Spanish Succession, Milan, Naples, and Sardinia were handed over to the Hapsburgs of Austria, which lost some of its Italian territories in 1735. After 1800, Italy was unified by Napoleon, who crowned himself king of Italy in 1805; but with the Congress of Vienna in 1815, Austria once again became the dominant power in a disunited Italy. Austrian armies crushed Italian uprisings in 1820–1821 and 1831. In the 1830s, Giuseppe Mazzini, a brilliant liberal nationalist, organized the Risorgimento (Resurrection), which laid the foundation for Italian unity. Disappointed Italian patriots looked to the House of Savoy for leadership. Count Camille di Cavour (1810–1861), prime minister of Sardinia in 1852 and the architect of a united Italy, joined England and France in the Crimean War (1853–1856) and in 1859 helped France in a war against Austria, thereby obtaining Lombardy. By plebiscite in 1860, Modena, Parma, Tuscany, and the Romagna voted to join Sardinia. In 1860, Giuseppe Garibaldi conquered Sicily and Naples and turned them over to Sardinia. Victor Emmanuel II, king of Sardinia, was proclaimed king of Italy in 1861. The annexation of Venetia in 1866 and of papal Rome in 1870 marked the complete unification of peninsular Italy into one nation under a constitutional monarchy (*Social Problem & the Quality of Life*, 2004, 380).

Italy declared its neutrality upon the outbreak of World War I on the grounds that Germany had embarked upon an offensive war. In 1915, Italy entered the war on the side of the Allies but obtained less territory than it expected in the postwar settlement. Benito (“Il Duce”) Mussolini, a former Socialist, organized discontented Italians in 1919 into the Fascist Party to “rescue Italy from Bolshevism.” He led his Black Shirts in a march on Rome and, on Oct. 28, 1922, became prime minister. He transformed Italy into a dictatorship, embarking on an expansionist foreign policy with the invasion and annexation of Ethiopia in 1935 and allying himself with Adolf Hitler in the Rome-Berlin Axis in 1936. When the Allies invaded Italy in 1943, Mussolini's dictatorship collapsed; he was executed by partisans on April 28, 1945, at Dongo on Lake Como. Following the armistice with the Allies (Sept. 3, 1943), Italy joined the war against Germany as a cobelligerent. A June 1946 plebiscite rejected monarchy and a republic was proclaimed. The peace treaty of Sept. 15, 1947, required Italian renunciation of all claims in Ethiopia and Greece and the cession of the Dodecanese islands to Greece and of five small Alpine areas to France. The Trieste area west of the new Yugoslav territory was made a free territory until 1954, when the city and a 90-square-mile zone were transferred to Italy and the rest to Yugoslavia (Wikipedia.org/wiki/the *Free Encyclopedia*, Accessed on 11 Mei 2007).

Italy became an integral member of NATO and the European Economic Community (later the EU) as it successfully rebuilt its postwar economy. A prolonged outbreak of terrorist activities by the left-wing Red Brigades threatened domestic stability in the 1970s, but by the early 1980s the terrorist groups had

been suppressed. “Revolving door” governments, political instability, scandal, and corruption characterized Italian politics in the 1980s and 1990s.

Italy adopted the euro as its currency in January 1999. Treasury Secretary Carlo Ciampi, who is credited with the economic reforms that permitted Italy to enter the European Monetary Union, was elected president in May 1999. Italy joined its NATO partners in the Kosovo crisis. Aviano Air Base in northern Italy was a crucial base for launching air strikes into Kosovo and Yugoslavia.

2.6 Genetic Structuralism Approach in Literary Criticism

Goldmann in ilmu susastera (A, Teeuw, 126-127: 1993) stated that every literary work is important has significative structure, that according to Goldmann having the character of immanent and autonomous, which must be dug by the researcher accordance to smart analyze. According to Goldmann that structure of meaning is deputizing of world view (*vision du monde*) writer, is not as individual, but as the deputy of his society. In this case, Goldmann in Marxian's that typical; he said, individual converse as its class mouthpiece, determined by his social situation as human being and that situation in glorious author masterpiece in an optimal fashion and clear always remember in its swan song. Then on the basis analyze of vision the de monde, the researcher can compare it with analysis dates situation of pertinent social life. In this meaning, literary work can comprehend and it was happened (Genetic) from the background of structure certain social. Thereby Varian of structuralism of Goldmann referred as genetic structuralism; explaining literary work of homology, it is concord with social

structure. But in the activity of researcher analyze of masterpiece, structure by immanent fulfill the role which is essential.

Genetic structuralism research sees the literary work from two point of views namely intrinsic and extrinsic (Endraswara, 2003: 56) and in this research the study begins from the intrinsic element of the studies as the basic data. Then, the research connects the content of the external element to real society and condition. Genetic structuralism looks the literary as period reflection that gives expression to the social aspect, culture, politic, economic, and et cetera. The important events that become phenomenon from that period are connected directly to the intrinsic elements of the literary work.

Genetic structuralism is a structure analysis which gives big attention to the background of literary work created (Ratna, 2006: 123). So, genetic structuralism also looks the literary work from the cause or the background and the place of the literary work, because genetic structuralism appears as the reaction of the pure structuralism that ignores the historical background of the literary work. It will help us to know more detail the meaning of the literary work itself. The technique used in structuralism genetic research is dialectic. It gives priority to the coherence meaning. In short, genetic structuralism analysis can be formulated into three steps. The first, the researcher begins from intrinsic element studies in partial or in its totality. The next, the researcher examines the life of the author's socio-cultural, because he is a part of a certain community. The last, the researcher examines the social and historical background that cause the literary

work created by the author (Endraswara, 2003: 60-62). It means that in this analysis, the researcher examines the real condition of the society where, the literary work was created which consists of social, cultural, political, economical aspects and others. By examining, the researcher finds the cause of the literary work created. And the significant phenomenon at that time is connected to the intrinsic elements of the literary work. Those steps according to Renata (2006: 127) explains that the steps in genetic structuralism analysis are: a) analyzing the literary work's element, b) the relation of literary work's elements with the literary work's elements with the literary work's totality, c) analyzing the elements of society that become the genesis of literary work, d) the relation of society's elements with the society's totality, and e) the relation of literary work in general with the society in general too.

2.7 Previous Studies

Before conducting this research the researcher has got an inspiration from some students who have already studied novel by using Sociological analysis which have similar theme, that's about racism of the novel. Those previous studies are stated below. Miftahul Huda, the Student of the State Islamic University of Malang in his thesis entitled "Racism against American Black Portrayed in Gaines' *A Gathering of Old Men*" found out that there are several racism found in the novel, also the nature of racisms, which have several types relation such as; Biological concept of race, and sociological concept of racism, and type of race relations, such as; form of acceptance, and form of rejection.

Also, many studies on racism as reflected in literary work have been much conducted by some researchers. Sri Hartanti, a student of Gajah Mada University, wrote the thesis concerning *Racism toward Japanese American as Reflected in David Guterson's Snow Falling on Cedars* in 2005. Her research was aimed at revealing the Americans racist attitude toward Japanese Americans during and after World War II and clarifying the causes underlying the attitudes. Muawinatul Laili, the Student of the State Islamic University of Malang in her thesis entitled "Whites' Racism Faced by Afro- Americans Depicted in Sue Monk Kidd's *the Secret Life of Bess*" she try to found the forms of White's racism faced by Afro-Americans depicted in Kidd's, then she try to found what are the struggles of Afro-Americans against White's racism, and how is White's racism faced by Afro-Americans in Kidd's the *Secret Life of Bess* revealed in the real society of South Carolina in 1964.

Due to the above consideration the researcher decides to conduct a study that is the same as Miftahul Huda's, Sri Hartanti, Muawinatul Laili topics but in different object and approach, James Mc Bride *Miracle at St Anna*. For the reason James Mc Bride is one of a Black writer who tried to oppose the racism in Italy that happened in his childhood life in 1941 and his objection of racism was shown in his second novel, *Miracle at St Anna*. The researcher try to give more explanation about the phenomena of racism in Italy when World War II 1941 happened; what are the racist treatment experienced by Blacks as portrayed in James mc Bride's *Miracle at St Anna*, and to what extent does James Mc Bride's *Miracle at St Anna* reflect the real condition of racist treatment to the Black by

Germany. Finally, the researcher decides to conduct a study on “Racism in James Mc Bride’s *Miracle at St Anna*”.



