

BLACK'S ACTIVISM AND MOVEMENT IN AMERICAN SOCIETY FRAMED IN ANGIE THOMAS' *THE HATE U GIVE*: AN INTERSECTIONAL STUDY

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ABSTRACT

The racial discrimination and oppression toward Black community in the U.S. have become the main concern in American society. Several factors make Black community live with fear and struggle to be accepted in American society. Racial discrimination is a complex phenomenon, which is the accumulation of variables within Black community's lives. Race, class, and gender are factors that intersect with one another, resulting in continuous racial discrimination toward Black people in the U.S. Black literature explores how Black people encounter oppression and discrimination; and how they fight against them. One of Black young adult literature is entitled *The Hate U Give* (2017) by Angie Thomas. This novel explores the life of a high school student named Starr who lives within two atmospheres, a black neighborhood and a predominately white school. Through the protagonist's point of view, this novel explores how the intersection of race, class, and gender are connected and creates continuous racial discrimination in the U.S. Intersectional theory by Patricia Hill Collins is used to investigate how the variables are connected and results in the systemic racism toward Black community. The finding shows how Black people are dealing with racial events in their daily lives, struggle to fight inequality, and attempt to voice their experience through Black activism.

Keywords: *Angie Thomas; Intersectionality, police brutality; racial discrimination; racial profiling*

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INTRODUCTION

Slavery has existed since ancient times all over the world. Meanwhile, slavery became a specific concern around the 17th and 18th centuries while the New World phenomenon happened. Most Africans were brought to the American continent and became an important commodity. European colonists sent about 12.5 million people from Africa were sent to America by European colonists through the transatlantic slave trade. Those African people were traded via interregional trade as enslaved people, and slavery spread across the country. The enslaved Africans arrived in America in 1619, twelve years after the first settlement at Jamestown in 1607. Most of the enslaved people came from the West African area. A Portuguese slave ship brought the enslaved people from the area, which is now the country of Angola. The arrival of African men and women in America marked the beginning of American slavery. Around 12.5 million Africans were kidnapped from their homes and brought to America across the Atlantic Ocean. Until World War II, this was the largest forced migration in history. Almost two million people died during the forced journey, known as the Middle Passage. In mainland North America, the colonist kept the slaves because they could not pay much for the laborers. The slaves were working in plantations (Miles in 1619 Project, 2020, p. 10).

European Americans did not consider Black people as a race of people, but they believed that European Americans were civilized and normal people. Meanwhile, because people’s perceptions of race evolve throughout time, all non-Europeans are considered race members. In English, the

term race is used to distinguish people from their neighbors. Race has been a structured idea in America since most European Americans believed it was necessary for maintaining and awarding privilege there (Lehman, 2009, p. 22). White people became a symbol of civilization, Christianity, privilege, and superiority as a result of European exploits and explorers, according to Lehman. The Europeans needed these symbols because they offered them an advantage over non-Europeans living beyond their borders. They exercised their power by naming the people, places, and objects they came across. As a result, the color white became a potent symbol in America, and only white people were considered normal or human; everyone else was regarded inferior (Lehman, 2009, p. 30). Since then, the color white has symbolized superiority, normality, privilege, correctness, standard, and Christian ideals in America. America made black color represents the opposite of white. All of the assumptions were founded on myths and inaccurate information. On the other hand, they are consumed as correct ideals in American society, and adopting those assumptions has become normal (Lehman, 2009, p. 31).

In race relations, dominant groups’ behavior is affected by their perception of superiority toward minority groups, which they defend to protect their interests. The subordinate group’s behavior is shaped by unfair and exclusionary treatment by the dominant group. These racial views reveal that Whites, as the dominant group, are concerned about losing their assets and privilege. Meanwhile, the minority groups believe they can perceive their interests and goals by challenging the existing social order (Tuch and Wetzer, 2004). Feagin illustrates

how white people are still referred to in American society and the moral values they hold. The majority of white Americans maintained the white-subordinate racial hierarchy. They believe that white people are superior to other races in America, especially Black people, in terms of culture and morality. To emphasize the inferiority of Black people and other minority groups, Whites have constructed an ideology defending white privileges. White elites have had a significant role in establishing racial oppression's ideology and organization since the beginning (Feagin, 2006, p. 216).

Being a black person in America is difficult. Throughout their lives, black people in America must deal with white supremacy. They have always feared the police and are frequently viewed as a lower caste in society. Marable (in Owaluyumi, 2019) describes each member of the Black community as a prisoner, and they share the marks of oppression on their shoulders. No matter how they go through generations, the stigma over Black people remains initially: a dark, foreign presence and destined to serve others. America's attitude toward white superiority was delivered and communicated through every layer of American society and penetrated in various ways. Lynching, which occurred in the 19th century, was a powerful way of communicating white superiority and a tool of control toward black inferiority and helplessness (Lehman, 2009, p. 32).

Black men are assumed to be latent rapists, violent patriarchs, and if a Black male has enough privilege, he will crave the moment he can achieve the masculinity of whites. Racism against Black men results in a significant impact on their emasculation, criminalization, and death. Black men

survive and develop themselves to be rich under white supremacy. However, black men cannot speak their thoughts positively to address their suffering (Curry, 2017, p. 5). Jones (in Oluwayomi, 2020) explained that being Black in America, especially Black males, some stereotypes are attached. Black males are viewed as dangerous, threatening, and socially deviant. These are the sign for them to be marked for death. The phenomenon of Black males' death is a sign of finality and eternal silencing. This matter signifies the end of something unwanted, hated, and feared. The daily evidence is that violence toward Black males is still found in America's present-day. The murder of Black males has become a regular thing in American society.

