SELF AWARENESS OF RACISM, SEXISM AND SELF-FINDING AS SEEN IN THE MAIN CHARACTER OF HURSTON'S THEIR EYES WERE WATCHING GOD

A SARJANA SAstra THESIS

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A Sarjana Sastra Thesis on

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Dean
A. Aryanto, M.A.
Be Careful for nothing; in everything by prayer
and supplication with thanksgiving let your requests
be known unto God. (Philippians 4:6)

Do not stop learning

Life is work

Love and thanks to

My mom, my brothers and sisters,
my mother in law, my brother and sisters in
law, my husband and daughters,
Paula Amanda Kirana Damayanti,
Alberta Golda Easterena
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ABSTRACT

Puji Lestari: SELF-AWARENESS OF RACISM, SEXISM AND SELF-FINDING AS SEEN IN THE MAIN CHARACTER OF HURSTON'S THEIR EYES WERE WATCHING GOD.

'Their Eyes Were Watching God' is a black novel which is written by a black woman, Zora Neale Hurston. The story narrates about Janie, a black woman who is aware of racism and sexism, and of her self-finding.

There are two problems that are discussed in the study. The first problem is Janie’s social life background, the second one is Janie’s awareness of racism and sexism toward her, and of self-finding.

In this study, the writer uses social psychological approach. To answer the problems, the writer uses four theories which are employed in the analysis. Those are the background of blacks in American life, the theory of racism including the Alfred M Lee’s and Francis E. Merrill and H. Wentworth Eldredge’s theory of racism. The background of blacks in American society and Lee’s and Merrill and Eldredge’s theories of racism view Janie’s social life background and Janie’s experience of racism. The theory of sexism including Old Doctrine’s, Montagu’s, Dr. Maude Glasglow’s, Henry Adam’s, Jo Freeman’s, Luther S Luedtke’s and Dr. Mansour Fakih’s theories of sexism view Janie’s experience of sexism. The theory of self-awareness of George Herbert Mead. Mead’s theory views Janie’s awareness of racism and sexism and of self-finding.

In Their Eyes Were Watching God we find that Janie’s social life background is influenced by the hereditary status that she is a black, and she has become aware of racism which happened in her childhood and in her first marriage, of sexism which happened in her second marriage, and of self-finding in her third marriage when she focused her brain to think back to all of those experiences, and told to Pheoby. The self-awareness makes her to understand life better.
ABSTRAK

Puji Lestari: SELF AWARENESS OF RACISM, SEXISM AND SELF-FINDING AS SEEN IN THE MAIN CHARACTER OF HURSTON'S THEIR EYES WERE WATCHING GOD

Their Eyes Were Watching God adalah sebuah novel mengenai orang kulit hitam yang ditulis oleh seorang wanita kulit hitam bernama Zora Neale Hurston. Novel ini adalah salah satu dari beberapa karya terbaiknya. Ceritanya mengisahkan tentang Janie, seorang wanita kulit hitam yang menyadari semua pengalaman hidupnya terutama pengalaman perbedaan ras dan perbedaan perlakuan sex, dan penemuan dirinya.

Ada dua permasalahan yang dibahas dalam tulisan ini. Yang pertama, latar belakang sosial Janie, yakni kedua, kesadaran diri Janie terhadap praktek-praktek perbedaan ras dan perbedaan perlakuan terhadap perempuan yang dialaminya dan penemuan dirinya.

Dalam tulisan ini penulis menggunakan pendekatan sosial psikologi. Untuk menjawab permasalahan, ada empat teori yang digunakan, yaitu latar belakang orang kulit hitam di dalam masyarakat Amerika, teori perbedaan ras yang meliputi teori perbedaan ras dari Alfred M Lee dan Francis E. Merrill dan H Wentworth. Latar belakang orang kulit hitam dan teori perbedaan ras tersebut melihat latar belakang kehidupan sosial Janie. Teori perbedaan perlakuan terhadap perbedaan seks perempuan yang meliputi teori dari Old Doctrine, Ashley Montagu, Dr Maudie Glasglow, Henry Adam, Jo Freeman, Luther S. Luedtke, dan Dr Mansour Fakih. Teori ini memandang perbedaan perlakuan terhadap seks yang dialami Janie. Teori kesadaran diri George Herbert Mead melihat kesadaran diri Janie terhadap praktek perbedaan ras, perbedaan perlakuan terhadap perempuan dan penemuan diri Janie.

Di dalam Their Eyes Were Watching God kita menemukan bahwa latar belakang kehidupan Janie yang sangat berkaitan dengan status ras yang diwariskan, dan Janie telah menyadari bahwa dirinya telah mengalami perbedaan perlakuan terhadap ras, perbedaan perlakuan terhadap seks, dan penemuan dirinya ketika dia memasukkan pikiran untuk memikirkan semua peristiwa itu, dan menceritakannya pada Phoeby. Dengan kesadaran diri itu Janie dapat mengerti dan memahami hidup dengan lebih baik.
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Yogyakarta

Puji Lestari
CHAPTER I
INTRODUCTION

A. Background of Study

Literature, as declared by William H. Hudson, is a vital record of what men have seen in life, what they have experienced in life, and what they have thought and have felt about life. All of those things have the most immediate and enduring interest for all of us. It is thus fundamentally an expression of life through the medium of language (1958:10). In other words, literature is an expression of human life and it must be 'true to life'.

It is also said by Rene Wellek and Austin Warren that literature is a social institution, using as its medium language, a social creation. It is a social institution because literature can be the way to express human experiences or to express the life itself. They state it as follows:

But furthermore, literature 'represents' 'life' and 'life' is in large measure, a social reality, even though the natural world and the inner or subjective world of the individual have also been objects of literary 'imitation' (1956:94).

But it seems formidable for those who believe that literature is an imaginative or a fictional piece of work. Those people only believe that literature is a piece of work which has not any benefits or useless, wasting time and money only; whereas when we concern ourselves with life, we deal with something real and factual as it is a
portrait of life containing values of truth and a portrait of life as a process with all of its problems and aspects.

As to the novel I would like to analyze, it is a fictional work which expresses the truth of life of Blacks in America. *Their Eyes Were Watching God* is a novel which is written by Zora Neale Hurston. She is a black woman who concerns deeply in the life of black people especially woman. She really cares for the black women's life because she really understands that in the history of slavery, women are the most painful party. Their bodies have been used not only to work hard in plantation but also to satisfy the white’s sex desire. There are many mistreatments such as kidnapping and raping especially toward black women. Janie, the main character of this novel, is a granddaughter of an exslave woman. After the slavery has ended she still experiences the practice of discrimination. She experiences not only racism but also sexism. As a black, she is treated as one who has stayed in a position before whites, and as a woman, she is treated as a woman who has stayed in a position before men.

As a matter of fact, in basic human traits blacks are not different from any other people including the white Americans, and women are not different from men. People have the same rights. The human rights demand people to omit the practice of any discrimination including racism and sexism. If somebody is in those conditions, he or she is included in the category of people who are incapable of possessing a self or soul. It is emphasized by Leonard Broom and Philip Selznick:
In Western culture, to be human is to have a self, an inner, unchanging personal identity that remains essentially the same despite the vicissitudes of social experience (1977: 100).

It is clearly understood that to be human means to have the self. The self is only reached by interacting with others. It is said by Mead which is quoted by Leonard Broom and Philip Selznick (1977: 104) as follows:

"the self... is essentially a social structure and it arises in social experience. After a self has arisen, it in a certain sense provides for itself its social experiences, and so we can conceive of an absolutely solitary self. But it is impossible to conceive of a self arising outside of social experience".

The writer is interested in analyzing this novel because it is amazing to see how the main character, Janie, is aware of her past experiences. And it is interesting to see since she is a black and a woman, she can get her real self through her struggle in life. After a certain period of time, she is aware of all experiences of her life especially racism and sexism toward herself and of self-finding. She was in inequality of both race and sex. It brings some impacts to her personality, that is, she rebels against some conditions she does not agree. She struggles to reach her wish. She becomes one representation of Black’s movement in finding equality. After all of the struggle, she tries to look at her past experiences by telling it to her friend, Pheoby. By doing so, she also makes herself aware of her past life. Then she notices that as a black, she has been oppressed by the white, and as a wife, she has been submitted by her husband. By looking to her glass self, she is able to understand her life better.
B. Problem Formulation

Basing on the discussion above, I can formulate the problems as follows:

1. What is Janie’s social life background?
2. How is she aware of the practice of racism and sexism, and of her self-finding?

C. Objective of Study

The objective of this study is, first, to find out the social life background of Janie. The second aim is to focus on Janie’s awareness of the practice of racism and sexism toward her self and her self-finding. This thesis is also aimed to know further and to understand about racism and sexism. The last aim is to learn the process of human in picturing his life experiences through his looking glass.

