



Sudan University of sciences and Technology
College of Graduate Studies
College of Languages



**Racism as Portrayed in the Play "A Raisin in the Sun" by Lorraine
Hansberry (Analytic study)**

التفرقة العنصرية كما تم تصويرها في مسرحية " الزبيب في الشمس " للكاتبة لورين هانسبري
(دراسة تحليلية)

**A thesis submitted as a Partial Fulfillment of the Requirements for
the Degree of MA in Literature**

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Quranic Verse

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ وَقُلْ رَبِّ زِدْنِي عِلْمًا

صَدَقَ اللَّهُ الْعَظِيمُ

سورة طه [الآيه 114]

Dedication

To the spirit of my precious mother in her grave.

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All praise and great thanks are due to Allah the Almighty who bestowed me with patience, perseverance and the means to make this study. Firstly, my sincere gratitude and appreciation are due to **DrWigdanYagoub**, Supervisor for her invaluable guidance, great support and encouragement throughout the stages of this study. Secondly, Special of praise is reserved for all my family members and my friends for their continuous support, they kept rendering to me for the benefit of this academic task.

And especially thanks to those who gave me the happiness and love, the one who struggling for the sake of my suffering from the hardships of work and the west to live and learn, to him all thanks and effection and respect, my dear father.

Abstract

This study aims at investigate the kinds of racial discrimination in Hansberry's *A Raisin in the Sun* and to reveal the reactions of the society toward the racial discrimination displayed in the play. To analyze the data, this study adopts qualitative content analysis method. The primary data of this study are some significant expressions that are taken from Hansberry's *A Raisin in the Sun* relevant to the objectives of the study. The data tools are taken from some sources such as books, journals, and articles related to the sociology of literature and the racial discrimination in the 1950s. Triangulation technique was used in order to obtain trustworthiness. There are two results of this study. Firstly, to present the kinds of racial discrimination found in the play: housing segregation, job discrimination, and educational disadvantages for African-Americans. Secondly, to explain the reactions of the society toward the housing segregation. Moreover, the job discrimination, and the absence of identity as African-Americans. The reactions toward the housing segregation are divided into three reactions; accepting the housing segregation, fighting to escape from segregated area, and maintaining the housing segregation. Furthermore, there are three reactions of the society toward the job discrimination. The first is being a self-employment and the second is accepting their condition as subordinate workers. The last is African-Americans' reactions toward the absence of identity. The most of African-Americans chooses to learn their identity as African-Americans whereas the rest ignores it. These reactions can be considered as good explanations of how the society reacts toward the practice of racial discrimination as the social problem.

ملخص البحث

تهدف هذه الدراسة إلى التحقيق في أنواع التمييز العنصري لدي لورين هانسبري Hansberry Lorraine في مسرحيتها الزبيب في الشمس (A Raisin in the Sun) وللكشف عن ردود فعل المجتمع تجاه التمييز العنصري الذي تم تناوله في المسرحية. لتحليل البيانات ، تعتمد هذه الدراسة طريقة تحليل المحتوى النوعي إن البيانات الأساسية لهذه الدراسة هي بعض التعبيرات الهامة التي تم أخذها من مسرحية الزبيب في الشمس ذات الصلة بأهداف الدراسة. تم أخذ أدوات البيانات من بعض المصادر مثل الكتب والمجلات والمقالات المتعلقة بعلم اجتماع الأدب والتمييز العنصري في الخمسينيات. واستخدامت تقنية التثايلث من أجل مصداقية البحث. خلصت الدراسة الي نوعين من النتائج:أولاً عرض أنواع التمييز العنصري في المسرحية مثل التفرقة في السكنى ، التمييز الوظيفي ، وغيوب التعليم لدي الأميركيين الأفارقة. وثانياً ،لشرح ردود فعل المجتمع تجاه التفرقة في السكنى لا سيما ، التمييز الوظيفي وافتقاد الهوية كأمركيين من أصل أفريقي. وتتقسم ردود الأفعال تجاه التفرقة في السكنى إلى ثلاثة أنواع وهي: قبول التفرقة فى في السكن ، والقتال من أجل الهروب من المنطقة المنفصلة ، وإصلاح حال التفرقه في السكن. وهناك ثلاثة أنواع من ردود الفعل من المجتمع تجاه التمييز الوظيفي: الأول هو أن يكون التوظيف ذاتياً،والثاني هو قبول وضعهم كعاملين تابعين، والأخير هو ردود فعل الأميركيين من أصل أفريقي تجاه غياب الهوية. يختار معظم الأميركيين من أصل أفريقي إدراك هويتهم كأفريقيين أميركيين بينما يتجاهل الباكون ذلك. يمكن اعتبار ردود الفعل هذه كتفسيرات جيدة لكيفية رد فعل المجتمع تجاه ممارسة التمييز العنصري باعتبارها مشكلة اجتماعية.

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CHAPTER ONE

INTRODUCTION

Chapter One

1.0 Introduction

Any written work like play, poem, book, that has the purpose of telling a story or entertaining, as in a fictional novel, comes under the term literary text. It offers aesthetic pleasure as well as political messages or beliefs. Some text lies in the category of informational text such as science and history books. Literature is an umbrella term which covers all the literary works like poetry, novels, drama, short stories, prose; anything written, in fact with an apparent purpose, rather than merely to communicate information or anything written and examined as if it had an artistic purpose. Not all writings constitute literature. Literature refers to the historical development of writings in prose or poetry which provides entertainment, enlightenment, or instruction to the reader as well as the development of the literary techniques used in the communication of these pieces.

An analysis of a play or a poem, for instance, may deal with different types of images in or with the relationship between the form and content of the work. (Khamis 2000; Barber, 1995). Literature is defined as an artistic work that uses language to explain a particular theme to a certain audience (Mulokozi, 1996; Ntarangwi, 2004; Barber, 1995).

There are key terminologies in this definition which include artwork, language, theme and audience. Two of these terms are particularly significant to this study, namely artistic work and language. First of all, when literature is said to be an artistic work, the implication is that it uses artistic devices as a way of delivering its intended message. In other words, literature is a creative work in line with other artistic works such

as painting, sculpture and pottery, embroidery and weaving (Mulokozi 1996; Ntarangwi, 2004; Newell, 2006).

One important point to consider is that each artistic work intends to convey a particular message to the audience through the use of particular mechanisms.

America has always been a land of racial diversity, and the role of black men and women in shaping and being shaped by the American experience has long been reflected in American literature. Most black writers were victimized by the racism endemic to society and silenced by unreceptive publishers and the reading public. Yet in the 1960s and 1970s, the Civil Right Movement inspired a reexamination of the white, male historical perspective, and both literary and historical scholars initiated a search for documents that reflected the American experience in the words of black men and women.

The development of Afro-American women's fiction is a mirror image of the intensity of the relationship between sexism and racism in American. A recurring struggle in the tradition of these writers from the 19th century to the present consists of their attempt to use the range of one's voice and to express the totality of the self. Out of the 1950s Civil Rights Movement and the 1960s Black Power Movement, racism in the United States had emerged as a major political and social issue. Liberation movement in African nations such as Nigeria and Kenya as well as the Vietnam War raised the consciousness of many African Americans about the relationship between imperialism, colonialism and racism. The Black Arts Movement, the cultural arm of the Black Power Movement, not only recuperated writers such as Frantz Fanon and Richard Wright but also emphasized black folk forms as bases for it. Larry Neal has spoken of the Black Arts Movement in the following way.

African American culture could thus be looked at as a legitimate culture with its own ideas, forms and styles rather than as pathology or a derivation of European American culture. As African American writers of the 1960s increasingly saw blacks rather than whites as their primary audience, they began to explore with a new intensity, their own culture, history and community. The 1960s was not a monolithic period in African American history. Though the most visible writings were cultural and nationalistic in tone, several major writers of the sixties such as Ishmael Reed and Adrienne Kennedy questioned the Black Arts Movement. Its tendency was to ascribe to all Blacks the same backgrounds, desires and goals. Women writers such as Jane Jordan challenged the cultural nationalist painting of Blackness almost entirely in male terms. Southern writers such as Tom Dent and Alice Walker questioned the Black Arts Movement's assumption that the urban northeast was the only place where the real black people lived.

According to Nicole King (2002), "Race is a word and a category that can simultaneously denote a "person's color, caste, culture, and capacities, oftentimes depending on what historical, political, or social forces are at work" (p.214). From the sociological point of view, the concept of "Race" describes a "group of people with the same physical characteristics and with notable cultural and social similarities" (Vorster, 2002, p.296). In view of this description, racism can be defined as "an attitude of prejudice, bias and intolerance between various racial groups" (Ibid.). In the same vein, The International Convention on the Elimination of all Forms of Racial Discrimination defines Racism as any distinction, exclusion, restriction, or preference based on race, color, descent or national or ethnic origin which has the purpose of nullifying or impairing the recognition, enjoyment or exercise, on equal footing, of human rights

and fundamental freedoms in the political, economic, social, cultural or any other field of public life. (qtd. in Fugazza, 2003, p. 507).

To fully understand the contemporary use of the concept of racism, M. N. Marger believes that rather than an attitude, racism should be seen as a "belief system, or ideology," structured around three basic ideas. They are 1-Humans are divided naturally into different physical types; 2-Such physical traits as they display are intrinsically related to their culture, personality, and intelligence; and 3-On the basis of their genetic inheritance, some groups are innately superior to others (In Vorster, 2002, p.296). Thus racism is the belief that humans are subdivided into hereditary groups that are innately different in their social behaviour and capacities, which, therefore, can be ranked as "superior" or "inferior." These judgments, Vorster (2002) points out, are subsequently used to "legitimize the unequal distribution of the society's resources, specifically, various forms of wealth, prestige, and power"(p.297).

As an ideology or belief system, racism seeks to provide a rationale to justify racial discrimination, and, as history has shown, may even seek to divide and rule society and even the world along racial lines (Racism and the Church, 1994, p.16). More important than this, racist thought seek to justify "self-aggrandizement, cruelty, paternalism in favor of the 'superior' group and to inflict low self-image, subservience, deprivation, loss of equal privileges, and even slavery upon 'inferior' group" (Ibid., p.11).

