

Racial Discrimination towards Black Characters in Naidoo's *Journey to Jo'burg*

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ABSTRACT

This study aims at analyzing the issue of racial discrimination in the children's book focused on the representation of racial discrimination. The object of this study is Journey To Jo'burg by Beverley Naidoo (2016). To analyze this study, the writer used the types of racial discrimination theory from Fred L Pincus (1994). This study applied a qualitative research method. The writer focuses on black characters who become a victim of racial discrimination. There are three things that can be concluded. The first, there are three types of discrimination that happen in the story of the book, there are individual discrimination, institutional discrimination, and structural discrimination. The second, the effect of discrimination are the social class differences. The third, racial discrimination occurs when there is a desire to control all things for personal and group benefits that apply discrimination against other person or groups who are harmed.

Keywords: *discrimination; individual, institutional, and structural, black characters*

A. Introduction

Children's literature serves as a vital medium for introducing young readers to the world around them, encompassing a range of topics from experiences and emotions to interactions with both humans and animals. This genre includes picture books, illustrated stories, poetry, short stories, and songs. According to Brown and Tomlinson (1999), narratives aimed at children should be straightforward, humorous, or suspenseful, making them suitable for young audiences. Typically, the main character is a child or a child-like entity, such as animals, plants, monsters, or toys.

Discrimination refers to the negative treatment of individuals or groups based on characteristics such as skin color, race, religion, sex, age, disability, and physical appearance. It

occurs when a person or group is treated less favorably than others in similar situations due to their race, skin color, or religion. Racial discrimination may also manifest through policies or rules that are ostensibly neutral but disproportionately affect specific racial or ethnic groups.

This study focuses on the issue of racial discrimination as depicted in *Journey to Jo'burg*, a children's book by Beverley Naidoo. Although the book has received international acclaim and won awards, it faced a ban in South Africa until 1991. It presents a compelling narrative about the stark realities faced by black and white individuals in a society portrayed as more dangerous than any fictional tale. The story critiques unfair policies enacted by the white population. This topic is particularly relevant today, as racial discrimination remains a pressing issue. Such discrimination severely impacts those who experience it, leading to restricted economic opportunities and unequal access to education, ultimately resulting in a cycle of poverty and suffering. As noted by social psychologists in Ananthi (2010), discrimination encompasses unjustifiable negative behaviors towards a group or its members, including actions and judgments.

Racial discrimination in *Journey to Jo'burg* is contextualized within the violent conflicts of South Africa's past, particularly during Britain's imperial endeavors. As Naidoo (2016) explains, the British imposed a taxation system that forced black people into labor for white employers. This systemic oppression is referred to as apartheid, a term meaning "apartness" in Afrikaans. Introduced by the National Party government in 1948, apartheid enforced a racial segregation system that denied non-white individuals basic rights, including the right to vote, and forced them to reside in separate communities (McLeod, 2008). The apartheid system was characterized by the forced relocation of black populations to isolated townships, as highlighted by Krantz (2008).

Despite the official end of apartheid, racial discrimination persists in various forms today. For example, disparities in the workplace often arise, where permanent employees receive greater compensation and benefits than temporary workers, despite having similar job responsibilities.

Several studies have addressed issues of racial discrimination in literature. Draaisma (2019) from Utrecht University conducted research titled "Imagining the Real: Apartheid in Beverley Naidoo's *Journey to Jo'burg*," which provides a comprehensive overview of the socio-political context in South Africa during apartheid. This qualitative study analyzed how specific elements of apartheid are portrayed in the book and their connotations, utilizing postcolonial and gender theory to explore intersectionality as defined by Jennifer Nash.

Yuniarsih (2018) from Diponegoro University examined racial discrimination against black individuals in the film *The Blind Side*, analyzing the causes and types of discrimination faced by the protagonist, Michael Oher. Her study employed qualitative methods and sociological approaches to understand the systemic nature of racial discrimination in American society.

Hutami (2018) from Sanata Dharma University analyzed the racial discrimination experienced by Langston Hughes in his poems "I, Too," "Merry-Go-Round," and "Ku Klux." She utilized formalist and socio-cultural approaches to highlight the poet's personal experiences with discrimination.

Fanani (2013) from Maulana Malik Ibrahim State Islamic University investigated racial discrimination in Flannery O'Connor's short stories, identifying various forms of discrimination stemming from social, economic, and political issues.

