



RACISM
IN RALPH ELLISON'S *INVISIBLE MAN*



Tgl. Terima	21-04-09
Asal Dari	paSea Sarjana
Banyaknya	15 Mb
Harga	Gratis
No. Inventaris	32
No. Klas	

A THESIS

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Presented to the Faculty of Cultural Sciences Hasanuddin University Makassar

In Partial Fulfillment of the Requirements

For Sarjana Degree

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F 211 05 601

MAKASSAR

2009

SKRIPSI

RACISM IN RALPH ELLISON'S *INVISIBLE MAN*

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Pada Tanggal 08 April 2009

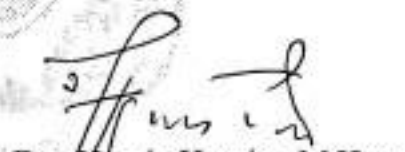
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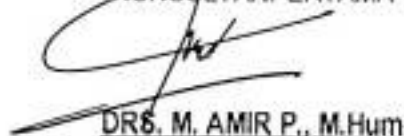
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ACKNOWLEDGEMENT

Alhamdulillah, wassalatu wassalamu 'ala rasulullah. All praise be to Allah **Subhanahu Wata'ala** for His blessing and mercy, so the writer can finish this thesis. She bears witness that there is no God but Allah and Muhammad is the Messenger of Allah. *Shalawat and Salam* to His Messenger, **Muhammad Shallahu Alaihi Wasallam.**

The great gratitude to her beloved parents, **Abidin Achmad** and **Halimah** for all of their everlasting loves prayers and supports. To her sister and brother, **Adinda Putri Dwi Cahyani** and **Ajie Ridwan Mas.** Thanks for their loves and supports.

Next the writer would like to thanks and appreciates her first consultant **Drs. M. Amir P., M.Hum.** And her second consultant **Drs. Husain Hasyim, M.Hum** for their guidance during the consultation of this thesis. Then, the writer highly indebted to her academic supervisor **Drs. M. Syafri Badaruddin, M. Hum** who always gives her support during her study at English department in Faculty of Cultural Sciences, Hasanuddin University.

The writer would also thanks to:

- Her Grandparents, **H. Bustan** and **Hj. Halidjah** for their loves because Allah. *Uhibbukunna Jami'an Fillah.* Believe of God's Promise!
- The writer's Soulmate, **Sabarudien Syam** who gives her love, support, and help to finish her scription.
- Her Closed friends at Sultan Hasanuddin International Airport, **Nur Afni, Olivia, Sajarlia,** and **Rudhy.** Thanks for all, especially for our sweeties brotherhood. And also her manager, **Drs. Anis Didipu, SE.**

Finally the writer still needs constructive suggestions to make this work better and may this work gives a little benefit in the field of literature.

Makassar,

April 8th, 2009

The Writer




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ABSTRAK

Skripsi ini berjudul *Racism in Ralph Ellison's Invisible Man* (Rasisme dalam Novel Invisible Man karya Ralph Ellison). Dalam novel ini terdiri dari 25 bab. Sehubungan dengan judul tersebut, Rasisme, maka ada tiga masalah yang akan dianalisis yaitu; Jenis/Bentuk Rasisme apa yang terdapat dalam novel, Bagaimana perjuangan Kaum Kulit Hitam dalam memperoleh persamaan dan bagaimana dampak rasisme dalam kehidupan Kaum Kulit Hitam.

Dalam pembahasan masalah, penulis menggunakan metode penelitian kepustakaan (*Library Research*). Pada metode ini, proses pengumpulan data dilakukan dengan membaca sejumlah buku, artikel dari internet maupun media lainnya dan berbagai tulisan yang berhubungan dengan objek penelitian. Sedangkan analisis data dilakukan dengan melakukan pendekatan sosiologi sastra yang merupakan teori sastra yang terfokus pada karya sastra dan hubungannya dengan masyarakat yang merupakan penghasil dari karya tersebut.

Hasil analisis menunjukkan adanya diskriminasi yang terjadi antara Kaum Kulit Putih dengan Kaum Kulit Hitam, dimana Kulit Putih mendeskreditkan Kulit Hitam. Mereka menganggap Kulit Hitam memiliki derajat yang lebih rendah. Hal ini berdampak negatif terhadap Kaum Kulit Hitam baik dari segi pendidikan maupun mental.

CHAPTER ONE

INTRODUCTION

1.1. BACKGROUND

People are born for freedom, and they have to enjoy their freedom. However, in the real life, it is sometime different due to the people make efforts to dominate each other. In United States, this happened from slavery up to early twentieth centuries where White people proudly exploited Blacks, Indians and many other non-white people. In slavery times the Whites enslaved and treated Blacks like inhuman without giving freedom to manage their lives.

However, In the Civil War (1860-1865), Blacks were free from slavery but Whites still treated them as unequal. A black man could not marry a white woman but a white man. This is because Whites felt superior and they thought Blacks were inferior. Blacks could not go to the same school, the same church and the same bus. Donald R. Wright explained that Southern white racism descended into the evil and absurd. African-Americans were different. They could not live in a free society as equals of white men because of their claimed racial inferiority. They had "wooly" hair, flat noses, and thick lips, and they had their own smell. They were of lower intelligence and lazy, making it impossible for them to complete in a free society. They were inclined toward crime, excessive drink, and boisterous behavior; and they had no compunction against lying. Most serious Southern men inside, Blacks were sexually depraved, the women promiscuous and the men rapists at heart. They argued that such people were dangerous in a free state. Society had to watch them closely and provide careful

control.

This condition was recorded by literary writers through their works. One black writer who intensively elaborates upon this condition is Ralph Waldo Ellison, born in Oklahoma, United States. His only book is *Invisible Man*, written in 1952. The novel tells about a black man who stays in a hole which is lighted by a small lamp stolen from the company. Besides that, this novel also tells about his disappointed experience when he got a scholarship, he got mocked from whites and non people defend him.

Based on the above description, the writer deliberately chose this novel as the object of this research. As far as the writer concerns there was no student at the Faculty of Cultural Sciences, Hasanuddin University who was written such problem.

1.2. IDENTIFICATION OF PROBLEM

After reading the novel '*Invisible Man*', it can be identified some problems.

They are:

1. There is a difference between White and Black people.
2. White people assume that Black people are inferior.
3. There is exploitation of Black people.
4. Black people are treated as inhuman.
5. Internal conflict among Blacks themselves.

1.3. SCOPE OF PROBLEM

This topic will be elaborated through the characters which are involved in

Racism. Mr. Norton is a famous white man whose driver is a narrator of the story. He instructed the narrator to pick him up visiting the two different places near by the black place. Jim Trueblood is a farmer and the bar owner which is called 'The Golden Day' that has a bad image.

Dr. Bledsoe is the dean of the narrator who removed him from the White school. Ras the Exhorter is a group of Black people who comes from the West Indies, consisting of men and women who are living in the Harlem streets. Brother Jack is the leader of political organization who struggle for Brotherhood and claim himself as the leader for getting equal right.

1.4. STATEMENT OF PROBLEM

There are three statements of this problem. They are:

1. What Shorts of racism in the novel *Invisible Man*?
2. How do the Blacks struggle to reach their equality?
3. What is the impact of racism in Blacks life?


1.5. OBJECTIVES OF WRITING

The objectives of this writing are:

1. To explain the shorts of Racism found in *Invisible Man*
2. To explain the struggle of Blacks to reach their equality
3. To explain the impact of racism in Black life

1.6. SEQUENCE OF CHAPTER

Chapter one is the introduction which consists of background of the study, identification of the problem, scope of the problem, statement of the problem,



objectives of writing and sequence of chapters.

Chapter two is literature review which covers theoretical background, biography of the author, a brief history of Africa-American after post World War II.

Chapter three consists of methods of collecting data and procedure of research.

Chapter four is an Analysis of the novel which covers intrinsic and extrinsic elements.

Chapter five is the closing which covers the conclusion and suggestion.

CHAPTER TWO

LITERATURE REVIEW

2.1. SOME CONCEPTS OF RACISM

2.1.1. The Definition of Racism

Berdichewsky (1996:13) look at the concept of race from three different angles: the natural science, the social science and the historical viewpoint.

