

CHAPTER III

EXTRINSIC THEORETICAL FRAMEWORKS

3.1 The History of African Immigrants in America

Newby-Alexander (2019:3) explains how the forced arrival of Africans in the American colonies. The beginning is in Virginia that significantly influenced the nation's cultural and political landscape. The history shows that in 1619, English colonists implemented laws to institutionalize racial marginalization. Over a few decades, early American society restricted the individual status and rights exclusively to white men. This led to the formation of a racially divided society, where only those classified as white had full access to legal rights and societal privileges. Black individuals were permanently labeled as “the other”, representing limitation and serving as a metaphor for the outsider. As a result, many whites viewed the social status of blacks as evidence that skin color served as a simple and dependable measure for determining the extent to which an individual was considered “American”. The presence of people of African descent challenged American identity, posing a threat to mobility as a symbol of freedom while obscuring the boundaries of American identity. Consequently, the laws and court rulings established in the Virginia colony reinforced the idea that the promise of mobility applied exclusively to whites. Accompanying this definition, African and Native American identities were marked as “other”, ensuring that they were excluded from both geographic and social mobility.

The movement of Africans to America began in 1619, coinciding with the emergence of a limited legislative body with governing authority (Newby-Alexander, 2019:189). The voyage of *San Juan Bautista* from the Angolan colony on the West Coast marked the forced arrival of Africans on Virginia's shores, occurring just a month after the assembly convened. Although their numbers remained relatively small over the following century, their presence played a crucial role in shaping American culture and its political and legal foundations. The journey was unusually long, resulting in high mortality rates. In response, the ship's captain released gravely ill enslaved individuals in Jamaica and allowed the remaining prisoners time to recover before proceeding to Vera Cruz. However, as the ship passed through Campeche, it was intercepted by two English privateer vessels, *White Lion* and *Treasurer*, which seized approximately sixty captives before permitting the ship to continue its journey. The *Treasurer* had a crew of about thirty-nine men, while the *White Lion* arrived at Old Point Comfort in the Virginia colony in late August 1619, ahead of the *Treasurer*, with "twenty and odd" Africans on board.

Newby-Alexander (2019:190) explains that the arrival of "twenty and odd Negroes" aboard the English ship *White Lion* in 1619 marked the beginning of African influence on America's cultural and political development. The individuals forcibly transported to the Virginia colony during the first century came from Central and West Africa, where they experienced forced acculturation, enslavement, and adaptation to a new and oppressive reality. Within thirty years of their arrival, Virginia became the site of America's first formalized system of slavery, which later

spread to colonies such as Massachusetts and Maryland. For over 400 years, Africans and African Americans have endured inherited bondage, family separation, torture, segregation, legal oppression, economic exploitation, and racial violence. Yet, despite these injustices, they actively resisted and became architects of their own freedom, whether by fighting in the nation's wars, assisting in the underground railroad, challenging discrimination in the courts, advocating for equal rights in the streets, or holding positions of power in Congress and the White House. Furthermore, the resilience and agency of Black Americans have shaped the national and global understanding of freedom and equality.

3.2 The Struggle of Black People in American Society

In the journal written by Smith (1992:497), racial labels have held particular significance for Black Americans, which serving as a means of self-definition as they built communities and established national institutions such as churches, colleges, and economic associations. Over the time, the labels have evolved, reflecting shifting cultural and social identities. Since various racial terms have been used throughout history, the preferred terminology transitioned from "Colored" in the 19th and early 20th centuries to "Negro" until the late 1960s, eventually giving way to "Black". According to Bennett et al. (1969:402), the English word 'Negro' is a derivative of the Spanish and Portuguese word *negro*, which means black. The Portuguese and Spanish are the leaders in the African Slave Trade, they used this word to describe the African men and women they grabbed and carried to the New World's slave trade.

Based on Jalata (2002:107), the majority of African Americans tend to have limited access to the country's political, economic, and cultural resources. Furthermore, while the African American movement pioneered the multicultural agenda, the struggle for cultural identity and multicultural democracy has yet reached the intended results. The suppression of revolutionary nationalism and denial of self-determination for the Black community, as well as the imposition of order politics on Black masses and revolutionaries, continue to perpetuate Black America's underdevelopment. Because there is no national organization that can successfully mobilize and organize Blacks to communicate the demands of the Black majority, current civil rights organizations and Black elites are unable to acquire enough goods and services for the Black community. As a result of all of these circumstances, the vast majority of African Americans have been confined to ghettos and subjected to a variety of societal evils, including police brutality, poverty, illiteracy, disease, unemployment, crime, narcotics, and urban disasters.