D. Benefits of the Study

This study tries to search human awareness of experiences of life. The analyzed novel is Their Eyes Were Watching God which is written by Zora Neale Hurston. Hurston’s works are the result of her deep understanding toward the social issues of her own society that is Black’s society, so that Henry Louis Gates, Jr calls Hurston is Black women’s voice. She reveals her own society that is Black’s society with its problems. Therefore this study also wants to show the black’s society as it has been presented in the novel by Hurston.
Wellek and Austin Warren say that a literary work may be a mirror to see the picture of a society and its problems (1956: 36). Through the mirror, one realizes that as a human being, individually and socially, he takes the responsibility for what happens in the society. The writer in this thesis tries to reveal how Janie, the main character, influences and is influenced by its society until she finds her self in her life. Through the awareness of Janie’s life experiences especially of racism and sexism, and of self finding we can see how she has been treated by other people and how she has influenced other people.

By reading Hurston’s works especially *Their Eyes Were Watching God*, readers are hopefully helped to understand the life of Blacks. Readers are brought to come to the life of Blacks. They are asked to imagine the life of Blacks as it is in reality. They can see it in Hurston’s work *Their Eyes Were Watching God*. Therefore, they can understand the life of blacks better. By doing so, Hurston’s work *Their Eyes Were Watching God* gives joy and also knowledge of blacks to the readers.

Through this novel, Hurston has pictured a black woman who has struggled to find equality. Hurston presents it through the main character’s awareness of her life experiences especially the awareness of racism and sexism, and of self finding. By doing so, the main character is able to understand her life better.

From those points above we can understand that studying literature is useful. By reading literature especially *Their Eyes Were Watching God*, the readers are
enriched knowledge of reading, listening, and speaking. It also gives readers worthy values to understand the complexity of black’s problems.

After reading this study, the writer expects that readers might start to think about their life as a new realization. Therefore they can be aware of themselves better.

E. Definition of Terms

To avoid misconception and to clarify the meaning of the title, I would like to explain some terms used in the title of this thesis. There are seven terms that are needed to be defined:

1. self
   refers to one of the more dominant aspects of human experience, it is the compelling sense of one’s unique existence, what philosophers have traditionally called the issue of personal identity or of the self (The Penguin Dictionary of Psychology, 1995: 699).

2. awareness
   refers to an internal, subjective state of being cognizant or conscious of something (The Penguin Dictionary of Psychology, 1995: 79)

3. self-awareness
   refers to the condition of being of or conscious of oneself in the sense of relatively objective but open and accepting appraisal of one’s true personal nature (The Penguin Dictionary of Psychology, 1995: 701).
4. discrimination

refers to a showing of partiality or prejudice in treatment; specifically action or policies directed against the welfare of minority groups (Webster’s New World Dictionary of the American Language : 403)

5. racism

refers to any program or practice of racial discrimination, segregation, persecution, and domination, based on racialism (a doctrine or teaching, without scientific support, that claims to find racial differences in character, intelligence, etc., that asserts the superiority of one race over another or others, and that seeks to maintain the supposed purity of a race or the races) (Webster’s New World Dictionary of the American Language : 1170).

6. sexism

refers to the economic exploitation and social domination of members of one sex by the other specifically of women by men (Webster’s New World Dictionary of the American Language : 1305).

Self-awareness of Racism and Sexism and of self-finding as seen in the main character of Hurston’s Their Eyes Were Watching God means that Janie, the main character, is aware of racism and sexism and of her self-finding when she focuses her brain to think back to her past experiences by telling the experiences to her friend, Pheoby.
CHAPTER II
THEORETICAL REVIEW

A. REVIEW ON RELATED THEORIES

This thesis is aimed to analyze Hurston's *Their Eyes Were Watching God* which deals with the main character's social life background, her self-awareness of the practice of racism and sexism, and of self-finding. For the reason that this study focuses on a person's self, the writer will use social psychological study as a part of psychological study in general. The writer uses social psychological study as the major theory because the writer wants to show Janie's awareness through her social experiences. Psychology itself cannot very well be made a study of the field of awareness alone so that it necessarily needs a study of a more extensive field. The answer is social psychology. Below is the definition of social psychology which is stated by Taylor:

Social Psychology is a scientific study of social behavior. It considers how we perceive other people and situations, how we respond to others and they see us, and how we are affected by social situations (1994: 2)

In relation to the problems which are analyzed some terms should be clarified in this chapter. They are the background of blacks in American Society, the theory of racism, the theory of sexism, and the theory of self-awareness.
A.1 Background of Blacks in American Society.

Blacks in American society were natives. They were brought from West Africa firstly in the early of 16th century. The total number of African slaves who were imported to the New World was about 15 millions.

They had been important for the nation as a whole in the fields of mining and plantations. In those fields, slaves were used primarily as plantation labor to produce corps of tobacco, rice, and indigo, and only secondarily as servants and artisans. It could be understood that they were very important for the whites.

In other case, the owner had to be protected in his property and the community had to be protected from the possibility of the violence at the hands of slaves, and then many laws were applied for slaves as follow:

Slaves could not be away from the premises of their owner without written permission; they were incompetent to make contracts and their testimony was in admissible in any litigation involving white person; they could not own property; and they could not be taught to read and write; and they could not assemble together unless a white person was present (Encyclopedia Britanica Vol 16, 1970: p. 199).

The laws were carefully observed.

The blacks had been forced to work hard for the white profits and comforts only. They were not treated as a normal human. Universally, housing and food were poor. They had worked hard but never received wages, never possessed things, never had their rights as normal human, never learned about reading and writing.
But most of them cannot retain their own culture or language. It is against the law in many southern states to teach the slaves to read and write (Freeman, 1984: 428).

It was not surprising if we found out that they were inbreeding.

The blacks could not protect themselves or their family from the master's severity. They had been whipped, and raped to satisfy the master's lust on sexual desire. They were prohibited from striking white persons, but murders or rape of a slave or of a free negro by a white person was not regarded as a serious offense (The Encyclopedia Americana, 1978: 67).

Most of the blacks had been separated from the family. Husband and wife did not live together in the same place. The husband had to work hard in the plantation far from the house. They cannot meet each other even they did not know their husband or wife still alive or not. The master did not permit them to meet to each other. Therefore the black society's family pattern was matriarchal or women headed household (Freeman (ed), 1984: 430). This pattern differed from the supposed norms of white families. It also showed the failure of the blacks to educate children especially sons to have certain role in family.

The slavery was not only a matter of racial case, but it was also a politic case over a certain country. The American also wanted to occupy the country from which the slaves were brought. It was shown by the institution of the slavery. The slavery was organized as well as it was possible to make them in a lower intelligent. They also controlled each of slave's actions under the overseers.
In this place slaves were not regarded as a person but as property. It enacted legislation to assure the stability of the slave regime and the complete subordination of the slave population (*The Encyclopedia Americana, 1978: 67*).

The slaves in this nation lived as people who were separated from the whites. They developed their own culture. Some of them were imitated from the white’s culture, for instance, the way they speak. It was imitated from the language of the whites. It was as a result of their inbreeding. Then their language creation was called as a Creol language, a language of the blacks. It came from the white’s law to make them inbreeding.

They also had certain culture activities such as folk music. The folk music of the American Negro was divided into several groups. They were the so called spiritual, or religious songs, various types of secular songs: works songs, prison songs, and narrative ballads, and the blues, a highly individual type of sorrow song. Most of the songs had a group origin and were actually composed by the worshipers at camp meetings or revival sessions (*The Encyclopedia Americana, 1978: 77*). Some of this culture were brought from their original nation and some had developed in their separation from the whites.
A.2. The Theory of Racism

A.2.1. Alfred M. Lee's Theory of Racism

Alfred M. Lee's theory of racism is taken from his book *The Principles of Sociology*. Based on his theory, race is a matter of hereditary process. The hereditary process then has a very precise meaning because it is the acts which have been arisen toward them who belong to it. Lee states his definition of race as follows:

Race means a category of people who, through many generations of inbreeding, have developed common physical characteristics that distinguish them from other human (1951: p. 124).

Lee's theory states that certain biological facts bear a constant relation to cultural phenomena because the capacity of man will determine the level of human nature and his culture. It may be transmitted from generation to generation.

The capacity of individuals determines the level of the human nature and culture that may be acquired and transmitted from one generation to the next; ...(1951: p.124).

A.2.2 Francis E. Merrill and H. Wentworth Eldredge's Theory of Racism

Merrill and Eldredge's theory of racism is taken from his book *Culture and Society: An Introduction to Sociology*. They state that racism comes from attitudes which have arisen for the physical differences, and it has separated some groups of human being (p. 231).
Merrill and Eldridge's theory supports Lee's theory that race has an effect to cultural phenomena. In that theory, they state that the race will play a central role in the formation of personality.

