

## AN ANALYSIS OF RACISM PRESENTED IN MILDRED D. TAYLOR'S *ROLL OF THUNDER, HEAR MY CRY*

Anastasia Inez Laurencia Wangke\*  
Susie Chrismalia Garnida\*\*

**Abstrak.** Rasisme dapat didefinisikan sebagai keyakinan bahwa ras adalah penentu utama dari kapasitas manusia yang bermakna ras tertentu secara inheren lebih unggul atau lebih rendah daripada orang lain, dan atau orang-orang harus diperlakukan berbeda sesuai dengan sebutan rasial mereka. Penelitian ini bertujuan untuk mengungkapkan rasisme dalam *Roll of Thunder, Hear My Cry* karya Mildred D. Taylor. Artikel ini menemukan bahwa tujuan dari rasisme bukan untuk menghilangkan seluruh orang kulit hitam tetapi hanya untuk menundukkan mereka, untuk menciptakan ketakutan di antara mereka, dan tentu saja untuk membuat orang Hitam tunduk pada keunggulan orang kulit putih.

**Kata kunci:** analisis tematik, rasisme, diskriminasi, dominasi

### Introduction

According to Hutchinson and Smith (1996:17), human being is created to live in the world to interact each other in their groups or community. Each group or community has their own symbolic elements such as kinship patterns, physical contiguity (as in localism or socialism), religious affiliation, language or dialect form, tribal affiliation, nationality, and group solidarity that people usually call ethnicity. For at least 150 years ethnicity has become allied issues of race especially in so called plural society. There has been view in developed nations who describe themselves as racists. Some states and regimes have gone even further, and employed racist ideologies to harden cultural cleavages so as to exclude and dehumanize minorities on the basis of color, culture, and physical stereotypes. This article analyzes the issue of racism as presented in Mildred D. Taylor's *Roll of Thunder, Hear My Cry*.

Racism is defined as the belief that race is the primary determinant of human capacities in which a certain race is inherently superior or inferior to others, and or those individuals should be treated differently according to their racial designation. Sometimes racism means beliefs, practices, and institutions that discriminate against people based on their perceived or ascribed race (Dawkins, Richard, 1989:17). Racism is the belief that the genetic factors are a primary determinant of human traits and capacities and those racial differences produce an inherent superiority of a particular race. Racism's effects are called "racial discrimination." In the case of institutional racism, certain racial groups may be denied rights or benefits, or receive preferential treatment (Dawkins, Richard, 1989:16-17).

Racial discrimination typically points out taxonomic differences between different groups of people, although anyone may be discriminated against on an ethnic or cultural basis, independently of their somatic differences. According to the United Nations

---

\* Anastasia Inez Laurencia Wangke S. S., alumnus Prodi Bahasa dan Sastra Inggris, Fakultas Sastra Untag

\*\* Dra. Susie Chrismalia Garnida, M. Pd., dosen Prodi Bahasa dan Sastra Inggris, Fakultas Sastra, Untag Surabaya. Saat ini menjabat sebagai Wakil Dekan Fakultas Sastra

conventions, there is no distinction between the term racial discrimination and ethnicity discrimination. Many biologists, anthropologists, and sociologists reject this taxonomy in favor of more specific and/or empirically verifiable criteria, such as geography, ethnicity, or a history of endogamy (Angeles, Peter, 1981:132).

However, according Richard Dawkins (1989:17-21), the act of racism or racial discrimination includes the act of segregation, redlining, genocide, prejudice, oppression, stereotyping and violence towards different races that are considered to be inferior or towards group of minority within a society. Those acts of discrimination will be explained as follows:

*Segregation.* Segregation is the discriminatory practice of separating groups in society along racial lines often associated with privilege, power and entitlement for a dominant group and disadvantage and oppression for the subordinate one.

*Redlining.* Redlining is the practice of denying marginalized communities services (such as food delivery or taxi service), or access to home or business loans allowing residents to build equity and have a financial stake in their own communities, or refusal to locate businesses or other services in marginalized communities (such as supermarkets, banks, or bus and subway routes).