CHAPTER III

RESEARCH METHOD

3.1 Research Design

This study is literary criticism in which the researcher uses genetic structuralism of literary criticism. It is literary criticism because the term literary criticism is applied to the analysis, interpretation and evaluation of a literary work (Peck and Cole, 1984: 149) and in this study the researcher conducts discussion on literature, including description, analysis, and interpretation of a literary work, that is *James Mc Bride Miracle at St Anna*. To analyze the data, the researcher applies genetic structuralism approach and uses dialectical model because the novel describes the social phenomenon that is a reflection from the real society and civilizations of the United States exactly at Italy in 1944 when the World War happened. The reason is based on the theory of genetic structuralism proposed by Goldmann 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 *James Mc Bride's Miracle at St Anna* actually reflects the real social phenomena emerged in the Italy, which is Whites' racism toward Blacks. Under this circumstance, racism should not be seen as the more concept of biological division as it is considered by Kroeber (1948: 124), but it must be positioned in a broader socio-cultural context in which the superior group dominate, oppress, and marginalize the inferior one (Horton, et.al., 1991: 302-303). The social hostilities are faced by the Blacks as the result of racial prejudice,

discrimination, stereotype, and segregation which undoubtedly cause the most persistent social conflict between the White American and Blacks. The genetic structuralism approach is, then, eligible to be applied in this research since it reveals the social phenomenon of race relation in Italy at that time and links respectively with the content of Racism in *James Mc Bride's Miracle at St Anna*.

3.2 Data Sources

The sources of the data is the literary work itself; James Mc Bride's *Miracle at St Anna* published by Hodder Headline Australia in 2002. The data are presented in the form of words, phrases, sentences, or discourses of the novel which indicate racial attitude reflected in *Miracle at St Anna* by James Mc Bride. To support the discussion, the researcher uses some related textbooks, journals, encyclopedia, and other written materials printed from internet dealing with the data of racism in World War II in Italy between Germany and Italy 1944 at that time.

Besides the data gained from the text of the novel itself, the researcher also needs lots of information related to the social phenomena of racism especially focused racism in World War II in Italy between Germany and Italy 1944. Such as the information is absolutely significant for the sake of data analysis since this research is aimed at analyzing the relation between the phenomena of the Italia which are related to racism which becomes the secondary data of this research.

3.3 Data Collections

For the first time the researcher tries to get the inspiration in the library, where is the interesting thesis should be my reference on my thesis, especially related to social phenomena and racism. Then the researcher looks for the novel which is related to social and racism from many sources.

The data in this research are taken from James Mc Bride *Miracle at St Anna* which is related to the phenomenon of “*Racism in James Mc Bride’s Miracle at St Anna*”. Since the data in the form of words, phrases, and sentences with in the novel, detailed reading, careful reading, and deep understanding are the most appropriate data collection technique in this research. These techniques have both comprehensive and interpretative aspects since they are aimed at finding the characteristics and elements of the novel based on the subject of the research. To support the technique, elaboration on other written materials explaining the racial relationship between Blacks and Whites is employed.

The next step is that the researcher concentrates on the phenomenon which mainly reflects the form of racial attitudes, its causes and its effects. After that, the researcher 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, then it is analyzed in the following steps; firstly, the researcher categorizes the data according to racism, then he selects the specific data that is the racism form of rejection. Secondly, the

researcher focuses on racism related to the real condition at that time in Italy 1944 reflected in the novel. And the last, he is drawing the conclusion about racism form of rejection reflected in the novel *Miracle at St Anna*.



CHAPTER IV

ANALYSIS

Based on those objectives of the study, this chapter is divided into two parts. In the first part, the researcher would like to present and analyze the data collected from James Mc Bride *Miracle at St Anna*. It is about forms of racial prejudice attitude appears in novel experienced by Black as portrayed in James Mc Bride *Miracle at St Anna*. The last part, the researcher compares the racial prejudices occurred in the real life of Italian and that revealed in *Miracle at St Anna*.

4.1 Racist treatment experienced by Blacks as portrayed in James Mc Bride's *Miracle at St Anna*.

In his novel, James Mc Bride shows us a war story that, like all great tales of conflict, connects the enormous tragedy of war with the intimate stories of individual soldiers. *Miracle at St. Anna* vividly follows four of the U.S Army's 92nd Division of all-black buffalo soldiers as they become trapped between forces beyond their control and between worlds. Three of the soldiers have bolted behind enemy lines to rescue their comrade, the colossal, but simple, Private Sam Train. They find themselves stranded between worlds in a remote central Italian village, with the German Army hidden on one side and their racist and largely mismanaged American commanding officers. The strange world of the village floats between myth and reality, where belief in magic coexists with the most

horrific acts of war. In the melee that opens the book, the giant Sam Train suddenly comes to believe he can turn invisible, the local miser believes he is cursed with a wealth of rabbits, and each of the other soldiers also exists in a mythical world of his own. But they are all about to be shattered by the Miracle.

The racial prejudice phenomenon is described in the story of “*Miracle At St Anna*“. In this story is present one child from Italian, he is a miracle, he becomes guide of the American soldier, and there are four soldier from black skin, one of them is Sam train which befriend with that kid during world war II in Italy. But Sam Train was looked down by the Italian because he is Nigger, dark and black skins.

4.1.1 Prejudice

The first form of racism that will be analyzed by the researcher is prejudice. Prejudice is a negative attitude toward a group of people who have some characteristic in common that is not shared by all people. There are some attitudes, thoughts, sense or feeling that show prejudice exactly at Buffalo Soldier. The White thinks that a Negro as a strange and fool, destroyer, dirty and they believe that Negroes cannot walk and work together with the Whites. So, they feel that it is forbidden for the Whites to have a close relationship with Black”Sam Train” and they do hate Black and it makes the White close relationship even just seat besides in the bus. All explanations above are proven by the following quotations:

And now Train was following one of those light-skinned, know-it-all Northern Negroes into the drink, a lieutenant from Harlem named

Huggs. He called himself “a Howard University guy, ASTP,” which Train guessed had something to do with reading but wasn’t sure since he couldn’t read himself (*Miracle At st Anna*, page 7).

And:

“He could shoot a rifle. And most of all, he was dumb. The other men laughed at him and called him “sniper bait” and “diesel “because of his size. They placed bets on whether he could pull a two-ton truck or not, but he never minded them, only smiled. He knew he wasn’t smart. He had prayed to become smart, and suddenly here he was smart *and invisible*. Two for one” (*Miracle At st Anna*, page 8).

And:

I ain’t doing no mojo. I wants my money. Now you go git that white boy out that haystack over there yonder. He’s yours to deal with. I sure ain’t goin’
 “What white boy?” (*Miracle At st Anna*, page 11).

The above quotations show that prejudice always appear between the Whites and Black in part of time. It happens when Bhisop, a minister of Kansas City, speaks in front of the audience then asks to one of the soldiers to get Whites ask his money then the Bhisop looks the White then he says “what white boy?”. It shows that Bishop is the strong Captain and he wants to do something to the White boy. As it is described by the following quotation:

The boy shifted the entire haystack around to watch, his back to the charging Germans, as Arturo tossed the ball over his shoulder. It rolled toward the barn.”Get it and kick it back to me,” Arturo shouted (*Miracle At st Anna*, page 16).

And:

He realized he wasn't invisible anymore, and he cursed the boy and Bhisop, too, for putting the mojo on him. He had found a way to survive the war, and they had ruined it (*Miracle At st Anna*, page 24).

And:

"you know that Niger's dumber than a dime. You sent him over the hill?" "I didn't tell him to risk his neck for nobody," Bishop said. He and Stamp could see Sam Train's back as he dipped in and out of the trees (*Miracle At st Anna*, page 28).

The above quotations also show that Niger is the second group which should get the risk in every moment as the Stamps ask to the Sam Train to climb into the ridge when the German are heading up the canal toward Poveromo. Some are setting up camp on the other side of the canal, within full view but out of range. And the fighting has gone out of everybody. Stemps hear a German yell in thickly accented English, "Hey you niggers cut out phone wire." He heard laughter from the American side. The following two quotations support the idea:

"Hey! You niggers come back and fix our wire." He heard an American side, silenced by a single burst from a German eighty-eight (*Miracle At st Anna*, page 28).

