

LEXICON

JIM CROW LAWS IN LANGSTON HUGHES' "*BREAKFAST IN VIRGINIA*" AND "*TROUBLE WITH THE ANGELS*"

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INTISARI

Skripsi ini menganalisis hukum Jim Crow di dalam dua cerita pendek karya Langston Hughes "*Breakfast in Virginia*" dan "*Trouble with the Angels*". Kajian ini bertujuan untuk mengidentifikasi praktek hukum Jim Crow di dalam dua cerita pendek tersebut. Skripsi ini menerapkan teori mimetik yang dikemukakan oleh Abrams karena teori ini merupakan pendekatan yang paling sesuai digunakan untuk menganalisis hubungan antara karya sastra dengan realita. Terdapat dua jenis data yang digunakan dalam karya tulis ini. Data utama adalah dua cerita pendek karya Langston Hughes "*Breakfast in Virginia*" dan "*Trouble with the Angels*", sedangkan data tambahan berupa referensi-referensi yang mendukung analisis dan diambil dari penjelajahan internet.

Berdasarkan pada analisis data, penelitian ini menyimpulkan bahwa segregasi (pemisahan) merupakan praktek dari hukum Jim Crow di dalam dua cerita pendek ini. Segregasi terlihat jelas di tempat-tempat umum. Dalam "*Breakfast in Virginia*" segregasi terjadi di kereta, tepatnya di gerbong Jim Crow dan kereta makan di Virginia. Sedangkan dalam "*Trouble with the Angels*" segregasi terlihat jelas di hotel dan teater di Washington. Dalam "*Breakfast in Virginia*" segregasi dihadapi oleh para tentara Afrika Amerika pada waktu Perang Dunia II. Sementara itu, dalam "*Trouble with the Angels*" segregasi dialami oleh para aktor Afrika Amerika dan masyarakat Afrika Amerika di Washington lainnya. Kedua cerita pendek ini menunjukkan bahwa hukum Jim Crow membuat kehidupan orang Afrika Amerika memburuk, khususnya di tempat-tempat umum. Baik dalam "*Breakfast in Virginia*" dan "*Trouble with the Angels*" Afrika Amerika tidak bisa menggunakan fasilitas umum yang sama dengan kulit putih. Mereka hanya bisa menggunakan fasilitas umum yang khusus disediakan untuk Afrika Amerika yang kondisinya kurang baik. Selama hukum Jim Crow berlangsung, hak-hak mereka dilanggar. Hal ini dibuktikan oleh segregasi yang tidak hanya membatasi Afrika Amerika mulai dari status kelas menengah atau bawah tetapi juga membatasi mereka yang memiliki status lebih tinggi tanpa memperhatikan kontribusi yang berpengaruh bagi Amerika. Kondisi ini menyakitkan bagi mereka.

Kata-kata kunci: Hukum Jim Crow, segregasi (pemisahan), "*Breakfast in Virginia*", "*Trouble with the Angels*".

ABSTRACT

This graduating paper analyzes Jim Crow laws as reflected in Langston Hughes' short stories "*Breakfast in Virginia*" and "*Trouble with the Angels*". This study aims to identify the practice of Jim Crow laws as seen in "*Breakfast in Virginia*" and "*Trouble with the*

Angels". This graduating paper applies mimetic theory proposed by Abrams since it is the most suitable approach to be used to analyze the connection between the literary work and the reality. There are two types of data which are used in this paper. The primary data are the short stories entitled, "*Breakfast in Virginia*" and "*Trouble with the Angels*". Meanwhile, the secondary data are the references that support the analysis and are taken from the internet browsing.

