

**THE REFLECTION OF RACIAL PREJUDICE IN PAUL LAURENCE
DUNBAR'S "THE LYNCHING OF JUBE BENSON"**

**A MASTER'S PROJECT
BY
USA SUAYROOP**

**PRESENTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE
MASTER OF ARTS DEGREE IN ENGLISH
AT SRINAKHARINWIROT UNIVERSITY
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AN ABSTRACT

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Dr. Supaporn Yimwilai, Dr. Nitaya Suksaeresup, Mr. Stephen Wayne Palmer.

This research aimed to study the racial prejudice against black people of Dr. Melville and other white people reflected in Paul Laurence Dunbar's "The Lynching of Jube Benson" from psychological perspective. The study was conducted by using Gordon Willard Allport's theory of prejudice.

The result showed that racial prejudice against black people of Dr. Melville and other white people in the story was influenced by history about ethnic conflict, sociocultural conditions, situation, psychodynamic, and phenomenology. Also, this negative attitude could be shown in three ways. First was the way of white people's thought about black people. They thought that black people were inferior, cruel, and bad like devils. Second was the way of using metaphors: a faithful dog, a perfect Cerberus, a gentle demon, a devil, blackness, and evil. The six metaphors were all used to compare and describe Jube in a negative way throughout the story. Third was the way of using insulting words: nigger and Negro. These two insulting words were commonly used by white people to call black people.

Apparently, history about ethnic conflict, sociocultural conditions, situation, psychodynamic, and phenomenology were significant causes to make Dr. Melville and other white people have racial prejudice against black people.

อคติทางเชื้อชาติที่สะท้อนออกมาในเรื่องสั้นของ พอล ลอเรนซ์ ดันบาร์ เรื่อง

“The Lynching of Jube Benson”

บทคัดย่อ
ของ
อุษา สวयरูป

เสนอต่อบัณฑิตวิทยาลัย มหาวิทยาลัยศรีนครินทรวิโรฒ เพื่อเป็นส่วนหนึ่งของการศึกษา ตามหลักสูตร
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งานวิจัยนี้มีวัตถุประสงค์ที่จะวิเคราะห์อคติทางเชื้อชาติในทางลบต่อคนผิวดำ ของ Dr. Melville รวมถึงคนผิวขาวคนอื่นๆ ที่สะท้อนออกมาในเรื่องสั้นของ พอล ลอเรนซ์ ดันบาร์ เรื่อง “The Lynching of Jube Benson” ในมุมมองทางด้านจิตวิทยา โดยใช้ทฤษฎี Prejudice ของ Gordon Willard Allport

ผลของการวิจัยแสดงให้เห็นว่า อคติทางเชื้อชาติในทางลบต่อคนผิวดำ ของ Dr. Melville และคนผิวขาวคนอื่นๆ ได้รับอิทธิพลมาจาก ประวัติศาสตร์ความขัดแย้งทางด้านชาติพันธุ์ เงื่อนไขทางสังคมและวัฒนธรรม สถานการณ์ต่างๆ ที่เป็นแรงผลักดันให้เกิดอคติ สัญชาตญาณส่วนบุคคล และมุมมองของตนเองต่อชนกลุ่มอื่น โดยอคติทางเชื้อชาตินี้ได้ถูกแสดงออกมาสามด้าน หนึ่งคือด้านความคิด เช่นคนผิวขาวมักจะคิดว่า คนผิวดำด้อยกว่าตน และมีความโหดร้าย สองคือด้านการใช้คำอุปมาอุปมัย เช่นเปรียบเทียบคนผิวดำกับสุนัข รวมทั้งสัตว์ที่อยู่ในโลกใต้พิภพ ปีศาจ ความชั่วร้าย ความมืดมิด และสิ่งเลวร้ายต่างๆ คำอุปมาอุปมัยทั้งหกคำนี้ถูกใช้เพื่อเปรียบเทียบ และบรรยายคุณลักษณะ ของ Jube ในทางลบ สามคือด้านการใช้คำในเชิงลบประมาท เช่น คำว่า ไอ้มิด และ ชนเผ่าไร้อารยธรรม สองคำนี้ถูกใช้เป็นคำธรรมดาสำหรับเรียกคนผิวดำ

จะได้อย่างชัดเจนว่า ประวัติศาสตร์ความขัดแย้งทางด้านชาติพันธุ์ เงื่อนไขทางสังคมและวัฒนธรรม สถานการณ์ต่างๆ ที่เป็นแรงผลักดันให้เกิดอคติ สัญชาตญาณส่วนบุคคล และมุมมองของตนเองต่อชนกลุ่มอื่น คือสาเหตุสำคัญที่ทำให้ Dr. Melville รวมถึงคนผิวขาวคนอื่นๆ มีอคติทางเชื้อชาติในทางลบต่อคนผิวดำ

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The Master Project's Committee and Oral Defense Committee have approved this master's project as partial fulfillment of the requirements of the Master of Art degree in English of Srinakharinwirot University.

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CHAPTER 1

INTRODUCTION

Prejudice is defined simply as a negative attitude, emotion, or behavior toward members of a group on account of their membership of that group (Brown 14). Prejudice is based on race, sex, religion, physical characteristic, age, intelligence, and political idea. Rupert Brown claimed that “Prejudice will be regarded as the holding of derogatory social attitudes or cognitive beliefs, the expression of negative effect, or the display of hostile or discriminatory behavior toward members of a group on account of their membership of that group” (8). In addition, prejudice became the thing to demolish the relationships between people in different nationalities or races (Reich and Adcock 50).

Racial prejudice reflects many social problems between different groups, especially black and white people. Racial prejudice creates more conflict than peace. Obviously, racial prejudice drives black and white people to segregate in the society. The evidence are racial income differences, racial differences in tastes for housing services, racial differences in housing market information, and differences in location choices (Dawkins 379). Black people have always been forced to live with other black people, or black people of all status levels must live side by side (Wittenbrink, Judd, and Park 262). Due to racial differences, white people are viewed as distinctly superior to other groups especially a group of black people. Historically, race relations between black and white people are almost in the negative way which can be seen from many beliefs of white people. Black people are believed to be inferior; they have smaller and less complex brains than white people. It is also believed that black people have cultural backwardness or the alien culture. Besides, black people are seen as slaves who have no history. They

are not as civilized as white people. White people's negative feelings toward black people persist into adulthood; these feelings are expressed indirectly and symbolically to support for segregation by white people (Dovidio 512).

In literary works, there are many studies on racial prejudice between black and white people. Particularly, there are many African-American writers who write about racial prejudice to reflect the social problems of unequal right between black and white people. According to Oforlea, W. E. B. DuBois's The Souls of Black Folk reflects the problems of African Americans in the New Republic. Besides, there are other African-American writers who write about the African-American identity which is defined by white subjectivity in their works: Frederick Douglass (1817-1895), Alain Locke (1886-1954), Zora Neale Hurston (1891-1960), Ralph Ellison (1914-1994), James Baldwin (1924-1987), Toni Morrison (1931), Henry Louis Gates (1950), and Michael Eric Dyson (1958).

