

I. Racial Issues and Mildred D. Taylor's *Roll of Thunder, Hear My*

Cry

The thesis mainly concentrates to unearth the issue created by racism in the novel *Roll of Thunder, Hear My Cry*. It is a story about a black family. This family is known as the Logans. They live in Mississippi. They suffer from racial discrimination. They have their own land. Land is the only thing that gives them power and freedom in comparison to other blacks. The major characters of the novel Big Mama, Mama and Papa repeat a refrain "we won't lose the land" (45). For them land is a symbol of love, autonomy and independence.

This novel deals with segregation and the marginalization of the black people and their resistance. The Logan family works hard to keep their own farmland from the whites. They tolerate many racial injustices. The children are harassed by a school bus full of white children, so they dig out a ditch in the road, trapping the bus and breaking the axle. Cassie, one of the Logan daughters, visits the nearby town of Strawberry and is shocked by the disrespect.

Meanwhile, Wallace boys burn some local black men, killing one, and so the Logan family begins a boycott of their store. When Stacey, oldest Logan boy, gets in a fight with his best friend T. J. at the Wallace store, Mama (Mary Logan) decides to visit the local community and urge people not to let their children go and purchase goods. However, many families have nowhere else to shop. Burning and killing of innocent blacks is the true emblematic of racial segregation that is destined to endure by blacks.

The novel deals with an injustice upon the Logan family and the discrimination along with the racial inequalities dealt by the characters in the novel. The very inequalities shown in the novel tempt the critics of racism. The vision of Paul Gilroy is taken as the prime thrust in order to disclose the racial inequalities. The objective of this research is to find the condition of the discriminated and suppressed black people in the name of race inside the text. The research touches the debate of chaos, uncertainty and loss of the

faith and identity as well as struggle and frustration of the people in the world of injustice and hierarchy.

Mildred D. Taylor was born in Jackson, Mississippi. It was the time that blacks were treated so inhumanly in the south society.

They were imprisoned in their own native land. That is why she was worried about the way black people like herself were treated by white people in the South. So, her novels are packed up with the racial resistance and free flowing freedom of blacks.

Mildred and her older sister Wilma loved their first house in Toledo, even though they were poor, because there was always family around. Much like Cassie Logan, Mildred valued the comfort and security of having a large family that was very close. Her aunts and uncles often felt like extra fathers and mothers. Even in the South, she felt supported by the community, though the fear of white cruelty loomed over her. Though it was less pronounced, she was not free of this fear in Toledo. As a young girl she attended a newly segregated school and college, she got education which was very

rare for a black woman in her class and race. Always interested in the fight against racism and injustice around the world, Taylor worked with the Peace Corps for several years in Ethiopia.

Though Taylor has been writing from her young age, she did not realize that she wanted to be a writer until 1973. Her manuscript, a children's story called *Song of the Trees*, won the award and was published by Dial. *Roll of Thunder, Hear My Cry*, her first major publication, won the Newbery Award in 1976. It was published just a few months after her father death. The idea for the book first came about when Mildred wrote a short song with the title words in it. The song concerned perseverance in the face of racism. She immediately told her father that she would write a book using the poem as inspiration.

Taylor has often said that her writing is mainly inspired by her father. He was a wonderful storyteller; he could manipulate the emotions of listener masterfully. He also provided her a keen sense of justice. Like David Logan, her father meant what he said and did. He

talked to her honestly about racism. Much of Taylor can be seen in the character of young Cassie Logan, and other parallels are revealed in what she writes in the dedication of *Thunder*, "to the memory of my beloved father, who lived many adventures of the boy Stacey, and was in essence the man David" (31).

Taylor continued the saga of the Logans with *Let the Circle be Unbroken*. This book takes place one year after *Thunder*, continuing some of the same story lines but mostly branching out to new ones. *The Road to Memphis* concerns a seventeen-year-old Cassie, and *The Well: David's Story* takes the reader back in time, relating the adventures of the young brothers David and Hammer. Taylor has written several short stories as well. Like her novels, they have earned the admiration of critics from around the world. Her works give complex lessons about justice and injustice, cruelty and compassion.

In Christmas both Uncle Hammer and Papa come home to join the family. Uncle Hammer drives a shiny new car. When Harlan Granger comes to try to convince the Logans to stop the boycott,

Hammer and Papa are both defiant. However, Mama soon loses her teaching job, and other pressure is put on the Logan family. Other families who sharecrop Granger land are forced to return to the Wallace store. Finally, Papa's leg is broken during a violent attack on the way to Vicksburg. Only the brute strength of Mr. Morrison, a man Papa brings home to help work and defend the farm, drives away the attackers.

Soon, Granger forces the Logans to pay up on a loan they once took out from the bank. Uncle Hammer has to sell his car in order to make the payment. Meanwhile, T. J. has become a rogue, a known thief, and he hangs out with two trouble-making White teenagers, Melvin and R. W. One day, they bring him along on a murderous rampage and manage to frame him. Papa and Mr. Morrison go to stop the lynching. As soon as they leave, however, the cotton field catches fire, as if it was struck by lightning. The lynch mob and the local black farmers united in order to stop the fire. In reality Papa (Mr. David) started the fire in order to stop the lynching.

The story of *Roll of Thunder, Hear My Cry* describes the success of the Logan family. The Logan family is successful to keep ownership of farmland. It indicates the fighting back against racism and able to survive. Papa, Mama, and Big Ma are careful to teach their children the values of dignity and possible success. As Cassie, the narrator, grows up over the course of the novel, she must learn to reconcile the feelings of pride that she inherits from Uncle Hammer with the notion of rationality adopted from her parents.

She sees her elders use a number of different tactics. First, there is verbal defiance, as is displayed when Harlan Granger visits the Logan family and tries to convince them to stop the boycott of the Wallace store. Also, she sees the wisdom her family employs in not accusing the Wallaces in public, and, more specifically, of lighting a fire to distract the lynch mob instead of going in with guns blazing. The most important lesson that she learns, however, is that material independence is key to dignity and ethical independence. Because the

Logans own their own land, they have opportunities that other black families do not have.

Poverty is a fact of life for many characters of the novel.

Although the Logans own their own land, many in the black community are sharecroppers, farmers who pay the rent for their land with some of the crops. Sharecroppers are farmers who do not own the land they work. In exchange for the use of the land, the farmers must give a certain percentage of their harvest to the owner.

Commenting upon the distinguishing hallmark of M.D. Taylor's genius, James Topham makes the following observation:

In this fictionalized account, Mildred D. Taylor recounts her own memories of growing up in a large family and being faced with racial discrimination. This story tells of a black family's struggle to survive racism and poverty in Mississippi during the Depression Era. Nine-year old Cassie Logan learns of the social injustice in her as her happy world collapses. Cassie begins to see that the

Anglo community sees her as inferior to themselves because of the color of her skin. Through house burnings, night riders, and extreme hatred, Cassie and her family fight to keep the land that belongs to them.