The personality of the Afro American is more completely determined by the role that his race forces him to play in larger society. His status in the social structure is conditioned by his skin color and his role grows out of his inferior status (1952: p. 232).

A.3. The theory of sexism

Old Doctrine has valued that "women's proper place is in the home" (Beard (ed), 1946: p. 27). Old Doctrine is the basic view of sexual discrimination towards women. Below are some argument about sexism toward women. I use all of the theories below to support my analysis on search Janie's experience of sexism.

A.3.1 Ashley Montagu's Theory of Sexism

Montagu's theory of sexism is taken from his book The Natural Superiority of Women. Montagu's theory sees sexism in the case that women cannot express their capabilities and abilities as men. They have been valued lower than men.

They are a creature human enough, but not quite so human as the male. They are certainly not as wise, nor as intelligent, and lacking in most of the capabilities and abilities with which the male is so plentifully endowed (1953: p. 27).
In his theory, Montagu states that the basic idea of sexism comes from certain biological facts which are of pertinence that then people believe, women bear children and nurse them. Women are also forced to be much more sedentary than men. They have to stay at home to nurse and care for children, to prepare food while men leave the hearth for the hunt. Therefore they do not have a chance to develop their skills and intelligence, and they remain inferior to men.

They were practically never given equal opportunities with men to develop their capacities; the opportunities for the development of their intelligence and tribal skills were severely restricted by what was traditionally considered permissible to women; they were prejudged rather than fairly judged and they were condemned to a servitude from which they could never emerge unless granted the opportunities to do so (1953: p. 38).

A.3.2 Dr. Maude Glasgow’s Theory of Sexism

Dr. Maude Glasgow's theory of Sexism supports Montagu's theory that women live but cannot find expression. Women have experienced detraction in everyday life. It is quoted by Beard as it is presented in this categorical statement:

"...far more than six thousand years the history of woman has been the one of hopeless sadness. She moved only to the clank of chains, and her vain desire for better and higher things could not find expression, for woman was by force of circumstances inarticulate. Detraction of one sex and exaltation of the other became a habit of mind expressed in law, in religion, in literature as well as in the ordinary activities of everyday life". (1946)
A.3.3 Henry Adams's theory of sexism

Henry Adam states that women are viewed as weak creature. The statement which talks that women are weak creature is not quite right. As it is edited by Beard, Henry Adam says it as follows:

"The idea that she was weak revolted all history; it was a palaeontological falsehood that even an Eocene female monkey would have laughed at....." (1946).

A.3.4 Jo Freeman's Theory of Sexism.

Jo Freeman's theory of sexism is taken from his book Women : A Feminist Perspective. Freeman views that sexism is started from traditional belief in the difference between the sexes. The traditional belief is that women stay at home to nurse children.

According to Freeman, Sexism has core two concepts. The first is that men are more important than women, more significant, more valuable, and more worthwhile than women. The second core is that women are here for the pleasure and assistance of men.

A.3.5 Luther S. Luedtke's Theory of Sexism

Luedtke's theory of sexism is taken from his book Making America : The Society and Culture of The United States. Luedtke states that women's proper place
is constant over time. Women's primary role as citizens should be to influence men through their position as housewives and mothers.

In the words of one matron quoted in an 18th century newspaper, 'I am married, and I have no other concern but to please the man I love; he is the end every care I have; If I dress, it is for him; If I read a poem, or a play, it is to qualify myself for a conversation agreeable to his taste' (1988: p.258-259).

A.3.6 Dr. Mansour Fakih's Theory of Sexism

Dr. Mansour Fakih's theory of sexism is taken from his book *Menggeser Konsepsi Gender Dan Transformasi Sosial*. Fakih's theory of sexism is looked from some inequalities toward women. Sexism is manifested in some form of inequalities such as *marginalisasi* (marginal), *subordinasi* (subordination), *kekerasan* (violence), *wanti bekerja lebih lama dan lebih banyak* (double burden), and *stereotipe* (stereotype) (1995: p.13-20).

A.4 The Theory of Self-Awareness

Social psychology focuses on human mental process. It is a cognition process. The cognition includes mental process like dreaming, thinking, remembering, or problem solving (Pettjohn, 1992, p. 6).

Mead's theory of self-awareness is focused on the looking glass self. Charles Horton Cooley states his metaphor of a looking glass below:

The looking glass self is a process by which we imaginatively assume the stance of other people and view ourselves as we believe they see us (Beard(ed) 1988: p. 150).
In the looking glass self, people try to be both the subject that is doing the perceiving and the object that is being perceived. In this case we assume our imagination the stance of the people and then, in our mind's eyes, looking at ourselves as we believe other people see us (Zanden (ed), 1984 : p. 136).

Mead's theory indicates that we achieve a sense of selfhood by acting toward ourselves in much the same manner as we act toward other people. It is said to be 'taking the role of the other toward ourselves' (Zanden(ed), 1984 : p. 135).

Mead believes that the self is something which always develops. It arises not initially at birth but comes in the process of social experience and activity as a result of his relations to that process as a whole and to other individuals within that process (Strauss(ed),1956 : 212).

Mead's looking glass self focuses in human past experiences. He argues that human inevitably tends at a certain level of sophistication to organize all experience into that of a self. The self-awareness is reached when he starts to think his past experiences. Therefore he is aware of his self. He says it in the following statement:

Similarly, we normally organize our memories upon the string of our self. If we date things we always date them from the point of view of our past experiences (Strauss(ed), 1956: 212)

Mead believes that the self has a characteristic that is as an object to itself (Strauss(ed), 1956:213). It represents that the self is a reflexive and indicates that it can be both subject and object in reaching to the level of an object to itself. Therefore the self can be seen in the looking glass and human can find his awareness.
The self-reflexive can be seen in the following explanation:

When a person focuses on his self-awareness, he starts to think his past experiences which came from other individual member of society to which he belongs. When a person enters to his own experience as a self, he does not become a subject to himself but becomes an object to himself. It means that that person evaluates the attitudes of other individuals toward himself within a social environment or context of experience and behavior in which both he and they are involved. Those attitudes lay on the term of communication which provides a form of behavior in which the organism or the individual may become an object to himself. In other words, Mead's theory of self awareness is focused on the central position of thinking.

When person considers to the nature of the self, he has to emphasize on the central position of thinking. Self-consciousness provides the core and primary structure of the self, which is thus essentially a cognitive rather than an emotional phenomenon (Srauss(ed), 1956).

Mead distinguishes the self-reflexive into two phases. They are the ‘I’ and the ‘me’.

Both of them will be explained below:

A. 4.1 The ‘I’.

The ‘I’ is a part of self which is aware of the social ‘me’. The ‘I’ reacts to the self which arises through the taking of other’s attitudes. Through taking those attitudes, people have introduced the ‘me’ and reacts to it as an ‘I’. So then, the ‘I’ is called as the response of the organism to the attitudes of others. The ‘I’ is with which people do
identify themselves. The 'I' appears in his action against that social situation within his own conduct, and it gets into his experience only after he has carried out the act. Then he is aware of it.

The 'I' then is something that is responding to a social situation which is within the experience of the individual. It is the answer which the individual makes to the attitude which others take toward him when he assumes an attitude toward them.

A. 4. 2 The 'Me'.

The 'me' is organized set of attitudes of others which one himself assumes. The attitudes of others constitute the organized 'me'. When one is aware in himself the attitudes of others, there arises a group of responses. It depends on the ability of each individual to take the attitudes of others so that they can be organized to get self-consciousness. By taking all those organized sets of attitudes, one is given his 'me'. The 'me' is the self he is aware of.

Through searching the two phases, Mead emphasizes that man could find his self-identity. He explains that without these two phases, there could not be consciousness.
B. THEORETICAL FRAMEWORK

In analysing this study, theories which have been stated before are going to be applied. Both of them are combined and used to solve the problems which have been formulated in the previous chapter.

Those theories have supported one another to show their powerful as well. It has been stated before that if we talk about self-awareness, it means that we talk about psychological theory especially behavior and cognition. If we talk about racism and sexism, it means that we talk about social theory. Those theories will be cooperated to answer the problems of this study.

We have recognized that the terms of racism and sexism have driven human to the distinction. Both of them have been experienced by the main character of Hurston’s Their Eyes Were Watching God. In relation to these conditions, some theories which are needed are the background of blacks in American’s life; and the theory of racism, the theory of sexism, and the theory of self-awareness.

The background of Blacks in American’s life, and Lee’s and Merrill and Eldredge’s theories of Racism are used to show the main character’s social life background.

