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Racial Love-Hate Relationship in Harper Lee's *To Kill a Mockingbird*

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Letter of Approval

The thesis entitled “Racism in Harper Lee’s *To Kill a Mockingbird*” by Hom Nath Ojha has been submitted to the Central Department of English, Tribhuvan University. It has been approved by the undersigned of the Research Committee.

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Abstract

Harper Lee's *To Kill a Mockingbird* deals with the theme of racism wherein the novelist exposes a long existing love-hate relationship between black and white people in American society. In the novel, Tom Robinson, a black boy is falsely charged of an attempted rape of a white woman. Because of this the whole white community surrounding Tom turns hostile to him. But Atticus Finch, a white lawyer attempts at the best of his capabilities to defer Tom's case and to defend him. In this present research, the researcher has probed into this dual aspect of racism of white towards black people with a special focus on Atticus Finch and other whites.

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I. Introduction

Presentation of Social Injustice in *To Kill a Mockingbird*

This research work is an analytical inquiry to the novel *To Kill a Mockingbird* (1960) by Harper Lee to explore the presentation of racial love-hate relationship between the whites and the blacks in American society. The novel is set against the background of 1930s Southern life and it tells about a white lawyer's attempt to defend a black man who is accused of raping a white woman and about the trial ending with a tragic end of the accused black. The novel carries the experiences of the brutal social discrimination of the white people to the blacks. The white lawyer's deep support into the issue of black boy's case certainly reveals a racial subject matter through the novel. Atticus Finch, a white lawyer positions himself to save the innocent black, Tom Robinson, despite his earning the hatred of his own community members.

With this support, Atticus has built a whole value system around the idea that a person must examine and respect who people are and where they come from. This includes even the most unsavory characters like Bob Ewell and Mrs. Dubose, the former poor white trash of Maycomb and the latter who succeeds in teaching lessons of bravery to Atticus's children even in the face of impossible odds. Bob Ewell is a father of Mayella who hopes to get self respect which he never earned by degrading Tom. When others would discuss and rather like to forget these people, Atticus spends much of his time trying to understand them, it seems from the core of Atticus's belief that "all human beings must be accepted and treated equally" (Lee 213). It equally supports the value of human being and creates not only a line of racial hatred but also a racial love as well.

This idea about equal love, respect and treatment of other human beings on humanitarian grounds irrespective class, race or ethnicity is not something which Atticus is supposed to profess ideally. He must also live these beliefs, not just voice them, which is why he takes the case of Tom Robinson. Tom is an African-American in a small Southern town and is accused of raping a white woman. Nevertheless a false accusation, this blame was sufficient to alien him from the atmosphere of prerogatively white-dominated society. Informed by a long-existing racial domination of white people and demonization of the black races, Tom being a black is supposed to be submissive to the white-skinned people. He is not expected to see a white woman even with a straight and daring look. When such a situation happens, Tom's rumored attempt to rape a white woman exacerbated his situation.

When no one in the town stands by Tom in such situation, Atticus is there for him, defending him to the best of abilities. Racism here is cultural and runs very deep in the town of Maycomb. In the middle of such and adverse condition, though a white man, Atticus strongly holds a belief in Tom's innocence. Even those who believe in Tom's innocence will not stand for him. It would be against the social mores of most people to defend a black man, especially in a case that contradicts the word and honor of a white woman. But Atticus stands for what he knows is right.

Atticus not only goes after the perception of the individual sidelining the deep-rooted racial hatred but also his children learn from this ideal. We as readers watch them mature into people who look into a person's soul and life and don't make judgments based on race or social status. For example, in part one of the story, there are two references made to Atticus defending Tom Robinson. In chapter nine Cecil Jacobs makes fun of Scout because her father defends Negroes. Francis, a grandson of Aunt Alexandra who first gives the reader the family's reaction to the Tom Robinson

case later refers to Scout's father that "he is nothing but a nigger lover" (Lee 83). In both instances Scout is ready to fight for her father's good name. Though in the beginning she does not exactly understand the Negro's point of view for which she is being humiliated by her own classmates, by her own community members because to have anything to do with Negroes was hateful. However, gradually in continuous touch with the Negro people and her own adventure to the pitiable Negro settlement, she realizes and humanizes the otherwise dehumanized Negroes or blacks. She sees the openness of the Negro who allows his sins to be called out publicly. Then there is the generosity of the Negroes who, out of their poverty give to help Helen Robinson. Helen Robinson is a wife of Tom and she ceases to take Culpurnia for granted. For the first time, she understands what Atticus meant when he explained to her that she would get along better with people if she learns to climb into their skin once in a white and try to see their point of view.

In such ideal activities of white people, like Scout and Atticus, we can experience a love of human being towards another human being which flouts the boundaries created along the racial, communal or color lines. It is a treatment of man as a man, an unshakable faith in humanitarian values. But it is South of 1930's of which racism is cultural whites are dominant in social structure and blacks are merely subservient to them, lack subjectivity and a clear human identity. They are brutally treated and the extremity of white atrocity and racial hatred is the example of Tom Robinson's case around which the whole plot of the novel revolves. Tom is in fact blamed of an attempted rape by a white woman, Mayella. She is the daughter of white family and her blames to Tom in the court were due to fear of her father. But in fact, if we are to believe, Tom's narration of the day of alleged rape, we witness how a Negro is treated in 1930's white dominated South. In such situation of Tom, we

people see the racial hatred in one hand by the white supremacy and belongingness of humanity in another hand by the same society.

Racial matters presented in the book are extremely in white and black society of Maycomb. Mayella Ewell waits for month for a chance to get some true affection. But Tom's life hangs in the balance because of her. Being a Negro, he can not yield to Mayella without getting the blame for her actions. By the same token, he does not dare strike her or push her in order to get away though she violently tries to get him to abide by her desires. But finally when he denies and dismisses any such possibility he is accused of rape and left alone to struggle for justice. Because he is a Negro in a white community he can count on no safety whatsoever; in this town, Maycomb, townspeople always rally to the defense of a white person, no matter how despicable.

Besides this obvious racial injustice inflicted on black people the text is teeming with evidence in which the readers can have a glimpse of white community's hatred toward black people. Scout is ridiculed by her own community members just because her father Atticus is appointed as lawyer to defend a Negro. Moreover, the novel time and again explores the white people's feelings toward Negro through Aunt Alexandra who does not want her family associated with them in anyway. Aunt Alexandra is Atticus' sister, who represents the traditional values of South- home, family, heredity, gentility and white supremacy. Alexandra's main concern is the preservation of a good family name in order to keep one's place in society. Perhaps this social dignity gets polluted in the contact with a Negro community and she obviously fears it.

In this way, the novel oscillates between two poles; racial love and racial hatred. Atticus Finch and Scout Finch, though representative of the white community, disobey the community construction of Negro people as non-humans. They love and

perceive black people on the ground of human values and fight for social equality and justice. They represent love and conscience. But on the other hand, the pitiable situation of the black people because of the white domination, Tom Robinson's trial and his tragic end caused by the frantic mob of white people, Aunt Alexandra's unwillingness to visit Culpurnia's house, etc are the examples of racial hatred of the whites towards the blacks.