Children's literature encompasses a wide array of fictional and non-fictional works designed for young readers. According to Lynch-Brown and Tomlinson (1999), quality children's literature addresses topics relevant to children from birth to adolescence, fostering imagination and creativity. A well-structured plot is crucial in capturing a child's attention, and it typically involves a series of events that build conflict, leading to a resolution.

Characters, as defined by Abram (as cited in R. Agustina, 2013), are the entities that drive the narrative. They can serve as role models for young readers, with protagonists and antagonists playing distinct roles within the story. The setting, encompassing the time and place of the narrative, is also pivotal, as it shapes the atmosphere and context of the events depicted (Lynch-Brown & Tomlinson, 1999).

The theme of a story encapsulates its underlying meaning and can be identified through the author's purpose in writing. Themes may address complex societal issues, including innocence, experience, love, and discrimination (Albloly et al., 2015).

Racism, often referred to as racialism, encompasses actions, practices, or beliefs reflecting a racial worldview. It is a social construct that categorizes people based on physical appearance, cultural affiliation, and other societal factors. Pincus and Ehrlich (2018) define discrimination as actions that deny equal treatment to individuals perceived as members of a specific social category. Feagin and Vera (as cited in Henkel et al., 2006) argue that racism extends beyond individual acts of discrimination, representing a pervasive ideology that systematically denies dignity and opportunities to marginalized racial groups.

This study will employ Fred L. Pincus's three types of racial discrimination—individual, institutional, and structural—to analyze the characters in *Journey to Jo'burg* as victims of discrimination. Individual discrimination pertains to actions taken by members of one group against another, while institutional discrimination involves policies enforced by dominant groups that adversely affect minorities. Structural discrimination, meanwhile, refers to ostensibly neutral policies that unintentionally disadvantage certain racial or ethnic groups. In *Journey to Jo'burg*, white characters exert control over the black characters, reflecting these forms of discrimination.

B. Method

This study employs a qualitative research method, focusing on describing and analyzing data related to racial discrimination as depicted in *Journey To Jo'burg*. The qualitative approach is distinct from traditional quantitative methods in that it emphasizes interpretation, context, and the depth of understanding. According to Creswell (2009), qualitative procedures involve purposeful sampling, the collection of open-ended data, analysis of text or images, and personal interpretation of findings (p. 17). The following is step in collecting data:

1. Source Identification: The first step involves gathering relevant literature, including journals, books, and online resources, that discuss themes of discrimination and racialism.

2. **Primary Source Selection:** The primary text for analysis in this study is *Journey To Jo'burg*. A thorough reading of the collected materials will be conducted to contextualize the research and support the analysis.
3. **Data Extraction:** Specific excerpts and sections from *Journey To Jo'burg* that illustrate instances of racial discrimination will be identified and selected for detailed examination.
4. **Data Description:** The selected excerpts will then be described in detail, focusing on their significance and relevance to the themes of racial discrimination.

The data analysis phase involves describing and interpreting the identified instances of racial discrimination. This will include:

- **Application of Theoretical Framework:** The analysis will utilize Fred L. Pincus's theory on types of discrimination, which categorizes discrimination into three main types: individual discrimination, institutional discrimination, and structural discrimination.
- **Thematic Analysis:** Each instance of discrimination will be analyzed to determine how it aligns with Pincus's framework, illustrating the negative effects of racial discrimination on individuals and communities as depicted in the text.

The results of this analysis will demonstrate the presence of individual, institutional, and structural discrimination within *Journey To Jo'burg*, providing a comprehensive understanding of the impact of racial discrimination as portrayed in the narrative.

C. Finding and Analysis

A. Data Finding

Beverley Naidoo was born in South Africa and grew up under apartheid. *Journey To Jo'burg* was her first children's book. This edition was published by HarperCollins Children's Books in 2016. The story begins when Naledi's baby sister is ill and needs her mother. Naledi thinks about to go to Johannesburg to find her mother. Their mother lives and works in Johannesburg, 300 km away. Naledi and Tiro reach the big road and walk. Naledi and her brother Tiro meet their mother in Johannesburg. The story was analyzed by presenting the text and picture focused on the racial discrimination issue. Therefore, this chapter explains how racial discrimination occurs is presented through the types of discrimination theory by Fred L Pincus. Discrimination is a critical term in understanding problems associated with diversity. Historically, of course, discrimination has been a major cause of the lack of diversity in higher education and the rest of society. Three different levels of discrimination – "Individual, institutional, and structural" (Pincus, 1994, p. 186).

