BLACK'S REPRESENTATION IN LORRAINE HANSBERRY’S RAISIN IN THE SUN

A Thesis
Submitted to Letters and Humanities Faculty
In Partial fulfillment of the Requirements for
The Strata One Degree

RAHMAWATI
NIM. 101026021590

ENGLISH LETTERS DEPARTMENT
LETTERS AND HUANITIES FACULTY
STATE ISLAMIC UNIVERSITY SYARIF HIDAYATULLAH
JAKARTA
2009
BLACK’S REPRESENTATION

IN LORRAINE HANSBERRY’S RAISIN IN THE SUN

A Thesis
Submitted to the Letter and Humanities Faculty
In Partial fulfillment of the Requirements for The Strata One degree

RAHMAWATI
NIM. 101026021590

ENGLISH DEPARTMENT
FACULTY OF ADAB AND HUMANITIES
SYARIF HIDAYATULLAH STATE ISLAMIC UNIVERSITY
JAKARTA
2009
ABSTRACT


This research aims to know how black people represent their life in Americans society in 1950s and what the ideology implied from the prominent characters in drama *Raisin in the Sun*, by analyzing the evidences from the dialogues in the drama. In this research the writer uses Descriptive-Qualitative analysis as the method to analyze the correlation between representation and ideology theory with the prominent characters in the drama.

In this research the writer finds out that black people in 1950’s represents a lower class and victim of discrimination but also a person who has a vision and became a struggle person to get it. There are many intimidations experienced by black people, not only from white but also from black people itself. The ideology of the drama is black power, it can see from three prominent characters of raisin in the sun. Beneatha as young black woman has big interest in education. She wants to be a doctor and she belief that she can achieve it in spite of people around her doubt of her vision because, at that time, there is no female doctor particularly, black female doctor. Walter wants to open a liquor store, although he gets a failure but his big desire represent his struggle as black people. Mama as old generation from black woman became head of family after the death of her husband. Everything in her house is under her controlled, her characters represent her power in her community.
ACKNOWLEDGMENT

Praise and adoration be the one only, Allah SWAT, the most merciful and the gracious who gives his guidance and unlimited graces from day to day until to the present time. Peace and greeting to Prophet Muhammad SAW (be peace upon him) who brought us from the darkness to the lightness.

In this occasion, the writers would like to extend thankful for all the aid and urging from all sorts of people who help and support in finishing this paper. The utterance of thank dedicated to these amazing person’s:

1. Writer’s parents, brother and sisters. For their pray, morale and material supports.

2. Dr. H. Abdul Chair, M.A., the Dean of Faculty of Adab and Humanities, Syarif Hidayatullah State Islamic University.

3. Dr. Muhammad Farkhan, M.Pd., the Head of English Department, Syarif Hidayatullah State Islamic Universitry

4. Drs. Asep Saefuddin, M.Pd., the Secretary of English Letter Departments, Syarif Hidayatullah State Islamic University.

5. Miss. Elve Oktafiyani, SS,M.Hum., the writer’s advisor, for her guidance and direction in writing this paper.
6. All the lecturers of English Department, Syarif Hidayatullah State Islamic University for the knowledge they give to the writer.

7. All the faculty staff and university librarians for assisting the writer to finish this study.

8. The writer’s friends, especially for Ayu, Marlia, Euis and all her friends. Also another side that could not tell one by one.

May Allah give them the serenity, prosperity and patience in their lives.

The writer realizes that this paper is far from the perfect, therefore, useful critics and comments from the readers are greatly accepted.

Jakarta, August 6, 2009
TABLE OF CONTENTS

ABSTRACT..................................................................................................................i

APPROVAL SHEET......................................................................................................ii

LEGALIZATION........................................................................................................iii

DECLARATION...........................................................................................................iv

ACKNOWLEDGMENT.................................................................................................v

TABLE OF CONTENT...............................................................................................vii

CHAPTER I  INTRODUCTION

1. Background of Study.........................................................................................1

2. Focus of Study....................................................................................................6

3. Research Question..............................................................................................6

4. Significance of Research....................................................................................6

5. Research Methodology

   a. The Objective of Study.....................................................................................6

   b. The Method of Study.......................................................................................7
c. Data Analysis Technique
   ................................................................................................................7

d. Analysis Unit
   ................................................................................................................7

e. Instrument of the Research
   ..............................................................................................................7

CHAPTER II THEORETICAL FRAMEWORK

1. Representation ...........................................................................................8

2. Ideology .....................................................................................................11

CHAPTER III AFRO-AMERICAN IN THE UNITED STATES

1. Black Arrival in United States .................................................................15

2. American attitude to the Black Society ....................................................16

CHAPTER IV RESEARCH FINDINGS

A. Data Description ......................................................................................21

B. Data Analysis ..........................................................................................22

B.1. Black Representation ...........................................................................23

   a. Black as Victim of Discrimination .......................................................23

   b. Black as Second Citizen .................................................................27

   c. Black as the Visioner ........................................................................30

   d. Black as the Fighter ..........................................................................33

B.2. Ideology ...............................................................................................37
a. A Struggle of Black Power Movement………………………………..37
b. The Power of Unite Family……………………………………………39

CHAPTER V CONCLUSION AND SUGGESTION

Conclusion…………………………………………………………………………...43

Suggestion……………………………………………………………………………44

BIBLIOGRAPHY…………………………………………………………………..45

APPENDIXES………………………………………………………………………47
CHAPTER I

INTRODUCTION

1. Background of Study

African American literature is the body of literature produced in the United States by writers of African descent or could be defined as writings by people of African descent living in the United States. The genre traces its origins to the works of such late 18th century writers Phillis Wheatley and Olaudah Equiano. African American literature has generally focused on themes particular interest to black people in the United States, among the themes and issues explored in African American literature are the role of African American within the large American society, African American culture, racism, slavery and equality.

In the last two hundred years, black writers have contributed important works to American literature. These range from early narratives depicting slavery to modern works.

---

1 Phillis Wheatley (1753-1748) was the first African American female writer to publish in the United States. Her book poem on various subjects was published in 1773, two years before the American revolutionary war began, and is seen as one of the first examples of African American literature.

Olaudah Equiano (c. 1745 – 31 March 1797), also known as Gustavus Vassa, was one of the most prominent people of African heritage (Igbo) involved in the British debate for the abolition of the slave trade. His autobiography depicted the horrors of slavery and helped influence British lawmakers to abolish the slave trade through the Slave Trade Act of 1807. Despite his enslavement as a young man, he purchased his freedom and worked as a seaman, merchant, and explorer in South America, the Caribbean, the Arctic, the American colonies, and the United Kingdom.
dealing with the lingering effects of slavery, racism and apartheid. Many of the earliest published black writers were slaves and abolitionist.

A subgenre of African American literature began in the middle of the 19th century is the slave narrative. Slave narratives could be broadly categorize into three distinct forms: tales of religious redemption, tales to inspire the abolitionist struggle and tales of progress. To present the true reality of slavery, a number of former slaves such as Harriet Jacobs and Frederick Douglas wrote slave narratives, which soon became a mainstay of African American literature.

After the end of slavery and the American civil war, a number of African American authors continued to write nonfiction works about the condition of African Americans in the country. Among the most prominent of these writers is W. E. B. Du Bois (1868-1963), one of the original founders of the NAACP2 another prominent author of this period is Booker T. Washington (1856-19150, who in many ways represented opposite, views from Du Bois. Washington was an educator and the founder of the Tuskegee Institute, a black college in Alabama. A third writer who gained attention during this period in the United States was

2 The National Association for the Advancement of Colored People, usually abbreviated as NAACP, is one of the oldest and most influential civil rights organizations in the United States. Its mission is "to ensure the political, educational, social, and economic equality of rights of all persons and to eliminate racial hatred and racial discrimination. Its name, retained in accord with tradition, is one of the last surviving uses of the term "colored people."
Jamaican Marcus Garvey (1887-1940), a newspaper publisher, journalist and crusader for Pan Africanism through his organization the UNIA.

