

## PORTRAIT OF RACISM IN GLOBALIZATION ERA: AN ANALYSIS OF JACQUELINE WOODSON'S NOVELS

**Muhammad Al Hafizh**

Universitas Gadjah Mada, Yogyakarta

m\_alhafizh@yahoo.com

### Abstract:

The problem of racism is not only a global issue in the socio-political world in America, but also in American literature. Throughout the history of the America, prejudice, discrimination, violence, exclusion caused by racism became one of the central themes in American literature. This article is the result of library research that discusses how the portrait of racism in America in the era of globalization is reflected in Jacqueline Woodson's novels. The material objects of this study are two novels of Jacqueline Woodson; they are *If You Come Softly* (1998) and *Behind You* (2004). The analysis of the novels was done using the Gramsci hegemony theory. From the results of research conducted found that: (1) the social context of Jacqueline Woodson's novels is a matter of racism in the era of globalization in America. (2) In the Jacqueline Woodson's novels an ideology of white racial negotiation takes place as a strategy to maintain racism in the era of globalization. (3) Jacqueline Woodson's novels reflect that the ideology of racism in the era of globalization is still strong and hegemonic.

**Keywords:** *ideology, globalization, negotiation, racism*

### INTRODUCTION

The twentieth century was an era that offered little shelter for racist supporters because of the worldwide campaign against the ideology of racism. The UN conference on anti-racism and xenophobia in 2001 in Durban and Geneva Switzerland in 2004 gave the message that regimes based on ideology of racism should have been abandoned. But as an ideology, racism remains a latent and even hegemonic function, because it still exists when racism itself is not allowed or forbidden. Jayasuriya (1998: 4) states that implicit racism is alive, because he does not need the full and open support of the state and the law. Nor does it require an ideology centered on the concept of biological inequality. Discrimination by various institutions and individuals against people who are considered racially different can take a long time and even thrive under the illusion of non-racism. The use of cultural differences that result in the justification of discriminatory attitudes toward different people has actually made modern-day racism moving from the determination of color to ethnic and cultural differences. The attitude of racism is recorded and appears in various polemic discourses on the subject of racism in America.

Polemics in the discourse on the subject of racism experience the dynamics of ups and downs in America, but always a sensitive issue. McCohanay (1981: 578) in his article entitled *Has Racism Declined in America? It Depends on Who Is Asking and What is Asked* states that the answer to the question of whether racism has decreased in America depends on who asks and what is asked. When asked to the white race, they will reply that racism has declined in America, because according to them the intensity of physical violence due to racism has decreased. In addition, in the public life sector such as schools, hospitals, and other institutions are no longer formally enacting discriminatory laws. But if asked to the black race then they will reply that they still feel the injustice and often become victims of racism in the community. The experience of people living in atmosphere racism is constructed in various discourses in America.

Discourses constructed to support and challenge racism in America comes in many forms, not least in the form of literary works. The issue of racial and racial differences remains an important theme in American literary works, both written by black and white authors. Throughout America's history, the issue of racism such as prejudice, discrimination, violence, exclusion has become an ever-present theme in American literature. Literature is a powerful medium for recording these reflections, capturing illuminations, and helping to awaken people to life improvement. The race theme brings together black and white authors to write about the same theme of race and racism in their work. Literary works that take the same theme from time to time are referred to by Jauss in terms of a series of literature. Jauss

(1970: 27) states that the literary work of an individual cannot be separated from its association with the position of the work in a series of literary or literary series.

One of the most literate writers of American literature on the subject of racism is Jacqueline Woodson (for further mention abbreviated as JW). Her works can be categorized as part of a series of literature that reflects the life of the black race community in the twentieth century. JW's novels have been translated into various languages in the world, including Italian, Dutch, Tagalog, French, German, Japanese, Mandarin and Turkish. Some of her novels are also raised to film stories such as *Miracle's Boys* and *Visiting Day*. This suggests that JW was one of the most influential authors of this century, whose works are related to the spirit of the times as well as to the contextual conditions in which the work is written, namely unresolved racial issues. This research analyzes the problem of racism in JW novels. The object of this research is two novels by Jacqueline Woodson. The novels are *If You Come Softly* (1998) hereinafter abbreviated as YCS, *Behind You* (2004) hereinafter abbreviated as BY.