*Genocide.* Genocide is the intentional and systematic elimination of different races to produce a racially "pure" territory or country. Genocide is not a wild beast or a natural disaster. It is a mass murder deliberately planned and carried out by individuals, all of whom are responsible whether they made the plan, gave the order or carried out the killings.

*Prejudice.* Prejudice is a decision made before becoming aware of the relevant facts of a case. Initially this referred to making a judgment about a person based on their race, before receiving information relevant to the particular issue on which a judgment was being made; it came, however, to be widely used to refer to any hostile attitude towards people based on their race.

*Oppression.* Oppression is the act of using power to empower and/or privilege a group at the expense of disempowering, marginalizing, silencing, and subordinating another. It is particularly closely associated with nationalism and derived social systems, wherein identity is built by antagonism to the other. The term itself derives from the idea of being "weighted down".

*Stereotyping.* Stereotyping is a simplified and/or standardized conception or image with specific meaning, often held in common by one group of people about another group. A stereotype can be a conventional and oversimplified conception, opinion, or image, based on the assumption that there are attributes that members of the other group hold in common. Stereotypes may be positive or negative in tone. Persons may be grouped based on race, ethnicity, religion, sexual orientation, or any number of other categories.

*Violence.* Violence is the exertion of physical force so as to injure or abuse. The word is used broadly to describe the destructive action of natural phenomena like storms and earthquakes. More frequently the word describes forceful human destruction of property or injury to persons, usually intentional, and forceful verbal and emotional abuse that harms others. Structural racism may be particularly damaging for minority groups and further restrict their access to services and participation in society.

## **Result and Discussion**

### **Segregation**

Segregation is the main element of racism. Generally, racism starts with the practice of segregation among people in a society based on their race or color. The other elements such as redlining, stereotyping, violence, genocide, and oppression in a racist society are the results of segregation.

The limited access of public facilities such as school bus for the Blacks is one of the examples of segregation and discrimination from the Whites. The story begins as Cassie Logan and her brothers are walking towards school. Denied of transportation means because they are black, they have to go a long journey to school on foot. School buses are only for the Whites.

“Little Man hopped down from the bank. “How’s come they did that, Stacey, huh?” he asked, dusting himself off. “How’s come they didn’t even stop for us?” “Because they like to see us run and it ain’t our bus,” Stacey said, bailing his fists and jamming them tightly into his pockets. “Well where’s our bus?” demanded Little Man. “We ain’t got one” (Taylor, 1976:14).

Little Man’s question “Well where’s our bus?” which is a normal question as a response for the discrimination, also indicates a protest against discrimination. The description of the Averys clothing which is “(n)either boy had on shoes, and their Sunday clothing, patched and worn, hung loosely upon their frail frames” emphasizes the sovereignty of the Black kids who must travel a long journey on foot, also reflects an irony.

Segregation is described as a long occurring condition of the blacks because the authorities spend less for the black education than do for the whites, and the black can only hope for church aids for support. Little Man’s question, “Well where’s our bus?” is answered by his Mama as in the following quotation:

She had explain to him as she had explain to Christopher John the year before and to me two years before that, that the county did not provide busses for its black students. In fact the county provided very little and much of the money which supported the black school comes from the church. Great Faith Church just could not afford a bus, so therefore we had to walk (Taylor, 1976:44).

Segregation is also implemented in the different schools the black and white kids go to, much better building and facilities and better treatments are given to the white schools.

They were headed for the Jefferson Davis County School, a long white wooden building looming in the distance. Behind the building was a wide sports field around which were scattered rows of tiered gray-looking benches. In front of it were two yellow school buses, our own tormentor and one that brought students

from the other direction, and loitering students awaiting the kneel of the bell. (Taylor, 1976:15)

The Great Faith Elementary and Secondary School, one of the largest black schools in the county, was a dismal end to an hour's journey. Consisting of four weather-beaten wooden houses on stilts of brick, 320 students, seven teachers, a principal, a caretaker, and the caretaker's cow, which kept the wide crabgrass lawn sufficiently clipped in spring and summer, the school was located near plantations, and closest by far being the Granger plantation. (Taylor, 1976:15-16).