And:

"The fire was dying down. The Germans were heading up the canal toward Poveromo. Some were setting up camp on the other side of the canal, within full view but out of range. The fighting had gone out of everybody. Stamps heard a German yell in thickly accented English, "Hey! You niggers cut our phone wire." He heard laughter from the American side" (*Miracle At st Anna*, page 28).

The above quotations show that the Whites say and think that the Niggers cut their phone wire, but actually the Niggers do not know who cut the phone

wire. It is stated because prejudice always stigmatic by the Whites to the Black, Blacks do not have reason to argue that they also has right side and the White also not always right.

In *Miracle at St Anna*, many of racial prejudice show that Whites people also think that they are the dominant group and consider the Blacks as the minor group who do not have power and are different from the Whites because their skin's color and body's size. That is reason why the commander of the German has negative thinking and call to Allman Birdsong. It is described by the quotation below:

“What’s on your mind, Birdsong?”

“Um...Captain Nokes is interrogating a prisoner in regimental headquarters two, sir. Perhaps...perhaps you’d like to hear what he has to say.” (*Miracle At st Anna*, page 37).

The Blacks’ physic characteristic make the Whites always think that they are only minority and week. The whites feel free to exploit them and judge them as stupid, poor, lowest group and dirty, and not actions talk only so they call him Birdsong. The whites do not believe that they are smart people and have ability to do something. This condition appears when Driscoll notices a lieutenant standing among those watching him. He has gone to a museum in Pisa on leave two weeks before and he is surprised to find a group of Negroes from the division there admiring some of the paintings’ this lieutenant. There is something in the man’s face Driscoll does not like. Then the commander calls him over.

The quotations below show that form of racial prejudice always appear in many situation, like what Driscoll says to Sam Train to move to the truck and drive as the quartermaster.

Driscoll stormed out of the building, cussing the man up and down, ending with, "Where the hell did you learn to drive?"

The man looked apologetic. "I'm no driver," he said. "I never drove nothing but a mule."

Driscoll told the guy to move over, got in the truck, and drove it to the quartermaster's himself. En route, he asked, "What's your name, soldier"? (*Miracle At st Anna*, page 45).

From the above dialog between Sam Train and Driscoll, the researcher finds many Whites' racial prejudice attitude faced by the Blacks. It is the social phenomenon which really happens around us, where the domination always becomes the power for the minority.

The same situation was also shown by Ludovico's statement to Peppi that describes about the size of Peppi, and Whites' prejudice to the Blacks because the Blacks' physical appearance:

"He's got a lot to protect, all those rabbits," another mused.

"That all one, that's the biggest Negro I've ever seen. Maybe he's louis Armstrong, eh, Peppi?" (*Miracle At st Anna*, page 120).

The above quotation shows that, prejudice always happens around us it describes that Negro is tall, big and dark that Ludovico has ever seen before and he looks the Nigger as Luis Armstrong, but he is really Peppi. The prejudice always appears when there are some problems which should be overcome and

shows when there are the dominant and the minority there. And it makes Blacks have a mental disease, those condition appear when the Whites always call the Black with commons bad mentions.

“The Negroes change nothing,” he said firmly. The three partisans watched him in silence, expecting he would say more. But he said nothing more. Even if the Negroes had the entire American army behind them, he thought bitterly, that would not make the problem of the church go away (*Miracle At st Anna*, page 123).

And:

“No partisan can guarantee the safety of any village. You know this. Maybe the Germans posted the sign themselves,” (*Miracle At st Anna*, page 125).

The above quotations show that there is something happens with the social phenomenon. Racial prejudice is one of the social problems which occur in many countries around the world. The quotations above also show that, superiority and minority really happen and it's occurred between Sam Train and bus rider. When it is the first time for Sam Train come to Italy and want to get the bus, but all the passengers are Whites then there is a chance for Sam Train to seat in first of line of the chair, but because Train is Black so all the passengers say “moved to the back boy” you are the destroyer, dirty and Black always disturb their rest “you make in it bed for the rest of us” then the bus driver flung opens the rear door of the bus, and stomped out, huffing and muttering at them in furious disgust. The bus roared away, blowing Black diesel fumes in his face (Train). The Negro is the human like the Whites'; the Black is not the Devil. Other quotation shows that

prejudice always happens because of the basic sentimental between minority and domination, the Whites always think that they are good, true, strong. So, the Black is always bad group with all terrible things and they must respect the White as dominant. It also happens when the fire is dying down, and the Germans are heading up to the canal, Poveromo, then the Germans yell to Sam Train toward English, “hey! You Niggers cut out phone wire.” Train heard laughter from American side.

How fuck they are? Truly, Sam Train does not cut the phone wire, he had no idea what to do, truly Train does not cut the phone wire but they still yell that Train cut the phone wire “Hey! You Niggers come back and fix our wire.” The White always make a far distance from Black, the White hold the truth and there is no truth in Black and it is because White always think that Black is always foolish, bad and minority.

4.1.2 Segregation

Spatial and social separation of the dominant to the minority groups is segregation. In a direct form, that the minority group lives or uses facilities in isolation from dominant group. It means that the minority is believed as an inferior and they should live separate from the superior, even in church, position, and many other public facilities. It is matter of fact that the Whites cannot sit side by side between Black and Whites. So, the Whites separate their sit and it becomes the rule that Black must sit on the back of line. All explanations above are proven by the following quotations:

“It was his first-ever bus ride in the city, and the man had spoiled it. The soldier got on the bus wearing a crisp Army uniform with lieutenant’s bars and a shoulder patch with a black buffalo on it. He took a seat down front. The bus driver said, “Move to the back, boy.” The Negro opened his mouth, outraged, and said,” Fuck you.” The driver slammed on the brakes and got up. Before the Yankee could move, there was a chorus of hissing and cursing from the rear of the bus. It was the other Black next to Train. “Cut it out,” one blurted. “You make in’ it bad for the rest of us” ” (*Miracle At st Anna*, page 6-7).

Furthermore, segregation also appears in Sam Train where all physical facilities are separated between Whites’ and Blacks’. Both of them have different places and caused by the different race and color of skin. It happens when Sam Train gets the bus and he must seat in back of bus chair rows. This information is also supported by the following quotations:

There was no money in it. He shrugged. “I was drafted. That’s my excuse. Far as I’m concerned, the Negro was better off as quartermasters and cooks. It’s safer. The Army should never made the Negro into combat soldiers, right, Hector? (*Miracle At st Anna*, page 148).

The above quotation shows segregation in *Miracle at St Anna*. It happens because the dominant group believes that they are inferior. And as the result, he says to the Sam Train that the Negro is better off as quartermaster and cooks. It means that the minorities do not have opportunity in equality as Whites’ position into combat soldier. This fact is also described in the text below:

Stamps was amused by Bhisop’s rancor. He was surprised that Bhisop was so insightful.” This is about progress for the Negro, Bhisop, that’s what this is about. They said the Negro couldn’t fight. We’re proving he can. That’s progress” (*Miracle At st Anna*, page 149).

The above information has the same content with other text in the *Miracle at St Anna*, which tells about separated place between Blacks' and Whites' and feels that the domination can do everything, as it is supported in text above that Negro can not fight, he is a quartermaster who cooks for the domination group.

Bishop was silent. Walker would have hike up that mountain and fetched them. He'd have walked it alone if he had to. He'd have caused them out and called them niggers because he was a snack-bitten bastard (*Miracle At st Anna*, page 150).

The above quotation shows the segregation in the novel. It happens because the minority groups believe that they are inferior and can not do what White do. And as the result, the Negro only serve the White, and always cook never made Negro into combat soldier. That real condition relates to the fact that Black has always been a minority in that's life. He has never got the opportunity as the human have ever done, he is the only quartermasters and his place is only in the kitchen as a cookies and cooks for White, even he is the quartermasters but he has never done into the combat like other soldier.