Racial oppression remains systemic and exists in U.S.. society and has affected the lives of Black people for generations. This oppression is taking racial discrimination, which shows different treatment by Whites toward Blacks and other people of color. Racial oppression is multifaceted and occurs in various forms. The oppression includes white-power plays, which participate in racial domination, discrimination, exploitation, and cultural appropriation. There is also the privilege and power which come from the white to this oppression. Systemic racism has existed in major institutional areas such as employment, housing, education, health care, recreation, politics, policing, and public accommodations (Feagin, 2006, p. 195). Black people and police have historically been controversial, especially with young Black males. Their relationship is rooted in aggressive and brutal, and it started in the slave trade era. Young Black males keep losing their lives caused by police violence or

brutality even though they have tried to avoid encounters with the police—these young Black males. These young Black males have lost the future to be responsible grown-up adults and help their community (Adeyoin et al., 2018).

Discrimination toward black women also happens in many forms and puts a particular burden on their lives. Each of them struggles and fights against the racial gap they face and also looks for the meaning of the dilemma of everyday racism. “Controlling images” portray black women in a limited cultural context. Matriarchs, mammies, welfare mothers, jezebels, and sassy black women are frequently portrayed as the image of Black women. These cultural images justify racial oppression by protecting the structural arrangements that keep racial inequality in place. (Collins in Franco et al., 2019). Jean and Feagin also agree that Sapphire and Jezebel stereotypes are commonly associated with black women, triggering the white depiction of immorality, divine outrage, and deserving punishment. The anti-black females are mighty, and they depict African American or Black women as violators of the morals in the society upheld by the whites. These whites’ representations and assumptions make them do action toward the blacks. These negative representations benefit white definers to defend their unfavorable treatment of black women. Black women are often associated with “sin” by oppressing them and leading to racial-gender discrimination (Feagin and Jean, 2015, p. 9).

Racial discrimination toward Black people and other minorities for decades, the victim of racial discrimination is united, fighting against the systemic racism rooted in

the U.S. society for a long time. They have made various attempts to fight inequality; one of them is to do activism. Activism is often linked with a social movement to perceive formal change in judicial, legislative, or electoral processes. Activism becomes a dimension of political participation. The participation can be in various forms, such as formal political participation (voting; contacting political representatives), legal extra-parliamentary actions (boycotts; demonstrations), and illegal extra-parliamentary actions (civil disobedience or politically motivated violence) (Ekman and Amna, 2012).

On the other hand, the term social movement refers to unauthorized, unofficial, anti-institutional, and long-lasting groups of ordinary citizens attempting to change their world. Politics, culture, and political culture have all been influenced by social movements. The social movement has emerged as a powerful force in the dynamic development of American society and culture. The Declaration of Independence states that progressive social movements are meant to uphold freedom and democracy and give most people (women, people of color, the poor) more reality, more substance, and broader capability (Reed, 2005, p. 17). Reed added that the movements need to have repeated public displays which show alternative political, cultural values brought by people acting together. In contrast, movements aim to bring about social change through repeating public displays; one of them is through protest. The “protest” term is often associated with social protest. The protest also offers public witness and occurs in various forms (Reed, 2005, p. 18). The social movement also establishes a new framework for protest, establishing key ideas,

tactics, and forms of resistance for the subsequent movement. Many movements bring the “civil rights” movement, which encompasses the struggle for equal rights, fair treatment, and equal access to society’s economic, political, and cultural institutions. These movements have created strong cultures that bear their imprint, which is referred to as movement culture. To respond to racial oppression in America, the black community has struggled and been involved in activism and various collective efforts. According to Szymanski and Lewis (2015), Black activism is defined as “intentional action promoting social or political change. It includes engaging in behaviors that are mainly aimed at reducing or eliminating racism and its harmful effects.

Black activism includes engaging in behaviors that are mainly aimed at reducing or eliminating racism and its harmful effects. The activism also tries to do proactive behaviors to improve Black people’s lives, both personal and community as a whole. Hope et al. (2019) support Szymanski’s argument in their journal *Development and Validation of the Black Community Activism Orientation Scale* by explaining African American activism. African American or Black community activism also acts as a sociopolitical action planned and carried out for the specific benefit of positive social change, the elimination of oppression, and the promotion of justice within and for the Black community. Community activism is also a form of collective opposition to structural oppression. Szymanski also described that Black activism includes modern informal or non-confrontational activism, such as: keeping well-informed with issues related to Black people participating meaningfully in activities,

groups, or organizations. Advocating the social problems, improving community mentoring, and opening conversations about African American issues. Besides, the activism can be traditional formal or confrontational activism, which includes various activities: boycotts, demonstrations, sit-ins, and writing letters to the newspaper or political representatives (Szymanski and Lewis, 2015). In the past, the United States of America had a large-scale social movement that greatly impacted black people throughout the nation. The Civil Rights Movement occurred in the 1960s, aiming to end segregation and achieve equality in America. In his book *The Art of Protest*, T.V Reed stated that the Civil Rights Movement refers to the powerful force for change that began in the mid-1950s and had the biggest influence in the 1960s. The movement becomes a turning point in black Americans’ long battle to perceive equality and justice. The Civil Rights Movement served as a model for all following progressive social movements in the twentieth century. The black civil rights fight had a significant effect on social movements in the United States, particularly on tactics, methods, style, vision, ideology, and movement culture as a whole. It also became the first major movement fully covered in television, and its power shaped the context of the movement over decades (Reed, 2005, p. 20). Martin Luther King Jr. was a great orator and translator of mainstream America. He became a follower of the movement rather than the main leader.