This study was conducted for several reasons. First, racism is still a debate in various discourses in American society, including in literary works. Related to this phenoemena, researchers study about how the problem of racism in literature, especially in novels written by JW. Second, JW novels are literary works published and take the context of the story of the problem of race differences in the twentieth century after the era of civil rights movement in America, therefore researchers want to examine how the form of racism in an era when racism is officially has prohibited, in the hope that this study can supplement the repertoire of pre-existing studies in the form of studies of literary works born in the era of slavery and colonialism.

## METHOD

This research is literature studies. Data is taken from source of literature related to formal object of research. This research is based on the perspective of literary sociology which sees the social function of literary works in its society. Social function is seen from the position of JW novels that became the contestation and ideological negotiations about the differences of race in America in the era of globalization where racism itself has been banned. Therefore, the existence of ideology of racism can be regarded as a hegemonic phenomenon. In relation to that case, this study used Gramsci hegemony theory. Hegemony is a dominant worldview and way of thinking, in which a concept of reality is disseminated in society both institutional and individual that dictates all tastes, moral habits, religious and political principles, and all social relations, in particular in intellectual and moral sense.

Further research method is formulated in several stages of preparation phase, data collection phase, data analysis phase, and presentation of data analysis result. At the preparatory stage, researchers prepares material objects and formal objects related to selected research topics. At this stage a reading of the novel will be studied. The second stage is data collection, which is a set of ways to collect empirical facts from novels relating to the problem of racism. The data of this research is qualitative data that is data in form of discourse (words, sentence, paragraph, expression or speech) about racism. Data collection is done by reading carefully JW novels, whenever encountered an expression related to racism in the form of deeds, appearance, thoughts, prejudices, fashion and all things done by the characters in the novel then all that is recorded as data. The third stage is a data analysis to find relationships between data and categorize data. This stage is done by sorting and categorizing data about racism in the way of view Gramsci hegemony. In this stage we look for contestation form and ideological negotiations on racial differences in JW's novels, as well as how the positions of JW's novels are in the contestation and negotiation.

The paradigm used as the basis for the analysis of this data is a critical paradigm. The basic assumption used is that the reality of virtual reality in the form of discourse about racism in JW novels is a false reality that has been formed by the process of history and social, cultural, and political economy. To prove this, the methodology used prioritizes a comprehensive and contextual analysis of the studied text. This study is associated with historical situational factor that is by taking into account the historical, social, cultural, economic and political context surrounding the problem of racism in America in the era after the Civil Rights Movement. Analysis at the text level of racism becomes the guide to find something behind the text in the form of power, ideology and the power of hegemony that runs it. After the data analysis phase is completed then in the fourth stage is the presentation of research results report. JW's interpreted novels are presented descriptively to get an idea of the contestation and ideological negotiations on racial differences in America in JW's novels.

## FINDINGS AND DISCUSSION

The gathering and mixing of races in America was initially united in a concept with the term melting pot, which is a variety of races and cultures merged into a single entity called America. This concept is analogous to cookie dough, all elements are merged into one so that no longer visible again original form of constituent elements such as flour, sugar, and others. As time passes, the term melting pot gets some criticism. For example, criticism written by Nathan Glazer in his book *Beyond The Melting Pot: The Negroes, Puerto Ricans, Jews, Italians, and Irish of New York City*. Glazer (1960: 42) states that immigrants from various races in America cannot be forced to merge into a new group different from their ancestral homeland. Race is something that is outwardly, therefore the difference must be accommodated. Furthermore the concept of melting pot changed to the term bowl salad, the various races mixed into one in a container named America without having to lose their original identity as part of a particular race. In its development the concept of salad bowl has changed into a cultural mosaic, a term used to describe the mixing of ethnic groups, languages and cultures in American society.

Although it has undergone various changes in terms and concepts to accommodate racial differences in America, yet the racial and ethnic presence of a person is still accompanied by a stereotype already embedded in the character of that race. Black communities are labeled as lazy, under-educated and often criminalized groups. This fact ultimately still raises the attitude of racism, resulting in friction in the middle of society that leads to the emergence of the resistance movement against the politics of racism. Portraits of racism in the era of globalization can be seen in the JW's novels as in the following description.

