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Law for Namesake: An Analysis of Mildred D Taylor's *The Land* as a Critique on National Legal Policies for African Americans

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Abstract

This article analyses the gap that exists between the amendment of laws and their practices as represented in Mildred D Taylor's *The Land* (2001). American Government since the presidency of Abraham Lincoln frames and reframes laws for the development of the nations in general and the emancipation of African Americans in particular. In reality the legal measures that have been taken by the American government in reality prove to be least effective in the abolition of racial inequality. Hence this paper analyses laws framed for abolition of slavery, lynching, educational policies and property-owning rights and its effectiveness in the society as represented in Mildred D Taylor's *The Land* (2001).

Keywords: Discrimination, Lynching, Land rights, Civil War, Reconstruction, Amendments, Affluent America.

1. Introduction

This paper attempts to analyze the presence of multiple forms of oppression on African American even after declaring it to be an offence in American society and the intergenerational land ownership struggles between blacks and whites during the period of civil war and Reconstruction through Mildred D Taylor's *The Land* (2001). In this novel, Mildred D Taylor exposes the early history of Logan family and the protagonist Paul Edward's determination in buying a land in his name. Also, this paper aims to analyse the gap that exists between laws and its practice.

With her excellence in questioning the history taught during her childhood, Mildred learns to note the distinct absence of African American characters in contemporary novels. After a few unsuccessful publishing attempts, Taylor completed her first work *Song of the Trees* in 1973, a novella of scarcely runs for fifty-two pages. She entered her manuscript in the Council on Interracial Books for Children competition, and won first place in the African American category. *Song of the Trees*, published in 1975, is dedicated to the family who fought and survived and introduces the Saga of Logans consisting of

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several generations of grandparents and their brilliant attempts in bridging the gap between slavery and freedom. Taylor patterns the story on her own family history in a tone of pride and perseverance that rings clearly throughout her works.

Song of the Trees was hailed by the critics for its simplicity, finely rendered characters, and poetic language. Taylor's second novel *Roll of Thunder, Hear My Cry* (1976) which won the Newberry Medal in 1977, also narrates the story of the Logan family and was appreciated for its honest representation of racial prejudice. She was the second African American to receive the medal. Taylor continued her chronicle of the Logan family in *Let the Circle Be Unbroken* (1981), which won the Coretta Scott King Award in 1982 and was nominated for American Book Award. The fourth book in the series, *The Friendship*, also won the Coretta Scott King Award, in 1984. Taylor's works are often compared favorably with classics such as *Huckleberry Finn* and *Little House on the Prairie*. *The Gold Cadillac* (1987) is a humorous and ironic account of an African American family's visit to the South in a flashy prestigious car. Both *Mississippi Bridge* and *The Road to Memphis* were published in 1990, nominated for Notable Children's Books in the field of social studies.

Taylor's works appeared when Americans had etherized their memories of racial oppression with the promising results of the civil rights movement. Holding the past at bay did not, however, assure a democratic future. So the works of Taylor could be understood and accepted mostly by the people who do not inherit any painful psychic history of suppression.

Taylor reaches readers who are eager to learn about the lives of people missing in history and literary textbooks. Her themes encompass real world problems and her characters are lovable and brave. Taylor's success as a writer is assured because of young readers who embrace her books wholeheartedly.

Taylor credits the inspiration for books to stories told by her father about their ancestors and their struggles to establish themselves as landowner after the abolition of slavery. Taylor noticed the difference between this oral history and the history she was taught in school; while her father's stories emphasized the fact that her ancestors retained their pride despite their defeats and sorrows, she discovered that history books represented black Americans as weak and vulnerable. Taylor wrote her books to refute this image by telling the truth about her people, thus acknowledging the spiritual legacy of her ancestors.

Mildred Taylor's *The Land* (2001) chronicles the coming-of-age story of Paul Edward Logan, a prequel to Mildred D Taylor's *Roll of Thunder Hear My Cry* (1976). Paul is born in a Georgia plantation to a White Father Edward Logan and Black Mother Deborah. His father enslaves her after the period of Slavery and they have two children namely Paul and Cassie. Paul is a half-white and he is neglected for his appearance in his society. Paul's life of happiness has been stable only for few days. In the beginning, Paul thinks that he will inherit the land that belongs to his father. Later he understands the discrimination between his black family and white family. He learns that the family that he belongs to is no more his own family but is the family of his White father Edward and his White wife.