Among African-American writers, Paul Laurence Dunbar (1872-1906) is known as one of the great African-American poets during the period of lynchings, Jim Crow Law, and Ku Klux Klan. Jim Crow Law was designed to emphasize the inferior status of black people while the Ku Klux Klan was aimed to restore the absolute white supremacy. Although Paul Laurence Dunbar had a short period of lifetime, he produced many well known literary works which reflected problems and experiences of black people. His works are accepted by many literary critics and researchers, but the short story named "The Lynching of Jube Benson" is interesting in several ways. It was first published in Dunbar's collection of short stories The Heart of Happy Hollow (1904). This collection reflects the problem of rough justice of American democracy and racial prejudice toward black people.

The short story “The Lynching of Jube Benson” is about one white doctor named Dr. Melville who tells about his guilty feeling: lynching an innocent black man named Jube Benson. The story begins when he is a young doctor working in a little town at Bradford. He falls in love with a young white girl named Annie who has a faithful black servant named Jube Benson. Between Dr. Melville and Jube Benson, they have a good relationship, but it is changed after Annie’s death. Jube is accused by Dr. Melville and other white people of raping Annie. At the end, without any trial, Jube is lynched by Dr. Melville’s hand before the truth is revealed that Jube is innocent. Dr. Melville feels guilty, and this memory still remains in his mind until the present time. However, a significant problem that causes Jube to be accused and lynched without any trial is racial prejudice against black people of Dr. Melville and other white people in the community.

This study attempts to study racial prejudice against black people of Dr. Melville and other white people reflected in Paul Laurence Dunbar’s “The Lynching of Jube Benson”. To do so, the researcher applied the theory of prejudice from psychological perspective to analyze this short story. This study will encourage the audience to understand the destruction of racial prejudice in human mind which causes violent problems in the society all over the world.

Purpose of the Study

The purpose of this study is to study racial prejudice against black people of Dr. Melville and other white people reflected in Paul Laurence Dunbar's "The Lynching of Jube Benson".

Significance of the Study

The significance of the study will be the followings:

1. The study can help the audience to better understand Paul Laurence Dunbar's "The Lynching of Jube Benson".
2. The study can help the audience to better understand about the theory of prejudice.
3. The study can help the audience to appreciate aesthetic value in literary works.
4. The study can help the audience to understand social reality of human mind between black and white people in the nineteenth century.
5. The study can be used as a guideline to help the audience to be able to analyze other kinds of prejudice.

Scope of the Study

This research focuses on racial prejudice against black people imprinted in Dr. Melville and other white people's minds in Paul Laurence Dunbar's "The Lynching of Jube Benson".

Definition of Terms

1. “Prejudice” refers to a negative attitude, emotion, or behavior towards members of a group on account of their membership of that group (Brown 14).
2. “Racial prejudice” is a social attitude propagated among the people by an exploiting class for the purpose of stigmatizing some groups as inferior (Allport 208).

Procedures

The procedures of the study are as follows:

1. Accumulation of Information

Information was collected on the following topics:

- 1.1 The biography of Paul Laurence Dunbar
- 1.2 The previous research on Paul Laurence Dunbar
- 1.3 The theory of prejudice

2. Information Analysis

- 2.1 The primary text of “The Lynching of Jube Benson” was examined.
- 2.2 Dr. Melville and other white people were analyzed by using the theory of prejudice.

3. Report of Findings

Findings of the study were discussed in expository form.

4. Conclusion and Suggestions for Further Studies

Conclusion was drawn from the findings, and suggestions were made for further studies.

CHAPTER 2

REVIEW OF THE RELATED LITERATURE

This chapter is divided into three parts. The first part is Paul Laurence Dunbar's biography: his life, education, marriage life, and literary works. The second part is the previous research on Paul Laurence Dunbar's literary works. The third part focuses on the theory of prejudice.

PART I: PAUL LAURENCE DUNBAR'S BIOGRAPHY

One of the African-American writers who had an exceptional writing skill was Paul Laurence Dunbar. He was a son of former slaves and was born on June 27, 1872 in Dayton, Ohio. His father named Joshua had escaped from slavery and separated from his mother named Matilda in 1874. The family was poor. His mother had to work hard as a washerwoman in order to look after Dunbar and two children from her previous marriage. Dunbar also worked hard since childhood in order to support the family such as gathering firewood, raking leaves, and cutting grass. However, he was inspired, supported, and encouraged by his mother in the sense of literary values concerning songs, poetry, and storytelling.

At Dayton's Central High School, Dunbar was the only one African- American student in his class. Because he was a genius, he became popular in school. In his second year, he became a member of the Philomathean Society, a literary organization. After that he was both the editor of the school newspaper and president of the school's literary society. Also he composed songs for his class (Brawley 152). He was interested in studying several subjects such as Greek and Latin, humanities, physiology, chemistry, physics, algebra, or even psychology.

In his marriage life, he married Alice Ruth Moore, a fair-skinned black teacher who was a young writer receiving a master's degree from Cornell University. They had no children. After Dunbar came back from England to recite his works in London literary circuit, he was interested in one of Alice's poems. He wrote to her, and she also wrote him back. This became a series of correspondence developing their relationship from 1897 till they got married in 1898. After that Dunbar worked at the Library of Congress in Washington, D.C., but it was less than a year. He decided to quit because he believed that the library's dust made him suffer from tuberculosis. However, he and his wife separated in 1902. The sadness from the end of his marriage and unhealthiness drove him to be alcoholic. At the end of his life, he returned to his mother in Dayton in 1904 and died at the age of thirty-three on February 9, 1906.

In literary works, he had a gift in the way of writing both in Standard English and Black Dialect. At the age of six, he wrote his first poem. At the age of fourteen, his poem was published in the Dayton Herald, a weekly African-American newspaper. While he was working as an elevator boy, he was a freelance writer selling his works to various national newspapers and magazines. Soon after, he achieved as a poet in his hometown. At the age of twenty, in 1893, he published the first book of poems named Oak and Ivy which attracted and received attention from James Whitcomb Riley, the popular "The Hoosier Poet". Although he was in the career of writer, he continued working as an elevator boy. He used to sell his book during working for one dollar per each copy. At that time, he also sold his poems to some magazines. In 1893, his reputation spread in a wide range among black and white readers. His second book of poems was Majors and Minors published in 1895 and supported by Charles A. Thatcher and Henry A. Tobey, the fans of Dunbar's works. This book was admired in the weekly column of William Dean Howells, a critic and novelist. This brought Dunbar's reputation widely spread all over the country. In

1896, A New York publishing company and Dodd Mead and Co., combined Dunbar's first and second books and published them as Lyrics of a Lowly Life which made him become the best-known young writer of the country. The other volumes of poetry included Lyrics of the Hearthside (1899), Poems of Cabin and Field (1899), Candle-Lightin'Time (1901), Lyrics of Love and Laughter (1903), When Malindy Sings (1903), Li'l Gal (1904), Howdy, Honey, Howdy (1905), and Lyrics of Sunshine and Shadow (1905). His four novels included The Uncalled (1898) which was the first novel concerning the white character, The Love of Landry (1900), The Fanatics (1901), and the best known The Sport of the Gods (1902). Besides, the four collections of short stories included Folks From Dixie (1898) which portrayed the South African lives, The Strength of Gideon and Other Stories (1900) which reflected the life of black migration and lynchings, The Old Plantation Days (1903), and The Heart of Happy Hollow (1904) in which several stories were considered his best stories such as "The Scapegoat," "The Lynching of Jube Benson," and "A Defender of Faith".