Hundreds of organizers and ordinary citizens were the original instigators of the civil rights campaign. They stood up for justice for many years in the face of life-threatening threats before organizing the demonstrations, protests, marches, and

speeches that became the movement’s symbol. Many local and regional acts of resistance defended political, social, and cultural issues, then blended and shaped into unique forms. The civil rights movement was basically a black people’s movement (Reed, 2005, p. 21). Reed supported his idea by stating that there is a myth that the movement shows spontaneously and emerges out of nowhere. If the movement is large-scale, the media will capture the dramatic event within some period. It will be possible if the act is done countless times of work by local activists representing the black community (Reed, 2005, p. 22).

For many Black people, poverty and deprivation become the trigger for them collectively mobilizing protest against the social justice targeted toward them. Black people have protested because of the limitation or inequality of life opportunities, such as education, housing, employment, education and healthcare, available in the United States. During slavery and the emancipation of slavery, Black people protested, demanding social, political, and economic justice. It happened because of the poor condition of Black people in the period, depicted by several conditions, like unemployment, high rates of morbidity, poverty, police brutality, incarceration, and substandard education. The gap between Black and White people may trigger anger, resentment, and collective behavior, which initiate large-scale protest movements like Civil Rights Movement and Black Lives Matter (Jones-Eversley, 2017).

In conducting this study, the writer applies the post-national paradigm to analyze the relation between race and class, which creates an intersectional effect within the

Black community. According to Rowe (2010, p. 289), post-national is viewed as the condition of larger globalizing development patterns. Race and ethnicity in America are treated as specific problems related to the multiculturalism of the United States. Post-nationalism also encourages the development of allegiance, which does not depend on the territorial state as an effective way to encounter the injustice of the global economy. This paradigm is related to this study because it will focus on various variables within the Black community’s life and their encounter with injustice in American society. Kimberly Crenshaw used the term intersectionality as a metaphor for intersecting roads for describing and explaining how racial and gender discrimination compound each other. When the roads intersect, there will be multi-layered oppression. Crenshaw’s concept of intersectionality explains how various oppressions work together to produce something distinct and unique from any single form of discrimination. Patricia Hill Collins uses intersectionality, which refers to particular forms of oppression, such as the intersection between race and gender (Collins and Bilge, 2020, p. 48).

To complete the analysis, intersectionality theory by Patricia Hill Collins is used to analyze how the intersection of race, gender, and class resulted from systemic racism within the Black community in America. Intersectionality examines how intersecting power connections affect social relations and human experiences in everyday life across diverse societies. As a tool for analysis, intersectionality views factors such as race, class, gender, sexual orientation, class, nation, ability, ethnic origin, and age – among others

– as interconnected and constantly shaping one another. Intersectionality is a way of understanding and describing the world's, people's, and human experiences' complexity (Collins and Bilge, 2020, p. 20).

In her book, Patricia Hills Collins (2019, p. 30) refers to intersectionality as various sorts of intersecting oppressions, such as those between race and gender or sexual orientation and nation. The paradigm of intersectionality offers a vision that oppression cannot be reduced to its basic form. On the other hand, those oppressions are working together to shape injustice. For Collins, intersectionality is seen as interpreting and studying the complexity of the world through the eyes of individuals and human experience. The condition of social, political, and personal life can be created by one variable. It is shaped by various variables and influences each other. To see social inequality, people's life experience, and power structure are better understood from the different axis, not solely from race or gender, or class, but those variables are worked together. The core insight of intersectionality can be taken from various axes, such as race, class, gender, sexuality, dis/ability, race, and others. Those variables are not standing alone, but they are building and working together (Collins, 2019, p. 14). Collins also added that when viewing race, class, and gender as interrelated phenomena, they are referenced as not singular entities but intersecting power systems. Specific social inequalities are a reflection of one's power relationships with one another. In intersectionality, Collective and individual identities such as race, gender, class, and sexual orientation are socially formed within numerous power structures. Intersectionality's core construction

comprises several core elements: rationality, power, social inequality, social context, complexity, and social justice.

Race, class, gender are other systems of control-related and built each other. The intersection of power relations produces complex and independent social inequalities of various variables (e.g., race, class, gender, sexuality, nationality, ethnicity, ability and age). The individuals' social location contributes to intersectionality by shaping their experiences and perspectives on the social world (Collins, 2019, p. 49). Roberts and Torriquez argue that Black, women, Latinos, indigenous people, undocumented people, and others suffer from social problems and have oppression resulting from intersectionality (in Collins, 2019, p. 52). Crenshaw (in Collins, 2019, p. 64) explains that intersectionality is discrimination like traffic flows through various directions and flows in another. If something happens during the intersection of the variable, there is an imbalance between each variable intersected. Collins also agreed that throughout history, race, class, and gender had been used by people to justify the unequal social arrangement.

The Hate U Give (2017) is a debut novel by Angie Thomas which uses the first-person point of view of the protagonist, Starr Carter. Starr Carter is an ordinary high school student from a black neighborhood who goes to a private school dominated by white students named William Prep. Starr narrates the dynamic of Black community from her perspective. Starr acknowledges a massive gap between her community and the white community within American society. From Starr's point of view, the novel points out the education gap between people who lived in

the ghetto and white residences, drug-dealer within black communities and neighborhoods, the housing problem, and the underpaid issue. As a black teenager who desires to be accepted in society, she chooses to be passive, do what her father tells her, and adjust herself to fit into society. Starr's family has trained her to understand the condition if they encounter white people and police officers. Starr and her siblings are constantly given "The Talk" by their parents on how to behave and act if they encounter the police officers. Starr also makes several efforts to adjust to her school, William Prep School, which is dominated by white students. Starr needs to change her "black" identity to be treated and respected by her friends. She has made several efforts, such as not using her black accent and not talking much about her neighborhood to her schoolmates. Racial profiling and police brutality are also pointed out in this novel. Through the death of Starr's best friend named Khalil, who was shot to death by a white police officer, the collective movement of the African American community raised the important concern; injustice and inequality. As part of the African American community, Starr decides to fight for justice and raise her voice after being passive and hiding the pressure for a long time. With the support of her family and surrounding, Starr is an icon of activism and movement which can help the Black community to find justice and end the inequality in the United States.