### The Existence of Racism Ideology Material in the Era of Globalization

The existence of racism ideology in the era of globalization can be seen from the still existence of racial prejudice, stereotype, discrimination and racial segregation. Racial prejudice is evident from the assumption that the appearance of blacks is not the same as the standard they rationalize. It is this difference that gives birth to superior taste of colored skin or black skin. This rationalization is influenced by the opinion of many human anatomy experts who claim that the anatomical human body of various races resembles the type of ape or orangutan. The likeness of the blacks appears in the forward temple shape, large jaws, flat and wide noses. The white resemblance to the Ape type lies in the body's hair and the shape of the lips. In addition, the white race has a larger brain than blacks. These natural traits were used white as an excuse to create a rationalization of racial superiority, and perpetuate the system of slavery against blacks. Anatomically the shape of the body, in general, the white understands that something ideal for the appearance of women is to have a body that is proportional, not too fat, and the skin is not black. The physical appearance of the black race is often degraded in social intercourse, so this can be regarded as a form of denial of the equality of human dignity, for example as seen in the excerpt of the IYCS novel below.

Jeremiah was black. He could feel it. The way the sun pressed down hard and hot on his skin in the summer. Sometimes it felt like he sweated black beads of oil. He felt warm inside his skin, protected. And in Fort Greene, Brooklyn-where everyone seemed to be some shade of black-he felt good walking through the neighbourhood. But one step outside. Just one step and some how the weight of his skin seemed to change. It got heavier. (Woodson, 1998 : 5)

The above quotation is one of the representations of how social construction puts the body of the black race as a bad one. So the black race feel alienated and burdened because of their physical appearance when mingling in the community. It was like that of a black figure named Jeremiah in the above quotation. He claimed that at his birthplace in Brooklyn everybody was just as black. But when he comes out of his neighborhood, into a white race society, then being a black man is very heavy. As implied in the Jeremiah sentence but one step outside. When he just one step outside and some how the weight of his skin seems to change. It got heavier. This happens because of their unacceptability due to their black skin in the middle of the white community.

In addition, individuals who are in a dominant position also verbal discrimination in the form of mockery, by assuming the forms produced by those below as rubbish, plebeian, immature and rude. This attitude is evident among the European aristocrats of the twenty-first century who seek to protect their privileges by assuming the behavior that the bourgeoisie displays as an obscene and uncontrolled behavior. The derisive behavior of the dominant group can be seen in the following IYCS novel quotation.

Two couples sat on the couch smiling and looking like they had been there a while. Miah mumbled hellos to them, leaned forward to shake everyone's hand the way he had done since he was there. "Oh, my lord, Norman, this child is beautiful" One of the woman said, an older plump woman with short locks "where'd you adopt him?" Miah smiled but didn't say anything. He knew he looked like his dad but mostly like his mother. (Woodson, 1998: 116)

The above quotation tells of a white visitor visiting Jeremiah's house. The guest was impressed by Jeremiah's gallant appearance even though she was not purely from a parent who was both white. His father is black, while his mother is white. Seeing the condition, the visiting guest mocked Jeremiah's father with the words "where'd you adopt him?" The guest implicitly stated that he was not convinced that Jeremiah was the son of a black father, in fact he asked where Norman adopted Jeremiah.

The discriminating white attitude of blacks was also recognized by some white people. Such avoidance can be seen as revealed by Elisha, a white teenage character as quoted in the following IYCS novel.

Marion was often saying "All people have suffered. So why should any of us feel like we're better or less than another?" But where were they then these black people were just like us, who were equal to us? Why weren't they coming over for dinner? Why weren't they playing golf with Daddy on Saturdays? Why weren't they in our world, around us, a part of us? (Woodson, 1998:70)

The above discourse shows Elisha's wrath and critical attitude that witnessed the disharmony of the mixing of white and black race communities. According to Elisha, if the blacks were indeed equal, then why should they not be eating dinner with the white race, as implied in Elisha's criticism? There is equality why the black race also should not play Golf with white on Saturday. Even Elisha explicitly questioned the position of the black race in the association of the world. This shows that there has been no harmonization of inter-racial association in post-colonial society, the evidence of black race is still avoided and discriminated in social interaction.