Based on the data analysis, this research concludes that segregation is the practice of Jim Crow laws in these two short stories. The segregations are clearly seen mostly in public places. In "*Breakfast in Virginia*" the segregations happen in the train, specifically in Jim Crow car and in the dining car in Virginia. Meanwhile, in "*Trouble with the Angels*" the segregations are clearly visible in the hotel and in the theater in Washington. In "*Breakfast in Virginia*" the segregations are faced by African American soldiers during World War II. Meanwhile, in "*Trouble with the Angels*" the segregations are experienced by African American actors and the other African American citizens of Washington. These two short stories show that Jim Crow laws made African Americans life getting worse, especially in public places. Both in "*Breakfast in Virginia*" and in "*Trouble with the Angels*", African Americans cannot use the same public facilities as the whites. They can only use public facilities specially provided for the African Americans which have improper conditions. During the practice of Jim Crow laws, their rights are denied. This is proved by the segregations that do not only restrict African Americans from middle or low class status but also restrict those who have a higher status regardless their influential contribution to America. This condition is painful for them.

Keywords: Jim Crow laws, segregation, "*Breakfast in Virginia*", "*Trouble with the Angels*".

INTRODUCTION

The history of African Americans in finding their freedom had to pass a long story. Although America declared their independence in 1776, African Americans were still oppressed by the racial issue till in 1960s in the South. For instance, though the Civil War and the Thirteenth Amendment had abolished slavery, southern whites were reluctant to replace it with Black Codes that were adopted by southern states in 1865-1866 (Klarman 71). Black Codes had the point of view that slaves were not persons but property; and laws should protect the ownership of such property (Franklin, *From Slavery* 186). Then, they applied Jim Crow laws as the enactment of the Black Code. African Americans and whites were separated on

trains, in depots, and on wharves. Toward the end of the century the African American was banned from white hotels, barber shops, restaurants, and theatres (Franklin, *From Slavery* 338).

Two works by Langston Hughes that reflect the racial issue of African Americans are "*Breakfast in Virginia*" and "*Trouble with the Angels*". Those are short stories that show the injustice treatment to African American in Jim Crow era. "*Breakfast in Virginia*" tells about the injustice treatment that is experienced by two African American soldiers, Corporal William and Corporal Ellis in public places. For instance, as they go to Harlem from South by the Jim Crow car, they have to sit in the colored coach with the unpleasant conditions (Hughes, "Breakfast" 165-167). Furthermore, "*Trouble with the Angels*" tells about the

injustice treatment experienced by African American actors in theater. For instance, as they play in Washington, they do not have the same hotel accommodation with the whites (Hughes, "Trouble" 120-125).

These short stories make the present writer realizes how inhumane the segregation was. Moreover, the present writer wants to know more about the social condition when Jim Crow laws were applied to African Americans. Therefore, the present writer is going to discuss about the practice of Jim Crow laws as seen in "Breakfast in Virginia" and "Trouble with the Angels". Therefore, the objective of this paper is to identify the practice of Jim Crow laws as seen in "Breakfast in Virginia" and "Trouble with the Angels".

In line with the objectives of this paper, the focus of examination would be the issue of Jim Crow laws as depicted in "Breakfast in Virginia" and "Trouble with the Angels". Since this paper examines the racial issue in Hughes' two works, the scope of the study covers the reflection of Jim Crow laws, the condition of African Americans society, and their struggle to fight against the law in these short stories. This research uses mimetic theory to analyze these works. Abrams proposes mimetic theory as

Mimetic views the literary work as an imitation or reflection, or representation of the world and human life, and the primary criterion applied to a work is the "truth" of its representation to the subject matter that it represents, or should represent (Abrams, 1991: 51).

To apply this mimetic theory in this paper, the present writer elaborates the relation between the short stories and the reality. First, the present writer analyzes the issue that emerges in the stories. Then this issue is connected with the era that exist in the reality. After knowing the era the present writer collects the data about

the era, e.g. the history and the social condition. Then the present writer proves that those works reflect the reality.

The method used in this study is library research. The sources are taken from the written materials in the library. The primary data or main objects of the research are the literary works from Langston Hughes' short stories "Breakfast in Virginia" and "Trouble with the Angels". Furthermore, this paper uses the secondary data to support and give clear picture of the work. In selecting these works, the present writer has read 10 short stories written by Langston Hughes. Those short stories are *Professor, Trouble with the Angels, African Morning, Breakfast in Virginia, Saratoga Rain, Sailor Ashore, Powder-White Faces, Fine Accommodation, His Last Affair* and *No Place to Make Love*. Then, the present writer chose "Breakfast in Virginia" and "Trouble with the Angels", as the materials to be analyzed because both of them reflect Jim Crow laws. After that, the present writer elaborated these works and analyzed them based on the issue mentioned in the scope of study. Therefore, the present writer concluded reflection of Jim Crow laws as seen in Langston Hughes' "Breakfast in Virginia" and "Trouble with the Angels".