In the natural science, the major classification of animal kingdom by Buffon (1749) in France, but particularly by Linne-Linnaeus (1758) in Sweden, where animal classes, orders, families, genre and species were divided into sub-species and/or races. Buffon was the first to use the concept of human races in the natural history literature.

Carolous Linneaus, a Swedish biologist, who in 1758 founded modern taxonomy with the publication of his *Sytema Naturea*. In formulating a system of racial classification he incorporated a few genetic traits – such as a skin color, hair form, and hair color – but also many non biological personal assessments (Encyclopedia Americana, 1992:118). He divided into *Homo Europeans*, *Homo Asiaticus*, *Homo Afer* and *Homo Americanus*. (Berdichewsky, 1996:25).

However, it was Blumenbach (1775, 1781-2nd) by the end of the enlightenment century, which developed one of earliest classification of human races. He is considered the father of Biological or physical Anthropology (particularly Craniometrist and Radiology), which has further developed in 19th century.

Blumenbach, Buffon, and Linne saw the concept of race to be purely arbitrary and a simple convenience for labeling certain geographic group of human, Immanuel Kant

(1775, 1786) outlined the classical hereditarianism account of innate racial differences

Further challenged, Thomas Huxley dealt more with race (1870) he divided *into Negroid, Austroloid, Mongoloid and Xanthochroid.*

The explanation about human races, especially Negroid and Caucasoid according to Encyclopedia Americana (1992) are:

1. The Negroid Racial Population

The Negroid racial aggregate is characterized by color and body builds. Color of skin ranges from brown to black, as does that of the hair and eyes. The hair on the head is often tightly curled, and the body hair is sparsely distributed. Full lips, broad noses, small close-set ears, and relatively rounded heads are common in these groups. Included within the Negroid groups are the towering Tutsi, some of whom as tall as 7 feet (200 cm), and the pygmies, small people of the African whose adult height is less than 5 feet (150 cm).

The Negroid may be divided into six racial populations: West African Black-West Africa and Eastward into Zaire, East African Black-Tanzania Northward into Ethiopia and Sudan, South African Black-Africa South of Tanzania and Zaire. African Pygmy-rain forests of equatorial Africa, North American Black and South American Black.

Mullato, person with one Negro and one white parent; often used to describe a person of mixed Negro and Caucasian ancestry. A child of a true Mullat and white was traditionally called a quadroon (one-quarter Negro ancestry) (The Concord Desk Encyclopedia, 1982; 841).

2. The Caucasoid Racial Groups

The Caucasoid groups have a wide range of skin color, varying from pale,

translucent, alabaster white frequent among Scandinavian, through the Mediterranean light brown common among Greeks, to the darker brown typical of Arabs. Similarly, the Caucasoid groups have a wide range of eye color, from the blue frequent in Sweden to dark brown characteristic in Greece.

The hair of Caucasoid – Yellow, red, brown, black – is usually straight or wavy. Although the structure of nose varies greatly, ranging from the high and narrow to broad and snub, the lips usually is thin.

The four major Caucasoid racial groups are; Northwest European, Northeast European, Alpine-along a mountain belt from France eastward through the Balkans. Mediterranean-both sides of the Mediterranean and eastward to Arabian and Iran.

Then, Parillo (1985;18) in his book *Strangers to These Shore* views the word race refer to biological distinction such as skin color, hair texture, eye shape, and so on. In The Random House Dictionary of the English Language:

Race in a traditional Biological and Anthropological system of classification, Race refers to a group of persons who shared such genetically transmitted traits as skin color, hair texture and eye shape and color: the white race; the yellow race (1987:1590).

Human variability, however, is still by biologist and physical anthropologists. Now the emphasis is not so much on external phenotypic anatomical-somatic traits, but rather on genotypic or internal genetic characteristic (Berdichewsky, 1996; 16).

In Social Science, the writer find a wide range of physical difference in body build, hair texture and skin color. Centuries of migration, conquest, intermarriage, and evolutionary physical adaptation to the environmental have caused these varieties. (Parillo, 1985; 18).

The concept of race is easier to be misused because sometimes race suppose as

ethnic group, as Parillo says:

Then the word race is often incorrectly used as a social rather than a biological concept. Thus, the British and Japanese are often classified as races, as are Hindus, Latin, Aryans, Gypsies, Arabs, American Indians, Basques, and Jews. Many people, even sociologist, Anthropologist, and Psychologist, use race as the general rubric to include both racial and ethnic groups, thereby giving the term both a biological and sociological meaning. Recently, ethnic group has been used more frequently as the general rubric to include the three elements of race, religion, and national origins. Needless to say, the misuse and reuse of these terms result in endless confusion. (1985:18)

According to Merger, which is quoted by Berdichewsky (1996:18), Races become in this sense socially defined groupings and are meaningful only to extent that people make them so, more recently, social scientists are beginning to abandon the use of incorrect term "race" to label social groupings.

In Historical viewpoint, Roger Sanjek (1994:1) says: 'Segmenting the human population that was developed the western Europeans following their global expansion by beginning in the 1400s'.

In the mid 18th century it was used in French to label the peasantry who were considered by the French aristocracy to be different and inferior "race".

At the beginning of the 9th century, and throughout the Victorian era the English and Scottish Anglo-Saxon Protestant considered the Celtic Irish Catholic as a different and inferior "race".

From beginning of the century, the early 20th century the idea of race was extended even to the different peoples of the old and new European nation. First were the Celtic, Germanic, and Slavic "race", and later on the French, German and Russian ones.

After World War II the use of race was restricted mostly to the different colors of

people, with white at the top, followed by brown, yellow, red, and black at the bottom. E. Shanklin says: In America, "race" is commonly thought of in terms of skin color (Berdichewsky, 1996:23).

In *Racist Culture* (1993:98) David T. Goldberg says:

If race is a conception, racism are sets of conditions. Terminologically, the word "racism" was first used in English by Ruth Benedict in the 1940s, Benedict, in turn, was influenced by the first use of "racism" in French in the title of a book published in 1938.

Then he defined that racism involve promoting exclusions, or the actual exclusions of people in virtue of their being deemed members of different racial groups are taken to be constituted. Other definition Parillo (1985:18) racism may be defined as linking the biological conditions of human organism with its socio-cultural capabilities and behavior.

Racism is a belief or doctrine that inherent differences among various human races determine cultural or individual achievement, usually involving the idea that one's own race is superior and has the right to rule others (The Random House Dictionary of the English Language, 1987:1591).

The word '**Racism**' is used to mean acts of discrimination based on "racial-prejudice" (Berdichewsky, 1996; 27). Discrimination is actual behavior, the practice of differential and unequal treatment of other groups of people, usually along racial, religious or ethnic lines. Louis Wirth described prejudice as an attitude with an emotional bias (Parillo, 1985; 58 & 78).

From those definitions, the writer concludes that race is concept in grouping people according to biological distinction and geographical area. Then racism is condition that happen because they have certain capabilities and behavior in socio-cultural, also belief that others as inferior can be ruled.

2.1.2. The History of Racism

The history of Racism, the writer concludes from three books there are *Strange to these Shore* (Vincent Parillo, 1985), *Encyclopedia Americana* (1992) and *The Growth of America* (Rebekah Liebman, 1996).

Most historians agree that racism did not emerge until the sixteenth and seventeenth centuries. This was the period of European exploration and imperialism, during which Europeans were brought into contact with many physical characteristics, values, and ways of life were different, and so the European naively concluded that there must be some relationship between how the people looked and how they behaved. This was another instance in which prejudices and stereotyping resulted from ethnocentric rationalization.

Slavery had existed under earlier systems; the ancient civilization did not link skin color and social status. Statues and paintings from ancient Egypt, for example, depict slaves and rulers alike as both white and black.

To plant and raise tobacco, many more workers were needed. Since there were men in England who were anxious to come to the new world but did not have the passage money, a method of getting them there was begun.

This is how it worked, either the London Company or some planter in the colony paid for the man's passage. When he arrived, he had to work a certain number of years until he had paid back the money spent for his passage at the end of that time he was free to start a home for himself. While he worked for either the company or the planter who had paid his fare, he was known as an indentured servant.

