

**Tribhuvan University**

**Colored People's Forbearance in Harper Lee's *To Kill a Mockingbird***

A Thesis Submitted to the Department of English, Faculty of Humanities and Social Sciences, Ratna Rajya Laxmi Campus, Tribhuvan University, Kathmandu in Partial Fulfillment of the Requirements for the Degree of Masters of Arts in English

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Chhatraganj-5, Arghakhanchi

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## **Abstract**

This thesis delves to find out the volume of forbearance faced by Afro-Americans in America as narrated in the novel *To Kill a Mockingbird* by Harper Lee. It is a chronological series of facts and realities realized by black people that are transparent in the Afro-American context. Political, cultural and social norms are touched upon to explore how the Black American people resist and tolerate their miserable conditions. Being a deep-rooted reality of the Americans, racism still plays big role to shape the structure of present community in America. This thesis aims to realize the pain felt by the minorities around the world. Racism and its dimensions are the most focused terms in this thesis. Even if the color discrimination is more specific problem glanced by the text, it tries to symbolize the vast area of the racial segregation. Title illustrated as 'Racism and Its Characteristics' in the second chapter has been included for the same purpose in the thesis. Likewise, judgment of the community in terms of racism is another focused subject matter in the thesis. Amidst the ups and downs in the lives of black people, their forbearance is always painful. Poverty, geopolitics and structure of society are the major causes of pain felt by the black people.

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## Chapter I: Introduction

### Harper Lee and Racial Prejudice against Afro-Americans

Nelle Harper Lee was born on April 28, 1926 in Monroeville, Alabama, whose childhood experiences were associated with educated social environment. The youngest of four children, she grew up as a tomboy in a small town. She is known as the widely read novelist in the American Literature. Her novel explores the dimensions of prejudice, hate, loyalty, and love which awaken to the complexities of human nature and its capacity for both good and evil. Lee is unmarried ever but one of her closest childhood friends was another writer-to-be, Truman Capote (then known as Truman Persons). While the two friends were very different, they both shared in having difficult home lives.

She developed an interest in writing during her childhood and continued to write when she attended Huntingdon College (Montgomery, Alabama) from 1944 through 1945. In 1945, she transferred to the University of Alabama in Tuscaloosa to study law, but left in 1949 without completing her degree. While at Alabama Lee wrote columns, feature stories, and satires for the university newspaper and literary publications. In 1949 she left Alabama to pursue a literary career in New York. *To Kill a Mockingbird* was published in July 1960 and picked up by the Book-of-the-Month Club and the Literary Guild. A condensed version of the story appeared in Reader's Digest magazine. The following year, *To Kill a Mockingbird* won the prestigious Pulitzer Prize and several other literary awards. Horton Foote wrote a screenplay based on the book and used the same title for the 1962 film adaptation.

Lee visited the set during filming and did a lot of interviews to support the film. Earning eight Academy Award nominations, the movie version of *To Kill a*

*Mockingbird* won four awards, including Best Actor for Gregory Peck's portrayal of Atticus Finch. The character of Atticus is said to have been based on Lee's father. She also accepted a post on the National Council of the Arts at the request of President Lyndon B. Johnson. During the 1970s and 1980s, Lee largely retreated from public life. She spent some of her time on a nonfiction book project about an Alabama serial killer, which had the working title *The Reverend*. But the work was never published.

Harper Lee's novel is well known as simple and easy to touch the readers so that many readers can give feedback to her novel. Lee's subjects are realistic, which are faced by common people. She even touches the sensitive issues in the easy way. When she touches the general incidents of the society, we can easily spot that are related with racial discrimination, where blacks are compelled to forbear the situation even if they are weak. She has exposed various forms of racism and prejudice that were prevalent at the time. But many critics find the racism and prejudice directly or indirectly. As Diann L. Baecker notes in her article, 'there is no one-to-one correspondence between a theme's importance and the number of words devoted to it' (124).

Critics praise Lee for capturing the setting of a small southern town with its complex social fabric of blacks and whites of all classes, from aristocratic to hand-working middle class to "white trash". This shows Lee can craft the all layers of lives in a single line of writing. Relation between men and women, black and whites, elite and marginalized class of people are intermingled to show the social harmony.

Along with these lines of writing, she has not missed the culture of black and white community. She has used the issue of racism in terms of real life practice and psychological discourse, which is a good depiction of the social reality. This is not much

far away from universal natural law. Maureen E. Markey in her writing says, 'various state and local laws in the Deep South were intended to preserve at any cost the white power structure by perpetuating racism and discrimination, in opposition to both the Constitutional guarantees and natural law' (4).

Language in the novel is used as natural that is useful in the everyday life. One can call such kind of language as slang or taboo instead of formal or 'civilized'. But its timeliness in terms of use are attractive and creative. Lee has expressed love in black and white community indiscriminately that offers hope to live in the phenomena world. Using such day to day dictions in the text, she has aroused narrow distance among the members of society. While narrators narrate the story in the novel, other characters are also quoted in their own language and style, which has made the writing more original in their own voices. Lee's work evokes the history and assimilates it with the present in series of story. Her story is not far away from the real life tradition in America. When peoples from all sides gather at a single place, that creates a kind of social beauty.

Her portrayal of life can be demarcated as not only from racial point of view, but can be described from humanistic point of view. In her writing, text can identify the character while sometime character can make an image of language. This kind of influence can be seen when a character speaks with the narrator, 'nigger-lover is just one of those terms that don't mean anything – like snot nose. It's hard to explain – ignorant, trashy people use it when they think somebody's favouring Negroes over and above themselves. It's slipped into usage with some people like ourselves when they want a common, ugly term to label somebody' (120).



Professor Maureen Markey thinks that her novel are classic of the law and literature canon, most loved and appreciated because of its universal themes, articulated through that unerring grasp of the human condition that is the hallmark of great literature. Professor Markey further describes Lee as a capable writer to produce deeply affecting drama that reveals the essence of human behaviour, both novel and craven. History writers or makers try to show the consequences as a result of time, but in the series of her trend are associated with the time and civilization level that correlates the different factors of society. Her association is not only related with the colour but also with different age groups in the family and society when “its focus on childhood, the battleground of desegregation, and the rhetorical power of white womanhood, long the weapon of choice in racist arguments against equality” (5).