With literary and educational opportunities increasing for blacks, the audiences for black writers had grown by century. African American literature saw surge during 1920s with the rise and artistic. Black community in the New York City neighborhood of Harlem, the period called Harlem renaissance. The Harlem renaissance began roughly around world war and extended into the early 1930s. It brought new attention to African American literature and began mostly as a movement of African American artists and writers into Harlem from practically every state in the country, it was an exciting time with the end of World War I, the economic had improved, and the black middle prospered. The Harlem renaissance produced racially and socially conscious artist who reached back to Africa and the African community for inspiration. Black author wrote more books during the 1920s than a previous decade in American history. Among the famous writers of renaissance is poet Langston Hughes. Hughes first received attention in the 1922 poetry collection, The Book of American Negro Poetry. Another famous writer of the renaissance is novelist Zora Neale Hurston, author of

---

3 Pan-Africanism is a sociopolitical world view, and philosophy, as well as a movement, which seeks to unify both native Africans and those of the African Diaspora, as part of a "global African community". Pan-Africanism calls for a politically united Africa.

4 The Universal Negro Improvement Association and African Communities (Imperial) League (UNIA-ACL) is an international self-help organization founded by Marcus Garvey. It was originally chartered under the name "Universal Negro Improvement and Conservation Association and African Communities League" (the word "Conservation" later removed) in Jamaica on August 1, 1914. The organization is also known as the UNIA-ACL or simply the UNIA.

5 The Harlem renaissance was a flowering of art, literature, and music in the United States led primarily by the American community based in Harlem, New York.
the classic novel Their Eyes Were Watching God (1937). While Hurston and Hughes are the two most influential writers to come out the Harlem renaissance, a number of other writers also became well known during this period. They include Jean Toomer, who wrote Came, a famous collection of stories, poems, and sketches about rural and urban black life, and Dorothy West, author of the novel The Living is Easy, which examined the life of an upper-class black family. Another popular renaissance writer is Countee Cullen, who described everyday black life in his poem. Frank Marshall Davis’s poetry collections Black man’s Verse (1935) and I am the American Negro (1937), earned him critical acclaim. Author Wallace Thurman also made an impact with his novel The Blacker the Berry: A Novel of Negro Life (1929), which focused on interracial prejudice between lighter skinned and darker skinned African Americans.

The Harlem renaissance marked a turning point for African American literature. Prior to this time, books by African Americans were primarily read by other black people. With the renaissance, though, African American literature began to absorb into mainstream American culture.

During the 1930s, the United States voted for a new president and government made promises to African American community that they could not keep. They still possessed the same intensities as they did during the Harlem Renaissance but the motivation and themes addressed changed. African American authors tackled themes such as racism, poverty, self-assertion and race relations. The writers in this decade were not different with 1920s and there are some new names like William Attaway, Richard Coleman, Anna Bontemps, George W. Henderson, etc.
The forties was a very traditional period for the United States and for African American. More African American enlisting in all branches of the military and the star of World War II marked the forties. During this period, African Americans were fighting for the right to enlist the combat roles and the armed forces. At this time, blacks were primarily segregated and assigned only in non-combat roles. White responded to black demands with lynching, town burnings, and other forms of violence. The authors during this period continued the tradition of race and socially conscious writing. Literature with black themes of struggle, oppression, and daily life were often found in the works of the African American authors.

After World War II, as the economic depression deepened, the Harlem Renaissance slowly faded the years from 1940 to 1955 served as a transition period for black letters, they bridged the wildly creative period of renaissance with the more intense creativity and political that was to define the work produced during the civil-rights movement. The African American authors during this decade were writing about love, discrimination, the prison system, protest, black sexuality, and black life in Harlem.

The civil rights movement made a powerful impression on black voices in the 1960s. The sixties is considered decade in terms of self-consciousness, goals, and achievements. The authors during this time addressed such themes as black pride, self-actualization, black sexuality, justice, and race relations. In the part of literature, many black activists became playwright fueling the civil rights movement with their representations of black life on the stage, and one of the famous writers at the time was Lorraine Hansberry. She was a demure
young playwright, nevertheless provided the tinder for the fire with her play *A Raisin in the Sun* focuses on a poor Black family living in Chicago.

2. **Focus of the Study**

   The research focuses on the story and the description of the writer about black American condition and their life at story began.

3. **Research Question**

   1. How does the drama *A Raisin in the Sun* by Lorraine Hansberry represent black people in the United States?
   2. What is the ideology implied in that drama?

4. **Significance of the Research**

   1. As one of regulations in finishing the undergraduate program at State Islamic University, Syarif Hidayatullah.
   2. As information acquisition that can be used in the future for others.

5. **Research Methodology**

   a. **The Objective of the Study**

      The purpose of the research:

---

The title taken from Langston Hughes poems “A Dream deferred: what happens to dream deferred? / Does it dry up like raisin in the sun? / Or does it explode?”
The writer wants to know how Lorraine Hansberry as the writer of A Raisin in the Sun and African American female represents black American life and what the ideology implied in the drama.

b. The Method of Study

The research uses the qualitative method with a descriptive analysis of the collected data and literary text analysis (descriptive analytic) that correlated between the theory and the real situation of society and supported with the evidence from the novel.

c. Data Analysis Technique

In this research, the writer will read the scripts of the drama accurately then analyze the data which cover Black American representation and the ideology behind it. So, the data will be analyzed through descriptive analysis technique.

d. The unit Analysis

The unit of analysis will be used in this research is the drama A Raisin in the Sun by Lorraine Hansberry, first published on December 1959.

e. Instrument of the Research

The instrument of the research is the writer herself as the subject of the study by reading and understanding the references which suggest this study.
CHAPTER II
THEORETICAL FRAMEWORK

A. Representation

Before the explanation about representation, we have to understand about the language first. Language is an arbitrary system sigma in which we tacitly agree to accept. Language is not the only signifying system. Images, gestures, social behavior, clothes are all socially invested with meaning, are all elements of symbolic order. Language is simply the most flexible and perhaps the most complex of signifying system. Language works through a system of differentiation readily experienced as natural, given, but in reality constructed by the language itself. (Belsey, 1980, pp. 39-40)\(^7\)

To understand language in literature there is a way called representation and in the process of representation, there is an ideology. Language is one of the media through which thoughts, ideas and feelings were represented in culture. Representation through language is therefore central to the process by which meaning was produced.

Representation, according to Richard Dyer, is the cultural representation of social groups’ raises political; question about oppression and dominance. Who represent whom, where and how the representation available for us to look, at and read, but people do not necessarily make sense of these representations in terms of the preferred or intended meaning, representations do refer to realities at the same time as they affects reality.

\(^7\) Judy Giles and Tim Middleton, Studying Culture: A Practical Introduction, (United States of America: Blackwell Publisher: 1999), p. 57.
Representation means using language to say something meaningful about or to represent the world meaningfully, to other people. Moreover, representation is an essential part of the process by which meaning is produced and exchanged between members of a culture. Judy Giles and Tim Middleton said representation is one of the key practices by which meanings are producing. From that explanation, we can understand that representation is how we give meaning to things through language. There are three possible senses to the word represent:

- To represent means to stand in for, as in the case of a country’s flag, which when flown at sporting event, for example, signals that country’s presence at the event. The flag stands for or symbolizes as a nation, distinguishing France from China or Ireland from USA. In Britain, the royal standard represents the royal family and the institution of monarchy.