In the Southern states of America in the 1950's and 1960's discrimination and prejudice against black people was very common indeed. People in the black community feared that the situation was going to escalate where black people's earnings were only about half of those of whites.

Raising such issues since its publication, *To Kill a Mockingbird* has been enormously popular with the reading public. *To Kill a Mockingbird*, a novel that was sufficient to make its author Harper Lee (1926-) the winner of 1961 Pulitzer Prize for fiction. Much appreciated for its author's ability to weave together the vivid eccentric characters of a small town, the observation of a small but sensitive child and a plea for social justice, the novel has accumulated a variety of criticism since its publication in 1960. The novel has been viewed from different perspectives. Many reviewers lauded the book as a poignant and insightful exposé of social reality of the South, and a powerful rendering of modern heroism. For Laurie Champion, the novel generates new meanings of "right" and "left" ordinarily used for "opposing spatial directions" (234). She sees that they "suggest [. . .] virtue and [. . .] inequity" respectively (234). The importance, according to her, of the meaning of these two categories can be seen in the trial scenes of the novel. She writes:

Connotations of 'right' and 'left' play a crucial role during the climatic trial scenes. [. . .] Directional words 'right' and 'left' are repeated,

emphasizing the dichotomy [of virtue and iniquity]. [. . .] The term ‘left’ also denotes what remains what is ‘left’ of something and ‘right’ denotes the humanity [. . .]. [Both refer to] harm [. . .] and humility [respectively]. (234-236)

Tom Robinson’s physical handicap of crippled left arm- the arm having been “caught in a cotton gin” at the age of twelve- is emphasized in Lee’s novel as a factor which should have resulted in acquittal or at least serious doubt not only concerning Tom Robinson’s ability to choke and rape Mayella Ewell but to produce the kind of injuries she suffers on the right side of her face.

Another critic, Donald F. Roden, viewing the novel, as “a story of experience”, analyses how children learn the evils of the adult world as they are about to enter it. They find the world of adults full of injustice. As per him:

The theme of the novel may be extended even further than either the racial issue or the ideas of trying to see the other person’s point of view. For the three children, this is the story of imitation. At the beginning, he is an unsophisticated boy but before the story is finished, he has learned much about the ways of adults. Thus we might say that the theme of this novel is evil seen through the eyes of innocent. The principal evil, of course is that worked upon Tom Robinson. It is performed by the adults of Maycomb. The innocent are the three children Jem, Scout, and Dill. As the story progresses they learn more about the adult world until finally each child has his own reaction to it.

(55)

In this way, the exploration of the moral theme of human beings that is, whether people are essentially good or essentially evil is achieved by dramatizing Scout and

Jem's transition from a perspective of childhood innocence in which they assume that people are good because they have never seen evil, to a more adult perspective, in which they have confronted evil and must incorporate it into their understanding of the world.

Steven Lubet, in his attempt to reconstruct the major character, Atticus Finch a lawyer who despite being a white defends a black man, and a much adored figure for his belief in humanitarian causes, argues on "the possibility that Atticus Finch was not quite the heroic defender of an innocent man wrongly accused" (1340). He generates several questions and sets them as premises of his arguments that are generated after a deep concentration on the trial scenes of the novel. The questions are:

But what if Atticus is not an icon? What if he was more a man of his time and place than we thought? What if he were not a beacon of enlightenment, but just another working lawyer playing out his narrow determined role? [. . .] what if she really was raped or nearly raped by Tom Robinson? (1340)

He further says that the advocate's job is to provide the jury with reasons for acquittal. He declares, "Mayella lied, perhaps in fantasy, or out of spite, or in shame, or as a result of sexual frustration or may be just because she was confused" (1353). As he remarked, "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" (1357). After a long discussion on every aspect of the legal scenes of the novel he concludes that

the moral problem is more difficult, if not intractable. Whether Tom was innocent or guilty, Atticus no doubt fulfilled his obligations under the standard conception of professional ethics. But that only brings us directly to the hardest question of all: Is Atticus still a hero? [. . .] I am able to see the social value to vigorous defense and I can appreciate the principle that all - even the guilty and especially the despised - must be defended. But the willingness to rely upon cruel stereotypes, to play the “gender card” should be criticized not applauded. (1361-62)

But James Barton sees a necessity to reexamine the novel “not because it fails to live up to the empathetic ideal that its canonical status suggests, but because of its treatment of empathy, particularly in relation to the opposing principle of professional detachment” (1682). From a lawyer’s perspectives the critic sees the application of empathy as a hurdle for the professional effectiveness of a lawyer, Atticus Finch, in the novel. But when empathy functions it bridges the gap between what is professional and what is personal. He says, “In other words, ritualized empathy makes a personal emotion professional and vice versa” (1702). Similarly Don Burther, another critic sees Lee’s work with a rare compassion that makes her novel soar. For him, it is the best contemporary novel he has read since 1939. The critic here emphasizes the ability of the author to write with sympathy.

The above mentioned critics have concentrated their views on the different aspects of the novel but none of them has sufficiently focused on its adopting a racial issue. Because of the strict class system of Maycomb County and the extreme prejudice of the town, Tom Robinson was unjustly convicted of, and sentenced to death for a crime he did not commit. The novel indeed draws the case of how a black man is suppressed in the time of racism in America by white people dramatizing a

white lawyer's attempt to defend a black; it focuses on the acceptance of black people's existence by white people. Thus the theme of racism remains a provocative issue to be researched.

For the purpose of textual analysis, the researcher aims at analyzing different critics, for example Anthony Appiah, Paul Gilroy, Peter High and their views on the problem of race or racism and the context is provided by racism in white American society in 1950's. So the study of racism will be included as a background to interpret the novel. For the purpose, a general concept of racism and its study up to the present day, and its practice in American context will be a basic tool. Racial discrimination and its impact on literature will also be dealt to sort out its own literary trends.

For the purpose of analyzing the research issue mentioned above, the research work is divided into four chapters: the first chapter is introductory which partially reflects the whole thesis and its issue; the second chapter is about the theoretical tool, racism which the researcher is using as methodology to analyze the text; the third chapter is the analysis of the text in the light of ideas developed in time of setting up theoretical modality in chapter two and the fourth chapter concludes the thesis by restating the issue and what the researcher has discuss during the time of research.