1.1 Statement of the Study Problem

The language of literature is different from the language used in the daily life of living. Literature communicates both information and experiences of the author. Racism is a major issue that has affected the United States of America since its infancy. Lorraine Hansberry's play *A Raisin in the*

Sun (1959) deals with the impact of racism on the life of the Younger, a poor black family living in the South Side of Chicago. As the play demonstrates, the Younger suffers from racial discrimination in the housing industry, living space, and employment. Their attempt to challenge the racist policies takes the form of buying a house in a predominantly white neighborhood. The importance of the play is twofold. Firstly, it was the first play by an Afro-American woman to be presented on Broadway; and secondly, it foreshadows many of the issues which the American society experience in the 1960s.

1.2 Objectives of the Study

This study sets out to achieve the following objectives:

1. To highlight racial discrimination between black and white American.
2. To realize the dreams of the Afro-American family concerning their life with white.
3. To analyze the aspects of literary elements in the play.

1.3 Questions of the Study

This study sets out to answer the following questions:

1. To what extent does racial discrimination between black and white American affecting the identity of society?
2. To what extent can dreams affect the Afro-American family failed to achieve them?
3. What are the aspects of literary elements in the play?

1.4 Hypotheses of the Study

This study sets out to test the following hypotheses:

1. Racial discrimination between black and white American can negatively affect the identity of their society.
2. Dreams can significantly affect the Afro-American family to achieve them.
3. There are aspects of literary elements in the play.

1.5 Significance of the Study

The significance of this study stems from its attempt to bring up new insight into issue pertaining to analyze the themes of *A Raisin in the Sun*. This study will cover the area of literature. It will help the students at University to recognize the American culture; it will help the teachers to develop their literary criticism.

So, it is hoped that the results arrive at the future will help the curriculum designers to take the right decisions with regards to promote the students' levels by embedded American literature, which is badly needed in their studies so people need to act globally so as to keep pace with the rest of the world. Therefore, the significance of this study stems from its emphasis on addressing these issues.

1.6 Scope of the Study

This study will be limited to analyze the themes of *A Raisin in the Sun* by Lorraine Hansberry' play. It hoped that will tentatively cover the academic year from (2018-2019). It will be conducted at Sudan University of Science and Technology, College of Languages.

1.7 Methodology of the Study

The researcher adoptes the analytical method. Content analysis was used as primary tools for data collection. The contents analysis was utilized to check the researcher's point of view in terms of this issue.



CHAPTER TWO

LITERATURE REVIEW AND PREVIOUS STU

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LITERATURE REVIEW AND PREVIOUS STUDIES

2.0 Introduction

This chapter shows the relevant literature review on analyzing the themes of A Raisin in the Sun by Lorraine Hansberry' play. This chapter is called chapter two which is divided into two parts; the first part is called the theoretical framework and the second part is called previous studies.

2.1 Theoretical Framework

2.2 Historical Background

As an American phenomenon, historians generally agree, the origins of racial prejudice based on biological considerations were closely tied to the practice of slavery and colonial expansion (Racism and the Church, 1994, p.17). Europeans promoted racism on the New Continent in the form of slavery shortly after embarking on their voyages of discovery. As they saw it, Van Den Berghe asserts, "slavery was a matter of economic expediency, if not necessity" (qtd. in Ibid.).

Gus Hall (1985) points out that as a system, slavery covers up the real nature of class exploitation, an exploitation motivated solely by a drive for maximum profits for the richest corporate owners in the capitalist societies. In other words, it covers up the fact that the roots of racism are embedded in the system of capitalist exploitation and that the patron promoter of racism is the capitalist class (pp.3-4).

Targeted as being inferior, subhuman, and destined for servitude, black people were the main victims of slavery in America. In *Race Relations*, H. H. L. Kitano indicates that the experience of slavery left an inedible mark in the collective consciousness of the black people (in Coleman, 2003, p. 46). Stanley R. Coleman (2003:46) sheds light on the economic and social implications of the slavery system. According to him, this system denied black men and women power and identity. It is also responsible for the emergence of the phenomenon of black matriarchy, as a result of subverting gender roles within the black family system. Doris Wilkinson and Ronald Taylor well summed up this dilemma. They point out that through...systemic denial of an opportunity to work for black men, white America thrust the black women into the role of family provider. This pattern of female-headed families was reinforced by the marginal economic position of the black male. (qtd. in *Ibid.*, p.47)

Therefore, slavery, it is claimed, is responsible to a significant extent for many of the contemporary problems that plague the black community, such as- poverty, crime, unemployment, family instability, female-headed families, lack of educational and occupational achievement, and low labor force participation (Starkey, 2003:2).

After the abolition of slavery in the mid-Nineteenth century, little has changed for the black people. The whites in power in the American South reacted to the growing political power of the newly emancipated Blacks by passing segregation, or "Jim Crow," laws. These laws severely restricted the interactions between blacks and whites, as well as limiting the private and public spaces allowed to Blacks. Andrea Moon (2004:1) claim that though the facilities by law were supposed to be "separate but equal," in reality, blacks were viewed and treated as "second-class

citizens, were disenfranchised from the political process and were not afforded the same protection under the law as white citizens".

Maitino and Peck (1996:140) demonstrate these laws lasted until the Civil Rights Movement challenged them in the 1950s and 1960s. As a result, many blacks moved north to escape economic hardships and racism in the South. They were looking for an improved way of life: higher wages, adequate housing, better schools, and a greater share of justice, freedom and dignity. However, once in the North, most blacks were forced to reside in crowded houses and apartments, with the demand for housing often resulting in inflated rents. This results in the emergence of separate black cities within the major northern cities.

Moon (2004: 1) justifies that the patterns of the discrimination result in the emergence of several chronic problems such as the establishment of segregated districts in the new urban regions. As a system, "segregation is the dividing up of racial groups in daily life. This can occur in housing, entertainment, public transportation, schools, etc." The Black Belt districts in Chicago are a case in point here. These districts, Brandon Coles (2006:1) notices, consisted of "overpriced, overcrowded, and poorly-maintained apartments and homes". The emergence of these districts in the 1920s gives a new meaning to the term "ghetto." In the ghettos, crime rates were often high and public services were limited. Most blacks living in the ghetto had hopes of leaving to better suburban neighbourhoods, but segregated housing policies kept them stuck in the ghetto (Ibid.).

Domina (1998:24) adds to charge black families high prices for low-quality housing which limits blacks' opportunities to move to better neighbourhoods, the National Association of Real Estate Boards in Chicago decides that it would be "unethical for its members to facilitate

the sale of home in white neighbourhoods to members of minority groups," in this case, black, assuming that such a sale would decrease property values to those who remained in the neighbourhood.

So, even if a homeowner is willing to sell to a minority family, he or she would be unable to complete the sale because of this segregationist policy. Neighbourhoods became racially 'restrictive covenants,' which are "contractual agreements among property owners that prohibit the purchase, lease, or occupation of their premises by a particular group of people, usually, blacks" (A Raisin: The Ghetto, 2006, p.2). In this sense, the real Estate industry literally trapped the black family in the ghetto.

Another outcome of racial discrimination is the Redlining policy which is the "practice of arbitrarily denying or limiting financial services to specific neighbourhoods, generally because its residents are people of colour or are poor"(Ibid., p.4) Like other forms of discrimination, redlining had pernicious and damaging effects. Without bank loans and insurance, redlined areas lacked the capital essential for investment and redevelopment. As a result, after the Second World War, suburban areas received preference for residential investment at the expense of poor and minority neighbourhoods in cities like Chicago. The relative lack of investment in new housing, rehabilitation, and home improvement contributed significantly to the deteriorating living conditions, a strong sense of exasperation and compounded Chicago's decline in relation to its suburbs (Ibid.).

Feagin and Sikes (1994:6) believe that white society is deeply implicated in the ghetto system. The 1968 National Advisory Commission on Civil Disorders, a mostly white group of prominent Americans appointed by President Lyndon B. Johnson to investigate the ghetto riots of the 1960s, concluded: "Our nation is moving toward two societies, one black, and

one white- separate and unequal". In fact, the first pages of the commission's final report minced no words about whites' responsibility for the condition of black Americans:

Discrimination and segregation have long permeated much of American life....White society is deeply implicated in the ghetto. White institutions created it, white institutions maintain it, and white society condones it. White racism is essentially responsible for the explosive mixture which has been accumulating in our cities since the end of World War II. (Ibid.)

Naturally, racially discriminated attitudes towards the blacks negatively affect their public image. Terry H. Anderson (1996: 27-28) observes the popularity of racial slurs and "nigger jokes" throughout America. Whites might refer to the balcony as "nigger heaven" or Brazil nuts as "nigger toes"; they might respond to a generous act with "mighty white of you." Racism even followed the black man into the grave for when he died a benevolent white might pay a compliment by writing in the obituary column, "He was a black man, but he had a white heart".

Yet slurs, Anderson asserts, were minor compared with the problem of making a living, for being black was being poor (Ibid., p.29). Anderson supports his argument with a number of factual evidence that clearly shows the prevalence of racial discrimination in the American institutions. In 1960 the Department of Labor reported that the average black worker made less than 60 per cent of his white counterparts. Moreover, blacks held the worst jobs; jobs which most whites would find demeaning. Fewer than 7 per cent of them had professional or managerial positions, about a fourth of the figure for whites, while about half of black men were unskilled workers or labourers. In New York City, a third of black women were domestic servants. Those who became educated also found wage discrimination; in the South, black College graduates

earned about half of white graduates, and in the north about two-thirds (Ibid.). Commenting on this, Michael Harrington wrote, if all the discriminatory laws in the United States were immediately repealed, the race would still remain as one of the most pressing moral and political problems in the nation. Negroes and other minorities are not simply the victims of a series of iniquitous statutes. The American economy, the American society, and the American unconscious are all racist. (qtd. in Ibid., p.29)

All in all, "being black in America," in the words of Marian Wright Edelman, "is utterly exhausting- physically, mentally, and emotionally....There is no respite or escape from your badge of colour"(Feagin and Sikes, 1994:3). Racial discrimination in America, in fact, must be understood as a daily living experience. It caused black people to hate themselves and their culture. They are torn apart between maintaining their racial and cultural identity or surrendering to the dictates of the white-dominated society.