This system supplied enough workers for a while, but as the farms grew larger,

there was a need for more workers. When a Dutch trading vessel carrying Negroes arrived at Jamestown in 1619, many of the planters bought the Negroes and used them to work in the tobacco fields. This was the beginning of Negro slavery in our country.

The Negroes were captured in Africa and brought to the English colonies by white men seeking profit. These Negroes did not want to come. When they arrived, they were sold to the white settlers who needed workers. This slavery was for life, for those brought from Africa and for their children.

It was possible for a white man to pay back his passage money and thus be a free man. Many of the Indians, too, were forced into slavery from time to time, and some managed finally to free themselves. But the Negroes, coming from a foreign land, being of different color, and, in the beginning, having no one interested in their welfare, were unable to change their lot.

Raising tobacco caused another change in the colony. With the introduction of Negro slavery more tobacco could be grown. Earlier the men had owned small farms and had lived close together. Now they wanted much more land, since more land planted in tobacco meant money for them.

Gradually, the colony spread along both banks of the James River and the farms, or plantations as they were called, were farther apart.

In the North, Massachusetts blacks petitioned for the freedom in 1773. With freedom, African-Americans began to create their own institutions especially churches. In Philadelphia and New York in the 1790's. Negroes separated from white congregations in which they were not allowed to worship freely. In 1823, the first Negro graduated from college, Alexander Twilight, from Middlebury, in Vermont. In 1826 John Russwurm

received a degree from Bowdoin, in Maine, and many educated black he used his training for the betterment of his race, starting the first black newspaper *freedom Journal*, with Samuel Gorish in 1827.

In the South, until the 1860's, slaves produced the most important American cash crop, cotton, primarily in the states Georgia. The slaves were divided into household servant and field hands. Most slaves worked on the land: in 1850 only 400,000 were urban and sugar cane. They worked from sun up to sun down.

In the civil war, 1862 more than 186,000 black served as combat troops. Slaves flocking to union army lines were recognized as contraband of war. And by the end of the war countless thousands of contrabands had helped secure the union victory.

After the civil war nearly half million by 1860 were free African-Americans in the South-those who had been set free by their owner, those who had purchased their freedom or those who were descendents of free mother. Those who lived in the southern cities worked in a wide variety of skilled and unskilled occupation; some were architects, teacher, store and hotel managers, clerks and milliners. In the North, 1876, although there was some variance, the Black faced considerable discrimination in education, housing, employment and right also Black were given a formalized inferior status.

School was organized by Northern teacher, black and white, by black communities on an independent basis, and by the Bureau of Refugees, Freedom, and Abandoned Lands (Freedmen's Bureau). All faced tremendous opposition from racist whites, who used social stigma against white teacher and violence, particularly when they were used as schools for citizenship.

For along time in United States, the whites believe that African-Americans are



biologically inferior to whites. This was justification for segregation and for Jim Crow Laws and became a reason for many social problems.

The year between 1890 and 1910 saw the erection of a through system of racial segregation ("Jim Crow") built on white supremacy. In now way democratic, white supremacy not only institutionalized the degradation of black by the state, it also cost black lives, through lynching and other form of illegal violence, and condemned the south to economic stagnation by systematically destroying black property and wealth.

Segregation becomes the norm in all areas of life-bars, barber shop, drinking fountains, toiled facilities, ticket windows, waiting rooms, hotels, restaurants, parks, playgroup, theaters, and auditoriums.

By 1910, public life in the south was rigidly segregated, and African-Americans received inferior or no public services. In 1916, per pupil expenditure in 11 southern, states averaged only \$ 2, 98 per year for black, \$ 10, 32 for whites. In Northern and Southern cities, black lived in segregated neighborhoods that often lacked essential service.

Afro-American resented segregation, but the phenomenon that generated the most protest was lynching. Between 1882 and 1920, more than 3.000 black women as well as men, were lynched for a variety of reason, including success in business and farming or otherwise violating the structures of white supremacy.

There 89 % of Black Americans still lived in the South, although 200.000 had migrated to the North between 1890 -1910. Most of those migrants found good paying semiskilled and skilled jobs in industries such as meat packing and steel manufacturing.

Once an organization primarily designed to intimidate African-Americans. The Ku

Klux Klan recognized in the twentieth century with a broader range target groups. As a social organization, the Klan has experienced several phases of popularity and decline, and several different sets of goals and objectives. The Klan has decided to protect the American way of life not only from the African-Americans but also from Roman Catholic, Jews and immigrant. The Klan admitted only native born of white Protestant. Ex-Confederates had organized the original Klan during the reconstruction period to frighten and discourage African-Americans and carpetbaggers. In 1915, William J. Simmons resurrected movement, formalized its ritual and organization, and decided it to white supremacy, Protestant, Christianity, and Americanism.

Klansmen marked themselves in the white robes and hoods. They burned crosses in the night and put pressure on businessmen to fire black workers from better paying jobs.

In 1915, the section of New York City called Harlem had a black population of about fifty thousand, by 1929 more than three times that number and constituted the largest black urban area in the nation. Among new comers were many talented men and women who made Harlem an intellectual and artistic centre and upon themselves the task of articulating, for the first time, a self-conscious and collective expression of black culture. In several cities, writers produced a body of literature on Negro subject. This impressive outpouring, which was expected to combat racism, was nurtured in New York by sociologist Charles B. Johnson.

In the 1920s, 1930s, and 1940s, the NAACP and other group filed court cases that had limited success but laid the basis for the 1954 desegregation ruling.

On another front, an event occurred in Montgomery, Alabama, in 1955

foreshadowed other minority actions in the 1960s. Mrs. Rosa Parks, a tired African-Americans seamstress on her way home from work, refused to give up her bus seat in the section reserved for whites and was arrested. Through the organizing effort as of Martin Luther King, Jr., in the Black community, a successful bus boycott occurred. Four month later the NAACP argued the case in the Federal District Court, which ruled against segregated seated on municipal buses. The U.S. Supreme Court upheld the decision.

In the 1960s the civil rights movement gained momentum, attracted many more followers, and moved against all other Jim Crow legislation. Sit in demonstrations begun in Greensboro, North Carolina, on February 1, 1960, when four freshmen from the all-black Agricultural and Technical College sat at all-white lunch counter at the local Woolworth's store and refused to leave.

On April 4, 1968, an assassin's bullet prevented Martin Luther King from seeing his dream move closer to reality.

The Civil Right Act of 1964 was the most far-reaching legislation against racial discrimination ever passed. It provided for equal standards for all voters in federal election. It prohibited racial discrimination and refusal of service on racial grounds in all places of public accommodation, including eating and lodging establishments and places of entertainment, recreation, or service. It gave the attorney general broader powers to intervene in private suits regarding violation of civil rights. It banned racial discrimination employers or union or by any recipient of federal funds, and it directed federal agencies to monitor this and to withhold funds from any recalcitrant state or local agency. Unfortunately, black workers still meet resistance from many unions when they apply for membership.

2.1.3. Some Kinds of Racism

According to the most observers, Racism can be separated into two species:

Personal Prejudice and Structural Oppression.

Personal Prejudice is easy enough for everyone to pick up on, as it's the most open and explicit form the cancer takes. From jokes and stereotypes which degrade, pigeonhole or simply make ludicrous this ethnic group or the other, to angry Klansmen vowing to 'kill the mud people'.

Structural Oppression is a more sophisticated thing, and in the age of Colin Powell and Condoleezza Rice it's granted a degree of camouflage. Not enough to make it invisible, but enough so that if the people really don't want to see it. But you really have to have some gall to pretend. The writer mean, just look at Hurricane Katrina and New Orleans: that was not (for the most part) 'Personal Prejudice', that was structural racism. That is why lobotomized commentators on CNN had so much trouble with the deal about "Is it because they're Black or is it because they're poor?" Even without Katrina, the economic symptoms of structural racism in the USA are obvious a Black unemployment rate twice that of Whites, a Black poverty rate three times as high, and a median Black family income \$ 17,000 less per year than for the vaunted Whites never mind the fact that this 12 % of the U.S. population accounts for 48 % of the prison population and 42 % of those living on death row.