Everyone gasped, for most of the students had never handled book at all besides their family Bible. I admit that even I was somewhat excited. Although Mama had several books, I had never had one of my own. (Taylor, 1976:21)

The poor school conditions and qualities are pictured in such words as "Four weather-beaten wooden houses on stilts of brick, 320 students, seven teachers," "weather-beaten wooden houses" show that the black school occupied an old worn out wooden house. With limited teachers, the studying process is certainly far from ideal. The books for the black kids are used books, which are distributed to them only after the condition is worn-out (Taylor, 1976:25). They can only have books that have already been used by the Whites. Thus, the conditions of the books are very poor. That is why Little Man is very angry, because he feels the injustice treatment towards the Blacks.

The segregation is also felt in economics field. The Blacks has limited access to economy. In doing their businesses, the Blacks cannot compete directly with the Whites, because they are the ones in charge in economic.

Maybe Big Ma knew what she was doing, but it made absolutely no sense to me to be so far from the entrance. Most of the other farmers seemed to have the right idea, but I couldn't help but try to make her see the business sense in moving the wagon forward.

"Why don't we move our wagon up there with them other wagon? There's plenty of room, and we could sell more."

"Them's white folk's wagons, Cassie," Big Ma said gruffly as if that explained everything" (Taylor, 1976:106)

The expression, "Them's white folk's wagons, Cassie," with an upset tone indicates that the front parking lot is only for the Whites, while the Blacks must park their wagon at the back. The consequence of this act is clear, even a ten years old girl like Cassie knows what is going to happen if they park their wagon too far off at the back. The Whites who park their wagon in the front field will have much bigger opportunity to sell their products because it will be easily seen by the customers. While for the Blacks who park their wagon at the back, have smaller chance to sell their products because the customers have already bought what they need from the Whites in front.

### **Redlining**

The practice of redlining for the Black involves policies that the Blacks are not allowed to

have credits unless there are white people that would sign for them as a guarantee. In other words, Black people are not allowed to get any loan. Even if there's someone that would sign for them, the store is still going to charge them with a high interest. More else, the white people who sign for their credits, do not do that for free. After the harvest time, they will charge the Blake ten to fifteen percent of the crops as risk money for signing for them. The practice of redlining in the novel is illustrated with a conversation between Mrs. Logan, Cassie's mother and Mr. Turner, one of the sharecroppers on Mr. Montier's land. Mrs. Logan is trying to persuade Mr. Turner not to shop at the Wallace store because they have done bad things for the Black people, but Mr. Turner refuses the idea because that is the only place where he can have credits. Although he has to shop to someplace else, the treatment will be the same.

“You know I feel the same way you do ‘bout them low-down Wallaces, but it ain't easy just to stop shoppin' there. They overcharges me and I has to pay high interest, but I got credit there because Mr. Montier signs for me. Now you know most folks ‘round here sharecroppin' on Montier, Granger, or Harrison land and most of them just ‘bout to shop at that Wallace store or up to mercantile in Strawberry, which is ‘bout as bad. Can't go no place else....

“When cotton pickin' time comes, he sells my cotton, takes half of it, pays my debt at that store and my interest for they credit, then charges me ten to fifteen percent more as risk money for signing money in the first place. This year I earned me near two hundred dollars after Mr. Montier took his half of the crop money, but I ain't see a penny of it. In fact, if I manages event without owin' that man nothin', I figured I've had a good year” (Taylor, 1976:99-100).

The above quotation shows that the Blacks are devoid of any benefit on this loan system that is practiced upon them. The money that they have from the crop is always spent to pay their debts plus the interests, the half share of the land owner, and the “risk” money. With such condition, the Black would never have the chance to increase their economical level because there is no equity in economical struggle between the Whites and the Blacks.

The redlining towards the Blacks can also be seen in the way the Whites treat the Blacks as second class people in term of public services. The unfair loan policy towards the Blacks portrays the social condition of the American people at that time in which the Black people are treated as second class citizens after the Whites. Such condition has gone for too long until it makes some people think that it is a normal condition, even among the Blacks. Such condition is stated as follows:

“Y-you was helping us,” I said, backing to the front of the counter again.