Willhelm (1980:98) explains that racism formed and increases because it is economically beneficial to capitalists, who are also white. Black workers are paid less than white labor in order to increase capitalist profits. Due to the racial pay gap, white employees cannot demand salaries that are significantly higher than the typical rate set by capitalists for black laborers. All workers suffer from reduced wages as a result of this racial tactic, the capitalists benefit since lower wages cut production costs, hence expanding surplus value.

In both the past and the present, blackness is viewed and understood in negative, stereotypical ways that reinforce white fear and justify preemptive violence against

black bodies. According to Feagin (2006:194), nearly a thousand Black and white Americans found that Black individuals from diverse backgrounds are typically highly aware of and deeply sensitive to the complex realities of everyday racism, not only in their own lives but also in the experiences of their families and the broader African American community. Black Americans are more aware of the historical traps and frequently comprehend the connection between current racial injustice and the history of slavery and government segregation. Racism is still a systemic issue today. This oppression is typically manifested as racial discrimination, in which whites treat black Americans and other people of color differently in a variety of major institutional settings, including employment, housing, education, health care, recreation, politics, policing, and public accommodations.

Salter et al. (2018:150) stated the term racism is often used synonymously with prejudice, stereotyping, discrimination, and bigotry. McLemore (1983:108) also explained that prejudice, as a negative attitude, is typically considered to precede and cause discrimination, which is a negative action. Discrimination may also precede prejudice and be a cause of it. Furthermore, a person may be prejudiced but not discriminate and discriminate without being prejudiced. Prejudice as a negative attitude toward a group or toward members of the group. According to Tischler (2014:234), prejudice is an unreasonable negative or sometimes positive attitude toward particular groups and their individuals. Discrimination is a deliberate act, while prejudice is a subjective attitude. Racial prejudice is a negative attitude, belief, or feeling toward individuals or groups based solely on race or ethnicity. It

often stems from stereotypes, misinformation, or generalizations about a particular racial group. According to McLemore (1994:123), prejudice has sources or causes that include cultural transmission, group identity, and personality traits.

3.3 Racial Prejudice

According to McLemore (1983:108), the term of prejudice refers to an attitude or some other similar internal state of disposition, feeling, or opinion. In the other hand, the term discrimination refers to an overt action. Prejudice usually is thought to precede, lie behind, or be the cause of discrimination. Prejudice are attitudes that are especially resistant to change. Discrimination is used by some to refer only to certain forms of negative actions. Frequently, for instance, it refers only to negative actions that spring from prejudice. According to McLemore, racial prejudice is an unfavorable attitude toward people because they are members of a particular racial or ethnic group. Based on McLemore (1983:109), prejudice leads to discrimination. The relation of prejudice and discrimination can be seen when a person has an attitude or belief about something, and then the person acts as a result of that attitude or belief.

3.3.1 Group Identity

In the concept of racial prejudice, McLemore (1983:120) explains that group identity refers to people those in the formed group come to see themselves as the 'in-group' and to categorize everyone else as members of an 'out-group'. According to McLemore (1983:133-134), group identity is the assumption that an individual's character aligns with the broader group to which they belong. The

members of an 'in-group' ordinarily have feelings of loyalty and pride toward their own group and feelings of superiority and contempt toward members of 'out-group'. The 'in-group' is seen as possessing the human ways of living and thinking. In the other hand, the 'out-group' is described in terms that are scornful and derogatory and that reflect negative stereotypes. In the United States, for example, such terms as *dago*, *nigger*, *kike*, *bonkey*, *spick*, *mick*, *limey*, *chink*, *gringo*, and so on.

3.3.1.1 Ethnocentrism

Based on the concept of group identity, McLemore (1994:133) uses ethnocentrism as an approach to identify group identity as a prejudice because the tendency to rate all out-group as lower than the in-group is called ethnocentrism. Prejudice and hostility toward members of out-groups and favoritism toward members of the in-group are seen as predictable consequences of this natural ethnocentrism (McLemore, 1994:134).

3.3.1.2 Self-Hate

Self hate is a condition assume ourselves as negative self-image (McLemore, 1994:135). Even though in-groups usually react to out-group hostility by becoming prouder, more solidary, and more determined to maintain their social identities, domination by an out-group may lead a number of the in-group's members to accept the oppressor's evaluation of their group and, hence, of themselves. Despite the forces that usually operate to maintain group and individual pride, the effects of ethnocentrism are reversed and subordinate members look up to the dominating group and down on their own group.

