

Analysis of racial segregation in the film rosa park story

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Abstract

Racial segregation persists in the United States. This racial segregation was the root cause of discrimination against black people. They face prejudice at work and are separated from white people in schools and other public places. They could only use specific water fountains, attend specific higher education institutions, and borrow books from a specific black-only library. Black people were denied employment as vehicle drivers, forced to sit at the back of the bus, and frequently urged to give up their seats to white people on the Montgomery Bus Line, despite the fact that 75% of bus passengers were black at the time. As a consequence of this, something as innocuous as refusing to allow a white passenger to take his seat became a significant event. It denotes rebellion. Rosa Parks refuses to cooperate with a system that harms her and her people.

Key words: *American culture, Inequality, Discrimination, Rosa Parks.*

INTRODUCTION

In general, the division of facilities and services based on race in the United States includes housing (Puspita & Pranoto, 2021), healthcare (Samanik, 2018), education (Pradana & Suprayogi, 2021), employment (Qomariah & Sucipto, 2021), and transportation (Fithratullah, 2019). The term frequently refers to the social (Heaverly & EWK, 2020) or legal oppression (EWK, 2018) of African Americans (Nuraziza et al., 2021) by people of other races (Yasin et al., 2022), but it can also refer to white community (Sartika & Pranoto, 2021) prejudice against (Hamzah et al., n.d.) people of color (Kuswoyo et al., 2020). The phrase refers to other forms (Kardiansyah, 2019) of racial discrimination (Agustina et al., 2021), such as segregation (Al Falaq & Puspita, 2021) of roles within an institution (Istiani & Puspita, 2020), as well as physical separation (Journal & Kiranamita, 2021), the requirement of "inherently unequal" facilities (Fithratullah, 2021), despite the fact that these facilities are frequently unequal (Ngestirosa et al., 2020). For instance, in the case of Rosa Parks in 1955 (Amelia, 2021), the law also controlled the racist actions of white people (Purwaningsih & Gulö, 2021), which led to a bus boycott (D. B. Setiawan et al., n.d.) in the United States (Fakhrurozi & Puspita, 2021) because she was different (Budiman et al., 2021) from the white people's unit (Nababan & Nurmaily, 2021). Rosa Parks, an African-American woman (Isnaini & Aminatun, 2021), was seated on a bench (Yudha & Mandasari, 2021) near the front of the bus (Aminatun,

2021). Eventually, the bus was full of passengers (Aminatun, Mulyah, et al., 2021). The bus driver asked Parks (A. Setiawan & Pasha, 2020) to leave the seat (Candra & Qodriani, 2019), and the driver gave it to a white passenger (N. Putri & Aminatun, 2021). Parks opposed it (Suprayogi & Pranoto, 2020). His deeds were the impetus (Amelia & Daud, 2020) for one of the most significant social movements (Qodriani & Wijana, 2021) in history (Nurmala Sari & Aminatun, 2021). She was born Rosa Louise McCauley on February 4, 1913, in Alabama, United States (Kardiansyah & Salam, 2020). Sadly, Rosa had to drop out of Alabama State University because her grandmother was ill (Sinaga & Oktaviani, 2020).

When Rosa was growing up in the South (Ayu, 2019), she was frequently the target of racial abuse (Kardiansyah, 2021) and violence (Gulö & Nainggolan, 2021). From a young age (Handayani & Aminatun, 2020), he became involved in the African-American civil rights movement (Risten & Pustika, 2021). Rosa married Raymond Parks (Rahmania & Mandasari, 2021), a young man who was also actively working (Kardiansyah & Salam, 2021) to end racial injustice (Septiyana & Aminatun, 2021a), when she was 19 years old (Sari & Aminatun, 2021). The couple collaborates with numerous social justice organizations (Aminatun, Ayu, et al., 2021). The National Association for the Advancement of Colored People (NAACP) has also had Rosa as its secretary (Oktaviani et al., 2020). Rosa was already an administrator (N. R. Putri & Sari, 2021) and a leader of the African-American civil rights movement when she boarded the bus (Septiyana & Aminatun, 2021b). He was 42 years old at the time (Ambarwati & Mandasari, 2020). He has been punished for refusing to give up his seat (Puspita & Amelia, 2020), even though his bold actions have sparked a protest movement (Puspita, 2021). He lost his job at a Montgomery grocery store (Kasih, 2018), and he was also detained (Ayu & Aminatun, 2021). A 381-day bus boycott was started by black Montgomery residents (KUSWOYO et al., 2013) and others of other races (Suprayogi et al., 2021) who sympathized with Rosa's situation after she was arrested (Nurmalasari & Samanik, 2018). Martin Luther King Jr. was selected as the chosen communicator, and he imparts the nonviolent movement to all participants. Rosa is also involved in this endeavor. Rosa's tireless efforts greatly benefited Detroit's Civil Rights Movement. He actively participates in a number of organizations in the city that fight racial inequality (Afrianto et al., 2021).