In an interview in 2018, Angie Thomas had a specific reason why she wrote *The Hate U Give*. Thomas wants her novel to become the tool of activism, empower the movement, and reflect on what happens in U.S. society. This novel also shows how Starr and Black people voice their concerns

about racism, injustice, and equality in activism. *The Hate U Give* is Black literature that depicts the Black Community's reality in America and struggles to fight systemic racism daily. Black literature shows "blackness," which is related to sociological aspects and treated as a social dynamic view of subjection, integration, and marginalization in relation to the cultural hegemony. Additionally, black literature refers to black text, displaying the range and variety of cultural aspects that contribute to whites' economic exploitation of blacks. Because "blackness" is a socially constructed concept, black literature teaches readers how to be "black" in society. The majority of black authors handle various problems in their writings, maintaining a common symbolic geography's cultural and linguistic codes. If white racism did not exist in America, there would be no Black literature (Gates, 1990).

This paper will focus on two objectives. The first objective is how Black people in the U.S. escape from racism caused by racial stereotypes and the effect on their lives depicted in the novel. The second objective is to elaborate on how Black people are struggling in activism and social movement to fight against the racial injustice they faced in American society. Intersectionality theory by Patricia Hill Collins will be implemented to understand the intersectional condition faced by Black people. This paper will analyze how race, gender, and class affect each other and resulted in systemic racism toward Black people in the United States.

DISCUSSION

Black community in America has been facing the jeopardy of life since the

beginning of the slavery era. The term racism has not yet become a discussion among scholars before the modern age where scholars and some random people on the street talk about racism. In the journey of Racism, Collins and Bilge highlighted some considerably broad aspects regarding racism; it is Intersectionality. In this subchapter, the author would connect intersection and the fight over the stigma and stereotype in the novel *The Hate U Give*. The effort made by the protagonist Starr Carter is to keep herself equal to the school environment. She naturally made some effort to keep herself as normal as other students to be accepted by her peers and surroundings. She cannot easily let out her Black side because she is afraid that she will get discriminated against in her school. Starr willingly adjusts herself to her school dominated by white students to have a better and brighter education. To prove that she is capable in school, she never misses the class and becomes the leading player in the basketball club.

“School and the basketball team keep me busy,” I say. “But I’m always at the store. You’re the one nobody sees anymore” (Thomas, 2017, p. 13).

Besides that, Starr also proves that she can join the basketball team in her high school. Her school’s team members come from various backgrounds, regardless of their race. By showing her skill as a basketball player and being acknowledged by her school surroundings, Starr can make friends, talk about the same interests, and show her full potential. Her family also supported Starr’s passion for playing basketball and let Starr keep participating in the team. Aside from school, she also helps in her father’s store. It is against the stigma that black people are aggressive, uneducated, and harsh.

Starr wants to prove that she is trying to be acceptable, helpful, and proving that she has some value in her life and not doing what black people have stereotyped. Crenshaw (in Collins and Bilge, 2020) describes the term intersectionality as coined to facilitate the Black Women who are excluded from both race-based and gender-based anti-discrimination. Black women are experiencing discrimination because of their race and gender. In short, Black women are at the bottom of most of the jeopardy of race. In addition, since they are Black and they are Women, they tend to be unsuccessful in anti-discrimination claims. In *The Hate U Give* novel, Starr is depicted as a high school student who goes to a private school called Williamson Prep. This school is a predominantly white school where Starr and her siblings, Sekani and Seven, study. The existence of Black students is lesser than White students. Starr decides to equal herself with her environment by maintaining her behavior while studying and socializing there. Her efforts are depicted in the narrative below.

I just have to be normal Starr at normal Williamson and have a normal day. That means flipping the switch in my brain so I’m Williamson Starr. Williamson Starr doesn’t use slang—if a rapper makes her “hood.” Williamson Starr holds her tongue when people piss her off, so nobody will think she’s the “angry black girl.” Williamson Starr is approachable. No stank-eyes, side-eyes, none of that. Williamson Starr is non-confrontational. Basically, Williamson Starr doesn’t give anyone a reason to call her ghetto (Thomas, 2017, p. 40).

Starr addresses the term “angry black woman” in her monologue while explaining how she changes her personality into “Williamson Starr”. Angry black women are

described as aggressive, unfeminine, unattractive, dominating, sentiment, bitter, and cruel. This prejudice degrades the self-esteem of Black women, affecting their lives (Ashley, 2013). Black women are seen as stereotypical mummies, matriarchs, welfare recipients, and hot mommas, which justify oppression in the United States. Hazel Carby (in Collins, 2000, p. 86) explains that stereotypes do not reflect reality but function as a disguise, a mystification, of objective social relations. These images are used to legitimize racism, sexism, poverty, and other forms of social injustice. Starr also tries to do what the environment expects her to do and fights to make herself equal despite her race and gender, even though she is already a fine girl. The predominantly white school puts pressure on Starr, a Black student there, such inferiority as ghetto, aggressive, and hostile. According to what Collins said in Jean and Fagin (2015, p.8), most black women are identified as similar to Sapphire, a figure of strong, unfeminine, and rebellious woman.