In addition to racial discrimination verbally, discrimination and segregation of black race also occurs in the form of white society evasion of the black community. For example, reflected in Jacqueline Woodson's novels is the avoidance of social interaction. Avoidance and segregation of white communities with blacks can be seen in the following IYCS novel excerpt:

Once Anne and I were walking through Central Park, when a black guy started running toward us. I frowned, remembering how Anne had screamed, and grabbed me. When the guy got up close, we realized he was a jogger, not a mugger or anything, and Anne had turned red with embarrassment. (Woodson, 1998: 69)

The white attitude that avoids blacks is evident from Anne's way above. As she plays with her sister in the park, they see a black teenager running towards them, as seen in the sentence when a black guy started running toward us. Anne becomes hysterical and embraces her brother. This attitude seems to be strongly influenced by their negative prejudices against blacks. They identify the black man with a criminal behavior. In fact it turns out in the above discourse that black teenagers were not mean evil, just joking. But it still made Anne scared and tried to avoid the black teenager.

Racial discrimination and segregation does not only come down to blackened words, but even physical violence even reaches the killing as experienced by Jeremiah, a black teenager shot by the police. As seen in the following IYCS novel excerpt:

The cops can't see you. They see a dead body on the ground, a young boy. A black boy. They know this is not the man they'd looking for. They know they've make a mistake. Your soul looks at the boy and know his friends called him. (Woodson, 1998: 4)

The above discourse tells of the situation when Jeremiah, a black teenager playing in the city park, suddenly came two police officers shot him. It was later found out that the police made a mistake, because it was wrongly targeted. This incident is similar to what happened recently in the city of Ferguson, a riot occurred because police shot an innocent black teenager. The issue of discrimination in the form of

extermination and murder shows that in the post-colonial world, colonialism has marginalized indigenous peoples in their own homeland. It has caused deep pain and physical fear for all those threatened with murder, marginalization, and monarchy, no matter where the threat comes from.

The above analysis shows that the ideology of racism still exists in the JW novels, although the level is different from the time when racism was still strong. Wieviorka (1992: 300) states that the way expressing racism can be categorized in several levels, where it may change according to historical evolution. First, infra racism or a fairly weak level consists of an opinion form, prejudice, or fear of a stranger. At this level racism has not been a central issue and is still limited, both in quality and quantity. Second, split racism, this level is somewhat stronger, racism becomes a central issue, but it is not supported by political power. Political racism: when political and intellectual forces become one in the phenomenon of racism. In other words, at this level there is an ideological structure, in the form of a practical organization. Third, total racism, the situation in which a country is based on racist principles. Nowadays it can be said that almost no more total racism, which may still exist is infra racism and split racism. In summary, it can be concluded that not only has a white person become racist, but racism is a behavior learned and constructed based on racial relations in society.

### **Racism in the Era of Globalization: From Opression to Hegemony**

To achieve a hegemonic position, an ideology does not have to wipe out all the different ideological systems with it, but more important is how the ideology transforms the existing ideologies while retaining and reconstructing some of the most formidable elements. In the era of globalization, ideology of racism reaches a hegemonic position because it can influence and shape the minds of people in a complex process and mechanism. Based on the analysis of JW novels found some form of ideological transformation of racism in achieving the hegemonic position. To cement their dominance, the white race seeks to make the impression that the relationship of dominance is socially viewed as something good and worthy of support, this is known as the legitimacy strategy. Assessment of the relationship of domination can be based on the legal, political, moral, religious, cultural or all of these aspects.

To achieve a hegemonic position, a racist ideologue broke things into pieces. The relationship of domination can be established and defended by dividing individuals or groups opposed to the dominant group, also called fragmentation. Another form of fragmentation is directing forces from opposition groups to targets projected as evil, harmful, or threatening. Fragmentation can be achieved in two ways, namely differentiation, and rejection of "the other". A symbolic construction strategy that emphasizes the differences between individuals or between groups and focuses on the characteristics that divide them from opposing the existing social system can also be seen in the excerpt in the IYCS novel below.