The Terms Used to Address African Americans

The terms of racial names were used to label African Americans based on their color skin. By the early 1800s, the term "Nigger" was used to address African Americans. The history of the word "Nigger" is related to the Latin word *niger*, which means black. The word "Nigger" carries with it much of the hatred and disgust directed toward African Americans. Historically, nigger ridiculed all African Americans. It was a term of exclusion, a verbal reason for discrimination. Whether used as a noun,

verb, or adjective, it strengthened the stereotype of the lazy, stupid, dirty, worthless nobody (Middleton).

Then, the term "Nigger" was changed into "Negro". Actually, the word "Negro" is Spanish word which means black. The word "Negro", in Greek, is derived from the root word *necro*, meaning dead. Then, what was once referred to as a physical condition is now regarded as an appropriate state of mind for millions of African Americans that is the "Negro" is a race of dead people with a dead history and no hope for resurrection as long as they remained ignorant of their past (Ayinde). In America, everybody having a known trace of Negro blood in his veins--- no matter how far back it was acquired ---- is classified as a Negro (Franklin, *The Negro* 10). It became the most common way of referring to African Americans through most of the early 20th century, during a time of racial inequality and segregation. Then, "Negro" itself had taken the place of "colored" because it was considered as less offensive (Yen).

The term "Negro" was then replaced with "Black". The use of the term "Black" dated to the 1960s and 1970s and the civil rights movement. The Black Power movement advocated strongly for the use of "Black" to replace the outdated "Negro," and many Americans of African ancestry started to embrace the term. Other African Americans preferred "Afro American," an early blending of "African" and "American" (McMahon). However, there were African Americans preferred to be called as Negro or Blacks. There were no objections to address them using the words "black" or "Afro-American," if the words help them to achieve a sense of identity and internal organization. Yet, Keith Baird, the young Afro-American expert of the New York City Board of Education, says that the word "Afro-

American" will supplant the word "Negro" which lacks the historical and cultural precision of the word "Afro-American." His argument was supported by Richard Moore, author of *The Name "Negro"--It's Origin and Evil Use*. He says the word "Negro" is so "saturated with filth," so "polluted" with the white man's stereotypes, that "there is nothing to be done but to get rid of it." The word "Afro-American" is considered as "correctness, exactness, even elegance" and is not connected with land, history, and culture (Bennett).

Then, the term "Afro American" was changed into "African American". In December 1988 news conference at Chicago's Hyatt Regency O'Hare Hotel, where leaders of seventy-five blacks groups met to discuss a new national black agenda, Jesse Jackson announced that members of their race preferred to be called "African American". It had cultural integrity and put them in their proper historical context. The term African American can provide then only an artificial sense of homeland or nationality, for Africa is not a nation but a huge heterogeneous continent (Martin 83-90). "African American" also gave too many blacks the sense that simply changing a name to something more dignified or ethnically accurate counts as racial progress (Kaplan).

The changing terms used for African American also represented the history how African American struggled to get a better reputation in the world view. Through the name "African American", there was a view that African descendants were equal with the other Americans. In addition, in this paper the present writer only uses the term "African American". The terms "Negro", "Black", "Afro American" and "Colored" were only used for the original quotation taken from the sources.

THE PRACTICE OF JIM CROW LAWS IN PUBLIC PLACES

1.1. Segregation in Public Transportation

1.1.1. Sitting Arrangement

In “*Breakfast in Virginia*” African American characters face segregation in public transportation. In public transportation, there is a separated section named Jim Crow car. This is a coach that is provided only for African Americans. Jim Crow car is used to separate African Americans from the whites. In this story the segregation in public transportation happens during the World War II.

He told them of recent letters from his son overseas, and of his pride in all the men in the military services who were giving up the pleasures of civilian life to help bring an end to Hitlerism (Hughes, “Breakfast” 167).