- To represent means to speak or act on behalf of, as in the sentence a spoken person on behalf of lesbian mothers voices the concerns of their constituents. A person who represents a group in this sense may also serve a symbolic function. An example might be the pope, who speaks and acts on behalf of the Roman Catholicism.

- To represent means to re-present. In this biography writing re-present the events of the past. Equally, photographs re-present a moment or even which has already occurred – it represents the occasion again. A photograph or painting can also, of course, represent some one or something in the sense of standing in for.

---

Poster of rock stars; religious paintings and public status all fulfill this function.

Images that function in this way are said to be iconic.\(^9\)

There are three approaches which explain how representation of meaning through language works. We may call these the reflective, the intentional and the constructivist approaches.

- **Reflective approach**, meaning is thought to lie in the object, person, idea or event in the real world, and function language like a mirror, to reflect the true meaning is already exist in the world. As the poet Gertrude said, ‘A rose is a rose is arose’. This approach also called mimesis approach.

- **Intentional approach**, words means what the author intends they should mean. Its holds that is speaker, the author, who imposes his or her unique meaning on the world through language.

- **Constructionist approach**, we construct meaning, using representational system-concepts and signs. According to this approach, we must not confuse where things and people exist, and the symbolic practices and processes through which representation, meaning and language operate. However, it is the language system that we use to represent our concepts.\(^{10}\)

In this research we use constructionist approach to analyze the drama.

**B. Ideology**

---


Ideology was a relatively new word when Marx and Engels used it in the German Ideology in the 1840’s. The Marxist critique of ideology has played an important role in literary studies since the decline of "new criticism" from its position as the hegemonic frame work for literary criticism in the U.S. and U.K. beginning in the early 1970's. The common usage in the Marxist tradition is ideology is a false consciousness, he said that there are two aspects. Firstly, the dominant ideas in any society are the ideas of ruling class, second he suggests that what we perceive to be the true character of social relations within capitalism are in actually the mystifications of the market. Karl Marx proposed an economic base/superstructure model of society. The base refers to the means of production of society. The superstructure is formed on top of the base, and comprises that society's ideology, as well as its legal system, political system, and religions. For Marx, the base determines the superstructure. Because the ruling class controls the society's means of production, the superstructure of society, including its ideology, will be determined according to what is in the ruling class's best interests. Therefore the ideology of a society is of enormous importance since it confuses the alienated groups and can create 'false consciousness' such as the fetishism of commodities. Critics of the Marxist approach feel that it attributes too much importance to economic factors in influencing society. This negative sense of ideology as "false consciousness" was the most common usage in the Marxist tradition until the last part of the twentieth century. Marxist critique of ideology was energized then by Louis Althusser's and Gramsci.

Althusser makes two significant advances over the traditional Marxist understanding of ideology. First, he rejects as an oversimplification the concept of ideology as "false consciousness," or a distorted representation of reality by which dominant elite cynically
exploits an under-class. Althusser thought that ideology is the real condition of human and it is a base of society to understand the world. Second, Althusser's theory challenges the traditional Marxist dialectical model in which a society's base (the economic structure—material relations of production and consumption) inevitably determines the society's superstructure ("state" and social consciousness, including ideology), with a model of social formation that features a relatively autonomous superstructure.

Althusser has also been criticized for producing a rigidly mechanistic functionalist subject—a subject that is absolutely and completely over determined by the dominant ideology. There appears to be no space for resistance or agency in Althusser's model of subject formation. Nonetheless, his model enabled a much more complex understanding of the workings of ideology than had been previously recognized. The individual subject is faced, it would seem, not with the problem of differentiating the "ideological" from the "real," but with the problem of choosing between competing ideological versions of the "real." Yet, the terms "individual subject" and "choosing" are also problematic. Althusser argues that "all ideology has the function (which defines it) of constituting concrete individuals as subjects" (Althusser, 1971, 171). One consequence of this insight is that the ideologically constituted subject replaces the conventional conceptions of “author” (authority, originator) and “individual agent”. What historically has viewed as the unique, original voice of an autonomous individual agent is, in Althusser's theory, an ideological discourse speaking through a discursive subject position.

Within Gramscian analysis, ideology has understood in terms of ideas, meanings and practice that, while they purport to the universal truths, are maps of meaning that sustain
powerful social groups. Above all, ideology is not separate from the practical activities of life. Rather, it is understood to be a material phenomenon rooted in day-to-day conditions. Ideology provide people with rules of practical conduct and moral behavior equivalent to a religion understood in the secular sense of a unity of faith between a conception of the world and a corresponding norm of conduct (Gramsci, 1971:349). For example, the representation of the formal education system as a meritocracy, which offers all an equal chance in a fair society, can be describe as ideological. Likewise, the representation of people color as by nature inferior and less than white people\textsuperscript{11}. So the ideology of this study is the description of Gramscian analysis.

\textsuperscript{11} http://books.google.co.id
CHAPTER III

AFRO-AMERICAN IN THE UNITED STATES

A. Black arrival in the United States

An African American is a member of an ethnic group in the United States whose ancestor, usually in predominant part, were indigenous to Africa. Those enslaved Africans who survived the journey to America slowly developed a common identity focused on their mutual condition in America as opposed to cultural and historic ties to Africa. Some scholars believe that the first black in America came with the expedition led by Christopher Columbus, starting in 1492. Black slaves traveled to north and South America with French, Portuguese and Spanish explores throughout the 1500’s, and the best know black take part in the early exploration of North America was slave named Estevanico.

They come from eight distinct slave-trading regions in Africa. The regions were Senegambia (present-day Senegal, Gambia, guinea, and guinea Bissau), Sierra Leone (also includes the area of present day Liberia), windward coast (present day ivory coast), gold coast (present day Togo, Benin, and western Nigeria), bight of bonny, democratic republic of the Congo and southeast Africa (Mozambique and Madagascar). The majority of slaves that were taken to that world become United States come from the Senegambia, Sierra Leone, windward coast, Bight of Benin, and bight of Biafra.

The important of slaves into the United States was outlawed in 1807. In North America, African slaves could be found primarily in the southern half of the British colonies, although
slaves also were owned in the Spanish colony of Florida and the French colony of Louisiana. As chattel, slaves in perpetuity, African slaves and their progeny were considered the property of their owners and had no rights. Slaves often considered little more than beast of burden, of draught horses.

B. American attitude to black society

The history of black American is largely the story of their struggle for freedom and equality. During the late 1800’s, black in the south increasingly suffered from segregation, the loss of voting rights, and other forms of discrimination. Their condition reflected beliefs held by most southern whites that whites were born superior to black with respect to intelligence, talents, and moral standard. In 1881, the Tennessee legislature passed a law that required railroad passenger to be separate by race. In 1890, Mississippi adopted several measures that in effect ended voting by blacks. These measures included the passing of reading and writing tests and the payment of a poll tax before a person could vote.

Several decision of the United States Supreme Court enabled the southern states to establish “legal” segregation practice. In 1883, for example, the court declared the civil rights act of 1875 to be unconstitutional. That act had guaranteed blacks the right to be admitted to any public place. In addition, the civil rights act of 1866 and the 14th amendment to the constitution, ratified in 1868, had forbidden the states to deny equal rights to any person. The court argued that segregation in itself did not represent inequality and that separate public facilities could be provide for the races as long as the facilities were equal. This ruling, knows as the “separate but equal doctrine” became the basis of the separate public facilities were typically for inferior to those of white. During the early 1900’s, discrimination against southern black became even more widespread. By 1907, every southern states required racial
segregation on train’s and in churches, schools, hotels, restaurants, theaters, and others public facilities. The southern states also adopted an election practice known as the white primary. The states banned blacks from voting in democracy party’s primary election by calling them “private affairs”. However, the winners of the primary elections, their victories were assured because republican and independent candidates received little support from whites and rarely ran for office. By 1910, every southern state had taken away or begun to take away the rights of black voice.