Lee focuses on individual consciousness and awareness of the people. Her writing shows the people’s individual role in the society and their relation with personal transcendence. This kind of theme tries to lead the characters towards freedom which they wander for. Lee concerns on the relation between blacks and whites where she does not spare the words for emotions and feelings rather for her own white society or for black community. Rather than showing her direct attachment with such societies, she creates a situation where all the communities co-operate each other according to their own nature of intermingling in the society. Her language and tone tries to carry the essence of both communities in the contemporary community. One does not find any kind of differences in the readership of her content in the novel. While relating her childhood experience and the content of the novel, Lee has said in an interview with Roy Newquist in 1965:

We had to use our own devices in our play, for our entertainment. We didn't have much money . . . . We didn't have toys, nothing was done for us, and so the result was that we lived in our imagination most of the time. We devised things; we were readers and we would transfer everything we had seen on the printed page to the backyard in the form of high drama.

(404)

When she presents her situation in the novel, she does not forget the real relation within the neighbourhood and shows the complexities and the rainbow of the society. Her writing is not complex that makes the international readers difficult to read the text. This can be defined as a attractive part of the novel that makes widely read and famous among the readers. Not only language, simplicity in craftsmanship of words and sentences has other side of attraction. Lee's work has been described in the *New York Times* (July, 1960) by Frank H Lyell saying "In her first novel, Harper Lee writes with gentle affection, rich humour and deep understanding of small-town family life in Alabama (NP)".

### **Lee and a Racial Rescission of Imperial Ideology**

Harper Lee grew up in the place where she heard the stories of black and white people told about their living and tradition of life. Situation behind the tradition of stories and folklore were important share with the daily activities of the then time people. For example, females used to tell the stories when they go outside for wash. Males used to tell the stories when they hunted and fished. According to the personality and age of the characters in the scene, those stories could have their own kind of backgrounds. But in the case of Lee's father, those were filled with venerable courthouse with stories with

guilt or innocence. That is to say, her mind was full of stories that could be a storehouse for her coming days of life ahead. Lee's best friend and constant companion was her cousin, Truman Capote who was inseparable most of the time. While roaming in the childhood environment and periphery, they saw a frightening first glimpse of her community's dark side. But because of her father, she got chance to be amused with different kind of toys. Her single career helped her to complete the novel but she let everything else lapse-her diet, social life and even her beloved golf game.

At the end of the Great Depression in the small Alabama town of Maycomb, the book was published in Great Britain in 1960 by William Heinemann. The concept of *To Kill a Mockingbird* took when the South was facing turmoil in many aspects along with Great Depression which began in 1929 and lasted through most of the 1930s. This period was difficult particularly for rural southerners who saw much of their population leave family farms and cotton plantations for northern cities in search of education and work.

Lee is said to have been influenced greatly by the Scottsboro incident, which took place in the 1930s. Nine Afro-American men were accused of raping two white women. Every newspaper in Alabama covered the incident and several subsequent trials. Many parallels exist between the real Scottsboro trial and Lee' fictional trial of Robinson. When Lee began composing *To Kill a Mockingbird*, racial tensions were running high in the South as a whole, especially in Alabama. Lee's work won praise from both critics and readers. Scott Cooperstein has written in a celebrity profile of Harper Lee, "Like Atticus, her father was a lawyer who defended a black man who eventually was found guilty." (Harris).

While the issue of race is undeniably a prevalent theme in the novel, some critics argue that the story is more about an innocent black man. As Dainn L. Baecker explains in her article, 'Telling It in Black and White: The importance of the Africanist presence in *To Kill a Mockingbird*', 'If contemporary scholars sometimes minimize the importance of race in the novel, it is small wonder, considering the fact that the author does so, too. As more than one reviewer has pointed out, Lee's novel begins and ends with Boo Radley' (125). After the fame of her book, she has become rare to be seen in the public for many years. She has turned down many requests to interview about the famous book and its interpretation from the different point of view.

Paul Harris, for *The Guardian* writes about her public remarks on her novel in his essay, 'Mockingbird author stays out of shadows', 'Anyone looking for a fresh insight into Lee's only great work will be disappointed, although she did have warm words about the screenplay of her book which was turned into the hit film starring Gregory Peck in the 1960s.' Harris writes further about her interview and her experience with the book;

In one of her few detailed interviews, given in 1964 to author Roy Newquist, she offered an insight into the impact of instant fame, for someone who had been seen as a sidekick to the more glamorous Capote. I sort of hoped someone would like it enough to give me encouragement ... I hoped for a little but I got rather a whole lot and in some ways this was just about as frightening as the quick, merciful death I'd expected,' she said. (Harris)

This shows that her fame was heightened very fast. Being an instant bestseller *To Kill a Mockingbird* won number of awards along with the Pulitzer Prize: the Brotherhood

Award of the National Conference of Christians and Jews (1961), the Alabama Library Association Award (1961), Bestsellers Paperback of the Year Award (1962), and additional designations such as a Literary Guild selection, a Reader's Digest condensed book selection, and an alternate for the Book of the Month Club. Lee got the Alabama Humanities Award from the Alabama Humanities Foundation in 2002. *To Kill a Mockingbird's* film was released in 1962, which was highly successful. Many critiques have seen the role of film to heighten the readership of the book *To Kill a Mockingbird*. By 1982, it had sold more than 15 million copies.

Lee always tries to give importance to the moral values in the characters and hopes to counteract the influence of racial prejudice. Lee's stress in the racial prejudice has been described in many criticisms across the literary criticism regarding the racial issue, Joseph Crespino observed, "In the twentieth century, *To Kill a Mockingbird* is probably the most widely read book dealing with race in America, and its protagonist, Atticus Finch, the most enduring fictional image of racial heroism" (9).

This kind of observation supports the findings of other critiques who observe the theme of racial prejudice in her novel. Lee makes ideal role models and sound moral character with strong disciplined characters in her writings. As Steven Lubet has remarked in *Michigan Law Review*,

No real-life lawyer has done more for the self-image or public perception of the legal profession than the hero of Harper's Lee's *To Kill a Mockingbird*. For nearly four decades, the name of Atticus Finch has been invoked to defend and inspire lawyers, to rebut lawyer jokes, and to justify (and fine-tune) the adversary system. (1339)

Along with positive criticisms, the novel has been criticized for promoting a negative type of attitude toward the African-American community. Those critiques say, novel's central image of the mockingbird as a symbol for African Americans finally represents the African-American community as a passive body in need of a heroic white male to rescue them from racial prejudice. Among them, Isaac Saney is one, who says,

Perhaps the most egregious characteristic of the novel is the denial of the historical agency of Black people. They are robbed of their roles as subjects of history, reduced to mere objects who are passive hapless victims; mere spectators and bystanders in the struggle against their own oppression and exploitation. . . . The novel and its supporters deny that Black people have been the central actors in their movement for liberation and justice. (5)

Harper Lee tells the events that happen in the lives of the Finch family and the town of Maycomb between the early summer of 1932 and Halloween night, 1935. The story is told by the grown-up Jean Louise Finch as she recalls her childhood as the tomboyish Scout, a small girl who wears overalls, disdains dresses, and doesn't mind getting into a good fight if she thinks her honour or her family's is at stake. She is five going on six as the novel's action commences, and is going to school for the first time in the fall.