Some theories of sexism are needed to look at the basic ideas of sexism including, old doctrine’s theory, Montagu’s theory, Dr. Maude Glasglow’s theory, Henry Adam’s theory, and Jo Freeman’s theory of sexism.
Merrill and Eldredge view that personality is the subjective aspect of culture. It comes in social experiences. It has a close relationship to the culture. To come to the real person, one should be in contact with others.

Personality is the subjective aspect of culture. In the course of his social development, the individual comes in contact with many different groups. He becomes a person and acquires a personality through his participation in society. His attitudes towards himself are as important as his attitudes towards others (1952: p. 125).

In discussing self awareness, the main character’s experiences are the main focus. George Herbert Mead says that the self appears in social experiences, while the self-awareness appears when a person starts to think his past experiences. The main character’s awareness is reached when she focuses herself in the central position of thinking to all experiences of her life especially experiences of racism, sexism and of self-finding. She tries to look at each detail when other person behaves to her and she behaves to him. She looks to her looking glass as if it is real. Other people attitudes appears essentially as a ‘me’ with the organization of the community to which it belongs, while her attitudes are called as ‘I’.

The main character is aware of the experiences of racism and sexism, and of self-finding. She was in both racial discrimination and sex oppression and then she has found her self. Her realization comes after all of the experiences as the mirror of her life. It is the major theme of the study.
It is clearly understood that the theories are needed together to support one another. It is impossible discussing the self awareness without involving one’s experiences in life, and it is also impossible discussing racism and sexism without looking at some social study over the terms. The final result of the using of those theories is to answer the problems which have been formulated logically.
CHAPTER III
METHODOLOGY

A. Object

In this study, the writer analyzed the main character, Janie, of Hurston’s *Their Eyes Were Watching God*. The analysis tried to search the main character’s awareness of her life experiences especially the practice of racism, sexism and self-finding. It was focused on life experiences, and how she was aware of it. The following explanations prepared about the object which would be analyzed:

1. The analyzed novel was *Their Eyes Were Watching God*. It was published by the board of Trustees of the University of Illinois in 1978 the third edition.

2. *Their Eyes Were Watching God* was a novel which is written by a black woman. Her name is Zora Neale Hurston.

3. The analyzed object was the main character, Janie, of Hurston’s *Their Eyes Were Watching God*. This analysis searched the main character’s awareness of the practice of racism and sexism, and of self-finding.

B. Research Approach

This study analyzed the main character’s awareness of the practice of racism and sexism in her life and of her self-finding. The analysis was related to the
social life of the main character and the way she came to her awareness. In relation to the main character’s self-awareness, the approach which was used was a social psychological approach. Social psychology studied how the thoughts, feeling, and behaviors of individuals were influenced by other people.

In this study the writer analyzes the novel by using a desk research method on library. And this method the writer used many books to get some theories which could support the analysis in Their Eyes Were Watching God. Some of the books were the books of psychology including The Social Psychology of George Herbert Mead, some books of sociology, and some dictionaries.

C. Data Analysis

There were many steps in analyzing this novel. It was very important to arrange the steps first. The following were the steps which were used to analyze Janie, in Hurston’s Their Eyes Were Watching God:

1. Knowing the content of Hurston’s Their Eyes Were Watching God was the important step in order to understand what the author tells in the novel. It supported me to make a well interpretation of that novel.

2. Finding the main character of Hurston’s Their Eyes Were Watching God.

3. Knowing the social life background of the main character. This step helped me to know more about the main character’s social background.
4. Finding the main character's experiences of racism and sexism, and of self-finding in Hurston's *Their Eyes Were Watching God* by using quotation.

5. Searching the main character's awareness of the practice of racism and sexism and of self-finding.

6. Drawing a conclusion from the analysis.
CHAPTER IV

ANALYSIS

This chapter will answer the problems which have been formulated before. To answer the problems, it is important to know deeply the main character's experiences as it is the major interest of the discussion. To find the main character's awarenesses, the Social Psychology of George Herbert Mead will be the major theory instead of other theories which have been stated in previous chapter.

A. Janie's social life background

Janie is a black girl. She is cared by her grandmother. Her name is Nanny. Nanny is an exslave woman.

In the time of slavery, she was a slave woman. She worked for whites along her life. Nanny and her ancestors were brought to America to be used in mining and plantation. In this place they had been regarded as slaves. As slaves they never had freedom to do things. They had done what the masters had commanded only. In slavery Nanny worked to run ox and to brood sow (p. 31). She was conditioned not to possess things such as house, and even foods. Therefore she was very poor.

After the slavery was ended, she chose to live with the white as a servant. She had to live in the back-yard of Mr. Washburn's family. In this place Janie's mama was born. In the place too Janie was born. Janie tells it to Pheoby:

She had a house out in de back-yard and dat's where Ah wuz born(p. 20).
Janie was cared by Nanny. It began from her birth. Her mama has run away. Janie's mama is Nanny's daughter. She was born because of Nanny's sexual relationship with Mr. Robert. In slavery, she had been coerced sexual relationship by Mr. Robert. She tells her story to Janie as follows:

But pretty soon he let on he forgot somethin' and run mah cabin and made me let down mah hair for de last time. He sorta wrapped his hand in it, pulled mah big toe, lak he always done, and was gone after de rest lak lightin' ....(p.33).

Nanny had a daughter who looks like a white baby from the relationship. The baby's existence was questioned by Mrs. Robert. Mrs. Robert questi not because she cared of Nanny's life but because she looked at the baby who looked like a white's baby. The baby had a light colored. Mrs. Robert's question could be seen below:

"Nigger, whut's yo' baby doin' wid gray eyes and yaller hair?" (P.33).

Janie's mama grows up best in Nanny's care. Nanny sends her to school in order to fulfill her frustrated dream to be a school teacher. But a school teacher had raped her and left her. It is seen from Nanny's story to Janie below:

"But one day she didn't come home at de usual time and Ah waited and waited, she never come all that night. Ah took a lantern and went round askin' everybody but nobody ain't seen her. De next mornin’ she comes crawlin' in on her hands and knees. A sight to see. Dat school teacher has done raped mah baby and run on off just before day. (TEWG : p. 36).

After Janie's birth, her mama ran away and left her in Nanny's care. They live in the hand of the white, Mr. Washburn.

Janie's childhood is in white environment. Her ancestors were slaves so that
she had to live in inferior status. She was refused to play together with the white’s children. This inferior status made her first marriage fail. It was not her foolishness if she inherited dark skin from her ancestor. The society treated dishonestly by using the dark skin to make Janie lived in the inferior status.

Janie grows up as a young girl who is ready to search the life. She wants to be her self. She wants to be a woman who can stand by her self. Nanny’s afraid of Janie’s maturity sent Janie into white’s oppression. Nanny arranged Janie’s marriage with Logan Killicks. He is an old white man. Nanny believed that the white is the ruler of the world. They are so powerful as seen by Nanny. The blacks are only branches without roots. The blacks have been along time become the white’s slaves and servants. Nanny has a good aim by making Janie marry Logan Killicks. Nanny does not want Janie to suffer as experienced by her, Janie’s mother, or any other blacks. By marrying Logan Killicks, Nanny believes that Janie will get protection from him. The fact is different. She does not get the protection, but she has to live in his oppression. Therefore she experiences the practice of racial differences in her marriage.

B. Janie’s awareness of Racism and Sexism and Self-finding

Janie’s awareness of racism and sexism and self-finding are reached by remembering all the experiences especially the experiences of racism and sexism and of self-finding. She remembers the experiences in the process of narration which Janie shares with her friend Pheoby as seen below:
They sat there in the fresh young darkness close together. Pheoby eager to feel and do through Janie, but hating to show her zest for fear it might be thought mere curiosity. Janie full of that oldest human longing-self revelation. Pheoby held her tongue for along time, but she couldn’t help moving her feet. So Janie spoke (p. 18).

Pheoby’s hungry listening helped Janie to tell her story. So she went on thinking back to her young years and explaining them to her friend in soft, easy phrases while all around the house, the night time put on flesh and blackness (TEWG, p.23).

By doing so, Janie has looked at the looking glass of her self. She focuses her brain on the position of thinking. She looks back how people have valued her and how she has given respon to them.

B.1. The Awareness of Racism

The practice of racism began when Janie has been six years old. Before that she thinks that she is just the same as the rest of the people she plays with, the white children. One day she brought to a knowlege that she is different. It is the reality of her own.

“everybody laughed, even Mr. Washburn, Miss Nellie, de Mama of de chillun who come back home after her husband dead, she pointed to the dark one and said,”Dat’s you, Alphabet, don’t you know yo’ownself?” (TEWG, p. 21).