Although feed from slavery, blacks had been imprisoned in a circle of discrimination that restricted most to menial jobs and inferior public facilities. The freeing of the slave did nothing to end the racial prejudice that had contributed, in the first place, to black enslavement. The freedman soon faced limitations on their inferior status. This system of racial separation was widely accepted throughout the first half of twentieth century. In the bus, for example, throughout the south blacks were required to ride at the back of the bus. However, in Montgomery blacks were not merely prevented from riding in the preferred white section. Local law required the blacks to board the bus at the front, pay their fares, then disembark, walk along the street to the rear, and freeboard the bus. Thus, blacks were forbidden even to pass in the midst of the superior race. A further regulation set aside a middle section of the bus as a neutral area. If no whites needed to seats, black could occupy them. But if one white people want to sit in the middle area, all the blacks seated there must get up and stand at the back of the bus.

For the most part, the Montgomery blacks accepted the situation. For they have never know anything better. When the busses rolled past the capitol, the passengers could look up and see a confederate flag flying in all its glory – above the American flag. Blacks did not
elect the state government, run the transportation system, or go to school with white’s people. The back of the bus was the only place they had known.

Occasionally a black would become disgusted with the system and refuse to occupy the designated seats. The driver could then summon the police, and punishment would be inevitable. Until 1955, any such resistance was isolated and futile.

Rosa Park played an important part in the fight for equality. She was a simple seamstress on her work on December 1, 1955 when one little move she made would bring fame and change her life forever. That day she was sitting in one of the seats on a bus reserved for African Americans. A white person came on, and there were no empty seat left, so the bus driver ordered her to stand. According to the law in Montgomery, Alabama, she was supposed to give up her seat, but being extremely tired and carrying many she refused to stand. She was arrested, but news of her courage soon spread, and she began to get recognition for her deed from such organization as the NAACP (National Association for the Advancement of Colored People)\textsuperscript{12}. Although her one small protest was not great itself, it brought awareness to the people who had put up with racial prejudice all their lives, and it showed them that their actions could make a difference. The eventual success of the Montgomery Bus Boycott encouraged a wave of massive demonstrations that swept across the South.

The civil-right movement of the 1960s galvanized blacks and sympathetic whites as nothing had ever done before, but was not without cost. Thousands of people were jailed because they defied Jim Crow laws. Others were murdered, and homes and churches were bombed. People lost their jobs and their homes because they supported the movement. Although the civil-rights movement of the 1950s and 1960s produced significant gains for African Americans, progress continues today. This progress is evident in the passage of the most recent civil-rights legislation. In June 1989, the United States court delivered options in several cases dealing with seniority and racial discrimination in employment.
CHAPTER IV

RESEARCH FINDINGS

The research findings will be divided into two sections, they are: Data Description and Data analysis.

A. Data Description

In these data descriptions, the writer tabulates the collected data from the drama of Raisin in the Sun as described below:

Table 1. Black Representation

<table>
<thead>
<tr>
<th>No</th>
<th>Black Representation</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>Black as Second Citizen</td>
<td>The situation of Younger’s apartment describes their status life. Act I scene I</td>
</tr>
<tr>
<td>3</td>
<td>Black as the Visioner</td>
<td>Every members have their own desire. Walter wants to open a liquor store (Act I scene I p. 33), Beneatha wants to be a doctor (Act I scene)</td>
</tr>
</tbody>
</table>
Table 2. Ideology

<table>
<thead>
<tr>
<th>No</th>
<th>Ideology</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>A Struggle of Black Power Movement to</td>
<td>Every members of Younger’s family have their own desire to get the equivalent of white people then they try to get it.</td>
</tr>
<tr>
<td></td>
<td>Eliminate Discrimination</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>The Power of Family Unite</td>
<td>It shows at the end of drama, the family fight of discrimination from white community.</td>
</tr>
</tbody>
</table>

B. Data Analysis

From the data description above, the writer would like to analyze the data through comprehending and reading the drama. So, the collected data can be analyzed as follows:
B.1. Black Representation

B.1.1. Black People as the Victim of Discrimination

The word discrimination has a very special albeit dark meaning in African American life and history, the word itself is derived from the Latin noun Discriminatus and the Latin verb Discriminare which mean a cry out against an offense or wrongdoing that may not clearly defined in law\textsuperscript{13}. For African Americans discrimination means wrongdoing of white people against black people. Black people in the United States always being victim of discrimination, they are always being lower class, their places always differing from white, and they cannot get whatever they want in life because their life is always ruled by the rule that damaging their life. Discrimination for African Americans not only in one aspect but also in every aspects of life: public accommodation, education, justice, housing, voting, etc.

Some examples of discrimination in public area such as separation between black and white people in the bus, in the front seat is the place for white people and in the back seat is the place for black people, and all the black must get up from their seats if there a white people has no place to have a seat.

\textit{All the white people got on the bus first. When they got seated, all the blacks’ people got on and sat in the back}\textsuperscript{14}.


Black people always get a different treatment of white just because of their skin color. In education sector, there is a separated school between black and white people. In housing, white community have their own residence and they rejects black people to move to their residence, white community also make a boycott to obscure black on their movement. Black’s life always decorated with a discrimination of white people who feel that they are elite community and black is like rubbish that always contaminates their life. The examples of segregation in the land of the free were unending, as late as 1949; blacks were not admitted to the theaters in downtown Washington, D.C., even to hear such celebrated black performers as Mario Anderson. And another example in the part of advertising: like this picture below, white people openly put on the advertisement of insulting to black people.

The drama, *Raisin in the Sun*, also tells about black as victim of discrimination especially in discrimination in housing. Discrimination in housing against African American has its roots in slavery and racism, blacks under slavery could not buy their own households and they cannot live in the same place with white people because white people, at that time,
thought that between black and white there is a big line and it is a status, white as upper class community and black as lower class community. As Davis and woodman said:

Apabila suatu keluarga negro memasuki daerah yang sebelumnya hanya di huni oleh kaum kulit putih, maka penduduk kulit putih disekitarnya mengadakan protes, berusaha untuk membeli rumah yang dihuni keluarga kulit hitam tersebut dan jika gagal maka mereka menggunakan kekerasan untuk mengusir mereka. 

White people community seems that blacks just give the bad effect if they move to white community, and their movements become a big deal for all white people.

Johnson I bet it was shit idea y’ all moving out to Clybourne Park. Lord—I bet this time next month y’ all’s names will have been in the papers plenty—(Holding up her hands to mark off each word of the headline she can see in front of her) “NEGROES INVADE CLYBOURNE PARK—BOMBED!”

Mrs. Johnson, as the Younger’s neighbor, warned them about moving into a predominantly a white neighborhood. Younger’s movement to the Clybourne Park as known as white residences became national problem and it was so important that became headline of newspaper. This situation also happens in the real life and known as Hyde Park incident. At 1892, Hyde Park is a nice place with cold weather, beside that, the place also became civilization center that concentrate at Chicago University. Negroes for the community were not foreigners anymore; for years many negroes family, most of them became assistant of households and hotel employee, and workers in that area, gathered in lake Avenue near to

---

fifty-fifth street, in the edge of east area of Hyde park. Then, they are bloomed and their live near with the white residence. White community in the Hyde Park received “the invasion” black people by obscure of them to come to their white residence. That Hyde Park incident represented the viciousness of anti-negroes feeling in the early 20th. That feeling became ambitious to demand legal separation, schools and other facilities especially for blacks.