The narrative voice is that of the adult, but we watch the plot unfold through the eyes of the child. Story covers vast area of racial discrimination and many kinds of characters' role on their own perspective, which has been found vast as many critiques have found.

Some critiques have criticized the role model of lawyers as represented by the status of Atticus Finch. Such writers have seen least importance of Atticus Finch from the perspective of legal ethics and moral philosophy, in relation to race, class, and gender. Monroe Freedman's lines say, "Finch never attempts to change the racism and sexism that permeates the life of Maycomb [...] On the contrary, he lives his own life as the passive participant in that pervasive injustice. And that is not my idea of a role model for young lawyers" (473).

Meanwhile, the character of Atticus has been defended by some critiques. Ann Althouse is among them, who says,

For those entering the legal profession, who commonly worry that they will lose themselves in an overbearing and tainted alien culture, Atticus is a model of integrity." Althouse further concludes, "Atticus Finch is an example: a man who has found a way to live and work as a good person in a deeply flawed society. (64)

Racial prejudice is primarily introduced in the novel through Lee's depiction of white and black characters. There are some white characters in the novel that are clearly portrayed in a negative perspective. The Ewells and Aunt Alexandra are examples of characters in the novel who freely express their superiority over the black community, and take it upon themselves to perpetuate the segregation of African-Americans.

Bob Ewell shows prejudice towards the black people when he accuses Tom Robinson of raping his daughter Mayella. Although Tom Robinson did not commit the crime for which he was accused, Bob Ewell incriminated Tom Robinson because

Mayella had 'tempted a Negro' and in doing so had broken a 'rigid and time honoured code'.

Lee has published magazine articles like, 'Love – in other Words' in 1961. In this story Lee gives an example of royal family members' relation among them, which has been focussed on the love between men and women. Lee further says in her article, "Love is not an intransitive thing; love is a direct action of mind and body" (65). Likewise, common family members' relation and its importance have been described in her article.

While Lee's next article, 'Christmas To Me' was published in *McCalls* December 1961, how she missed Christmas when one goes out from hometown. Lee's next article is 'When Children Discover America', which was published in *Mccalls* August 1965. In this article, Lee has talked about the education system, its learning system and importance with children. This can be little bit compared with *To Kill a Mockingbird* in terms of children and their learning. 'Romance and High Adventure' is her writing which was published in 1983 by *Mercer University Press*.



## **Chapter II: Racism, Discrimination, and Subversion**

Ill-treatment to the people on the basis of race, color and religion is known as racism. This term is often used in a loose and unreflective way to describe the negative feeling and behavior towards a distinct group of people. All the parts of world have been affected by the outcomes of racism. Major continents like North/South America, Europe and Asia were the place where major ideology adopted by the regimes and rulers was racism. Manner of racism was different according to the nature of culture and society in those continents. Hitler had practiced racism through European Jewry, as white supremacists practiced color discrimination, whereas caste racism is practiced in many countries of Asia. George M. Fredrickson says, "Hitler invoked racist theories to justify his genocidal treatment of European Jewry, as did white supremacists in the American South to explain why Jim Crow laws were needed to keep whites and blacks separated and unequal" (1).

But this kind of tradition is understood as useless hatred, envy and prejudices which is expressed in the form of terrorization or abuse. It's also more than theorizing about human differences or thinking badly about a group that has no control. Racism is a concept that it regards 'them' rather than 'us' while relating the peoples each other. Racial discrimination is also based on the bias of color where the word 'discrimination' denies the equality. And discrimination is based on prejudice, dead habit and stereotype where the stereotype refers to forming an instant fixed idea of a group, usually based on false or incomplete information and prejudice refers to prejudice based on ideas that are formed without any knowledge about others. In his book *Racism*, George M. Fredrickson has described:

One can therefore trace the origins of the two main forms of modern racism—the color-coded white supremacist variety and the essentialist version of anti-Semitism—to the late medieval and early modern periods. Since the idiom of this period was primarily religious rather than naturalistic or scientific, it could only be through some special act of God that some peoples could have been consigned to pariah status or slavery. But any such invocation of what might be called super naturalist racism came into conflict with the main thrust of Christianity—the salvation of the entire human race, which, according to the New Testament, was of 'one blood.' (46)

Racism is the formation of racial superiority against someone, and it works with 'biological and sociological definitions. Queen and Gruener define, "From the biological standpoint, a race is a large body of people, relatively homogenous as to inheritable, non-adaptive features. There are various criteria of race-head, hair, skin color, stature blood group, and so on" (27).

The fundamental notion of racism is subjugated by the 'genetic determinism' or 'biological determinism', the theory that conducts the activities of people and especially general behavioral characteristics of races around the centuries.

In their book, Bill Ashcroft, Gareth Griffiths and Helen Tiffin have defined racism as:

A way of thinking that considers a group's unchangeable physical characteristics to be linked in a direct, casual way to psychological or intellectual characteristics, and 'inferior' racial groups. Physical differences

did not always represent an inferiority of culture or even a radical difference in shared human characteristics. In the period of the Crusades, the racial differences of black African Coptic saint-warrior St Maurice is clearly recorded without prejudice in a statue in Magdeburg Cathedral which shows him to be a black African, even including his facial lineage cuts (Davidson 1994: 330). But with the rise of European imperialism and the growth of Orientalism in the nineteenth century, the need to establish such a distinction between superior and inferior finds its most 'scientific' confirmation in the dubious analysis and taxonomy of racial characteristics. (199)

Racism is the man-made beliefs to show one's racial superiority over some certain group of people including the anti-human activities, dogmatic beliefs and social unjust which classified the racial discrimination. It associates a generalized lack of knowledge or experience as it applies to negative beliefs and attitudes. People have unchangeable mind as a biological determine. It doesn't take place in a vacuum of social harmony as a brotherhood but rather is enacted and reinforced through social, cultural and institutional practices of hierarchical power of one group over another.