3.3.2 Cultural Transmission

According to McLemore (1983:110), prejudice is the indirect causes of discrimination because it indicates direction of causation. The building blocks of prejudice are contained within the society's tradition or culture and are transmitted in a natural way as they are exposed to those traditions in the home and community. Based on the theory, cultural transmission refers to the process by which beliefs, values, and prejudices are passed down from one generation to another within a society.

Two aspects of a culture are particularly closely related to the extent and kind of prejudice that is found in a given society (1983:110). The first of these has to do with the shared beliefs that the members of one group have about the members of the other groups in the society. The second has to do with a culture's prescriptions concerning the degrees of intimacy or 'nearness' that one group's members should permit or desire from any other group's members. People usually learn that the members of different groups possess not just a single distinctive trait but a cluster of such traits. The extent to which these shared beliefs exist within a society's culture and are transmitted more or less intact from one generation to the next has stimulated a large number of studies of stereotypes. The extent to which person accepts stereotypes is frequently used to determine how prejudice the person is.

3.3.2.1 Stereotypes

In the case of prejudice, the definition of stereotypes is a largely false belief, or set of beliefs, concerning the characteristics of the members of a racial or ethnic

group. It is assumed that the presence of a stereotype within a culture indicates that those who subscribe to it are prejudiced against the members of a given group. The stereotype assists to generate and to sustain prejudice. Stereotypes are indeed an integral part of American culture and that people learn the stereotypes as an ordinary consequence of associating with other members of the society. McLemore (1983:138) states that minority-group members may be portrayed in certain situations and roles that run counter to the prevailing stereotypes.

3.3.2.2 Social Distance

McLemore (1983:114) explains that as people grow up in America, they learn more than that various racial and ethnic groups are thought to be intelligent, ambitious, dull, slovenly, and so on. According to McLemore (1983:114), social distance is the level of intimacy which characterize personal and social relations generally. In the concept of McLemore's prejudice theory, the general pattern of social distance is transmitted from generation to generation in the United States. McLemore using social distance as an approach to analyze prejudice because social distance has shown that people who differ widely in such things as occupation, education, and geographical location are nonetheless similar in regard to the pattern of social distance they wish to place between themselves and the members of various racial and ethnic groups.

3.3.3 Personality Traits

According to McLemore (1983:115) personality traits is the attitude that happened when the members of a particular group are thought to possess undesirable characteristics and should not be selected as close associates. Prejudice

performs some important functions for the personality of the prejudiced person. It serves in some way to help the person cope with his inner conflicts and tensions. Ethnic groups in America, especially the newest arrivals and those in the racial minorities, have frequently afforded a weak and convenient target for the free-floating aggressions of the majority. In this way, prejudice serves to assist the majority-group members to displace their accumulated feelings without exposing themselves to a high risk of retaliation.

3.4 Racial Discrimination

According to the theories of discrimination by McLemore (1994:140), racial discrimination is an act of realizing racial prejudice. Racial discrimination can be initiated by an individual's skin color and appearance. Racial discrimination happens when a person belonging to one racial group is treated unfairly compared to someone from a different group, resulting in negative outcomes for the individual experiencing the discrimination. McLemore (1994:139) explains that situational pressure, group gains, and institutional factors are the three ways that discrimination manifest itself.

3.4.1 Situational Pressures

According to McLemore (1983:128), the situational pressure of discrimination refers to the idea that discriminatory behavior can be influenced or triggered by specific social situations rather than deep-seated personal beliefs. The specific social pressures arising in particular situations seem, in many instances, to outweigh personal prejudice as a cause of discrimination. The situational pressures

theory also emphasized the current determinants of behavior rather than those growing out of the socialization process. Individuals respond to situational pressures and behave in discriminatory ways McLemore (1983:129).

3.4.2 Group Gains

Based on McLemore (1983:130), the group gains theory focuses on how different groups in society experience gains or losses, rather than just looking at individual attitudes and actions. In the concept of discrimination theories, group gains means the dominant groups get something or gain out of the minority. According to McLemore (1983:135) group gains theory contains the assumption that prejudice plays an important role as an accompaniment to and justification for discrimination

3.4.3 Institutional Discrimination

According to McLemore (1983:136), institutional discrimination refers to the dominant group to defend and maintain their position in society. Institutional discrimination is the unfair treatment of people or groups that is ingrained in the rules, procedures, or standards of organizations and institutions. In the theory of institutional discrimination, McLemore states that prejudice presently is not required to keep the system of discrimination intact. It acknowledges that prejudice initially may have played a key role in producing the existing system.