The mechanisms of **Structural Oppression** can exist in the complete absence of personal prejudice, that's what it means to say that this setup is structural. It is a system of social stratification which reproduces itself from one day to the next, and will continue to do so as long as nobody figures out how to short-circuit it. In fact, for many middle and

upper class people, the absence of **Personal Prejudice** merely serves to obfuscate **Structural Oppression**, to confuse the issue and allow con-artists to look you in the eye and swear they're not racist, so you have nothing to complain about.

2.2. THE AUTHOR'S BIOGRAPHY

This information was gathered from Wikipedia, the free encyclopedia.
(http://en.wikipedia.org/wiki/Ralph_Ellison_biography)

2.2.1. Ralph Ellison and his African-Americans

Ralph Waldo Ellison was born in Oklahoma City, Oklahoma on March 1, 1914. His father, Lewis Ellison, was an adventurous and accomplished man who had served in the military overseas and had lived in Abbeville, South Carolina and Chattanooga, Tennessee before moving to Oklahoma a short time after the former Indian Territory achieved statehood. In Oklahoma City Lewis Ellison worked in construction and started his own ice and coal business. Ellison's mother, Ida Millsap Ellison, who was known as "Brownie", was a political activist who campaigned for the Socialist Party and against the segregationist policies of Oklahoma's governor "Alfalfa Bill" Murray. After her husband's death, Ida Ellison supported Ralph and his younger brother Herbert by working at the variety of jobs. Although the family was sometimes short of money, Ellison and his younger brother did not have deprived childhoods.

2.2.2. Ralph Ellison and his Career

Ellison benefited from the advantages of the Oklahoma public schools but took odd jobs to pay for supplemental education. His particular interest was music, and in return for yard work, Ellison received lessons from Ludwig Hebestreit, the conductor of the Oklahoma City Orchestra. At nineteen, with the dream of becoming a composer, he accepted a state scholarship and used it to attend Tuskegee Institute in Alabama. Unlike

the protagonist of *Invisible Man*, Ellison was not expelled from Tuskegee, but like the character he later created. Ellison did not graduate. Instead, he traveled to New York City in 1936 to find work during the summer between his junior and senior years, intending to return to Tuskegee in the fall. Soon after his arrival in New York, However, Ellison happened to meet Alain Locke and Langston Hughes, major literary figure of the Harlem Renaissance. Through his acquaintance with Hughes, Ellison was introduced to Richard Wright, who encouraged Ellison to write and published his first review in the *New Challenge*, a journal that Wright edited.

During World War II, Ellison served as a cook on a merchant marine ship. At the war's end, he traveled to New Hampshire to rest, and there he began work on *Invisible Man*. With the financial assistance of a Rosenwald Foundation Grant, Ellison worked on the novel for several years, publishing it in 1952.

Invisible Man was controversial, attacked by militants as reactionary and banned from schools because of its explicit descriptions of black life. Literary critics, however, generally agreed on the book's significance. In 1965, a poll of literary critics named it the outstanding university of Chicago, and written by an American in the previous twenty years, placing it ahead of works by Faulkner, Hemingway, and Bellow. Ellison received many awards for his work, including the National Book Award (1953), the Russwurm Award (1953), the Academy of Art and Letters Fellowship to Rome (1955-1957), the Medal of Freedom (1969), and the Chevalier de l'Ordre des Artes et Letters (1970).

In 1958 Ellison accepted a teaching position at Bard College. In subsequent years he taught at Rutgers University, the University of Chicago, and New York University from which he retired in 1979. He has accepted numerous honorary doctorates and published

two collections of essays. The essays in *Shadow and Act* (1964) focus on three topics: African-American literature and folklore; African-American music; and the interrelation of African-American culture and the broader culture of the United States. *Going to the Territory* (1986) collected sixteen reviews, essays, and speeches that Ellison had published previously.

Since the 1960's Ellison has worked on a second novel that he reputedly plans to publish as a trilogy. His work on the novel was disrupted when about 350 pages of its 1,000 page manuscript were destroyed in a house fire in 1967. Several selections from the book have been published in journals.

2.3. Brief African-Americans History

2.3.1. Slavery in the United States

This information were gathered from Wikipedia, the free encyclopedia.

(http://en.Wikipedia.org/wiki/african_american_history)

The first African slaves were brought to Jamestown, Virginia in 1619. The English settlers treated these captives as indentured servants and released them after a number of years. This practice was gradually replaced by the system of race-based slavery used in the Caribbean. As servants were freed, they became competition for resources. Additionally, released servants had to be replaced. This, combined with the still ambiguous nature of the social status of Blacks and the difficulty in using any other group of people as forced servants, led to the relegation of Blacks into slavery. Massachusetts was the first colony to legalize slavery in 1641. Other colonies followed suit by passing laws that passed slavery on to the children of slaves and making non-Christian imported servants slaves for life.

African-American History is the portion of American history that specifically

discusses the African-American or Black American ethnic group in the United States. Most African Americans are the descendants of captive Africans held in the United States from 1619 to 1865. Blacks from the Caribbean whose ancestors immigrated, or who themselves immigrated to the U.S., also traditionally have been considered African American, as they share a common history of predominantly West African or Central African roots, the Middle Passage and slavery. It is these peoples, who in the past were referred to and self-identified collectively as the American negro, who now generally consider themselves African-Americans. It is these peoples whose history is celebrated and highlighted annually in the United States during February, designated as Black History Month.

Others who sometimes are referred to as African Americans, and who are so labeled by the US government, include relatively recent Black immigrants from Africa, South America and elsewhere who self-identify as being of African descent.

2.3.2. Treatment of Slaves

This information were gathered from Wikipedia, the free encyclopedia.

(http://en.wikipedia.org/wiki/african_american_history)

Historian **Kenneth M. Stamp** describes the role of coercion in slavery, "Without the power to punish, which the state conferred upon the master, bondage could not have existed. By comparison, all other techniques of control were of secondary importance." Stamp further notes that while rewards sometimes led slaves to perform adequately, most agreed with an Arkansas slaveholder, who wrote: "Now, I speak what I know, when I say it is like 'casting pearls before swine' to try to persuade a Negro to work. He must be made to work, and should always be given to understand that if he fails to perform his duty he will be punished for it."

According to both the Pulitzer Prize-winning historian David Brion Davis and Marxist historian Eugene Genovese, treatment of slaves was both harsh and inhumane. Whether laboring or walking about in public, people living as slaves were regulated by legally authorized violence. Davis makes the point that, while some aspects of slavery took on welfare.

Yet they must never forget that these same "welfare capitalist" plantations in the Deep South were essentially ruled by terror. Even the most kindly and humane masters knew that only the threat of violence could force gangs of field hands to work from dawn to dusk "with the discipline," as one contemporary observer put it, "of a regular trained army." Frequent public floggings reminded every slave of the penalty for inefficient labor, disorderly conduct, or refusal to accept the authority of a superior.

On large plantations, slave overseers were authorized to whip and brutalize non-compliant slaves. According to an account by a plantation overseer to a visitor, "some negroes are determined never to let a white man whip them and will resist you, when you attempt it; of course you must kill them in that case" Laws were passed that fined owners for not punishing recaptured runaway slaves. Slave codes authorized, indemnified or even required the use of violence, and were denounced by abolitionists for their brutality. Both slaves and free blacks were regulated by the Black Codes and had their movements monitored by slave patrols conscripted from the white population which were allowed to use summary punishment against escapees, sometimes maiming or killing them. In addition to physical abuse and murder, slaves were at constant risk of losing members of their families if their owners decided to trade them for profit, punishment, or to pay debts. A few slaves retaliated by murdering owners and overseers, burning barns, killing horses, or

staging work slowdowns Stamp, without contesting Genovese's assertions concerning the violence and sexual exploitation faced by slaves, does question the appropriateness of a Marxian approach in analyzing the owner-slave relationship.

Genovese claims that because the slaves were the legal property of their owners, it was not unusual for enslaved black women to be raped by their owners, members of their owner's families, or their owner's friends. Children who resulted from such rapes were slaves as well because they took the status of their mothers, unless freed by the slaveholder. Nell Irwin Painter and other historians have also documented that Southern history went "across the color line". Contemporary accounts by Mary Chesnut and Fanny Kemble, both married in the planter class, as well as accounts by former slaves gathered under the Works Progress Administration (WPA), all attested to the abuse of women slaves by white men of the owning and overseer class.