It's easy to hang out with Kenya because of our connection to Seven. She's messy as hell sometimes, though. Always fighting somebody and quick to say her Daddy will whoop somebody's ass. Yeah, it's true, but I wish she'd stop picking fights so she could use her trump card (Thomas, 2017, p. 9).

Starr has another half-sister named Kenya, who shared a brother with her. Kenya's personality is aggressive and easy to get angry with someone. She is rebellious and not afraid to tell her opinion and picks fights with others who are against her. According to Collins theory, Kenya is an example of how a Black woman is identified. However, Kenya seems proud of her personality and just being the way she is, contrary to Starr. Collins supports this

description in her book *Black Sexual Politics*. Collins explains two main images of working-class Black women in American society. The first is the 'bitch' image. Black women are portrayed as aggressive, loud, unpleasant, and bossy. The bitch image is different from the mule image associated with chattel enslavement. If the mule is portrayed as stubborn and in need of care or supervision, the bitch image depicts an aggressive individual and confrontational. Besides, the "bitch" image makes Black women stay in their place. Using the "bitch" term is offensive. If it is combined with other slurs, it will be fatal. Another image of Black women is "hos" / "hoes" (slang). These women are trading sexual favors for money, drugs, and material items. The 'hos' use their sex appeal to get anything they want and use more sexual variation than "the bitch" image (Collins, 2004, p. 123).

The stereotypes and stigmas affect Starr's life in her high school; Starr works hard to maintain her behavior not to be labeled as an "angry black girl" in her school; she wants to be an ordinary girl just like other White girls at school, without having to discard her identity as a Black girl. To avoid misunderstanding her peers about herself, Starr attempts to be a good and normal high school girl with a friendly and warm personality. She tries to maintain her facial expression and hold her emotion wisely. Starr believes that everyone in her school won't call her ghetto or someone living from a poor black neighborhood by attempting these efforts. As a Black woman, Starr realizes that she needs to adjust to two realities, being Black and studying in a white-dominated school. These efforts were also made to protect her from racial

discrimination and help her achieve a peaceful life as a student.

Starr's father, Maverick, is a former gang member and ex-inmate. After being sentenced to prison for several years, he opened up a small grocery store in Garden Heights. In running his store, he asks his children to help them. Besides that, he also gives young teenagers opportunities to work in his store in his neighborhood. Maverick tries to help them avoid joining gang members by earning money in the right way. The narrative above shows Maverick convinces a young Black male named DeVante, a gang member, to leave his old job as a drug delivery boy and later work in Maverick's grocery store. Maverick is not DeVante's father or close family. Still, the close relationship within the community makes Maverick feel responsible and willing to help him out of the black hole of gangster life.

Daddy parks in front of Carter's Grocery, our family's store. Daddy bought it when I was nine after the former owner, Mr. Wyatt, left Garden Heights to go sit on the beach all day, watching pretty women. (Mr. Wyatt's words, not mine.) Mr. Wyatt was the only person who would hire Daddy when he got out of prison, and he later said Daddy was the only person he trusted to run the store (Thomas, 2017, p. 31).

In *The Hate U Give*, Maverick opens a small grocery store in Garden Heights. He bought the store from its previous owner after being released from prison. Being Black ex-inmates or ex-prisoners brings some disadvantages for Maverick when he tries to re-enter the community. The stigma that lingered toward ex-inmates also has rooted, and Maverick understands the position and condition. By buying and owning the grocery

store, Maverick realizes that family is important and tries to change his life to be better, more responsible, and stronger. Maverick's attempt shows that he still has hope in his life. He proves that as an ex-inmate, he can survive, be skilled, and help people erase the possibility of joining gang members.

Having stable and permanent employment is the most common obstacle for ex-inmates after being released from prison. Employment is important because a stable job can help secure someone's income and positive role in society. Having a stable job or being employed is helping someone to avoid negative influence from illegal behaviors. The ex-inmates confront the stigma attached to a criminal background and the potential of having limited job skills and social connections that help them find job opportunities. It is not easy to hire ex-inmates because some lack occupational skills and have little experience seeking a job. Ex-inmates need to have a new mindset of choosing a straight path to improve their lives and not get into crime in the future (Barry and Rici, 2011). After the incarnation, the former Black inmates often face some consequences that limit them in reintegrating into society. They often face getting cut from their job, student loan restrictions, public service ineligibility, child custody, and felon registration laws. In their book "*Prisoner Reentry and Crime in America*," Travis and Visser defined reentry as the consequence that must be faced of incarceration. Reentry happens when someone has finished the incarceration time. Reentry is experienced by people sent to prison, federal or state facilities, as adults or juveniles. There is stigma lingering with ex incarcerated people, especially with prison records. They have

difficulties finding jobs in the legal labor market, and it is hard for them to hire ex-offenders. Employment for ex-prisoners seems complicated because some ex-prisoners have developed behavior that is not suitable for handling jobs. The ex-offenders have been labeled and embedded with criminality, which weakens their ties with society, like attachment to their family, school, or job. Reconnecting these ties is very difficult after they engage in a criminal lifestyle.

On the other hand, a great support system is needed by ex-prisoner when they are released from prison. One of them is through family support which includes a solid marriage. A solid marriage can help the prisoner to get emotional support when they are released, a place to live, good motivation for moving forward, and the possibility of financial assistance until they have a stable further income (Travis and Visser, 2003, p. 3).