The quotation above shows the setting of time when the Jim Crow laws are enacted in this story. The keyword from the quotation above that indicates the setting of time in this story in the World War II is Hitlerism. Hitlerism — Nazism or National Socialism— was a political belief from 1933 which promoted an exclusive German race and a strong and centrally governed state. The term is most often used in connection with Adolf Hitler’s dictatorship of Nazi Germany. (*Texas Assessment* 16)

Two colored boys during the war. For the first time in his life one of them, on furlough from Southern training camp, was coming North. His best buddy was a New York lad, also on furlough, who had invited him to visit Harlem. Being colored, they had to travel in the Jim Crow car until the Florida Express reached Washington (Hughes, “Breakfast” 165).

The word “*they*” from the above quotation refers to the main characters Corporal Williams, Southerner, and Corporal Ellis. As soldiers, logically, African American soldiers are allowed to have the same facility as the other white soldiers. If the white soldiers may have the appropriate facility, African Americans should have the same facility too. However, in this story those two African American soldiers do not have it. Instead, they are separated from the white soldiers and have to travel on Jim Crow car. Therefore, this indicates that although Corporal Ellis and Corporal Williams are soldiers, they are still oppressed by the Jim Crow laws because they are African Americans.

The train was crowded and people were standing in WHITE day coaches and in the COLORED coach—the single Jim Crow car (Hughes, “Breakfast” 165).

The above quotation describes the segregated transportation that is, Jim Crow car. The train is divided into two coaches or sections, which are white coach for the whites and colored coach for African Americans. In this case, there is no clear explanation that other races such as Asian, Mexican, etc have to sit in the colored coach or not, but in Jim Crow laws African Americans must use the colored coach. This separation can be considered as segregation clearly seen in Jim Crow era. This separation restricts African Americans rights. Even Corporal Ellis and Corporal Williams, African Americans soldiers having a higher status than African Americans having a lower profession such as clerk, labor, etc cannot take the white coach and have to take the colored coach.

Corporal Ellis and Corporal Williams had, after much insistence, shared for a part of the night the seats of other kindly passengers in the coach marked

COLORED (Hughes, "Breakfast" 165).

The above quotation tells the condition of in Jim Crow car. As a public transportation, this coach seems to be unpleasant because there are passengers who smoke and it makes the coach unhealthy. In addition, people who stand in the vestibule also disturb the other passengers. As a part of the public transportation, Jim Crow car is not a good section provided for African Americans because it does not give the advantages for African Americans.

Moreover, the previous passage shows how uncomfortable the situation is in Jim Crow car. In this case, Corporal Ellis and Corporal Williams have to share their seat to the other passengers. This can be implied that the space in the Colored coach is not sufficient enough with the number of passengers and the seats that are provided. Yet, people in Jim Crow car insist to share the seats with the other African American passengers. It shows their kindness to the other African American passengers, instead. There is an indication that although Jim Crow laws oppress African American life, those African Americans still want to help and share what they have to each other. This also proves that under the restriction of Jim Crow laws, African Americans are becoming more united. Moreover, although Corporal Ellis and Corporal Williams are soldiers who have a higher status than the other African American passengers, they are not arrogant because they are willing to keep standing when another passenger offers their seat to them. This also reflects that African American soldiers in Jim Crow era were down to earth soldiers.

1.1.2. Dining Facility

In the train there is a facility named the dining car. In this story the dining car is one of public places used for

segregation. Dining car is a coach/car on a train in which meals are served (Hornby 409). This dining car is one of the facilities in the train that functions almost the same as restaurant. It has tables and stewards. However, not all of passengers are served in this dining car. African Americans are not allowed to be served in this facility.

The sole occupant of the table was a tall, distinguished gray-haired man. A white man. As the two brownskin soldiers stood at the door waiting for the steward to seat them (Hughes, "Breakfast" 165).

In the above quotation Corporal Williams and Corporal Ellis face the segregations in the dining car in Virginia. When they enter this dining car they are not served by the white steward, though he notices that they are his customers. They just stand and wait for the white steward to seat them but he does not do that.