During his childhood Paul is often harassed by a black boy named, Mitchell for his appearance as white. Paul solves his combat with Mitchell by striking a deal with him. He decides to teach Mitchell how to learn and write and Mitchell teaches Paul how to fight. The two become friends. Mitchell understands the feelings of Paul and his longing to buy a new land. Later, Paul is sent to Macon for learning carpentry and furniture making whereas his white brother Robert is sent to a School in Savannah. Paul and Robert meet during their vacations. Their relationship is loyal and they enjoy their life as siblings. Misunderstanding arises between them, when Robert uses harsh word 'nigger' for hitting his white friends when they ride Appaloosa. Subsequently, Paul's father whips him harshly not for fighting with the young men, but rather for facing and striking the white boys. Paul comes to a conclusion that the blacks always have to live as a slave and the whites will never leave the blacks to live a normal life.

Paul accompanies his father to a horse fair in east Texas. A horseman asks Paul to ride his horse as his rider is sick, but his father denies. Paul breaks the order and he thinks that his father has a two folded thought. So he competes the race successfully and escapes with Mitchell to get away from his father's rage. The two find a job at the lumbering camp in Mississippi. In the camp the chief, Jessup loathes Paul for his colour and soon they leave the camp for a better job. Paul moves to Vicksburg and makes furniture for Luke Sawyer, a white store keeper. Paul saves the money earned through his work as a furniture maker. Paul has a craze over Caroline but he does not express it to her as Mitchell is engaged to Caroline.

Eager to start his life as a landowner, Paul makes a deal with the tightfisted white man, Filmore Granger, to cut woods in the forty acres of his timberland and decides to use it for buying his dream land. Despite knowing the fact that this is not his dream land Paul believes that he will surely buy the land that he likes in future. Mitchell consents to work with Paul in return for a portion of the land. Mitchell and Caroline get hitched, and the three start a happy and demanding life which comprises of clearing the trees. At times they are provoked by a helpless white man named Digger Wallace. Finally, the land Paul fantasies goes for a sale, and Paul stakes all that he needs to purchase 200 acres of land. When Paul makes arrangement for money, Digger Wallace shoots Mitchell and escape. Without giving up the hope, Caroline boosts Paul and she helps him to sell of their things as installments to buy 200 acres of land. The money is not enough for them and there is no loaner to give him loan. When Granger cancels the agreement, they both decide to give up the land. Fortunately, his white brother Robert comes with a letter from his sister Cassie. Inside the letter he finds a bank draft for eleven hundred dollars that has been saved through selling the land of Deborah. The money is too much to repay the debt and Paul is happy that he has earned a land of his own.

In "A Note to the Readers", of *The Land*, Taylor has mentioned that her stories are based on the true incidents of her family:

All of my books are based on stories told by my family, and on the history of the United States. In my writing I have attempted to be true to those stories and the history....Although there are those who wish to ban my books because I have used language that is painful, I have chosen to use the language that was spoken during the period, for I refuse to whitewash history. The language was painful and life was painful for many African Americans, including my family. I remember the pain. (np)

In all her books, Taylor offers first-person narration addressing issues of racist segregation, lynching, and racial injustice. Taylor's dialogue accurately reflect the raw racism evidenced during those times, including the all meaningful uses of the word "nigger". In response to critics who question her candor in books for young readers, she has answered:

I realized that I also must be true to the feelings of the people about whom I write, and I must be true to the stories told when there was humor, my family passed it on. When there was tragedy, they passed it on. When the words hurt, they passed them on. My stories will not be politically correct, so there are those who will be offended by them, but as we all know, racism is offensive. It is not polite, and it is full of pain. (Neustadt prize acceptance speech 2003)

Towards the end, the Logan family rises to confront these issues with dignity, strength, perseverance, determination, and hope. Taylor hopes that the optimistic end inspires the young readers.