(4)

Topham takes the novel as real experience of the writer that she had faced in her childhood. It is all the replication that she had experienced in the Depression Era. It was the time of 1930s when many American people lost their job and means of income. An unequal treatment of whites upon blacks is so heartily presented in the book. Critics have addressed Taylor's ability to write about the horrors of racism with pride, strength, and respect for humanity.

Readers are touched by the turmoil that Cassie and her family have to go through.

The novel is based on true events that happened to the author, Mildred D. Taylor but the different name is given to the characters.

The author was born in Mississippi and her father worked on the

railroad. The main point of the book was to give the readers an idea of what it was like to live in the south during the 1930's. Cassie, the main character, is always trying to stand up for herself against the whites, and is brave. Stacey is Cassie's older brother, and is almost like Cassie. Christopher- John is one of Cassie's younger brothers, and is tries to avoid trouble whenever possible, but still gets dragged into what Stacey wants to do. Little Man is the youngest brother of Cassie. Helena Carolina has interpreted the text *Roll of Thunder Hear My Cry* from unique perspective. Regarding this work she has offered the following remarks:

Why is the land so important to Cassie's family? It takes the events of one turbulent year—the year of the night riders and the burnings, the year a white girl humiliates Cassie in public simply because she is black—to show Cassie that having a place of their own is the Logan family's lifeblood. It is the land that gives the Logans their courage and pride, for no matter how others may

degrade them, the Logans possess something no one can take away. (13)

Zerar Sabrina has analyzed the writings of M.D. Taylor from the perspective of humanism. She is widely recognized as the writer who fosters sense of humanism in the midst of the helplessness of human existence. Regarding the work of Taylor, Zerar Sabrina has made the following statement:

One outstanding feature of M.D. Taylor stems from the fact that she cultivates a quite optimistic conception of woman. She believes in woman's goodness and places her on a high pedestal. Her respect and love for human beings are not verbal; she actually lived such experiences as her life with the apple- pickers in their lot and aspirations.... (6)

According to Sabrina, Taylor emphasizes on the poverty of the black and the underprivileged people. But she does not hesitate to promote the sense of humanism and fellow-feeling. Although she has

represented the poverty and ugliness of the displaced and dispossessed, the note of optimism has added vigor to the thematic dimension of *Roll of Thunder, Hear My Cry*. The genius of Taylor is proverbial.

Susan Shilling confesses that she has had socialist affiliation as the leading critic of her time. She admired Taylor's socialist inclination. According to her, socialistic ideology of Taylor can be found in *Roll of Thunder, Hear My Cry*. She has opined her view regarding Taylor in the following way:

Taylor was deeply associated with a specific region.

Drawing from his experiences in Salinas Valley,

California, and the migrations of laborers into California

in the 1930s, Taylor composed fiction richly informed by

local scene, speech, and history. She expressed special

empathy for the downtrodden, those deprived of dignity

and in extreme want, yet animated by emotions, hopes,

and ideals that transcend class. Taylor dramatized the

social upheaval of the Great Depression and Dust Bowl era, and criticized impersonal economic forces that divided society into haves and have-nots. (17)

Taylor has been criticized both for her socialist political beliefs and ideas of her fiction. The suffering of the underprivileged during the depression era, 1930s is the focal point in Taylor's fictions. It can be said that Taylor's literary oeuvre can be categorized as the literature of depression era.

Gilroy's book *The Black Atlantic: Modernity and Double*

Consciousness marks the socio- cultural position of black people.

Applying a cultural studies approach, Gilroy provides a study of African intellectual history and its cultural construction. Moving away from all cultural forms that could be deemed ethnic absolutism, Gilroy offers the concept of the Black Atlantic as a space of transnational cultural construction. In his book, Gilroy makes the peoples who suffered from the Atlantic slave trade the emblem of his new concept of diasporic peoples. This new concept breaks with the traditional diasporic model

based on the idea that diasporic people are separated by a communal source or origin, offering a second model that privileges hybridity.

Gilroy's theme of Double Consciousness involves Black Atlantic striving to be both European and Black through their relationship to the land of their birth and their ethnic political constituency being absolutely transformed.

Rather than encapsulating the African-American tradition within national borders, Gilroy recognizes the actual significance of European and African travels of many African-American writers. Gilroy re-reads the works of African-American intellectuals against the background of a trans-Atlantic context. Gilroy's concept of the Black Atlantic fundamentally disrupts contemporary forms of cultural nationalism and reopens the field of African-American studies by enlarging the field's interpretive framework.

Gilroy uses the transatlantic slave trade to highlight the influence of routes on black identity. He uses the image of a ship to represent how authentic black culture is composed of cultural exchanges since

the slave trade prevented blacks' ability to connect to a homeland. He claims that there was a cultural exchange as well as a commodity exchange that defines the transatlantic slave trade and thus black culture.

The subject of racism has been a lively topic for critical debate since approximately the 1950s, with scholars examining the treatment of various kinds of discrimination based on race, religion, or gender in literary works as well as in the attitudes of the writers themselves.

Black and white are categories that have come to appear as real as a result of a particular, very short 500-year history of economically driven stratification of social classes that happen to have different natural colour of skin. Male and female are categories that have come not just to appear but to be real as a result of the emergence of sexual demarcation of several million years ago, a development useful for maximizing variability of traits in a population through obligatory exchange of genetic material.

Gilroy's concept of Black Atlantic directly affected a specific field of African-American studies would be its role in defining and influencing the shift between the political black British movements of the 1960/70s to the 1980/90s. Gilroy came to reject outright the working-class movements of the 1970s and '80s on the basis that the system and logic behind the movements was fundamentally flawed as a result of its roots in the way of thinking that not only ignored race but also the trans-Atlantic experience as an integral part of the black experience and history. This argument is expanded upon in one of his previous co-authored books, *The Empire Strikes Back* (1983), which was supported by the (now closed) Centre for Contemporary Cultural Studies of the University of Birmingham in the UK. *The Black Atlantic* received an American Book Award in 1994. It has subsequently been translated into Italian, French, Japanese, Portuguese and Spanish. The influence of the study is generally accepted to be profound, though academics continue to debate in exactly what form its greatest significance may lay.

Categorizing someone as a member of a social group makes stereotypic associations about the group, even among actors who consciously reject stereotypes. Stereotypes describe what behaviors can be expected from a person of a given category and predispose observers to attend to stereotype confirming information, while blinding observers to disconfirming information. Stereotypes cause actors to exaggerate between-group differences and minimize within-group differences.

People have prejudices and pre-occupations about the individuals on the basis of race. Without examining the case properly, the idea of 'human races' is taken for granted. White and black dichotomy is more prominent in racial categorization. This practice of discrimination and unequal treatment to people employing the labels of race is called 'racism'.

The study is divided into three chapters. Chapter first is the introductory part of the research. This chapter introduces the problematic issues of the novel that the research endeavors to

address. It gives the brief summary of the whole project provides basic information about the novel, its scholarly criticisms and theory through which the study will be connected. The second chapter is the textual analysis which gives the overview of the actual reading of the novel. Finally, the third chapter concludes the entire project that resets the findings of the study.