It can be concluded that Dunbar became successful as one of the great African-American poets accepted by both black and white readers because of the great support and inspiration from his mother. Moreover, it was because of his gifts, talent, and genius in literary works. According to LaVerne Sci, both Dunbar's works and life became a symbol of African Americans who struggled for equality and justice in the United States of America because Dunbar often wrote and spoke about the civil rights issues:

"Paul Laurence Dunbar flashed like meteor across the literary horizon.

Within the next few years his success was so great that it became a vogue.

Schools, banks, and theatres have since been named in his honor. In very recent years there has been reaction, and other poets have been elevated at his expense. He has been found to have an excess of sentiment; his dialect

has been belittled as mere entertainment; and he has been said to close an epoch rather than to point the way of the future. As yet, however, no one else has been able to duplicate his success or to approach his hold on the heart of the people". (Benjamin Brawley 151-152)

PART II: RELATED RESEARCH ON PAUL LAURENCE DUNBAR'S

LITERARY WORKS

There are many studies on Paul Laurence Dunbar. For example, in "Sentimental Ethics: The African-American Sentimental Tradition at the Turn of the Century (W.E.B. DuBois, Harriet A. Jacobs, Charles Waddell Chesnutt, Pauline Hopkins, Paul Laurence Dunbar)," Wooley claimed that five African-American writers and their works reflected the failure of sentimental ethics of social reality in the mid of twentieth century such as Harriet A. Jacobs's Uncle Tom's Cabin, Charles Waddell Chesnutt's The Marrow of Tradition, Pauline Hopkins's Of One Blood, DuBois's The Soul of Black Folk and The Quest of the Silver Fleece, and Paul Laurence Dunbar's The Sport of the Gods. Especially, Paul Laurence Dunbar's The Sport of the Gods was as an explanation of the failure of the sentimental ethics. Wooley also found that the dominant object of cultural and literary critics in the mid of twentieth century is the sentimental ethics.

Similarly, in "Confronting an 'Unwashed' Democracy: African American Literature at the Turn of the Century (Pauline Hopkins, Charles Waddell Chesnutt, Paul Laurence Dunbar)," Tsemo pointed out that in the late nineteenth and twentieth centuries, the African-American writers had to face the wrong American Democracy which segregated black and white people into different classes. Also, African-American literature in this period reflected and suggested the solution to American Democracy. Three African-American writers were discussed such as Pauline Hopkins, Charles

Waddell Chesnutt, and Paul Laurence Dunbar. Particularly, Paul Laurence Dunbar's The Sport of the Gods reflected an idea to solve black liberation. Tsemo also concluded that an African-American tradition of criticism in this period focused on the asserting blackness which was the turn of century into the Harlem Renaissance.

Likewise, in "Discursive Divide: (Re) Covering African American Male Subjectivity in the Works of James Baldwin and Toni Morrison," Oforlea stated that in W.E.B. DuBois's The Souls of Black Folk (1903) was the first novel to reflect African American's problems concerning the black identity from the law and material condition in the New Republic. After that, there were more increasingly literary works reflecting African American male's subjectivity produced by other African-American intellectuals: W.E.B. DuBois, Frederick Douglass, Paul Laurence Dunbar, Alain Locke, Zora Neale Hurston, Ralph Ellison, Alain Lock, James Baldwin, Toni Morrison, Henry Louis Gates, and Michael Eric Dyson. Their works reflected the problems of African-American males who were seen as the outsider in the society of white people. In this research, it could be said that Paul Laurence Dunbar's novels reflected African American male's subjectivity as well as other African-American intellectuals such as W.E.B. DuBois, Frederick Douglass, Alain Locke, Zora Neale Hurston, Ralph Ellison, Alain Lock, James Baldwin, Toni Morrison, Henry Louis Gates, and Michael Eric Dyson.

In "A Change in the Weather: Modernist Imagination, African American Imaginary," Jacques indicated that many literary works reflected the impact of African-American culture on modernist poetic language such as the woks of Wallace Stevens, Gertrude Stein, James Bland, Paul Laurence Dunbar, Bert Williams, and Samuel Beckett. Also, many works reflected the Freud's idea of uncanny as a function of language such as Wallace Stevens's "The Comedian as the Letter C" (1923), Zora Neale Hurston's "Characteristics of Negro Expression" (1934), Gertrude Stein's Tender Buttons (1914),

and W.C. Handy's "The St. Louis Blues" (1914). Jacques also found that the lyrics of Dunbar were seen as the symbolist and modernist lyric poetry in the United State of America in the late nineteenth and early twentieth centuries.

In "Sites of American Literary Neonativism: 1899-1993 (New York, New Mexico)," Newmark indicated that there were three dominant primary sites of American literary neonativism in the early twentieth century American Literature: New York City, New Mexico, and the Native-American places all over the country. The authors in the period of 1899-1993 produced their work as neonativism. They evaluated their future as much as they were aware of their past. Many theoreticians were discussed such as Jean Baudrillard, Homi Bhabha, James Clifford, Paul Gilroy, Derek Gregory, John Higham, Walter Benn Michaels, Edward Said, Peter Schmidt, Armitijit Singh, and Gerald Vizenor. Also, many primary texts were discussed such as the works of Konrad Bercovici, Abraham Cahan, Willa Cather, Paul Laurence Dunbar, Charles Alexander Eastman, James Weldon Johnson, D.H. Lawrence, Mabel Dodge Luhan, and Zitkala-Sa. Newmark also suggested that Dunbar's texts had reflected neonativism in the early twentieth century American Literature.

In "The Social Life of Magazines: Four Dialogues, 1880-1917 (Mark Twain, William Dean Howells, Paul Laurence Dunbar, Edith Wharton)," Jewell revealed that the writers during the period of 1880-1917 such as Mark Twain, William Dean Howells, Paul Laurence Dunbar, and Edith Wharton, had to face with the effects of magazines. Their works reflected the problems between the writers and the technological advancements of writing. The conflicts between the writers and publishers were also reflected on the magazines of outsider authors and the African-American magazines which included Paul Laurence Dunbar's literary works. Jewell also found that Dunbar's literary works in the

magazines reflected particular problems faced by African-American writers and the conflicts between the writers and publishers.

In Thailand, the researcher found only one study on Dunbar's work, "An Analysis of Racial Prejudice in Paul Laurence Dunbar's 'The Lynching of Jube Benson'," written by Mr. Kriengkrai Yaikong. He indicated that racial prejudice was the most important thing that caused Jube Benson, a black main character to be judged guilty of committing a crime of raping a white woman. Also, the effect of racial prejudice caused Jube Benson to be lynched without any trial. In this study, racial prejudice was analyzed through the racial concept based on the theories of Carolus Linnaeus, Sir Francis Galton, and Dawinism in three myths: the myth of inferiority, the myth of criminality, and the myth of rapist including the lynching.