2.3 Racial Discrimination

There are various different races that live in the world. Sometimes, they have to stay together as a society. However, it does not mean that racial diversity in a society causing a good effect. Different traditions and customs make them have different lifestyles, attitudes, physical appearances, and so on. These conditions can be regarded as the beginning of the practice of racial discrimination.

According to Karenga (1993: 275) states that racial discrimination is a rejection and deconstruction of the history and humanity of coloured people in gaining their right to freedom based primarily on the specious assumption of race. It may lead to some ideas that some races are

inherently more superior to others. Also, similar with Karenga, Archer (2000:3) adds that the manifestation of racial discrimination is shaped as a limitation of some racial groups to get access to some services such as housing, health facility, education, and employment. The practice of racial discrimination is usually experienced by the minority group in the society. They usually suffered from the practice of segregation, the limitation of financial condition, and the difficulties of getting a proper job. That is why the minority group is considered as the victim for they are treated unequally.

According to Donnellan (1956:1) states that one group of society that is discriminated can be seen from two characteristics. The first is that they are segregated from the society and the second is that they are forced to do whatever the superior class wants to do. People who believe that his race is more superior usually refuse to give opportunities and rewards related to the skills, capabilities, and general merit of the minority race. Related to Donnellan, Cashmore (2004:345) also states in his book that the minority groups are judged solely on their membership of the nuclear group, which is erroneously thought to have a racial basis.

The condition above is actually the issue that happened in the United States of America. Williams (Par. 1, 2014) explains that in America, the issue of racial discrimination is strongly related to white-against-black discrimination. Africans who are troubled with poverty, overpopulation or technological inferiority in their land are usually forcibly taken as slaves. It was white colonists who forcibly removed Africans from their homeland and brought them to America to serve as slaves on plantations (Williams, Par. 2, 2014). This issue led America into the Civil War and resulting in the abolishment of slavery. However, America was not free from racial discrimination and continued to struggle with it. Thus, in this

exploration about the practice of racial discrimination, there are two divisions according to the time of the practice of racial discrimination in America.

2.4 Slavery of African-Americans in the United States

Williams (2014: par:2) states that the racial discrimination history in the United States of America cannot be separated from the practice of slavery in the early emergence of African-Americans in America. It began when the first African slaves were brought to the North American colony of Jamestown, Virginia, in 1619 by a Dutch slave trader. Originally, they were brought to help the American colonies to produce profitable plantations to build the economic foundations of the new nation. However, it became the background of the practice of slavery that was practised entirely in the 17th and 18th centuries in American colonies.

The number of African-Americans in South America before the civil war was about one-third of the southern population. Most of them lived on a large farm or a small plantation. Slave owners wanted to make their slaves completely dependent on them. According to Eitzen and Zinn (1992: 184) indicate that slaves owners have at least five mutual designs. First, they wanted total submission to emphasize their power. Second, they taught their slaves to be loyal and to accept the fact that they were more superior. Third, the slaves' owners used public as their media to show the sense of greatness. Fourth, they told their slaves that they were successful in financial. The last, they limited their slaves to have education in order to control their slaves completely. They were not permitted to learn how to read and write. Also, many owners took sexual liberties with slave women. If there any slave who tried to disobey the rules, or be called as rebellious slaves, they were going to be punished

brutally by their owners. On the other hand, the obedient slaves were rewarded with favour.

A movement to abolish the slavery started in the 1830s. It was led by free African-Americans and whites who opposed slavery. Some of them are important men such as Frederick Douglass, William Lloyd Garrison, the founder of the radical newspaper *The Liberator*, and Harriet Beecher Stowe, the publisher of the bestselling novel “*Uncle Tom's Cabin*” (1852) (Williams, Par. 3, 2014). He also states that many Northern historians who opposed the idea of slavery said that slavery was a moral wrong and some of them, who did not give a reason based on morality, believed that slaveholding was regressive, inefficient and made little economic sense.

McPherson (2014: par. 3) justifies that the culmination of the movement was the Civil War, the war between the North and the South. The North wanted to abolish the practice of slavery whereas the South wanted to maintain it. It started because of uncompromising differences between the free and slave states over the power of the national government to prohibit slavery in the territories that had not yet become states. Thus, the war finally began in 1861, five months after the election of Lincoln and ended in 1865 when all the principal Confederate armies surrendered, and Union cavalry captured the fleeing Confederate President Jefferson Davis in Georgia (McPherson, par. 7, 2014). Although the Union victory freed the nation's 4 million slaves, the legacy of slavery continued to influence American history, from the years of Reconstruction (1865-77) to the civil rights movement that emerged in the 1960s, a century after emancipation (McPherson, par. 7, 2014).

2.5 Racial Discrimination after the abolishment of Slavery until the Mid-20th Century America

The outcome of the Civil War was the abolishment of slavery in America. However, the practice of racial discrimination was not abolished yet. The practice of racism after the Civil War was no longer justified the enslavement of blacks, but it justified second-class status for blacks as racial discrimination and segregation. It can be said that the life of black Americans improved just a little.

After the end of the war, the Constitution guaranteed rights to free slaves. However, the practice of slavery was merely replaced with racial discrimination and injustice that was maintained legally by Black Codes. The Black Codes denied the right of freed slaves to vote, to possess any form of weapon, and to leave a job and move elsewhere (Reitz, Par. 2, 2012).

The notion of black Americans under the Black Codes was considered servants instead of slaves. A disobeyed African-American could be imprisoned if they disobeyed the Black Code. In the 1870s, the Black Codes were abolished when the federal government rebuilt the South's society and economy, called Reconstruction, and when reconstruction ended in 1877; Southerners began passing new laws enforcing racial segregation known as Jim Crow laws. Brown states that this law is the law that was perpetuated throughout much of the twentieth century.

The term Jim Crow originated from the name of a character in an 1832 minstrel show, where whites performed in blackface (Lawson, Par. 3, 2010).

The writer further explains that the characters in the show expressed racial prejudice against African-Americans depicting an uneducated, poor

rural black person. Jim Crow was more than a series of rigid anti-black laws, for it was a way of life. Under Jim Crow, African Americans were consigned to the status of second-class citizens because the law represented the legitimization of anti-black racism. Jim Crow laws strictly enforced public racial segregation in almost every aspect of Southern life. During much of the 1950s, the South was segregated by Jim Crow laws and led unofficial racial barriers in the North (Lawson, Par. 5, 2010).

The segregation laws did not exist in the North, but racial discrimination by Northerners was widespread nonetheless. Racial discrimination in the North could be seen that black Americans could not buy houses in the same neighbourhoods as whites and also economic opportunities for black Americans were greatly restricted (Lawson, Par. 5, 2010). Lawson adds that rather than through de jure segregation; most northern whites and blacks lived in separate neighbourhoods and attended separate schools largely through de facto segregation.

In the early 20th century to the middle 20th century, many African-Americans moved from the South to the North. One of many popular destinations in the North was Chicago, the city that had already experienced a population boom after Reconstruction. The majority of African-American Chicago residents settled in the South Side neighbourhood and discriminated by real estate system (Seitles, Par. 4, 1996). Also, according to Lawson (Par. 5, 2010), the fact that blacks separated themselves from whites was not merely as a matter of choice or custom for it was caused by realtors and landlords who steered blacks away from white neighbourhoods to kept blacks away from whites' neighbourhood. He further says that in the middle 20th century, methods such as public improvement projects, redevelopment projects, public housing programs, and urban renewal policies were utilized to

accomplish racial segregation. It made the picture of the urban ghetto began to develop in Chicago.

The urban ghetto is the condition where most African-Americans, who move from the South to Chicago, find themselves living in a narrow strip of blocks on the South Side; this neighbourhood was initially named as the “Black Ghetto” (Layson and Warren, Par. 4, 2014). Further explanation by Seitles (Par.5, 1996), the emergence of the black ghetto did not happen by chance for it was the result of the intentional housing policies of the federal, state, and local governments and the intentional actions of individual American citizens.

As the result of those policies, the creation of the urban ghetto had a lasting impact on America and it caused some consequences to include a lack of capital in inner-city communities, segregated minority neighbourhoods, and minority families unable to find affordable housing in the suburbs due to government-sponsored racism (Layson and Warren, Par. 4, 2014). Racial segregation soon became the de facto policy of local governments and standard operating procedure for individual landowners.

At that time, Chicago did not build more houses to accommodate the new residents. Instead, as the years went on, more and more people crowded into dilapidated and overpriced tenements in the black ghetto, sometimes living without heat, light, or running water (Layson and Warren, Par. 5, 2014). This condition led to some social problems, and one of them is the number of the crime among African-Americans was high. Layson and Warren further explain that the quarrel among African-Americans was usually caused by the use of the same bathrooms and cooking facilities. Because many families did not see any hope and future for living in this circumstance, they reacted and tried to move from the ghetto to white communities. However, when they were trying to move from the ghetto,

as their response towards housing segregation, they met fierce resistance from neighbourhood associations, real estate firms, mobs, and a hostile city government. Also, many African-Americans wanted to fulfil their dreams of having home ownership outside black neighbourhoods for better and more affordable housing. Thus, it was proven that even if the Jim Crow laws had not existed as the de jure law in Chicago, but the practice of racial segregation was enforced through a variety of social customs and residential codes.

African-Americans also experienced insufficient income. The centralization of poverty in urban ghettos was a direct impact of residential racial segregation (Seitles, Par. 27, 1996). This poverty was exacerbated by the housing isolation that was resulted by racial segregation. African-Americans were unable to gain their financial condition to provide their family in every aspect of life. The job discrimination made them had no choice but to work as servants, chauffeurs, and other jobs that only gave low incomes. It was almost impossible for them to become white-collar employment. However, as the reaction of their poverty, some African-Americans decided to be entrepreneurs and managed to find financial success through good fortune and hard work (Seitles, Par. 28, 1996).²¹ The other problem that was resulted by racial discrimination in Chicago was the educational problem. At that time, education was not something that African-Americans considered as an important aspect in their life, for the educational facilities for them were limited (Taylor, Par. 12, 2012). This literally meant that African-Americans in Chicago did not get a proper education, while white Americans received a full day of education. As the impact of it, African-Americans suffered by lack of qualified skill to get a job. Also, their knowledge about their history and heritage was limited. They

did not know about the origin of their ancestor and how they ended in America. However, according to Taylor (Par. 77, 2012), there are two reactions that African-Americans in Chicago did as the protest against educational racism. First, they wanted to have better facilities for providing their children with a proper school. Second, they wanted to have courses in Black history so that African-Americans would know their identity.