The above quotation also shows us that one of the most enduring causes of segregation is prejudice; it has been in the widely held belief that members of minority groups are inherently incapable, with few exceptions, of working and competing in our highly sophisticated and competitive society. Even, many scientists argue that the reason of Blacks scored so low on IQ test and it's evidenced with the statement of the Whites to the Blacks that they are "*Snack*

Bitten” is the direct result of inferior”Black” genes. Some people also argue that the more “Whites” genes a Black person possessed which of course could only be acquired by crossbreeding with a white person the higher the intelligence.

Although such scientists have been severely criticized and their numerous scientific failing exposed in the academic journals, the public is often unaware of such refutations. The conclusion of Blacks is not always in a low quality in IQ and the Whites are not always in the top of score in IQ test, the statement and the result of the research is not hundred percent true, it can be manipulated by the group who dislike with the Blacks.

4.1.3 Discrimination

Some people assume that discrimination is the effect of prejudice. We can deny it because when different races become a hot issue and it makes bad effects in our life, there are many Whites as the dominant group having judgment to Blacks that they are different from them in all aspects. After the Whites believe it, they discriminate Blacks because of their being different race. It happens when several White captains have tried to make Rudden get ride of Wells because of his dark skin and different from their group, but it does not really happen because Rudden has some beautiful expert whether many people from Whites do not have. Rudden knows a good soldier when he saw one. This information can be supported by the following quotations:

In Italy, which was poor and not strategically important? With the Negro press kicking their ass about the segregated Army’s treatment of coloreds and good white boys dying in Normandy under Patton and Marshall? (*Miracle At st Anna*, page 40).

The above text narrates that, the Blacks are poor and not strategically in politic, because the Blacks are poor and the politic is only for the domination, colored, means special for the Whites', and they are strategically in politic then Blacks group.

Several white captains had tried to make Rudden get rid of Wells-they were scared of him-but Rudden refused." he's the best first lieutenant in the division, "he boasted, which is why Driscoll liked Rudden. Rudden knew a good soldier when he saw one (*Miracle At st Anna*, page 41).

The above quotation shows that, the Whites' do not want the Black stay away near by the lieutenant and he says to Rudden to get ride, it is because Rudden is the new lieutenant but he has a good ability as the lieutenant before. There are many cases in the novel that show that in daily operation, the society also discriminate the groups who can use the public facilities also systematically discriminate against the member of some groups. Rudden as the Negro finds the discrimination from the Black because he has a good ability and the White are jealous with that condition.

German accent, "Welcome to the war, Ninety-second Division. What are you Negroes fighting for? America doesn't want you. We want you. Come to us. I got something nice and warm for you. You can have all you want," followed by the blaring sound of relaxing jazz (*Miracle At st Anna*, page 66).

This condition below describes the Blacks who want to try to discriminate the Whites, it is because the White often do to the Blacks then they want to grudge

to the Whites, but Sam Train does not want to do that. It is because Sam Train tries to look at that condition as the goodness to the same as the human life. As the text narrates:

“Told you, hell,. It was your idea. Wasted your time, too, trying to save him. What for”
 “I ain’t tell you to get us kilt. This is a white man’s war, boy. Niggers ain’t got nothing to do with it. This boy ain’t got no life nohow,
 (*Miracle At st Anna*, page 76).

The above condition refers to discrimination, it is described when the boy who is from the White to get injures then Sam Train wants to give him a medicine, but Hector forbids Sam Train to do this. It is because the boy is from the Whites communities, but Sam Train believes that the boy is as the angel of God, he has the power.

All the explanation that are described above is prove that there are many racial discrimination done by the Whites to the Blacks. The text belows also shows the racial discrimination.

“Ask me on the boat going home, nigger, I just wanna tell you, you don’t owe me no more money. Don’t do nuthin’ for me. Just keep off me, y’hear?” (*Miracle At st Anna*, page 251).

Since the Whites judge Black as the race that must be avoided, all of the things that related to the Black must be considered. The Blacks always press and kick their condition to the Whites when general Allman tells the Arthur superiors to people about what he has really done about money politic then Arthur knows

that so, all the Negro are kicked with one single goddamn. It is because the White doesn't want Blacks to know the bad characters of the Whites, and the anarchy is also described in the text below:

He flopped on the canal bank and heard Bishop say, "Oh, shit. You been hit in the head." (*Miracle At st Anna*, page 9).

The Whites hit head of train until he is bloody, and lay on his back and died. And he feels his spirit leave his body. It is clear that the Whites discriminate until the level of anarchy out side the time of War. The condition refers to discrimination of anarchy is described when Bishop knows that Train hit twice. As the text narrates:

"You was hit and you was dead and I brung you back," said Bishop. "Don't nobody know about it but me, and that's fine (*Miracle At st Anna*, page 11).

From above all the texts, we cannot deny that Blacks in Italy when the World War II in 1944 have been particularly victimized by the Whites discrimination exactly in form of anarchy that happens to Sam Train. It is caused by one reason that is about racial differences. Although, all the Whites should realize that there are many Blacks who need to know the real conditions of politics and other problems. It means that the Blacks are also the part of the social life as the human being and should be honorable. Although, it is a normal phenomenon of human social life and that no one is free from this attitude but

let's use the concept of the normal concept, namely sociological and humanist concept that we should be honorable and respect to other as the human being.

4.1.4 Expulsion

In this novel, the researcher tries to find the form of racism in vive kind's of rejection, but there is no form of expulsion shown in this novel.

4.1.5 Extermination

There are many cases where The Whites kill Blacks because of their race. As it is described in the quotation bellow, but it is only in intention that killing the Black is no problem like what the White read in many books and other information that the Whites kill Jews just because they are dirty. In this novel the researcher does not find the attitude of Whites when they kill the Blacks except in War.

You damn right it's a long time, "Bishop said."we're on the high-way to heaven up here. Sitting ducks. For what? For nothing. Over a scam. That's what this whole was is. A scam. Whites killing whites. Whites killing Jews. For what?'Cause they dirty? I read that in a book someplace. The Germans 'round here...Hell. I ain't met one German over here *yet* who did not have nothing for soap and water to do. The Negro don't have doodleysquat to do with this...this devilment, this war to-free-the-world shit." Bhisop stubbed out his cigarette." They better not talk that boogie-Joogie to me. White folks *own* the world, god-dammit. We just *renti* (*Miracle At st Anna*, page 149).

The above quotation shows that, many of the Whites kill some Niger's to show their dominant and because of that some of the Whites are called by nigger-hater or racist people. As many result of the research that there are many conflicts

that make many Blacks dead. In some cases the Whites exterminate the Blacks systematically to destroy their race, and it's just because Blacks are dirty, and anything bad about Blacks. From the example of explanation above, it is bright enough that the novel describes about the form of the racism in James Mc Bride's faced by the Blacks which appear in prejudice, discrimination, segregation, and extermination. All the forms of racial prejudice are faced by the Blacks.

There are also the cases of extermination where the White kills the Blacks because of their race. As it is described in the quotation below:

She blurted,
 "They killed everyone at St Anna."
 "The SS. They put everyone in the square and shot them and burned them."
 "How many?"
 "Hundreds. Maybe three hundred." She collapsed in tears
 (*Miracle At st Anna*, page 124).

And:

Peppi knew of no partisan-or any Italian, for that matter-in his right mind who would post that sign. The partisans knew the SS rule: for every soldier killed, the Germans would kill sixteen civilians. To post a sign rousing villagers with slogans and empty promises of protection, to flaunt that kind of reckless arrogance in the face of the SS who were ruthless and increasingly desperate, was not something any partisan would do (*Miracle At st Anna*, page 125).

The novel describes that Blacks are as the victims of the Whites' violence. Many of Blacks kill Blacks to show their domination and because of that, they are called by Niggers and racist people. It happens when the Negro wants to overcome the problem with the German and the Negro ask a help to the American

army behind them, then the SS soldier kill the Niger in church of St Anna di Stazema.

The text below refers to extermination of anarchy; it is described when the Blacks are killed by the white commanders. As the text narrates:

Negro plots to retaliate by killing White commanders, Negroes on furlough beaten to death by White civilian mobs, sometimes aided by sheriff deputies who were frightened at the thought of fifteen thousand armed Negroes in their midst (*Miracle At st Anna*, page 166).