LITERATURE REVIEW

The day of Rosa Parks' courageous act, 1 December 2015, will forever be remembered (Novanti & Suprayogi, 2021). Her opposition indicates the potential (Fadilah & Kuswoyo, 2021) for an emancipatory plan for racial mobility in metropolitan America (Mandasari & Wahyudin, 2021). Racial disparities in commuting are a political undertaking (Simamora & Oktaviani, 2020) that confronts bigger issues (Suprayogi & Eko, 2020) of justice and the urban experience (Wahyudin & Sari, 2018) rather than just being a technical issue that has to be rectified (Qodriani, 2021). Commuting is a project for racial mobility that links various racial projects in the city's housing (MULIYAH et al., 2021), labor markets, and urban transportation systems (Qodriani & Wijana, 2020a). It also reveals the various ways that moving around the city confers advantages and disadvantages (Qodriani & Wijana, 2020b). To concentrate and maintain attention on these racial patterns of inequality, empirical study is still important. On the streets, the Rosa Parks case demonstrates how mobility confers subjective power through which political claims can be mobilized. The BRU as well as other mobility activists struggle for social equality every day on Los Angeles' buses as they travel to work.

METHOD

A qualitative methodology was employed in this study. Data from printed and digital documents are used by the author. Data is derived from articles that are written documents. Namely Rosa Parks and the Black Freedom Struggle in Detroit: the northern promised land that wasn't. In addition to print media, electronic communication, and motion pictures also use literature. Books, novels, magazines, and journals are examples of print media. Internet exploring is being done as well as using electronic communication. The historical technique in this study is utilized to examine the historical presence of black people in America in order to expose the racism present in the black characters' roles in the movie.

RESULTS AND DISCUSSION

Because of the biological and social consequences of the skin-color gap between blacks and whites, racism is a significant issue for black people in America. In this instance, Rosa Parks' story implies that understanding the social and historical context is more important than comprehending race as a biological notion in order to address the issue of racial

discrimination. When racial discrimination is considered from a biological perspective, the discussion over race only intensifies and converges with the question of how early humans were created. The question of why there are white people and why there should be black people is then brought up by the creation dilemma.

Because white people think the black race is inferior, there might be animosity or conflict between the two races. The strained connection is further complicated by racism, inequality, and poor treatment of black people. This method gave rise to the terms "white only," "colored," and "colored waiting room." When using community facilities, white people and black people are invariably separated. For instance, it's common practice in bus terminals to separate seats for whites and blacks. Black passengers were not allowed to sit on the white passengers' seats, thus they were forced to sit in the back of the bus.

For instance, when Rosa Parks, a black person seated in a black seat, was asked to move because the seat had already been full when a white person was about to sit down, she started protesting the latter unfair treatment until she was consequentially arrested. This incident occurred in Montgomery on December 1, 1955. To get to her profession as a tailor at the Montgomery Fair shopping mall, Rosa Parks, 42, takes a bus. Due to the then-current segregation regulations, the back seats of something like the bus were assigned for black people, and the front seats were designated for white people. Regardless of skin tone, drivers are not required by law to demand that passengers give up their seats to anyone. However, Montgomery bus drivers have adopted the practice of using placards to segment passengers based on skin tone. If necessary, the driver may even ask the passenger to give up their seat to a white passenger. If they continue to refuse, the security forces will intervene.

The other three black passengers eventually got up from their seats after Rosa refused to do so. He disagreed and continued to sit.

"Why don't you stand up?" asked the driver.

"I don't think I should stand up," he said.

The driver called the police and arrested Rosa, then placed her in custody. There was speculation that the woman was simply physically exhausted so the incident occurred.

"People say I didn't give up (the chair) because I was tired," he wrote in his autobiography,

"But that's not true. I'm not tired physically. The only thing I'm tired of is tired of giving up."