II. Biological and Ideological Debate on Racism

The socially shaped concept “race” divides people in terms of the appearance that they have. From the beginning of its origin, "race has been a cause of more misunderstanding and human suffering than anything else that can be associated with a single word in a language" as Brace C. Loring puts it in *The Encyclopedia Americana* (116). It is only a prejudice occupied in the society and, to borrow phrases from Gretchen Gerzina (*The Encyclopedia Americana*), “in its original use, race itself referred to origins in a common stock. This could be family, religions or nation, but is applied equally to plant and animal life" (125). As historical and social conditions shifted, the significance of race also has shifted. In the course of time, race referred to "the noble race, the Jewish race, the French race" (125). The colonization brought a new concept of race. The word entered into more modern concept in the 18th century. Basically, a race group is identified by the skin or hair color but such propensity neglects the subtle characteristics like intellect, physical ability, sexuality and reliability that are also associated with the modern form of its meaning. The understanding of the idea, which presents on emblematic support of communal formation and sustained relative domination, is known as racism. Now the racism is seen as a broader concept on all sides of elements of history, culture, and ethnicity. Racism absorbs the notion of exclusion or inclusion. One group’s superiority and its own cultural practice exclusively define another as the inferior. People are still following this false belief that one group is superior to another group. Gerzina says that racism is “an active or passive response to the specious belief that genetically transmitted traits are linked to social characteristics" (Gerzina 126). It is only a practice to maintain the supposed differences in the society.

He further explains that "racism at an individual level involves a misguided personal belief that an entire racial group is deficient or superior because of a set of moral, intellectual, or a cultural traits that are thought to be indicated by the group's biological origins" (Gerzina 126). It takes the form of institutionalized racism if these individual characters get related with cultural institutions such as religion, codes of activities, dress, and aesthetic taste in order to exclude or include not only a person but also an entire group. Political and social institutions and other social systems affect the position and social minorities as ethnic groups. This practice was much more prevalent but it is also present today in America where riots have taken place associated with racial matters. So, racism is not a stable ideological form consisting over a long period. It never discontinues rejecting the new scholarly ideas to be maintained in the society but it prefers different shapes and political relations. The struggle of racist ideology attaches itself to other forms of ideology as a result; racism arises with unique characteristics and shapes so "racist ideologies and practice have distinct meanings bounded by historical circumstances and determined in struggle" (Gilroy 248). Having inherited in the 19th century outlook, race studies are at their peak in the present day. It does not mean that the practice and the study of it were not presented before, it was presented even in the Classical Greek and ancient Hebrew societies but at different levels. The practice might overlay the way of its study. However, in the earliest human writing,

We can find more or less well-articulated views about the differences between 'our own kind' and the people of other cultures. These doctrines, like modern appearance in defining the 'Other,' and on common ancestry in explaining why groups of people display differences in their attitudes and aptitudes. (Appiah 274)

This difference was in ancient Greeks and Hebrews society where they distinguished themselves from "others" in terms of appearance, customs, and language. Similarly, in the *Old Testament*, people's distinctiveness is established not in appearance and custom but in relationship to God. God is a sole power who divides and names a people. There is a little hint that early Jewish writer built-up any theories about the relative importance of biological and the cultural inheritances by which god made these people distinct. In the course of time, the view about race kept on changing. In the Victorian era several racialists believed that

we could divide human beings into a small number of groups, called races, in such a way that all the members of these races shared certain fundamental, biologically heritable, moral and intellectual characteristics with each other that they did not share with members of any other race. (Appiah 276)

The characteristics supposed to be the essence of the race and one should have to be the member of that race. The visible characteristics of skin color, hair, and appearance were of little importance in the presence of the racial essence. By the end of the 19th century, most educated westerners thought that racialism, a simple act of making distinctions among varieties of people, affected society positively. Similarly, "theorists sought to explain many characteristics including, for example, literacy 'genius', intelligence, and honesty by supposing that they were inherited along with (or were in fact part of) a person's racial essence" (276).

The above discourse of race directs attention to national or regional boundaries "focusing attention on entry or exit of blacks. The new racism is primarily concerned with mechanism of exclusion or inclusion" (Gilroy 250). During the occurrences of migration, aliens threaten the national culture. These migrants are

identified with another nation and they are another race. The limits of nation overlap with lines of race. So, national and racial identities are posited as undividable. There is always a stress between cultures surrounding the arrival of new people.

This notion of race is attached by the modern science. Modern science "believes that such classification as Negro, Caucasian, and Mongoloid are of no importance for biological purposes" (Appiah 277). It is not concerned with race as a significant aspect of a people's identity. Scientists mainly prefer two views to clarify these statements: there are simply too many people who do not fit into any such categories, and categorization on the basis of skin-pigmentation and hair does not necessarily include other biological characteristics.

In this way, the meaning of race changes over time as it is socially constructed rather than an inherently meaningful category. It is sometimes linked to power relations and processes of struggle. Race, like gender, is real, real in the sense that it leaves a complex impact on individuals' sense of self, experiences and opportunities. In America the practice of racism is predicated on the belief that one race is superior to another, and is deeply rooted. African Americans are understood racially as "Others" more strongly than Native Americans and Asian Americans though the latter, too, are culturally different than Anglo-Americans.

Contextualization of Racism in America and American Literature:

Established settlers of Europe moved to America and they soon began to import quantities of captives taken from relatively circumscribed portion of the west coast of Africa to do the work they were reluctant to do themselves. Within the course of a couple of centuries, the whole Western Hemisphere including Europe became populated with representatives of these distinct human populations. This categorical situation was then taken as what one would naturally expect to find.

American history, as such, is a book which comprises essays headed with different subjects from the past to the present. The impacts of racial, geographical, political divisions on cultural institutions are considerable. The confrontations of two distinct cultures leaves cross-cultural effects, one affects another and is itself affected. Domination of one culture over another by imposing cultural values or by restriction on the possible improvisation of cultural behaviors leaves psychological disintegration. Racial issues aroused by the whites were considered to be unquestionable because the white race and its cultural products were considered to be superior to the black ones. The oppression of a race over another has been exercised as the survival tool and power politics as well.

As the whites, the blacks are also rightful heirs to America's legacy. But it is important to note that the first attempts to settle their problems were located in the area that would later be known as the South. The South was made a good home by blacks with their blood, sweat, and tears. But it is a pity that traditional history rejects that slaves and descendants of slaves who had contributed significantly to develop the American culture. The American South was shaped by Afro-American labors. Originally the South belonged to them, who gave a new shape to the landscape by constructing houses, clearing forests and planting and harvesting crops. But it is surprising to state that they were tenants in their own land, they were aliens in their own country. Their labor was devalued, they were dehumanized. It was neither economically or legally their own land. The whites claimed the land cultivated by a supposedly inferior race. Nowadays black Americans consider the South as their motherland and “the human relationship that occurred there holds the ultimate meaning the region has for the blacks and they also inscribe the realities that have affected psychological wholeness and self-identity” (Carolyn 38).