Beberapa tokoh kulit putih Chicago menganggap perlu adanya peraturan pemerintah yang menetapkan pemisahan pemukiman secara resmi17.

Raisin in the Sun also tells about anti Negroes feeling; when Mama decided to use the insurance money to buy a new house in the white residence. In the next day, the governing body of the younger’s new neighborhood, the Clybourne Park Improvement Association sends Mr. Lindner to persuade them not to move into the all—white Clybourne Park neighborhood.

Lindner (more frustrated than annoyed) No, thank you very much. Please. Well—to get right to point I—(A great breath, and he is off at last) I am sure you people must be aware of some of the incidents which happened in various parts of the city when colored people have moved into certain areas—(beneath exahles heavily and starts tossing a piece of fruit of and down in the air) Well—because we have what I think is going to be unique type of organization in America community life—not only do we deplore that kind of thing—but we are trying to do something about it. (beneath stops tossing and returns with a new and quizzical interest to the man) we fell—(gaining confidence in his mission in his mission because of the interest to the man) we fell—(gaining confidence in his mission because of the interest in the face of the people he is talking to)—we fell that most of the trouble in this world, when you come right down to it—(he hits his knee for emphasizes)—most of the trouble exist because people just don’t and talk to each other. (Act III page 146)

17 Allen F Davis and Harold D Woodman, op.cit. p. 291.
Mr. Karl Lindner was the only white character in the play. Mr. Lindner arrived at the Younger’s apartment from Clybourne Park Improvement Association. He offered the Younger’s to deal to reconsider moving into his neighborhood. Mr. Karl Lindner represented white people who only saw the skin color and his offer to bribe the Younger to keep them from moving and to tear apart the Younger family and the values which have been resisted.

**B.1.2. Black People as Second Citizen**

As we know, black American social life in 1950’s, when the drama made, always decorated by the differentiation of race. Skin color became the prominent reason of the discrimination in every aspect to the African-Americans society, and these things were surely impossible for blacks to become higher class or first citizen in American society, then, we can understand that a black is considered as the lower class or second citizen in America. Social status does not only seem from the oppression that they get but also in other aspects, example in the condition of black’s house.

*The vast majority of blacks (about 8 or 9 of 10) lived in poor (substandard) dwelling until the mid-twentieth century. Since then, however, housing condition has improved substantially, but they still lagged considerably behind those for whites*.  

The term “substandard” used here as a measure of housing quality was first defined as such by the national housing agencies in the 1950s.

---

Moreover, a section of this room, for it is not really onto itself, though the landlord’s lease would make it seem so, slopes backward to provide a small kitchen area, where the family prepares the meals that are eaten in the living room proper, which must also serve as dining room. The single window that has been provided for these “two” rooms is located in this kitchen area. The sole natural light the family may enjoy in the course of a day is only that which fights its way through this little window.

At left, a door leads to a bedroom which is shared by MAMA and her daughter, BENEATHA. At right, opposite, is a second room which serve as a bedroom for WALTER and his wife Ruth. (Act I scene one)

_Raisin in the sun_ describes the younger’s family life and it is begun by the explanation of home situation. They live in a very small apartment that consists of five rooms: two bedrooms, kitchen, bathroom and living room which is used as dining room.

House can be a symbol of a social status, the home situation that described in the drama explains their social status. When we know where people’s live, then directly we know what kind of citizen they are. Another thing that indicates black as second citizen in United States is how meaningful the insurance check for Younger family and the day its come is being an interesting conversation.

Walter (wandering in, still more oriented to sleep then to a new day) Well, what was you doing all that yelling for if I cant even get in there yet? (Stopping and thinking) check coming today? (Act I scene one page 26)

Ruth they said Saturday and this is just Friday…

Travis Mama, this is Friday. (Gleefully) check coming tomorrow, huh? (Act I scene one page 28)

Walter (Looking at his sister intently) You know the check is coming tomorrow (Act I scene one page 36)
The coming of check is being a special day for Younger family, the topic of it becomes interesting conversation for them because they never get money as much as that, and the day when the check coming become special day for the Younger family. Their position in United States also explained in the conversation between Ruth and her boy Travis, when Travis asks her some money for his school.

Travis: This is the morning we supposed to bring the fifty cents to school.
Ruth: well I ain’t got no fifty cents this morning.
Travis: teacher say we have to.
Mama: I don’t care what teachers say. I ain’t got it. Eat your breakfast Travis. (Act I scene one page 28)
Travis: I have to—she won’t gimme the fifty cents.
Walter: (to his wife) Why not?
Ruth: (simply and with flavor) ‘cause we don’t have it. (Act I scene one page 30)

How the fifty cents mean so much for Younger and describes their economical condition, also explains their position in American community. As second community in United States of America black community always get bad treatment in every aspect, like it has been explained before. These treatments give the effect to themselves as the black community, let us observe the following conversation:

Walter: (Frowning impatiently) don’t call it that. See there, that just goes to show you that women understand about the world. Baby, don’t nothing happen for you in this world ‘less you pay somebody off!
Ruth: Walter leave me alone! (She raises her head and stares at him vigorously—then says, more quietly) Eat your eggs, they gonna be cold.
Walter  


d (Straightening up from her and looking off) That’s it. There you are. Man say to his woman: I got me a dream. His woman say: Eat your eggs. (Sadly, but gaining in power) man say: I got to take hold of this here world, baby! And a woman will say: Eat your eggs and go to work. (Passionately now) Man say: I got to change my life, I’m choking to death, baby! And his woman say —(in utter anguish he brings his fists down on his thighs)—Your eggs is getting cold!

Ruth


(Softly) Walter, that aint none of our money

Walter


(Not listening at all or even looking at her) This morning, I was lookin’ in the mirror and thinking about it . . . I’m thirty-five years 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. . .

Ruth


Eat your eggs, Walter. (Act I scene one pages 33-34)

Ruth as a black woman is very pessimistic person. She always feels enough about herself and there is no dream in her life. For example when Walter, her husband, told her about his visions and what would he do with the insurance money Ruth always said “Eat your eggs” to stop they conversation about the insurance money. Being quite and eating eggs represents an acceptance of the adversity that Younger’s face the life. And Walter believes that Ruth keeps him from achieving his dream and he argues that she should be more supportive of him. Another example of Ruth’s pessimistic is when Walter was very mad to her because he felt that she never support his vision, then Walter moaned and complained about colored woman who could not understand of her man, and Ruth said: “well being a colored woman, I guess I can’t help my self one”. It describes of the effects of discrimination not only in physical but also how they represent themselves.

B.1.3. Black as the Visioner
A vision is the ideas or picture in your imagination or the ability to think about or plan the future with the great imagination and intelligence\textsuperscript{19}, and the visioner is a person who has vision. Everybody in his/her life has a vision because without vision life felt nothing without knowing what we want to get in our life. Also the characters in the drama, everybody has his/her vision of life and they want to be in the next life.

A vision in this drama starts with the insurance check, $10,000. It was told before, money played an important role not only in the drama but also in the reality of life. Money not only used for payment but also used as decisive factor of social classes. For Younger’s family the insurance check meant too much, they thought that the money could grant their desire in life.

Walter: Do you know what this money can do for us? (Puts it back) Mama—Mama—I want so many things.

There are the visions in the drama, the characters have their own vision and they thought that the insurance money can facilitate their dreams and each member of family wants to do thing some different with the money. Each of the adult members of the family has an idea as to what he or she would like to do with this money.

Walter wants to make a liquor store; he believes that liquor store can change his family and his life. For Walter it is a great opportunity to be the “man” to join with a pair of cronies and by the purchase of a liquor store to begin the upward climb to the grandeur of his imagination.