In fact, only a few studies discussed about Dunbar's short story. Several studies above seem to focus on Dunbar's novels especially The Sport of the Gods. Although only one study discussed about racial prejudice in short story named "The Lynching of Jube Benson," it focuses on the analysis of racial prejudice through the concept of race. Therefore, in this study, the researcher aims to analyze racial prejudice from psychological perspective in Paul Laurence Dunbar's "The Lynching of Jube Benson."

PART III: THE THEORY OF PREJUDICE

Originally, the word prejudice came from a Latin noun “*praejudicium*” which means a precedent: a judgment based on previous decisions and experiences. In psychological terms, prejudice is a negative attitude of people without sufficient warrant while racial prejudice is the most negative attitude which means anti-thought based upon a faulty inflexible generalization (Allport 6-9). It may be felt or expressed. It may be directed toward a group as a whole or toward an individual because he is a member of that group. According to Rupert Brown, prejudice is a faulty or unjustified negative judgment held about the members of a group (14).

Similarly, Ben Reich and Christine Adcock claimed that prejudice is an extreme attitude which can lead to extreme forms of human behaviors (56). Prejudice is to feel, think, and behave toward other people in a negative way. To discriminate against a group of people is the behaviors arising from the prejudice. Prejudice is a historical phenomenon. It has been with human beings for a very long time especially in the West societies, and it is still with them at the present time. Prejudice is associated with the discrimination which leads to the lynching of black people, killing Jews, and Vietnamese civilians. Prejudice is very difficult to remove from human mind. Prejudice has a negative connotation: to have a prejudice against someone means to have an extremely bad or negative attitude toward that person.

Gordon Willard Allport was one of the great psychologists who developed a personality theory emphasizing individuality of the twentieth century. He was born on November 11, 1897 in Montezuma, Indiana, the United States of America. He received his B.A. in 1919, his M.A. in 1921, and his Ph.D. in psychology in 1922 at Harvard University. He became a professor of psychology at Harvard University and also a president of both the American and Eastern Psychological Associations. He died on

October 9, 1967 in Massachusetts. In Allport's view, there are six major approaches to study the causes of prejudice: history, sociocultural condition, situation, psychodynamic, phenomenology, and earned reputation (206-218).

History about ethnic conflict can lead to prejudice. The historical backgrounds can help human beings to better understand their own ethnic. It also can develop their racial prejudices. In some societies, particularly in the Western countries, there is a long history and background of ethnic conflict. For instance, the ethnic conflict between black and white people rose in the nineteenth century which was called racial prejudice.

Historically, colonial people, immigrants, minority, or black people were inferior, had roots in slavery, existed in the lower status while white people were superior and existed in the higher status. There have been different classes for a long history. Allport also believed that different classes are the foundation of all prejudice, and their historical backgrounds can lead them to have negative attitudes or racial prejudices in their minds until the present time.

Sociocultural conditions can lead to prejudice. There are ten sociocultural conditions that can lead to prejudice: heterogeneity in the population, vertical mobility, rapid social change, ignorance and barriers to communication, size and density of minority groups, direct competition and realistic conflict, exploitative advantage, social regulation of aggression, cultural devices to ensure loyalty, and cultural pluralism and assimilation. These conditions become the rules or traditions which people have to follow in their societies. Especially in a big city, most people want more goods, more luxury, and more status. Apparently, there are some groups of people who cannot have everything that they want because they are badly blocked and forced by the culture and tradition of their societies. People in lower economic and social status such as black people, minority, colonial people, and immigrants cannot have everything that they want, and they will be

looked down, disliked, hated, and segregated from the white people or majority.

Sociocultural conditions seem to be a strong pattern of community which can lead people to have prejudice against each other. In sum, prejudice in the mind of people is influenced by these sociocultural conditions.

Situations associated with the atmospheres surrounding human beings since childhood influence them to have prejudice. Children will follow the rules of their societies which were taught to them, and these experiences will shape their attitudes. For example, white children who have been looked after in the way of white community will develop an attitude about black people in a negative way because of teaching of their societies. When they grow up, these memories and experiences about black people from childhood will influence them to have a negative attitude or racial prejudice against black people.

Psychodynamic is the causation of prejudice by human nature. In other words, prejudice has roots in the instincts of human beings. In human nature, there are three main causes of fight and violence: competition (for gain), diffidence (for safety), and glory (for reputation). Similarly, there are three sources of conflict: economic advantage, fear and defensiveness, and desire for status (pride). Human beings seek their powers in these three sources. Psychologists claim that instinct underlies prejudice of human beings. Also, deprivation and frustration in the nature of human beings can lead them to have hostility or prejudice. Deprivation and frustration are the strong motivation in their minds leading them to have prejudice. Another type of human nature leading to prejudice is the characteristics of each individual. In other words, it is the prejudiced personality which becomes part of human lives.

Phenomenology is the cognition from point of view of human beings to the situation confronting them; it can lead them to have prejudice. This is like the way that

human beings judge other people from their points of view such as from stereotypes or physical appearances. Psychologically, stereotype plays a significant role to sharpen the perceptions of human beings to action. The points of view of human beings come from a combination of historical factor, sociocultural factor, psychodynamic factor, and situational factor including their beliefs and perceptions. For instance, a person attacks people of other groups because he thinks that they are disgusting, annoying, or threatening. He ridicules people of other groups from his point of view that they are stupid, dirty, and crude.

Earned reputation is the stimulus of prejudice. The causes of hostile attitudes are stimulated by the true nature of groups of people (earned reputation). It is like a mask for prejudice. Obviously, differences between groups of people are the most important stimulus leading to racial prejudice. A realistic social conflict comes from the real differences between groups of people. Hostility or prejudice comes from the true nature of groups of people.

Allport also indicated that there are five degrees of negative actions of prejudice. First is antilocution: the prejudiced talk. Second is avoidance: the individual avoids members of the disliked group. Third is discrimination: segregation. Fourth is physical attack: acts of violence. Fifth is extermination: lynchings or genocide.

In psychological perspective, there are six major causes of prejudice. First is history. Historical background about ethnic conflict can lead and cause people to have prejudice. Second are the ten sociocultural conditions: heterogeneity in the population, vertical mobility, rapid social change, ignorance and barriers to communication, size and density of minority groups, direct competition and realistic conflict, exploitative advantage, social regulation of aggression, cultural devices to ensure loyalty, and cultural pluralism and assimilation. These sociocultural conditions can lead people to have

prejudice. Third is situation. The atmospheres about prejudice or racial prejudice surrounding human beings since childhood influence them to have prejudice. Fourth is psychodynamic. This means that prejudice is caused by human nature. Three types of human nature are instinct, the deprivation and frustration, and prejudiced personality. Fifth is phenomenology. In other words, the cognition from the point of view of human beings can lead to prejudice. Sixth is earned reputation. Prejudice is stimulated by the true nature of groups of people themselves. These six causes can lead and develop prejudice in human minds.

The theory of prejudice as discussed above was applied to study Paul Laurence Dunbar's "The Lynching of Jube Benson".

CHAPTER 3

AN ANALYSIS

In Paul Laurence Dunbar's "The Lynching of Jube Benson," the racial prejudice of Dr. Melville and other white people are presented in three ways: the way of white people's thought about black people, the way of using metaphors, and the way of using insulting words.