2.6 Lorraine Hansberry's A Raisin in the Sun

A Raisin In the Sun, first produced in 1959, is a play written by Lorraine Hansberry, an African-American playwright. A Raisin in the Sun became the first play written by a black woman to be produced on Broadway (Champion, Par. 7, 2014). She also states that Hansberry's journey to reach this achievement was not easy. It took over a year for the producer, Philip Rose, to raise enough funds to bring the play to New York. A Raisin in the Sun finally opened on Broadway on March 11, 1959, at the Ethel Barrymore Theatre after short pre-Broadway tryouts in Philadelphia, New Haven and Chicago.

A Raisin in the Sun is a play primarily about racism and housing segregation in the 1950s (Cooper, Par. 1, 2003). The play is about a family called the Youngers who live in the black ghetto in the 1950s. They share a cramped apartment in a poor district of Chicago, where Mama, Walter Lee, Ruth, Travis, and Beneatha stay together inside. The practice of housing segregation in the play is seen when the Youngers are rejected to move into the white neighbourhood. However, the members of the family do not obey this discrimination and they struggle with dignity.

In A Raisin in the Sun, each character has significant roles in depicting the social situation in the middle of the twentieth century of America.

Walter Younger, the father and the head of the family, wants to be a good role model for his family, especially for his son. In the play, Walter is the only character who strongly reacts toward the difficulties of getting proper jobs (Colas. Par. 14, 2006). The second important character is Lena. According to Colas (Par.14, 2006), Lena is the character who strongly rejects Mr. Linder's offer to rethink the idea of moving to Clybourne Park. In *A Raisin in the Sun*, all the characters are blacks except for one character called Mr. Lindner. Mr. Lindner is the only white character in the play. He makes the topic of racism extremely bright and noticeable; it is because what he does to the Youngers can be seen as discrimination towards African-American. Besides those three important characters, there are also Beneatha, Ruth, and Travis who help the play in illustrating the life of African-Americans in Chicago.

The setting of *A Raisin in the Sun* takes place in the ghetto of Chicago, where most blacks lived. In her play, Hansberry shows the condition related to the practice of racial discrimination in Chicago's Southside during the 1950s (Colas, Par. 3, 2006). Colas explain that the city consists of overpriced, overcrowded, and poorly-maintained apartments and homes. He also adds that in the ghettos, crime rates were high and public services were limited. The other important evidence that makes the reader sure about the setting of the play is the image of the exterior and interior of the Younger's apartment, which is very cramped with no bathroom inside. The play notes that the housing industry has a racist nature because of discrepancies in housing cost within black and white communities and their separate housing locations. The play shows that racial discrimination is a terrible thing that happens in society.

2.7 The Brief Biography of Lorraine Hansberry

Lorraine Vivian Hansberry was born on May 19, 1930, in Chicago, Illinois. Her father, Carl A. Hansberry, was a successful real estate broker whereas her mother, Nannie Perry, was a school teacher who entered politics and became a ward committee woman (Metzger in Burris, Par. 2, 2014). Metzger explains that when Hansberry was eight years old, her parents moved to all white neighbourhoods where they experienced racial segregation from their neighbours. First, they were rejected in their new neighbourhood as what Hansberry wrote as the issue of her play, *A Raisin in the Sun*. Therefore, they did not move until a court ordered them to do so. After they moved, a mob attacked her family's house and as the impact of it Hansberry experienced a terrible childhood. Hansberry (In Jacques, Par. 5, 2013) said that her childhood beat her up and it was from that moment she became a rebel. In addition, Jacques (Par.5, 2013) states about Hansberry that as a child, Hansberry met Paul Robeson, Langston Hughes, W.E.B. Du Bois, and other civil rights activists who frequently visited her family.

At the early age, Hansberry learned to fight against white supremacy. In protest to segregation, her parents sent her to public schools rather than private school (Nemiroff in Jacques, Par. 5, 2013). Furthermore, Nemiroff states that Hansberry attended Betsy Ross Elementary School and in 1944, she was enrolled in Englewood High School, where both schools were predominantly by white people. Those forced her to fight racism from the day she walked through the doors of her Elementary School. Also, she broke the family tradition of enrolling Southern Negro Colleges and enrolled in the University of Wisconsin at Madison, where she majored in painting. However, she did not finish her study for she was discovering that her talent did not lay in art but writing. Metzger (in

Jacques Par. 5, 2013) justifies that after two years Hansberry decided to leave the University of Wisconsin to work for Paul Robeson's newspaper, *Freedom*.

Lorraine Hansberry completed her first play, *A Raisin in the Sun*, in 1957 (Burris, Par. 4, 2014). Burris adds that Hansberry took the title from Langston Hughes's poem, *Harlem*, and began to publish the play by trying to interest producers, investors, and actors. *A Raisin in the Sun* opened on Broadway at the Barrymore Theatre on March 11, 1959. It was the first play produced on Broadway that is written by a black woman. Lorraine Hansberry received the New York Critics' Circle award for which she was the youngest American, the first Black playwright and the fifth woman at the time to receive it. Lorraine Hansberry's other works are *The Sign in Sidney Brustein's Window* (1964), *To Be Young, Gifted, and Black: Lorraine Hansberry in Her Own Words* (1969), *Les Blancs* (1970), *The Drinking Gourd* (1972), *What Use Are Flowers?* (1972), and *Les Blancs: The Collected Last Plays of Lorraine Hansberry* (1972). One of her controversial works was a television drama about slavery untitled *The Drinking Gourd*. It was not produced, for NBC executives apparently didn't support the idea of a black screenwriter writing about slavery.

Lorraine Hansberry died of cancer on January 12, 1964, at the age of 34. Her ex-husband, Robert Nemiroff, adapted the collection of Hansberry's works, correspondence, and interviews together in *To Be Young, Gifted and Black* after her death (Burris, Par. 6, 2014). He further says that even after her death, her fight for equality and cultural differences continues through her thoughts.

Lorraine Hansberry's *A Raisin in the Sun* portrays the practice of racial discrimination in the middle of the 20th century of America. The play shows that racial discrimination has a destructive impact on African-

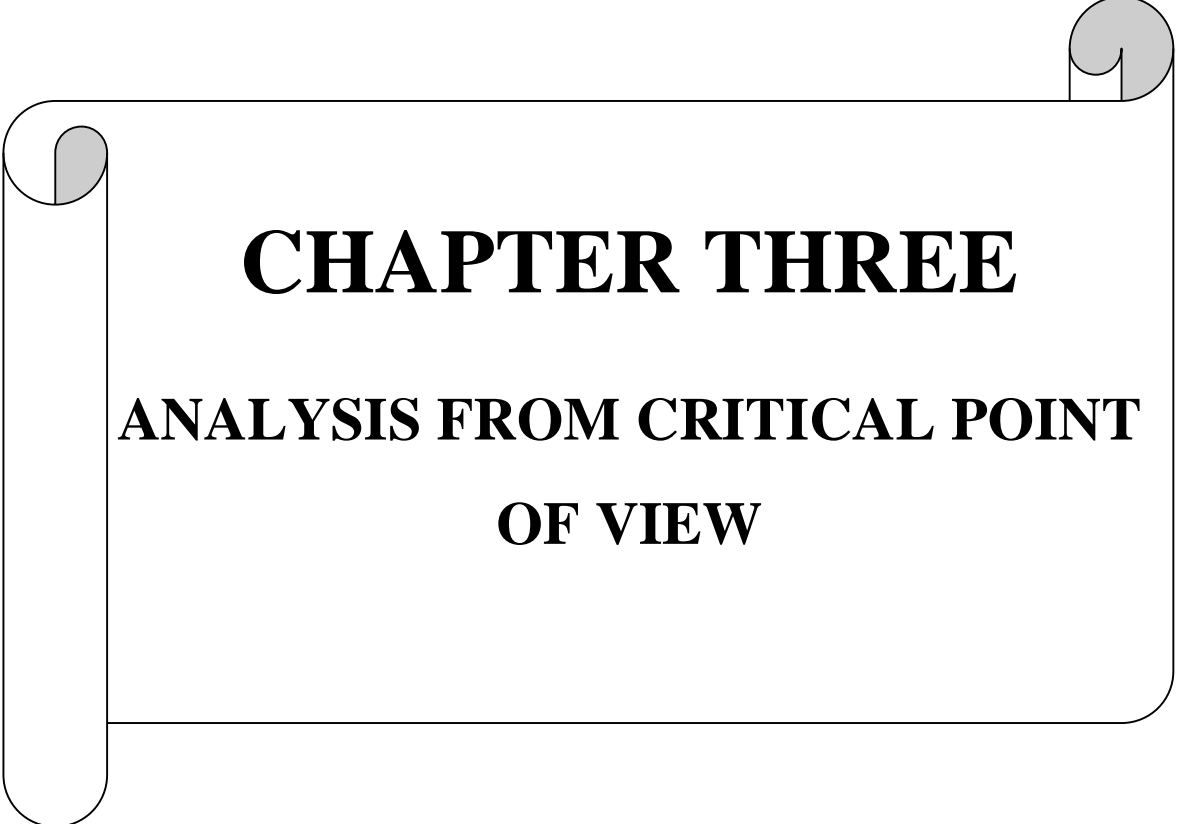
Americans at that time. The play also represents the reaction of the society at that time towards the practice of racial discrimination. The explanation of the theory above has a function to gain the objectives of the research. To investigate the relationship between the societies in that time with the text, the approach of the sociology of literature is used.