The above quotation shows that, Blacks are the victim of the Whites' violence is true. Many of Whites kill Blacks to show their strong, domination arrogance and anarchy to solve the problem faced by Blacks'. There is no negotiation to solve the problem. So, there are many conflicts that make many Blacks' dead. In many cases according to the quotation above, the Whites' exterminate the Blacks' systematically to destroy their race. The text below also describes how the Whites' kill the Blacks' compared to kill the animals.

The second German shot the running people. He shot my mother. The other German, that one-he pointed to the dead German again-he shot the German who shot my mother. Then he picks me up and run into the mountains. Then he was gone and there was the old man (*Miracle At st Anna*, page 266).

The above quotation shows that many of Italian and Blacks soldier are killed in St Anna di Stazzema. Many people in Italy are killed even hundreds people were killed by the Germans when World War II 1944 in Italy. It happened when the German marched his mother and his grandfather to the square. There was a big fire there. People were burning. A little boy was burned in the fire with

his arms out like this-he demonstrated and had a long stick stuck through him. Some Germans were eating lunch and listening to accordion music as the fire burned. A soldier that one, he said, pointing to the dead German who lay in Ludovico's bedroom he took his mother and several others to the side of the church, while he told them to run around. He fired his gun in the air and said "Run-run as fast as you can." Then the German shoot them.

4.2 Racist treatment to the Blacks by the Germany reflected in the real life

It is clear that the novel describes about the racism form of rejection faced by Black occurred in the real life in Italy 1944. It appears in many kinds of racism, prejudice is one rejection form of racism which is described in this novel, discrimination, segregation, expulsion, and extermination. All the forms of the whites' (Germans) racism faced by Black soldier are shown in the words, sentences, paragraph, and discourse in the novel. Whereas the superiority and inferiority also occurred in the real life, racist is one of the social problems which really happened in many countries in the world. There are some events in the novel that reflect the real conditions at that time. It is described when in the War condition in 1944 there was the superiority in a top of government power and inferiority is used when the superiority or the dominant need it, for example in political situation. Blacks are considered as poor people who are not important strategically. In this analysis, the researcher wants to explore and discuss between the racist treatment in the novel and the real condition of racist treatment in real life

One of the most enduring causes of racial segregation has been widely held belief that members of minority groups were inherently incapable, with few exceptions, of working and competing in our highly sophisticated and competitive society (*Modern Sociological Issues 2nd Ed*, page 367).

The above statements show to the real condition of the discrimination and to differentiate the human according to the color of skin and the quality of IQ.

Many of the scientific says that the reasons blacks scored so low on IQ test was the direct result of inferior "Black" genes. There are also argued that the more "White" genes a black person possessed-which of course could only be acquired by crossbreeding with a white person-the higher the intelligence. Then the researcher concludes that there is still inferiority and superiority in society according to the quality of IQ and the color of skin to do the racist.

Political condition is also to be the causes of racial treatment it can be seen in the first result of the analysis that the quotation reflects to the real condition political in Italy when World War II 1944, when the politic was held at that time. So, the racial discrimination in the novel is as the result of the form of Whites' racism faced by Blacks in the form of racial prejudice in Italy. And that condition can also be found in the Hill of Tuscany, that people dislike talking about the World War II, all the people: the carpenters, plumbers, plasterers, and stonemasons who make their living repairing the homes of the rich foreigners who lounge in the lazy piazzas of the towns of Barga, Teglio, and Galliciano shrug when we ask them of the War.

In many areas of social life, racist discrimination is built into the entire structure of norms and behavior and is reinforced by both formal and informal

agent of social control; the case of racial housing patterns in Italy by Germany will show in the below quotation.

She found that black couples were less likely than white couples to be shown any home, and when they were, it was likely to be in either an inexpensive black neighborhood or a wealthy suburb. The realtors knew that other agents would no longer share information with them once they had violated the informal norms of "racial steering." Moreover, their business would suffer, as fewer and fewer whites would list their homes with an agency that had a reputation for placing black families in white neighborhoods. The agent who followed the law would soon be bankrupt (*Encyclopedia of Sociology*, page 234).

The above quotation of racial housing patterns show that racial housing patterns are often maintained by redlining, a practice in which banks and other lending institutions refuse to make mortgage money available for housing in certain neighborhoods, especially those expected to decrease in value. Redlining, although illegal, is used to limit the availability of money for housing in racially mixed neighborhoods. This real condition shows that racial discrimination also happens in institutions where the Black is the object of treatment of the White.

From the text below show that in the years since World War II, whites have shifted from more blatant forms of discrimination to more subtle forms, the texts below will show us that Blacks try to get equal.

Traditionally whites attending predominantly white schools have held a near-monopoly on critical information about higher educational and job opportunities. Desegregation has allowed minority youth to gain access to cross-racial networks and interpersonal channels leading to higher education and better-paying jobs. Additionally, segregation disadvantaged blacks because degrees, grades, and references letters from predominantly white institutions have typically been accorded greater weight than equivalent records from predominantly white black institutions (*Introduction to Sociology*, page 27).

And:

In the year since World War II, whites have shifted from more blatant forms of discrimination to more subtle forms. Attitudes have also changed over the past forty years. While only 32 percent of whites in 1942 felt that white and black students should go to the same school, the number had jumped to 64 percent in 1964 and 90 percent by 1982. In 1962, 32 percent of whites felt they should have the right to keep blacks out of their neighborhoods. In a recent pool, only 11 percent agreed. In 1944, 45 percent of whites favored equal job opportunities for blacks; by 1972, the figure had risen to 97 percent. Much of the long term change derives from people born after 1940, who are typically less prejudiced than those born earlier in the century. The glass of intolerance is far from empty, but it is draining, though at different rates for different groups (*Introduction to Sociology*, page 27).

The above quotation show that discrimination is not only in individual practice but institutional also do the discrimination, so the sociologists call institutional discrimination. Business, schools, hospitals, governments, and other key institutions need not be staffed by prejudiced people in order for discrimination to occur. But in 1972 the minority tries to awaken their equality in job until 97 percent.

Discuss about racist actually can't be separated from the history of politic and the power of the government, racist, discrimination, minority, domination all is the social problems start from will to power, will to get the power in around, Nazism, Adolph Hitler is the example of regime to power. The texts bellow will show us the political side as the racist.

In November 2000 a Verona military tribunal sentenced to life imprisonment former SS Lance-Corporal Michael Seifert, nicknamed Misha, who tortured and killed at least 18 prisoners in Italy's Bolzano concentration camp (between 1944 and 1945). Italy will request the extradition of Seifert, who lives in Vancouver, Canada (*Wikipedia of Encyclopedia* 28, 02, 08).

The above quotation show that the real conditions in 1944-1945 in Italy show the process of justice happen and the process of extradition, as the above statement said that the source of racist is from the history of political system and will to power.

‘ Too many bad things,” they say, or,’ Mussolini started the pension system,” and walk away, they said “ you can ask them all day if you want, fill them with wine, serve them pasta in olive oil draped with their mother’s best sauce, and still they will not tell you”. and they will not tell anything, for that war was a war of the heart, and the heart of an Italian man is strong, deep, and closed up tight, open to only a very view. This fact is also described in the text below:

For that reason, the old-timers in Tuscany don’t discuss World War II. The teachers don’t like to teach it in the schools, either, History lesson become embarrassing right after World War I, because after that it becomes personal: My father was a partisan; yours was not. What did you do? What did your father do? It’s easy to claim victory now. Everyone wants to be winner; everyone claims to be the partisans who fight with the Allies (Wikipedia. *Free Encyclopedia*, 11 Mei 2007).

The true information above has the same content with the text in the novel on page 133 that tells about the action when Whites kill the Blacks in World War II 1944 in Italy when German kill many women at that time. As the text narrates:

“How many Negroes are there in America, anyway? I though they were all slaves and died. I think these men are Gurkhas who killed this boy’s parents.” (*Miracle At st Anna*, page 133).

And:

Anything was possible. The woods outside Bornacchi were full of bandits, redshirts, partisans, bandits posing as partisans, communist, Brazilian soldiers, even the occasional Gurhka. Nothing was save (*Miracle At st Anna*, page 133).

And:

It can be found in all over the world. Some 40 years ago about 6 million Jews were systematically murdered by the Nazis. More recently, many of the 700,000 Chinese in Vietnam, who made up the majority of the refugees who left the country between 1975 and 1979, were expelled- and forced to pay large sums before their expulsion (*Sociology a Brief Introduction*, page 169),.