THE WAY OF WHITE PEOPLE'S THOUGHT ABOUT BLACK PEOPLE

According to Richeson and Ambady in Journal of Experimental Social Psychology, individuals' attitudes and beliefs concerning racial and gender groups influence people to have racial prejudice (1). Similarly, in "The Lynching of Jube Benson," the way of thought of Dr. Melville and other white people in the community influence them to have racial prejudice against black people.

For example, in "The Lynching of Jube Benson," Jube is captured while he is in the wood by Dr. Melville and other white people. He tries to explain why he is in the wood and why he is away after Annie is dead. No one believes what Jube says. Dr. Melville describes that:

"It's tradition. At first, I was told that black man would catch me, and when I got over that, they taught me that the devil was black, and when I had recovered from the sickness of that belief, here were Jube and his fellow with faces of menacing blackness. There was only one conclusion: This black man stood for all the powers of evil, the result of whose

machinations had been gathering in my mind from childhood up. But this has nothing to do with what happen” (529).

In the above passage, two significant words are found: “tradition” and “belief”. These two words can be connected to be the traditional belief. The traditions come from the sociocultural conditions of white people. The beliefs come from several sources.

According to Paul Davies, human beings have all sorts of beliefs. Some beliefs are with human beings; some beliefs are based on personal experience, on education, and on tradition (1). Likewise, Dr. Melville has the beliefs collected from childhood that black people’s images are negative. His beliefs are based on white tradition that black people are all in the negative way. Dr. Melville has traditional belief about black people because he is told and taught by white society. He describes that “I was told” and “they taught me.” Dr. Melville is told that black people will catch him, and he is taught that the devil is black people. He learns from his family and white community that black and white people are unequal. White people are superior and good while black people are inferior and bad.

As discussed in chapter two, the situation can lead human beings to have prejudice. The atmosphere surrounding Dr. Melville from childhood influences him to have prejudice against black people. He grew up in the way of white community. Dr. Melville’s beliefs about black people have been accumulated by the telling and teaching from the society since he was young. He has been told and taught that black people are cruel and very bad like the devil. These negative experiences and memories from childhood about black people which are imprinted firmly in his mind influence him to have negative attitude toward black people. At the present time, these negative ideas cannot be changed even though Jube is so kind to him. Dr. Melville still sees Jube in a negative way. Dr. Melville’s memories about black people in his mind are completely

negative and cannot be changed to be positive easily because these ideas have been imprinted firmly in his brain structure for a long time.

According to Ina Corinne Brown, the segregation patterns that characterized American society served as the devices to teach black children to be black and white children to be white (198). Likewise, Dr. Melville is taught how to be a white child; also he is forced and shaped by social rules and environments in the way of white people from childhood. It can be said that Dr. Melville often hears and listens to the stories about black people from their parents and communities in a negative way. Dr. Melville and other white people in the community have certain negative images, stories, and figures about black people imprinted in their brain structures. The negative images of black people are culturally backward people, racial inferiority, and servility as slaves (Brown 62). The images, stories, figures of black people are very bad and inferior in the eyes of Dr. Melville and other white people. So far, Jube has always done good things, but he never looks better in the eyes of Dr. Melville and white people.

It appears that negative attitudes or racial prejudice against black people of Dr. Melville is revealed when he describes, "I could only think of him as a monster" and "there was only one conclusion: this black man stood for all the powers of evil" (529). This indicates that the beliefs and memories about black people of Dr. Melville and other white people influence them to have a negative attitude or racial prejudice against black people.

In addition, other white people in the community have the same negative attitude toward black people. The first person is Annie's father who says that Jube has disappeared after Annie is dead. Dr. Melville narrates that "'It is enough,' he said; 'Jube has disappeared'. He went to the door and said to the expected crowd, 'She is dead'" (528). Afterwards, Jube becomes the major goal for hunting of a group of white people

who gather around there including Dr. Melville. Jube is the first suspect in the mind of Annie's father and other white people because he is the only black man who is close to Annie. Another person is Mrs. Daly. She is the only one who sees Jube go into the wood. Dr. Melville narrates, "She said with a laugh, 'I reckon that black rascal's a-running off somewhere'" (528). She says with laugh because she is confident that her belief must be true. She becomes another one who believes that Jube is the rapist.

The way of thought about black people of Dr. Melville and other white people in the community is influenced by sociocultural conditions and situation; these cause Jube to be accused and lynched without any trial. In fact, Dr. Melville is a doctor who has a high education in the field of physical examination. However, he does not check or find any evidence to prove whether Jube is a murderer or not. Also, nobody in the white community thinks or tries to find any proofs or witnesses to confirm who the real rapist is.

THE WAY OF USING METAPHORS

Metaphor is the use of a word or phrase to describe another object in order to show that they have the same qualities and to make the description more forceful (Oxford Dictionary 734). In other words, metaphor is a comparison made between two essentially unlike things by identifying one thing with the other (Hill 114). In literary works, metaphor is one kind of literary techniques to help readers to see some objects or events in a new light or way. At the same time, metaphor can be the evidence to show the feeling of speakers when they use it to describe something negatively.

In "The Lynching of Jube Benson," many metaphors are often used to describe the characteristics and the images of black people. Using metaphors of Dr. Melville reflects his negative feeling and attitude toward black people. In fact, there are many metaphors

used by Dr. Melville, but there are six metaphors used often: a faithful dog, a perfect Cerberus, a gentle demon, a devil, blackness, and an evil.

The first metaphor is “a faithful dog.” In general, dog is used to reflect the characteristic and personality as servants. The feature also reveals the qualities of dog as loyalty and obedience. In folklores, dog is an animal functioning as a faithful companion and a guard for human beings. Also, dog functions as a companion rather than as cattle, helping with the hunt and protect the house (Jones 145). For example, in the West, dog is the best friend as a co-worker such as a sheep-dog, hunter, or guard. In Christian belief, a small dog is a symbol of faithfulness. Historically, Crusaders followed the banner of their Lord faithfully like a dog following the footsteps of his master. According to Gertrude Jobes in Dictionary of Mythology Folklore and Symbols, dog is placed at the feet of women to symbolize affection, faithfulness, and loyalty while dog is placed at the feet of men to symbolize courage and liberality (456).

On the other hand, although dog is seen as a faithful companion of human beings, another portraying is inferior and dangerous creature. Among ancient Hebrews, a dog was a symbol of stupid, unclean, and sinner. Among American Indians, a dog parallels a coyote and wolf. Also, it is believed that a dog is associated with death when it supposedly recognizes the spirits and barks at them. Besides, in Western slang, dog is still used as a term of abuse mainly for women. Sometimes, using the word “dog” implies the worst insult such as “son of a bitch” (Spencer xvi).

In “The Lynching of Jube Benson,” Jube is compared with a dog when Dr. Melville describes Jube as a servant of Annie. For example, Dr. Melville describes, “He was a fellow whom everybody trusted; an apparently steady-going grinning sort as we used to call him. Well, he was completely under Miss Annie’s thumb, and would fetch and carry for her like a faithful dog” (526). From the passage, when Dr. Melville

describes Jube, he expresses his negative attitude toward black people by using a metaphor “a faithful dog” influenced by the history about ethnic conflict. As discussed in chapter two, historical background can help human beings to better understand about their own ethnic conflicts that they face. Black and white people have been in different classes for a long time in history. Allport believed that the different classes are the foundation of all prejudice, and their historical backgrounds can lead them to have racial prejudice in their minds even until the present time.