II. Race and Resistance in Taylor's *Roll of Thunder, Hear My Cry*

The thesis reveals the issue like that of ambiguity, harassment and feeling of domination created by racism. The Logan family is suffering from the unfair treatment of the whites. For them land is the source of power.

This novel is about the segregation and unfair treatment, system of land ownership, education and criminal activities. The Logan family works hard to keep the small piece of farmland. They endure many racial injustices. The children are harassed by a school bus full of white children. People have prejudices and pre-occupations about the individuals on the basis of race. Without examining the case properly, the idea of 'human races' is taken for granted. White and black dichotomy is more prominent in racial categorization. This practice of discrimination and unequal treatment to people employing the labels of race is called racism.

History shows that people had racial thoughts from the distant past. Categorizing the world population into three races corresponded to the European thought of the mediaeval period. According to Lopez,

“The notion that humankind can be divided along White, Black, and Yellow lines reveals the social rather than the scientific origin of race. The idea that there exists three races, and that these races are Caucasoid, Negroid, and Mongoloid, is rooted in the European imagination of the Middle Ages, which encompassed only Europe, Africa, and the Near East” (194).

The people’s position of influence determined who could define the race and employ it in their services.

Elite Europeans manipulated race in the past in order to justify the African people as fit for being their slaves. They could also get cheap labor if they were able to subjugate the black. In this connection, Gates insists:

Since the beginning of the seventeenth century, Europeans had wondered whether or not the African 'species of men' ... could ever create formal literature, could ever master 'the arts and sciences.' If they could ... then the African variety of humanity and the European variety were fundamentally related. If not, it seemed clear that the African was destined by nature to be a slave.

(217)

Therefore, they declared that the Africans were to excel in scientific thoughts and aesthetics if they claimed to be equal to Europeans.

The black people proved the Europeans' charges against them wrong. They insisted that they were equal to the white intellectually.

So Gates informs:

Black people responded to these profoundly serious allegations about their 'nature' as directly as they could: they wrote books, poetry, autobiographical narratives.

Accused of lacking a formal and collective history, blacks

published individual histories which taken together, were intended to narrate in segments the larger yet fragmented history of blacks in Africa, now dispersed throughout a cold New World. The narrated, descriptive 'eye' was put into service as a literary form to post both the individual 'I' of the black author as well as the collective 'I' of the race. (217-18)

Thus, racial category cannot define the intellect and creativity of the people of so called different races. Likewise, Anglo-Americans carried out pseudo-scientific study in the past seeking the pretexts of justifying the black as natural inferiors to the white. In this regard, Kerr asserts, "Scientific racism arose in America around the work of Samuel George Morton's Comparative study in Craniology, which ranked races according to skull measurements and concluded that the Caucasian race, especially Germans, English, and Anglo-Americans, were intellectually superior, while Ethiopians were endowed with the lowest

intellectual abilities” (372). However, the manipulation and explanation of this finding was questionable.

The biological distinction in the race category proved a nonscientific with the finding of Franz Boas. Deciphering that the black people are the lowlier than the white, had a political intent rather than the scientific one. To borrow Kerr’s words:

... Franz Boas was able to prove that physical characteristics_ and these were calculated through the cephalic index (the index that measured the ratio of the width to the length of a head) changed within a single generation in immigrants to the USA, and that these changes were linked to the amount of time parents had been in the country before conception. He concluded that the physiognomy of racial types change according to social conditions, and that studies which did not include a consideration of social conditions must be driven by non-

scientific motives such as for the justification of slavery.

(372)

The so called scientific study about the human races was carried out by the ill intention of subordinating the black people.

When the political design behind the white about racial segregation came to be explicit, their notions of biological race have been vehemently challenged. Appiah insists that seemingly different appearances and characters of human beings developed in different parts of the world as per the need of adaptation to the environment.

In Appiah's words:

There is no doubt that all human beings descend from an original population (probably, as it happens, in Africa), and that from there radiated out to cover the habitable globe.

Conventional evolutionary theory would predict that as these populations moved into different environments and new characters were thrown up by mutation, some

differences would emerge as different characteristics gave better chances of reproduction and survival. (224)

Thus, physical features of human beings are not the markers of their racial variety; rather they are the part of their evolution. As the eastern mythology's belief and philosophy all human beings are the pupils of one, the present variation is only the result of environment and climate where they are brought up. Making Appiph's wording prime, there should not be any division and disharmony among the people regarding the color of the people.

Construction of race in American society is social rather than biological. Race is not an essential notion. As social facts, both race and *whiteness* define real situation in American society; both race and whiteness issue into real social consequences. In terms of social practices, race is a reality because people continue to have biases and discriminatory judgments between the individuals in American society. Scientific study cannot prove the genetic differences of human beings on the basis of race. Therefore, Lopez opines. "Race is neither

an essence nor an illusion, but rather an ongoing, contradictory, self-reinforcing, plastic process subject to the macro forces of social and political struggle and the micro effects of daily decisions. “ Black and White are social groups, not genetically distinct branches of humankind” (193). However, debates and behaviors guided by the idea of human races continue to exist.

Racism is the practice of discrimination between and among people on the basis of race differences as they regard. Racism can be implicit and it erupts without the terminologies of exclusion nowadays. Thus, Desmond and Emirbayer contend:

Racism can be slippery, elusive to observation and analysis. Twenty-first century patterns of racial stigmatization, exclusion, and repression as well as promises of racial reconciliation and multicultural coalitions do not immediately resemble those of the twentieth century. Like a recessive tumor, twenty-first century racism has designed itself, calling itself, by other names and

cloaking itself behind seemingly “race-neutral” laws, policies, practices, and language. (350)

Inhuman treatment to the black people persists in America. “In America, Negroes are segregated. In South America, Negroes are whipped in the streets, and Negro strikers are killed by machine-guns. In West Africa, the Negro is an animal” (Fanon 402).

That is to state racism and race relations are sustained through hegemonic manipulations by the elite race, white people.

The black people in various professions in America are either treated like god or demon. This exerts too much psychological pressure to the black professionals. Using the first person ‘I’, Fanon writes:

It was always the Negro teacher, the Negro doctor; ... I shivered at the slightest pretext. I knew, for instance, that if the physician made a mistake it would be the end of him and all those who come after him. What could, after all, from a Negro physician? As long as everything went

well, he was praised to the skies, but look out, no nonsense, under any conditions! The black physician can never be sure how close he is to disgrace. I tell you, I was walled in: No exception was made for my refined manners, or my knowledge of literature, or my understanding of the quantum theory. (405)

In fact, human virtues and vices should be studied and perceived through the perspective. Instant appreciation and denunciation of an individual according to his/her belongings to race is a dangerous form of racism under practice in American and Western society.