What do you think about people who focus on the not-so-good aspect of him?” she asks. “The fact that he may have sold drugs?” Ms. Ofrah once said that this is how I fight with my voice. So I fight. “I hate it,” I say. “If people knew why he sold drugs, they wouldn’t talk about him that way.” Mrs. Carey sits up a little. “Why did he sell them?” I glance at Ms. Ofrah, and she shakes her head. During all our prep meetings, she advised me not to go into details about Khalil selling drugs. She said the public doesn’t have to know about that (Thomas, 2017, p. 196).

The stigma of drug dealers toward Black males is still rooted in American society. Starr believes that Khalil is not involved with drugs or drug dealers; it makes her want to clarify that Khalil is innocent. Meanwhile,

Starr needs to face that Khalil is a drug dealer working for King Lord, the biggest drug dealer in Garden Heights. Knowing this fact, Starr hesitates to do more activism because Starr realizes this will make the public believe that Khalil, an African American young male, deserves to be dead because he sells drugs. Thomas tries to show how the media portrays the racial profiling that targets Black males. Weatherspoon (2004) explains why law enforcement officials or police officers target African American males. Black males in the U.S. who drive vehicles or travel by public transportation have become victims of racial profiling by law enforcement officials. Law enforcement officials target and search Black males based on their race and gender. They view Black males as criminals. “Driving while black” is a term used to describe law enforcement officials’ practice of stopping Black males. While driving, Black males are always suspected everywhere, such as when they are schooling, walking, shopping, banking, and just being black. Racial profiling is not only within urban areas, but it happens wherever African American males live. The practice can happen in rural communities and big cities.

Racial profiling is not only tied to young black males with rapper or gangster looks in urban areas. Racial profiling is defined as a non-discriminatory manner among African American males; of any social status. Some police officers have a stereotypical view that Black males engage in criminal activity, such as drug dealing. Many white Americans view black males’ way of talking, walking, and dressing negatively. Besides that, if African-American or Black males travel through the white neighborhood, it may cause some trouble for them. They were often stopped

and pulled by police officers and investigated. There is also a case when an African American or Black male drives a fancy or luxury car, the police officer stops him and suspects him of drug trafficking or car theft (Weatherspoon, 2004).

Racial Profiling Towards Black People in the U.S.

Today, the U.S. is still faced with racial discrimination problems caused by the remnants of slavery with its dark history. In the past, the U.S. had done lynching, segregation, and sharecropper as control tools over Black people. However, since the end of Jim Crow Law, the terms “separate but equal” have made the Blacks treated the same in the U.S. society, but their lives are still segregated and have limited their mobility. The dark history has been brought along to today’s truth regarding the Blacks’ stigma, stereotype, and inclination toward social control by the law. Another form of racial discrimination is racial profiling. According to Ramirez et al. in their report, *A Resource Guide on Racial Profiling Data Collection Systems* (2000), racial profiling is defined as any police-initiated action based on race, ethnicity, or national origin rather than seeing from an individual’s behavior or information. It leads the police to identify certain individuals with labels as being, having been, or engaged in a crime. Two consensuses should be followed in adopting the definition of racial profiling. Firstly, police may not use racial or ethnic stereotypes to determine whom to stop and search. Secondly, police may use race or ethnicity to determine whether an individual matches a specific description that refers to a particular suspect.

The action involves traffic stops on highways, roads, or pedestrians. The police imply their method by asking simple questions requesting documents, and explaining why they are stopping. If the case is serious, they can search for the suspected cars or individuals. When police acknowledge a certain person is a member of a criminal organization, police may use the information legitimately as the factor which indicates ongoing criminal activity. For instance, many criminal organizations are formed by people with similar race, ethnic, or nationality characteristics. If police use these factors to determine a certain person as a member of a criminal organization, they intend racial profiling. The common complaints come from colored communities that are stopped for minor traffic violations, such as tire problems, failure to signal properly before switching lanes, speeding above the speed limit, or having unreadable license plates. When police do their duty throughout the areas assigned to them, they must perform a lot of individual discretion. When their job is within a traffic-stop area, police must use and implement reasoned judgment when determining which cars they should stop if they indicate any traffic violence. Police need to rely on traffic enforcement and vehicle code laws as their basic judgment in stopping the car.

According to Ramirez et al. (2000), many traffic officers admit that they can determine which vehicle should be stopped by following any vehicle for several minutes. Ramirez et al. added that many police departments had not developed formal standards in directing the officers to use discretion when they are stopping the vehicle. They develop and provide ad hoc methods to separate the suspect from the innocent driver

from the officer's side. Furthermore, the younger officers often observe their seniors, who have more experience handling such situations. Police departments use traffic stops to find illegal drugs and weapons. These attempts are also used to track down the drug or weapon couriers. In *The Hate U Give* novel, Thomas tries to address racial profiling issues that have become an essential concern among minorities, especially African Americans. Thomas also points out how racial profiling happens in her novel through the situation where Starr and Khalil (Starr's childhood friend) are stopped by the police officers, as narrated by Starr below.

The officer approaches the driver's door and taps the window. Khalil cranks the handle to roll it down. As if we aren't blinded enough, the officer beams his flashlight in our faces. "License, registration, and proof of insurance." Khalil breaks a rule—he doesn't do what the cop wants. "What you pull us over for?" "License, registration, and proof of insurance." "I said, what you pull us over for?" "Khalil," I plead. "Do what he said." Khalil groans and takes his wallet out. The officer follows his movements with the flashlight (Thomas, 2017, p. 21).