Ethnicity is an individual classification who share the common culture, religion, customs and traditions passing from one generations to another e.g. patriotism, religion and dress whereas culture on the other hand is a broader category that extends beyond race and ethnicity to include any group of people who share common lifestyles, which are passed on to members of the particular group, e.g. socio-economic status, sexual orientation, geographic location and habitual action. But racism is misconception of race,

confused with ethnicity and culture which is discriminated by human beings against human into distinguishable groups, based on physical feature e.g. skin color, hair texture and eye shape etc.

Definition of racism is understood differently according to the various circumstances. Identity of certain people is defined in such a way that creates confusion to understand. K. Anthony Appiah writes,

But there is a different kind of worry about racial identities; one that has to do not with their being too-tightly scripted but with a consequence of their very existence for social life. We can approach the problem by asking why differences between groups matter. This is, I think, by no means obvious. If some minority groups - Korean-Americans, say - do especially well, most people feel, more power to them. We worry, then, about the minorities that fail. And the main reason why people currently worry about minorities that fail is that group failure may be evidence of injustice to individuals. That is the respectable reason why there is so much interest in hypotheses, like those of Murray and Herrnstein, that suggest a different diagnosis. (130)

It is difficult to grow up in a society without adopting the world-views and biasness from the society. A child can not be a racist by birth but it is a learned social phenomenon through family, education, religion, the law and the media. He/She becomes a 'made' racist and subsequently perpetuate in the same society. It is based on the tendency toward adhering to add preferring the values and personal beliefs of one's own group; tendency towards associating with individuals or groups that have similar values

and beliefs and therefore limiting the access of inter group contact and experience from which to draw; tendency toward categorizing information and using generalized assumptions, which often lead to stereotypes and negative biases; and judging the values and standards of minority group cultures by the values and standards of the majority group culture and labelling the former inferior.

In most cases understanding of racism have limited which could be one reason to minimize the racial injustice as projected. As David B. Wilkins writes in "Color Conscious",

Not only are we as a nation destined to fail to solve the problem of the color-line in this century, but we are in danger of losing our ability even to talk about the subject intelligently. Far too often, speakers on both sides of contemporary debates about race acknowledge only half of America's complex racial legacy. Those who oppose taking race into account, for example, when awarding benefits or designing educational curricula, point to the fact that our political institutions rest on principles of individual freedom and equality that expressly deny the moral or political significance of ascriptive characteristics such as race. (3)

Racism is the belief of distinguishing human characteristics, often dealt with prejudice, that one group of human beings is inherently superior to another group of human beings. It is the matter of discussion that 'Racism' springs from the term 'race', but the use of race for the biological, psychological, sociological, and economic differences among the human characteristics are taken into considerations that these qualities of one group make it either inferior or superior to each other. European supremacy over the

globe for the last few centuries has given conducive milieu to purport that 'the white-skinned' beings are superior to the 'the black-skinned' or 'the brown-skinned' individuals. These facets of definitions are brought into practices that Negroes are inherently to set up a system of social, economic and political benefits for whites at the expense of blacks. So the twentieth century racism faces the use of science to justify the whites' superiority to blacks.

Even if the categories of racism have varieties in the world some writers have tried to generalize the case of racism in their own context. For example ladder of racism is different in South Asia than of America and other parts of the world. But Amy Gutmann's 'Responding to Racial Injustice' has its own kind of analysis,

Scientists estimate that 20 to 30 percent of the genetic material of African-Americans derives from European or American Indian ancestors. Facial features and skin color certainly vary among regions of the world, and among people whom Americans call black and white, but the variations in these features are not part of a large packaged set of genetic variations that would warrant the scientific separation of blacks and whites into two races. Neither the traditional one drop of (black) blood rule for identifying someone as black nor the once official one-sixteenth black ancestry rule makes biological sense, but these were among the rules of recognition that defined and perpetuated the dominant understanding of race in the United States. (115)

### **Racism and Its Characteristics**

As the subject matter is mostly focused in the racial nature of United States, Gutmann's definition could be more appropriate right here. The concept of colored race prejudice has worked with the production of natural inferiority of black to white, physically, intellectually, religiously, socially, and morally. So, the whites take the advantages of superiority economically, politically and socially. For the whites, the justification works as the relation with human and less human. But still many views spring regarding the single human race that nature has endowed us. All the human beings have the same cephalic angle, texture of hair, shape of the head, color of the skin, size and shape, and size and height of brain, which have nothing to do with the capacity of the mind or the moral quality of the soul.

Normally a Negro is taken as no-more naturally inferior for he is the product of the complex and subtle forces of his milieu. There is no question that the world is replete with distinct races. They have different physical characteristics, ancestry, and destiny. From the sociological point of view, if a race defines its distinct form and builds up its mythology of racial separateness, superiority and destiny, like the 'Aryan' mythology in Germany, then the concept of superiority and inferiority evolves and that is how the white is the victim of biasness.

In some cases, shape of racism has been described differently according to the time and age. Dominant community takes an ideology to legitimize one's supremacy over racism. Such examples are common in most of the societies. George M. Fredrickson includes his lines,

When Europeans of the late medieval and early modern periods invoked the will of God to support the view that differences between Christians

and Jews or between Europeans and Africans were ineradicable, they were embracing a racist doctrine. The curses on Jews for the killing of Christ and on blacks for the sins of Ham could serve as supernaturalist equivalents of biological determinism for those seeking to deny humanity to a stigmatized group. But the highest religious and temporal authorities generally avoided sanctioning this form of ethnic predestination. Because of their deviation from Christian universalism, these notions lacked the systematic exposition and promulgation that would give them substantial ideological authority. (51)

If we watch the use of term, 'racism' and its denotation, it has been transformed by the time. That is to say, discourse of racism has not same always. Even characteristics of the word denotes according to the distinct period of time. Concept of 'race' is as old as the writers have included the term in their literatures. Bill Ashcroft, Gareth Griffiths and Helen Tiffin have further clarified it,

'Race' is first used in the English language in 1508 in a poem by William Dunbar, and through the seventeenth and eighteenth centuries it remained essentially a literary word denoting a class of persons or things. It was only in the late category of human beings with physical characteristics transmitted by descent. Humans had been categorized by Europeans on physical grounds from the late 1600s, when Francois Bernier postulated a number of distinctive categories, based largely on facial character and skin colour. Soon a hierarchy of groups (not yet termed races) came to be accepted, with white Europeans at the top. The Negro or black African



category was usually relegated to the bottom, in part because of black Africans' colour and allegedly 'primitive' culture, but primarily because they were best known to Europeans as slaves. (199)