2.8 Part Two: Previous Studies

In the field of literature, there are several researchers that have already used Lorraine Hansberry's *A Raisin in the Sun* as the subject of the research. This research presents five researchers that use Hansberry's *A Raisin in the Sun* as their primary source. The first is Ultimo's *Racism and Women Liberation in Lorraine Hansberry's A Raisin in the Sun* (2003). In his research, he tries to reveal the practice of racism and sexism and the impact of those as portrayed in the play. In analyzing the play, he uses the socio-culture historical approach as the theory. The second is Firdaus' *The Guidance of a Mother in Achieving the American Dream of the Main Characters in A Raisin in the Sun Movie* (2012). In his research, he focuses on the role of Lena Younger as the mother and the main character in achieving her dream. In analyzing the character, he uses the psychology of literature as the theory approach. The third research is Santayana's *Racial Discrimination Reflected in Kenny Leon's A Raisin in the Sun Movie* (2010). Her research focuses on the social issue, which is racism, and how does racism appear in the movie. In analyzing the portrait of racism in the movie, she uses Marxism as the theory approach. The fourth research is Oktafiyani's *Black's representation in Lorraine Hansberry's Raisin in the sun*. In her research, she focuses on how black people, in this case, is Lorraine Hansberry, represents black American in Americans society during the 1950s. Also, she tries to reveal the ideology that is implied by the major characters in

the play. In analyzing the study, she uses ideology theory to reveal the ideology of the characters. The last study is Rizal's *The Younger Family as the Victim of Racial Discrimination in Lorraine Hansberry's A Raisin in the Sun*. He focuses on the aspects of racism that is appeared in the play and the result that is caused by racism as seen in the play.

Like those researches above, this research also uses Lorraine Hansberry's *A Raisin in the Sun* as the primary source. However, this research has some differences and originalities in analyzing the play. The differences are seen in the theory and the objectives of the research. This research uses Swing wood and Laurencin's sociology of literature as the theory approach and the objectives are to find some reactions of the society toward the practice of racial discrimination at the time when the play was written as represented in the play.



CHAPTER THREE

**ANALYSIS FROM CRITICAL POINT
OF VIEW**

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3.0 Introduction

This chapter reveals the analysis of the play and discussion of the objectives of the study. It is divided into two parts. Each part discusses each research question that has been formulated in chapter one. The first part is the discussion about the kinds of racial discrimination in America during the twentieth century as represented in the play. There are three kinds of racial discrimination found in the play; housing segregation, job discrimination for African-Americans, and the educational disadvantages experienced by African-Americans. This part is required so as to highlight the racial discrimination that occurs in Lorraine Hansberry's *A Raisin in the Sun*. Also, this discussion is significant to find the answer for the second part since the next part copes with the reactions toward the first finding. The second part reveals the reaction of the society towards the practice of racial discrimination in the twentieth century of America as seen in the play. It is aimed to show how the characters in the play react toward the practice of racial discrimination in the 1950s.

3.1 Racial Discrimination in Lorraine Hansberry's play

A Raisin in the Sun is a play written by a black woman in 1957. At that time, the practice of racial discrimination was no longer justified slavery. However, the life of African-Americans went only a little better. The play depicts the life of African-Americans in facing the practice of racial discrimination in Chicago during the 1950s. There are three forms of

racial discrimination which are discussed in this part. Those are related to the practice of racial discrimination in the 1950s in the form of the practice of housing segregation, the difficulties of getting proper jobs caused by race inequality, and the educational problems experienced by African-Americans.

3.2 Housing Segregation

The first sort of racial discrimination in Lorraine Hansberry's *A Raisin in the Sun* is housing segregation. Housing segregation became a serious problem in Chicago during the great migration between 1915 and 1950. Most African-Americans who moved from the South at that time found themselves living in a narrow strip of blocks on the South Side, the neighbourhood which was initially named as "Black Ghetto". As the years went on, more and more people crowded into dilapidated and overpriced houses and apartments in the Black Ghetto. Some of them lived without proper facilities such as room, light, or running water. The problem of the Black Ghetto above is seen in the play through the condition of the apartment where the Youngers, the main characters in the play, live.

Its furnishings are typical and undistinguished and their primary feature now is that they have clearly had to accommodate the living of too many people for too many years—and they are tired. (Hansberry, 1959: 3) 39

The Black Ghetto is usually marked by its overpriced, overcrowded, and poorly-maintained apartments and homes. The quotation above depicts one of the problems experienced by the Youngers in the Black Ghetto. The problem is seen from the condition of the furniture; it shows that the apartment is poorly-maintained. Some of the furniture is broken because

there are too many people living in the apartment. It indicates that the Youngers apartment is not only poorly-maintained but also overcrowded.

The indication of the Black Ghetto can also be seen from the number of the bedrooms where they live. They live in a small apartment with only two bedrooms inside whereas there are five of them living in the apartment.

WALTER: This morning, I was looking...I have been married eleven years and I got a boy who sleeps in the living room. (Hansberry, 1959:15).

As seen above, it can be inferred that the number of bedrooms in the Youngers apartment is not enough to accommodate all members of the family. In this case, his son Travis has to sleep in the living room, where the rest of the Youngers are usually around until late at night.

Another problem with housing in the play is the cost and the quality of houses and apartments in the Black Ghetto. In the play, this problem is seen when Ruth talks to Mama about the disadvantage of living in the Black Ghetto. They have to pay very expensive rent for their apartment with the only limited facility that is provided.

RUTH: ...Well Lord knows we've put enough rent into this "rat trap" to pay for four houses by now... 40

MAMA: "Rat trap"—yes, that's all it is... (Hansberry, 1959: 28)

From the argument above, Ruth proves that she has been suffering from the practice of housing segregation. There are two conditions related to housing segregation that are reflected in Ruth's statement. The first is the rent cost of the apartment, which is very expensive. Ruth says that they have put so much money to pay the apartment by saying that if they were gathered the money; they would have had four houses by now. The

second is the living quality of their apartment. She mentions “rat trap” to justify that the condition of the apartment is very poor. Also, she feels that she has been trapped in a bad condition that forces her to live under all the disadvantages of the housing segregation. Ruth's problems with housing segregation are more or less similar to the problems that were faced by African-American society in Chicago in 1950s. The black families were charged by landlords with high prices for low-quality housing. Also, he further explains that African-Americans in the Black Ghetto had to pay 10% more in housing taxes and fees compare to the white neighbourhood. Like the Youngers in the play, many black families in Chicago suffered from higher housing costs and poor living conditions within the ghetto because they could not save enough money to move to a cheaper suburban neighbourhood.

The poor living condition in the play is also seen from the placement and the number of the bathroom of the Youngers' apartment. This condition becomes a problem because there is only one bathroom for many families.

RUTH: Come on now, boy, it's seven thirty!... You aren't the only person in the world got to use a bathroom! (The child, a sturdy, handsome little boy...takes his towels and...and goes out to the bathroom, which is in an outside hall and which is shared by another family or families on the same floor...). (Hansberry, 1959: 4)

According to the italic quotation above, it can be calumniated that the Youngers live in the apartment that has poor facilities. Similar to the Youngers' condition, Many African-Americans in the 1950s did not have a proper place to live. At that time, many landlords did not pay a serious attention to accommodate the apartment in the black community with good facilities. Colas also says that the treatment of the landlord, which only cares about money, leads to the poor living condition in the Black

Ghetto. This poor living condition is shown in the play through the availability of the bathroom in the apartment. The Youngers have to share one bathroom with many families on the same floor

The problem of housing segregation also deals with the treatment of white society towards African-Americans. In the 1950s, African-Americans were afraid to move to a white neighbourhood for it was dangerous for them to live there. Furthermore, Colas says that this issue made African-Americans decide not to move to a white neighbourhood even though they might have better facility and price there. From 1944 to 1946 there were more than 46 arson bombings in Chicago aimed at black homes near the white neighbourhood. In the play, these issues make most of the Youngers afraid when they know that they will move into the white community

RUTH: Where?

MAMA: Four or six Clybourne Steet, Clybourne Park.

RUTH: Clybourne Park? Mama, there aren't no colored people living in Clybourne Park. (Hansberry, 1959: 85)

From the conversation above, it can be concluded that Ruth is shocked when she knows that the house which is bought by Mama is located in all-white neighbourhood. It is reasonable remembering that it could be dangerous for her and her family to live in Clybourne Park. In this case, they have to deal with the practice of individual racism that makes them afraid to get out from the ghetto. The evidence of the issue is also represented in the following conversation.

JOHNSON: Mmmmmmm... I bet this time next month y alls names will have been in the papers plenty... "NEGROES INVADE CLYBOURNE PARK—BOMBED!"

MAMA: We aren't exactly moving out there to get bombed.

JOHNSON: Oh honey...but you have to think of life like it is—and these here Chicago peckerwoods are some baaad peckerwoods. (Hansberry, 1959: 91)

In the conversation above, the danger of moving to an all-white neighbourhood becomes very clear. According to Colas, moving to a white neighbourhood is deadly for black family. He also says that the number of violence in the 1950s that was caused by this issue was very high. White families were afraid that their neighbourhood would be full of African-Americans families. That is why they tried every way to keep African-Americans away from their neighbourhood, including violence.

In Hansberry's *A Raisin in the Sun*, there is a white character named Karl Lindner who acts as the representative of Clybourne Park, a white neighbourhood. When he comes to the Youngers apartment, he calls himself a representation of the neighbourhood where the Youngers about to move. The intention of his visit to the apartment is implied in the following conversation.

LINDNER: (more frustrated than annoyed): No, thank you very much. Please. Well to get right to the point I...I am sure you people must be aware of some of the incident which has happened in the various part of the city when colored people have moved into certain areas...Well—because we have what I think is going to be a unique type of organization...most of the trouble exists because people just don't sit down and talk to each other.

RUTH: You can say that again, Mister. (Hansberry, 1959: 102)

By mentioning some facts about the incidents that are caused by colored people who move into white areas, Lindner indicates that neither he nor his neighbourhood accepts the Youngers as new members of his community. He does not mention his purpose by giving the explicit

explanation. He tells the Younger that many cases of violence and bomb are caused by colored people who move into certain areas. What he means by certain areas here is the area of white communities, which are objected to be stayed by African-Americans.

According to Colas, the character of Lindner symbolizes the typical of white people in the North who pretend to deny the practice of racial discrimination. He further says that Lindner could satirically be called as a good man in a mask who does not overtly agree with throwing bombs or committing other types of violence. However, he nevertheless has a distinct idea of whom he will call his neighbors. The following quotation shows how Lindner explains his attitude towards housing segregation.

WALTER: what do you mean?