“Well, you just get your little black self back over there and wait some more,” he said in low voice.

I was hot. I had been as nice as I could be to him and here he was talking like this.

“We been waiting on you for near an hour,” I hissed “While you ‘round here waiting on ever body else. And it ain't fair. You got no right-”

“Whose little nigger is this!” bellowed Mr. Barnett (Taylor, 1976:111).

Another fact of the redlining practice is also be presented in Cassie’s description about the use of the Soldier Bridge. The Soldier Bridge, an old wooden bridge that can only be passed by one vehicle at a time. In a common sense, since the bridge can only be passed by one vehicle at a time, every vehicle that is on the bridge at the first time can go right off way. While the last vehicle must wait until the first one manage to get across, but that is not the case when the vehicle that is first on the bridge belongs to a black family. A Black folk must back off from the bridge whenever they encounter a White folk, although the Black is the first who arrives on the bridge.

Soldier Bridge was built before the civil war. It was spindly and wooden, and each time I had to cross it I held my breath until I was safety on the other side. Only one vehicle could cross at a time, and whoever on the bridge first was supposed to have the right of way, although it didn’t always work that way. More than once when I had been in the wagon with Mama or big Ma, we had to back off the bridge when a white family started across after we were already on it. (Taylor, 1976:138)

The Whites still treat the Blacks as if they were slaves. Thus, the Whites feel that they are better than the Black people. And as the masters they certainly do not want to be equal to the Black. They do not want to be treated secondly after the Blacks no matter what the case is. Just to be in the same path with the black people means an insult for the Whites. On the other hand, for most of the Blacks, such condition is quite normal because they are already used to it. Hundreds years of slavery just cannot be abolished easily.

### **Stereotyping and Prejudice**

Stereotyping is tightly related to prejudice. The Whites always think that the Blacks are slaves, even though seventy years have passed since the slavery period ended. This is actually the act of stereotyping. Every Black that the Whites lay their eyes on is slave although the novel already provides clear description that the story takes place seventy years after the slavery. The event when Cassie protests against Mr. Barnett for his discriminatory action indicates the practice of stereotyping.

“Y-you was helping us,” I said, backing to the front of the counter again.

“Well, you just get your little black self back over there and wait some more,” he said in low voice” (Taylor, 1976:111)

Mr. Barnett’s words “in low voice” indicate that he is giving a harsh order to Cassie to back off, while the phrase “little black” gives an impression as if Mr. Barnet is talking to a slave instead of a customer that should be treated nicely.

Such stereotyping which considers the Blacks as slaves leads to a prejudice because slaves are always associated with poverty, low laboring jobs, low education, riot, and even savagery. Thus, whenever there is a riot or a crime that involves a black folk, the Whites will always accuse the black man as the one who is responsible for it. It is normal

for the other men who are involved in the fight not to get fired, simply because they are white. Such condition shows how the prejudice against the Blacks is practiced. As long as there's a black man involved, the Whites will always be innocent.

"Miz Logan," said Mr. Morrison in a deep, quite voice like the roll of low thunder, "I think you ought to know I got fired off my job. Got in fight with some men...beat 'em up pretty bad."

Mama stared into Mr. Morrison's deep eyes, "Whose fault was it?"

Mr. Morrison stared back, "I'd say theirs."

"Did the other man get fired?"

"No ma'am," Answered Mr. Morrison. "They was white" (Taylor, 1976:37)

On the other hand, the stereotyping is also practiced by the Blacks against the White. Throughout many centuries, the Whites have been known to hate the Black people. They always treat the Blacks badly and disrespectfully. In short, in the mind of the Blacks, the Whites are always associated with bad deeds, disrespect, ill manner, and violence behavior whenever it is concerning to the Black people. Thus, whenever there is a white man who wants to help them, the Black will question his motives. The Blacks even question the sincerity of a white man who wants to be their friend.

"Me and John Henry and David grew up together. And John Henry and me even fought in their war together. What good was it? A black man's life ain't worth the life of a cowfly down here."

"I know that, son, but that kind of talk will get you hung and you know it" Taylor, 1976:138).

Papa took the pipe from his mouth, rubbed his moustache and spoke quietly.