The white charged the black people lacking the history of civilization. On the contrary, Egyptians, who are one of the African peoples, had a marvelous historical civilization. But the white do not count them as the black people. As Gilroy observe:

The difficulties involved in projecting the typologies of modern racism back into a past where there are wholly irrelevant can be illustrated through the problems that

arise in attempts to name the Egyptian black according to contemporary definitions rather than seeing them as one African people among many others.” (427)

This novel covers the characters of three generations. Big Ma belongs to first generation, Mr. David, his wife, Uncle Hammer, and Mr. Morrison belongs to second. Finally Cassie, Stacy, Little Man are people from third generation. They all have bitter experiences of racism but level of domination and suppression differ. Elder people share their painful story. Mr. Morrison tells the brutal scene of racism in the following manner:

Mr. Morrison continued in a faraway voice. “Burst in on us with their Rebel sabers, hacking and killing, burning us out. Didn’t care who they kilt. We weren’t nothing to them. No better than dogs. Kilt babied and old women didn’t matter.” “My sisters got kilt in the fire, but my Mama got me out...” His voice faded and he touched the scars on his neck. “She tried to get back into the house to save

the girls, but she couldn't. The night men were all over her and she threw me - just threw me like I was a ball-hard as she could, trying to get me away from them.

Then she fought. (149)

According to the opinion of Mr. Morrison, the white night men came and killed baby, old women. He lost his sisters who were burned in the fire. He saved by his mother. For slave owner the black were no more than animal. Some men have been burned because they dared to speak to a white woman. The exposition sets background for unequal racial practices.

Mr. Morrison tells story about his professional life that how he was fired from the job. The cause of losing his job was a fight with some white men. Although he was innocent but administration did not consider him and gave decision in favor of whites. Mr. Morrison lost job not because of his mistake but due to his black skin color. If it is justice both party should be punished in terms of blunder. But here whites get protection from law.

Most of the black families have no choice but to shop at the Wallace store, even though they know that Wallaces are ruining their children by selling alcohol and conducting murderous night raids. So, Mama organizes a boycott which quickly leads to some serious conflict, both between the white and black communities, and in the black community itself. The tipping point comes when R.W. and Melvin Simms trick T.J. into robbing Barnett Mercantile with them, since they know he's been eyeing the pearl-handled gun there. Hurting Mr. and Mrs. Barnett was not part of the plan, though, and when the Simms brothers knock the store owners around, T.J. threatens to tell everyone what happened. The white Simms brothers badly beat T.J.

And now the violence is all out in the open. The Wallaces and Simms show up at T.J.'s house to punish him for robbing the store by hanging him. But just as they're about to string him up and a fire breaks out on Granger land. Everyone heads off to fight the fire, and T.J. is taken into custody by local lawyer Mr. Jamison.

Cassie and her brothers, Stacey, Christopher-John, and Little Man, are walking to school on the first day of the school year in their school dress. T.J. joins them, and tells them about how a man named Berry was nearly burned to death by white men the previous night. T.J. also tells how he avoided trouble by blaming it on his little brother, Claude. For this, the Logan children grow angry with him. A school bus filled with white children comes and splashes muddy water. Jeremy, a white boy who is often beaten for associating with the Logans, soon joins them. But as a group of white children including his sister runs past, he has to leave them, and head towards the Jefferson Davis County School, the white school, where the Mississippi state flag, with its confederate emblem.

The Logan children arrive at Great Faith School. Cassie is in fourth grade. She and the other students are surprised to learn that this year they will have books. However, the books are very old and dirty and no longer needed at the white school. This infuriates Little Man and Cassie, and they are both whipped for trying to refuse the

books. After school, Cassie runs to tell the trouble to her Mama, who is a teacher in the seventh grade. But Miss Crocker is already there.

Cassie hears her Mama agree with Miss Crocker that she should have punished her children for disobeying their teacher. At the same time, she takes white paper and glues it over the inside cover of the children's books, hiding the table that showed that the books used by white students and were now issued to nigras.

Cassie and Little Man are two of the most important characters, and their proud spirit. It is clear that the Logan parents have raised their children to have self-respect and dignity. When Miss Crocker is about to whip Little Man, Cassie goes to his defense, showing the way the family sticks together. Cassie shows the teacher that the county school board has written nigra in the book, a term she finds offensive. But Miss Crocker replies that that is what Cassie is. Miss Crocker is complacent, but the Logan children are proud of their color and cannot tolerate insults.

This novel is full of details of the racism that the black citizens of Mississippi must endure. The bus incident not only shows that the White children enjoy seeing the black children covered with dust, it also emphasizes the fact that the black children have to walk to school. In fact, Cassie says, some children have to walk so far that they drop out of school. These children do not get an education because they do not have buses to take them to school. Another such detail is Cassie's description of Jefferson Davis County School. First, Jefferson Davis is the name of the President of the Confederacy during the Civil War. Furthermore, the Mississippi state flag carries the stars and bars in its upper left corner, symbolizing regret that the Civil War was lost and that slavery was made illegal. Clearly, the government of Mississippi is partly racist. This fact is underlined by the poor quality of the textbooks given to the black school. "To all our little first grade friends only today starting on the road to knowledge and education, may your tiny feet find the pathways of learning steady and forever before you" (19). It is the experience of Miss Crocker on

the first day of School. The teacher fulfills the expectation of the white school board.

Eleven children have used the books and worn them out before they were handed over to the black schools. Cassie and Little Man are outraged to be considered only good enough to handle the very worst of the white castoffs. This was typical of black schools throughout the south prior to integration. Here Cassie speaks:

Yes, he can. He has been reading since he was four. He can't read all those big words, but he can read them columns. He has got different kind of reading. Big words always confuse him. Proof is here itself. See what's in the last row. Please look, Miss Crocker. (28)

Cassie is defending her little brother regarding the books. Miss Crocker at first refuses to look, and then says "that's what you are" (29). Perhaps it is self-preservation, but Miss Crocker is in a state of denial in trying to convince her that there is no problem with the school.

Mama, Big Ma, and the children are picking cotton. They have to climb up on poles to reach the highest parts of the cotton stalks. While high up on a pole, Cassie looks over the cotton and recognizes her Papa approaching. He has just come home for the weekend. He has brought home Mr. Morrison to be a hired hand on the farm. He was fired from the railroad for getting in a fight with some white men who were abusing him. The children suspect that Mr. Morrison's presence has something to do with the burnings that have been going on.

At church the next day, it is announced that the death of John Henry Berry. After church, people gather to talk. They are frustrated and sad. Afterwards, Papa warns the children not to ever go to the Wallace store, which sells cigarettes and liquor. In late October, the rainy season starts. The children are furious that the white children's school bus continues to splash them with mud. Little Man is especially frustrated. Stacey comes up with a plan. They go out to the road with shovels, and dig out a hole that is soon filled with rain. That

afternoon, the bus is stuck in the washout. Repairs will take weeks.

The children are happy.

That evening, trouble comes. T. J.'s father comes and warns the Logans that the White men are riding again. Harlan Granger's maid overheard him talking about it with the bus driver. The children are terrified that they have caused trouble. That night, Cassie spies a caravan of cars coming up to the house. A man gets out, shakes his head, and motions for the caravan to go the other way. She also sees Mr. Morrison, hiding in the shadows with a shotgun.