Data Analysis

Individual Discrimination in *Journey To Jo'burg*

Journey To Jo'burg is the story of black characters who experience discrimination from white characters. The forms of individual discrimination depicted in this story will be analyzed in this part. The first form of individual discrimination is when Naledi and Tiro arrive in

Johannesburg, and they want to go to Madam's house to meet their mother. They turn towards the road, there was a bus with the word 'PARKTOWN' in big letters on the front. However, they do not pay attention to the stop sign for white. The white character shouted at Naledi and Tiro in English "What's wrong with you? Are you stupid?" (Naidoo, 2016, p. 41). It implies that they are angry at them and they do not like Naledi and Tiro get on their bus because they are black. The white character does not want black character disturbing on their facilities. The unequal treatment by white character to black character based on their skin colour. "Individual discrimination refers to the behaviour of individual members of one race/ ethnic/ gender group that is intended to have a differential and or harmful effect on the members of another race/ethnic/ gender group" (Pincus, 1994, p. 186). The actions of white character toward black characters who are discriminated regarding bus stop are individual discrimination, namely identifying the black character as inferior to whites so that blacks are deemed unfit to get the same facilities as whites or even in locations that are same.

The second form of individual discrimination is black characters treated arbitrarily because white characters feel blacks are below them. Naledi's mother just a servant, sometimes she accepted bad treat by madam's daughter. Mma said: "The little girl is very rude. She thinks I belong to her mother. You should hear how she can shout at me" (Naidoo, 2016, p. 44). It implies that the black character is considered an object, and the power of white character in power. Thus, the treatment that black characters receive always harms them and is very uncomfortable for them because black characters are people who discriminated against.

Institutional Discrimination in *Journey To Jo'burg*

This part describes the incidents of discrimination experienced by black characters. The first incident about having a passbook, black characters are required to have it as their identity. The second, the policies are made by white characters that harm black characters. The third is about work done only by black characters. The last, the facilities are intended only for white characters, while black characters do not get adequate facilities. From the depiction above there are three things that can be categorized as institutional discrimination in the *Journey To Jo'burg* children's book: the passbook, the powerful who rule, the job, and the facilities.

The first, the form of laws are made by white characters and implemented to black characters. The regulations made by white characters require black characters to own and carry a passbook. Naledi mentions how the children at her school made up a song about it: "Beware the policeman, He'll want to see your 'pass' He'll say it's not in order, That day may be your last!" (Naidoo, 2016, p. 24). It suggests there is punishment to be received by the black characters. Despite, they are still children, they have already been taught that they should be afraid of the police. The word "policeman" on the text refers to punishment, imprisonment, sanctions and violations. The life of a black character is threatened by its rule. Black characters will be arrest by the police and given a punishment. It can be shown in the following passages:

Naledi and Tiro remembered all too clearly the terrible stories their uncle had told them about a prison farm. One day he had left his "pass" at home and policeman had stopped him. That how he got sent to the prison farm (Naidoo, 2016, p. 25-26).

The passage above shows the punishment will apply if the rule is violated by a black character. According to Eke & Obika (2018), pass laws required all black South Africans over 16 to carry a passbook called a "Dompas". Forgetting to carry a Dompas, misplacing it, or have it stolen resulted in arrest and expulsion to a Bantustan. Bantustan means "country of the Bantu people" in Persian. This word refers to residential areas that were specifically devoted to blacks in South Africa under the apartheid regime.

Furthermore, pass laws contained more detailed information on the individual, including fingerprint, photograph, details of employment, government authorization to be in a particular area of the country, qualification to work and a reference letter from one's employer elaborating on one's performance and general behavior (Eke & Obika, 2018). It can be seen in the text "If you wanted to visit some place, the "pass" must allow it. If you wanted to change your job, the "pass" must allow it. It seemed everyone in school knew somebody who had been in trouble over the "pass" " (Naidoo, 2016, p. 25). It implies that there is a requirement that applies there. The mandatory requirement only for black people. The rules are made to white characters could easily control all aspects there, such as work, wealth and facilities. Black characters are being colonized by white characters. According to Pincus (1994), Institutional discrimination: the term dominant refers to groups that have the most power in society. White characters have the power to control black characters. Besides, the life of black characters is under the control of white characters. The abusive treatment of a police officer when the black characters do not bring a passbook. From the image above it can be seen that black character tries to fight the police, he feels angry with the police, because he feels an injustice treatment experienced by a black character. The discrimination experienced by the man is related to institutional discrimination where the black character is controlled by the institution. Institutional discrimination is quite different because it refers to the policies of the dominant race/ ethnic/gender institutions and the behaviour of individuals who control these institutions and implements policies that are intended to have a differential and or harmful effect on minority race/ ethnic/ gender groups (Pincus, 1994). White characters apply the regulations through institutions, these regulations harm black characters and cause resistance from black characters.