“Aw,aw! Ah’m colored!” (TEWG, p.21).

That is the time she finds out the answer of her self question. Who am I? She is a black.

Knowing that she is colored, Janie is not surprised when her friends mock her
Knowing that she is colored, Janie is not surprised when her friends mock her at school. They get to tease her about living in the white folk’s back yard. She also notices how her friend, Mayrella, gets mad each time she looks at Janie without any reasons. Mayrella also pushes Janie away from the ring plays and the others do the same. They make out that they could not play with somebody who lives without premises. Premises means a chance to choose or to do something. The Blacks live in premises because they never have chances to choose or to do something instead of the white’s commands. It is because they are regarded as property only.

Janie looks back to Nanny’s stories about her experiences in slavery. Those experiences reflect about the refusal of blacks. Nanny has told Janie about how the white gives a place to a woman slave in slavery. The condition that she is a slave and a woman gives them many benefits. They are not only used to work in plantation but also used to the white’s sex desire by raping and other cruel treatments. They have been used to work hard in plantation and they are also conditioned to be inbreeding, poor, coerced sexual relationship with the master and mistreated by the mistress. They have lost everything and nothing left.

Janie tells her mama’s experience as the background of her life. After Nanny’s master coerces sexual relationship, Nanny has to accept other fact that her daughter whom she hopes to be a school teacher, has been raped by a school teacher. Then Janie is born.

Nanny’s stories about her experiences in slavery, and Janie’s mama experience
of being raped make Janie is aware more about the black’s life.

Janie experiences the practice of racism in her first marriage. Nanny has guarded her to marry an old white man. Nanny views that the white is the ruler of the world. Her views are told to Janie as follows:

"...Honey, de white man is de ruler of everything as fur as Ah been able tuh find out. .... Maybe it’s some place way off in de ocean where the black man is in power, but we do not know nothin’ but what we see. So de white man throw down de load and tell de nigger man tuh pick it up. He pick it up because he have to, but he don’t tote it. He hand it to his womanfolks. De nigger woman is de mule uf de world so fur as Ah can see. Ah been praying fuh it to be different wid you. Lawd, Lawd, Lawd!" (TEWG, p. 29).

"You know, honey, us colored folks is branches without roots and that makes things come round in queer ways. Ah was born back due to the slavery so it wasn’t for me to fulfill my dreams of what a woman oughta be and to do. Dat’s one of de hold backs of slavery. But nothing can stop you from whisin’. You can’t beat nobody down so low till you can rob ‘em of they will. Ah didn’t want to be used for a work-ox and a broad-sow and Ah didn’t want mah daughter used dat way neither. It wasn’t mah will for things to happen lak they did. Ah even hated de way you was born. But, all de same Ah said thank God, Ah got another chance. Ah wanted to preach a great sermon about colored women sittin’ on high, ...(TEWG: p.31-32).

It brings an effect to Janie. Nanny has asked her to marry a white man who is much older than she is. His name is Logan Killicks. In fact Janie is ready for her great journey in search of people. But Nanny’s afraid of Janie’s maturity has sent her in the hand of an old white man. Janie marries him with a great hope that she can build love in the marriage but she fails. Janie has noticed that her husband has stopped to talk in rhymes long before the years up. He stops to talk in rhymes after the marriage’s
ceremony is over.

Knowing that Janie does not return his love, Logan tries to threaten her about living in the back yard. He places Janie not as a wife but as a black. He starts to build a long distance to her. He starts to mock her status and oppress her. He has ordered her to chop woods, grab an ax, cling chips, cut up seed potatoes even run a plow just like a man. This condition cannot be accepted by Janie easily. She tries to make it up by arguing to Logan as follows:

"You don't need mah help out dere Logan, You're in yo'place and Ah'm in mine. (TEWG, p.52).

To Janie's refusal, Logan will not only keep quite. He will do more to make her heart hurt. He shows his arrogance, and starts to mock her status as it is:

"Considerin' youse born in a carriage 'thout no top to it, and yo' mama and you bein' born and raised in de white folks back-yard"(51).

"You ain't got no particular place. It's whenever Ah need yuh. Git uh move on yuh, and dat quick(TEWG, p. 52).

Logan has been disappointed with Janie’s refusal. After he has commanded to do anything in the back-yard, he also threatens her to plow behind as follows:

'Naw, Ah needs two mules dis yeah. Taters is goin' tuh be taters in fall. Bringin' big prices. Ah aims tuh run two plaws, and dis man Ah'm talkin' 'bout is got uh mule all gentled up so even uh woman kin handle 'im." (TEWG, p.46).

When Logan Killicks goes off to buy a mule, she decides to run off with Joe Starks. She does not want to be Logan's slave. She wants to fulfill her dream, to be her self so she
rebells.

B.2. The Awareness of Sexism

Janie does not want to live in Logan's oppression. As she has a chance to run she runs away. Joe Starks has offered to marry and to bring her run away. With her own conduct she runs and marries him. They marry with new clothes of silk and wool as he has said before. Later they leave the town and get at Maitland to find the colored town.

Joe Starks is a man full of command. There is something about Joe that cows the town. It is not because his physical fear but because he is more literate than the rest. He also has a bow down command in his face. Every step that he has taken makes the thing more tangible. People in the town choose him as the mayor.

Joe has said before that he will place Janie in the front porch of the house. He buys her a new house which is painted a glossy, sparkly white as the house of Bishop Whipple, a store, a desk with one of those swing round chairs to it likes Mr. Hill over Maitland, a gold spotting vase different from others. In other words, he buys her the best of everything instead of love talking.

Joe has provided Janie with Nanny's dream about woman sitting on high, but in doing so, he isolates her from direct participation in any life except his own. Take for instance a day people make welcome to them and appoint Joe as the mayor. After Joe
speaks up, people also offer Janie to make a speech. Joe has cut it and said:

"Thank yuh fah yo’ compliment, but mah wife don’t know nothin’ bout no speech makin’ Ah never marry her for nothin’ lak dat she’s uh woman and her place is in de home." (TEWG, p. 59)

By saying that he covers Janie’s chance to show her self up and places her in a certain place, that is, in the home. Joe’s opinion is exactly the same as old doctrine which says about woman. As it is edited by Beard, woman’s place is in the home (1996: p. 27). Joe’s attitude shows that he thinks the same as the old doctrine. By limiting her direct participation in social life, Joe has closed her chance to show up her self because the self only arises in the interaction with others as it is said by Mead (Strauss(ed), 1956, p. 212).

Joe has built her a store. The store becomes a place to tight her hair in it. She has to live only for him. He also commands her to stop talking with people around them because he views that they are trashy and Janie is the mayor’s wife. She should not pass time with people like them.

“You see Mrs. Mayor Starks, Janie. I god, Ah can’t see what uh woman uh yo’ability would want tuh be trezin’ all dat gung grease from folks dat don’t even own de house dey sleep in. ‘Taint no sartly use. They’s jus’ some puny humans playin’ round de toes uh Time.” (TEWG: p. 85).

Joe will hustle her to go inside to sell things when people come to make conversation with her and Joe is there.

He also commands her to do things perfectly as he has said, and nothing else. He asks her to clerk in order to find out any mistakes and belittle her intelligence as it
is shown below:

"Wid yuh heah, Ah oughtn't tuh halfta do all dat lookin' and searchin' Ah done told you time and time again tuh stick dem papers on dat nail! All you got tuh do is mind me. How come you can't do lak Ah tell you? (TEWG, p.110).

Joe also browbeats Janie into submission in the way Janie serves cook. In fact Janie is a good cook but he just looks for any possible mistake of her work. From those events Janie realizes about Joe as it is seen below:

She wasn't petal anymore with him. She was twenty-four and seven years married when she knew. She found that out one day he slapped her face in the kitchen. It happened over one of those dinners that chasen all women sometimes. ...Janie was a good cook, and Joe had looked forward to his dinner as a refuge from other things. So when the bread didn't rise, and the fish wasn't quite done at the bone, and the rice was scorched, he slapped Janie until she had a ringing sound in her ears and told her about her brains before he stalked on back to the store (TEWG: p. 111-112).

From those events Janie has learned about Joe. Joe is not a man in her vision. She finds her awareness of her life. She realizes that imaginary Joe has died in her life.

Janie stood where he left her for unmeasured time and thought. She stood there until something fell off the shelf inside her. Then she went inside there to see what it was. It was her image of Jody tumbled down and shattered.....She found that she had a host of thoughts she had never let Jody know about(TEWG, p. 112).

For Joe's attitude that Janie thinks is unfair, Janie starts not to keep quite. She has learned that she has to show her self up. In the next quarrel she starts to provoke him.