LINDNER: Well—you see our community is made up of people who have worked hard as the dickens for years to build up that little community. There are not rich and fancy people; just hard-working, honest people who don't really have much but those little homes and a dream of the kind of community they want to raise their children in. Now, I don't say we are perfect and there is a lot wrong in some of the things they want. But you have got to admit that a man, right or wrong, has the right to want to have the neighborhood he lives in a certain kind of way. And at the moment the overwhelming majority of our people out there feel that people get along better, take more of a common interest in the life of the community when they share a common background. I want you to believe me when I tell you that race prejudice simply doesn't enter into it...that for the happiness of all concerned that our Negro families are happier when they live in their own communities.

BENEATHA: (with a grand and bitter gesture) this, friends, is the welcoming committee!
(Hansberry, 1959: 103)

In the conversation above, Lindner gives his logic explanation to make the Youngers rethink to move to Clybourne Park. However, Linder's

attitude towards housing segregation becomes obvious when he says that Negro families will be happier as long as they live in their own communities. This is the evidence that Lindner wants to keep the Youngers away from his community. Colas said that Lindner characterization demonstrates the dishonesty of Northerners in denying racial discrimination. He also says that rather than using frontal threat, Northerners usually use a paternalistic language to show their intention. In the play, Karl Lindner does not threaten to bomb or to expel the Youngers from the Clybourne Park if they decide to keep moving there. Nevertheless, he tells the Youngers that many people in the Clybourne Park will be disturbed by their presence, for they believe that to have African-Americans as their neighbour is not good. He claims that the Youngers presence will affect the life of the community in Clybourne Park. This reason is used to dissuade the Younger from moving into his community. Also, Linder talks about the Negro invasions and the bombs as it will happen to the Youngers.

3.3 The Job Discrimination

The second kind of racial discrimination in Hansberry's *A Raisin in the Sun* is the job discrimination. It was one of the problems that were experienced by African-Americans in Chicago in the middle of the twentieth century. According to Margo, in the middle of the twentieth century, the average of annual earnings of African-Americans were less than a half of the average of annual earnings of white Americans. That happened because most African-Americans at that time could not get a fair opportunity to have a proper job. In the play, the difficulties of getting proper jobs are clearly depicted by the main characters, which are represented by Mama, Ruth, and Walter. None of them has a proper job so that their income is low. The money that they earn from their job is not

enough to gain financial prosperity. The condition of the Younger's financial problem can be seen from the following conversation.

RUTH (softly): Walter, that aint none of our money.

WALTER (not listening at all or even looking at her): This morning, I was looking in the mirror and thinking about it...I am thirty-five years 46 old; I been married eleven years and I got a boy who sleeps in the living room—(very, very quietly)—and all I got to give him is stories about how rich white people live.

From the dialogue above, it can be assumed that Walter is not able to provide his family well. One of the significant factors in creating this condition is his financial problem that is merely caused by the difficulties of having proper jobs that are caused by his race as an African-American. The unfairness to access the jobs become the main reason why he is unable to get a proper job. When he says that he can only tell his son about how rich white people are, it reflects that African-Americans opportunity to have a proper job in contrast to white Americans.

According to Ghani, the system of low-paying job that is practised in the middle of the twentieth century made African-Americans had to accept to work as a subordinate worker. He further explains that this situation was worse because they had to compete with other African-Americans just to be accepted as a subordinate worker. The following conversation shows that in the play, the competition among African-Americans to have a job is also very tight.

RUTH: I am tired.

MAMA: then you better stay home from work today.

RUTH: I cannot stay home. She had be calling up the agency and—screaming at them, “My girl didn't come in today—send me somebody! My girl didn't come in!” Oh, she just has a fit.

The quotation above shows that even though Ruth is not feeling well, she has to keep working because her position will be replaced if she does not work. It indicates that the number of African-Americans unemployment is very high. Also, when they have a job, they have no choice except to work as a subordinate worker. The play shows that Walter, Mama, and Ruth are the victims of racial discrimination. In the play, none of them has a proper and profitable job. The following quotation shows what kind of job that the Youngers have.

RUTH: Walter, don't be dragging me in it.

WALTER: You are in it—don't you get up and go to work in somebody's kitchen for the last three years to help put clothes on her back?

RUTH: Oh, Walter—that's not fair

The conversation above happens between Walter and Ruth. It indicates that Ruth's job is just a maid in a white family's kitchen. Walter explains that his wife has worked as a maid for three years just to gain extra money for their family. She has no choice but to work as a subordinate worker because of racial discrimination.

The same profession is also portrayed by Mama. She also works as a maid in a white family's kitchen.

MAMA: I don't aim to have to speak on that again. (A long pause)

WALTER: You aren't looked to it and you don't aim to have to speak on that again? ...Yeah—and tell it to my wife, Mama, tomorrow when she has to go out of here to look after somebody else kids. And tell it to me, Mama, every time we need a new pair of curtains and I have to watch you work in somebody'd kitchen. Yeah, you tell me then! (WALTER starts out.) (Hansberry, 1959: 58)

From the quotation above, it can be implied that Mama and Ruth have a similar job. Both of them work as maids in somebody's house. Ruth's and Mama's job above is a depiction of the difficulties of getting proper jobs experienced by most African-Americans women in the middle of the twentieth century. Working as a maid is of course not a proper job, especially if it is caused by racial discrimination. The following conversation is a depiction of how the difficulties of having a proper job experienced by Walter as the head of the family.

MAMA: I am looking at you. You a good looking boy. You got a job, a nice wife, a fine band—

WALTER: A job. (Looks at her) Mama, a job? I open and close car doors all day long. I drive a man around in his limousine and I say, "Yes, sir; no, sir; very good, sir; shall I take the Drive, sir?" Mama, that aint no kind of job...that aren't nothing at all. (Very quietly) Mama, I don't know if I can make you understand. (Hansberry, 1959: 61)

Walter works as a chauffeur for a rich white American. Therefore, it can be implied that he also finds it hard to get a proper job because of his race. The contradiction of his job and his white boss makes the issue of racial discrimination becomes very clear. In the conversation above, Walter implies that he is already bored and desperate to work as a chauffeur. In his opinion, working as a chauffeur is not a proper job because the money that he earns from the job is not enough. In the play, he cannot provide his family's need without his mother and his wife's help.

The job discrimination in the play is also portrayed from the financial problem of the Youngers. Since none of the Youngers has a proper job, money becomes a serious issue for them.

TRAVIS: Mama, this is Friday. (gleefully) Check coming tomorrow, huh?

RUTH: You get your mind off money and eat your breakfast.

TRAVIS (eating): this is the morning we supposed to bring the fifty cents to school.

RUTH: Well, I aint got no fifty cents this morning. (Hansberry, 1959: 27)

The conversation above shows that even for a boy like Travis, money is an interesting thing to be discussed. Travis knows that the insurance money will change his life. It is very reasonable because he has suffered from the financial problem. The example of the financial problem is seen in a scene showing that when he asks for fifty cents of school money from his mother, his mother says that she has no money to be given. The amount of money that he asks is not much but still, his family does not have it.

3.4 Educational Disadvantages for African-Americans

The role of racism in shaping educational disadvantages for African-Americans is another kind of racial discrimination that is represented in Lorraine Hansberry's *A Raisin in the Sun*. According to Taylor, the problem of education has been a serious issue for African-Americans since their migration from the South to the North. At that time, the number of educated black Americans was very small compared to white Americans. That happened because most African-Americans were discriminated and trapped in the black ghetto. As the consequences of it, African-Americans not only suffered from the difficulty of having a proper job but also insensibly neglected their own history and heritage. In the play, the role of racial discrimination in creating educational disadvantages is obviously depicted by most black characters. For instance, Mama, Ruth, and Walter are suffered by lack of education. This problem is another cause that prevents them to get a proper job. As the impact of it, they do not have enough money to gain a financial prosperity. However, this part only focuses on the issue of identity.

In the 1950s, the phenomenon of African-Americans losing their identity was a common problem. Most African-Americans had no idea about their own history so that they did not know why they ended there. He further says that the lack of knowledge made African-Americans easily influenced by white culture and lifestyle. In the play, this issue is portrayed by most black characters. As it has been stated in the previous paragraph, Mama, Walter, and Ruth are uneducated African-Americans. Therefore, it is easy to predict that they have limited knowledge about their heritage.

BENEATHA: Asagai, Joseph. Ah-sah-guy...He is from Nigeria.

MAMA: Oh, that is s the little country that was founded by slaves way back...

BENEATHA: No, Mama—that is Liberia

MAMA: I don't think I never met no African before.

BENEATHA: Well, do me a favor and don't ask him a whole lot of ignorant questions about Africans. I mean, do they wear clothes and all that—

MAMA: Well, now, I guess if you think we are so ignorant „around here maybe you shouldn't bring your friend here—

BENEATHA: It's just that people ask such crazy things. All anyone seems to know about when it comes to Africa is Tarzan— (Hansberry, 1959: 42)

In the conversation above, Mama can be considered as the representative of the society who has narrow knowledge about Africa. It can be seen that Mama does not understand the difference between countries in Africa. She gets accidentally exchanged Nigeria with Liberia. Also, the conversation indicates that Beneatha has already met many people who think that Africa is a jungle. Beneatha,s statement about those people who think Africa is a jungle is proven in the quotation below.

BENEATHA: OCOMOGOSIAY!

WALTER:--Do you hear the waters rushing against the shores of the coastlands—

BENEATHA: OCOMOGOSIAY!

WALTER: --Do you hear the screeching of the cock in yonder hills beyond where the chiefs meet in council for the coming of the mighty war— (Hansberry, 1959: 70)

The quotation above reflects the proof that Walter naively considers Africa as a jungle. Walter is the example of the society who tends to connect and to assume everything about Africa with a jungle. Thus, it can be concluded that education has a significant role in shaping someone's knowledge about his heritage. Ironically, Beneatha, as the only educated character in the Youngers, is also unconsciously influenced by white culture. Even though she seems different with the rest of the family, still, she cannot escape from the influence of white culture. Beneathas problem is different from the rest of the Youngers, who have a problem with the knowledge of their heritage. Her problem is caused by her lifestyle as a college student. The following conversation shows that Beneatha is not apart from the fact that she is the victim of white's culture.