After their car is followed by the police car, the officer asks Khalil to show the document. Meanwhile, Khalil finds out there is no reason to stop the car and keeps asking the real reason why they got stopped. By questioning the officer, Khalil shows strong resistance toward the officer. Starr realizes Khalil's decision is risky and advises him to follow what the officer says. Starr remembers the talk she got from her parents not to show much movement and follows what the police said to get rid of the tense situation.

"Nunya," Khalil says, meaning none of your business. "What you pull me over

for?" "Your taillight's broken." "So are you gon' give me a ticket or what?" Khalil asks. "You know what? Get out the car, smart guy." "Man, just give me my ticket—" "Get out the car! Hands up, where I can see them." Khalil gets out with his hands up. One-Fifteen yanks him by his arm and pins him against the back door (Thomas, 2017, p. 21).

Police officers stop Khalil because his car's tail light is broken. In contrast, the police officer does not ask Khalil in a good way. He yanks Khalil and forces him to get out of the car. The police officer, later called One-Fifteen, has another reason to stop Khalil: finding any drugs or weapons inside Khalil's car. Khalil argues with the officer because instead of giving him a ticket and proper reasoning, One-Fifteen yanks him and pins his arm against the car. In conclusion, One-Fifteen has done racial profiling with suspicion over Khalil as a drug or weapon seller.

"One-Fifteen" is a pseudonym of the police officer who stopped Khalil and Starr. Starr called him after she saw a glimpse of the officer's badge number. One-Fifteen has done a high-discretion stop category by stopping Khalil's car because the taillight is broken. In the context of the traffic stop, this attempt involves checking for under-inflated tires, safety belt warning, failures to signal a lane change and other petty vehicle code end non-moving violations. By doing high-discretion stops, the police may have intentional and unintentional abuse (Ramirez et al., 2000). There is an argument and unintentional/intentional abuse done by "One-Fifteen" toward Khalil by pinning him to the car because he suspects Khalil is a criminal. As a police officer, "One-Fifteen" should treat him nicely without any violence.

Since the growth of proactive policing in the 1980s “war on drugs,” police officers have been encouraged to be proactive in approaching and questioning “suspicious” people. However, it is hard to investigate every person on the street. This matter leads police officers to rely on the practice of stereotyping about suspicion.

Recently, the social movement in the U.S. has been rising, and it comes from the Black community. The concern of their movement focuses on eliminating police and vigilante violence against Black people. Black people in the USA have been subjected to violence for a long time, and the issue has become the nation’s concern and perceived the whole country’s attention (Sue in Symanzki, 2012). In their journal entitled *Social Movements as Historically Specific Clusters of Political Performances* (1994), Tilly explained that a social movement consists of a sustained challenge to power employing repeated public displays of numbers, commitment, unity, and worthiness from a group of people. A social movement shows the interaction of the claim-making between the challengers and power holders. The claim-making often engages the other parties, such as repressive forces, allies, citizens, and another powerholder. A social movement aims at indirect forms of action, actions that display will and capacity.

Meanwhile, it would not accomplish their main goal, which calls for power holders to take crucial actions (Tilly, 1994). Tilly describes that there are multiple levels of social movement. The first level is the individual action or interaction, such as using a labeled banner or signing the petition. The second level is a sequence of actions and interactions that create interesting and

unforgettable acts, such as demonstrations, street performances, etc. The third level is holding many performances that constitute a particular campaign, such as holding meetings, making public appearances, and others. (Fourth), establishing the set of campaigns, consisting of past and present, gives a chance for the activists to deliver their narrative related to the movement.

A social movement is needed to represent people with the same concerns, interests, and demands. It demands a social change in society. The social movement is seen publicly by holding public demonstrations; to make their demand heard wider. Diani supports this argument (in Tilly, 1994); she states that a social movement is a network of informal interaction among individuals, groups, and organizations that engage in political or cultural conflict. It becomes the basis of shared collective identity. Tilly added that a social movement is not a group but a complex form of social interaction. It can be various, starting with a fund-raising event, a busking session in the public park, or a city festival. Tilly introduced the term WUNC as an essential element in a social movement. WUNC stands for worthiness, unity, members, and commitment and those elements exist within social movements that help people recognize them. *W* stands for worthiness; it can be shown by sober demeanor, neat clothing, clergy, dignitaries, and mothers with children in the social movement. *U* stands for unity; it shows matching uniforms like badges, headbands, wristbands, banners, costumes, matching in singing, chanting. *N* stands for numbers; social movements need headcounts, signatures on the petition, a message for authority, and filling streets. *C* stands for commitment; social activities are ready in

any situation, brave in lousy weather, show visible participation, resist repression, and others. Tilly added that social movements combine three claims: program, identity, and standing. The program is used to state the support or opposition and implemented into the action of movements. Social movements need an identity as a unified force to be reckoned with, consisting of WUNC elements.

Furthermore, social movements need standing that states ties and similarities to other political actors who have the same agenda, such as standing for minority groups' rights and fighting for injustice (Tilly, 2004, p. 16). The peaceful march has shown the element of Tilly's WUNC various ages are joining the "Justice for Khalil" march. The unity is established by delivering a similar message regarding police brutality.

The member wearing the same t-shirt with "R.I.P. Khalil" tagline and Khalil's face and delivering their non-stop chanting "Justice For Khalil". "Some kids from Khalil's school stand around in "R.I.P. Khalil" T-shirts with his face on them (Thomas, 2017, p. 87).

The march grows bigger in number. As shown in this novel, it is initiated By Ms. Ofrah on Khalil's funeral day, and it gradually becomes a bigger march and makes more people join the march. Until Starr joined the march, Ms. Ofrah represented all the people there. The commitment element is shown by how people are still running the rally and protest, even without being led by Ms. Ofrah. The march members keep doing it until police authorities clarify Khalil's case and demand justice for Khalil. By continuing the march and protest, they hope there will be no more police brutality cases and the stereotype about Black people can be erased.