"Far as I'm concerned, friendship between black and white don't mean that much 'cause it usually ain't on equal basis. Right now you and Jeremy might get along fine, but in a few years he'll think himself as a man but you'll probably still a boy to him. And he feels that way, he'll turned on you in a minute" (Taylor, 1976:157).

The Blacks cannot easily trust the kindness of the Whites because they always think that the Whites are bad people. The Whites, in the mind of the Blacks, are always associated with hatred, violence, dishonest, and other bad things. When Mr. Jamison is offering his help to sign the credits for the Black folks to shop at Vicksburg, David and Uncle Hammer doubt him since Mr. Jamison is a white man who might have a secret motive behind his generous offer. Mr. Jamison, who realizes it, tries to gain David and Uncle Hammer's trust by saying, "I'm a southerner, born and bred, but that does not mean I approve of all that goes on here, and there are a lot of other people who feel the same". Even so, it does not ease their minds, as can be seen in the following quotation:

"If you and so many other feel that way", said Uncle Hammer with a wry sneer, "Then how come them Wallaces in jail?" (Taylor, 1976:161)

The Whites' stereotyping is embedded in the mind of the Blacks' children. Such stereotyping is even taught to the Blacks since they are still young.

“White people may demand our respect, but what we give them is not respect but fear. What we give to our own people is far more important because is given freely. Now you may have to call Lillian Jean ‘Mizz’ because the people say so, but you’ll also call our own young ladies at church ‘Miss’ because you really do respect them.” (Taylor, 1976:129)

The act of stereotyping, either in the Whites or the Blacks' society, always results in prejudice. On the Blacks' side, the prejudice towards the Whites may only goes as far as in distrust and suspicion regarding to the Whites' motivation. While in the case of the Whites' prejudice towards the Blacks, it always leads to crimes or immoral accusations towards the Blacks. The accusation itself is sometimes carried to the street justice, punishment without a trial. In short, Whites can hang a black man without a trial over a crime accused to him. Even the smallest crime accusation can send a black man to a death row. The prejudice of the Whites against the Blacks often leads to the act of violence towards the Black.

### **Violence and Genocide**

Violence and genocide are tightly related. Genocide is the extreme form of violence conduct practiced by the dominant race within a racist society. The practices of stereotyping and prejudice lead to the acts of violence towards the Blacks. Violence can fall on the Blacks easily, regardless over the simplest matter. When the Wallaces burn Old Berry and his nephews that causes the death of both of Old Berry's nephews, nothing is done to the Wallaces by the authority. The accident is triggered by the Wallaces who accuse Old Berry's nephew for flirting Sally Ann.

“John Henry knowed he run outa gas and he was afraid he couldn't make back to his own place, so he stopped at his uncle's. But them men dragged him and Beacon both outa house, and when Old Berry tried to stop it, they lit him afire with these boys” (Taylor, 1976:40).

The legal law is indifferent of such violence conducted by the white. The Whites can molest, abuse or even kill a black man easily even without any reason and nothing will be done for them, as if the legal laws support their violence deeds. The word “lynch” means a death sentence without a trial. Sometimes the victim is hung to death or even burnt alive.

“These folks gettin' so bad in here. Heard tell they lynched a boy a few days ago at Crosston.”

“And ain't a thing gonna be done 'bout it,” said Mr. Lanier. “That was so terrible! When Henrietta went to the sheriff and told him what she seed, he called her a liar and send her home. Now I hear tells that some of them man that done it been braggin' 'bout it. Sayin' they'd do it again if some other uppity nigger get of the line.” (Taylor, 1976:40)

The act of violence against the Black people occurs in everywhere and becomes a legitimate thing to do whenever they conduct crimes or are suspected to conduct a crime. The fact is that no punishment is given to a white man for killing a black man, while a black man can be burnt to death only by flirting a white woman. Although there are some white men that are kind to Black people as Mr. Jamison, they cannot do anything to stop the violence act or the injustice treatment towards the Blacks. White people who are like Mr. Jamison are very few, and a few kind White men cannot stand against the system that is already applied throughout the Nation.