"I just never thought about it...for myself. Or for anybody else in your family, really. That's all. I don't think it's bad thing. I just think to have a boyfriend or girlfriend from a different race is really hard. I want to do the big sister thing and tell you to....I don't want you to hurt, Ellie. That's all." (Woodson, 1998: 56)

The difference between individuals who appear in the above event is that a white girl should not fall in love and dating a black teenager. And it is made as if it were a social system that need not be challenged. The belief is as presented by Anne who advised her sister not to date black teenagers. Even Anne describes that it is a very difficult thing, as Anne says, just to have a boyfriend or girlfriend from a different race is really hard. From Anne's statement it can be said that the ideological negotiation of racism is ongoing, that is by opening up the possibility of a white-and-black relationship between the whites, but it will be a very difficult thing. The condition is constructed as a social system that is not to be debated.

The fragmentation strategy is also carried out by way of rejection of the "other," by describing a group as an evil, dangerous or threatening group, so that individuals collectively resist or reject it. In layman, this strategy can be likened to the activity of creating a common enemy. The fragmentation can be seen in the excerpt of the IYCS novel below.

"He's black, Anne." She didn't say anything. I could feel the air between us getting weird. Maybe a minute passed. Maybe two. "Really?" No, I said, growing annoyed. I'm lying. Sorry Ellie. I just thought Percy Academy was so White... Anne, don't be like this. You were all excited before I told you that he was black... Well, maybe you should ask yourself why? It just because you don't see black people every day. Anne said "I just thing to have a boyfriend or girlfriend from a different race is really hard. (Woodson, 1998: 56)

The above discourse tells the story of Elisha's family prayer for Elisha's relationship with a black teenager named Jeremiah. Elisha's family already had a negative view of blacks. Black is portrayed as a group of evil, dangerous or threatening, so that individuals collectively resist or reject it. Elisha's attitudes changed when they learned that Elisha's girlfriend was a black teenager, as implied in the sentence I could feel the air between us getting weird. Maybe a minute passed. At first Elisha wanted to hide the fact that her girlfriend was a black teenager, as she feared her family would ban their relationship. In this case it appears that the Elisha family rejected the black race as "the other", that is to illustrate that having a relationship with a black person is bad.

The white race seeks to represent a temporary condition as a permanent and natural condition, also called the term reification. The relationship of domination can be established and defended by representing a temporary or historical racial distinction with images as if they were permanent and natural. Reification can be achieved by applying four strategies, namely naturalization, eternalization, nominalization, and pacifism. Naturalization strategy also appears on the portrayal of white people as a beautiful and elegant look while blacks are depicted as dirty, slum and unkempt people. The image can be seen in the BY novel excerpt below.

"What's going on, Ellie?" my father said. "What's this about? There're plenty of boys living around you Nice Boys. "You mean white boys, Dad?" I mean more appropriate boys. My father look at me and look back at him without saying anything. I'd always loved him more than my mother and maybe that's why it hurt to hear him talk like that. (Woodson, 2004: 98)

The above quote is a dialogue between Ellie (a white teenager) with her father. Ellie has a close friend who happens to be a black man. When his father learned of it, his father could not accept it, and he forced Ellie not to be friends again with the black teenager. Her father's phrase that "There's plenty of boys living around you Nice Boys" is a racially charged attitude that shows whites think white is not worth hanging out with blacks because the good is just white. This is confirmed by the phrase of Ellie's father stating "I mean more appropriate boys".

To carry out the reification strategy is also used in the strategy of pacifism. This strategy is a symbolic construct that turns an active sentence into a passive sentence. Nominalization and pacification is a symbolic construction strategy that removes the responsibility of the agent and represents a process with things, as seen in the following BY excerpt.