The burning of John Henry Berry by white men is a kind of lynching, in which white men take the life of a black man and are not punished for it. The police look the other way. As usual, the killers find some excuse. It is rumored that John Henry Berry was flirted with a white woman. He smiled in the wrong place at the wrong time.

White privilege refers to the various social, political, and economic advantages white individuals experience in contrast to non-white citizens based on their racial membership. These advantages

can include both obvious and subtle differences in access to power, social status, experiences of prejudice, and educational opportunities.

Paul Gilroy refers to the present day nationality consciousness as New Racism, acknowledging Martin Baker's term. Gilroy states:

This racism was defined by its strong culturalist and nationalist inclinations. Whereas in the past raciology had been arrogant in its imperial certainty that biology was both destiny and hierarchy, this persuasive new variant was openly uncomfortable with the idea that "race" could be biologically based. Consciousness of "race" was seen instead as closely linked to the idea of nationality. (280)

With the association of race to nationality consciousness, race and racism are the issues of recent culturalist debates. Race relations are the chief concerns of Critical Race Theory. This theory originated from the field of law, and it has spread as an interdisciplinary theory so far. Thus, Tyson states:

Initiated by the work of Derrick A. Bell Jr. and others in the 1970s, critical race theory began at a time when the civil rights movement of the 1950s and 1960s ceased to be a political or social force. And though critical race theory started as a critique of constitutional law_ that is federal law, which is based on the Constitution and which the laws of individual states are not supposed to violate, it has spread to almost every discipline, including the humanities. As we'll see, critical race theory concerns itself with every topic that is relevant to race. ... (368)

Stories by Critical Race Theory scholars are as par with the voice of color. Storytelling denies the legal claims that American society and laws are color-blind. Even the judges can give the verdict keeping racial preferences and prejudices intact. "Racism provides a basis for a judge to select one available premise rather than another when incompatible case claims arise" (Bell 369).

Critical Race Theory is against the formalist school of law because formalists can deny justice to the victim of color discrimination using abstraction in judging a case related to racism. Bell cites an instance of *Bakke* to justify his point and states, "*Bakke* serves as an example of how formalists may use abstract concepts, such as equality, to mask policy choices and value judgments. Abstraction, in the place of flexible reasoning, removes a heavy burden from a judge's task" (369). When the subtle means of perpetuating racism is not away from judiciary, racial equality has suffered more in America.

Bell proposes the notion of 'racial realism' and finds its benefits for the black. In Bell's assumption, "The Racial Realism that we must seek is simply a hard- eyed view of racism as it is and our subordinate role in it. We must realize, as our slave forebears, that the struggle for freedom is, at bottom, a manifestation, of our humanity that survives and grows stronger through resistance to oppression, even if that oppression is never overcome" (378). Bell's

notion of racial realism emerged in the failure of the formalist practices in law with the covert form of racism in them.

For the white, racism and racialism enhance their influence and access whereas for the black and other subordinated races, racism and racialism provide the grounds for resistance politics. In Gilroy's opinion:

On the one hand, beneficiaries of racial hierarchy do not want to give up their privileges. On the other hand, people who have been subordinated by race-thinking and its distinctive social structures (not all of which come tidily color-coded) have for centuries employed the concepts and categories of their rulers, owners, and persecutors to resist the destiny that "race" has allocated to them and to dissent from the lowly value it placed upon their lives. (265)

Racism still exist in America because they are not just means of categorization of the population, but they assist in maintaining the interest of the people intact.

Critical Race Theory provides an important theoretical lens to analyze any practices and policies of racism. Ladson- Billings and Tate see that whiteness is a merit in American educational institutions. If the black students are, by chance, present in such setting, the white do not see their presence as normal. "So complete is this exclusion that black students often come to the university in the role of intruders who have been granted special permission to be there" (Ladson- Billings and Tate 60). Michelle Jay observes that multicultural education in American educational institutions, at present, is not the multicultural education, in true sense of the term. Jay states, "As such, the forms actually find multicultural education taking today is of an "ideologically safe" nature. Curricular add-ons, special units for Black History or Women's History month, sprinkled with "Heroes and Holidays" celebrations remain the staple of multicultural initiations in

the classroom” (6). Racism hinders the implementation of the inclusive ideas in educational institutions in America.

Critical Race Theory is employed in education to reveal and oppose the racial subordination in the academic institutions. Specifically, a critical race theory in education challenges the dominant discourse on race and racism as they relate to education by examining how educational theory, policy, and practice are used to subordinate certain racial and ethnic groups” (Solorzano 122). Racism and racialism in American educational institutions are the weaponry in producing the racially hegemonised African American people.

Mary Logan and Miss Crocker are discussing the condition of book. Mary has covered the offensive labels with brown paper and says that maybe someone should come and see all the things they need in order to conduct a proper school. Miss Crocker accuses Mary of being ungrateful for what they are given, but Mary doesn't really see the need to be grateful for being handed someone else's trash.

No part of the culture has left untouched by the smear of racial discrimination. Blacks either in this or that way have to suffer frequently. Non whites have already preoccupied their minds with barbaric and asocial mentalities. If any time blacks come to compete or fight with blacks, they naturally have to lose the game otherwise they will have made lose it. In this regard the book quotes:

“Miz Logan”, said Mr. Morrison in a deep, quiet voice like the roll of low thunder, “I think you ought to know I got fired off my job. Got in a fight with some men...beat’ em up pretty bad. Mama stared into Mr. Morrison’s deep eyes. “Whose fault was it?”Mr. Morrison stared back. “I’d say theirs. “Did the other men get fired?” “No, ma’am,” answered Mr. Morrison. “They were white.” (37)

This dialogue between Miss Logan and Mr. Morrison takes place when Morrison was fired from his job. He was fired from his job only because he was black and involving in fight with whites. Though he

has no fault, he was out casted from the job. The very incident presented in the story clearly discloses the hegemony of white.

Race is one of the major concepts which organize the great classification systems (including gender and class) which operate in human societies. Race is a collective concept. Essentially, race relations are relations between groups of people rather than individuals; relationships in which the personal exchanges between individuals are mediated through and affected by the whole body of stereotyped attitudes and beliefs which lie between one group and another.

Cassie and her brothers sulk for a week after the bus incident. They feel very guilty, but are determined not to confess. Finally, they learn from T. J. that the white men were riding for a different reason that night.

On the way to school, T. J. shows Stacey a cheat sheet he has made. They are both in Mama's class. Stacey rips it up, but T. J. makes another one at lunch. During the test, he takes it out, and as

Mama approaches, he passes it to Stacey. Stacey takes the blame, because his honor won't let him tell on T. J. However, after school he chases T. J. to the Wallace store and starts to beat him up until Mr. Morrison passes by and breaks up the fight. He says he won't tell on Stacey and the other children for going to the Wallace store, because he expects them to decide for themselves whether or not to tell Mama.