In this story there is no clear explanation about segregation laws in Virginia. It is debatable whether ruling the white stewards to serve African Americans in the dining car is prohibited or not. However, generally, in Virginia, the South, and some northern states, African Americans could not use restaurants, bathrooms, water fountains, public parks, beaches, or swimming pools which are meant for the whites. They could only order takeout food from restaurants that served food for the whites (*The World of Jim Crow*). Although there is no clear explanation, it can be implied that the white steward does not serve those two soldiers because they are African Americans. The white steward feels reluctant in serving African Americans. In society soldiers are considered as having a higher social status than stewards, but because the soldiers are African Americans, the white steward

thinks that Corporal Ellis and Corporal Williams are not equal to him.

“You boys can’t sit here.” (Hughes, “Breakfast” 166).

Fortunately when Corporal Ellis and Corporal Williams are waiting for the white steward to seat them, there is a white man offering his table for them by saying “*Won’t you sit here and be my guests this morning? I have a son fighting in North Africa. Come, sit down.*” (Hughes, “Breakfast” 165). This white man is very kind to them, who are African Americans that are not supposed to have interaction with the whites in Jim Crow era. Moreover, he kindly asks question to the Corporals about their service in military during the war. Yet, the white steward cuts their conversation suddenly. He says that Corporal Ellis and Corporal Williams cannot sit in the dining car. This means that the white steward cannot serve them. As mentioned before, the white steward does this because of Jim Crow laws. Although this separation is considered legal, this restricts the African American rights. This is unfair to African Americans because they could not get the equal service in the restaurant like the other customers.

“If there’s time, we may have a fourth sitting before luncheon for them, if they want to come back.” (Hughes, “Breakfast” 166).

Again, the white steward emphasizes that the African Americans cannot be served in this dining car. Furthermore, he uses the adverbial of time “*now*”. It means that there is a chance to African Americans to be served in the other time. In this case, by saying “*if there’s time*” and “*if they want to come back*” at least, the white steward tries to be more polite towards the African American soldiers in front of the white man. This also implies that the white steward respects the white man who invites the African American soldiers. In

this context, both Corporal Ellis and Corporal Williams do not do anything when the white steward forbids them because they realize that Jim Crow laws are applied in Virginia. Moreover, they cannot protest because this law is legal. Those two Corporals will be arrested if they disobey this rule though they have a higher status than the white steward. This condition also reflects the African American society and African American soldier condition when Jim Crow laws restricted their life. This condition is painful, even their status as soldiers could not help them to be free from the cruelty of Jim Crow laws.

When the white man tries to defend both Corporal Ellis and Corporal Williams in order to get the equal service by explaining that they are soldiers, the white steward still exclaims that he can serve him but not the two African Americans soldiers. The white steward says his inability to serve Corporal Ellis and Corporal Williams three times. At last, he emphasizes that he cannot serve them in the state of Virginia. This can be indicated that as long as the train is still in the state of Virginia, the dining cars are still prohibited to serve African Americans because Jim Crow laws are enacted in this state. African Americans cannot be served in the same room with the whites though professionally they have higher status than the white stewards.

The defense of the white man is clearly seen when he wants the white steward to allow the African American soldiers to have equal service with him. He explains to the white steward that Corporal Ellis and Corporal Williams are soldiers who have important contribution to the nation. By saying that they are soldiers, the white man wants to emphasize that they are worth to be served in this dining car equally. Because the white man demands the white steward

to give an equal service to African Americans soldiers, he can be considered as one of white humanitarians who do not agree with the legislation of Jim Crow laws. He also can be considered as humanitarian who is a member of NAACP. In this story, the white man did the struggle to against Jim Crow laws by breaking the rules of the laws like what NAACP does.

the white man looked up and said, "Won't you sit here and be my guests this morning? I have a son fighting in North Africa. Come, sit down." (Hughes, "Breakfast" 165).

One of the white man struggles is depicted in the quotation above. The white man invites the two African American soldiers to eat together. This action can be considered as a type of breaking Jim Crow etiquette. As mentioned by Pilgrim that Blacks and Whites were not supposed to eat together (Pilgrim), but this white man tries to do it. In this case, the white man treats the African Americans soldiers kindly. This shows that he considers that those African American equal with him, the white.