There had been demonstration, yet another black guy shot in a case of mistaken identity. But this had been different. According to the papers, Miah was not just some black guy. He was a rich kid. He was the kid of famous parents. He was loved and attended one of the most prestigious school in New York City. I read every word, even Marion tried to take the paper from me. (Woodson, 2004: 29)

The pacific strategy in the above quotation appears in the phrase. There have been demonstrations, yet another black guy shot in a case of mistaken identity. A black teenager was shot in the case of a shoot or misdirected, but it was not mentioned who shot him. In this case seems to have done the strategy of pacifism to eliminate the responsibility of the actors action (agent). The shooter was a white police officer, but not a subject or agent because it would give a bad image to the whites.

From the above analysis it can be concluded that the ideology of racism is still strong because it is hegemonic. In the hegemonic discourse of the ideologies of liberalism, and of marxism, the ideology of racism is like a scavenger who seeks to take advantageous sides of these ideologies, creating a cultural climate for uniting heterogeneous interests. The ideology of racism offers a form of non-coercive ideology, but it becomes an inviting ideology. This is in line with the opinion of Sham (2007) which states that there are two ideological models, namely the ideology that is coercive and the ideology that is inviting. A compelling ideology is an ideology built in an atmosphere of opposition, bloodshed, pain, overshadowed by fear, doubt, and uncertainty. This ideology exists that is built from the culture of ancestors, mystical traditions, myths and even fairy tales to raise the spirit as well as "bewitching". There are also developed by thinkers, scholars, intellectuals, great teachers, clerics or ruler's orders. Then came Chauvinism, Zionism, Nationalism, Communism. Meanwhile, the Ideology invites: ideologists make changes by inviting

and seducing. The works of this faith spread the light and the fascination of history that gives pride and wonder, in which there is dynamics, debate, favor and liberation. Racism should be conceptualized not only as an academic issue, but it is also related to culture and politics more broadly. This phenomenon shows that racism can be expressed through different markers. Racism is conceptualized in multiple and metonymic elaborations. Analysis of contemporary racism should be placed in an appropriate context, cannot be simplified only as a class relation, but more so as a form of social and gender relations.

Based on the above analysis it can be understood that what is left in the ideology of the modern age is the intensification of the inexhaustible and endless dynamics of effort to seek for newness, avoiding the universal claims and the ideology of totalitarianism. All knowledge has the opportunity to be a useful little truth at a certain time and place. The phenomenon is also found in Jacqueline Woodson's novels. In it are identified several ideologies as a set of ideas that legitimize, dissimulate, and reification, which is constrained in understanding the reality of racial differences.

### **Racism Ideology as a Historical Block**

The historical block group or ruling class is a class that controls the means of material production, capable of formalizing and spreading their thoughts and ideas, so that eventually, the values referred to in society are the dominant class values. A class group can only be a hegemonic class with regard to the interests of other classes and social forces and find ways to reconcile it with their own interests. This interest should not be limited to local struggles, but they must be prepared to make consensus in order to represent all groups social forces. Based on the ideological identification of events that compose the stories in JW novels and the ideologies that influence and mobilize the people within them, it is found that the historical block group is a white race figure. The ideology of the historical block group in the JW novels is seen in the following five JW novels.

The historical block group in the IYCS and BY novels is represented by Elisha figures (Mother, Father, Brother, and Sister) figures, the Elisha community (grandmother in the city park, and the adolescent in the city park), and the police. This is in line with the Gramsci concept that the old hegemonic ideas must have been firmly held by some Gramsci to name the situation as historical mysticism awaiting enlightenment. Hegemony in the context of these JW novels works in two stages: the stage of domination and the direction or direction stage. The most frequent dominance is by the tools of state power such as schools, capital, media and state institutions. The ideology that was infiltrated through these tools for Gramsci was an awareness aimed at the ideas the country wanted (in this case the capitalist system) to become the norm agreed upon by society. Domination is the beginning of hegemony, if it is through the stages of domination then the next stage is to direct a form of subordinate class submission to the dominating class leadership. Anyone who tries to fight hegemony is considered a person who is disobedient to morals and is considered an act of ignorance in society and sometimes muffled by violence. This, according to Gramsci, must be understood by the workers to understand why there is no labor revolt in Europe as predicted by Karl Marx in his communist manifesto.