During slavery, the blacks suffered heart -broken difficulties that are exposed in the narratives of Frederic Douglass. Through his own experiences, he generalizes the bondage of the black people. The slave-holders who held the sole and whole power were responsible to push blacks into the land of ignorance about their time and place. They were made so ignorant that they did not know even their own age that becomes explicit when a black has to narrate in this way:

I have no accurate knowledge of my age, never having seen any authentic record containing it. By far the larger part of the slaves know as little of their ages as horses know of theirs and it is the wish of most masters within my knowledge to keep their slaves thus ignorant. [. . .] They seldom come nearer to it than planting-time, harvest-time, cherry-time, spring-time or fall-time. A want of information concerning my own was a source of unhappiness to me even during childhood. (15)

Racial differences created a gap between the black and white people. The black children could not ask the things that the whites of the same age could. The master-father was the power-controller. He would make the rules and laws. He would separate mother and children. The slaves detached from their mothers suffered greater hardships. They had no alternatives to endurance. They would express hardship through their songs in secluded places. The power holder would beat the slaves as if the latter's life had no worth:

Master, however, was not a human slave-holder. It required extraordinary barbarity on the part of an overseer to affect him. He was a cruel man, hardened by a long life of slave holding. He would at times seem to take great pleasure on whipping a slave. I have often

been awakened at the dawn of the day by the most heart-rendering shrieks of an own aunt of mine, whom he used to tie up to a joist and whip upon her naked back till she was literally covered with blood. No words, no tears, no prayers, from his glory victim, seemed to move iron heart from its bloody purpose. The louder she screamed, the harder the whipped longs. He would whip her to make scream and whip her to make her huts, and not until overcome by fatigue, would he cease to swing the blood-dotted cow skin. (15)

Such a race problem in American history was motivated by perpetual desires for different ends, by both the whites and the blacks. The desire for identity preserved even in the land was forced to be deferred and they were inspired to long for something other than power and land. Thus, the possession and dispossession of land was referred to the matters of race. During the plantation era, the white masters would punish the slaves for their own enjoyment. These unsympathetic whites were indeed brutal and similar to beasts. Even in the 19th century black women lived a life of tumultuous uncertainty. During slavery, their lives were twisted and complicated by their historical racial and gender circumstances in the South. The sexuality of black slave women was subject to attraction by exploitation. After the Emancipation Proclamation, only few opportunities were allowed to them other than those they had assumed during slavery. They continue to suffer from racism's oppressive discrimination.

With reference to the matters of black sexuality, it is an interesting and fascinating subject in America. White Americans are obsessed with sex and afraid of black sexuality. The myths demonstrate that the blacks are excessive in this matter. West says that

the myths offer distorted, dehumanized creatures whose bodies-color of skin, shape of nose and lips, type of hair, size of hips-are already distinguished from the white norm of beauty and whose fearful sexual activities are deemed disgusting, dirty, or funky and considered less acceptable. (120)

White people think themselves inferior in the matter of sex in comparison to blacks finding black people are fully satisfied in this matter. It is not an allowed subject matter primarily because it is a form of black power over which whites have no control. By making it a banned subject the whites can make the blacks silent to handle the power themselves. Therefore, racial issue in America is a learning of the infrastructure of American culture that has newly attracted even intellectual. If the superior power forces the inferiors to adopt their cultural heritage, the less diversity and more alienation in different racial cultures and self-consciousness of racial matters have occurred. It is pretty hard to understand the reality of the society without referring to the racial issues.

Similarly, the black people had great difficulties in understanding themselves and their world in their alien urban surroundings in the North. The urban life in the new place was characterized by alienation, isolation and fragmentation they felt. Now finding themselves in a fragmented community and split self, they began to look at their souls through the eyes of the whites. The natures of their double consciousness encompassed not only issues of race but also of gender as well as regional displacement. This regional displacement occurred time and again during the time of World War I. Herman Beavers mentioning says that many of the newspapers in the northern press published advertisement "inviting them to bring their skills to the North and claiming that tickets for the journey would come from prospective

employers" (Beavers 61). Men were anxious to prove their worth believing themselves as capable workers. They intended to do whatever jobs were available until a better opportunity presented itself. Beavers further explains that "the relationship between their bodies and their subjectivity is shaped by the move from rural space to urban space, where, in literal terms, they find their bodies transformed, citified, urbanized as distinctively metropolitan" (Beavers 64). They were preoccupied with how to adjust and improve themselves in the built environment. This way, black were identified by the time. The history of America began with the grasping of the land from Native Americans and imposing the blacks to cultivate the land. As a result, the created hierarchies in color and division of land, the whites established a system of privilege in terms of oppression and exploitation. In this remark, Harris and Ordoná say:

This social division along the color line crossed class, nationality, language, and religious barriers. The simple fact of "whiteness" meant the overall life, fortune, and destinies of white people ... White people were exempt from slavery, land grab, and genocide-the first form of white privilege. Whites enjoyed wide latitude of opportunities, personal freedom, and democratic rights protected by the State. Even though poor American-born and immigrant whites were viciously exploited by rich white people, they were not on the bottom. The bottom was reserved for Indians, blacks, and other people of color.

(27-28)

So, American history is a history of domination and migration. American geographical and cultural space has provided limitless potential to the whites since its settlement, but the blacks have been denied such spaces. Over the different historical

events slavery, emancipation, migration, integration, they tried to negotiate their relationships with their cultural traditions. But the white race and its culture heritage consistently marginalized them. It would not be unjust, therefore, to say that American history itself is a practice of racism. The argument about black rights stemmed as soon as the European colonists arrived in America. The blacks and whites came together in the New World, the whites as masters and the blacks as slaves. In the long run of American civilization, the blacks were suppressed more and more. They were forced to live under the whites' mercy having no property of their own. Apparently, the main duties of those slaves were to serve the whites with the pleasant ways. On the other hand, white people arranged the culturally embodied rights and suppressed the blacks as much as they could. Until recently, though various acts on behalf of black people have been carried out, the problem has not been solved yet. The more they try to solve, the more problems twig from in the socio-economic structure in the culturally divided society.

Similarly, American society is used to make any inference of social upheavals relating them to the racial matters. All events are observed either through conservative or through moderate lenses which brought intellectual poverty in the society. Due to this tendency, one fails to examine openly the complexity of it. Historical perspectives view that political and economic structure of the society limns out the reality of black people. The latter, on the other hand, focus on the scarcity of ethical values of black people. Obviously, their solutions for spiritual encouragement are different because of their fear of being mixed with each other. Here Cornel West says:

Hence, for liberals, black people are to be 'included' and 'integrated' into 'our' society and culture, while for conservatives they are to be 'well behaved' and 'worthy of acceptance' by 'our' way of life. Both

fail to see that the presence and predicaments of black people are neither additions nor defections from American life, but rather constitutive elements of that life. (60)

Above mentioned racial prejudices brought the crisis in black leadership. In addition, commercial markets institutions contribute to bring about the collapse of black's enterprises. The main scope of these institutions is to have as much power and wealth as they can. People's daily activities are measured with reference to money. Black people are greatly influenced by pleasure that can be held through consumption. Non-market values such as love, care, and service do not get places to be employed for politics of conversation. The white supremacists used to "attack black intelligence, black ability, black beauty, and black character daily in subtle and non-so-subtle ways" (West 27). Thus, all marginal images of beauty and beliefs are looked at with suspicion. This made black people wounded and feared. The market way of life and poverty ridden conditions supported the anger to direct it toward the marginality of their own community. West further elucidates:

Sadly, the combination of the market way of life, poverty-ridden conditions, black existential angst, and the lessening of fear of white authorities have directed most of anger, rage, and despair toward fellow black citizens, especially toward black women, who are the most vulnerable in our society and in black communities. (28)