Abolitionists worked to end slavery for several decades before the Civil War, but most were unconcerned about how former slaves transitioned to freedom in a capitalist society. Although technically the Civil War freed the slaves and held the Union together, a cold war was thereafter waged on both issues. The slave life of Paul's black mother Deborah and white father Edward Logan is narrated

by Paul. In the beginning of the novel, Paul narrates his childhood days. Also, he mentions his father Edward Logan as a prosperous man who owns lands and also owns “his share of slaves too” (*The Land* 11) before the war had come in 1891. He narrates the enslaved life of his mother Deborah who has been raped by his father. According to him “[...] Deborah was equally of the African people and of the native people, the Indians, [...] he took her his coloured woman, and that’s how my older sister Cassie and I came to be. [...] both of us were born into slavery” (*The Land* 11). At the same time his mother has raised Edward’s white children. After the death of Edward Logan’s legal wife, Deborah raises Edward Logan’s white children along with her children. She takes care of them unaware of the racial issues prevailing in their community.

Southern states continued to insist on states’ rights and to exclude blacks from full citizenship. The southern whites did not wish to surrender themselves to the southern blacks during 1865. So many of the whites decided to live a normal life without any sophistication. Many of them resolved to rebuild their lives as closely as possible to what they had been living earlier. It was hard to know whom they resented more, abolitionists or freed blacks-but the blacks were within reach of their vengeance. Individually and as a society, working through their state legislatures, they limited the liberties of blacks socially, politically, and economically.

Though Edward Logan takes care of Cassie and Paul, there are some issues prevailing among them. They both are not allowed to call him “daddy” whereas the white brothers call him “daddy”. Paul and Cassie are instructed to call their white father as “Mister Edward”. When Paul gets humiliated, he asks his mother “I couldn’t call our daddy the same as Robert and George and Hammond” (*The Land* 41) Deborah replies to Paul “they’re white and you’re not, and their mama was his legal wife”. Hence the reply given by his mother Deborah describes the basic rights denied for the blacks and insists on the domination of white society.

Paul as a little boy enjoys a happy life. But as he grows older, he begins to notice that he is not always treated the same as his white brothers. He feels how “Cassie and I weren’t allowed to sit at our daddy’s table, while Robert, Hammond, and George still did” (*The Land* 48). Whenever there is any socializing party, Paul and Cassie are not allowed to roam around the house, but being forced to stay in the kitchen, where his black mother and other servants work for his guests. Paul and Edward Cassie are not allowed to share the same table with his family members in front of the guests. Due to the institutionalized racism, Paul suffers discrimination and unfair treatment from both whites and blacks. He is neither accepted by black or by white as he resembles both.

In 1870 the Fifteenth Amendment guaranteed the rights of citizens against national or state infringement based on race, colour, or previous servitude. Enforcement of any law depends in large part on the will of the populace. Lynching an individual by a mob is the unlawful execution. During decades between 1877 and 1930s, lynching was common in the South. According to Stewart E. Tolnay and E.M. Beck, approximately 2500 African Americans lost their lives in lynching in the South between 1882 and 1930. The practice of lynching was often defended as necessary to combat African American lawlessness. To handle the threat of interracial sexual relations, lynching was considered as the method to terrorize and control a subjugated population of African Americans in the post Civil War era. Lynching has no basis in legitimate law. For a century after the end of the Civil War, the rights of blacks meant to guarantee with amendments were flagrantly violated, until the confrontations during 1960s and 1970s caused another national convulsion.

In *The Land*, the process of lynching is described in few lines stating the condition of the black workers working in the turpentine camp owned by white men. Even if the white men wish to bring a new law, there will not be any obligation from the government. This shows that the power of governance is at the hands of the whites. Mildred D Taylor’s *The Land* narrates a drastic situation that happened in the turpentine camp. A black boy working in the turpentine camp beats a white worker and runs away. The white men and their workers “killed him, dragged him back to the camp, and left him to rot” (*The Land* 144). The pitiful situation was that the other black co-workers were not allowed to bury the dead boy.

Hence, lynching often became public spectacles, announced in advance, attended by a broad spectrum of society, and widely reported by the press, complete with photographic evidence of brutalized bodies. Often lynching was committed in public places- town squares or in front of courthouses- and photographic mementos of lynching were available for purchase. The practice of lynching was often associated with the reign of terror led by the Ku Klux Klan in both Reconstruction and early twentieth-century variations. The members of the law were complicit in making lynching quasi-public and they even gave rights to the perpetrators to kill the prisoners in front of the public. The justification of lynching includes adultery, vagrancy, and burglary using obscene language and even voting for a candidate from the “wrong” political party.