However, the Nobel economist Robert Fogel controversially describes the belief that slave-breeding and sexual exploitation destroyed the black family as a myth. He argues that the family was the basic unit of social organization under slavery; it was to the economic interest of planters to encourage the stability of slave families, and most of them did so. Most slave sales were either of whole families or of individuals who were at an age when it would have been normal for them to have left the family. However, eye-witness testimony from slaves, such as Frederick Douglass, does not agree with this account. Frederick Douglass, who grew up as a slave in Maryland, reported the systematic separation of slave families. He also reports the widespread rape of slave women, in order to boost slave numbers.

*Recd of Judge S. Williams his notes for five hundred Dollars in full payment for a

negro man named Ned which negro I warrant to be sound and well and I do bind myself by these presents to forever warrant and defend the right and Title of the said negro to the said Williams his heirs or assigns against the legal claims of all persons whatsoever. Witness my hand and seal this day and year above written. Eliza Wallace [seal]"

According to Genovese, slaves were fed, clothed, housed and provided medical care in the most minimal manner. It was common to pay small bonuses during the Christmas season, and some slave owners permitted their slaves to keep earnings and gambling profits. (One slave, Denmark Vesey, is known to have won a lottery and bought his freedom.) In many households, treatment of slaves varied with the slave's skin color. Darker-skinned slaves worked in the fields, while lighter-skinned house servants had comparatively better clothing, food and housing.

As in President Thomas Jefferson's household, this was not merely an issue of skin color. Sometimes planters used light-skinned slaves as house servants because they were relatives. Several of Jefferson's household slaves were children of his father-in-law and an enslaved woman, who were brought to the marriage by Jefferson's wife.

However, Fogel argues that the material conditions of the lives of slaves compared favorably with those of free industrial workers. They were not good by modern standards, but this fact emphasizes the hard lot of all workers, free or slave, during the first half of the 19th century. Over the course of his lifetime, the typical slave field hand received about 90% of the income he produced. In a survey, 58% of historians and 42% of economists disagreed with the proposition that the material condition of slaves compared favorably with those of free industrial workers.



Slaves were considered legal non-persons except if they committed crimes. An Alabama court asserted that slaves "are rational beings, they are capable of committing crimes; and in reference to acts which are crimes, are regarded as persons. Because they are slaves, they are incapable of performing civil acts, and, in reference to all such, they are things, not persons."

In 1811, Arthur William Hodge was the first slave owner executed for the murder of a slave in the British West Indies. However, he was not, as some have claimed, the first white person to have been lawfully executed for the killing of a slave. Records indicate at least two earlier incidents. On November 23, 1739, in Williamsburg, Virginia, two white men, Charles Quin and David White, were hanged for the murder of another white man's black slave; and on April 21, 1775, the Fredericksburg newspaper, the *Virginia Gazette* reported that a white man William Pitman had been hanged for the murder of his own black slave.

3.3. Methods of analyzing data

In analyzing data, the writer uses the Descriptive Analyzes. The writer firstly describe Intrinsic Elements, then relates to the Extrinsic one in order to achieve the objective of this thesis.

3.4. Procedure of writing

This research conducted by using the following procedure:

1. To read the novel carefully as the main source. The writer doing close reading during this process.
2. To scope the problems those have been identified. This is needed because the problems that have been found are still too broad.
3. To determine the basic theory or approach that will be used in analyzing the problems. In this case, the writer decides to use the sociology of literary approach.
4. To gain and collect all data and information regarding the topic of research either from books, articles, or from internet. This procedure is followed by the classification of the data into primary data and secondary data.
5. To analyze and describe the data by applying the basic theory or approach that has been determined before.
6. To conclude the research and present its result in a thesis form.

CHAPTER FOUR

ANALYSIS

In this chapter, the writer analyzes the novel based on the action of each character in terms of racial discrimination. The characters are presented in this analysis are Invisible Man, Mr. Norton, Dr. Bledsoe, Brother Jack, Trueblood, Licious Brockway, Brother Clifton, and Ras the Exhorter.

4.1. MAJOR CHARACTERS

- **Invisible Man**

Invisible Man is the narrator of this story and narrated in the first person by the protagonist, an unnamed African-American man who considers himself socially invisible because people don't ever really look at him. His race precludes any deeper contact than a merely surface acknowledgement. People look at him and assume that all the stereotypes of being black apply to him and then they look no further.

He is a young black man from South who is haunted by his grandfather's deathbed warning against conforming to the wishes of white people because the young man sees that as the way to be successful. He declares he is not ashamed of his grandparents for having been slaves, is ashamed of their slavery. He quotes the deathbed words of his grandparent, who called himself a lifelong traitor for having given up his revolutionary struggle on behalf of the Negro cause, instead of fighting the white enemy to death and destruction. There follows a fantasy in which the narrator and a number of other Negro youths, after being exposed to the stimulus of the beautiful white woman dancing in the nude, are forced to don boxing gloves and stage a battle royal for the entertainment of

brutish white professional men and dignitaries. Finally, the narrator recalls delivering a politic speech on the subject of the stage collage for Negroes.

The narrator character may have been inspired by Ellison's own life. The narrator may be conscious of his audience, writing as a way to make himself visible to mainstream culture; the book is structured as if it was the narrator's autobiography although it begins in the middle of his life.

At the collage he has a part time job serving as chauffeur for white visitors of importance. He is assigned to drive the luxurious car belonging to the elderly millionaire, Mr. Norton.

Ellison's narrator tells the readers, "I live rent-free in a building rented strictly to Whites, on a section of the basement that was shut off and forgotten during the nineteenth century." In that secret place, the narrator creates surroundings that are symbolically illuminated with 1,369 lights. He says, "My hole is warm and full of light. Yes, full of light. I doubt if there is a brighter spot in all New York than his hole is mine, and I do not exclude Broadway." The protagonist explains that light is an intellectual necessity for him since 'the truth is the light is the truth.' From this underground perspective, the narrator attempts to make sense out of his life, experiences, and position in American society. (Ellison, 1952:9)

The narrator's first real glimpse at the cruel manipulation of white people comes when he is invited to the local men's club to read the speech he prepared for his high school graduation. He gives the speech and is rewarded with a briefcase and a scholarship to a black collage, but only after he endures the humiliation of performing for the white men there. He and several black boys are forced to box each other and then

scramble around a rug pulsing with electric current to grab coins while the white men laugh at the pain.

What he experienced at that moment was so shocking and overwhelming that he never smoked weed again. He stays in the secret basement room because he is hibernating and preparing for action. He says that he realizes that his invisibility is irresponsible. In fact, he says; " I am one of the most irresponsible beings that ever lived. Irresponsibility is part of my invisibility; any way you face it, it is a denial. But to whom can I be responsible, and why should I be, when you refuse to see me?" (Ellison, 1952:16)

- **Mr. Norton**

An old white man and co-founder of the narrator's college, is the catalyst for the narrator's expulsion and betrayal by Bledsoe. He has so much financial pull with the school and original founder of the college. When the Invisible Man goes to college, he works as a chauffeur for the prestigious guests of the school. As the narrator drives Mr. Norton, the old man asks the boy about his plans for the future and explains that his own future is wrapped up in the lives of all the black students at the college because he helped found the school. He says that: "He had a feeling that your people were somehow connected with my destiny. That what happened to you was connected with what would happen to me..." (Ellison, 1952:42)

Aged and frail, yet extremely alert to human affairs, when taking an outing one afternoon Norton tells the young student to drive wherever the countryside may be of interest. Unwisely, the boy drives to an impoverished section where there are old cabins formerly occupied by slaves, The Golden Day. Mr. Norton grows so weak in the

backseat of the car that he passes out. The narrator brings him inside the brothel hoping to revive him with whiskey, and it works. But then the brothel is flooded with black war veterans who have come over from the nearby insane asylum. While Mr. Norton is conscious but still sickly, a fight breaks out between the veterans and their guard, and in the chaos, Mr. Norton loses consciousness again. One of the veterans, only semi sane, helps the narrator carry Mr. Norton upstairs and out of the fighting. When Mr. Norton wakes again after a few minutes, the black veteran, formerly a doctor, and talks to the old man about how he was respected surgeon in France. When he returned to the United States after the First World War, however, he was driven from a town where he tried to saves lives and beaten for is efforts, so he gave up surgery.