In this perspective, K. Anthony Appiah is near to Bill Ashcroft, Gareth Griffiths and Helen Tiffin. Once upon a time, 'race' was used for a class of persons and things, but later it was denoted for facial character and skin color. Appiah's sentences are connected with the trios here,

These views are not as far apart as they might at first appear. To find out what people are referring to in using the word "race," after all, you might need to know what idea their word "race" expresses: if they had no ideas, no thoughts, about race and if there were no circumstances when they used the word, no consequences to their applying it, then we could hardly suppose that their making the sound "race" meant anything at all. In practice, at least, access to an idea of race is probably needed to find the referent. (57)

The concept of colored race prejudice has worked with the production of natural inferiority of black to white, physically, intellectually, religiously, socially and morally. So, the whites take the advantages of superiority economically, politically and socially. For the whites, the justification works as the relation with human and less human. Still many views spring regarding the single human race that nature has endowed us. All the human beings have the same cephalic angle, texture of hair, shape of the head, colour of the skin, size and shape, and size and height of brain, which have nothing to do with the capacity of the mind or the moral quality of the soul. A Negro is no-more naturally

inferior for he is the product of the complex and subtle forces of his milieu. There is no question that the world is replete with distinct races. They have different physical characteristics, ancestry, and destiny.

From the sociological point of view, if a race defines its distinct form and builds up its mythology of racial separateness, superiority, and destiny, like the 'Aryan' mythology in Germany, then the concept of superiority and inferiority evolves and that is how the white is the victim of biasness. Some writers have seen loopholes in the policy level while minimizing the racism. David B. Wilkins has insisted,

Not only are we as a nation destined to fail to solve the problem of the color-line in this century, but we are in danger of losing our ability even to talk about the subject intelligently. Far too often, speakers on both sides of contemporary debates about race acknowledge only half of America's complex racial legacy. Those who oppose taking race into account, for example, when awarding benefits or designing educational curricula, point to the fact that our political institutions rest on principles of individual freedom and equality that expressly deny the moral or political significance of ascriptive characteristics such as race. (3)

Among many religions and holy books, Bible has stated that this world was created by Gods. Original mortals are described as the starting point of descendents as present human beings. But if one asks about the color of God, white racists have no answer. At the moment science is on ascent to fill the gap created by racism denying the roots created by theology in the world.

Basically, racism is understood as a product of West. It is believed to be originated in the fourteenth and fifteenth century. Meanwhile, blacks were treated in America as slaves in early seventeen centuries and their status of slaves and indentured workers was legal and religious. In the white supremacist American society, white culture and its standards and ethos are deemed and unquestionable, just and superior to those of blacks. It is described that American white people's supremacy over black people was started, after the slave trade with Africa. George M. Fredrickson's lines in the book named *Racism* describe the initial stages of racism in American society as follows:

America's mode of white supremacy, unlike South Africa's, originated primarily in the slave trade with Africa rather than in the colonization of that continent. But it gained legitimacy from being arguably consistent with the relationships between black and white that were being forged in Africa during the high point of Western imperial penetration and domination. (111-112)

Fredrickson describes the latest situation in the same book:

The United States, traditionally a land of immigrants, may be better able than most European nations to deal with the cultural diversity created by immigration. But discrimination against African Americans is now being justified as 'rational' because it may be an appropriate response to the 'dysfunctional' subculture that has allegedly taken possession of the souls of many black folk. The adverse effect of negative stereotypes on African Americans is intensified by the fact that their pigmentation makes them so easily identifiable. (154)

Many litterateurs have painted their lines illustrating the issue of racism in America even before late 17<sup>th</sup> century. Most historians record their facts since 1620s and after for slave trade workers brought in America. When Americans established Plymouth colony, Africans were landed in Jamestown for slavery and other works. This could be one of the starting points of racism in America. When the Africans were landed in America, they were treated as uncivilized and needed to be guided by the burden takers. In this way racism geared up all around the South and other parts of the country. But it had to be waited until the mid nineteenth century to see the adult racism in the country.

Consequently, the colored people treated as cultureless and the victim of brutality. Since the first settlement of Africans in America, they were depicted as lacking in culture and religion, and the English formulated exploitation as a humane enterprise, offering Africans a chance at figurative, if not literal, enlightenment.

### **Chapter III: Colored People's Forbearance in *To Kill a Mockingbird***

#### **Judgment of the Community**

Harper Lee's space to the colored people in the novel show that she is not far from ravenousness in the portrayal of social reality. Lee is understood as a good advocate of contemporary Afro-American society which bears bitter reality in terms of racism between the Colored people and Black Americans. As a part of politics, Lee concentrates herself more on justice system. Justice is one of the most talked organs of a state in the history of state and its governance system in the world. Lee does not forget the importance of justice and its dark parts in the history of civilized human beings. Lee's writings could be judged as more realistic rather than hypothetical discourse in the society. This kind of reality is understood as humor and tragedy by *Sunday Times* as written in *To Kill a Mockingbird's* introductory part just after the cover of the book. This novel has been described as saying, 'There is humor as well as tragedy in this book, besides its faint note of hope for human nature; and it is delightfully written.' But, Lee's first person experiences have not been included in the available book. Lee has spoken about her book, while speaking for an interview with *New York Times* reporter. She says, "They always see new things in it (*To Kill a Mockingbird*) and the way they relate it to their lives now is quite incredible," Regarding the book she further says, "What these people have done for me is wonderful" (NP).

If one is not exception everybody remembers one's childhood experiences in their related society. Those experiences are touched exceptionally by Lee in her story. One may take the fences, bars and other social differences as simple tradition in childhood. But if one understands the society being an adult that picture visualizes differently at

other ages of life. Such kind of differences is easily got in the reading and its analysis in knowledgeable age of a related society.

Harper Lee wrote a single book but this book was enough to spotlight in the international literary field. Before writing *To Kill a Mockingbird*, she just thought that she can write a novel which would place enough space to be believed by the publisher. Lee could have already spotted the social reality, while choosing a racially charged rape case related with her society. She was assisted by academicians and experts on writing profession. Development of this kind of initial writing thought and style can be described as her entry point to write the novel. Actually hierarchy within the society was not a new thing between colored people and white Americans.

Here, important point is that Lee wanted it to make a new opportunity to begin her project. Lee's major intention seems to create a harmony between the two societies, which are divided in many ways since a very long time. Americans were facing a whistle blowing Scottsboro trials, in which 9 black men were accused of raping two white ladies. She seldom spoke about her book before 2006 with *New York Times* reporter and expressed her feeling after the success of her novel, 'I sort of hoped someone would like it enough to give me encouragement ... I hoped for a little but I got rather a whole lot and in some ways this was just about as frightening as the quick, merciful death I'd expected" (NP).