Most of the black writers represent only the negative side of the whites. But Mildred D Taylor represents the positive side of white man, Edward Logan who is well known of the fact that taking care of black children is not possible for their survival. He teaches Cassie and Paul to be independent “when you get grown, you maybe’ll want to leave this place and go out on your own” (*The Land* 43). Paul’s father is not like other white men who fathered his coloured children even though the law said no white man could legally father a black child. Some white men have taken care of their coloured children. Not only he takes care of Paul and Cassie, he has raised them pretty much as the same as his white children. Though Edward is ready to educate his black children, the society denies the opportunity. The white mistakes Paul for white and would act friendly. When his racial identity is revealed they treat him like a leper, worse than they would have treated a person obviously of colour. They project themselves as if they were contaminated by his presence. Paul oscillates between two worlds, a white one and a black one, unfortunately belonging to neither.

As he grows older he feels the segregation, the hatred and the pain behind this unequal treatment. The harm brought by this emotionally draining and pain-provoking form of racism sows the seeds of struggle in Paul’s heart. When Paul fights with his white brother Robert for riding Appaloosa, his father whips him naked before the other white children. Being brought up by him, Edward (Paul’s Father) feels sorry for his brutality and tells the reason behind his punishment:

I’ve whipped you for doing wrong before [...] to think on the fact that no matter how bad that strap hurt you today, what can come to you if you go hitting another white man, not just your brother and his friends, will be worse than that. Son, hitting a white man could cost you your life, and it won’t necessarily be an easy death. I’ve seen men burned,” He shook his head. “I’d rather whip you every day of your life and have you hate me every day for the rest of it than see that happen to you.” (*The Land* 85)

Later, he realizes that he lives in a “white man’s country, and long as you stay coloured, you’ll never get anyplace using your fists. All using your fists’ll get you, leastways against a white man, is hanged or worse” (*The Land* 87) and hence there is a zero possibility of getting any fair treatment from whites’ dominant world.

Though Paul’s father gives equal rights to Paul and Cassie at home, he shows discrimination outside. Paul insists thus “when I go places with our daddy he doesn’t say, ‘This is my son Paul.’ He doesn’t own up to me outside of this place, even though everybody knows I’m his. He makes different rules for his white children and his colored children. He talks different and he’s the same as anyone else in treating us that way” (*The Land* 56). Understanding the racially prejudiced situation Paul decides to move out of his hometown Georgia and escapes to Vicksburg along with his friend Mitchell to make his wish come true. Both Mitchell and Paul work hard in the lumber camps and they face humiliation in their work place. But Paul works hard and saves money for buying his dream land. He faces discrimination among his own community because of his appearance as white and so neither blacks nor whites trust him.

Moreover, the availability and quality of public and private schools declined for black people. In many rural areas, there was no access to high school education for black children. In Mildred D Taylor’s

novel Paul is restricted from getting education and was sent to “coloured school and study furniture making” (*The Land* 70). On the other side Paul’s intelligence is shown when he states the importance of education that has been denied to the Blacks as “You ever think why it is most white folks don’t want us to know how to read and write and figure? [...] cause they need us as workers and so they don’t want us knowing much as they do. Long as they figure they know something we don’t they can figure they’re smarter than us.” (*The Land* 16).

Nationally too, the country defaulted on its obligations to blacks, their hopes for land grants faded. According to Harris, during the late 1700s the role of property rights in US society and its relationship to whiteness is witnessed as:

The hyper exploitation of Black labor was accomplished by treating Black people themselves as objects of property... Similarly, the conquest, removal and extermination of Native American life and culture were ratified by conferring and acknowledging the property rights of whites in Native American land. Only white possession and occupation of land was validated and therefore privileged as a basis for property rights. These distinct forms of exploitation each contributed in various ways to the construction of whiteness as property. (qtd. in Brooks 38)

As Harris explains above, the constitutional rights tied to being born White in America ultimately materialized as levels of status among certain racial groups emerged. At the onset, Blacks were literally owned as property. When the practice of slavery was abolished whites found out other ways for maintaining class differences. This principle is particularly applicable to the analysis herein because of the underlying conflict in *The Land* (2001) highlights the problem of who has the right to own land. Indeed, representations of land and how it is tied to economic stability, voting and democracy are critiqued repeatedly in *The Land*.