The practices of Jim Crow laws are clearly seen in "*Breakfast in Virginia*", especially, both in Jim Crow car and in the dining car. In this short story the applications of Jim Crow laws are similar that is separating African Americans from the whites by several rules like using the partition such as "White Only" and "Colored Only" in the Jim Crow car and not serving African Americans in the dining car. This can be considered as injustice treatment because in the public places they are not served equally with the whites.

1.2. Segregation in the Theater

The practice of Jim Crow laws is also found in another short story "*Trouble with the Angels*". This short story reflects how Jim Crow laws are applied to

segregate African Americans. In this story the segregation is set in 1940s. It is proved by the next quotation.

Incredible as it may seem, until Ingrid Bergman made her stand, Washington was worse than the Deep South in that respect (Hughes, "Trouble" 120).

The above quotation mentions Ingrid Bergman. She was the first Swedish actress and became popular in the U.S. in 1940s (*About Ingrid*). In this story, this name is significant. Ingrid Bergman refers to Lisner Auditorium segregation controversy in 1946 in George Washington University. On October 9, 1946, the theater refused to admit a group of African-Americans. Ingrid Bergman, who was the lead role of the play, was disappointed to learn that the audience would be segregated and thus let her views be known in the local newspapers (Slovick). In the newspaper she said that

"I feel very bad about the policy of discrimination at Lisner Auditorium. I wouldn't have come here if I had known in time. Entertainment is for everyone. No-one could be kept out" (Slovick).

Ingrid Bergman was one of the people who protest the segregation in Lisner Auditorium in Washington. In this case, Ingrid Bergman as the white people has an important contribution to the desegregation. She supported the equality for African Americans. Although in 1947 the Board of Trustees decided to admit African-Americans as patrons to Lisner, however, George Washington University did not desegregate fully until 1954 (Slovick). This story shows the discrimination that happens to African Americans.

In this story, African American citizens who want to see the African American actor performances experience the segregation in the theater.

Washington, the capital of the United States, is, as every Negro knows, a town where no black man was allowed a downtown theater, not even the gallery, until very recently. The legitimate playhouse had no accommodations for colored people (Hughes, "Trouble" 120).

The above quotation tells us about the law in Washington. This capital city does not provide theater accommodation to African Americans. This is proved by the rule that does not allow African Americans to be in the theater nor in the gallery. As the capital of the United States, Washington is one of the states attracts African Americans to go to and get a better life. This capital is supposed to ensure the equality not only between African Americans and the whites but also all its citizens regardless their racial backgrounds. Yet, in fact, Washington still applies segregation including in art and entertainment.

The management said they didn't have any seats to sell Negroes. They couldn't even allot a corner in the upper (Hughes, "Trouble" 121).

In this story African Americans in Washington want to see African American actor performances. However, when they come to the theater, the management of this theater does not respond them. The management says that they do not have any seat to sell African Americans and even provide a little space for African Americans. In this case, the management of the theater is unfair because they prohibit African Americans to see a show even though it is played by African American actors. Even though the reason that is given by the manager is rational, there is an indication that African Americans are not allowed to see the performance like mentioned in the next quotation.

Although they had no scruples about making a large profit on the

week's work of Negro actors, they couldn't permit Negroes to occupy seats in the theater (Hughes, "Trouble" 121).

The quotation above tells about the prohibition for African Americans to enter the theater. They are not permitted by the theater management to have any seats in the theater in Washington though the theater management knows that there will be a large profit on the week's work of African American actors. In this case, the segregation in the theater is clearly seen. Actually, the problem is not from their inability in providing the seats but the theater management does not want African Americans in the same place with the whites. Even though African Americans can be beneficial for the improvement of the theater and the performance, Jim Crow laws prohibit any interaction between African Americans and the white audiences. This shows that the whites feel uncomfortable to be in the same place with African Americans.

The negative impact of Jim Crow is also seen when African Americans in Washington are not allowed to see the African American performances.