As the vet talks, more rage and nonsense begins to come out and the narrator is frightened of the way that the old vet speaks to the doctor with such a tone of equality and authority. The vet keeps talking about how black men are trained to the zombies who bend to the will of white people, as he said to Mr. Norton, "To repress not only his emotions but his humanity... (to be) invisible, a walking personification of the negative... the mechanical man!" (Ellison, 1952:86)

The narrator and Mr. Norton get so nervous that they try to leave amid the ruckus in the bar below. On the way out Mr. Norton stumbles and scrapes his head against to screen door and the narrator can tell that the man is angry, so they hurry away.

- **Dr. Bledsoe**

Dr. Bledsoe is the dean and president of the narrator's college, and he is the narrator's idol because "he is the black man successful in the realm of acadernia". At any rate, insight into Dr. Bledsoe's knowledge of the events and the narrator's future at the

campus is somewhat prolonged as an important visitor arrives. The narrator views a sermon by the highly respected Reverend Homer A. Barbee, who is blind, delivers a speech about the legacy of the college's founder, with such passion and resonance that he comes vividly alive to the narrator; his voice makes up for his blindness. The narrator is so inspired by the speech that he feels impassioned like never before to contribute to the college's legacy. However, all his dreams are shattered as a meeting with Bledsoe reveals his fate. A college president Dr. Bledsoe immediately expels the narrator for jeopardizing Negro prestige by acquainting Norton to Trueblood and The Golden Day. While "the Invisible Man once inspired to be like Bledsoe", the narrator realizes that the man has portrayed himself as a black stereotype in order to succeed in the white dominated society. This serves as the first epiphany among many in the narrator realizing his invisibility. This epiphany is not yet complete when Bledsoe gives him several letters of recommendation to help him find work in the north. Dr. Bledsoe refuse to allow the narrator to drive Mr. Norton's car and finally tricks the narrator into believing that he's going to New York with Letters of Recommendation for work, when he's really carrying letters that demean him.

- **Brother Jack**

"Brother Jack is a local leader of the communist party who recruits the narrator to be the speaker for and to Harlem". Brother Jack who witnessed the speech and the riot, recruits him and begins training him as an orator, with the intention of uniting New York's black community.

At the first time, Brother Jack asks the narrator to join their Communist organization and act as a speaker to and for the black community. The narrator declines the offer, but

Brother Jack gives him a card with his phone number just in case the young man changes his mind. Back at Mary's apartment, the narrator keeps thinking of the job offer he turned down and about his debt, the greater his temptation to accept the job just for the paycheck. The narrator goes to a payphone and calls the number of Brother Jack had given him. He meets Brother Jack and several other men who pick him up in a car and take him to a posh party where everyone is well dressed and elegant. The narrator feels out of place and confused about the purpose of his presence there.

Brother Jack and the men who had been in the car with them on the way to the party offer to make the narrator the next Booker T. Washington, and the narrator can't resist the opportunity to be important. He agrees to join the Brotherhood. The men decide to change his name and relocate him. They give him enough money to repay Mary and to buy himself some new clothes. And then, Brother Jack gives him directions to his new apartment in the middle of a white, Irish Neighborhood, and at his new apartment he spends the day reading the Communist literature left there for him in preparation for a rally that night.

At the rally that night, the narrator is the last to speak and through his fear he is inspired by the energy of the crowd. Words flow out of his mouth and the crowd loves him. He gets them all riled up, but when he and the other speakers leave the arena he learns that most of the other speakers disapproved of his speech because it appealed to emotion rather than intellect.

They explain to him that intellectual is their style. Brother Jack disagrees with them, but he makes plans to have Brother Hambro train the narrator for the next few months.

The narrator is proud of his speech and the crowd's reaction to it, but he begins to question something he said in his own speech about becoming more human. He agrees to

study with Hambro so that he can pursue his own ideas when he's done with his Communist training.

Four months after his first speech, Brother Jack finally calls the narrator back to action. At midnight Brother Jack calls him and they go to a bar in Harlem where the narrator will now become the new chief spokesman in the Harlem district. At the new office the next day, the narrator is introduced to his associates and among them is Brother Clifton, a handsome and charismatic young man. The first plan of action to gain clout and political position is to get the city leaders to back the Communist group in Harlem on the issue of evictions. The Communist group also decides to hold rallies in the Harlem streets the way that Ras the Exhorter, a Black Nationalist, does.

4.2. MINOR CHARACTERS

- **Trueblood**

True blood is a black man shunned by his own people but supported by the white people of the town after an accidental incestuous encounter with his daughter. He is a sharecropper who had brought disgrace upon the black community and scorned by the collage Negroes for having shamed their race by committing incest. Trueblood's face is disfigured by the scar of a terrible wound. Mr. Norton insists on interviewing him. Trueblood tells in detail how Kate, his wife, nearly killed him with an axe upon discovering his assault on their maiden daughter. Matty Lou, an act Trueblood says he committed unconsciously, in his sleep. Trueblood states that while the college group was outraged by his simultaneous impregnation of wife and daughter, the white community was amused to the point of giving him more favorable treatment than ever before.

- **Lucius Brockway**

Brockway is a small, wiry, white-haired old Negro, uneducated but long experienced, who is domineering from the start. He orders the narrator to watch a particularly dangerous gauge. At lunchtime, when the narrator goes to get a sandwich he has left in his locker, he is assailed by Negro members of a labor union, who are holding a meeting in the locker room. Unjustly suspecting him of being an informer secretly sent by the management, they insult and threaten him. Then Brockway, a violent anti-unionist, attacks the boy for having been present at the union meeting. The boy knocks Brockway down after the old man hits him with an iron bar and bites him with his false teeth. The fight ends with a sudden clarification of their misunderstanding. But the dangerous gauge has been forgotten during the fight. The pressure has risen to the bursting point. Brockway runs for his life. The boy tries in vain to control the gauge. The furnace blows up and he is blacked out in the blast of exploding paint.

Brockway is a black man who works in the engine room at Liberty Paints. He is extremely paranoid and thinks that the narrator has come to take his job. He is also extremely loyal to the company's owner, who once paid him a personal visit.

The narrator regains consciousness in the factory hospital, where company doctors subject him to electric shock therapy. After a brief psychiatric examination he is discharged from the hospital, and from his job, with a promise of compensation if he signs paper releasing the paint company from all responsibility for his injury. Hunting another job, he becomes disgusted with the pretentious Harlem lodgers at Men's House, and leaves after emptying a full spittoon over the head of a fat self-ordained Negro preacher. For the next few months he dwells at a Harlem boarding house conducted by Mary. Eating a hot yam

sold by a street vendor, he suffers pangs of homesickness and has a wild, childish thought of smearing the sticky yam skin on the face of Or. Bledsoe, who expelled him from collage.

- **Brother Clifton**

Clifton is an enthusiastic a charismatic young activist in the Harlem district and the narrator is initially threatened by Clifton's presence. The brother who had knocked Ras the Exhorter unconscious. The racist gangsters led by Ras have gained the upper hand by increasing their agitating, and the narrator is delegated to recapture the Brotherhood's prestige in the community. He finds Clifton acting as a pitchman, unlawfully hawking toys on the street without a license. Clifton pretends not to know him. Having been informed, sub rosa, that many Brothers are dropping out because the movement fails to find jobs for them, he thinks that is probably Clifton's predicament, and follows him. He sees arrest Clifton, sees the officer manhandle him maliciously, sees Clifton knock the cop down, and then sees the cop shoot Clifton dead.

Clifton's obsequies are held in Mount Morris Park to accommodate the large number of mourners. The narrator delivers the funeral address. He does so on his own responsibility, unauthorized by the Brothers. He considers his speech a disappointing performance, and the committee headed by Brother Jack upbraids him scathingly for honoring the memory of Clifton, who deserted the Brotherhood. Red-haired Brother Jack, who has one glass eye as the result of a street riot, tells the narrator he must let the committee do all his thinking for him, or get out of the movement if he insists on using his own initiative. Acknowledging that he is a salaried hireling, the narrator consents to be ruled by committee discipline.