The second, Naledi, Tiro and their baby sister live apart from their mother. Mma must work in the city to get the money so that she can support their family for a better life. Parents have to work far away from their children to send their children to school and all their family needed can be fulfilled. In this part, the second form of institutional discrimination will be analyzed, white characters are depicted as characters in power.

The children suffer from living apart from their parents. It is proved from the following text "If only Mma was here," (Naidoo, 2016, p. 20), Naledi hopes she can live with her mother. The children are very relying on their parents, especially their mother. "Why can't we live with you in the city? We could go to school there, couldn't we?" (Naidoo, 2016, p. 36). It can be seen that the children really needed their parents to live with them. They are still children and they had not been able to live independently.

Furthermore, the white characters make these rules aimed at self-benefit. Mma said: "The white people who make the laws don't allow it. That's how it is" (Naidoo, 2016, p. 36). It can be seen the job for black characters are under the control of white characters. From these rules, only white characters can get a job and live properly. Segregation: Racial discrimination as practised in South Africa from 1910 to 1948. It legally separated races to the benefit of those of European

descent and the detriment of those of African descent. Segregation policies affected the rights of Africans to own land, to live or travel where they chose, and to enjoy job security (Clark and Worger, 2013). The white characters make this rule and this regulation is very harming to the black characters, and portray institutional discrimination. However, the condition and the rules by the white characters do not support the black characters, this is a very negative impact on the children, even for the parents.

The impact of these rules makes the children and the parents suffer. The parents need a job for their family. The work for the black character is determined and regulated by white character. Mma said: “How else can I find the money to send you to school?” (Naidoo, 2016, p. 36). It implies that mma feels worried if she does not have a job. Mma must work hard as a servant, she has no choice to choose what can her do to find and get the money to provide her family, even though she had to leave her children in the village. In 1948, white people voted for an Afrikaans-speaking government that tightened the racism and called it apartheid. The laws in South Africa has separated parents from their children (Naidoo, 2016).

The third, when Naledi and Tiro in Johannesburg, they see the bus driver is black. Their mother is a servant who works in Jo’burg. It can be seen that the black characters in Jo’burg get a job to serve the white characters. As a maid, as a driver, they always get an education about how to be servants. Through the front windscreen they could see the driver was black (Naidoo, 2016, p. 41). It suggests black characters always at the bottom from white characters, their work only to serve white. They are forced to work hard so that they and their family are still alive as texted “But Rra, why do you go away for so long?” they remembered asking him (Naidoo, 2016, p. 38). Black characters work hard in Jo’burg to support their family, “To get money so you can eat, my children” (Naidoo, 2016, p. 38). However hard they work, they are still in poverty, because black characters under the control of white characters.

Racial discrimination is very visible in Johannesburg, the place where the rich white characters live. Jo’burg is the city of gold. In the nineteenth century, South Africa became the richest region on the continent with the discovery of diamonds and the world’s largest known deposit of gold. This combination of factors – diversity, longevity, power and wealth – created the framework for the events that would lead to the introduction of apartheid in 1948 (Clark and Worger, 2013). In there, the job of black characters are as mine diggers, and lorry driver as texted “Yes! But it’s not my lorry. I only drive it for the baas” (Naidoo, 2016, p. 37). In social status, white characters are always above black characters. Naledi remembered her father, Rra “Our father worked in a mine and he got sick with the coughing sickness. He died there” (Naidoo, 2016, p. 38). It implies that there is no decent job for black, they only work as a helper. Therefore they must hard work, it makes the health of black characters worse, not only about the health but also in economic aspect. Black characters are colonized by white characters, they make black characters as a slave.