But when they approached the theater management on the question, they got a cold shoulder. The management said they didn't have any seats to sell Negroes. They couldn't even allot a corner in the upper gallery (Hughes, "Trouble" 121).

From the quotation above, African American citizens who really want to see the play are not allowed to enter the building. Actually, seeing African American performances can be considered as their pride of being ones because their own people can be on the same stage with the whites. However, the fact says different. They cannot see the performance because Jim Crow laws forbid them to enter to the theater.

So the Washington Negroes wrote directly to God, this colored God who had been such a hit on Broadway. They thought surely he would help them. Several organizations, including the Negro Ministerial Alliance, got in touch with him when he was playing Philadelphia (Hughes, "Trouble" 121)

By writing the letter that is sent to God, the African American audiences hope that God can help them to be allowed to see the African American performance. In this case, the quotation above mentions that there are several organizations such the Negro Ministerial Alliance. This organization refers to the Civil Right Movement who did this action because they realize that Jim Crow laws deny their right. Many organizations are formed to protest the unfairness of Jim Crow laws. Moreover, this action also can be considered as a type of struggle done by African Americans. In this story, what they really want is that the African American actor playing God can help them to be treated equal by the theater managed by the whites.

The condition is getting worse when the delegation of the theater management cannot make a clear decision whether African Americans are allowed to see the performance or not. Now not only the African American audiences who send the protest but also one of the African American actors playing Angels, named Johnny Logan persuades the other African American actors to take an action to against this segregation.

At the distance from Washington, black angels --- from tenors to basses, sopranos to blue singers --- were up in arms. Everybody in the cast, except God, agreed to strike (Hughes, "Trouble" 123).

The strike is planned when the performance start. In this planning the

African American actors and singers agree to strike, yet, God is the only one who does not go along with them. However, after they think farther, they consider to do not strike because it does not give any advantages to their race.

Besides, God was right. It was a great play, a famous play! They ought to hold up its reputation. It did white folks good to see Negroes in such a play. Logan must be crazy! (Hughes, "Trouble" 123)

From the quotation above, the African American actors decide not to do the strike. They want to be professional. If they do Logan's idea, they will have a bad reputation because it will destroy the great play that is performed by their race. This strike may not only destroy the play but also their career that will cause them lose their job. If they do not have the job, they could not earn money. Then, it will be bad for their economy. Moreover, when the African American actors cancel their planning, except Logan, they take a good choice. They consider what will happen after they do the strike. If they do the strike, they will be arrested and they will put in the worse condition.

Besides, they might get canned, they might lose their pay, they might never get the stage (Hughes, "Trouble" 124).

The quotation above tells what will happen if they do the strike. In this case, they will not only lose their job but also their bright future. Not only the audiences, African American actors also get different treatment from the whites and they have to obey the law though in their deepest heart they refuse it. In "*Trouble with the Angels*" African American actors feel disadvantages because of the segregation in wages.

Although the play had been the hit of the decade in New York, its Negro actors and singers were paid much less than white actors and

singers would have been paid for performing (Hughes, "Trouble" 120).

In the quotation above the African American actors were paid much less than the white actors. It means that even though both African Americans actors and the white actors are in the play together, the whites were paid more than African Americans. It can be seen that African American actors are not treated equally though they have contributed to the success of the play in New York. In this case, Jim Crow laws do not only discriminate African Americans in public places, but also in their professional work. Jim Crow laws deny African American rights. Although they have worked hard, they cannot get their right financially and cannot achieve their prosperity.

1.3. Segregation in the Hotel

In "*Trouble with the Angels*", the segregation is also practiced in the hotel. In this story, the characters who face the segregations are African American actors playing in Washington. They do not get the same hotel accommodation with the white actors because they are not supposed to stay together in the same hotel.

The colored troupers on tour lived in cheap hotels and often slept in beds that were full of bugs (Hughes, "Trouble" 120).

From the above quotation, it can be seen that the African American actors have to stay in cheap hotels. This cheap hotel can be considered as colored hotel that are intended only for African Americans because from the quotation this hotel are only accommodated for the colored troupers. In the cheap hotel they do not get adequate accommodations and have to sleep in beds that are full of bugs instead. This condition reflects how the African American hotels were provided

badly with the inferior facility in Jim Crow era.