“You’re not only accusing them of murder, which in this case would be a minor consideration because the man killed was black, but you’re saying they must be punished for it. That they should be punished just as if they had killed a white man, and punishment of a white man for wrong done to a black man would denote equality. Now that is what Harlan Granger absolutely will not permit” (Taylor, 1976:164).

Mass murder of black men throughout the country is approved by the law, and even the killing is also designed systematically. Judging from these facts, the killing of black men either via lynching or other intentional conducts can be classified as genocide. The purpose of this genocidal act may not be to create a pure race, but merely just to cause fear to the black people towards the Whites.

The existence of “the night men” who burn down black people’s houses at night, proves that the murder of black people is designed systematically. The night men is an organization intentionally formed to spread terror and to kill black men if they have to. The purpose of the night men is not to eliminate the entire Black people but merely to subdue them, to create fear among them, and certainly to make the Black people obey the White men without questioning. By doing so, it will also be easier for the White people to oppress the Blacks and to gain as many advantages as they can.

“I reckon come knocking on my Daddy’s door. They was scairt, clean out of their heads with fright. They’d just come back from Shreverport. Some white women done accused them for molestin’ her and they didn’t know where to go. But my daddy didn’t hardly time to hearing them boys’ story when them devilish night men swept down-” (Taylor, 1976:148).

### **Oppression**

Many ways are done by the Whites to oppress the Blacks. Violence and intimidation are some of those ways used to oppress the Blacks. Thus, the Blacks will not be able to do anything but to obey. In addition, if there is one or more Blacks who disagree with their method, the Whites will do everything that it takes to subdue rebellious black folks so that they will not influence others. In the novel, when Mr. Granger learns that the Logans is organizing the black people around the county not to shop at the Wallaces, intimidates the Logans no to continue their activity, and influencing Mr. Wellevor to dismiss Mama is one of his ways to do so.

“In fact,” Mr. Granger continued, putting on his hat, “you smart I expect you’d be just forget about teaching altogether... then thataway you’ll have plenty of time to write your own book.” With that he turned his back on her, glanced at Mr. Wellevor to make sure his meaning was clear, and left with the others behind them. (Taylor, 1976:184)

Most black people are share cropper farmers and they do not have their own land. Their life is entirely dependent on the land owner, and most of them are white men. Thus, land becomes the whites’ main tool to oppress and intimidate the black people. The land owner oppresses the black people by taken as much profit from the crops and share as little as they can for them. The Blacks who share-crop with the Whites do not have any choice but to follow the systems that give them a lot of disadvantages. The land owner, as exemplified above, cooperates with the local shop to distribute loan with an extremely high interest. Thus, the Blacks are forever entangled in a never ending circle of debts.

“When cotton pickin’ time comes, he sells my cotton, takes half of it, pays my debt at that store and my interest for they credit, then charges me ten to fifteen percent more as risk money for signing money in the first place. This year I earned me near two hundred dollars after Mr. Montier took his half of the crop money, but I ain’t see a penny of it. In fact, if I manages event without owin’ that man nothin’, I figured I’ve had a good year” (Taylor, 1976:100).

Land becomes a very important device at the time. A black family who has no land of their own, are more prone to oppression and intimidation from the Whites. When the Logans organize the Blacks not to shop in the Wallaces, Mr. Granger uses the power of the land to intimidate them. With such intimidation, the black people who at first agree not to shop at the Wallaces, do not have any choices but to withdraw. The above quotations show that land becomes a very important device at the time. A black family who has no land of their own, are more prone to oppression and intimidation from the Whites. Hence, the case is different for the Logans because they have their own land. The Granger must find another way to oppress them in order that they will obey the Whites’ rules, even acts of violence.