Many discourses regarding freedom, development are overshadowing the issue of racism its components. David B. Wilkins touches the history of racism in American history,

Echoing Justice Harlan's famous dissent in *Plessy v. Ferguson*, these advocates passionately assert that "our Constitution is color blind," and our morality is as well. Supporters of affirmative action or multiculturalism, on the other hand, cite the fact that Americans—frequently acting in the name of individual freedom and equality—exterminated the indigenous Native American population, kidnapped and enslaved millions of Africans, held Japanese-Americans (but not German-Americans) in internment camps during World War II, and, from 1790 to 1952, restricted legal naturalization to "white" persons. For these advocates, "color blindness" in our political and moral discourse has been little more than a smoke screen for the pervasive "color consciousness" (and, more specifically, white supremacy) that has been a dominant feature of the American saga since the Pilgrims first landed on Plymouth Rock. (3)

Scout, the daughter of a lawyer Atticus Finch tells the story when her father tells his children not to shoot the 'innocent' bird. Scout narrates his lines as saying, "I'd rather you shot at tin cans in the back yard, but I know you'll go after birds. Shoot all the bluejays you want, if you can hit 'em, but remember it's a sin to kill a mockingbird" (99). In this situation, mockingbird has been symbolized for black man. This shows that colored people were treated very lightly even in terms of their right to live. In some circumstances of the events, colored characters are presented as uncivilized and undisciplined people. Scout narrates an event about the habit of black people, "A Negro

would not pass the Radley Place at night, he would cut across to the sidewalk opposite and whistle as he walked" (9).

Lee makes the setting of both sides of people and their society so that their social, cultural, behavioral and day to day life of the targeted society. Characters do not make big deal regarding the level of people rather they seem to be innocent. Development of racial forbearance has been showed gradually and slowly in the first part of the novel. Sometime symbols and indirect presentations seem to be indifferent towards the real motto of the story, but the narration goes simultaneously with the colored people's forbearance.

### **Forbearance of Colored People within the Finch Family**

Situation of black people will be depicted in this unit, especially in the Finch family and the relatives. Just after the introduction of residential town of Maycomb County, Scout describes the situation of her family's cook, Calpurnia. Calpurnia is an old black woman who is suffered so much by hard work. She is powerful in the family to take care of Atticus Finch's children. But her physical status has been jeopardized by hard and long work. Scout narrates:

Calpurnia was something else again. She was all angles and bones; she was near-sighted; she squinted; her hand was wide as a bed slat and twice as hard. She was always ordering me out of the kitchen, asking me why I couldn't behave as well as Jem when she knew he was older, and calling me home when I wasn't ready to come. Our battles were epic and one-sided. Calpurnia always won, mainly because Atticus always took her



side. She had been with us ever since Jem was born, and I had felt her tyrannical presence as long as I could remember. (6)

Even if being far from her own family, Cal carries a responsibility to take care and teach the Finch family children including Scout. Lee presents the situation in a pleasant way symbolizing love in the Finch family but that could be far from her own family. For example, Scout's weaknesses on her study have been blamed to Cal.

Calpurnia was to blame for this. It kept me from driving her crazy on rainy day, I guess. She would set me a writing task by scrawling the alphabet firmly across the top of a tablet, than copying out a chapter of the Bible beneath. If I reproduced her penmanship satisfactorily, she rewarded me with an open-faced sandwich of bread and butter and sugar. In Calpurnia's teaching, there was no sentimentality: I seldom pleased her and she seldom rewarded me. (20-21)

Calpurnia's role does not seem to be that important as most readers notify, but her presence in cooking, caring the children is shown effectively. In fact, Cal's role has not gone much higher than cooking, cooking and cooking when guests come. This situation comes when Walter Cunningham comes to Scout's home. Calpurnia is playing the role of mother and housewife at the house in terms of serving the family members.

Many characters does not seem to be angry, furious or in any other kind of disturbed mood. But Cal has to be furious sometimes because that kind of situation knocks her time and again. If one gets stress, restlessness, pressure, one may not have other options than becoming angry. In such moments Cal's education, colored peoples' holistic civilization has been touched. Scout says,

She was furious, and when she was furious Calpurnia's grammar became erratic. When in tranquility, her grammar was as good as anybody's in Maycomb. Atticus said Calpurnia had more education than most colored folks. When she squinted down at me the tiny lines around her eyes deepened. 'There's some folks who don't eat like us,' she whispered fiercely, 'but you ain't called on to contradict 'em at the table when they don't. That boy's yo' comp'ny and if he wants to eat up the table – cloth you let him, you hear?' (27)

A kind of conflict appears between Scout herself and Calpurnia time and again in the story. Scout's view towards Cal is dominant in those situations. Actually, such conflicts are related to generation gap and certain thinking differences on them. In the fourth chapter of the book, Scout and her brother Jem come into conflict. When Scout does not go according to Jem, he wants to scare her by calling Cal. In this situation Scout has talked a little about Cal,

Rather than risk a tangle with Calpurnia, I did as Jem told me. For some reason, my first year of school had wrought a great change in our relationship: Calpurnia's tyranny, unfairness, and meddling in my business had faded to gentle grumblings of general disapproval. On my part, I want to much trouble, sometimes, not to provoke her. (39-40)

In the above description, Calpurnia is not presented in the neutral way. Scout does not want to provoke Calpurnia means Calpurnia must have some kind of problem. This can be understood as there is some kind of rise and fall in the life of Calpurnia. Also, this could be a sign of forbearance in the side of Calpurnia.

### **Finch Family and Colored People**

There is a common saying that children learn faster than other age group of people. This saying seems to be applied here too. Readers can find that children behave the colored people as inferior human beings. Actually racism is made by the society. Sometimes society teaches the children to behave this and that. Likewise, Scout's view and language she learnt is not far from white chauvinism, although Lee has presented such situations in positive way. For example, when Scout says something unfriendly about colored people, Atticus teaches her. In unit nine, Scout narrates about her father's advocate to protect colored people.