Similarly, the negative attitude of Dr. Melville is revealed when he tries to show different social status between black and white people. Black people are inferior to white people. Jube is powerless like a dog which seems to be placed at the feet of Annie. It is shown when Dr. Melville describes that Jube is completely under Miss Annie’s thumb. It is obvious that black people can be only servants of white people. Dr. Melville also shows his negative ideas against black people when he describes that Jube will fetch and carry things for Annie like a faithful dog. Clearly, Jube is compared with a dog that is placed at the feet of Annie to symbolize affection, faithfulness, and loyalty.

It can be assumed that Dr. Melville intends to compare Jube with an animal specifically a dog. Dr. Melville’s historical background about black people influences him to use a metaphor “a faithful dog” in order to describe Jube in a negative way.

The second metaphor is “a perfect Cerberus.” In Greek mythology, “Cerberus” is a three-headed dog with hair formed of snakes and tail formed of dragon; it is an offspring of Echidna and Typhon. (Jobes 304). Cerberus is a watchful guard or houseporter of the entrance to the underworld. In this sense, a Cerberus is a creature of the underworld which has an image of danger as a warrior and defender.

In “The Lynching of Jube Benson,” Jube is compared with a creature of the underworld, a perfect Cerberus when Dr. Melville describes Jube as a body guard of

Annie. Dr. Melville describes, “But best of all, Jube was a perfect Cerberus and no one on earth could have been more effective in keeping away or deluding the other young fellows who visited the Dalys” (526).

Again, in this statement, Dr. Melville expresses his negative attitude toward black people by using a metaphor “a perfect Cerberus” influenced by history about ethnic conflict. Dr. Melville uses metaphors “a faithful dog” from folklore and “a perfect Cerberus” from Greek mythology. However, these two words refer to the same thing: dog. Most European folklores portray dog as an outcast or a dangerous scavenger including dirty habits and lowliness. In some Native American folklore, a dog is originally supposed to be a human being who is transformed into an animal.

Seemingly, these two metaphors are used in order to admire Jube, but at the same time Jube is compared with an animal and a creature of the underworld. In this way, Jube is inferior and exists in the lower status than white people. He is a young man, but he has to be under the control of white people. He can only be a servant to serve white people. Also, the accumulated ideas and memories including historical background about black people have been deeply engraved in Dr. Melville’s mind influencing him to compare Jube in a negative way.

The third metaphor is “a gentle demon.” A demon is the prince of death who is sexless and usually wicked having no compassion and mercy (Jobes 431). In Christian belief, a demon is seen as sharing immortality of body with the Gods but the passions of mind with human beings. It appears about midnight, disappears before dawn, and lives in ruins. According to David Lyle Jeffrey in A Dictionary of Biblical Tradition in English Literature, a demon implies some physical diseases from the power of darkness including pestilence, the spirit of error, the spirit of infirmity, the power of Satan, monster, and bad

angel (194-196). Similarly, in Hebrew Bible, a demon is a worker of harm generally described as a cruelty, devil, or evil spirit.

In “The Lynching of Jube Benson,” Jube is compared with a gentle demon when Dr. Melville explains the good doing of Jube: Jube nurses him when he has got a serious illness. He describes, “I was too busy in my fight with death. To my chimerical vision there was only a black but gentle demon that came and went...” (527). This situation, Dr. Melville expresses his negative attitude toward black people by using a metaphor, “a gentle demon”, influenced by sociocultural conditions.

As discussed in chapter two, sociocultural conditions: heterogeneity in the population, vertical mobility, rapid social change, ignorance and barriers to communication, size and density of minority groups, direct competition and realistic conflict, exploitative advantage, social regulation of aggression, cultural devices to ensure loyalty, and cultural pluralism and assimilation can lead to prejudice. These conditions become the traditions which people have to follow the rule of their societies. Black people are the minority in white society. They are blocked by the white traditions which seem to be a strong pattern of white community. Black people cannot have better goods, more luxurious, and better status. They will be looked down, disliked, hated, and segregated by white people or the majority. Likewise, even though Jube takes good care of Dr. Melville, the negative attitude toward black people still exists in Dr. Melville’s mind. It cannot remove from his mind. Jube is compared with a wicked person or a prince of death. Jube’s images are not good such as physical diseases from the power of darkness, monster, and bad angel. Jube’s images in Dr. Melville’s mind are negative. Dr. Melville compares Jube with a gentle demon because black people have the negative images in his society.

The fourth metaphor is “a devil.” A devil is the prince of darkness, Lord of fire, or Lord of vermin who has a spirit or power of evil and his color is black (Jobes 436). Sometimes, a devil is called Satan: a man with horns, a pointed tail, and cloven hoofs for feet; he represents hardness of heart, insensitivity, lack of love, and destructive power (Jeffrey 201). In Christian belief, devil is the source of all evils. According to Jones, devil is the personification of evil, the opponent of God and good (139). Likewise, in Arabic word, devil means enemy.

In “The Lynching of Jube Benson,” Jube is compared with a devil as Dr. Melville recalls and tells about his childhood. He has been taught that the devil is black. Dr. Melville describes that “They taught me that the devil was black” (529).

It can be said that in Dr. Melville’s mind, the image of black people is the devil. The devil is seen as the enemy of God. The image of black people of Dr. Melville is accumulated through the telling and teaching of his parents and people of the community. Again, his negative attitude is influenced by sociocultural conditions in the way of white people in the white society. The images about black people in a negative way of Dr. Melville are forced and driven fully by white traditions. These traditions lead him to use a metaphor “a devil” to be the image of black people.

The fifth metaphor is “blackness.” Blackness is the image of evil and the justification for the systematic mistreatment of black people (Szwed 73). The images about black people are related to their color of skin and race. According to Thomas S. Szasz in Black Americans, blackness usually symbolizes evil while whiteness is the symbol of good and virtue (74). The symbols of blackness are mysterious, evil, or ugly (Jones 68). According to Charles W. Thomas in Black Americans, the word blackness should not be used to describe anyone because it means uselessness and powerless (242).

In “The Lynching of Jube Benson,” blackness is used when Dr. Melville looks at Jube’s face after capturing him. He explains that black people represent the menacing blackness coming from his belief. Dr. Melville describes, “I had recovered from the sickness of that belief, here were Jube and his fellows with faces of menacing blackness” (529).

He has only negative beliefs and ideas against black people, so he can only think that black people are harmful, useless, and powerless in the society because of their black color of skin. Black people are mysterious, evil, and ugly. As discussed in chapter two, phenomenology is the cognition from the point of view of human beings to the situation confronting them; it can lead them to have prejudice. This is like the way that human beings judge other people from their point of view such as from stereotypes or physical appearances. In this passage, the accumulated beliefs about black people in Dr. Melville’s mind are negative. By looking at people who have the black color of skin, he has negative attitude toward them. His point of view about black people is judged by the physical appearances and stereotypes of black people. These negative beliefs, memories, and ideas about black people in his mind influence him to use the metaphor “blackness.”