“Mr. Granger making it hard on us, David. Said we gonna have to give sixty percent of the cotton, ‘stead of fifty... now that the cotton’s planted and it’s to late to plant more... Don’t spose to make much difference. The way cotton sells these days, seems the more we plant, the less money we get anyways-” (Taylor, 1976:203)

“There was three of them in that truck and as soon as Papa seen ‘em, he reached for his shotgun. That’s when they shot him and he fell back with his feet under the wagon.” (Taylor, 1976:215)

## Conclusion

The practice of racism includes the practice of segregation, stereotyping, prejudice, redlining, violence, genocide, and oppression. In segregation and redlining, the practice of racism is seen in the unfair distribution and use of public facility such as school bus, school buildings and books, bridges, and even on the use of sidewalk for pedestrian. The Whites still have better use and distribution of public facility than the Blacks. The place and the time where the story takes place racism is still practiced, although slavery is already abolished before 1930's. The Whites still think of themselves as more superior than the Blacks. While the Blacks who have suffered hundreds years of slavery still do not think that they are equal with the Whites. The study also reveals that the law is not applied properly. The formal law only protects the Whites, but not the Blacks. The Whites cannot be taken to court whenever they do criminal act. While a black man who is suspected for a crime can be hung or lynched without a trial. Segregation is also presented in economics, in which the Blacks do not have the same opportunity to participate in economical activities. The act of stereotyping by the Whites also leads to prejudice. The Whites at that time always think that black people are related to poverty, lack of education, and crime. Thus, it is easier to point at a black man for every crime that happens in the region.

As the act of stereotyping, prejudice and violence against the black increases, it triggers an overwhelming hatred to the Blacks. Stereotyping and prejudice towards the Blacks are followed by the act of violence by the Whites. Due to the law that always on the side of the Whites, the Blacks cannot do anything about it. The status of most of the colored family as sharecropping on Whites' land makes them speechless towards every violence or injustice that fall upon their kin.

## Bibliography

- Abrams, M.H. 1979. *The Mirror and the Lamp; Romantic Theory and the Critical Tradition*. New York: Oxford University.
- Abrams, M.H. 1981. *A Glossary of Literary Terms*. New York: Reinhart and Winston.
- Blaxter, D.M.A. 1966. *Qualitative Research for Education*. Massachusetts: Allyn and Bacon, inc.
- Brooks and Warren, 1989. *The Element of Literature*. New York: Brace and World.
- Dawkins, Richard. 1989. *The Natural Theology*. Massachusetts: Prentice Hall.
- Dietrich, Roswell. 1974. *Aspects of the Novel*. New York: Harcourt, Brace and World.
- Franklin, John Hope and Moss, Alfred. 1988. *From Slavery to Freedom: A History of Negro American (Sixth Edition)*. New York: Alfred A. Knopf.
- Hutchinson and Smith. 1996. *Democracy in America*. New York: Routledge.
- Kennedy, X.J. 1983. *An Introduction to Fiction*. Boston: Little Brown and Company.
- Kirkland and Dowel. 1977. *The Narrative Art*. New Jersey: Prentice Hall.
- Martin, Stephen. 1991. *English Literature a Student Guide*. London: Longman.

- Perrine, Lawrence. 1966. *Story and Structure*. San Francisco: Harcourt, Brace and World.
- Pickering, James H and Jeffery D. Hooper. 1981. *Concise Companion to Literature* . New York: Mac. Millan Publishing. Co. Inc.
- Reaske, Christopher R. 1970. *The College Writer's Guide to The Study of Literature*. New York: Random House.
- Robert, Edgar V. and Henry E. Jacobs. 1989. *An Introduction to Reading and Writing*. New Jersey: Prentice Hall, Inc, Englewood Cliffs.
- Shelden, Raman. 1993. *Reader Guide to Contemporary Literature*. Lancaster: University of Lancaster.
- Stanton, Robert. 1965. *An Introduction to Fiction*. New York: The Free Press.
- Taylor, D. Mildred. 1976. *Roll of Thunder Hear My Cry*. Dial.
- [http://www.africanaonline.com/slavery\\_in\\_the\\_united\\_states.htm](http://www.africanaonline.com/slavery_in_the_united_states.htm)
- [http://www.en.wikipedia.org/wiki/Racism\\_in\\_the\\_United\\_States](http://www.en.wikipedia.org/wiki/Racism_in_the_United_States)
- [http://opirg.sa.utoronto.ca/armed/resources/definitions.htmlsaults on a White woman by black people.](http://opirg.sa.utoronto.ca/armed/resources/definitions.htmlsaults_on_a_White_woman_by_black_people)