The ideology of the racism of the white community is evident from the way they have always avoided meeting blacks. The white attitude that avoids blacks is evident from the events when Anne, a white teenager playing with her sister in the park, they saw a black teenager running toward them. Anne becomes hysterical and embraces her brother. This attitude seems to be strongly influenced by their negative prejudices against blacks. They identify the black man with criminal behavior. In fact it turns out in the above discourse that black teenagers were not mean evil, just joking. But it still made Anne scared and tried to avoid the black teenager.

Avoidance of the white race against blacks is also experienced by blacks named Jeremiah. As a black teenager he feels alienated and weighed down because of their physical appearance when mingling in society. He claimed that at his birthplace in Brooklyn everybody was just as black. But when he comes out of his neighborhood, into a white race society, then being a black man is very heavy. This happens because of their unacceptability due to their black skin in the middle of the white community. Racist attitudes were also shown by white visitors who visited Jeremiah's house. The guest was impressed by Jeremiah's gallant appearance even though she was not purely from a parent who was both white. His father is black, while his mother is white. Seeing the condition, the guest who came to denote Jeremiah's father stated that Jeremiah is adopted child. The guest implicitly stated that he was not convinced that Jeremiah was the son of a black father, in fact he asked where Norman had adopted Jeremiah.

The ideology of the historical block group is also shown by the state apparatus, in this case represented by a police figure. When Jeremiah is playing in the city park, two policemen suddenly shot him. It was later found out that the police made a mistake, because it was wrongly targeted. The issue of

discrimination in the form of extermination and murder shows that in the post-colonial world, colonialism has marginalized indigenous peoples in their own homeland. It has caused deep pain and physical fear for all those threatened with murder, marginalization, and monarchy, no matter where the threat comes from. The movement can be said as a form of civil society which is the lowest level of community organization, in the sense that there is no standard power that can regulate community interaction. At this level is the creation of culture, ideology and education. For that Gramsci stated that hegemony creates a ruling class that will use existing community instruments, namely state instruments and civil society to maintain their hegemonic position.

The phenomenon shows that through the state instrument of the white race using the state to forward their ideology into a legal system of society, through this instrument will produce rules of law and policies both public and abroad to make capitalism into a common sense ideology. This is the instrument called Louis Althusser as ideological state apparatus. The use of the civil society instrument of the ruling class will make the ideological transformation to instill the values and ideology of capitalism as an organic ideology (ideologies that are historically required and have psychological validity), where this ideology will be reduced to as a system of ideas manifested in the order community. If this ideology has become a manifestation in society, it will create a collective consciousness at the ruled class level, that the dominant ideology is indeed an ideal and ordinary value that we must accept, and the so-called pretense of the style of capitalism. The ideology as if it also accommodates the subordinate interests but contains a smudged ideological smuggling, which seems to surface looks good, but in essence still make people will only become a means of producing the interests of racism.

## CONCLUSION AND SUGGESTIONS

JW's novels are literary works with the social context of racism in the twentieth century in America. Narrative stories in JW novels contain contestation issues and ideological negotiations on racial differences and relationships. The racist ideology supporters strengthen their alliances by doing ideological hegemony to change the balance of forces that sue racism for the benefit of the group. The form of ideological transformation of racist advocates that appears in the JW novels is to make the impression that white-skinned hegemony against non-whites is something natural and worthy of support. In addition, by obscuring, hiding, and giving other meanings about the reality of white racial hegemony against non-whites. The transformation of ideology is also done by dividing individual and non-white groups against racist hegemony. In addition, it represents a temporary non-white condition as if it were permanent. The hegemony of racism profoundly affected the social and personal lives of non-white races, even affecting their hegemonic taste, morality, religious principles and intellectuals.

Researching the problem of racism is like a medical researcher studying cancer. The researcher does not morale or condemn cancer, but he diagnoses and seeks clues about how to cure a disease. A researcher should not only condemn or morale racism, but look for the right formula to handle it. To the next researcher interested in studying the problem of racism in literature is advised to dissect the problem of racism from a more diverse perspective of science in the context of each. the variation is important that it is possible that Gramsci's hegemony theory as used in researching JW novels is only suitable and appropriate to discuss the problem of racism in the context of this novel. When faced with race and racism issues in different conditions and contexts, different approaches are required

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