More than that, social inequality is very portrayed in Jo’burg, as texted “Don’t you know the people in this place have a lot of money? My mother looks after two children in a very big house and there is another person just to cook and another person to look after the garden” (Naidoo, 2016, p. 44). It suggests there are social and economic inequality occurs. When black lives in the village, isolated townships, and they live in poverty. Different from the lives of white characters in Johannesburg. The life of black characters in the city can be seen in the following passages:

“You know, every day I must struggle...struggle... to make everything just how the Madam wants it. The cooking, the cleaning, the washing, the ironing. From seven every morning, sometimes till ten, even eleven at night, when they have their parties. The only time I sit is when I eat! But I keep quiet and do everything,” (Naidoo, 2016, p. 70).

This signifies that Mma very works hard in their job. The words ‘cooking’, ‘washing’, ‘ironing’ are depicted black characters doing work lower than white characters, they are white character’s slaves. The black characters cannot choose to get the better job, they will difficult to get the job “.. because if I lose my job I won’t get another one” (Naidoo, 2016, p. 70). The rules make they are hard to find another job. “Then there will be no food for you, no clothes for you, no school for you” (Naidoo, 2016, p. 70). This signifies white characters have power over black characters. It can be seen there is no sense of the humanity of the white characters against the black characters.

The last, in Johannesburg white characters do not share their bus with black characters. They have a bus special for them ‘Whites’. Grace tries to tell them from the text “You must be strangers here if you don’t know about the buses. This stop has a white sign, but we have to wait by the black one over there.” (Naidoo, 2016, p. 42). It means white characters make separating distance between black characters and white characters on the road. They do not want to be disturbed by the presence of black characters around them.

A young woman tries to tell them “You must also look at the front of the bus for the small notice saying ‘Non-whites only’” (Naidoo, 2016, p. 42). It is portrayed the point of the gap between black characters and white characters, because of this case, black characters feel uncomfortable and they protest as the texted “They should be sorry, those stupid people! Why shouldn’t we use any bus? When our buses are full, their buses are half empty. Don’t you be sorry!” (Naidoo, 2016, p. 43). It means very obvious that they do not want to be treated like that.

The separation of other facility is a hospital. Hospital is a very important facility for human life and health. Health is one of the most important things in life, and to support many activities. Likewise, the medical facility is important too, to care for health or to give the treatment when someone ill. A medical facility is a place where sick people are given treatment. Sadly, black characters do not get that facility. “The only hospital was many kilometres away, and Naledi also knew they had no money to pay a doctor to visit them” (Naidoo, 2016, p. 19). It means black characters are ignored by the government. There are no facilities for black people. “Although everybody’s parents paid taxes, the government spent much more money on white schools, white hospitals and facilities for white people than for anyone else” (Naidoo, 2016, p. 104). It implies that even though black characters give their money to the government, they still do not get the proper facility. It can be seen that discrimination in facilities aspects. White characters get the money from black characters to build the facilities only for white characters.

Black characters in *Journey To Jo'Burg* is under the control of white characters and their lives are governed by white. For example; by their job, their school, and their areas of life. White characters control black characters to get benefits for their (white) groups. Institutional discrimination is usually carried out by the dominant group against minority groups (Pincus, 1994). Therefore it is the dominant group by definition, that generally controls the social institutions. Government policies do not discriminate against white characters because white characters developed the policies and they are often implementing them.

Structural Discrimination in *Journey To Jo'burg*

In this part describes how structural discrimination occurs and the impact of structural discrimination experienced by black characters. The first impact is black characters suffer from poverty and it also affects their health, so that resistance arises from black characters because of the discrimination experienced them. Black characters hope they will live in a better future.

1. The History of The Superiority of White and The Inferiority of Black

There are so many factors that affect white people as superior in South Africa. Apartheid, literally 'apartness' separateness in the Afrikaans and Dutch languages, is the name that was given to a policy of separating people by race, with regard to where they lived, where they went to school, where they worked, and where they died. This policy was introduced in South Africa in 1948 by the National Party government and it remained official practice until the fall from power of that party in 1994 (Clark and Worger, 2013).

Apartheid forced everyone in the country to be classified into a separate 'racial group': 'White', 'Coloured', 'Indian' or 'African'. Their life was decided by how they were classified – where you could live, what work your parents could do, whether you went to school and what school you could go to, which door you could use to enter the building, whether you could play in a park or on a beach or use a toilet (Naidoo, 2016).