As they approach the house, Harlan Granger's silver car passes by. Big Ma says he has been bothering her about the land. She wanders off to the wood and Cassie follows her. Big Ma tells about how her deceased husband, Paul Edward, bought the land with hard-earned money when the Grangers were poor, after Reconstruction. She tells how smart Paul Edward was and how proud he was of the land.

That evening, Stacey tells his mother about going to the Wallace store. His code of honor prevents him from explaining that it was really T. J. who cheated on the test. She doesn't punish them

immediately; instead, she takes them on a special errand that Saturday. They go to visit one of the Berrys who survived the burning but is still badly burned. He had no nose and hair. Afterwards, she explains that the Wallace brothers burned the Berrys. Then they go and convince other families not to shop at the Wallace. Mr. Turner explains that he has credit at the Wallace store. Mama asks if he would patron another store if someone else gave him credit, and he says he would deeply consider it. Racism can be present in social actions, practices, or political systems that support the expression of prejudice or aversion in discriminatory practices.

The ideology underlying racist practices often includes the idea that humans can be subdivided into distinct groups that are different in their social behavior and innate capacities and that can be ranked as inferior or superior. Today, the use of the term racism does not easily fall under a single definition. It is usually found in, but usage is not limited to, law, the social and behavioral sciences, humanities, and popular culture.

Inequalities are disclosed not only with the help of biasness of whites upon blacks and their occupation as well as by the treatment whites have done over so called barbaric blacks. But the same fact is exposed by different ways too. Here is an example of an issuance of the book by Spokane County, Mississippi:

CHRONOLOGICAL	DATE OF	CONDITION
RACE OF	ISSUANCE	ISSUANCE OF BOOK
STUDENT		
1		September 1922
New	White	
2		September 1923
Excellent	White	
3		September 1924
Excellent	White	
4		September 1925
Very Good	White	

5 September 1926

Good White

6 September 1927

Good White

7 September 1928

Average White

8 September 1929

Average White

9 September 1930

Average White

10 September 1931

Poor White

11 September 1932

Poor White

12 September 1933

Very Poor Nigra

The very table is true replication of the white domination and their occupation in the novel *Roll of Thunder Hear My Cry*. This data belongs to the Great Faith Elementary and Secondary School where Logan children go for education. When a book is issued in 1922, all the reservation goes only for whites. Blacks never get chance to have look on it. It takes more than 11 years for blacks to glance the book. At that time the condition of the book has been already destroyed. The aforementioned table is the true mirror of white domination upon blacks.

Taylor says that a great deal of the novel was inspired by her family's oral tradition, it also seems likely that she wanted to explain the ethics and excitement of the Civil Rights movement, with which she was actively involved.

Mr. Morrison after breaking up the fight between Stacey and T.J. and loading the kids into the wagon to take them home, he understands that Stacey had a good reason for fighting T.J., but to do

so in front of a store owned by whites is simply turning a private issue into a sport for people whose only motive is mockery.

Big Ma takes T. J., Stacey, and Cassie to the market in the town of Strawberry one day. While Big Ma is visiting the office of Mr. Jamison, T. J. convinces the other children to go market and do some shopping. In a general store, the clerk waits on white customers and ignores the children. Cassie assumes the man has forgotten about them, and so she tugs at his sleeve and reminds him. He yells at her and tells her to get out. Crushed, she walks out onto the street and stumbles into Lillian Jean, Jeremy's sister. She and her father push Cassie out in the street, trying to force her to apologize. Cassie is furious when Big Ma makes her apologize.

The children are silent on the way home. When they arrive, they are surprised to see a car that looks like Harlan Granger's sitting in the barn. Running inside, they find that it belongs to Uncle Hammer who has come for his winter visit. When Hammer hears Cassie's

story, he runs off with a gun to find Lillian Jean's father. Mr. Morrison stops him doing anything foolish.

The next day, Uncle Hammer drives the family to church. He has brought a new coat for Stacey, who is very proud, although T. J. teases him, saying the oversized coat makes him look like the preacher. After church, they all go for a long drive. When they near a bridge, a buggy that is crossing backs up to let them by, thinking the car is Harlan Granger's.

Increasingly, the problem faced by the Logan family is racism. Different characters have different reactions to racism. Uncle Hammer flies into a rage, and gets into his car to go beat up or shoot the man who knocked Cassie into the street. He also threatens to burn down the Wallace store, referring to the fact that he fought in World War I with the Berrys, the men that were burned by the Wallaces. For Hammer, a sense of the past, of the sacrifices he has made for his country, does not allow toleration of racism.

Big Ma has a more complicated way of dealing with racism. In Strawberry, she makes Cassie apologize to Lillian Jean. Cassie blames Big Ma for the incident. However, Big Ma is an old woman, and she had little choice, as Mama hints when trying to explain the situation to Cassie. Also, Big Ma is very defiant in some ways. Her entire life has been a struggle to keep the Logan land away from Harlan Granger.

Stacey and Cassie are learning about racism. Cassie does not fully understand the situation in Spokane, Mississippi. She does not understand why Blacks have to back down in the following way:

But as we passed one of the counters, I spied Mr.

Barnett wrapping an order of pork chops for a white girl.

Adults were one thing; I could almost understand that.

They ruled things and there was nothing that could be

done about them. But some kid who was no bigger than

me was something else again. Certainly Mr. Barnett had

simply forgotten about T.J.'s order. I decided to remind

him and, without saying anything to Stacey, I turned around and marched over to Mr. Barnett. (55)

Cassie as she realizes that Mr. Barnett, owner of the Mercantile, is waiting on a third person ahead of them after taking T.J.'s order. This is Cassie's initiation into the fact of life that black people of any age are consistently forced to take a back seat to white people of any age. Stacey and T.J. take the treatment in silence because, as Stacey says, they know how to act. They know how they have to act if they don't want to be driven out of the store. But young Cassie once again raises her voice against the store manager in the following way:

"We been waiting on you for near an hour," I hissed, "while you' round here waiting on everybody else. And it isn't fair. You got no right."

"Whose little nigger is this!" bellowed Mr. Barnett.

Everyone in the store turned and stared at me. "I am not nobody's little nigger!" I screamed, angry and humiliated.

“And you ought not to be waiting on everybody before
you wait on us.” (111)

Cassie speaks with Mr. Barnett in order to show their presence in the store. But he uses very derogatory word nigger. She doesn't like it.

While race and ethnicity are considered to be separate in contemporary social science, the two terms have a long history of equivalence in popular usage and older social science literature.

"Ethnicity" is often used in a sense close to one traditionally attributed to "race": the division of human groups based on qualities assumed to be essential or innate to the group. Racism and racial discrimination are often used to describe discrimination on an ethnic or cultural basis, independent of whether these differences are described as racial. According to a United Nations convention, there is no distinction between the terms "racial" and "ethnic" discrimination. The UN convention further concludes that superiority based on racial differentiation is scientifically false, morally condemnable, socially unjust

and dangerous, and there is no justification for racial discrimination, anywhere, in theory or in practice.