He believes that the investment will solve the family’s financial problem and he also believes that his plant will be successful if Mama gives him a part of insurance money and he can raise his family’s social position. Now let us see what Walter said:

Walter: Yeah, you see, this little liquor we got in mind cost seventy-five thousand and we figured the initial investment on the place be ‘bout thirty thousand, see. That be ten thousand each. Course, there’s a couple of hundred you got to pay so you don’t spend your life just waiting for them clowns to let your license get approved—(Act I scene one page 33)

Walter always calculates the advantage of liquor store then he also thinks that liquor store will bring them to the success of life and with it they will get anything they need in life.

Beneatha is a college student and she wants to be a doctor, to improve her life. Although in the drama she does not show her enthusiasm about the money but her desire to become a doctor indicates that she also needs the money to realize her ideas and she believes that Mama would help her. The following conversation describes Beneatha needs:

Walter: (Defensively) I’m interested in you. Something wrong with that? Ain’t many girls who decide—
Beneath: ‘—to be a doctor’ (Act I Scene one page 36)

Mama and Travis want to use the money to a new house for the family, her plants represent both mama’s care and her dream for her family. Mama wishes of the restoration of harmony in her family, of a home of their own and space for each of them and a yard which brings to flowering abundance.
Mama: well I always wanted me a garden like I used to see sometimes at the back of the houses down home. This plat is close as I ever got to having one. *(Act I Scene one page 53)*

Travis: Yeah—I always wanted to live in house *(Act II scene page 91)*

Ruth makes no claim on that money; it is Mama’s rights to do with the mony, perhaps to take a vacation trip of self indulgence.

Ruth: you know what you should do, Miss Lena? You should take yourself a trip somewhere. To Europe or South America or someplace—

Mama: *(Throwing up her hands at the thought)* Oh, child!

Ruth: I’m serious. Just pack up and leave! Go on away and enjoy yourself a ball for once in your life—

Mama: *(Drily)* You sound like I’m just about ready to die. Who’d go with me? What I look wondering ‘round Europe by my self?

Ruth: Shoot—these here rich white women do it all the time. They don’t think nothing of packing up they suitcase and pilling on one of them big steamships and swoosh!—they gone, child. *(Act I scene one pages 43-44)*

Ruth proposes Mama to use the money for herself, she suggests Mama to use the money for her and not thinking all the members of the family. Ruth proposes Mama to take vacation to some place and enjoy her life like many rich white woman who always does with her money.

**B.1.4. Black as the Fighter**

Although the drama much explains about the vision but also tells about the Younger’s struggle to attain these visions throughout the play, and their happiness and depression are
directly related to their attainment of these visions. By the end of the play, they learn that the vision of a house is the most important vision to them because it can unite the family.

Mama does not change her decision to move to Clybourne Park, although her family refuses her decision as they know their mother buys a house in the white residence. This conversation describes about Mama’s decision:

<table>
<thead>
<tr>
<th>Ruth</th>
<th>Where is it</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mama</td>
<td><em>(frightened at this telling)</em> Well-well-well it’s out there in Clybourne Park</td>
</tr>
<tr>
<td>Ruth</td>
<td>Where?</td>
</tr>
<tr>
<td>Mama</td>
<td>Four o six Clybourne street, Clybourne Park</td>
</tr>
<tr>
<td>Ruth</td>
<td>Clybourne Park? Mama, there aint no colored people living in Clybourne Park</td>
</tr>
<tr>
<td>Mama</td>
<td>Well, I guess there’s going to be some now</td>
</tr>
<tr>
<td>Walter</td>
<td><em>(Bitterly)</em> So that’s the peace and comfort you went out and bought for us today!</td>
</tr>
<tr>
<td>Mama</td>
<td>Son-I just tried to find the nicest place for the least amount of money for my family. <em>(Act II scene one pages 92-93)</em></td>
</tr>
</tbody>
</table>

When Mama asks Travis what he wants in his life, Travis answers that he wants to live in a house then Mama said: …*now when you say your prayer tonight, you thank God and your grandfather—’cause it was him who give you the house—in his way* *(Act II scene one page 91)*. This conversation is audible by Ruth then she asks to Mama and it is surprised her when she knows that the place is in white residence “Clybourne Park” but Mama believes that is the best place for their family. Now, let us observe the following conversation:
Mama  (Quietly) I don’t ‘low yellin’ in this house, Walter Lee, and you know it— (Walter stares at them in frustration and starts to speak several times) and there aint going to be no investing in liquor stores

Walter  But, mama, you aint even looked at it

Mama  I don’t aim to have speak out again

(A long pause)

Walter  you aint looked at it and you have decided—(Crumpling his papers) well, you tell that my boy tonight when you put him to sleep on the living room couch… (turning to mama and speaking directly to her) yeah—and tell it to my wife, Mama, tomorrow when she has go out of here to look after somebody else’s kid. And tell it to me, Mama, every time we need a new pair of curtains and I have to watch you go out and work in somebody’s kitchen. Yeah, you tell me then! (Act I scene two pages 70-71)

Walter, in this drama is described as a person who has strong desire to have a liquor store although he knows that his family especially Mama does not agree with his desire because he believes that liquor store is the only one solution to change him and his family life. Mama talk to Walter and says that liquor store does not give the advantages to him. However, Walter has already with his argument that he wants to give a better life for his boy Travis, and not only his boy but also all the members of Younger family.

Walter  Yeah. You see, this liquor store we got I mind cost seventy-five thousand and we figured the initial investment on the place be ‘bout thirty thousand, see. That be ten thousand each. Course, there’s a couple of hundred you got to pay so’s you don’t spend your life just waiting for them clowns to let your license get approved (Act I scene one page 33)

Walter’s dreams dominate the play, he believes that he can be rich person and he will leave his old job as a chauffeur if Mama gives him some insurance money.
Walter I want so many things that they are driving me crazy…

Mama I’m looking at you. You good looking boy. You got a job, a nice wife, a fine boy and

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 a drive sir?” mama, that ain’t no kind of job…that ain’t nothing at all. (Very quietly) Mama, I don’t know if I can make you understand.

Mama Understand what, baby?

Walter (Quietly) sometimes it’s like I can see the future stretched out in front of me—just plain as day. The future, mama. Hanging over there at the edge of my days. Just waiting for me—a big, looming bank space—full of nothing. Just waiting for me. But it don’t have to be. (pause, kneeling beside her chair) Mama—sometimes when I’m downtown and I pass them cool, quiet—looking restaurants were them white boys are sitting back and talking ‘bout things…sitting there turning deals worth million of dollars…sometimes I see guys don’t look much older than me—(Act I scene two pages 73-74)

Beneatha is a college student and she wants to be a doctor. She has a big wish to be a doctor although her family hesitates her longing.

Walter (defensively) I’m interested in you. Something wrong with that? Ain’t many girls who decide—

Walter and Beneatha (in unison) – “to be a doctor”. (Silence)

Walter have we figured out yet just exactly how much medical school is going cost? (Act I scene one page 36)
Walter, as Beneatha old brother, does not agree with her desire to be a doctor because he thinks that medical school is too expensive for her, and at that time there is no female doctor especially for the black woman.

Walter who the hell told you had to be a doctor? If you so crazy ‘bout messing round with sick people—then go be nurse like other women

Beneath well—you finally got it said…it took you there years but you finally got it said. Walter, give up. (Act I scene one page 38)

Although her brother always tells that he does not agree with her decision to be a doctor and gives his arguments but it does not influence to herself and her longing. So she stays with her opinion and believes that she can get it.