The above quotation show that Americans are accustomed to thinking of a minority as a category of people who are physically different and who make up a small percentage of the population. But the popular identification of minorities is often misleading. The above statements show that Jews have often been called a race. But they have the same racial origins as Arabs-both being Semites- and through the centuries Jews and non Jews have interbred extensively. The above cases is shows that Black or Jews is the minority group and always treat by the dominant as the group who always be the object of racial and discrimination treatment.

“Do what you want,” is the statement of the dominant group to the minorities, kill or say anything what will you say to the Black or kill if you need to kill, as we have ever read in many books that we are the German don’t like the Jews’ cause they are dirty as it is shown in many information.

The texts above are the statement from the information book of moderns sociological issues described the form of the domination racism, which also

happen in the real society in Italy where the German use the Jews as the references as the example of the racism and do the arrogance to the minority and it happened when the commander asks to Black to get money about fourteen hundred dollars and Black says that there is no money around here, then the commander laughs softly. Then Black can not feel the blood rushing into his face. He glares up at his friend, thought for a moment about knifing him, then calm himself, ignoring the challenge. Then the commander shrugged. "I was drafted. That's my excuse. Far as I'm concerned, the Negro was better off as quartermasters and cooks. It's safer. The army should never make the Negro into combat soldiers, right. That is the statement as the evidence that the domination is the power to do what they want to do and shows that racial discrimination, prejudice really happen in the novel revealed in the real condition at that time in World War II 1944 in Italy.

All the above quotation tells the condition that, how Sam Train believes in miracle and how he loves the boy even he is the White, then Train believes in miracle that the boy brings the miracle to his soldier especially to Sam Train. It is exactly true that event everybody from the domination says that the Black is dirty, foolish and low IQ quality, but there is still goodness and sense of human social in their mind. It shows that there are still good side from the Blacks whom, every people think that they are dirty, as we know from the novel related to the real social condition that as long as the War held there is not one character shows who has sense of responsibility to other event to the Boy who comes from the Domination group, except Sam Train who he is from the Black soldier.

From the whole quotation we can conclude that the Black especially “Sam Train” is the minority who still has social sense to other group, all the quotation above show that how Train loves to the boy because he feel pity to the boy, and he has still high sense of the human right, he always thinks about the safety, healthy, and food to the boy even all his friends do not like the boy because he is from the White, but Sam Train still brings the attention to the boy because he believes in miracle. All the quotations above describes how the novel related to the real condition in Italy between German and Buffalo soldier, between minorities and domination, between Blacks and Whites, how the Blacks is treated Whites and on the contrary, from the all quotations above we can conclude and give the right result, where is the right and need to prove one.

CHAPTER V

CONCLUSION AND SUGGESTION

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

5. 1 Conclusion

Based on the previous chapters, the researcher concludes that there are many kinds of Whites' racism faced by four of the U.S. Army's 92nd Division of all-black buffalo soldiers "Sam Train" in *James Mc Bride Miracle at St Anna*. And those kinds of Whites' racism appear in the form of prejudice, segregation, discrimination, expulsion, extermination. Those Whites' racism faced by four of the U.S. Army's 92nd Division of all-black buffalo soldiers when the World War II happened in Italy 1944 between German and America at that time.

The unfair attitudes above namely; prejudice, segregation, discrimination, expulsion, extermination, four buffalo soldier "Sam Train" tries hard to struggle to get the equality between Whites and Blacks (American buffalo soldier). Racism treatment faced by the Blacks and racial form of rejection occurred in real life related to the novel and racist treatment to the Blacks in real life. The struggle to

get the equality also reflected in aspect of place, both are the same as the human being, also reflected in IQ quality.

For the American blacks, to continue their march to fight against racism and gain equity requires two respective conditions: whites' willingness to accept, promote, and finance some affirmative actions, and blacks' determination to take full advantage of every opportunity. Without both, the prospect is bleak indeed. Both the majority group's willingness to leave out their old-fashioned racist idea and the minorities' self-motivation to break the blind domination of the other group are needed to eliminate racism.

It seems that Trains also tries to catch the above proposal. He presents the boy as the representative of the future whites who can respect the existence of blacks and are successful to work together with them. In addition, Train symbolizes the future of blacks who are brave to maintain their self identity before the dominant whites. The United States and other multicultural society undoubtedly need millions of Trains and the Boy to combat racism and reach equality.

From all of Blacks' struggles, the researcher concludes that everything in the world has its own place except when it deals with the human rights. When the people think that they are different, they do not realize that Black also the human being and Black have more strong intention to get the equality, powerful to get equality in IQ quality, but we also forget about the kindness of the Black, and it is reflected in how Sam Train very loves and cares with the boy who is from Whites'

community, he believes that the boy is the miracle and he always keeps in every situation in a whole time.

The racist treatment also happened in the real life and it becomes the most commons problem of social which always discussed. The researcher also looks that hundreds of social phenomena and problems; racist is the most common issues discussed by the sociologist, anthropologist, and every part of society. Racism is considered the most complex social problem which causes an endless conflict between the dominant group and the minority. Racism is also an interesting topic to be analyzed because racism is the commons problems with difficult solution to reduce and avoid it, and it becomes complicated problem in some aspects of our life. With this research, the researcher hope it can make us understand the social phenomenon and realize that there is not different among us based on the color of skin and the quality of IQ, and all the human being has the same opportunity to reach their idea in the world.

5.2 Suggestion

The researcher hopes that this research will be a reference of proof that racism always appears among many kinds of races in the world. Moreover, it still happens between the Whites and the Black in Italy when the American and German in World War II. And it can be the motivation of the researcher to suggest all the people to decrease the differentiation between each race that can result racism, and it does not happen in America or other country, it can happen in our country especially around us, for example Madura and Dayak last time ago.

The researcher suggests to the next researcher especially the students of UIN Malang who want to conduct the same matter to make a better study than this study. Because the researcher believes that this study still has many weaknesses and mistakes. Hopefully, this study can be a strong inspiration and motivation to the next researcher to analyze racism and try to get its solutions. And he is sure that there is still racism attitude in our life as he states above that needs to be shown to all people as the power to decrease it.

As the heterogenic country, Indonesia is near with the conflict of race problem, religion, culture, politics and many different of social statues etc, therefore, it is really important for Indonesia to reduce differences and conflict to reach a better future. Then, the researcher emphasizes that through this study he can appreciate the differences and make it as the weapon to get a peace in the world especially in Indonesia.

Finally, people really should also realize the notion that, to some extent, their linguistic habit has sharpened the stigma of racial stereotype and prejudice upon a certain race. Absolute association of “white to lightness, cleanliness, and goodness” and “black to darkness, dirtiness, and badness” has given lots of advantageous to the white people and disadvantageous to the blacks. People should be continuously remained that not all white is clean and not all black is dirty since they are commonly faced with the dirtiness of white and the cleanliness of black.