In the case of Berrys burning, the sheriff does nothing because whites have legal privilege and protection. The following lines further clarifies:

So now, even though seventy years have passed since slavery, most white people still think of us as they did back then-that we're not as good as they are-and people like Mr. Simms hold on to that belief harder than some other folks because they have little else to hold on to. For him to believe that he is better than us makes him think that he's important simply because he's white.

(129)

T. J. fools Stacey into giving him his new coat, because it will fit him better. Uncle Hammer is furious, and tells Stacey to let T. J. keep the coat. The day before Christmas, Papa returns from the railroads.

The children are delighted to receive books for Christmas.

Stacey and Cassie get books by Alexander Dumas and Christopher John and Little Man get two volumes of Aesop's fables. The Averies join the Logans for Christmas dinner. Jeremy comes over and gives Stacey a whistle. Stacey doesn't know how to react, and after Jeremy leaves he asks Papa. Papa says there's nothing wrong with friendship, but that friendship with whites usually leads to trouble.

A few days later, the family gets a visit from Mr. Jamison. He is there with papers for Big Ma to turn legal ownership of the farm over to Papa and Uncle Hammer, to make sure the land stays in the family. Then Jamison says that he is willing to back the credit of the families that want to boycott the Wallace store and shop at Vicksburg. Soon, the Logans are transporting goods from Vicksburg to sharecropping families in their community. Harlan Granger, who has interest in the Wallace store, comes over to harass them about the shopping at Vicksburg. He threatens that the bank will foreclose on the loan the Logans took out.

Uncle Hammer leaves around New Year. Papa talks to Cassie about the incident with Lillian Jean. He tells her to take action. She makes a plan to trap Lillian Jean. So, Cassie pretends for a month to be very nice to Lillian Jean. She carries her books on the way to school. Lillian Jean confides her secrets to Cassie. Finally, Cassie beats her, and when Lillian Jean threatens to tell her father, Cassie blackmails to tell everyone all of her secrets. Cassie is satisfied.

One day, Harlan Granger, Kaleb Wallace, and another member of the school board come to Mama's class. They find how she has altered the textbooks to hide the word Negro. They declare her teaching inappropriate. She is fired. The children find that it was T. J. who told Kaleb at the Wallace store about the textbooks.

The boycott of the Wallace store is the most important turning point of the plot. It was the Wallaces who burned John Henry Berry alive. Also, Harlan Granger owns the land the Wallace store occupies, and he receives a large share of the store's profits. The Wallace store is the only place in the area where the community's black

sharecroppers can shop. Times are tough, and so they do not pay in cash. Instead, their tab is paid by whoever owns the land they work.

Thus, when the Logans and Mr. Morrison devise a plan whereby families can shop elsewhere, Harlan Granger is upset. He wants to harm the Logan family in order to stop the shopping in Vicksburg.

Harlan Granger also wants the Logan land very much. The Logan's took out a loan from the local bank in order to buy their land. They make regular loan payments. However, since Harlan Granger is a powerful man, he can get the bank to demand full payment of the loan. Then, the Logans would need money, and they would have to let Granger buy the land. Granger hopes that this fearful possibility will convince the Logans to stop the boycott of the Wallace store.

Cassie has been kicked out of the store for speaking up about not being waited on. She walks despondently on the board sidewalk until she accidentally bumps into Lillian Jean Simms. Her initial apology is not accepted as Lillian Jean wants her to get off the walk and to call her Miss Lillian Jean. When Cassie refuses, Mr. Simms

grabs her arm from behind, twisting her off of the walk and making her fall. Not satisfied with that, he won't let Big Ma drive off in the wagon until Cassie has given Lillian Jean the apology he wants to hear. Cassie expresses her pain in the following way:

Big Ma gazed down at me, fear in her eyes, then back at the growing crowd. "She just a child." Big Ma looked at me again, her voice cracking as she spoke. "Go on, child... Apologize." "But, Big Ma". Her voice hardened. "Do like I say." I swallowed hard. "Go on!" "I'm sorry," I mumbled. "I'm sorry, Miz Lillian Jean," demanded Mr. Simms. "Big Ma!" I balked. "Say it, child." A painful tear slid down my cheek and my lips trembled. "I'm sorry... M- Miz... Lillian Jean." When the words had been spoken, I turned and fled crying into the back of the wagon. No day in my life had ever been as cruel as this one. (116)

For Cassie it is the bitterest experience of racial discrimination. She feels that her grandmother is weak, and powerless. Because she just follows the order of Mr. Simms.

Spring comes eventually school lets out for the cotton season. Rumor has it that T.J. is spending more and more time with Melvin and R. W., the older Simms brothers, and that they are just using him. Also, the Wallace brothers are talking about not letting anyone steal their business.

One night in early summer, some nearby farmers come and tell Papa not to buy anything for them on his next run to Vicksburg. Granger and other plantation owners are threatening to decrease pay and even kick the tenants off their land and put the men on a chain gang if they do not begin shopping at the Wallace store again. All but seven families stop ordering goods from Vicksburg. Mama feels this is not enough to hurt the Wallaces, but is enough to "rile" them, but Papa will not give up. On the next trip to Vicksburg, however, he, Mr. Morrison, and Stacey are ambushed. While Papa is repairing a

sabotaged wagon wheel, a truck pulls up and fires, a bullet graze his head. Then the horse rears up in fright and pulls the wagon wheel over Papa's leg, because Stacey cannot hold the horse back.

Because Papa's leg is broken, the Logan family's financial condition is bad. Stacey feels responsible for his leg. The children and Mr. Morrison are riding the wagon, they run into Kaleb Wallace, who stops his truck in the middle of the road and threatens Mr. Morrison. He gets out and moves the truck out of street with his bare hands.

All of the Logans are worried that something more will happen. Eventually, Papa receives a notice from the bank. Bank wants the full payment of the loan, and he requests Uncle Hammer for the money. During the annual revival, Hammer sells his car in order to get the money. He is glad to have helped. He wants to stay, but Papa warns him that if he stays it will only cause trouble.

On the last day of the revival, T. J. and the Simms brothers approach. T. J. tries to impress the children with his fine new clothes

and white friends, but the children leave in disgust. T. J. seems hurt, and stands still for a while, then finally follows Melvin and R. W.

It is important to distinguish between the various threats that endanger the Logan family. First, the Wallaces are prepared to use violence. Although Harlan Granger is obviously allied with the Wallaces, he is not responsible for the violence. He is aloof from crime. Instead, he uses his power in the county to get the bank to demand immediate payment of the loan. Thus, the Logans are put in financial danger.

The story of past and present is simultaneously presented in the novel. Mr. Morrison reveals that how the black people kept in breeding farm like animal in the following manner:

During slavery there were some farms that mated folks like animals to produce more slaves. Breeding slaves brought a lot of money for them slave owners, especially after the government said they couldn't bring no more slaves from Africa, and they produced all kinds of slaves

to sell on the block. And folks with enough money, white men and even free black men, could buy exactly what they wanted. My folks was bred for strength like they folks and they grand folks 'fore 'em. Didn't matter none what they thought 'bout the idea. Didn't nobody care.