As a young man desiring to acquire acres of land, Paul experiences firsthand racial discrimination and suppression. Despite being denied of the afforded opportunities like education and trade, Paul as an African American cannot escape from the confines of his familial background. Throughout the novel, Paul Edward’s desire to own a land evolves, and in each instance, the evolution signifies a deepened understanding of race and racism during the Reconstruction Era. Paul Edward’s yearning for land of his own leads him to leave the lumber camp and finds work in Vicksburg. After a year of carpentry work, Paul- Edward makes a deal with Fillmore Granger to acquire forty acres of land.

The federal government acted decisively, with the passage and ratification of the Thirteenth, Fourteenth, and Fifteenth Amendments to extend meaningful civil rights to blacks and protect them legally. In 1865, the Thirteenth Amendment prohibited slavery. In 1868, the Fourteenth Amendment defined U.S. citizenship so as to remove the political disabilities of former slaves and prohibited the states from violating equal protection of the law. After the Civil War and the Fourteenth Amendment, which ensured citizenship rights to Black people, incidents of lynching reached a statistical high point as hate groups including the Ku Klux Klan grew in number and influence.

Mildred D Taylor narrates the agricultural situation of Logan’s family during the early 1870s. The farming suffered badly during the war and there had been no cash crops, and what was grown, including the animals, was confiscated. After returning from the war, Edward Logan rebuilds his land. Unfortunately, Edward’s father and mother die of influenza during the civil war conflict and his brother has been killed in action. This situation made Edward Logan to save his land, “let part it go for taxes” (*The Land* 47). He has also traded for horses both at home and in Texas. Even though, the Logans face hard times during and after the civil war, it has not changed totally for anybody. “White folks ruled the world before the war, and they ruled it still” (*The Land* 47). As a white man Edward builds his family with limited opportunities and lands he has owned. Whereas, Paul despite having his share from his father he struggles to stabilize his financial status.

However, the protagonist's steadfast determination in purchasing Hollenbeck's 200 acres provides an illustrative example of how law does not necessarily guarantee African American freedom and security. The dominant society defines the racial characteristics of different minority groups in different ways at different times, in response to its shifting needs. There were some opportunities available for the black farmers to cultivate their desirable crops. But the white planters did not allow the blacks to acquire a land and they increased the price of land.

Perhaps no American better understands the meaning of property ownership than those who have been considered a species of property themselves. "What's the use of being free," an elderly man told journalist Whitelaw Reid in 1865, "if you don't own land enough to be buried in? Might just as well stay [a] slave all yo' days." (qtd. in Schweninger 47). But the path to farm ownership was long and difficult process. The legacy of bondage, the failure of government agencies to assist blacks, the lack of available funds, and the difficulties of maintaining one's family keeps the vast majority of blacks landless. In 1865, the Lower-South whites mounted a campaign to keep freedmen in an economically subordinate and dependent position. In 1865, Mississippi prohibited "any freedman, free negro or mulatto" from renting or leasing "any land or tenements" except within the limits of "incorporated titles or towns" where local authorities could control and oversee such rental and lease agreements. While this law was overturned in 1867, whites in various other parts of the lower region signed employers' agreements concerning hiring black workers, demanded that freedmen labor in much the same way as they had in slavery, and refused to sell or lease them land. White made special effort in preventing the black people from acquiring land and left them landless.

Similarly in *The Land*, B. R. Tillman a banker questions Paul for his inability in giving him a loan citing the absence of financial record "that four hundred acres is good land, all right, but it's a white man's kind of land, too expensive for you. Why it wasn't so long ago it was against the law for a negra, I don't care how white looking to even own farmland in the state of Mississippi, and here you are talking about buying Hollenbeck land?" (*The Land* 298) Through vividly presenting the mental and physical pains of black people as well as the never-ending hope of protagonist Paul in the effort of achieving social and economic independence by obtaining a land of his own, Mildred D. Taylor exposes the evils of racism and also successfully builds a positive image of black characters in *The Land*.

Despite such conditions, some former slaves began acquiring small farms in various sections of the South. In the western states of the Upper South, with smaller rural populations, and the support of some whites some freedmen moved with little difficulty from bondage to farm ownership. In Kentucky, Tennessee, and Missouri, the number of rural landholders nearly kept pace with the increase in the number of free rural Negro families following emancipation.