The search of equality in black America has historical roots. So, the subject of equal opportunity is an essential part of racial identity. Black Americans are being viewed as inferior not only in racial matters but also in political and economic ones, so they find difficulties in living. West opines that "the pursuit for black identity involves self-respect and self-regard, realms inseparable from, yet not identified to, political

power and economics status. The flagrant self-loathing among black middle-class professional bears witness to this painful process” (97). The white supremacist always thinks that the blacks are only problem-creating people. White people attempts to keep them out of the mainstream culture. West states that the blacks are not in fact problem creating people who bring cultural impoverishment to society; rather there are other factors which are accountable for the breakdown of the society. He utters:

And every historic effort to forge a democratic project that has been undermined by two fundamental realities: poverty and paranoia. The persistence of poverty generates levels of despair that deepen social conflict; the escalation of paranoia produces levels of distrust that reinforces cultural division. Race is the most explosive issues in American life precisely because it forces us to confront the tragic fact of poverty and paranoia, despair and distrust. (155-56)

The deformity of the American society is to divide itself on the basis of color. We should relate all social institutions to understand racism in America because these are lots of places where it is practiced. Racism does not refer only to prejudice but also institutionalized discrimination of certain aspect of society. Consciously or unconsciously, racism is enforced and maintained by the legal, religious, educational and other forms of institutions. Racism is more than just a personal attitude; it is an institutionalized form of that attitude.

Due to the institutionalized form of race, the history of the literature can't remain untouched as form of social institutions with other institutional forms. It can be a study of the racial structure of a society. The racial characteristics posited in literature are the main issues of the study of race. Its practice and study is presented even in classical literature. In the classical period, people would respect not the

person's skin color but a person's individuality. During the Renaissance time, racial injustice is depicted in Renaissance literature, especially Shakespeare's *Othello*, *The Merchant of Venice* and Marlow's *Jew of Malta*. Racial and colonial issues are themselves the study of the *Tempest*. It is a study of colonization and slavery where one separates others. Prospero is a man of intellect, a scholar and the antithesis of Caliban, "a savage and deformed slave" (Appiah 278). Caliban has dark skin; his mother is probably from Africa. Exiled from civilization, Prospero has taken the island from Caliban and forced him to live in a rocky and desolate region. Though Prospero segregates Caliban physically and socially, he used him as a slave, a worker who served his master. Caliban and Prospero are so connected that "the peculiar brutality of Prospero as a colonizer can be justified only by Caliban's incorrigibly devilish nature" (278). In fact, America was like a stage of *The Tempest* where many Prospero enslaved many Calibans, natives, and Africans.

American early writing of black writer was influenced by religion and folklore but literature in America has the root on black/white as oppression. Similarly in the 19th century, the study of race was concerned with race as nation. This new thought formed a important body of literary writing as writers began to work under influence of western cultures and stopped to emulating the great classics of the Hellenic period. Appiah describes how importantly race became a theme for literature:

For literary purposes, the developments that begin at the turn of the nineteenth century have another immediate consequence: rare becomes importance as the theme of a great body of writing in Europe and North America-and, indeed, in the rest of the world under the influence of 'Western' cultures-and the concept often plays a crucial role in structuring plot. (279)

In this above mentioned line, racial issues seem to be raised strongly. But at the same time Christianity shows it's believe on the common ancestry of all human beings and the Enlightenment emphasizes the universality of reason. The notion that blackness exemplifies inferiority of intellect and literary capacity has been defied by African American writers from the colonial period to the present.

So, the black writers in America have played significant role to make a significant change in American literature. African American presence in literature was less presented to American literary tradition. Anglo American master narratives place black people even out of the boundary and failed to acknowledge the African Americans' contribution. Harper Lee describes how the new themes become possible in the new world through her book *To Kill a Mockingbird*. The exploration of ethics and morality and the consequence of power are possible only in the presence of black shadow. Self-contradictory nature of Africans, as Apiah features of self, proves that "[w]hiteness, alone, is mute, meaningless, unfathomable, pointless, frozen, veiled, curtained, dreaded, senseless, implacable" (59). It is the center that guided intellectual scholarship in America.

Concluding, the culture of America is a projection of hierarchy of whiteness and blackness. This hierarchy has never been broken though many efforts have been done. White writers cannot go away from its frequent touch because they are also a part of this historically derived cultural hierarchy. Their literary works are the product of the imagination which in turn is the product of racial hierarchy. One who does not know the history of American cultural racism and pays no attention to the tropes of darkness, sexuality, desire and class problem, s/he will lose the real study of racism in America. Racism as a content of literature is so powerful that one who discards it is

also profoundly influenced. Thus the history of English literature is itself a study of racism in America.

III. Textual Analysis

Racial issues in *To Kill a Mockingbird*

Race itself is not a manifestation of a person's or a group's intellectual and cultural heritage and economic status. Color of the skin or hair is not like a uniform that is changeable but has become a glass that changes the reality when reality is perceived in terms of person's appearances – color of skin, hair, bodily structure, and complexion, it becomes a cause of social disintegration. The prejudice of color may be held by both one who sees the other and the other who is seen. It can be seen in different forms.

The issue of racism in *To Kill a Mockingbird* is more pervasive and complex than just a case of black and white skins. The entire novel is about unfairness in its many forms and the most prominent case is the version of racial love-hate between the blacks and whites. The whole town of Maycomb is based on stereotypes of its inhabitants that are passed down from generation to generation. Atticus Finch a white lawyer shows a love towards a black man while defending his case in the court. Atticus knows that Tom wouldn't win but he defends him anyway. He does not care what people think, he just knows the truth has to be heard even if it is not considered. The children also show that there is hope in the future for people to be nonjudgmental. They do not understand how a jury can convict a man whom they know is innocent and it astonishes them. This racial love hate relationship goes through the novel from its beginning to the end.

In Mycomb, like most small Southern towns, has a problem with widespread racism toward the black people. The novel focuses on one family; the Finches where Atticus is lawyer and Scout and Jem are the children. Atticus is defending a black man in court, some thing that is not often done in the South due to racism. Many

people feel threatened by this and feel very resentful toward Atticus. Even Atticus knows that having a white man defending a black man in the court is unacceptable. But he dares to take this great responsibility in favor of the black boy. Harper Lee opens her book with a simple story about the family of narrator, Scout Finch and suggests the rigid social ties that hold society together in the little towns of the Maycomb. Dill, the new kid represents outside, relatively new influence upon the children that affects them during their own lifetimes, where as the family history Scout recounts is with more inexorable pattern which existed long before the children were born.

This long existence of race is seen to all community people of Maycomb. And racial issues are raised with the quote of Francis, grandson of Aunt Alexandra, who gives family's reaction to the case of Tom Robins. Francis grinned at narrators:

You're mighty dumb sometimes, Jean Louise Guess. You don't know any better, though.

What do you mean?