- **Ras the Exhorter**

Ras is a Black Nationalist agitator who considers the black man of the communist party traitors to their race because they are still acting as the white man's puppets.

Ras the Exhorter, organizer of a rival association calling itself the Black Nationalist Party, members of which are pledged to Negro separatism and ruthless animosity against white people of all types and ages. In a Harlem street riot between the Nationalists and the brothers, the narrator gets into the combat with Ras, He sees Ras spare the life of a Negro Brother whom he could have stabbed to death, only to be beaten senseless by the fists of the athletic Negro he has spared. Just before he gets knocked out, Ras stigmatizes the narrator as one of the black traitors to the black people for the white people.

4.3. FORMS OF RACISM

The writer has been thinking about racism and anti-fascist activism recently and has about five Word documents going with various thoughts about this, so the writer hopes to be able to make them semi-coherent and post them over the next little while. At the moment, they're pretty incoherent, but the writer hopes that by posting this first one, and hopefully getting some feedback, the ideas will come together. "Normal" racisms, in our day and age, have various dimensions.

Personal prejudice is easy enough for everyone to pick up on, as it's the most open and explicit form the cancer takes. From jokes and stereotypes which degrade, pigeonhole or, simply make ludicrous this ethnic group or the other, to angry Klansmen vowing to "kill the mud people".

Based on the novel, the writer takes one example about Personal prejudice which is explain about One Black people, Trueblood as the sample of betrays of his race and can

be categorized as the degrade of social stratification.

When Trueblood betrays his race because in the eyes of his people, he diminishes every positive thing that black people have accomplished by committing the foul sin of incest" (Ellison, 1952:50-53). It means that Trueblood make a bad reputation for his race as Blacks to White people because he makes a social assumption specially for Whites that Blacks is not an educational people. It's clearly giving the fact that **Blacks are Inferior** and **Whites are Superior**. So, Based on the explanation above the writer assumes that it can be describes one thing about the Blacks can "kill the mud people" especially when they faced of Whites.

Structural Oppression is a more sophisticated thing and it's granted a degree of camouflage. Not enough to make it invisible, but enough so that if the people really don't want to see it. Structural Oppression is a system of social stratification which reproduces itself from one day to the next, and will continue to do so as long as nobody figures out how to short-circuit it.

Based on the explanation above, the writer assumes that the character of Invisible Man is one sample of Structural Oppression because as the protagonist and a major character of this novel that get more racism especially discrimination from Whites and Blacks itself. There is one quote can explain about the Structural Oppression from Invisible Man novel especially the character of Invisible Man or a narrator for this novel. Like:

I am one of the most irresponsible beings that ever lived. Irresponsibility is a part of my invisibility; anyway you face it, it is a denial. But to whom can I be responsible. And why should I, when you refuse to see me? (Ellison, 1952:16)

Based on the quote above, the writer assumes that the Invisible Man or the narrator of this novel feels that he is an irresponsible people especially with their own race which

there is no one wants to look at his responsibility and effort to struggle the equality of Blacks. The narrator feels invisible because no one sees him for himself. Instead, people see him as a black man and leave it at that They look no deeper and no further into who he is. In other side, the narrator's get the real glimpse at the cruel manipulation and humiliation of white people. He thinks that it's denial for him, there is nobody wants to look at his exploration to effort the struggling of equality. Much of the Invisible Man's experience is betrayal by the people and ideals that he trusts. It begins when the narrator goes to the men's club expecting to give his speech and feeling honored at the respect that such an invitation implies. When he arrives at the club, he sees that the only reason he's there is to entertain the white men of the town with his own humiliation. (Ellison; 1952: 31-33)

In other case, there is an example of discrimination of Whites. Such as: "To repress not only his emotions but his humanity (to be) invisible, a walking personification of Negative, ... the mechanical man!" (Ellison, 1952; 86)

The war vet explains the idea of invisibility when he talks about how black men are expected to repress their emotions and thoughts and follow the instructions that white people give them, Because of this subjugation, they become less than human in a way, and therefore become invisible.

When World War II, there were so many Blacks veterans trained to be zombies who bend to the will of white people, Blacks endures the humiliation of the action for the Whites. The veteran of Blacks effort to struggle for equality, they repressed their emotion and humanity each other that is all means to get equality as human rights in society with Whites.

Beside that discrimination of Whites, there also discrimination of Blacks itself, they

are;

"A former student of ours (I say former because he shall never, under any circumstances, be enrolled as a student here again) who has been expelled for a most serious defection from our strictest rules of deportment." (Ellison 1952: 167)

Dr. Bledsoe tells the narrator that he has betrayed his race and his college by showing Mr. Norton, a wealthy white man, the defective members of their race. He says that the narrator has set back the work of the college because he has shown Mr. Norton too much and then Dr. Bledsoe betrays the narrator by letting him believe that he's going to write letters of recommendation to help him out when really the man's purpose is just to send him as far away from the school as possible and leave him stranded. This particularly wounds the narrator because he had looked up to Dr. Bledsoe as someone whom he aspired to be like.

Another that, there ere disappointed or angered of narrator (Invisible Man) with Whites and Blacks themselves;

The narrator is angered by the way that white men callously throw the possessions the old black couple into the street. Their lack of compassion sparks the crowd of black spectators to act on behalf of themselves and the old couple. (Ellison, 1952; 234)

The discrimination of Blacks also devoted continuously the narrator to the Communist cause in Harlem, he's now being charged with using the cause to further his own importance. Despite his anger, he doesn't want to leave the Brotherhood, so he settles for a position dealing with women's rights until the investigation clears him of the allegation. The narrator is betrayed by one of the Brotherhood when he is accused of using his position in the Communist group to further his own importance. The fact that it was a

black man who made the accusations is all the more cutting because the narrator didn't expect one of his own to try to bring him down (Ellison, 1952; 332).

Finally, "the narrator feels disappointed with Brotherhood, because the Brotherhood decided to sacrifice the people of Harlem and their needs in order to further the Brotherhood itself. He is so furious at this idea that he decides to avenge himself and Harlem by unraveling the Brotherhood from the inside out" (Ellison, 1952; 414).

Another betrayal of discrimination of Blacks itself, the writer can believe that;

"The narrator (invisible Man) feels betrayed when he sees Clifton selling Sambo dolls. The promising young man is now promoting an image that hinders the black race because it encourages an idea of submission and dominance over black people. To see someone with such potential to be a leader peddling such a destructive idea makes the narrator feel cheated" (Ellison, 1952; 366). "As the narrator walks through Harlem he realizes that he has betrayed the people there because all of his speeches haven't helped them at all. He's been promising them to help and change, but he's really done nothing but talk" (Ellison, 1952; 285).

"The Brotherhood feels that the narrator was wrong to give Clifton a hero's funeral because Clifton betrayed the Communist and his own race because he sold those Sambo dolls. The narrator feels betrayed by the Brotherhood because they won't help, lead, or support the people of Harlem when they are ready to act" (Ellison, 1952; 399).

From the examples above, the writer assumes that many racisms or discrimination of Whites causes. They treated Blacks like zombies and especially to the narrator as the major character of this novel, the narrator's first real glimpse at the cruel manipulation of Whites when he is invited to the local men's club to read the speech he prepared for his

high school graduation. He is rewarded with a briefcase and a scholarship to a black college, but only after he endures the humiliation of performing for the white men there. When he arrives at the club, he sees that only reason he's there is to entertain the white men of the town with his own humiliation.

4.4. AFRICAN-AMERICANS' STRUGGLE FOR EQUALITY

Based on the novel, the writer finds that at the rally that night the narrator is the last to speak and through his fear he is inspired by the energy of the crowd. Words flow out of his mouth and the crowd loves him. He gets them all riled up, but when he and the other speakers leave the arena he learns that most of the other speakers disapproved of his speech because appealed to emotion rather than intellect.

They explain to him that intellectual is their style. Brother Jack disagrees with them, but he makes plan to have Brother Hambro train the narrator for the next few months.

The narrator is proud of his speech and the crowd's reaction to it, but he begins to question something he said in his own speech about becoming more human. He agrees to study with Hambro so that he can pursue his own ideas when he's done with his Communist training.