Ruth, although she does not have an aim in her life like mama, Walter and Beneatha but she also does something in her life, she works at white people house as a domestic help. She does not want just stay at home without helping her family because she knows that they need her help in finance.

Walter You are in it—don’t you get up and go work in somebody kitchen for the last three years to help put clothes on her back? (Act I scene one page 37)

Ruth I can stay home. She’d be calling up the agency and screaming, “My girl didn’t come in today—send me somebody! My girl didn’t come in!” oh, she just have a fit…

Mama well letv her have it. I’ll just call her up and say you got the flu—

Ruth (laughing) why the flu?

Mama ‘cause it sounds respectable to ‘em. Something white people get, too. They know ‘bout flu. Otherwise they think you been cut up or something when you tell ‘em sick
Ruth: I got to go in. we need the money (*act I scene one pages 42-43*)

From the quotations Walter tells her sister, Beneatha, that his wife is working at somebody’s kitchen to help the family economy and order Beneatha to say thank to his wife, Ruth, for her sacrifice to Younger family. In addition, Mama proposes to Ruth not to go to work and stay home because she feels tired but she refuses Mama’s request to stay home because they need money and if she stays home she will lost her additional job and this will influence their family economy. Ruth, in this drama represents strong woman, she not only entrust her life and face to her husband but she also gives the influence to her family life.

B.2. Ideology

B.2.1. A Struggle of Black Power Movement

*Raisin in the Sun* is the drama with good idea that appears with different way, it shows how a black person faces many hindrances in his or her life. Although the black people have weaknesses, they still have the power to fight all discrimination in their life. This is about essentially struggle, as the main character struggle to deal with the oppressive circumstances that rule their lives. Younger’s struggle to attain these dreams throughout the play, and much their happiness and depression are directly related to their attainment of these dreams. Members of Younger do believe that they can increase their life and the Younger people have their own way to increase their life. Drama explains about Younger’s belief to get the dream, although there are many discussions about the way to increase their life standard, actually
they have the same life standard and it is called “American Dream”\textsuperscript{20}. The ideology of this drama was a struggle of black power\textsuperscript{21} movement, it grew out of the civil rights movement that had steadily gained momentum through the 1950’s and 1960’s and the ideology could be seen in the three prominent characters in the drama.

The drama describes that Beneatha is an intellectual person who believes that she could be what she wants to be, even though her community does not believe that she can get it. Beneatha’s faith says that black person can have the same level as white woman and also for

\textsuperscript{20} The American Dream refers to the freedom that allows all citizens and all residents of the United States to pursue their goals in life through hard work and free choice. The American Dream often refers to the opportunity for immigrants to achieve greater material prosperity than was possible in their countries of origin. America has been viewed as a land in which one's prospects in life are defined by one's talents and energy rather than by one's family wealth or political connections.

\textsuperscript{21} Black Power is a political slogan and a name for various associated ideologies. It is used in the movement among black people throughout the world, primarily those in the United States. Most prominent in the late 1960s and early 1970s, the movement emphasized racial pride and the creation of black political and cultural institutions to nurture and promote black collective interests, advance black values, and secure black autonomy.

"Black Power" expresses a range of political goals, from defense against racial oppression, to the establishment of separate social institutions and a self-sufficient economy (separatism). Not only did this "Black Power" movement encourage separatism, but it helped usher in black radical thought, and action against what was considered to be an elusive, yet visible higher power, also known as white supremacy. The earliest known usage of the term is found in a 1954 book by Richard Wright titled \textit{Black Power}. The first use of the term in a political sense may have been by Robert F. Williams, an NAACP chapter president, writer, and publisher of the 1950s and 1960s. New York politician Adam Clayton Powell Jr. used the term on May 29, 1966 during a baccalaureate address at Howard University: "To demand these God-given rights is to seek black power."
black woman. Although at that time it is too difficult for the black people to get the same level as the white woman such as to be a doctor, but Beneatha believes she can achieve her longing to be a doctor.

Walter (defensively) I’m interested in you. Something wrong with that? Ain’t many girls who decide—

Walter and Beneatha (in unison) – “to be a doctor”. (Silence)

Walter have we figured out yet just exactly how much medical school is going cost? (Act I scene one page 36)

Walter who the hell told you had to be a doctor? If you so crazy ‘bout messing ‘round with sick people—then go be a nurse—or just get married and be quiet…

Beneatha well—you finally got it said…it took you three years but you finally got it said. Walter, give up (act I scene one page 38)

From the quotations above we know how Walter’s posture to Beneatha’s desire, he thinks that Beneatha’s desire is too excessive and impossible to reach it because the cost of medical school is not cheap for her family and needs much money. Another reason from Walter to make Beneatha frustrated is there is no black woman doctor, because, at that time, only white man can be a doctor.

B.2.2. The Power Of Unite Family

Walter is Beneatha’s brother, similar to Beneatha, Walter is trying to make a career that is not open led by black people previously. He wants to use the insurance money to open liquor store, he believes that liquor store will increase his family life. Although his family
disagree with his plan but he still believes that the success will come true if he opens a liquor store.

Mama I’m sorry ‘bout your liquor store, son. It just wasn’t the thing for us to do. That’s what I want to tell you about—(act I scene two page 72)

Mama Son—how come you talk so much ‘bout money?

Walter (with immense passion) Because it is life, Mama! (Act I scene two page 74)

When mama asks Walter why he always talks about the money, Walter responds “money is life” explaining to her that success is now defined by how much money one has. This conversation takes place early in the play and reveals mama and Walter’s economic struggle.

Family Power in the drama is not only from Beneatha who wants to get success from her medical school and Walter who wants to get success in his business but also they believe their faith can change their economic life. And if they can change their economic life they will get the same level as white people to be American citizens. The power also comes from Mama’s desire to buy a house. For mama, a house symbolizes the life status. She believes that house can increase her level status in American society.

After the death of her husband, mama becomes a single parent and she has a power to control her family. She uses the money for buying a house in white residence and she believes her family status will increase if they have their own house. Mama also like to plant, her plant represents African American who has having gained freedom and avoided from the chains of slavery.
Mama  well, I always wanted me a garden like I used to see sometimes at the back of the houses down home. This plant is close as I ever got to having one. *(Act I scene one page 53)*

Mama’s love for plant expresses how the African American adapts her life in America continuously. Mama’s plant is not just an object but as a metaphor for the black American, the plant is not as strong as it could be many people disregard its preference. Mama believes the plant symbolizes the strength of the black community.

*She crosses through the room, goes to the window, opens it, and brings in a feeble little plant growing doggedly in a small pot on the windowsill. She feels the dirt and puts it back out.*

Plant here represents something that can be strong, like mama hopes to her Younger’s family life. Meanwhile, ‘Little plant growing in a small pot’ symbolizes black people in the United States are seen as small community and lower class.

The character of Mr. Lindner makes the theme of racial discrimination prominent in the plot as an issue that the Younger’s cannot avoid. The governing body of the Younger’s new neighborhood, the Clybourne park improvement Association, sends Mr. Lindner to persuade them not to move into the all-white Clybourne Park neighborhood.

Walter  And we have decided to move into our house because my father-my father-he earned for us brick by brick. We don’t to make no trouble for no body or fight no cause, and we will try to be a good neighbors. And that’s all we got to say about that. We don’t want your money. *(Act III page 148)*
When Mr. Lindner asks Younger’s family to move out from Clybourne Park and he will refund the money that they have invested in it but the Younger’s rejects this offer and they say they will not move from the Clybourne Park whatever the obstacles that they will face. Although their position as second citizen in the United States is not supported by white people, but they still believe that they can overcome the problems they face it.