(149)

Mr. Morrison is telling his life story on Christmas Eve. His parents had been mated for their size and strength, but they loved each other and their children and tried to protect their family from the night-men. The night his sisters and parents were all killed, Mr. Morrison was only 6, but he says that he makes himself remember. The explanations help Cassie to understand why black/white relations are what they are.

"I'm a Southerner, born and bred, but that doesn't mean I approve of all that goes on here, and there are a lot of other white people who feel the same" (139) . Mr. Jamison is a pretty good guy. Here, he shows his support for the black community and has just offered to back the credit of the poor black farmers so they don't have

to shop at the Wallace store. Instead of painting all white characters with the broad brush of stereotypes, Taylor offers some counter-examples of whites who treat the African-Americans fairly and who want to be their friends.

On the late night, T. J. knocks at the Logan's door. He is badly hurt. Stacey is very suspicious. T. J. explains that he went with Melvin and R. W. to Strawberry, thinking that they were going to buy him a pearl-handled pistol he had been wanting. Instead, they rob the store and injure the owners. The White boys were wearing masks. The children resolve to help T. J. to his home, but just after T. J. goes inside, a lynch mob drives up and begins to beat up T. J. and his family. The mob thinks that T. J. and some other black children were responsible for the robbery. In fact, Melvin and R. W. are a part of the mob. Mr. Jamison arrives to try to break up the mob, but they threaten to continue to the Logan property and hang Mr. Morrison and Papa along with T. J. At this, Cassie and the two younger boys rush home to warn their family while Stacey stays to see about T. J.

People are oppressed in two different regards; people where and how they are and the white privilege. Most of the people having rendered lifestyle and position are bound to live the excluded and isolated life apart from services and rights whereas white privilege is also one of the causes of racial discrimination. The same concept of race is proved when blacks only have to work in the farms under the control of whites. It is believed that being black means to work only in outdoors and in farms. Similarly, another side of the above lines regarding white privilege is prevalent everywhere. Whites posit themselves above all and want to rule over nonwhites.

Cassie tells the rest of the family everything. Papa and Mr. Morrison leave, carrying guns. Soon, Mama notices that the cotton field has caught fire, apparently from a lightning strike. She and Big Ma go to fight it. The children wake up to find Jeremy knocking at their door. He says that the fire has been put out. Cassie and Little Man go out to investigate. They see that many nearby farmers, black and white, are working together to put out the last glowing embers.

Everyone is safe; even T. J., although he has been arrested. The fire distracted the lynch mob. Stacey and Cassie are very upset about T. J., even if they did not like him very much. At first, Cassie does not quite understand what happened. Finally, she knows that her father started the fire.

The events of these final chapters are complicated. As the novel has progressed, Cassie, the narrator, has been privy to fewer and fewer important events. Now, she sleeps through the resolution of the novel. This is a valuable plot device, because it adds an element of suspense to the story. At first, the reader thinks that a miraculous fire brought together the community. Then, the reader learns that it was Papa who started the fire. At first, it may seem that it was slightly criminal of Papa to fool the men by starting a fire. But, on the other hand, he burned his own land. Throughout the novel, the Logan family has indulged in small acts of civil disobedience, such as the sabotage of the bus. Papa told Cassie that the Bible says to forgive Lillian Jean, but if she cannot live without teaching Lillian Jean a lesson,

then she must teach Lillian Jean a lesson. Papa did what he had to do.

In the end of the novel T. J. is arrested and punishment is inevitable. This is justifiable for T. J.'s mistakes and betrayals. There is no lynching; no one dies. In fact, the whole community is forced to work together. Mildred Taylor is trying to say that black and white people can and should work together. But she is also saying that they are most likely to work together in a state of emergency, when their material resources are endangered. Many of the dangers faced by the Logan family have been resolved, and the novel has described the process by which Cassie learned about the realities of racism. The Logans have heroically stood up against racism, as much as was possible.

III. Resistance to Racial Inequality in *Roll of Thunder, Hear My Cry*

Taylor's *Roll of Thunder, Hear My Cry* portrays the act of resistance against the racial discrimination in American society by taking the evidences like Logan children dig the road to trap white school bus. Similarly, Logan family boycott the Wallace store and request other blacks stop to shop there. Cassie slaps the white girl Lillian Jean to take revenge and Little Man refuse to take old book. All these things show that in comparison to Big Ma's generation Cassie's generation is more revolutionary and ready to fight for their right.

Even though the scenarios are comparatively changing day by day but life is not easy for black people. Some blacks own the property like Logan family. But there is a definite imbalance of power with white people having almost all of it, and black people having almost none. This story is about the Logans trying to make a change to that imbalance, even though it is a small one. It's also about finding and establishing of their identity.

At the initial phase Cassie doesn't understand the dichotomy of inequality in the South America. She thinks that the mistreatment and rudeness are due to greediness. She underestimates the issue of skin color in her marginalization. To her the domination is created because the white people want to get Logan land but not due to the fact that her family belongs to black race. Gradually, Cassie understands the fact that skin color is the main cause of white domination and segregation. Legal system, education system and employment system are different to white and black. For example black children are forced to read 12th hand book. Similarly, Mr. L. T. Morrison fired from his job because he is black.

Logan family has its own land. It is a rare thing for a black family. At that time other black families are sharecroppers to white people's land. The whites feel very difficult to accept the Logan's land ownership.

Cassie has strong sense of resistance. In the Strawberry, market place, Stacey and T. J. are ignored by white shopkeeper,

she asks the reason for delay without concerning the dangers.

Similarly, the legal system turns a blind eye to the crimes committed by whites against blacks. For examples, the Wallaces burned two black men without any mistake.

Roll of Thunder, Hear My Cry shows the pathetic socio- political and economic condition of black people who are forced to live in domination, suppression and marginalization. The Logan family has faced racism when they were walking to school and the bus passed by and splashed dirty water on their clothes and as they leave they would call them niggers. Another way they faced racism is that when Cassie bumped a white girl she made Cassie apologize 3 times and made her get to her knees. They also humiliated Little man and Cassie because when their school got books for the first time Little man didn't want them because in the front cover it said niggers so he didn't accept them it made the teacher mad so they got a whooped for not accepting the books. The novel is totally about racism. Most people don't know who to trust and who not to trust. The novel by Mildred Taylor follows the life of Stacey, Cassie, Christopher John, Littleman, TJ, the Sims, Papa, Mama and Big Ma in their struggle against racism. They believe that all people no matter what colour their skin is should be equal.

In conclusion, the novel deals with the issue of race and racism by resisting, revolting and rejecting the white monopoly over the every aspects of life. It is an attempt to search identity, and create a just, fair and equal society. Through the presentation of the characters like

Logan family, Cassie and Big Mama the novel plainly mirrors the hardships of blacks in white occupation.

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