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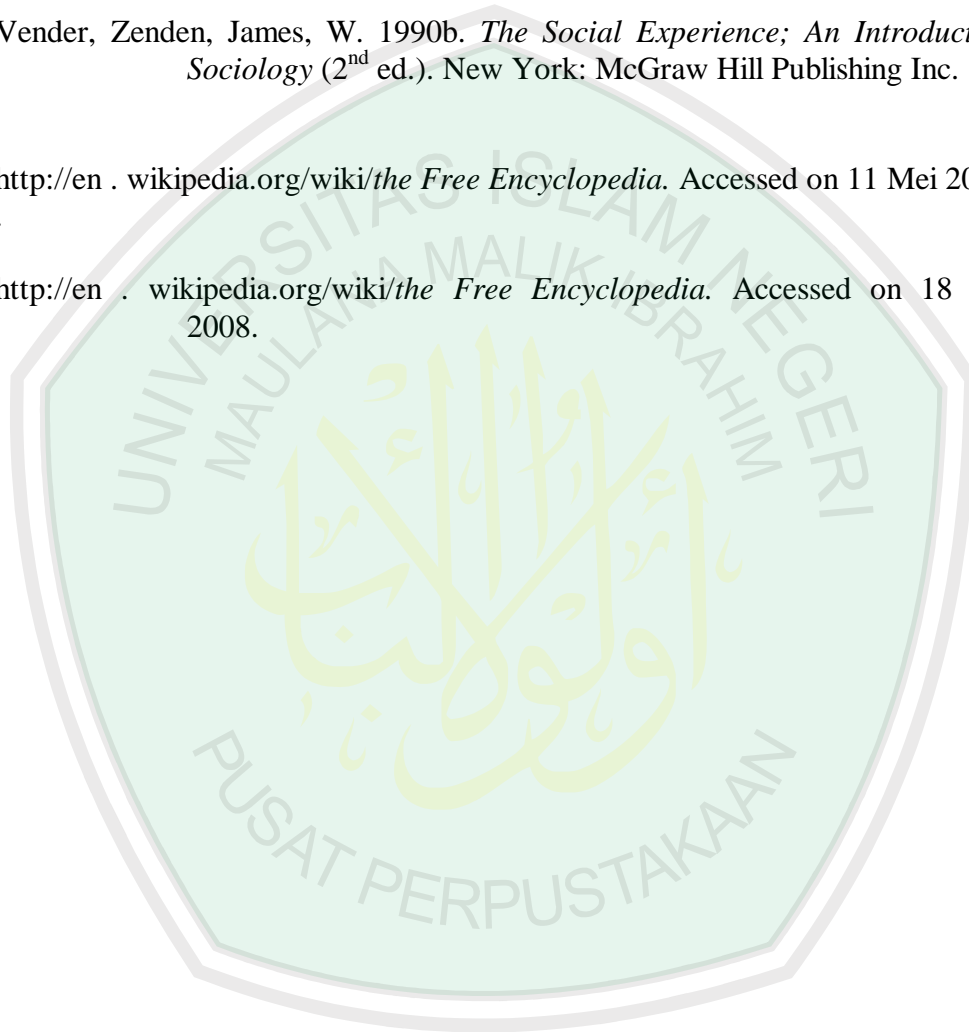
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CERTIFICATE OF THE AUTHORSHIP

The undersigned,

Name : Ahmad Khozi
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Certify that the thesis I wrote to fulfill the requirement of the degree of *Sarjana Sastra* (SS) in English Letters and Language Department, Faculty of Humanities and Culture, State Islamic University of Malang entitled “*James Mc Bride’s Miracle at St Anna*” is truly my original work. It does not incorporate any materials previously written or published by another person except those indicated in quotations and bibliography. Due to this fact, I am the only person responsible for the thesis if there is any objection or claim from others.

Malang, 28 Desember 2007

The Researcher,

Ahmad Khozi

No	Data / Quotations	Page	The Form of Racism
1	And now Train was following one of those light-skinned, know-it-all Northern Negroes into the drink, a lieutenant from Harlem named Huggs. He called himself “a Howard University guy, ASTP,” which Train guessed had something to do with reading but wasn’t sure since he couldn’t read himself	7	Prejudice
2	“He could shoot a rifle. And most of all, he was dumb. The other men laughed at him and called him “sniper bait” and “diesel “because of his size. They placed bets on whether he could pull a two-ton truck or not, but he never minded them, only smiled. He knew he wasn’t smart. He had prayed to become smart, and suddenly here he was smart <i>and invisible</i> . Two for one”	8	Prejudice
3	I ain’t doing no mojo. I wants my money. Now you go git that white boy out that haystack over there yonder. He’s yours to deal with. I sure ain’t goin’ “What white boy?”	11	Prejudice
4	The boy shifted the entire haystack around to watch, his back to the charging Germans, as Arturo tossed the ball over his shoulder. It rolled toward the barn.”Get it and kick it back to me,” Arturo shouted	16	Prejudice
5	He realized he wasn’t invisible anymore, and he cursed the boy and Bhisop, too, for putting the mojo on him. He had found a	24	Prejudice

	way to survive the war, and they had ruined it		
6	“you know that Niger’s dumber than a dime. You sent him over the hill?” “I didn’t tell him to risk his neck for nobody,” Bishop said. He and Stamp could see Sam Train’s back as he dipped in and out of the trees	28	Prejudice
7	“Hey! You niggers come back and fix our wire.” He heard an American side, silenced by a single burst from a German eighty-eight	28	Prejudice
8	“The fire was dying down. The Germans were heading up the canal toward Poveromo. Some were setting up camp on the other side of the canal, within full view but out of range. The fighting had gone out of everybody. Stamps heard a German yell in thickly accented English, “Hey! You niggers cut our phone wire.” He heard laughter from the American side”	28	Prejudice
9	“What’s on your mind, Birdsong?” “Um...Captain Nokes is interrogating a prisoner in regimental headquarters two, sir. Perhaps...perhaps you’d like to hear what he has to say.	37	Prejudice
10	Driscoll stormed out of the building, cussing the man up and down, ending with, “Where the hell did you learn to drive?” The man looked apologetic.” I’m no driver,” he said. “I never drove nothing but a mule.” Driscoll told the guy to move over, got in the truck, and drove it to the quartermaster’s himself. En route, he asked,	45	Prejudice

	“What’s your name, soldier”?		
11	“He’s got a lot to protect, all those rabbits,” another mused. “That all one, that’s the biggest Negro I’ve ever seen. Maybe he’s Louis Armstrong, eh, Peppi?”	120	Prejudice
12	“The Negroes change nothing,” he said firmly. The three partisans watched him in silence, expecting he would say more. But he said nothing more. Even if the Negroes had the entire American army behind them, he thought bitterly, that would not make the problem of the church go away	123	Prejudice
13	“No partisan can guarantee the safety of any village. You know this. Maybe the Germans posted the sign themselves,”	125	Prejudice
14	“It was his first-ever bus ride in the city, and the man had spoiled it. The soldier got on the bus wearing a crisp Army uniform with lieutenant’s bars and a shoulder patch with a black buffalo on it. He took a seat down front. The bus driver said, “Move to the back, boy.” The Negro opened his mouth, outraged, and said, “Fuck you.” The driver slammed on the brakes and got up. Before the Yankee could move, there was a chorus of hissing and cursing from the rear of the bus. It was the other Black next to Train. “Cut it out,” one blurted. “You make in’ it bad for the rest of us”	6-7	Segregation
15	There was no money in it. He shrugged. “I was drafted. That’s my excuse. Far as I’m concerned, the Negro was better off as quartermasters and cooks. It’s	148	Segregation

	safer. The Army should never made the Negro into combat soldiers, right, Hector?		
16	Stamps was amused by Bhisop's rancor. He was surprised that Bhisop was so insightful." This is about progress for the Negro, Bhisop, that's what this is about. They said the Negro couldn't fight. We're proving he can. That's progress"	149	Segregation
17	Bishop was silent. Walker would have hike up that mountain and fetched them. He'd have walked it alone if he had to. He'd have caused them out and called them niggers because he was a snack-bitten bastard	150	Segregation
18	In Italy, which was poor and not strategically important? With the Negro press kicking their ass about the segregated Army's treatment of coloreds and good white boys dying in Normandy under Patton and Marshall?	40	Discrimination
19	Several white captains had tried to make Rudden get rid of Wells-they were scared of him-but Rudden refused." he's the best first lieutenant in the division, "he boasted, which is why Driscoll liked Rudden. Rudden knew a good soldier when he saw one	41	Discrimination
20	German accent, "Welcome to the war, Ninety-second Division. What are you Negroes fighting for? America doesn't want you. We want you. Come to us. I got something nice and warm for you. You can have all you want," followed by the blaring sound of relaxing jazz	66	Discrimination