A march's goal is to gather people who have the same concern or interest, deliver their voice and make sure the higher authorities hear it. March also gained public attention, which makes them more visible and acknowledged. A peaceful march has been a tool for active protest and building solidarity among the members. This peaceful march aims to confront social issues, show solidarity and unity, and participate in the expression. *The Hate U Give* points out the efforts to establish a solid social movement: organizing a peaceful march to spread awareness about Khalil's murder case.

"We won't give up until Khalil receives justice," Ms. Ofrah says over the talking. "I ask you to join us and Khalil's family after the service for a peaceful march to the cemetery. Our route happens to pass the police station. Khalil was silenced, but let's join together and make our voices heard for him. Thank you" (Thomas, 2017, p. 91).

Thomas describes Khalil's case as a big concern within the Black community and needs to be responded to by the public. Ms. Ofrah, a leader of the organization movement, comes and explains why Khalil's case is a big issue and why his life matters. Besides being a leader, Ms. Ofrah also becomes the lawyer who takes care of a similar case to Khalil and promises to give legal protection to Khalil's family. Ms. Ofrah does not stop giving and taking care of legal matters, but she encourages the masses to do peaceful marches to gain public attention. This march is also a form of protest against police brutality toward Black people.

"Oh," Momma says. "Where are your colleagues?" "Some of them are at Garden Heights High doing a roundtable discussion. Others are leading a march on Carnation, where Khalil was murdered (Thomas, 2017, p. 147).

Besides providing legal protection and organizing marches, Ms. Ofrah was also responsible for managing roundtable discussions about essential concerns within the Black community. The activist under Just Us For Justice to help the Black community overcome daily discrimination, provided legal support, and, most importantly, stopped police harassment toward Black people.

Warmth brushes my face, and I know we're outside. All of the voices and noises make me look. There are more people out here than in the church, holding posters with Khalil's face on them and signs that say "Justice for Khalil." His classmates have posters saying "Am I Next?" and "Enough Is Enough!" News vans with tall antennas are parked across the street. I can tell when it's Daddy who's rubbing my back without him even saying anything. "We gon' stay and march baby," he tells Momma. "I want Seven and Sekani to be a part of this." (Thomas, 2017, p. 94).

Following Ms. Ofrah's invitation, the masses have gathered and are doing a peaceful march, along with their main protest tagline, "Justice For Khalil". People of varied ages come and support this march, from young to adults, showing their support and hope that this march can help stop police harassment and find justice for every Black, led by the messages from similar posters that the masses bring. They show their disappointment with the authority that can protect them but target them. The march gained public attention. The news is ready to report and aired throughout the country. The solidarity among the Black community is strong since they have to build collective support through generations. If a member of the Black community has faced discrimination, the rest of the members will help them and struggle together against the injustice. As an adult, Starr's father encouraged

his children to join the march together, protesting against police harassment along with the others. It is important to build and nurture a sense of belonging and collective support from a young age because racial discrimination can happen to anyone and anywhere.

CONCLUSION

Intersectionality helps examine various variables that caused racial discrimination toward Black people in the United States. Race, gender, and class are viewed and become an important factor how the systemic racism keeps occurring in American society even though slavery ended decades ago. *The Hate U Give* (2017) depicts how racial discrimination still exists in this modern era and remains in any sector. The stigma, stereotype, and racial profiling toward Black people still exist and often affect Black people's lives. The relation between race, gender, and class which Black people's life results in ongoing racial discrimination. Both Black men and women have experienced discrimination in their daily life. From the depiction of *The Hate U Give*, the stereotypes and stigmas remained in American society. Black women are often seen as "angry women" and "sassy," far from elegant. They tend to swear harsh words and have a bossy, straightforward personality related to enslaved Black women in chattel. Starr's character shows the depiction of Black women and how they deal with those stereotypes and stigmas. When Black women are positioned in predominantly white environments, they tend to adapt themselves and try to mingle into it. Black women struggle not to be seen as negative and follow the white environment shaped their second personality, leading Black women to have double consciousness. As an example, Starr tries to maintain her school behavior to be accepted by

her peers. Starr also limits any information dealing with her neighborhood because she does not see her friends as ghetto girls, who are poor and uneducated.

In the other hand, Black men also face racial discrimination within American society. In this novel, some Black men characters are depicted to face harsh reality caused by their race, gender, and class. Maverick cannot find a proper job because he was an ex-inmate and black, causing him to not get any trust for society and being a small entrepreneur in a small Black neighborhood called Garden Heights. Racial profiling and police brutality also depicted well as the result of racial discrimination in the U.S.. Khalil, a young black man become the victim of police brutality because the police officer assumes that he is a drug dealer and suspect Khalil has a gun in his car. This racial profiling and police brutality bring threat to the Black community because the police officer often uses violence and targets Black men with pre-assumption, as drug dealers and criminals.

Black activism and social movement are rising in the U.S.. and one of the concerns is to end racial discrimination and police brutality. The intersectionality occurred in Black people’s lives, making them unsafe and limiting their freedom. Through activism and social movement, they can unite and voice their concern to the public until they reach a higher authority. The activism started from small posts on social media, showing solidarity with other Black people, and organizing social movements. *The Hate U Give* portrays how activism and social movement are done and how they empower Black people. The activism and social movement show their goal to end injustice, end racial discrimination, and erase police brutality. These activities are shown as

tools for Black people to speak up, share facts, and support each other so their lives cannot be ruined with stigmas and stereotypes.

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