Rosa was given the option to make a phone call to one individual. She decided to call her spouse. But word of his arrest had circulated quickly. ED Nixon, the local NAACP head, instantly came up with a strategy to coordinate a boycott of Montgomery city buses. In addition to printing and distributing flyers throughout residents' homes, advertisements were published in a number of local publications. On Monday, December 5, 1955—the day of Rosa's trial—the African-American community was urged not to ride city buses. It is suggested for people to stay at home, take a taxi, or walk to work. A lengthier boycott would be effective if the majority of African-Americans refused to board the bus. They successfully established the Montgomery Improvement Association, whose executive director was Dr. Martin Luther King Jr. Rosa was found guilty of breaking the law requiring segregation. He received a \$10 fine and \$4 in court fees along with a suspended sentence. In the meantime, the boycott incited hostility and violence among Montgomery's white majority. The home of Nixon and King has been bombed. Violence did not, therefore, stop the boycott until it was ultimately brought to the attention of the national and worldwide press. The 381-day bus boycott was a remarkable success. City buses were deserted; instead, most individuals were in their vehicles or in black-owned cabs. The Montgomery bus boycott was the one of the biggest and most effective mass protests against racial segregation in history thanks to the African-American community's unwavering resolve. Parks, who suffered abuse and lost her job, rose to prominence in the civil rights movement.

Racial discrimination, segregation, and misconceptions about black people are prevalent not only in common areas but also in other contexts like work, education, and protection under the law. The Rosa Parks Story is a movie that addresses injustice in this area.

A. Discrimination at work

Rosa Parks considered trying to apply for a position but was always turned down because she was a black negro, whereas previously white people received good and friendly service but were treated very differently. This discrimination occurs when a person is also depicted in the 2002 movie *The Rosa Parks Story*. Black people are

unacceptable, according to Rosa Parks, who has come under scrutiny. Black individuals can only find employment as domestic servants and in the agriculture industry due to racial discrimination. Black people were only seen suitable for employment as hard labourers discrimination and oppression. Discrimination towards black individuals in this instance has resulted in discriminatory treatment from white people. The belief that white people feel morally superior to black people leads to this mistreatment.

When it comes to employment discrimination against black people, Davis (1991: 296) notes that and while many black people worked as barber shop and traders in the late nineteenth century, white individuals commonly took over these positions in the 20th century. As a result, blacks were forced to perform manual labor, serve as office janitors, or watch after apartments—jobs that white people hated.

B. Discrimination in legal protection

Black people's access to constitutional protection has been negatively impacted by discrimination. Black people face significant barriers to equal protection under the law because they are considered inferior. Black people experience this mistreatment in the movie *The Rosa Parks Story*, where a black man named Elijah is sentenced to jail sentences after being accused of molesting white people's families. The conversation between Rosa Parks and Elijah, who tries to assist with both the case, demonstrates this. This can demonstrate how white people are portrayed as gaining the opportunity to shape the opinions of black people. This viewpoint is predicated on the idea that white people are superior and the black race is inferior. This results from prejudice and discrimination towards the black race, and the black community suffers as a result.

Black people were frequently treated arbitrarily under the law during slavery. In southern America, for instance, hanging without due process was a common sentence for black people, a practice known as Lynching. This was amply demonstrated in 1982, when Funchs (1984:121) also noted that as many as 154 black persons in the South had been illegally hanged.

CONCLUSION

The Rosa Parks Story is a movie which also illustrates how discrimination and prejudice against black people are treated. In this instance, the movie can serve as both an informational tool and an entertaining one by illuminating the experiences of black people in America. Racism against black people has resulted in discriminatory treatment in a number of areas: first, inside the workplace, where black individuals are generally hired as servants and laborers. This is demonstrated in the movie The Rosa Parks Story, where a diligent worker is mocked for being irresponsible, dishonest, and lethargic. a general understanding of black people's prior lives. The Rosa Parks Story portrays black people as people who always accept prejudice, which is seen as foolish and repulsive. a political initiative dealing with more significant issues of justice and urban life. Using travel to communicate race There are benefits and drawbacks to the project linking numerous Racial and other programs in housing, the labor market, urban planning, and transportation within cities. Inequality in this race has a pattern. The Rosa Parks case serves as an example of how to grant property rights to everything that can be moved in public. BRU and other transportation-related programs give lessons aboard Los Angeles buses every day. Rosa campaigns for racial equality on her way to worked.

The most well-known journey in history is captured in the classic photo of Rosa Parks standing in front of the bus. When Rosa Parks refused to give up her seat to a white passenger on the way to and from work in 1955, it resulted in the Montgomery bus boycott and the nationalization of civil and human rights. Cities in the so-called post-racial period still produce significant racial inequities 60 years later. I use Rosa Parks' difficult journey as a framing device for a study on racial mobility that spans historical urban processes of racial discrimination, divulges personal experiences with various forms of national inequality, and creates future racial disparity. In terms of physical movement throughout space, I characterize commuting as a racial mobility project that organizes, redistributes, and mobilizes resources along racial lines. This framework connects the discourses on race and mobility, which both emphasize the relationships between politics and power. This paper aims to mute theoretically, empirically, and politically for geographers on the intersection of geography, mobility, and the fight for racial justice in cities by presenting travel to work as a racial mobility project.

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