BENEATHA (turning suddenly): My hair—what is wrong with my hair?

ASAGAI (shrugging): Were you born with it like that

BENEATHA (reaching up to touch it): No...of course not. (She looks back to the mirror, disturbed.)

ASAGAI (smiling): How then? (Hansberry, 1959: 47)

The quotation above indicates that Beneatha does not realize that she is being white because what she has done with her hair indicates that she does not appreciate her own identity as African-Americans. Beneatha,s

problem with her identity is actually a common issue that is faced by many women in Chicago in 1950s. At that time, African Americans changed their hair to make it as straight as white Americans. Thus, they would gain the status of having “good hair,” which was commonly used to describe white hair's characteristics such as wavy and straight.

3.5 The Reactions of the Society towards the Practice of Racial Discrimination Seen in the Play.

Since the play represents the problem of racial discrimination, this part deals with the reaction of the society towards the practices of racial discrimination, which have been stated in the previous part. This part is also divided into three sections. The first section explores how the society reacts toward housing segregation as represented in the play. The second section explains how the characters in the play respond to the job discrimination, which is experienced by Walter Lee, Mama and Ruth. The last section explores the reaction of the African-American society in defining their identity due to lack of education.

3.6 The Reaction of the Society towards Housing Segregation.

Hansberry's *A Raisin in the Sun* indicates that the housing system in Chicago has a racist nature. It could be seen from the separation of the housing location and the unfair living cost in the black neighbourhood. In the 1950s, housing was the major problem in Chicago because the number of African-Americans in the city kept growing. Colas also states that housing becomes a problem because of segregation so that they were all cramped in the black ghetto. *A Raisin in the Sun* shows that there are some reactions toward it. The reaction is actually similar among the characters except for Karl Lindner, the only white character in the play;

and Mrs. Johnson, who represents a small number of African-Americans who prefer to live in the black ghetto. Basically, the play brings the idea of individual struggles against segregation and ghettoization. As Seitles says that the play is a good representation of African-Americans who want to escape from the black ghetto. He further explains that only a small number of blacks want to stay in the black ghetto.

In *A Raisin in the Sun*, almost all characters have a reaction towards housing segregation. They are Mrs. Johnson, the Youngers, and Karl Lindner, who give a good illustration of how the society at that time reacts toward housing segregation. There are three different reactions that can be categorized from the characters. The first is Mrs. Johnson's reaction which accepts the housing segregation. The second is the Youngers' reaction, which strongly refuses to live under housing segregation. The last is Karl Lindner's reaction, which maintains the housing segregation.

3.7 Accepting the Housing Segregation

There were various reactions that could be seen from African-Americans toward the fact that they were segregated in the Black Ghetto. Among the reactions, there was a small number of African-Americans who indicated that they were fine to live in a completely black community. The reason that these people did not want to move to an all-white neighbourhood was based on their fear to move and their desire to live with other blacks. In the play, Mrs. Johnson delivers the existence of this reaction by expressing her fear to move from her apartment.

JOHNSON: Oh honey, I can't stand hardly a minute—I just dropped in to see if there was anything I could do...I guess you will see in the news what's all over the colored paper this week.

MAMA: No—I didn't get mine yet this week.

JOHNSON (lifting her head and blinking with the spirit of catastrophe): You mean you aintread „about them coloured people that were bombed out their place out there. (Hansberry, 1959: 91)

The conversation above happens when Mrs. Johnson visits the Younger's apartment. It can be concluded that she tries to warn Mama about the danger of moving to all-white. She does not noticeably say her intention. However, by giving such information from the news about the bombings, it can be concluded that she wants to scare Mama from moving to Clybourne Park.

Mrs.Johnson's reaction in accepting the housing segregation is clearly depicted in the following statement.

JOHNSON: Aint it something how bad these here white folks are getting here in Chicago! Lord, getting so you think you right down in Mississippi! ...Of course, I think its wonderful how our folks keep on pushing out. You hear some of these Negroes round here talking „about how they don't go where they aint wanted and all that—but not me, honey!...(Hansberry, 1959: 92)

Mrs.Johnson's statement in the quotation above shows that she prefers to stay in the Black Ghetto than to risk her life to move to the white neighbourhood. The evidence is seen from her attitude towards the housing segregation. She mentions that she is different from other blacks who keep talking about their dream to move from the Black Ghetto. Also, she thinks that white people in Chicago are very bad and they will do anything to prevent black family like them to stay in their neighbourhood. That is why she states that some of the inhabitants like her do not want to move to the place they do not belong to.

3.8 Fighting to Escape from Segregated Neighborhood

Unlike Mrs Johnson's reaction, the Youngers indicate that they fight against the housing segregation. The reaction can be seen from their decision to move into Clybourne Park, an all-white neighbourhood. Their decision is influenced by the system of the society made by white-Americans which makes them suffers. The poor condition and the expensive living cost of the apartment become the reason why they want to move to Clybourne Park. Also, they want to show that they have the same right to live wherever they want. In the play, Mama is the first person among the Youngers who lives in the Black Ghetto. Her experience in the Black Ghetto has a significant contribution in shaping the background of the reaction.

MAMA: (looking up at the...in a suddenly reflective mood): "Rat trap"—yes, that's all it is. (smiling) I remember just as well the day me and Big Walter moved in here. Hadn't been married but two weeks and wasn't planning on living here no more than a year...We were going to set away little by little, don't you know, and buy a little place out in Morgan Park. We had even picked out the house. (chuckling a little) Looks right dumpy today. But lord, child, you should know all the dreams I had about buying that house and fixing it up and making me a little garden in the back...and didn't none of it happens.

RUTH: Yes, life can be a barrel of disappointment, sometimes. (Hansberry, 1959: 29)

From the conversation above, it can be inferred that Mama and her husband used to have a dream to move from the Black Ghetto. Mama tells Ruth that she had a plan to move from the cramped apartment to Morgan Park. With the condition of the society where African-Americans are still segregated, Mama shows that she has the courage to fulfil her dream to buy a house. In this case, it can be concluded that the condition of the apartment that is poorly maintained and the living cost, which is

very expensive, becomes the problem that triggers Mama's courage to move.

In Hansberry's *A Raisin in the Sun*, the insurance money, which is the legacy of Mama's husband, has an important role in recreating the spirit to fight against the housing segregation. The money gives Mama another chance to fulfil her dream to buy a house. Thus, after Mama receives the insurance money, she decides to fulfil her dream when she finally buys a house. The following conversation will show that Mama finally buys a house.

RUTH:...So you went and did it!

MAMA: ...Yes I did

RUTH: (Raising both arms classically) PRAISE GOD!...please honey—let me be glad...you be glad too...oh, Walter...a home...a home... (Hansberry, 1959: 83)

The conversation above shows that Ruth is happy with Mama's decision to buy a house. It seems that a house is a big issue for the Youngers, for they have suffered by living in their apartment. However, the lack of housing choices for African-Americans at that time makes them confused. According to Colas, without the same equal housing opportunities as white Americans, African-Americans only had two choices when they had to move. First, they had to move into the same poorly- maintained black neighbourhood with the high cost that they might get, or, they could move into the all-white neighbourhood with less living cost and better facilities but very risky for their life.

In the play, Mama has decided to buy a house in Clybourne Park, a white neighbourhood. It can be concluded that she is ready to take the risk to move there. The experiences in the Black Ghetto, where she has to pay so much money and gets a poor facility, become the reason why Mama has

no doubt to move into Clybourne Park. Also, it has been her dream that she used to have with her husband to buy a house. Clybourne Park is the place where there are no coloured people or African-Americans. That is why Clybourne Park can be considered a very dangerous place for the Youngers. However, Mama shows that she has a strong will to escape from the Black Ghetto when she decides to buy a house in there. This decision tests other Youngers' response about how strong and how brave they are to struggle against housing segregation. The following conversation will show how Walter and Ruth react toward housing segregation

RUTH: Where?

MAMA (matter-of-factly): Four or six Clybourne Street, Clybourne Park.

RUTH: Clybourne Park? Mama, there aint no coloured people living in Clybourne Park.

MAMA (Almost idiotically): Well, I guess there's going to be some now.

WALTER (bitterly): So that's the peace and comfort you went out and bought for us today!

MAMA (raising her eyes to meet his finally): Son—I just tried to find the nicest place for the least amount of money for my family.

RUTH (trying to recover from the shock): Well—well—of course, I aint one never been afraid of no crackers, mind you—but—well, wasn't there no other houses nowhere? (Hansberry, 1959: 85)

From the conversation above, it is seen that Walter and Ruth have different reactions from Mama's. When Walter and Ruth hear that the house Mama buys is in all-white neighbourhood, they are shocked and do not agree with her. Ruth and Walter know that it can be dangerous for them to move to Clybourne Park. It indicates that Walter and Ruth have been influenced by the practice of housing segregation; their will to

change it is not as strong as Mama's. Also, from the conversation above it can be implied that at this point Walter and Ruth's reaction is different from Mama's. The difference is seen in how strong their will is to escape from the Black Ghetto.

Despite the fact that Walter and Ruth are not as strong as Mama, they show that they can change. Walter, Ruth, and Beneatha show their struggle against housing segregation when they refuse a bribe from Lindner.

LINDNER: Well, I want to give you the exact terms of the financial arrangement—

WALTER: We don't want to hear no exact terms of no arrangements. I want to know if you got any more to tell us „bout getting together? (Hansberry, 1959: 105)

The conversation above actually happens not only between Walter and Lindner but also followed by Ruth and Beneatha who agree with Walter's reaction to deny Mr.Linder's bribe. Here, Walter, Ruth, and Beneatha show a reaction that makes Mama proud. They refuse to accept the money offered Lindner to buy the house back. Walter says that he does not care with the money because he believes that his family has a right to move to Clybourne Park. Furthermore, they have already suffered to stay longer in the Black Ghetto. Linder's intention to buy back the house makes Walter realizes that he has been oppressed by white-Americans through Lindner. Therefore, in order to show his spirit to fight against the housing segregation, he denies Linder's offer to buy the house back.

The reaction of the Youngers toward housing segregation finally reaches a climax at the end of the story. After the conflict about the decision to buy the house, they finally unite to have the same opinion about what the right decision they will have. This reaction is represented by Walter and Mama when they talk to Lindner.