"You sho loves to tell me whut to do, but Ah can't tell you nothin' Ah see! (TEWG, p. 110)
By saying that Janie wants to tell Joe that until that day Janie never has any chances to speak and to do anything instead of Joe's commands.

Time and events like that teach Janie to think about the inside of her marriage. She finds out that Joe has done everything in his big voice. She says it comically:

"Sometimes God gits familiar wid us womenfolks too and talks His inside business. He told me how surprised He was 'bout y'all turning out so smart after Him makin' yuh different; and how surprised y'all is goin' tuh be if yu ever find out you don't know half as much 'bout us as you think you do. It's so easy to make yo'self out God Almighty when you ain't got nothin' tuh strain against but women and chmockens" (TEWG, p. 117).

Time by time has passed and Janie finds that the time they have passed is useless. She wants to go out from the condition, and make changes. She knows that she has gotten everything which money can buy but she cannot get what she has valued, that is, the self to live.

Out of that, as the mayor of the town Joe has done many things in his own hands. He builds them street lamp, post office, things that are never thought by the blacks. Over anything that Joe has done for them, there are many arguments for Joe Starks. Some people say that he is right with many things he has done. Some other people say that he has done them in his big voice. It is because he is more literate than the rest of them. They never say it to Joe though sometimes they do not agree with him.

"But now, sam, you know at all he do is big-belly round and tell other folks what tuh do. He loves obedience out of everybody under de sound of his voice." (TEWG, p. 78)
People also notice about what Joe has done to his wife. It is a wrong thing. They say that they cannot certainly think about how Joe and his wife run the life. He has kept her in the store along the day. They cannot accept it if they are in Janie's position.

'What make her keep her head tied up lak some ole 'oman round da store? Nobody couldn't git me tuh tie no rag on mah head if Ah had hair lak dat.'
' Maybe he make her do it. Maybe he skeered some de rest of us mens might touch it round dat store. It sho is uh hidden mystery tuh me.' (TEWG, p. 79)

In fact the town has a basketfull of feeling good and bad about Joe's position and possession, but none has the temerity to challenge him.

Joe's changing attitude is also shown by how he treats the member of the town. Since he is in the porch, he starts to rule people what to plant or not. If they do not hear him, he will make the men out of the town. It is something rude since they are the same, colored people. People around them say the same too.

'It's uh sin and uh shame runnin' dat po' man way from here lak dat. Colored folks oughtn't tuh be so hard on one another.' (TEWG, p. 77)

Janie feels that she has lied to her self and he does too, so that she gets nothing to live for. She wants to change it. She does not want her life to be useless since her life is nothing but a house and a store.

Janie thinks back to an event, when in the store she comically cuts a pug of tobacco, and her husband, Jody, ridicules her for her clumsiness as follows:

"I god amighty! A woman stay round uh store till she get old as Methusalem and still can't cut a little thing like a pug of tobacco! Don't stand dere rollin' yo' pop eyes at me wid yo' rump hangin' nearly to yo' knees!" (TEWG, p. 121).
Joe accuses Janie’s womanism but she stands up and defends herself by speaking the truth as follows:

‘Naw, Ah ain’t no yeung gal no mo’ but den Ah ain’t no old woman neither. Ah reckon Ah looks mah age too. But Ah’m a woman every inch of me, and Ah know it. Dat’s uh whole lot more’n you kin say. You big-bellies round here and put out a lot of brag, but ‘taint nothin’ to it but yo’ big voice. Humph! Talkin’ ‘bout me lookin’ old! When you pull down yo’ britches, you look lak de change uh life (TEWG, p. 122).

By talking that, it does not mean that she hates Joe Starks but her words are so powerful that Joe Starks starts to make a new alliance. He refuses Janie’s cook and has Lady Davis to cook.

‘Naw, thank you,’ he told her shortly, ‘Ah’m having uh hard enough time tuh try and get well as it is (TEWG, p. 126).

By saying that Joe shows his power to Janie that he has a strength to do thing and makes her lower again in front of him.

In fact she does not really want to hurt him. She just wants him to understand.

She tells her bitterness to Pheoby:

“Ah’d rather be dead than for Jody tuh think Ah’d hurt him,” she sobbed to Pheoby. “It ain’t always been too pleasant, ‘cause you know how Joe worships de works of his own hands, but God in heben knows Ah wouldn’t one thing tuh hurt nobody. It’s too understand and mean (TEWG, p. 127).

Joe is sick then. He does not want to see Janie. He refuses Janie’s existence in his room. He does not want to hear any explanation from Janie. In fact he is not able to change because he does not want it.

‘What you doin’ in heah Janie?’
‘Come to see ‘bout you and how you wuz makin’ out,’
‘Ah come in heah tuh git shet uh you but look lak ’taint doin’ me no good. G’wan out. Ah needs tuh rest.’

‘Naw, Jody. Ah come in heah tuh talk widja and Ah’m goin’ tuh do it too. It’s for both of our sakes Ah’m talkin’.’ (TEWG, p. 131).

Joe cannot forgive her. He accuses her that she never has a right feeling for anybody. Being accused like that Janie does not accept it. She wants to make it right. She explains it to Joe.

‘Naw, Jody, it wasn’t because Ah didn’t have no sympathty. Ah had uh lavish uh dat Ah just didn’t never git no chance tuh use none of it. You wouldn’t let me!’ (TEWG, p. 132)

‘Dat’s right, blame everything on me. Ah wouldn’t let you show no feelin’! When , Janie, dat’s all Ah ever wanted or desired. Now you come blamin’ me!’ (TEWG, p. 132).

Joe has misunderstood about Janie’s rebellion. Janie just wants to show Joe that he has done wrong. She wants him to understand that what she really wants is to become her self. After long time Joe has covered it, she wants Joe to understand her.

‘Tain’t dat Jody. Ah ain’t here tuh blame nobody. Ah’m just tryin’ tuh make you know what kind person Ah is befo’ it’s too late (TEWG, p. 132-133).

Janie explains to Joe that for some years they have married Joe never understand her. He thinks and rules everything around him but he cannot understand about thing which he has owned. He cannot understand Janie.

‘.....Dat’s just what Ah wants tuh say, Jody. You wouldn’t listen. You done lived wid me for twenty years and you don’t half know me atall. And you could have but you was so busy whorshippin’ works of yo’ own hands, and cuffin’ folks around in their minds till you didn’t see uh whole heap uh things you could have(TEWG, p. 132-133).

Joe is not able to be changed by anything in the world. He can change many things
around him but he cannot be changed though death brings him away.

Janie gets to know that Joe has been mishandled by his new position. As a black who never has a chance to be a leader he gets it. He becomes the mayor of the black’s town. He loves his new position very much. His love to his new position makes him to rule his town too much, though sometimes people do not really like his consideration. His much love to Janie leads him to submit her to be his only belonging. It makes Janie aware of another side of her life. She is not only in White’s subordination but also in husband’s or man’s subordination.

“Dis sittin’ in rulin’ chair is been hard on Jody,’ she muttered out loud. She was full of pity for the first time in years. Joe has been hard on her and others, but life had mishandled him too. Poor Joe! Maybe if she had known some way other to try, she might have made his face different. But what that other way could be, she had no idea. She thought back and forth about what had happened in the making of a voice out of a man. Then thought anout herself. Years ago, she had told her girl self to wait for her in the looking glass. It had been a long time since she had remembered. Perhaps she’d better look. She went over to the dresser and looked hard at her skin and features. The young girl was gone., but a handsome woman had taken her place. .....(TEWG, p. 134 -135).

Later on Joe dies with his wrong perception about Janie’s rebellion.

B.3 The awareness of self-finding

Janie finds her self through her struggling in getting it. She finds it in the guardian of her third husband, Tea Cake. After the death of Joe Starks, Janie then is a widow with property and still a very attractive woman. She knows that as a widow
with property is very dangerous in South Florida. She has noticed before a month her husband has died, men drive to ask after her welfare and offer their services as advisor. Ike Green is one of them:

‘You wants be keerful ’bout who you marry, Mis’ Starks. Dese strange men runnin’ heah tuh take advantage of yo’ condition’ (TEWG, p. 140).

Janie refuses all of those offering because she does give respect to Joe’s funeral. She also wears black clothes as a symbol of her sadness because of Joe’s death. She wears it for six months. Out of the condition Janie feels happy because she is free from any submission. She reveals it to Pheoby:

’T’aint dat Ah worries over Joe’s death, Pheoby. Ah jus’ loves des freedom’

(TEWG, p. 143).