Britain fought a violent war in South Africa. Gold and diamonds had been discovered there and Britain wanted wealth. Britain's enemies were Afrikaners whose ancestors were mainly Dutch and who were mostly interested in farming the land. It was a colonial war between white Europeans. Black Africans, who were the majority, had no say in it. But they were needed now as a worker in the mines and new towns as well as on the farms (Naidoo, 2016, p. 102). Britain implemented a tax payment in the country, it caused black people to work for white to get the money to they can pay the tax.

One of the first Acts passed by the new parliament of the Union of South Africa was the Land Act. It stopped black people from owning land except in reserved areas. They could only remain on white-owned land – most of the land – if they stayed as labourers and servants (Naidoo, 2016, p. 102). The white characters made these regulations to keep their power. To get wealth, and they can control the black characters. It is so very unfair to the black characters as an object who are discriminated against.

The first impact of structural discrimination is Naledi feels confused and worried about her baby sister, Dineo. Dineo was ill. For three days now, their grandmother, Nono tried to cool Dineo fever. It is implied that Dineo had been sick for a long time and they could not bring Dineo to the doctor as texted "Can't we take Dineo to the hospital?" Naledi begged, but Nono said Dineo was much too sick to be carried that far" (Naidoo, 2016, p. 19). It implies that no one doctor or medical personnel are near their village. They do not have money to pay a doctor, their family is so poor as well as other families in the village. "No one in the village had that much money" (Naidoo, 2016, p. 19). It is portrayed that people in the village are the low economy. They also do

not get a decent job. It is happened because of the activity of blacks are controlled and restricted. The government forcibly removed Black from rural areas designated as White to the homelands. Among these regulations was the requirement for the relocation of Blacks, often forcibly, to segregated, isolated townships (Krantz, 2008).

Another cause of the poverty of black is depicted as Mma must work as servant far away from her family. Mma must work hard to support her family to make her children were able to get to school, and for all other expenses. Naledi and Tiro cannot send the telegram to Mma, to tell Mma if Dineo is sick, but they do not have money as narratives "Can't we send Mma a telegram?", "How can we if we haven't the money? And if we borrow some, Nono will hear about it and be very cross with us." (Naidoo, 2016, p. 21). It means that their Mma earn very little. However, black do not have the choice to choose a better job for them, they are regulated by the government. Their parents' earn little does not fulfil their needs, resulting in malnourished and starving children. When Poleng's brother had been caught taking a mielie, the poor boy had been whipped until the couldn't stand up any more (Naidoo, 2016, p. 30). It can be seen that poverty makes children starve also, makes them forced to take food from land controlled by white characters. The children suffer from hunger, but there is no mercy from the white characters. They do not care about the suffering felt by the starving child.

The second, health is a very important thing for human. The black children characters do not get nutritious food so that they are susceptible to disease. Their baby sister Dineo was ill, very ill. For three days now, Nono their granny had been trying to cool her fever with dump cloths ... but still their sister lay hot and restless, crying softly at times (Naidoo, 2016, p. 19). It is portrayed in the village, black children's health is very worrisome. The doctor is so far from their place, Dineo does not immediately get treatment which resulted in her health worsening. The young woman speaks to Mma as texted "It's always long to wait. I was here before with my baby and now he's sick again." (Naidoo, 2016, p. 77). It implies that so many people are sick, and not many hospitals there. The government do not care about black. Racial discrimination causes the life of black to suffer.

No one the hospital in their village and the only hospital is far from where they live. It causes the queue to move very slowly. "Are all these people before Dineo, Mma?" (Naidoo, 2016, p. 77). It implies that so many patients in there and the queue move very slowly as people shuffle forwards after every minute.

The young woman with the baby who is on a bench next to Mma, it implies that many sick children in there. "What's the problem?" Mma asked. "Last time the doctor said he must have more milk, but I've no money to buy it." Mma sighed. "I think it's the same sickness with my child." (Naidoo, 2016, p. 78). This means the children do not get nutritious food enough and it causes the children are vulnerable to illness. Their parents do not have money to buy some fruits, vegetables and milk. The children suffer from malnutrition.