The last metaphor is “evil.” Evil is the absence of good (Larrimore 80). In other words, evil is very bad. Also, black color, darkness, devil, Satan, death, night, and the underworld symbolize evil (Jobes 535). In religious beliefs, there are two kinds of evils: physical evils and moral evils (Klemke 466). Physical evils are associated with dangerous animals, natural big disasters, and diseases including human pain and suffering. Moral evils are associated with immorality such as selfishness, greed, and cruelty.

In “The Lynching of Jube Benson,” after Annie is raped and died, Dr. Melville thinks that Jube is evil. He used the word “evil” to compare with Jube because in his mind Jube is a very bad person representing all powers of evil. Dr. Melville describes, “This

black man stood for all the powers of evil” (529). Dr. Melville’s statement suggests that Jube represents all the powers of bad thing in the world. Again, his negative attitude is influenced by phenomenology. Jube is bad in Dr. Melville’s mind because Jube has black color of skin. Jube’s images look like darkness, a dangerous animal, and a natural big disaster; he is also selfish, greedy, and cruel. Jube is the center of all powers of bad things in the world at that time, and Jube is also seen as a cruel animal which is lower than human beings. Dr. Melville’s mind contains only bad memories and feelings about black people, when he describes that Jube stands for all the powers of evil.

It is found that a gentle demon, a devil, and evil are the evidence to illustrate negative attitude against black people of Dr. Melville influenced by sociocultural conditions and phenomenology. These three metaphors are associated with religious and traditional beliefs coming from the traditions of Dr. Melville’s society. In religious belief, it involves with the enemies of God. In traditional belief, it involves with black color, the prince of death, the power of darkness, and the power of Satan. These three metaphors represent all the powers of bad things in the world. In the same way, Dr. Melville has strong negative attitude against black people. Also, Dr. Melville’s point of view about black people is negative. His traditions and point of view about black people influence him to compare the images of Jube and other black people with a gentle demon, a devil, and evil.

As discussed above, it can be concluded that the six metaphors: a faithful dog, a perfect Cerberus, a gentle demon, a devil, blackness, and evil reflect strong negative attitude influenced by historical background about ethnic conflict, sociocultural conditions, and phenomenology. These six metaphors are related to the black color of skin and race. History about ethnic conflict, sociocultural conditions, and phenomenology influence Dr. Melville to use metaphors to compare Jube and other black people with an

animal, a creature of the underworld, a wicked person, Satan, the prince of darkness, the prince of death, Lord of vermin, immorality, and other bad things in the world. Even though Jube has done good things to him, Jube's images are still bad in Dr. Melville's mind. Moreover, Dr. Melville has grown up in white dominated community and society. When he was a young boy, negative stories about black people were told to him. He absorbed negative beliefs and ideas about black people from the white society. These negative memories in the past about black people make Dr. Melville never look at Jube in a positive way.

THE WAY OF USING INSULTING WORDS

The insulting words are regarded as impolite or offensive words. These words do not help to create a good relationship between people in different kinds of society. The words "nigger" and "Negro" mostly are used by white people. Obviously, it reflects negative attitudes of the speakers. It can be seen that some white people who have strong negative attitudes or memories toward black people may utter insulting words. For example, in "The Lynching of Jube Benson," the word "nigger" and "Negro" are used by Dr. Melville.

Nigger means black in the sense of darkness, hopeless, horrifying, and something that brings misery and belongs to the underworld. According to Ina Corinne Brown, the word "nigger" is an insulting connotation to black people (155). In terms of exclusion, using the word "nigger" implies the sense of discrimination. The word "nigger" is also associated with the concept of hostility to black people (Wittenbrink, Judd, and Park 263). The word "nigger" is a term of abuse. When white people say "nigger," they may express disrespect and hatred toward black people (Szwed 111-112).

In “The Lynching of Jube Benson,” Dr. Melville uses the word “nigger” several times. When Dr. Melville describes about his patients in a small town of Bradford, he describes, “Here I boarded and here also came my patients--white and black--whites from every section, and blacks from ‘nigger town,’ as the west portion of the place was called” (525). Moreover, Dr. Melville calls Jube “my nigger.” Also, when Jube nurses him after having serious illness, he describes that “He told me how my nigger had nursed me as if I were a sick kitten and he my mother” (527).

It appears that Dr. Melville intends to make a difference between black and white people. He says that white people come from every section, but black people come from nigger town. The word “nigger town” implies the town of darkness, hopeless, and horrifying which belongs to the underworld. Dr. Melville uses the word “nigger” because his society normally uses it. He might think that “nigger” is the word that white people call all black people in his society. This idea is revealed when he describes, “...blacks from ‘nigger town,’ as the west portion of the place was called.” It can be said that Dr. Melville uses the word “nigger” by instinct. As discussed in chapter two, in Allport’s view, psychodynamic is the causation of prejudice by human nature. In other words, prejudice has roots in the instincts of human beings. In “The Lynching of Jube Benson,” Dr. Melville’s instincts about black people influence him to utter such an insulting word as “nigger” to call black people. The evidence can be found in the West society. According to John P. Davis in The American Negro Reference Book:

“Most children learn the emotional force of words long before they know the meanings of the words. An angry first-grader once called his white teacher a “nigger.” She asked him what “nigger” meant. He replied, “I don’t know, but you’re supposed to say it when you’re mad”. (708)

From the above passage, most children commonly use the word “nigger” to call a mad person. In their memories, the word “nigger” will be used to call people who are bad or mad. Whenever their teachers or other people are bad or mad, those people are supposed to be call “nigger.” Similarly, in the case of Dr. Melville and other white people in the story, they commonly use the word “nigger” to call black people. In their community, they normally use it to call black people. They are unaware of using this insulting word because they have heard this word from their parents or people in the community for a long time. They also absorb the use of the word “nigger” influenced by psychodynamic or instincts to call black people.

Another insulting word is “Negro” which means dead. It is derived from a Latin word “necro.” It is believed that Negroes come from Negroland, a mythical country with an uncertain past and uncertain future. Historically, Negroes were also described as underdeveloped people who were only suitable for being enslaved, like people without country of their own, like animals which are horrendous including creatures with long heads and crooked teeth. Also, most Negroes were slaves associated with racial inferiority and color of skin (Brown 66). In World War I, there was evidence to show that the lower scores of IQ test of Negroes were lower than white people. Negro speech recorded in 1880 was not different from the speech of young children; Negro speech showed the low intellectual ability (Thomas 136-7). Besides, Negroes are violent, ignorant, lazy, stupid, and sexually aggressive (Davies 17, 710, 711). According to Silberman, the term ‘Negro’ is closely associated not only with slave but also with animals as well as tigress and lioness (112). Also, the word “Negro” means insane (Szwed 75). In some white people’s view, the evidence can be shown in several ways that Negroes are really inferior. They are more primitive and like apes than other races (Brown 24-50).

In “The Lynching of Jube Benson,” the word “Negro” is used by Dr. Melville many times. When Jube’s brother and his fellow are coming to the lynching place, Dr. Melville describes, “Jube’s brother, Ben and another Negro, came rushing toward us, half dragging, half carrying a miserable looking wretch between them” (530). Likewise, when Dr. Melville describes the face of the real murderer, he describes, “Tom Skinner—the worst white ruffian in the town—but the face we saw was not as we were accustomed to see it, merely smeared with dirt. It was blackened to imitate a Negro’s” (530).