"Cecil Jacobs made me forget. He had announced in the school yard the day before that Scout Finch's daddy defended niggers. I denied it, but told Jem. 'What'd he mean saying' that? I asked. 'Nothing,' Jem said, 'Ask Atticus, he'll tell you.'" 'Do you defend niggers, Atticus?' I asked him that evening. 'Of course I do. Don't say nigger, Scout. That's common.' 's what everybody at school says.' 'From now it'll be everybody less one – ' 'Well if you don't want me to grow up talkin' that way, why do you send me to school?' My father looked at me mildly, amusement in his eyes. Despite out compromise, my campaign to avoid school had continued in one form or another since my first day's dose of it: the beginning of last September had brought on sinking spells, dizziness and mild gastric complaints. I want so far as to pay a nickel for the privilege of rubbing my head against the head of Miss Rachel's cook's son, who was afflicted with a tremendous ringworm. It didn't take." (82-83)

Just after this clarification, a beautiful presentation of child psychology has been put on the floor. Because Scout asks, "Do all lawyers defend n – Negroes, Atticus" (83)?

This discussion has revealed a case followed by Atticus, in which Atticus is defending a colored man Tom Robinson. Tom is a member of Calpurnia's church and Cal is familiar with Tom's family. Not only child psychology, but racial society makes Atticus to hide his own activities. Atticus can not reveal his own profession because his contemporary society does not accept defending colored peoples. But Atticus always encourages his children to make their head high, because his mission is ambitious to protect the truth. In this context, Atticus is also a co-fighter with the colored people. Tom's been wrongly accused of murdering a white woman.

In the process of forbearance on racial discrimination, Atticus' family has some lighter parts also. This is visible when Atticus says, "This time we aren't fighting the Yankees, we're fighting our friends. But remember this, no matter how bitter things get, they are still our friends and this is still our home" (84-85).

As Atticus had told Scout to bear the negative attitudes in the school, Cecil Jacobs terms Atticus disgrace for fighting for the black client. Actually this kind negative attitude has been used to upset Scout for several weeks but when festivities travel, those memories would go away.

Non-blacks are not exception from the evils of the society. For example, Mayella Ewell, a white woman is forbearing the male chauvinism at her place. Although, the Ewells are members of the white community and they are socially above the black community, they live on a garbage dump and are regarded as white trash. With individual characters and their portrayal in the novel, some writers have found that many kinds of

misconceptions and stereotypes have been clarified by both community characters in the novel. Among them, Carolyn Jones is one, who writes in her piece,

The trial of Tom Robinson and the accusation of rape against Mayella Ewell threaten the racial dichotomy in Maycomb and bring to the forefront the idea that white people can accept change, and that black people are not as the white man depicts. (55)

Finch family and their relatives talk about the birds in the novel. Uncle Jack discourages Jem and Scout not to kill bluejays or mockingbirds. If one wants to kill the mockingbird, it's not difficult but Uncle Jack bars it by saying that it's a sin to kill mockingbird. "Atticus said to Jem oneday, 'I'd rather you shot at tin cans in the back yard, but I know you'll go after birds. Shoot all the bluejays you want, if you can hit 'em, but remember it's a sin to kill a mockingbird'" (99).

Colored people are shown omnipresent at all the places like family, society of that time. Like Calpurnia a Negro girl is also always present in the house of Mrs Dubose. Colored people's contribution in the related family is significant in different contexts. But they are working in miserable conditions, Scout narrates: "Mrs Dubose lived alone except for a Negro girl in constant attendance, two doors up the street from us in a house with steep front steps and a dog-trot hall" (110).

In the above scene colored people's forbearance is not limited within a single family and other families, but it has been spread over society even members of the society can't see the colored people humanely in the family, courts and other sectors. A character, Mrs. Dubose held Jem and Scout, talking about Atticus' lawyer occupation, "Not only a Finch waiting on tables but are in the court-house lawing for niggers."(112)

This kind of expression signifies the overall view of common peoples towards the black people in the society. Or let's say, black people are not portrayed suitable to get justice or rule of law. Colored people are seen as totally unsuitable for the state which has to govern through rule of law.

If we analyze the effect of racism in the novel, it's not limited only against the blacks. Non-blacks, who are associated with the blacks, are also facing hard times. They are facing problems because they are helping the blacks. As mentioned before, blacks are pushed to the edge even in the Finch family, but now the same Finch family is under trouble because Atticus Finch helps the colored people in the courts, which are disliked by other members of the society.

This kind of humiliation is felt by the kids of Atticus ultimately, "Jem was scarlet. I pulled at his sleeve, and we were followed up the sidewalls by a philippic on our family's moral degeneration, the major premise of which was that half the Finch were in the asylum anyway, but if our mother were living we would not have come to such a state" (113).

Judicial case of Tom Robinson is not limited within Jem, Scout and neighbors, but it's realized very much by Atticus himself. He says:

When summer comes you'll have to keep your head about far worse things...it's not fair for you and Jem, I know that, but sometimes we have to make the best of things, and the way we conduct ourselves when the chips are down-well, all I can say is, when you and Jem are grown, may be you'll look back on this with some compassion and some feeling that I didn't let you down. This case, Tom Robinson's case, is something that

goes to the essence of a man's conscience – Scout, I couldn't go to church and worship God if I didn't try to help that man. (116)

Only the description of predators can't be a measurement of discrimination. In the case of Calpurnia, her relatives who are oppressed, their own voice also can be an important proof that they are feeling the oppression remarkably time and again. A black woman, while Calpurnia goes to church, asks on the way, why she is taking white children to the church? "I wants to know why you bringin' white chillum to niggars church"(131).

Above mentioned description is negative which shows the feeling of colored peoples. But their feeling of forbearance has been shown in positive way too. Black people feel happy to see whites in their church for example, garbage collector Zeebo says, "Mister Jem, we're mighty glad to have you all here. Don't pay no 'tention to Lula, she contentious because Reverend Sykes threatened to church her. She's a troublemaker from way back, got fancy ideas an' haughty ways – we're mighty glad to have you all" (132).

If we return back to the situation of Cal, it's truly pitiable. Here, pitiable in the sense that she can't even say her own real birthday. This kind of reality can be linked with the level of education in the colored people's family. "I just have it on Christmas, it's easier to remember that way. I don't have a real birthday" (137). This seems more miserable when Calpurnia talks about her eldest son, Zeebo.

'Did you teach him out of a primer, like us?' I (Scout) asked. 'No, I made him get a page of the Bible every day, and there was a book Miss Buford taught me out of – bet you don't know where I got it,' she said (138).

In the course of forbearance, victims face diverse kinds of exclusiveness. Lee has showed the social marginalization of the colored people, mostly in the text. But there are other sagas of colored people's fate. Along with social exclusiveness, blacks are deprived of getting good access in the financial firms. Or let's present it in this way; colored people are always in inferior condition regarding the ownership of wealth.