Therefore black live in poverty, so many children die. The young woman sobs as texted "My baby, my baby ... he's dead, he's dead!" (Naidoo, 2016, p. 80), her sobs filled the waiting room. The doctor had also told Mma that Dineo needed milk, fruit and vegetables to keep her body strong. "But he didn't tell me how to find the money to buy them all," Mma added quietly. (Naidoo, 2016, p. 82). It can be seen that the health of black children is ignored by white

characters. When their life is controlled, they cannot do their best to save their children. They cannot find a better job to get enough money, and their lives are very restricted.

The last, the racial discrimination experienced by black characters makes black resist. They fight because they do not want to be oppressed by white characters. Dumi has marched in the streets with other schoolchildren, On the banner that Dumi and his friends carried, they had written 'BLACKS ARE NOT DUSTBINS.' (Naidoo, 2016, p. 61). It means, they feel their lives are worthless that can be treated arbitrarily. Like garbage that can be thrown away anytime after it is not used. They are treated as if black are not human beings, only things. They are protesting that what they learned at school was regulated by the white government. The police aimed their guns and began to shoot with real bullets, killing whoever was in the way (Naidoo, 2016, p. 61). It can be seen that the police do not care about those children who marched in the street. The police who are supposed to protect the people, turn into murderers and brutally attack them because of black children characters protest to the white character government.

Black characters carry the banner that written 'BLACK ARE NOT DUSTBINS' and 'END APARTHEID' it shows black characters want to freedom in their life. They want to live without oppression, without distinction, without rules that discriminate towards black characters. Black characters want to be free from discrimination. Black characters want to be equal with white characters in social status.

Besides, the police only protect white characters, and only sided with white characters. "But the police kept shooting until hundreds were dead. Hundreds were hurt and hundreds were arrested. Dumi was one of those arrested" (Naidoo, 2016, p. 62). In this case, the police acted decisively and did not show humanity towards black children. The white characters government controls all state institutions, even the police who are supposed to act fairly but are not fair to black characters. White characters make the rules and control all the institutions. According to Pincus (1994), structural discrimination in the policies of the dominant race, ethnic, gender institutions and the behaviour of the individuals who implement these policies and control these institutions, which are race, ethnic, which have a differential and or harmful effect on minority race, ethnic and gender groups.

Black characters continue to fight for freedom for themselves, eliminating discrimination that occurs in South Africa. Black characters strive for equality of status between black characters and white characters. "Coming back to help fight for FREEDOM and make life better for everyone. He had written FREEDOM in big letters" (Naidoo, 2016, p. 63). It implies that black children hope a better future for them, they do not want hard work and have a restricted life like their parents. The black characters want to bring freedom for their lives, without unequal justice, the rules that harm them and they can live better in the future.

D. Conclusion

In conclusion, *Journey To Jo'burg* portrays three distinct types of discrimination: individual, institutional, and structural.

First, individual discrimination is illustrated through the mistreatment faced by Naledi and Tiro when they board a bus designated for whites only, prompting a white character to shout at them.

Second, institutional discrimination is evident when Naledi's uncle is imprisoned for not carrying a passbook. The white characters enforce this requirement, compelling black individuals to have their passbooks on them at all times. Additionally, Naledi's mother must work in the city, forcing them to live apart. The lack of adequate healthcare is highlighted when Dineo cannot be taken to the hospital due to the absence of one in their village.

Third, structural discrimination is depicted through the impoverished living conditions of the black characters, who are unable to secure better jobs. This leads to starvation and deteriorating health. The effects of racial discrimination manifest in social class disparities, as seen in Naledi's family, who live in an isolated township far from the city. They lack essential facilities such as hospitals, doctors, public transport, and employment opportunities. In contrast, the white characters reside in wealth, benefitting from government-built facilities that cater exclusively to them. Black individuals are often relegated to servitude.

Moreover, poverty is exemplified by parents who must travel far from the village for work, earning meager wages to support their families. Consequently, their children face limitations, suffering from malnutrition and hunger. The education provided to black children is inadequate, as they are taught meaningless material designed to prepare them for lives of servitude.

The protest against this systemic discrimination is represented by Dumi and his friends, who carry a poster stating, "BLACKS ARE NOT DUSTBINS." This reflects their frustration with a curriculum that only conveys what the white government wishes them to learn.

Finally, the practices of racial discrimination in the story stem from government policies that prioritize white characters and exclude black characters from shared facilities. The white government constructs amenities solely for their own benefit, implementing regulations to maintain their power and control over the black population.

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