*Raisin in the sun* becomes very interesting and felt so real because it is written by black people herself. Lorraine Hansberry is a black writer represents black as an ordinary person that has dream and wants to stop discrimination. Although skin color becomes the prominent problem for community in United States, but for the black skin color is meant nothing. It is just color and does not have any influence for them as human being. They are just the ordinary people like others and they also have high vision and need to have comfortable life like what white people have. Unfortunately, the condition cannot be changed because the discrimination policy has been applied in the United States of America.
A. Conclusion

Today American community opinion to the African American society is very different with 1950’s. In 1950’s, the setting of drama, black Americans considered as lower class that who have no power for themselves. They are like robots that controlled by government and white community. Their position’s are different from the whites, and they become victim of white discrimination on every aspect, not only in a physically but also in their thinking about themselves. White people feel that they are the owner of the United States of America, and it make them hold the power of America. They think black just the outsider that cannot bring the kindness for them until they make themselves exclusive as the first citizens in the United States,while the black ar5e considered as the second citizens..

*Raisin in the sun* tries to utter these conditions in other way. It describes black people life with their vision and their struggle to get their vision. How black people endeavor to reach their vision in the situation that has no espouse, and many obstacles that they face. It is about hope and realistic portrayal of black family during 1950s. Younger family who suffers from poverty and discrimination, can survive in a spite of overwhelming obstacles in the process, Younger family meets many hindrances from insiders or outsiders who do not agree with their vision.
Finally, the power of the family unity is the answer; the Younger’s struggle socially and economically throughout the play but they unite at the end to realize their dream of buying a house. Mama has a power in the family, and she tries to teach this value to her family and her struggle keep them together and functioning. Walter and Beneatha learn this lesson about their family at the end of play. Even facing many pressures they work together to reject Mr. Lindner’s racist overtures. Each member of the family is a strong individual who function as to strengthen their family. The entire play is really a movement away from the darkness, represented by ghetto, to the light, by coloring the neighborhood.

**B. Suggestion**

The writer suggests for those who are interested in the study about literature on prose subject, especially on *Raisin in the sun* by Lorraine Hansberry in order to use representation literary criticism approach. This approach can help the readers in comprehending and understanding phrase subjects as novel, drama, film, etc.

The last, the writer hopes that this study will be useful for the future improvement of analyzing drama for those students who are interested in this field.
A *Raisin in the Sun* based on her childhood experiences of desegregating a white neighborhood and it was the first play written by a black woman to be produce on Broadway. After successful tryouts in Philadelphia, New Heaven, and Chicago, opened on Broadway on March 11, 1959 and proceeded to win the 1958-1959 New York Drama Critics award. The drama published and produced worldwide in over thirty languages and in thousands of production nationally. The play “changed American theatre forever” and became American classic, as the New York Times summarized recently. A *Raisin in the sun* catapulted Hansberry into the forefront of the theatre world. She was named promising playwright of the season by variety’s poll of New York Drama Critics. Upon receiving that year Drama Desk Award, Lorraine Hansberry had become the youngest person and the first African American to win that distinguish honor. In 1961, the film version of this play won a special award at the canes film festival and nominated for a screenwriter’s guild award for her screenplay. Hansberry used the success *A Raisin in the Sun* as a platform to speak out for the American civil rights movement and for the African struggle to free itself from white rule. She helped raise money, gave impassioned and took part in panels and interviews to further these causes.

Lorraine Hansberry’s work touched the taproots of American life as only a very few playwright ever can. Lorraine had become something of a legend before her death at the early age of 34. In her intensity, in her compassion, and in her ardent defense of and concerns with the lowly and oppressed, she embodied and articulated in her works the best spirit of the young of her time. James Baldwin said “…in order for a person to bear his life, he needs a valid re-creation of that life, which is why, as ray Charles might put it, blacks chose to sing the blues. This is why *Raisin in the Sun* meant so much to black people on stage. In theatre, a current flowed back and forth between the audience and the actors, flesh and blood-as we say, testifying…the roots argument of the play is really far more subtle than either its

---

detractors of the bulk of its admires were able to see” (James Baldwin in the devil finds work, 1976) also martin Luther king, jr., said of her: “her commitment of spirit. her creative literary ability and her profound grasps of the deep social issue confronting the world today will remain an inspiration to generations yet unborn” in addition, James Baldwin wrote “never before in the entire history of American theater had so much of the truth of black people’s lives been seen on the stage”.

Summary

*Raisin in the Sun* portrayed a few weeks in the life of the Younger’s, an African American family living on the South Side of Chicago in the 1950s. When the play opened, the Younger’s were about to receive an insurance check for $10,000. This money came from the deceased Mr. Younger’s life insurance policy. Each of the adult members of the family has an idea as to what he or she would like to do with this money. The matriarch of the family, Mama, wanted to buy a house to fulfill a dream she shared with her husband. Mama's son, Walter, an African-American Lee, would rather use the money to invest in a liquor store with his friends. He believed that the investment would solve the family's financial problems forever. Walter's wife, Ruth, agrees with Mama, however, and hopes that she and Walter could provide more space and opportunity for their son, Travis. Finally, Beneatha, Walter's sister and Mama's daughter, wanted to use the money for her medical school tuition. She also wished that her family members were not so interested in joining the white world. Beneatha instead tries to find her identity by looking back to the past and to Africa.

As the play progressed, the Younger’s clashed over their competing dreams. Ruth discovers that she was pregnant but feared that if she had the child; she would put more financial pressure on her family members. When Walter said nothing to Ruth's admission that she was considering abortion, Mama put a down payment on a house for the whole family. She believed that a bigger, brighter dwelling would help them all. This house was in Clybourne Park, an entirely white neighborhood. When the Younger’s future neighbors found


24 Lorraine Hansberry, loc.cit.
out that, the Younger’s were moving in, they send Mr. Lindner, from the Clybourne Park Improvement Association, to offer the Younger’s money in return for staying away. The Younger’s refused the deal, even after Walter lost the rest of the money ($6,500) to his friend Willy Harris, who persuaded Walter to invest in the liquor store and then run off with his cash.

In the meantime, Beneatha rejected her suitor, George Murchison, whom she believed to be shallow and blind to the problems of race. Subsequently, she received a marriage proposal from her Nigerian boyfriend, Joseph Asagai, who wants Beneatha to get a medical degree and move to Africa with him (Beneatha does not make her choice before the end of the play). The Younger’s eventually moved out of the apartment, fulfilling the family's long-held dream. Their future seemed uncertain and slightly dangerous, but they are optimistic and determined to live a better life. They believe that they can succeed if they stuck together as a family and resolved to defer their dreams no longer.
APPROVEMENT

BLACK’S REPRESENTATION
IN LORRAINE HANSBERRY’S RAISIN IN THE SUN

A Thesis
Submitted to Letters and Humanities Faculty
In Partial fulfillment of the Requirements for
The Strata One Degree
LEGALIZATION

A thesis entitled “Black’s Representation in Lorraine Hansberry’s Raisin in the Sun” has been defended before the Letter and Humanities faculty’s Examination Committee on June 2009. The thesis has already been accepted as a partial fulfillment of the requirement for the atrata one degree.

Jakarta, Agustus 10, 2009

Examination Committee

Chair Person, 

Secretary,
Dr. H. M. Farkhan, M. Pd.
NIP. 150 299 480

Drs. A. Saefuddin, M. Pd.
NIP. 150 261 902
Members:

Examiner I

Examiner II
DECLARATION

I hereby declare that this submission is her own work and that, to the best of her knowledge and belief, it contains no material previously published or written by another person nor material which to a substantial extent has been accepted for the award of any other degree or diploma of the university or other institute of higher learning, except where due acknowledgement has been made in the text.
Rahmawati