Four months after his first speech, Brother Jack finally calls the narrator back to action. A midnight Brother Jack calls him and they go to a bar in Harlem where the narrator will now become the new chief spokesman in the Harlem district. At the new office the next day, the narrator is introduced to his associates and among them is Brother Clifton, a handsome and charismatic young man. The plan of action to gain clout and political position is to get the city leaders to back the Communist group in Harlem on the issue of evictions. The communist group also decides to hold rallies in the Harlem streets the way

that Ras the Exhorter, a Black Nationalist, does.

As the first rally Ras' gang of thugs picks a fight with the Brothers. As Ras and Clifton fight, Ras pulls a knife, but he can stab Clifton. Instead he begs Clifton and the narrator to join the Nationalist group and band together. He wants them to separate from the enslaving white man who is just using them. Clifton and the narrator refuse to listen to his crazy ranting and they leave.

As time passes the narrator's new name and his position with the Brotherhood makes him well known. He is a leader of Harlem and he's glad for his place in the Brotherhood. The narrator receives an anonymous note warning him to slow down or the very people who supported him would be the ones who cut him down. The note unnerves him, but he defies it. A few weeks later the narrator goes to a meeting where one of the black Brothers accuses him of using the Brotherhood to make himself important and attempting to become a tyrant by controlling the Harlem district.

The narrator is shocked and disappointed when the Brotherhood decides to investigate the ludicrous allegations. They ask him to work on issues of women's rights in a different part of the city or just step down from his position all together. The narrator chooses to leave Harlem until the investigation clears him of the accusations made against him.

After a lecture on women's right, a white woman invites the narrator back to her home to discuss the Brotherhood ideology over coffee. She seduces him and her husband comes home in the middle of the night. As the narrator lies in bed with a sleeping, married woman, her husband opens the door to her darkness bedroom and looks in to tell her to wake him early in the morning.

He never acknowledges seeing the narrator there and the narrator isn't certain that the man saw him, but rather than waiting around to find out, the narrator leaves. He spends the next few days waiting for a call from the Brotherhood to reprimand him for sleeping with one of wife's of a Brother, but when the call comes in the middle of the night, it's not about his affair. Brother Clifton is missing and Ras the Exhorter is taking over Harlem, so the narrator is being sent back to the district.

The narrator returns to Harlem only to find that things are very different. The people of Harlem no longer trust the Brotherhood because they feel that it has stopped working for them. Many of the narrator's co-workers in the district are gone and to further the isolation he feels, he's not called to participate in the Brotherhood and Harlem. And as he walks, he sees Clifton working as a street merchant selling paper Sambo dolls. Shocked and hurt to see a promising Brother now defiling the race by selling such a degrading product. The narrator sees Clifton run away when the police head in his direction. A few minutes later he sees the cop pushing Clifton in front of him as they walk down the sidewalk. Clifton hits the cop and the cop shoots him. The narrator stands on the curb and watches Clifton die (Ellison, 1952:289-308).

4.5. IMPACT OF RACISM

4.5.1. Poverty

In Invisible Man novel, the writer founded that there are so many bad impacts of racism like poverty. When the narrator gives pay attention more with the social life each character especially of economic status as the impact of Whites discrimination. There is one character whose gets the impact of discrimination. Such as; **Invisible Man** himself as the narrator of this novel. The writer decides that his condition above becomes the sample

of poverty in Blacks life.

Invisible Man is a young black man from the South who is haunted by his grandfather's deathbed warning against conforming to the wishes of white people because the young man sees that as the way to be successful. He declares is not ashamed of his grandparents for having been slaves, is ashamed of their slavery. It's clearly that he ashamed with their condition or social status to be slaves. The word of 'slave' explains that the narrator and his family are poor people; it is mean that the narrator takes in low class of social stratification. So, the writer assumes that in the narrator's life can be categorized as the sample of poverty.

In other side, the writer can explain more specific example of poverty in Invisible Man's life, like; when the narrator becomes a model student, even being named his high school's valedictorian. Having written and delivered a successful speech about the requirement of humility for the black man's progress, he is invited to give his speech before a group of important white men. After finally his speech, he receives a briefcase containing a scholarship to a black collage outside of New Orleans, Louisiana that is clearly modeled on Tuskegee Institute.

The example of poverty can be indicated with the event when the narrator feels overwhelmed by a certain dizziness and faints on the streets of Harlem, he is taken to the residence of Mary. The narrator rent a room from Mary's residence. He lives with her for a while with no job and no direction.

From the last sentence above, it is clearly that the narrator doesn't have money because he has not a job certainly and he pays of his owed with Mary when he agrees to join the brotherhood and the leader of Brotherhood, Brother Jack gives him enough money

to repay Mary and to buy himself some new clothes.

Based on the examples above, the writer concludes that the narrator or invisible man can be categorized as form of poverty in Blacks life.

4.5.2. Depression

The example in this novel can be indicated by the writer, when the narrator eventually gets a job in the boiler room of a paint factory in a company renowned for its white paints. The man in charge of the boiler room, Lucius Brockway, is extremely paranoid and thinks that the narrator has come to take his job. He is also extremely loyal to the company's owner, who once paid him a personal visit. When the narrator tells him about a union meeting he happened upon, Brockway is outraged, and attacks him. They fight, and Brockway tricks him into turning a wrong valve and causing a boiler to explode. Brockway escapes, but the narrator is hospitalized after the blast. While hospitalized, the narrator overhears doctors discussing him as a mental health patient. He learns through their discussion that shock treatment has been performed on him.

After the shock treatment the narrator attempts to return to his residence when he feels overwhelmed by certain dizziness and faints on the streets of Harlem. It clearly explains that the narrator gets a big depression from his life as Blacks who is always treated by Whites and Blacks itself. He becomes depression with many problems of their race itself, likes, the people of the streets of Harlem, disappointed Brotherhood and Communist Party which makes him feels dizziness and faints with all the problem to struggling the equality between Blacks and Whites.

4.5.3. Education

As the impact of racism or discrimination of Blacks. It makes Black people doesn't



have an opportunity to get a good education. In discrimination era that the black people become slaves. In slavery time, there is no one people can get education as well. It is causes they becomes **Inferior** and Whites absolutely becomes **Superior** that the other. Whites never give Blacks a charge and opportunity to continue their education becomes better than before.

Blacks started their own schools even before the end of the war. Northerners helped create numerous normal schools, such as those that became Tuskegee University, to generate teachers. Blacks held teaching as a high calling, with education the first priority for children and adults. Many of the most talented went into the field. Some of the schools took years to reach a high standard, but they managed to get thousands of teachers started. As W.E.B. Du Bois noted, the black colleges were not perfect, but "in a single generation they put thirty thousand black teachers in the South" and "wiped out the illiteracy of the majority of black people in the land."

Northern philanthropists continued to support black education in the 20th century, even as tensions rose within the black community, exemplified by Dr. Booker T. Washington and Dr. W.E.B. Du Bois, as to the proper emphasis between industrial and classical academic education at the college level. Collaborating with Dr. Booker T. Washington in the early decades of the 20th century, philanthropist Julius Rosenwald provided matching funds for community efforts to build rural schools for black children. He insisted on white and black cooperation in the effort, wanting to ensure that white-controlled school boards made a commitment to maintain the schools.

CHAPTER FIVE

CONCLUSION AND SUGGESTION

5.1. CONCLUSION

From the previous analysis of problem, the writer concludes as below:

First, the novel "Invisible Man" written by Ralph Ellison describes about the African-American's condition which is discriminated by the Whites and Blacks itself. Second, the problems of racism in this novel were the description of social condition in that time. Third, the African-Americans demanded equality with the white folks. Fourth, the continuous discrimination was caused by the adhesion of the Whites' understanding as a Superior class while the African-Americans were the inferior one. And the last, the discrimination never gave good change for social life. Moreover it was not suitable for the human rights.

5.2. SUGGESTION

The literature research should use the sociology of literature method that was done more intensively, because however literary work has relation to social reality. It will be completed if the research of literature works were observed from the social condition of that time.

Since the novel is an American literature, which is also an English one, so the study of American literature should be given more in order the understanding about history that had close relation to American literature can make the analysis of it easier.

The research of Ralph Ellison's works, which had many social critics, has to be done more because his works were about social realities especially the common people

nowadays. This novel has big advantages for all generations as a substance of thinking to do something else..

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