If uncle Atticus lets you run around with stray dog, that's his own business, like Grandma says, so it ain't your fault. I guess it ain't your fault if uncle Atticus is a nigger-lover besides, but I am here to tell you it certainly does mortify the rest of the family- Francis, what the hell you mean just what I said. Grandma says it's bad enough he lets you all run wild, but now he's turned out a nigger-lover we'll never be able to walk on the streets of Maycomb again. He is ruining the family, that's what he is doing . . . He is nothing but a nigger-lover. (82)

Defending a nigger is not easily acceptable in Maycomb County. People from his society blame him a nigger lover as he decides to defend a black boy. But Atticus knows well about this hopeless situation because the jury simply won't believe a black man's word against a white man's no matter what the evidence. The trial is thus about more than simply setting a man free. Atticus seems sure that he won't win but he suggests that even though the case itself will be predictable enough, it will cause a stir in the town that will have major repercussions. The bigotry and racism that have been endemic to Southern society for a hundred years may not be eradicated by this case, but Atticus will fight anyway as he must follow his own conscience at all times and set an example for the community. He knows that he must have absolute integrity in all aspects of his life and if he is false in his work as a lawyer than he can't be true to his family or his friends too.

In the name of maintaining good conscience, Finches family undergoes the severe racial intolerance of many of the townspeople and the extreme ostracizing. As Mrs. Dubose mentions to the children of Atticus - "Your father's no better than the niggers and task he works for" that generates bitter experience to the children (102). Mrs. Dubose calls all black people "trash" without exception (103). But Atticus wants the children to understand that courage has to do with the fight for one's personal goals, no matter what the odds are against achieving the goal. He wants to see that though many of the townspeople are ignorant and racist they also have personal strengths that keep them from being all bad and give them hope for becoming better. Further Atticus explains to Scout:

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 favoring 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. (108)

Jem's learns some lessons in how to remain impassive even when his father's judgment is questioned and criticized. But Atticus is constant in his determination and he takes all blames are due to the ignorance and lack of proper understanding of humanity. When major problems come in the society people forget the skin differences for a moment and stay together. We see such atmosphere through out the novel and unifying effect over the neighborhood during the presence of rabid dog. Rabid dog is a deadly, dangerous menace to the town and its presence affects everyone on the community blacks or whites irrespective of class or personality. Though, Atticus does not like to shoot, his role as marksman in hitting the rabid dog calls for him to stand as a defender of all the people not just the blacks or white. Atticus dislikes handling a gun because it makes him like he has an unfair advantage over all living things that is, nature is fair in what it has given all beings, and using a tool like a gun to kill allows him special privileges which nature never intended for him to use. But in the name of public safety, Atticus is willing to put his morals aside in the name of higher goal; the protection of human life. After the death of the dog doors open one by one, and the neighborhoods slowly come alive jointly. All people come together and it makes everyone equal for a moment. This particular scenario unites both colors' people together for a while and creates a harmonious environment to each other.

Like the gun mentioned above, the situation of white supremacy is a creation of society that contradicts all that is natural to mankind; it separates men into groups and places one ahead of the others. Atticus wishes to do away with these categories and power discrepancies. But we find this inconsistency in the rabid dog case.

Culpurnia, a black woman, is the one to recognize the serious nature of the rabid dog situation; she makes the right phone calls, and runs out to warn neighbors. She spares many people from death, yet she gets no credit for it when compared to Atticus who actually shoots the gun to kill the dog. Though Atticus's skill with a gun is remarkable, Culpurnia's swift action and knowledge are invaluable. This is an example of how the black community in Maycomb helps the white community in ways that may not always be realized, and despite the amount of prejudice and discrimination that they suffer, they make many unsung contributions to the community.

Culpurnia, a black cook in the white family does not have any racial differences within herself. She takes Scout and Jem to the black church which offers the only real window into the life and culture of Maycomb's black community. At the church, a black woman Lula tries to tell Culpurnia that white children don't belong at the church. She opposes the rejection for the entrance of Scout and Jem to the black church. Lula further says:

I want to know why you bring white chillum to nigger church. When Lula came up the path way towards us Culpurnia said, 'stop right there, nigger' Lula stopped, but she said, 'You aren't got no business bringing white chillum here. They got their church, we got our'n. It is our church, ain't it, miss Cal?' Culpurnia said, 'it is the same God, ain't it?' (119).

Though Lula exposes to decades of white racial hatred and discrimination, the entire congregation gives the Finch children a warm welcome except Lula. For the most part the black community seems unified in a sense of solidarity that their poverty and shared hardship help to solidify. Likewise, in making a collection for Helen Robinson,

wife of Tom Robinson, everyone in the community must sacrifice a little more than they are comfortable with in order to help out those in need. In the black community, the needs of the poorest members are felt by everyone else in the group. Despite the differences, however, between the black and white congregations, Scout notes that most aspects of service are very similar, including the nature of the sermon itself. This demonstrates that the two groups, though so socially segregated, share much in common when the issues of faith are concerned. Lula's stand also suggests that there may be some divisiveness in the black community with regards to their attitudes towards the white oppressors: Lula's actions suggest that in relation to the cruelty of white domination, she wants the black community to, like whites, have their own space and lead mutually exclusive lives. But the others seem more interested in working towards a peaceful integration between blacks and whites despite historical atrocities and animosity.

Likewise, without people like Atticus going out of their way to help others, the darkness of prejudice could perpetuate itself indefinitely. As in Atticus' earlier pose with the gun against the rabid dog, his stance at the door of the jail is symbolic of his role throughout the book. The night is dark like the culture of bigotry and ignorance in Maycomb. Atticus' light illuminates the night, as Atticus strives to teach his community the truth and expose their unfairness. The light is a usual addition to the scene: it would not occur outside the jail unless Atticus brings it there himself. Atticus does not suppose to hold a gun or other weapon, only a book. He will guard the basic human rights of Tom and all people using his knowledge and his experience in law. With his high morals, he will not lower himself to the violent measure used by others, even for his own self-defense. He protests as usual for fairness. So, his entire presence in the case Tom Robinson is remarkable in the story.

Tom Robinson trial begins with the testimony of the Sherrif, Heck Tate. The Finch children, Jem and Scout find themselves welcomed and even honored among blacks when Reverend Sykes invites them to the balcony, and chairs are vacated in the front row on their behalf where black people sit. Reverend invites all of them “there’s not a seat downstairs. Did you all reckon it’ll be all right if you all come to the balcony with me? (164). The prosecution’s attorney Mr. Gilmer proceeds the case and asks Heck Tate about the events surrounding Tom Robinson and Mr. Ewell’s daughter, whose name is Mayella. Mr. Tate says that on Nov 21st, Mr. Ewell come to get him because “some nigger’d raped his girls (167)”. He says that he finds Mayella on the floor, very beaten up and that she says that Tom has takes advantage of her and beaten her. Atticus questions him next asking whether anyone calls a doctor or not we find the Tate’s response is no. But Tate mentions about the entire right side of the Miss Mayella’s face which is bruised and sees all scratches all around her face. Similarly next witness is Mr. Ewell, and claims that he hears Mayella screaming when he is coming in from the woods with kindling, and he runs to the house to find Tom Robinson having sexual intercourse with her. He uses the highly offensive language pointing his finger at Tom Robinson “--- I seen that black nigger yonder ruttin’ on my Mayella” (173). This quote sets the court in fervor. Further he explains about the scene and retorts to judge:

I run for Tate quick as I could I know who it was, all right, lived down yonder in that nigger-nest, passed the house every day Judge I’ve asked this country for fifteen years to clean out that nest down yonder, they’re dangerous to live around sides devaluin’ my property. (175)

Here we find Mr. Ewell’s manner is of one who seems beyond the law. He is described as a bantam cock that struts around arrogantly, yet ridiculously and he tries

to invoke the good humor of the audience, whines to the judge about being asked to prove his ability to write, and offends everyone with his language, putting the court into five minutes of uproar. This scene depicts him as brutish, insensitive and confident of his ability to get away with his perjury.