It is found that the cause of Dr. Melville’s negative attitudes when he uses “Negro” to call black people is associated with the physical appearances and negative stereotypes of black people. As discussed in chapter two, phenomenology is the cognition from point of view of human beings to the situation confronting them. Dr. Melville negative attitude is revealed when he described, “Jube’s brother, Ben and another Negro, came rushing toward us, half dragging, half carrying a miserable looking wretch between them”. In Dr. Melville’s mind, he has never had a positive attitude toward black people. His memories about black people are extremely negative. Dr. Melville uses the word “Negro” to call black people from his point of view. He sees people who have black color of skin, and these people are supposed to be called “Negroes” in his mind. Also, black people are believed to be inferior. They are underdeveloped human race and only to be as slave to white people. Black people are viewed as dirty people. The black color is usually seen to be dirty and bad while white color is always seen to be clean and good. Dr. Melville’s negative attitudes is revealed when he describes that black people are half dragging and half carrying a miserable looking wretch between them. His strongly negative memories about black people influence him to use the insulting word “Negro” to call black people. He thinks that black people have black color of skin that makes them look miserable.

It is concluded that Dr. Melville uses two insulting words “nigger” and “Negro” influenced by his instinct and point of view about black people. Dr. Melville commonly uses these words to call black people. By instinct and point of view, when he mentions, describes, or calls black people, he will use the word “nigger” or “Negro” to call them. Although he knows that these two words are very offensive and impolite, but his parents and people in the community usually use them as normal words. In fact, using these words is an insult to black people. These two words reveal Dr. Melville’s negative attitudes toward black people which are emerged from his instinct and point of view about black people.

Also, as discussed in chapter two, the highest degree of negative actions of prejudice is lynching (Allport 15). In case of Jube, he is lynched without any trial because of the racial prejudice of Dr. Melville and other white people in the community:

“Hungry hands were ready. We hurried him out into the yard. A rope was ready. A tree was at hand. Well, that part was the least of it, save that Hiram Daly stepped aside to let me be the first to pull upon the rope. It was lax at first, and I felt the quivering soft weight resist my muscles. Other hands joined, and Jube swung off his feet” (530).

CHAPTER 4

CONCLUSION AND SUGGESTIONS

FOR FURTHER STUDIES

Conclusion

In the short story “The Lynching of Jube Benson,” the author shows that racial prejudice against black people of Dr. Melville and other white people is influenced by history about ethnic conflict, sociocultural conditions, situation, psychodynamic, and phenomenology. Also, this negative attitude can be shown in three ways.

First is the way of white people’s thought about black people influenced by sociocultural conditions and situation. Dr. Melville and other white people have traditional beliefs about black people in a negative way. They are told and taught by their parents and societies from childhood that black people are very bad and cruel. Their thoughts are full of bad images about black people engraved long time ago in their minds. From childhood, they thought that black people would catch them, the devil was black like the color of skin of black people, and black people stood for all powers of evil. These thoughts, beliefs, and memories collected from childhood about black people of Dr. Melville and other white people influence them to have negative attitude toward black people. Without any proof and trial, Jube becomes the only person who is accused of raping Annie by Dr. Melville, Annie’s father, Mrs. Daly, and other white people in the community.

Second is the way of using metaphors influenced by history about ethnic conflict, sociocultural conditions, and phenomenology. In order to describe Jube, Dr. Melville uses six metaphors: a faithful dog, a perfect Cerberus, a gentle demon, a devil, blackness, and evil. A faithful dog is used to describe Jube as a loyal servant of Annie while a perfect

Cerberus is used to describe Jube as a perfect body guard of Annie. Next, a gentle demon is used to describe Jube as a prince of death who is usually wicked. Besides, a devil is used to describe Jube as a Prince of darkness or Satan while blackness is used to describe Jube as the image and symbol of evil. The last metaphor is evil; it is used to describe Jube as physical disease and immorality. The negative belief, experiences, and memories in the past about black people have imprinted firmly in the mind of Dr. Melville. These memories cannot be changed no matter how much and how well Jube has done to Dr. Melville. He still compares Jube with an animal, a creature of the underworld, Satan, all bad and ugly things in the world, and enemies of God.

Third is the way of using insulting words--nigger and Negro--influenced by Dr. Melville's instinct and point of view. The word "nigger" is a term of abuse. It means black in the sense of darkness, hopelessness, horrifying especially hostility. Similarly, the word "Negro" means underdeveloped human race, slave, insane, and dangerous animals. In white people's view, Negroes are seen as violent, ignorant, lazy, stupid, and sexually aggressive persons because their physical appearances are black, primitive, and look like apes more than other races. These two offensive words are often used by Dr. Melville to call Jube and other black people. In fact, these words should be avoided because the meaning is insulting to black people directly. However, Dr. Melville uses the word "nigger" and "Negro" to call Jube and other black people in a negative way because of the instinct.

Even though there have been racial prejudice against black people for hundreds of years, the ethnic conflict still exists till the present time. The evidence can be found from various media nowadays such as news, research papers, movies, and literary works. From news in September 2005, there is a flooding in New Orleans, 67 percent of the population are black people. Suffering black people believed that they were abandoned by the

government because of the influence of ethnic conflict in the past. It can also be found in research papers that people in different groups still have ethnic conflict in their workplaces. In movies, there are several movies which reflect ethnic conflict problems. In most movies, if there are actors or actress who are different in nationalities or races, the discrimination or unequal right can be found both directly and indirectly. Also, racial prejudice is still reflected in literary works such as Toni Morrison's The Bluest Eye (1969) and Alice Walker's The Color Purple (1985). These two novels reflect the violent problems in the society caused by ethnic conflict.

However, after doing this research, it makes the researcher think of how to make peace between people in different nationalities and races all over the world. We should avoid negative attitude or racial prejudice in our mind. From this study, we know what racial prejudice causes. We also know that the beliefs and memories engraved for long time in the past cannot be changed easily. Nevertheless, it is possible if we have the intention and ambition to change it in a better way. Human beings have their own beliefs deriving from several sources such as tradition and religion. However, they might not know that some beliefs are wrong. Even though it is very difficult to change our ideas, we can avoid judging people only from the physical appearance. We should be careful in using words that we use to compare, call, and describe other people in different societies. If we can do it, our society and the world will be peaceful.

Suggestions for Further Studies

Several interesting points reflected in Dunbar's literary works will be interesting for further studies. First is to explore the differences of black dialect in the nineteenth century and the twentieth century in Dunbar's works. Second is to study idioms and metaphors presented in Dunbar's works. Third is to study religious, economic, or political ideas reflected in Dunbar's works. Fourth is to study the problems of African Americans reflected in Dunbar's works. Fifth is to study social class distinction between black and white people in Dunbar's works. Sixth is to study negative stereotype of black people in the eyes of white people presented in Dunbar's works. Seventh is to understand black people's social reality by studying culture, religion, belief, and tradition reflected in Dunbar's works. Finally, to analyze each character in Dunbar's works by using Freud's theory, Nietzsche's theory, or Lacan's theory might be interesting.

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