Land rights did not always bring richness. In some areas, owners broke their holdings, worked long hours in the fields, and often went into debt to white merchants. Although, as historian Barbara Fields suggests, land ownership enhanced an individual's sense of freedom, sovereignty, and achievement and, for a number of blacks it meant living at a barely subsistence level. In *The Land*, Paul works seven days each week, chops the trees and tends cotton.

I worked with fever and I worked with pain. I worked as I had with Mitchell [...] I pushed myself until I could push myself no further. Everything in me needed to keep my promise to Mitchell and to myself. I needed to secure this acreage so that I could buy J. T. Hollenbeck's land, and I needed to have a place for Caroline and her baby. Once that was done, then I figured I could take the time to rest. It wasn't until I work one morning with a fever burning so high, I almost passed out, and had the dysentery and legs so weak, I had trouble standing, that I recognized the Lord had put a halt to my working. (*The Land* 329)

In order to buy the land of Granger, Paul works hard even during Sundays and he promises to give equal share to Mitchell. But unfortunately, Mitchell dies and Caroline is taken care by Paul. Paul and

Caroline live together and Paul strives hard for Caroline's unborn child and the promise given to Mitchell. Towards the end, Paul gets the land using the money that his mother has saved for him and repays the remaining debt bought from Granger. Hence Paul and Caroline feel complete after acquiring something of their own. They grow to perceive land ownership as something tangible to secure their family and freeing themselves from the grips of oppression.

The Black farmers found it more difficult than whites to secure mortgage loans, obtain government assistance, and reap the benefits of federal price support programs. Despite these difficulties, between 1890 and 1920 blacks continued to purchase farms. In the Lower part of the south, the process of acquiring land was slow, whereas in some states the black farmers acquire land more rapidly than whites. But in few states like Louisiana, there was no land owning policy until twentieth century. In Georgia, Alabama, and Louisiana, the proportion of farmers who claimed proprietorship never rose above 15 percent, and in the Lower-South as a whole it remained under 20 percent in 1920. But in the Upper-South, farm ownership became widespread during these decades.

The movement of whites towards industrial jobs, which were not available to blacks, the readiness of white bankers to extend farm loans to rural blacks and the stability of the rural Negro population are the major reasons for this expansion. Also there were a number of efficient black's leaders who pressed their brethren to acquire their own land. In 1891, Virginia blacks owned 698,074 acres of improved and unimproved land; by 1910, this had risen to 1,551,153 acres. Between 1900 and 1910, black farm owners in the state increased their acreage by one-third compared to 7 percent for whites and black farmers owned the farm. Negro farm owners in various parts of the state were "more independent and prosperous" (qtd. in Schweninger 50) than in any section of the South. Although Virginia led all states in the proportion of blacks who owned their own land-two out of three-by the end of the period the proportion of owners in the Upper South had reached 44 percent of the black farmers.

Some moved to southern towns and cities, but the vast majority migrated to the urban West and North. The drain of the population was the result of the most dramatic internal migrations in American history. During this period the South's proportion of the nation's black population dropped from nearly 90 percent to 50 percent. This occurred during a long agricultural recession and depression, marked by disastrously low prices for farm products. During the New Deal era, the federal programs were conducted for the betterment of the farmers, where few blacks benefited from it. Surprisingly, most of them were sharecroppers and tenant farmers from southern emigration who owned their land after 1930.

Historians have emphasized that discrimination, racial exploitation, racial violence and intimidation, economic problems, and government insensitivity as the major causes for the problems faced by black farmers. Besides the difficulties of securing loans, purchasing land from whites, and maintaining a competitive edge with small holdings, the United States Civil Rights Commission in its 1982 report on *The Decline of Black Farming in America* concluded that the blacks have not received any tax benefits or income support from the government. Rather they were given only half share instead of the full share that the black farmer likely to get. Also the whites sell their land at high price for the blacks.

2. Conclusion

This paper concludes that the legal law and amendments reframed by the United Nations and enacted during the period of Abraham Lincoln in reality had scarcely been practiced by the white society. Equal right remains hard to achieve. The domination of the whites still persists. Even if the government amends any law for the equality between blacks and whites, the whites were not ready to accept. Separate schools have been built for the blacks and in few states where slavery was prevailing, denied the education for the black children. Land rights were favorable only for the whites. Hence Mildred Taylor's *The Land* (2001) justifies the title that laws and amendments remain for namesake.

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