After Mr. Ewells, Ms. Mayella is next witness. Her life is one of miserable poverty and deprivation, and she shows that she is accustomed to being treated without respect when she thinks Atticus is deliberately mocking her by calling her “Miss.” She seems hopelessly immature for nineteen years old and her whiney or tearful attitude suggests a subtle sly manipulation of her audience. And her actions in the court seem motivated by cowardice: her initial reluctance to say Tom’s name when asked to tell the court who her rapist is points toward her hesitancy to accuse him when he is innocent. However, she does surrender to fear and accuse him, thus putting her fear over the value of his life. Mayella’s sad situation comes out more fully in Tom’s testimony. Her short comments about “what her pap do to her don’t count” (194) shows that she is probably abused in some way by her father. She is as lonely as the “mixed” children, belonging neither black nor white circle.

But Tom’s crippled state is more than just a plot device, but also serves as an emblem for his disadvantage in life as a black man. Tom’s arm is injured in cotton gin, a machine used primarily by slaves, and later, poor black workers in the cotton fields. The legacy of slavery cripples Tom in the court and in his everyday life, just as his actual injury is a constant burden for him.

Tom seemed to be a respectable Negro, and a respectable would never go up into somebody’s yard of his own volition. [. . .] Tom was a black- velvet Negro, not shiny but soft black velvet. The whites of his eyes shone in his face, and when he spoke we saw flashes of his teeth.

If he had been whole, he would have been a fine specimen of a man.

(192)

Though Tom is black but he seems highly respectable one how he is presented. All of Maycomb's social assumptions refute the idea that a black person feels sorry for a white person. Tom's comment "yes suh. I felt right sorry for her; she seemed to try more'n the rest of 'em-" (197) seems extremely provocative in the courthouse. Black life is thought to be, by nature, inferior to white life, and the idea of a black man seeing something more wanting in a white person's life than his own, subverts every thing that the town's social fabric is based upon. As Jem explains every class looks down upon the class below it- so black people should not feel pity for anyone. Atticus points out that the case comes down to the word of a black man against the word of the white people, and that the Ewell's case depends upon the jury's assumption that "all Negroes lie, that all negroes are basically immoral beings that all negroes men are not to be trusted around our women, an assumption one associates with minds of caliber (204)". Atticus reminds everyone that there are honest and dishonest black people just as there are honest and dishonest white people. He tells the jury that in court of law all men are created equal. A court is however, no better than the members of its jury, and he urges the jury to do their duty. Atticus appeals to the jury's sense of dignity and in putting together the facts of the case, he stresses the simplicity of the evidence and shows that the facts points towards Tom's innocence. As later becomes apparent, Atticus does not really believe that the Jury will set Tom free, even though he does hope that they will, as evidenced by the way he says and all he can hope for is to leave an impression upon the town by exposing the truth for all to see. Atticus' treatment of Mayella reveals that though a victim of many cruelties, she has chosen to in turn bring cruelty upon Tom, and she must not be excused for this.

She was white and she tempted a Negro she did some thing that is in our society 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 come crashing down on her afterwards. (204)

Mayella wants to protect herself by placing her guilt onto Tom, knowing that her action will bring about his death because the jury will believe her and not him. Thus she manipulates the unfairness of her society towards her own ends. The Ewells, after all, are a disappointment to their race. In the social outcaste, they are drunk, illiterate, filthy, welfare-dependent, and worse. Tom Robinson on the other hand, is a respectable Negro, polite, hard-working and not a trouble maker. Scout believes Tom, because he fulfills his assigned part in the social structure, as she well understands. Tom is so respectable, that he does not even attempt to shoulder his way past Mayella, desperate as he is to escape from his awful dilemma. Tom knows his place. He plays his prescribed part, fitting into Maycomb society, presenting no challenge and no affront. Mayella and her father break the mold, insult the norms, and violate the rules and the culture. They are in very contradiction of everything the fine folks Maycomb stand for.

Jem is sure that the trial would go in Tom's favor after the evidence come out about his left arm. Everyone notices that Tom's left arm is twelve inches shorter than his right due to an accident in cotton gin. As Tom tries to put his hand upon the Bible, it becomes evident that his left arm is entirely non-functional and slips off lifelessly. But without any consideration, every jury member declares Tom guilty. This pronouncement of guilt therefore comes as a complete surprise to Jem's naïve mind. Miss Maudie makes Jem aware of an entire network of people who are quietly working in Tom's favor. Her use of word "we" to represent them not only creates the

sense that there is a cohesive group with a communal vision, but also make the children feel like they are now included as a part of it. The trial has affected their lives in many ways, and now they are aware that they are by default going to part of the ongoing aim of taking “steps” towards fairness and equality.

Jem thinks that the jury decided quickly, but Atticus reminds him that it took a few hours which is much longer than usual-typically a case like Tom’s would be settled in a matter of minutes. Atticus sees this as a sign of the beginning of change for the better. Atticus responds that some men do not behave rationally in some situations-

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. Doesn’t make it right, said Jem stolidly. He beats his fist softly on his knee. You just can’t convict a man on evidence like that- you can’t. [. . .] as you grow older, you’ll see white men cheat black men everyday of your life but whenever a white man does that to a black man, no matter who he is, how rich he is, or how fine a family he comes from, that white man is trash. (220)

Jem and Atticus talk about what keeps people off of juries. Women can’t serve on juries in Alabama, and many people don’t want to get involved in court cases because their livelihood depends in some way upon maintaining good favor with both parties involved in a case. Atticus says that men don’t behave rationally in some situations, and will always take a white man’s word over a black man’s. Atticus tells Jem that any white man who cheats a black man is trash.

Similarly, Miss Maudie thinks that “Atticus Finch wasn’t winning, he can’t win, but he is the only man in these parts who can keep a jury out so long in case like

that. And I thought to myself well, we are making a step-it's just a baby-step but it's a step (204).” Despite the unfavorable verdict, the tribute which the black community pays to Atticus shows that he has achieved, through the way he handled the trial, a worthwhile lesson for the townspeople by exposing the unfairness of their collective opinions, and just as he teaches Jem and Scout in good moral virtues, he seems to be trying to teach the town a lesson and infuse them with more virtuous ideas. Black community has left Atticus all sorts of appreciative gifts- chickens and breads and produces which make Atticus’ eye fill with tears; he says he is very grateful –this shows the intimate love between blacks and whites.