In the text of the *To Kill a Mockingbird*, Calpurnia can't even buy a book to teach her children. This situation is not only in current generation. Calpurnia's family used to depend on Finch ancestors. When Cal and Scout talk about the education of Zeebo, Calpurnia says, 'Your Granddaddy Finch gave it (book) to me' (138). This shows that Calpurnia and her family are deprived of having access to wealth, money, and resources since generations and generations.

Here is another dialogue that proves the duration of Calpurnia's service to the Finch family.

'Were you from the Landing?' Jem asked. 'You never told us that.' 'I certainly am, Mister Jem. Grow up down there between the Buford Place and the Landin'. I've spent all my days workin' for the Finches or the Bufords, an' I moved to Maycomb when your daddy and your mamma married. (138)

Issue of child learning and their understanding resembles the society time and again. Children think that speaking in Black English Vernacular is wrong. Scout asks Calpurnia, "Why do you talk nigger-talk to the - to your folks when you know it's not right?" (139).



'Put my bag in the front bedroom, Calpurnia,'(140), was the first thing Aunt Alexandra said. This expression is another example of South American white people's behavior and their task to do just after meeting them. Cause of forbearance is not only Finch family, but Finch's Sister Aunt Alexandra is also a cause of pain for colored folks.

### **State Domination against Blacks**

Structure of society itself is mysterious in the novel, because neither can it accept the blacks nor it can say 'yes' to the mixed child. Regarding the question of mixed child Scout is very-very curious to know about this. During a conversation with Jem, Scout asks,

'What's a mixed child?' 'Half white, half colored. You've seen 'em, Scout. You know that red-kinky-headed one that delivers for the drugstore. He's half white. They're real sad.'

'Sad, how come?'

They don't belong anywhere. Colored folks won't have 'em because they're half white; white folks won't have 'em 'cause they're colored, so they're just in-betweens, don't belong anywhere. But Mr Dolphus, now they say he's shipped two of his up north. They don't mind 'em up north. They don't mind 'em up north. Yonder's one of 'em' (178).

Above mentioned dialogue indicates that discrimination is not limited only in present time. It was in history, which is transparent, but it seems that this will linger in the future. If one black person marries a white and gives birth to the child, even that child is not away from the whirlwind of racism. This means, racism is ready to infect in the future too.

During the trial of Tom Robinson, clear examples of economic exploitation are seen in the scene. Mayella clarifies when and where she was beaten and raped, similarly Tom Robinson answers the Judge Tayler and reveals that Mr Ewell's daughter Mayella made him to work at her home unpaid.

People from black community get fear of not only society and its mind sets but afraid of state systems like court. They feel that courts, administration, police are biased against them while imposing the power. During the trial, prosecutors ask him, 'If had a clear conscience, why were you scared?' Tom replies, 'Like I says before, it weren't safe for any nigger to be in a – fix like that' (218).

This dialogue also clarifies that colored people do not feel safe even from justice system of that time. Personal relations between white and black people are also intolerable. Atticus speaks in the court, 'She was white, and she tempted a Negro. She did something that in our society is unspeakable: she kissed a black man. Not an old Uncle, but a strong young Negro man. No code mattered to her before she broke it, but it came crashing down on her afterwards' (225).

In this process, Atticus tries to make social eyes visible while looking at Negroes. People regard black people as liars, untrustworthy for women. As always feared in the cases of black people, this time nothing happened as an exception that Tom Robinson has been convicted guilty in the rape case. In this way, from the beginning point of narration, blacks are seen heavily forbearing the discrimination, injustice, marginalization and subjugation from all aspects of opportunities. After the verdict, Atticus evaluates the justice system of society, saying, "In our courts, when it's a white man's word against a

black man's, the white man always wins. They're ugly, but those are the facts of life"(243).

## Chapter IV: Conclusion

### **Forbearance: A Painful Tolerance of Blacks**

In her only masterpiece *To Kill a Mockingbird*, Harper Lee has presented the reality without any possessiveness. She has shown the terrible pain felt by the colored peoples, she has convinced the readers that even white people can understand the injustice, discrimination but it's very hard to eradicate darker sides of the society.

Lee has convinced the readers that social discrimination starts not from general but from specific and individual perspective of the society, state and country. Even segregation of the people according to their color is common in the house of protagonist Atticus' house. This kind of realization and its continuation is another important sector of discussion in the novel. This has happened in the case of Calpurnia.

Likewise, Calpurnia's ancestors and her next generation are not far away from the segregation and exploitation. Calpurnia's eldest son Zeebo is also a newer generation to be victimized by the society. So, their pain deepens repeatedly.

If we look at the situation of Tom Robinson, he has his own story regarding the rape case. Even Tom and his black community know the true face of the contemporary society. Tom is in the condition of pre-predict the consequences even before the things happen. This is because they have seen the output of the power holder's behavior after one black commits minor or big mistake. In this sense, we can say that the problems like poverty, unemployment, lack of education, lack of opportunities are chasing the blacks and again discrimination, segregation and subjugation of society is always present to victimize them. This kind of situation can be described in the perspective of black people's forbearance, but white people's schooling including the children is different.

Elder people are not being able to teach such things impartially. Again, if we look at the symbols used in the text, it is more powerful. Mockingbird is presented as innocence and abandoned type of creature. Or let's say this bird is focused as objective point of view regarding the situation of colored people in the society. Giving the mockingbird more space while naming the novel and its relation with the children's hunting game has played an important role to show the significance of symbol use. Boo Radley has played more significant roles to make the plot mysterious. Kids' understanding created by Boo's daily activities is the key suspension in the plot, which has symbolized as goodness.

Series of discrimination is not only in the individual's family but also across almost all the organs of the state. Even, having diversification of marginalization, factors like economic, cultural factors that are playing vital role to make the blacks more vulnerable. Deprivation from the different opportunities is one factor and other factors are domination in them. Impressive use of child psychology can't be forgotten in the novel but children's psychology is neither fantasized nor fictionalized, but it's more near with real time thinking of children and their society. Scout, Jem, Dill are all children, but their association and experience with the guardians, neighbors, schoolmates and other unknown people is spectacular.

The novel shows the confrontations with the evil society are inevitable but time matters. Volume of resistance could be different according to the time and space but it's probability is predictable. Presentation of childhood innocence and its gradual development has played and shown the conflicts and complexities of the society.

Role of Atticus is always admirable in the novel. As a protagonist character in the novel, Atticus symbolizes the future and some rays of light in the present era. Darker

sides of racism are never far away from him, even if he is always fighting for the goodness of society. Suspense, felt by the children has played other important roles to show the both sides of a coin. It could be understood as a presentation of intermingled sides of the society that are created by the division of society.

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