She soon meets and marries Tea Cake Woods. He is a black man who is much younger than her. Different from her two husbands, Tea Cake talks in rhyme. He also loves Janie much. They share love and laugh together. So they are very happy. He fulfills Janie’s vision because he requires only that she be herself. Tea Cake asks her to be his partner to sail the life together. He does not want to dominate her or curb her self-expression in order to prove his masculinity. He asks her to play checker, Florida flip, coon-can. He also asks her to go hunting, fishing, watching movies to Orland, dancing, shopping, going picnic, and teaching her to shoot and to drive a car. They have done everything together and always together. Tea Cake also takes Janie on the muck. She sees Florida. It is a place she had never seen before. It is shown below:

To Janie’s strange eyes, everything in the Everglades was big and new. Big
Lake Okeechobee, a big beans, big weeds, big everything. Weeds that did well to grow waist high up the state were eight and often ten feet tall down there. Ground so rich that everything went wild. Volunteer cane just taking the place. Dirt roads so rich and black that a half mile of it would have fertilized a Kansas wheat field. Wild cane on either side of the road hiding the rest of the world. People wild too (p. 193)

Vise versa Janie has asked him to attend church as she used to do. They have lived happily as if they cannot be parted again. Life with Tea Cake is a new life for Janie. She lives in a real life which she has wanted for a long time. The time has come true. She really enjoys it. She will never let it go anymore forever and ever.

Tea Cake wants her to play with him. He thinks that it is natural for her to play. This is something which she thinks very nice from Tea Cake. This makes him different from her two husband’s before.

Tea Cake also has taught her many things. He does it because he believes that she will, she can, and she has to learn. This thing is different from her two husbands. They never do it to her. Joe Starks even says that she will never learn about anything in the world.

‘Yuh can’t beat uh woman. Dey jes won’t stand fish it. But Ah’ll come teach yuh again. You gaintuh be uh good player too, after while.’
‘You reckon so? Jody useter tell me Ah never would learn. It wu too heavy fish mah brain.’

‘ Folks is playin’ it wid sense and folks is playin’ it without. But you got good meat on yo’ head. You’ll learn. Have uh cool drink on me.’ (TEWG, p. 1147-148)

Though they have known to each other in days, it seems that they have known all of their life. They used to make a joke or doing something crazy such as going to fish in
midnight.

Tea Cake is very different from her two other husbands, Logan Killicks and Joe Starks. They have commanded her to do things, but Tea Cake has asked her. He will never command her because he does not need to do it. In choosing anything Tea Cake has given her a large chance for her to choose. It is Tea Cake’s speciality. He likes to ask her to choose her own choices. It depends on her.

‘Which one do you want? It All depends on You.’
‘Choose de battleship if dat’s what you really want. Ah know where one is right now. Seen one round Key West de other day.’(TEWG, p. 153-154)

Tea Cake has also taught her how to love. In love Tea Cake has taught how to trust the partner. He wants Janie to believe whatever he has done. It will not be bad thing. He shows it in a day when he brings Janie’s money without her permission. In fact the money is Joe Starks’s money. She has inherited it. For two days he does not come home. It makes her doubtful to Tea Cake. Maybe she has a wrong perception about Tea Cake. Maybe he is only the same as other men who look for some money of his wife and run for other young girls. But Tea Cake has proved that he is right. He has used the money for helping a black woman in delivering her child. But the two of them have gone away. He cannot help them. Janie is proud of Tea Cake.

Tea Cake has also taught her that in love they have to accept anything of their partner including the weakness. Janie knows that Tea Cake is a gambler. She cannot say anything because it is a part of him. So it is all right.
Life with Tea Cake has taught her what the meaning of possessing is. She knows how she is very jealous with a young girl who tries to be near and makes a joke with Tea Cake. She is really afraid to lose Tea Cake. She finds a little chunky girl whom takes picking a play out of Tea Cake in the fields and in the quarters. If he says anything, the girl will take the opposite and hit him or shove him and she will run away to make him chase her. But Tea Cake has made Janie believes that he does not make any mistake because Janie is enough for him. Janie is someone who is very special for him. He tells it when Janie questions the chunky girl’s existence.

‘You still love ole Nunkie.’
‘Naw, never did, and you know it too. Ah didn’t want her.’ (TEWG, p. 205)

Janie’s jealousy makes her not easy to accept Tea Cake’s explanation. She wants to make herself believe that it is true.

‘Yeah , you did.’ She didn’t say this because she believed it. She wanted to hear his denial. She had to crow over the fallen Nunkie.
‘What would Ah do wid dat lil chunk of a woman wid you round? She ain’t good for nothin’ exceptin’ tuh set up in uh corner by de kitchen stove and break wood over her head. Youse something tuh make uh man orgit tuh git old and forgit tuh die.’ (TEWG, p. 206)

Tea Cake feels the same as Janie. His jealousy comes up when he knows for several times Mrs. Turner has come to match Janie with her brother. Even she says to Janie that Tea Cake is too black for her. That is why he is very jealous. He has whipped Janie. It is not because her behavior has justified his jealousy, but it relieves that awful fear inside him. Being able to whip her reassuring him in possession. It is no
brutal beating at all. He just slaps her around a bit to show he is the boss.

Tea Cake loves Janie very much, and Janie sees that Tea Cake is a man of her dream. Tea Cake has given her real happiness, tender love, and comfortable feeling. He has fulfilled Janie to be her self.

They sail the sea of the marriage naturally. They live with love, laugh, and jealousy. All of them are natural.

In the end she loses Tea Cake. He tried to save Janie’s life and some other people’s life from the flood of the hurricane. When the hurricane comes to their place and flood is everywhere, a mad dog tries to attack them and he has struggled to save them as seen below:

The dog stood up and growled like a lion, stiff- standing hackles, stiff muscles, teeth moved and he lashed up his fury for the charge......But he was a powerful dog and Tea Cake was over-tired......They fought and somehow he managed to bite Tea Cake high up on his check bone once(245)

He tries to save other people’s life without bothering his own life. They are save then but Tea Cake gets a real sick. The Doctor says maybe a rabid dog has bitten him. He refuses going to hospital because he is not used to doing it. The Doctor also says that he is going to bite some other people unconsciously if he feels strange with his body.

Janie feels desperate for Tea Cake’s sickness. She is worried for Tea Cake’s condition. He gets worse. In his rabies- induced delirium, Tea Cake suspects that Janie is running after Mrs. Turner's light skinned brother. Janie shoots him in self-defense as seen in the struggling event below:
The gun came up unsteadily but quickly and levelled at Janie’s breast. She noted that even in his delirium he took good aim. Maybe he would point to scare her. That was all....as the second click told her that Tea Cake’s suffering brain was urging him on to kill(272)....She saw him stiffen himself all over he levelled and took aim. The fiend in himm must kill and Janie was the only thing living he saw(273).....A minute before she was just scared human being fighting for its life. Now she was sacrificing her with Tea Cake’s head in her lap. She had wanted him to live so much and he was dead(273).

On the other hand, she has got her real self from Tea Cake. She has struggled to get it and she has got it in Tea Cake’s guardian. He has brought her to be a real woman. She lives in her real position as a human being and a woman. She changes her position from white’s oppression, and men’s submission to become free from those conditions.
CHAPTER V
CONCLUSION

Hurston’s *Their Eyes Were Watching God* takes its setting in rural places of the United States. It is started from West Florida, moves to Maitland, then moves to Everglades, and at last back to West Florida. It talks about the life of Blacks and their problems including racism and sexism.

In *Their Eyes Were Watching God*, we can find that the main character, Janie, is aware of her life experiences. She looks to her past experiences and finds that she has experienced racism, sexism, and found her self.

Janie has been born in Black’s society. She has been born by a colored people, therefore she is black. From Nanny’s story, Janie knows much about the life of blacks in slavery. She also knows the background of her life.

The Blacks have made up the population of the United States. In 16th Century, they were brought to the nation for the needing of mining and plantation’s labors. In the time of slavery, they had been regarded as slaves. They were the property of the white, and had been used to provide the white’s profits and comforts only.

The blacks have been formed by the whites to be human beings who look like robots. They cannot choose things, do anything, and speak anything in their way. They have to do what the whites have commanded only. They have been forced to work very hard in the mining and plantations. They are also made to be inbreeding, and very poor.
She marries the second man, Joe Starks. He really loves Janie and promises that he is going to place Janie in a certain place of his own where she can really enjoy this life. He fulfills Janie by providing the best of everything instead of love talking. He really loves Janie. He gives her everything, but by doing so he also isolates her into submission. He limits Janie’s direct participation in any life except of his own. Janie’s new life is not really different from her life before. She is not yet in the white’s man oppression but she is now in the husband’s submission. Both of them cover her self up. Again she fails to fulfill her dream to be her self. When she tries to provoke him, he is sick and dies. It gives Janie another chance to fulfill her vision.