21	<p>“Told you, hell,. It was your idea. Wasted your time, too, trying to save him. What for”</p> <p>“I ain’t tell you to get us kilt. This is a white man’s war, boy. Niggers ain’t got nothing to do with it. This boy ain’t got no life nohow,</p>	76	Discrimination
22	<p>“Ask me on the boat going home, nigger, I just wanna tell you, you don’t owe me no more money. Don’t do nuthin’ for me. Just keep off me, y’hear?”</p>	251	Discrimination
23	<p>He flopped on the canal bank and heard Bishop say, “Oh, shit. You been hit in the head.”</p>	9	Discrimination
24	<p>“You was hit and you was dead and I brung you back,” said Bishop. “Don’t nobody know about it but me, and that’s fine</p>	11	Discrimination
25	<p>You damn right it’s a long time, “Bishop said.”we’re on the highway to heaven up here. Sitting ducks. For what? For nothing. Over a scam. That’s what this whole was is. A scam. Whites killing whites. Whites killing Jews. For what?’Cause they dirty? I read that in a book someplace. The Germans ‘round here...Hell. I ain’t met one German over here yet who did not have nothing for soap and water to do. The Negro don’t have doodleysquat to do with this...this devilment, this war to-free-the-world shit.” Bhisop stubbed out his cigarette.” They better not talk that boogie-Joogie to me. White folks own the</p>	149	Extermination

	world, god-dammit. We just <i>renti</i>		
26	<p>She blurted, “They killed everyone at St Anna.” “The SS. They put everyone in the square and shot them and burned them. “How many? “Hundreds. Maybe three hundred.” She collapsed in tears</p>	124	Extermination
27	<p>Peppi knew of no partisan-or any Italian, for that matter-in his right mind who would post that sign. The partisans knew the SS rule: for every soldier killed, the Germans would kill sixteen civilians. To post a sign rousing villagers with slogans and empty promises of protection, to flaunt that kind of reckless arrogance in the face of the SS who were ruthless and increasingly desperate, was not something any partisan would do</p>	125	Extermination
28	<p>Negro plots to retaliate by killing White commanders, Negroes on furlough beaten to death by White civilian mobs, sometimes aided by sheriff deputies who were frightened at the thought of fifteen thousand armed Negroes in their midst</p>	166	Extermination
29	<p>The second German shot the running people. He shot my mother. The other German, that one-he pointed to the dead German again-he shot the German who shot my mother. Then he picks me up and run into the mountains. Then he was gone and there was the old man (James Mc Bride, 2002: 266).</p>	266	Extermination

APPENDIX II

About the 92nd Infantry Division

World War II's Buffalo Soldiers

The Buffalo shoulder patch worn by African-American soldiers in both World Wars symbolically tied the 92nd Division to the 9th and 10th Cavalry Regiments, which were established in 1866, the year after the end of the Civil War. The 9th and 10th -- whose records in the National Archives span some eighty years (1866 - 1946) -- were originally tasked with protecting westward-bound settlers from bands of outlaws and organized resistance by Native Americans. According to one account the men of the 10th Cavalry first acquired the name "Buffalo Soldiers" during the 1871 campaign against the Comanche in the Indian Territory because the Comanche respected the soldiers' tireless marching and dogged trail skills. Other stories suggest the nickname refers to the buffalo hides used by black soldiers to supplement their inadequate government uniforms during the harsh western winters, or to the fact that Indians thought the black soldiers, with their dark skin and curly hair resembled the rugged and revered buffalo. In the 92nd Division all senior commanders and staff were white, except in the all-black 597th (105mm) and 600th (155mm) Field Artillery Battalions. The enlisted personnel were almost entirely black soldiers from the rural South. Many of them had been sent as children to work in the fields and never had a chance to learn to read or write. The 92nd Division, some 15,000 strong, was the only black unit of its size that operated as a unit in an assigned sector during World War II.

After training at Fort Huachuca, AZ, and participating in Corps Maneuvers in Louisiana in early 1944, the Division was committed, piecemeal, to combat in Italy beginning in the summer of 1944. From then on, until the Italian campaign finally ended with the surrender of a million German troops in April 1945, the 92nd Division fought in General Mark Clark's Fifth Army. Elements of the Division were in the line as long as 68 days at a stretch. The Buffalo Soldiers were assigned to IV Corps of the U.S. Fifth Army in two primary areas of operation, the Serchio Valley and the coastal sector along the Ligurian Sea. They occupied the westernmost end of the Allied front, while the Eighth Army attacked across the eastern portion of the Italian peninsula. In Italy the 92nd faced not only mountainous terrain and tremendous resistance -- including the German Fourteenth Army and its Italian Fascist soldiers, the 90th *Panzer Grenadier* Division and the 16th SS *Panzer Grenadier* Division -- but also an array of man-made defensive works that were part of German General Albert Kesselring's "Gothic Line." On the day the campaign in Italy ended, the 92nd Division had lost almost one-fourth of its men through casualties. Roughly three thousand Buffalo soldiers were killed, captured, wounded, or missing in action. The Buffalo soldiers captured nearly 24,000 prisoners and received more than 21,000 decorations and citations for their gallantry in combat.

APPENDIX III

BIOGRAPHY

James McBride's bestselling memoir, *The Color of Water: A Black Man's Tribute to His White Mother*, explores the author's struggle to understand his biracial identity and the experience of his white, Jewish mother, who moved to Harlem, married a black man, and raised 12 children. Readers may not know that the multitalented McBride has another dual identity: He's trained as a musician and a writer and has been highly successful in both careers.

After getting his master's degree in journalism from Columbia University at the age of 22, he began a career in journalism that would include stints as staff writer at the *Boston Globe*, *People* magazine, and *The Washington Post*. But McBride also loved writing and performing music, and at age 30, he quit his job as a feature writer at *The Washington Post* to pursue a music career in New York. After Anita Baker recorded a song he'd written, "Good Enough," McBride had enough contacts in the industry to spend the next eight years as a professional musician, writing, recording, and performing (he plays the saxophone).

He was playing tenor sax for jazz singer Little Jimmy Scott while he wrote *The Color of Water* "on airplanes and in hotels." Like the jazz music McBride plays, the book alternates voices, trading off between McBride's perspective and that of his mother. *The Color of Water* was a worldwide success, selling millions of copies and drawing high praise from book critics. "This moving and

unforgettable memoir needs to be read by people of all colors and faiths," wrote *Publishers Weekly*. It now appears on reading lists at high schools and colleges around the country.

After the enormous success of *The Color of Water*, McBride felt some pressure to continue writing memoirs, or at least to continue with the theme of race relations in America. Instead, he turned to fiction, and although his second book draws part of its inspiration from family history, it isn't autobiographical. "My initial aim was to write a novel about a group of black soldiers who liberate a concentration camp in Eastern Europe," McBride explains on his web site. "I read lots of books and spent a lot of time researching the subject but soon came to the realization that I'm not qualified to write about the holocaust. It's too much." Instead, he recalled the war stories of his uncle and cousin, who served in the all-black 92nd Infantry Division, and began researching World War II in Italy -- particularly the clashes between Italian Partisans and the German army.

The resulting novel, *Miracle at St. Anna*, is "an intricate mosaic of narratives that ultimately becomes about betrayal and the complex moral landscape of war" (*The New York Times Book Review*) and has earned high marks from critics for its nuanced portrayal of four Buffalo Soldiers and the Italian villagers they encounter. McBride, perhaps not surprisingly, likens writing fiction to playing jazz: "You are the soloist and the characters are the bandleaders, the Duke Ellingtons and Count Basies. They present the song, and you must play it as they determine." (*Gloria Mitchell*)

APPENDIX IV

CURICULUM VITAE OF THE RESEARCHER

Personal Identity

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 Sex : Male
 Age : 25
 Marital Status : Unmarried
 Job : -
 Hobby : Reading, Traveling
 Religion : Islam
 Nationality : Indonesia

Educational Background

a. Formal Education

- a) TK Muslimat NU Dadapan Solokuro Lamongan
- b) Nidhomut Tholibin Elementary School Dadapan Solokuro Lamongan
- c) Tanwirut Tholibin Junior High School Dadapan Solokuro Lamongan
- d) State Islamic Senior High School Bungah Gresik
- e) The State Islamic University of Malang (UIN)

b. Informal Education

- a) English Course "Basic English Course" Pare Kediri
- b) Japanese Course "Liberty" Pare Kediri
- c) Arabic Course Pare Kediri

c. Organizational Experience

- a) Broad of Ibnu Aqil Distric, Indonesian Moslem Student Movement (PMII), Sunan Ampel Commissioner (UIN) Malang
- b) Directure of eLSPK Commissioner of Indonesian Moslem Student Movement (PMII), Sunan Ampel Commissioner (UIN) Malang
- c) UAPM INOVASI Pres and Journalistic (UIN) Malang
- d) Coordinating of Trace and Interest English Letters Student Association (ELSA) State Islamic University (UIN) Malang
- e) Vice of President BEM Humanities and Culture Faculty (UIN) Malang
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