There is different treatment that can be seen from the quotation above and it shows that there is segregation in the hotel. In this case, it can be considered as segregation because there is different accommodation for the whites and the African Americans. At least, the African American actors should be treated well or at least equal with the white actors. They are all invited to play in Washington as a company but they have to stay in the separated hotel and are of different quality. This means the African Americans are not given the same hotel accommodation because they are considered as inferior.

Although African American rights are denied to get equal accommodation, there is little bit difference found in "*Trouble with the Angels*". In this story, one of the African American actor playing as God is treated better than the other African American actors. For instance, when the African American actors perform in Washington, all of them have to sleep in the cheap hotel, meanwhile, African American actor playing as God can have the same hotel accommodation with the white actors.

Only the actor who played God would sometimes by the hardest, achieve accommodations in a white hotels, or be put by some nice white family, or be invited to the home of the best Negro in town (Hughes, "Trouble" 120).

In this case, there is a special treatment given by the whites toward the African American actor playing God in condition if he gives some advantages to the whites. For instance, in this story the white ministers invited him to address his congregation which is mostly white people. The ideal reason is to improve the relationship between the whites and African Americans. Logically, this

treatment can be considered fair because actually, he is famous enough in every performance and makes him get many fans. However, this is misleading to him that he will think "that everything was lovely in the world" meaning everyone is treated equally in his eyes. Yet, in fact, the relationship between the whites and African Americans is not as beautiful as it seems. It does not help their race relationship but rather it makes the other African American actors jealous and harm to the African American actor playing God. This unfair treatment leads them to the disunity. If they are jealous to him they cannot perform professionally, or worse they are doing something dangerous that can disturb the performance.

There are other intentions from the whites giving special treatment to the African American actor playing God, instead of improving the race relationship. It is because they definitely know his talent. Therefore, they do not want to miss the chance to make their management popular. They are sure that by performing the African American actor playing God, many people are attracted to see it. They can also make money from this opportunity.

The African American actor playing God also has another intention. Beside to improve the race relations, he also wants to use this chance to show the whites that he is a worthy African American actor with a good talent. This can be considered as his success to make the whites realize that African Americans are not merely an inferior but can be a superior and be a valuable being.

There is an important thing in this story. Those African Americans who are angry about the situation are not only those who have middle class social statuses that have common professions but also those who have a higher social status for instance those who work for the

government, the teachers, and the soldiers, etc. Those are people who have influential contributions to America. Although there is one character who achieves better treatment, still he cannot feel glad because his African American fellows are still segregated. The segregation as the practice of Jim Crow laws is really painful for African Americans because they have participated in the development of America as a nation but they are treated badly in the public facilities.

CONCLUSION

After analyzing Langston Hughes' "Breakfast in Virginia" and "Trouble with the Angels", the present writer draws the conclusion that segregation is the practice of Jim Crow laws in these two short stories. The practices of segregations are clearly seen mostly in public places. In "Breakfast in Virginia" the segregations happen in the colored coach of train named Jim Crow car and the dining car in Virginia. Meanwhile, in "Trouble with the Angels" the segregations are clearly visible in the hotel and in the theater in Washington. Moreover, "Breakfast in Virginia" and "Trouble with the Angels" greatly reflect how African Americans face Jim Crow laws. Jim Crow laws are forced upon African Americans of all status regardless their influential contributions for America as their country. In "Breakfast in Virginia" Jim Crow laws are practiced to African American soldiers during World War II. Meanwhile, in "Trouble with the Angels" the laws are set in the 1940s and are experienced by African American actors and African American citizens in Washington.

These two short stories show that Jim Crow laws made African American life getting worse, especially in public places. Both in "Breakfast in Virginia" and in "Trouble with the Angels", they cannot use the equal public facilities as

the whites. They can only use public facilities specially provided for the African Americans which have improper conditions. Although there is a special treatment given to specific African American character in the story, still he cannot really enjoy it. This individual knows that his African American fellows are still segregated. In this case, African Americans social conditions are painful. Their rights are denied during the practice of Jim Crow laws.

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