The death of her second husband gives her a new chance to fulfill her dream. She marries the third man, Tea Cake. He is much younger than her. He is also a gambler but he loves her very much. He fulfills Janie’s longing to be her self.

Tea Cake asks Janie to be his friend, partner, and wife. He does not need to dominate her in or out of their house in order to show his masculinity. He teaches her how to play games, to fish, to drive a car. He also teaches her how to love. He gives her a true love. He sacrifices himself to prove his love to Janie and to people around him. He dies in saving Janie and other people from the violence of hurricane. During the flood he has been bitten by a rabbit dog. They are save then but Tea Cake gets sick. It is a real sick. In his delirium induced, he suspects Janie to run with other man. Janie has shot him in self-defence, because in his sickness he tends to kill someone else and the one he sees is Janie. Tea Cake has given her true love. She gives her true love to
They have to live lacking of money and intelligence. The life of blacks has been institutioned very well so that they live in the lowest position of the whites.

Janie live with her grandmother, Nanny. Nanny is an exslave. She had lived in slavery. She had experienced bad treatments from her master for whom she has worked in slavery. She was used to working in plantation to run ox. She was also made poor and illiterate. She was coerced sexual relationship with her master and gets the baby from him. She received vindictive treatment from her mistrees.

Culture had provided her bad circumstances. She had been brought from her country to be used as a slave. In the new country, culture had provided with her the worst situation for her to live. There were only working hard, and bad treatments. She had a great hope that the baby could fulfill her dream to be a schoolteacher, so she sent her into school. Nanny's dream failed because a schoolteacher had raped and left her while Janie's mama had pregnant. Janie is the result of this brutal coupling. Her mother run away after Janie's birth.

Janie, the main character of this novel, lives in Nanny's care. She lives after the end of slavery but the practice of racial differences still exists. She experiences it in her childhood and her youthhood. She understands the term of black as well as she understands her self. She is aware that she is not yet having the self. She struggles it by Nanny's guardian to marry an old white man, Logan Killicks. She fails to build love in this marriage while her husband starts to place her into submission. She rebels it and runs away.
Tea Cake though she has to pay it by losing him forever. Love teaches her that sometimes one has to lose someone else for love.

With the explanation above, it can be concluded that Janie's failure to show herself up is caused by some aspects. The first is the social life background which provides her the organic hereditary as a black. It gives her a certain condition where she has to live in racial differences. She fails because culture does not support her to make her dream come true. Her childhood and her first marriage with an old white man prove that blacks are in white's oppression. The second is the traditional belief of the American's value that women's proper place is in the home gives her another fact that the wife does not yet the equal partner of the husband. She lives in her husband's oppression.

Janie is able to fulfill her self by the guardian of her third's husband. She enjoys her new life. Her awareness of each of her life experiences especially the practice of racism and sexism has taught her how to be a real human being. This novel is one example that sometimes society holds values which are profitable for some people and improfitable for some other people.

Janie reaches her self awareness when she starts to focus on her past experiences by telling those experiences to Pheoby. By remembering and thinking back to her past experiences, she looks to her looking glass. She sees how other people have behaved to her and how she has behaved to them. She sees how other people have
valued her and how she has given responses to them. Having seen the past experiences, she has been aware of her experiences of racism, sexism, and of self-finding.
BIBLIOGRAPHY


APPENDIX

SUMMARY OF THE NOVEL

Janie is raised by her grandmother, Nanny, an exslave who has suffered most of the abuses heaped upon black women in slavery: hard physical labor, poor, the treat of being separated from children and mate, coerced sexual relations with the master, and vindictive treatment at the hands of the mistress. Nanny does not fare much better in freedom. Her daughter, whom she had hoped to make into a school teacher as the fulfillment of her own frustrated dreams, is raped by a local schoolteacher. Janie is the result of this brutal coupling. After Janie's birth, the mother runs away, and leaves Janie in Nanny's care. Nanny sees in the baby girl another chance to fulfill her own dream of what woman ought to be and to do. Nanny works for a white family, and Janie is raised in the white folks' yard, elevated above the common run of black people and separated from the sustenance that the community provides. She is six before she even realizes that she is black.

Janie is just entering young womanhood when Nanny is afraid of the advent of that maturity. She tries to school Janie about the lot of black women: that the white man is the ruler of everything and the nigger woman is the mule of the world. And Nanny views that love is a very strong of all black women get hung on. Nanny dies believing that the only armor against this fate is money or the protection of good white people.

Janie holds onto her vision of a fulfilled and fulfilling love through two loveless marriage. Nanny arranges Janie's first marriage to Logan Killick, an older farmer whose sixty acres ought to provide Janie with the security Nanny has been able to achieve only through working for white families. Killicks, however, cannot see any further than his plow, and Janie is stifled by his plodding nature. Realizing that Janie does not return his love, he tries to destroy her spirit by threatening to make her help with the back-breaking labor of the farm. Nanny's metaphor is almost actualized, but
Janie rebels. She runs away with Joe Starks, an ambitious go-getter who pauses on his way to become 'a big voice' in the world to marry Janie. Joe stops making 'speech with rhythms to Janie almost as soon as the wedding ceremony is over. Instead of love talk, he buys her the best of everything.

Joe provides Janie with the 'front porch' existence of Nanny's dreams but in doing so, he isolates her from direct participation of any life except his own. Janie is Joe's personal possession. But this is not only class that Joe uses as a means of browbeating Janie into submission. The fact that she is a woman makes her considered that her place is in the home. The metaphor of the mule is further reified in Joe's insistence that Janie totes his narrow, stultifying notions of what behavior is appropriate to her class and sex.

Joe dies of a kidney ailment after some years of marriage. Janie is a widow with property and still a very attractive woman, meets and marries Vergible 'Tea Cake' Woods, an itinerant laborer and gambler much younger than herself. However he fulfills Janie's dreams because he requires only that she be herself. At home he does not need to dominate Janie or curd her self-expression in order to prove his masculinity. In contrast to the social status that her previous marriages gave her, Janie's place in her relationship with Tea Cake is on the muck, a booming farming area, picking bean at his side. Janie comes at last into her own, at home with her self, her man, and her world. Their love to each other makes the stoop labor of bean picking seem almost to play. The differences between the image and the reversal of that image are obvious: Tea Cake has asked, not commanded; his request stems for a desire to be with Janie, to share every aspect of his life with her, rather than from desire to coerce her into some mindless submission. It is not the white's man burden that Janie carries but it is the gift of her own love. Janie comes into her own. She becomes a participant in the life that Nanny, Logan, Joe, and other friends and advisors would have her believe is beneath her.
ZORA NEALE HURSTON AND HER WORKS

A. ZORA NEALE HURSTON AND HER CAREERS

Zora Neale Hurston was born in January, 1891 in Eatonville, Florida. She was the fifth of the eight children to John Hurston, a carpenter and Baptist preacher and Lucy Potts Hurston, a farmer schoolteacher. She completed the high school requirements in Morgan Academy, Baltimore, in June 1918. She worked as a waitress in a night club and a manicurist in a black-owned barbershop that serves only whites. She attended Howard Prep School, Washington D.C and then attended Howard University receiving an associate degree in 1920.

In 1925, she attended Barnard College to study anthropology with Franz Boas. She began work for Boas in Harlem. In February 1927, she went to Florida to collect folklore. She married Herbert Sheen in May 19, 1927, but divorced in 1931. She went to Bethune-Cookman College to establish a school of dramatic arts based on pure Afro American expression. Her first book with title *Jonah's Gourd Vine* originally titled *Big Nigger* in May 1934. It is a book of the month selection. After publishing *Mules and Men* in Oct 1935, she awarded a *Guggenheim Fellowship* to study West Indian Obeah practices.

She began to write *Their Eyes Were Watching God* in September 1936. She did it in seven weeks. It published in September 18, 1937. Then she wrote *Tell My Horse* and published in 1938. She received an honorary *Doctor of Letters degree* from Morgan State college. She married Albert Prince III in Florida.
Moses, Man of The Mountain is her third novel. It was published in 1939. In Spring of 1941 she wrote Dust Tracks on a Road and published 1942. She received an award the Anisfield Wolf Award in race relations for Dust Tracks on a Road in 1943 and on the cover of the Saturday Review. She received Howard University’s Distinguished Alumni Award in March 1943. She also wrote another novel with the title Seraph on the Suwanee published in 1948.

She received an award for education and human relations at Bethune-Cookman College in May 1956 before she suffers a stroke in early 1959. In that year she had been forced to enter the St. Lucie County Welfare Home. She died in that place in January 28,1960 and buried in an unmarked grave in the garden of Heavenly Rest, Fort Pierce. Alice Walker discovered and marked Hurston’s grave in August 1973.

B. ZORA NEALE HURSTON AND HER WORKS

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