WALTER: And we have decided to move into our house because my father—my father—he earned it for us brick by brick. (MAMA has her eyes closed and is rocking back and forth as though she were in church, with her head nodding the Amen yes) We don't want to make no trouble for nobody or fight no causes, and we will try to be good neighbours. And that's all we got to say about that. (He looks the man absolutely in the eyes) We don't want your money. (He turns and walks away)

LINDNER: (Looking around at all of them): I take it then—that you decided to occupy...

BENEATHA: That's what the man said. (Hansberry, 1959: 139)

The conversation above is taken from the end of the play. There, all the Youngers gather and show their response to Linder's final offer. They say firmly to Lindner that his offer does not mean anything for them. They do not want their dream to be bought by him and the rest of ClybournePark's community. That is why the decision to resist housing segregation is not a choice; it is a duty that the Youngers have to carry out if they want to live in dignity in their own home. Their resistance depicts that African-Americans must concern themselves with every single means of struggle.

3.9 Maintaining the Housing Segregation

In *A Raisin in the Sun*, all the characters are blacks except one character called Mr. Lindner. The existence of Mr. Lindner, the only white character in the play, makes the topic of racism is obvious and noticeable. He also states that Linder's characterization is a common depiction of white Northern racism on the personal level. As a white-American who lives in a white community, he is shaped to be a person who supports the idea of segregating African-Americans in the black community. In the play, Mr. Lindner tells the Youngers that most of the racial issue exists because people do not communicate with each other. Also, he warns the Youngers that they will be in physical danger if they move into

Clybourne Park. Thus, Lindner acts by desiring to keep the Youngers away from Clybourne Park, undeniably shows that he supports the practice of housing segregation. The conversation below shows how he reacts when he knows that the Youngers will move to his community.

LINDNER: Yes—that's the way we feel out in Clybourne Park. And that's why I was elected to come here this afternoon and talk to you people. Friendly like, you know, the way people should talk to each other and see if we could not find some way to work this thing out. As I say, the whole business is a matter of caring about another fellow. Anybody can see that you are a nice family of folks, hardworking and honest I'm sure. (Hansberry, 1959: 103)

Mr. Lindner acts as the representation of Clybourne Park community. In his dialogue, he represents all members of Clybourne Park who want the Youngers to cancel their plan to move into Clybourne Park. He shows his reaction by coming to the Youngers apartment and warning the Younger that Clybourne Park maybe not the right place for them. It also indicates that he is one of many white people who want to keep African-Americans segregated.

Linder's effort to prevent the Youngers from moving does not stop at that point. After explaining his logical reason to the Youngers, he continues doing his effort. He bribes the Youngers not to move to Clybourne Park. He tells the Younger that he wants to buy the house back from the Younger.

LINDNER: Well, now we've been having a fine conversation. I hope you'll hear me all the way through.

WALTER (tightly): Go ahead, man.

LINDNER: You see—in the face of all the things I have said, we are prepared to make your family a very generous offer...

BENEATHA: Thirty pieces and not a coin less!

WALTER: Yeah?

LINDNER (putting on his glasses and drawing a form out of the briefcase): Our association is prepared, through the collective effort of our people, to buy the house from you at a financial gain to your family. (Hansberry, 1959: 104)

The dialogue above happens after Lindner utters his reason and excuse. It is seen that he has already shown his true purpose to finally say that he wants the Youngers to cancel their plan and as the change, he offers to return the money back for them by using the money from all members of Clybourne Park community. Hence, it can be concluded that all people in Clybourne Park refuse to have a black family in their surroundings. According to Ghani, the characterization of Karl Lindner shows that white people are worried if African-Americans families live together with them in the same community. It is reasonable because the cost value of their community will decrease if the Youngers move in. In facing this situation, they send Lindner as their representative to explain how they feel about having black neighbours. He is sent because of his skill to communicate. He always says that he does not agree with the idea of racial discrimination. However, by bribing the Youngers not to move, he shows that he is part of people who maintain the housing segregation.

3.10 The Reactions of the Society toward the Job Discrimination.

Lorraine Hansberry's *A Raisin in the Sun* portrays the suffering of the Youngers which is caused by the job discrimination. In the 1950s, most African-Americans were poorer than white Americans (Margo, Par.1, 1990). Margo also says that the opportunity of African-Americans to have a proper job was difficult so that they earned a lower income.

Mostly, they worked as subordinate workers in some institutions, manufactures, and individual employers. However, *A Raisin in the Sun* shows that some characters react toward this issue. The play indicates that there are two reactions toward it. The reaction to get a proper job is represented by Walter, whereas Ruth and Mama show that they are not really eager to get their financial prosperity.

A decorative border resembling a scroll, with a vertical strip on the left side and rounded corners. The scroll is outlined in black and has a light gray shadow on the left edge.

CHAPTER FOUR

**CONCLUSION, DISCUSSION OF The
FINDINGS, RECOMMENDATIONS
AND SUGGESTIONS FOR FURTHER
STUDIES**

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CONCLUSION, DISCUSSION OF the FINDINGS, RECOMMENDATIONS AND SUGGESTIONS FOR FURTHER STUDIES

4.0 Introduction

After analyzing Lorraine Hansberry's *A Raisin in the Sun* in this chapter, some conclusions can be formulated according to the objectives of the study. The illustration can be seen as follow.

4.1 Conclusion

A Raisin in the Sun is a play written by a black woman in 1957. At that time, the practice of racial discrimination was no longer justified slavery. However, the life of African-Americans went only a little better. The play depicts the life of African-Americans in facing the practice of racial discrimination in Chicago during the 1950s. There are three forms of racial discrimination which are discussed in this part. Those are related to the practice of racial discrimination in the 1950s in the form of the practice of housing segregation, the difficulties of getting proper jobs caused by race inequality, and the educational problems experienced by African-Americans.

Racial discrimination is a rejection and deconstruction of the history and humanity of coloured people in gaining their right to freedom based

primarily on the specious assumption of race. It may lead to some ideas that some races are inherently more superior to others. Also, similar adds that the manifestation of racial discrimination is shaped as a limitation of some racial groups to get access to some services such as housing, health facility, education, and employment. The practice of racial discrimination is usually experienced by the minority group in the society. They usually suffered from the practice of segregation, the limitation of financial condition, and the difficulties of getting a proper job. That is why the minority group is considered as the victim for they are treated unequally.

One group of society that is discriminated can be seen from two characteristics. The first is that they are segregated from the society and the second is that they are forced to do whatever the superior class wants to do. People who believe that his race is more superior usually refuse to give opportunities and rewards related to the skills, capabilities, and general merit of the minority race. Related to Donnellan, Cashmore (2004:345) also states in his book that the minority groups are judged solely on their membership of the nuclear group, which is erroneously thought to have a racial basis.

As seen above, *A Raisin in the Sun* is considered as masterpiece play written by a black woman in 1957. It touches the real issues in our societies. Also, it needs to be discussed in further researches.

4.2 Discussion of Findings

4.2.1 The Practice of Racial Discrimination in the play

There are three kinds of racial discrimination in Hansberry's *A Raisin in the Sun*. They are housing segregation, job discrimination for African-Americans, and educational disadvantages. The housing segregation in the play can be seen from three related conditions. The first is the

expensive cost of living in the black community. The rent cost in the black community is very expensive, and it is even more expensive than that in the white community. It makes African-Americans suffer financially. The second related condition is the poor living condition in the black community. It can be seen from the lack of facilities such as bathrooms and bedrooms. The last is the rejection of white people in having African-Americans as their neighbour. Many white people want to keep African-Americans segregated in the black community. Meanwhile, the job discrimination in the play can be seen from the financial condition of African-Americans and the type of job that they have. Mostly, they work as subordinate workers in some institutions, manufactures, and individuals. Therefore, it is hard for them to gain financial prosperity. The last aspect is the educational disadvantages that are experienced by African-Americans. African-Americans only have narrow knowledge of their heritage and identity because they never have a history lesson in their school. The lack of knowledge makes them easily influenced by white culture.

4.2.2 The Reactions of the Society in Practicing of Racism

Housing Segregation

Segregation in the play can be seen from the separation of the housing location and the unfair cost of living in the black community. In Hansberry's *A Raisin in the Sun*, there are three reactions of the society in adapting this problem. The first reaction is to flee from the segregated area. Many African-Americans struggle to buy a house in a better place. Unfortunately, the better place only belongs to the white community so that they find it hard to move there. However, better facilities and cheaper prices motivate them to keep moving there. The second reaction is

accepting the fact that they are segregated. A small number of African-Americans choose to pay very expensive for poor facilities. The reason is that they are afraid to fight against the practice of housing segregation. The last is the white's reaction as part of the society who keeps maintaining the housing segregation.

Job Discrimination

African-Americans' financial problem is mainly caused by their difficulties of having a proper job. It is caused by the practice of racial discrimination that prevents them to have a good career in their job. Under this circumstance, they have no choice except accepting themselves working as subordinate workers. In reacting towards it, many African-Americans try their luck by starting their own business. They realize that being self-employed is the only choice they have. However, not all African-Americans are brave enough to change their financial condition, for some of them do not consider themselves as a type of businessman.

Lose of Identity Due to Lack of Education

The lack of education makes African-Americans not understand the importance of their heritage. It happens because they only have limited knowledge about their history. Therefore, it can be inferred that they choose to ignore their identity, for they do not know the significance of it. The reaction to learn the importance of their identity as African-Americans is usually represented by those who have a proper education. However, the status of well-educated does not guarantee that they have the pride to be African-Americans, for there are some well-educated African-Americans who accept to be an assimilationist.

4.3 Recommendations

The researcher has recommends the following:

1. Researchers should take this issue into account by rejecting this phenomenon through their writing.
2. Racial discrimination in America, in fact, should be understood as a daily living experience. It caused black people to hate themselves and their culture.
3. The manifestation of racial discrimination should be avoided as a limitation of some racial groups to get access to some services such as housing, health facility, education, and employment.

4.4 Suggestions for Further Studies

Further research should be carried out to cover the following areas:

- 1- Ideological Analysis in Hansberry's *A Raisin in the Sun*
- 2- Linguistic and Stylistic Analysis in *A Raisin in the Sun*

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