The story of the novel takes turn after the news of Aunt Alexandra. She gives news to Atticus that Tom tried to escape from the prison and was shot to death by the prison guards. They try to tell him to stop and fire warning shots, but he would not listen and keep running. After the death of Tom, Maycomb’s reaction to the news of Tom’s death demonstrates how willingly they will interpret the actions of one black person negatively in order for it to feed into their existing negative feelings for black people. People’s reaction on Tom’s death is:

To Maycomb Tom’s death was typical. Typical of a nigger to cut and run. Typical of nigger’s mentality to have no plans, no thought for the future; just run blind first chance he saw. Funny thing, Atticus Finch might’ve got him off Scout free, but wait -? [. . .] they say he kept himself clean, went to Church and all that, but when it comes down to the line the veneers mighty thin. Nigger always comes out in’em. (240)

Tom was a black man accused of raping a white woman, a crime that is punishable by the death penalty. Even though all the facts prove that he doesn't do it, the jury still finds him guilty beyond a reasonable doubt. Tom's life has been sacrificed to racism

by the people who are there to protect him. The justice system does not allow this man to have a fair trial because of the color of his skin. They disregard his credibility or that of the other witnesses, all they could focus on is his race because that is all the window let them see. There are many people out there that are willing to lose everything they have to fight for what's right. Atticus Finch for example, he knows that Tom wouldn't win but he defends him anyway. He doesn't care what people think, he just knows that the truth has to be heard even if it is not considered. The children also show that there is hope in the future for people to be nonjudgmental. They don't understand how a jury could convict a man whom they know is innocent and it astonishes them. Atticus explains to them that it has happened before and will happen again, sadly he also told them when they do it - it seems that only the children weep.

Scout realizes that the decision to see the word fairly can only occur within each individual's heart and that there is no way to reach a person who has not become personally convinced in the virtue of following a moral course of action. For the Black community, however, the news of the Tom's death is devastating, as exemplified by Hellen's collapse. Atticus could not promise Tom that all would go well for him because he does not want to promise anything that he can't be sure of. Tom loses the courage and determination to keep living long enough to be potentially released: possibly, like Jem, his hopes that people would listen to the voice of reason are dashed completely, and given all injustices he has experienced in his life, he does not think it is possible that his case will be appealed.

The wife of Tom, Helen Robinson has been working on the property of Mr. Link Deas, but walks nearly a mile out of her way in order to avoid walking past the Ewell's house, because they "chunked her" (249) when she passes by. Even Helen is

also not out of this difference that has been running in the society. She is continuously followed by white skin and mentally disturbed time and gain by the Ewells family.

When Mr. Link Deas finds out this difficulty of Helen, he approaches the Ewells house and yells:

Ewells! I say Ewells! I know everything last on of you's in there a – layin' on the floor! Now hear me Bob Ewell: If I hear one more peep outa my girl Helen about not bein' able to walk this road I'll have you in jail before sundown!" Mr. Link spat in the dust and walked home.

(249)

Mr. Link Deas is revealed to be another member of the forces working for fairness in Maycomb by his defense of Helen against the menace of Mr. Ewell. Mr. Ewell is shown again to be cowardly and evil, threatening those who can defend themselves least. The evil of Mr. Ewells end when Boo kills the Ewell. Ewell meant to seriously harm or kill the children Scout and Jem but Boo becomes savior against the real evil, a human man. The novel begins with the description of the Radley House in the Maycomb town as being old, dark, closed off, uncivilized in contrast to the rest of the neighborhood: was once white, it is now a slate-gray color with rotten shingles, little sunlight, overgrown yards and closed doors on Sunday. Boo, who stays in the house, is to the children only what they have heard from popular legend, and interpret in their own imagination. Scout's retelling of Jem's description about Boo shows how her young mind could not yet distinguished between fact and fiction. Jem explains that Boo "dined on raw squirrels and nays cats he could catch, that's why his hands were blood-stained if you ate an animal raw, you could never wash the blood off (13)" but at the end he presents himself as a rescuer of the children and this happenings shows that Boo Radley stays inside because he wants to. Injustice, racial discrimination and

prejudices are rooted in Maycomb County so it is very important to make people free from these social ties. Scout shows that even though she has discovered that people can be evil in unfathomable ways she still unfolds her faith in humankind and can face anything with courage. Unlike Dill, she finds that the real world does follow patterns, and once one knows them, the world of fantasy and books is the only place where real fear can exist.

Of course, in the Alabama of 1935, race could not be dismissed. Innocent and guilty Tom Robinson had to pay the price for allowing himself to get into an unfavorable predicament. But neither could class or gender be overlooked. As surely as Tom had to be convicted, Mayella Ewell again innocent or guilty, had to be disgraced.

IV. Conclusion

Foregrounded against the background of the brutal social discrimination of the whites during 1930s in Southern part of America, Harper Lee's *To Kill a Mockingbird* is a serious treatment of the racism that is pervasive in the American society that really exists and gets fictionally depicted in the novel. The entire novel is about unfairness inherent in the fair skin of the white people. But the most prominent is the case in which the reader can be aware of the racial love-hate relation between blacks and whites. The protagonist of the novel Atticus Finch, though he is a white, tries to defend a black boy Tom Robinson who faces the charge of attempted rape of white woman.

Tom's being falsely charged of rape is an extreme case of white prejudice against the black. Living in Maycomb, a small southern town that is haunted by the spectre of racism towards black, Tom is certainly surrounded by racial prejudices of the white people. With the rumor of his attempted rape, the whole white community turns hostile to him. He is forced to face the trial of which the only and certain verdict will be death sentence because jurisdiction too is white dominated. In such a situation, Atticus Finch carries out the responsibility to advocate Tom's innocence before the jury. He overlooks the fairness of the skin and maintains the fairness of heart that binds all the human beings into a hope, love and harmony. In other words, the forces that lead him to advocate on behalf of Tom are humanitarian, or stemming from the belief systems that humanity includes black people, not only whites.

Atticus has built a whole value system around the idea that a human being should be treated like a human being. This is the main force behind his commitment to save Tom despite he earns hatred from his own community. When other white people tend to forget the blacks living in their vicinity, Atticus spends much of his

time to understand them. Racism in the town of Maycomb has become a cultural phenomenon. But Atticus goes against culture this act is seen as a step against the social more of most people. It is to overlook and contradict the honor of a white woman.

Not only Atticus has to face the problems but also his children too face the problem because of his decision to defend Tom. But like him his children mature into people learning how to look into a person's soul and sidelining race and social status. The children realize and humanize the otherwise dehumanized black people, where other community members look down upon the colored people as animals. In their exemplary activities, especially of Scout and Atticus, one can experience a love of human being toward fellow human being that flouts the boundaries created along the racial, communal our color lines. It is a treatment of man as a man, an unshakable faith in humanitarian values.

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