



The Power of Family and Community in Mildred D. Taylor's *Roll of Thunder, Hear My Cry*.

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Abstract: African American writers often represent disintegrated black families in their literary production. Opposing this literary tradition, Mildred D. Taylor portrays a united Logan family in *Roll of Thunder Hear My Cry*. Though, the Logans faced harsh realities of racial realities and racial injustice, the family and the rest of the black community came together to struggle for survival. Examining the relationship between literature and society with a special focus on mimetic criticism, the present work aims to analyze the role of the Logan family and their community in providing support, strength, and a sense of belonging in the face of adversity. It furthermore explores how their collective resistance to injustice demonstrates the power of unity and shared purpose.

Key words: Family, Community, African American, Resistance, Unity, Race, injustice, Black.

Résumé: Les écrivains Afro-Américains représentent souvent dans leur production littéraire des familles noires disloquées. À l'opposé de cette tradition, Mildred D. Taylor dépeint l'unité de la famille Logan dans *Roll of Thunder, Hear My Cry*. Bien que les Logan aient été confrontés à de dures réalités raciales et à l'injustice raciale, la famille et le reste de la communauté noire se sont unis pour lutter pour leur survie. Examinant la relation entre la littérature et la société, en mettant l'accent sur la critique mimétique, cet article vise à analyser le rôle non seulement de la famille Logan mais aussi de la communauté noire face à l'adversité. Il explore comment leur résistance collective à l'injustice démontre d'une part le pouvoir de l'unité et d'autre part l'importance d'avoir un objectif commun.

Mots-clés : Famille, Communauté, Afro-Américain, Résistance, Unité, Race, injustice, Noir.

Introduction

The Great Depression was a worldwide economic decline that started in 1929 and continued until about 1939. During that period African American literary history comprised significant shifts in the style, subject matter, and direction of prose fiction. Black American literature did not solely describe black people as passive victims of racial prejudice, but writers conveyed the positive image of the black community. Their artistic works represent brave African American characters who struggle to change the social and economic conditions of their community in general and their families in particular. Mildred D. Taylor's *Roll of Thunder, Hear My Cry* is set in the backdrop of Depression day Mississippi, a perilous time for African-Americans.

In her work, Mildred Taylor presents the Logan family as a symbol of resistance against racial and social injustice. The novel explores the trial of the Logan family in a racial-prejudiced American society. This African American family is a landowner, which is viewed as an abnormality in the racially segregated south, and this status, while offering some advantages, also makes others, such as the Logan family, a target. Throughout the novel, the notions of family and community are dominant themes, serving as sources of strength and resistance against the pervasive racism and economic hardship the characters are confronted with.

Examining the relationship between literature and society with a special focus on mimetic criticism, the present work aims to analyze the role of the Logan family and their community in providing support, strength, and a sense of belonging in the face of adversity. It explores how their collective resistance to injustice demonstrates the power of unity and shared purpose. The work is structured into sections. The first section deals with the importance of families in facing adversity. The second section shows how black people come together in an attempt to counter the injustices they endure. Finally, the third section exposes the sense of solidarity in the Logan Family fronting racial prejudices.

I. The Significance of Families in Times of Hardship

In the realm of literary criticism, mimetic criticism is an approach that sees an individual work as "reality or truth" for its representation of world realities as well as the reality of life and human character.¹ The mimetic criticism serves to point out the way African American social life influences the creation of their literary works. Indeed, African American

¹ K. Morner and R. Rausch, *NTC's Dictionary of Literary Terms: The Comprehensive, Easy- to-Understand Reference to Critical and Literary Terms*. Illinois: NTC Publishing Group, 2001

writers regularly represent the conditions of black families in their fictional productions. They portray the family as a source of emotional and practical support, where members acquire belonging and a sense of self. In her novels *Song of Solomon* as well as *Beloved*, Toni Morrison exposes different concepts of families in the black community and the way these families maintain the black community tie despite years of oppression and repression from slavery to black liberation. Thus, families such as the plantation family, the domestic family and the single-parent family formed during slavery are reproduced in African American literature as models to create unity among blacks in times of racial troubles.

This reproduction of the significance of black families in literature exists in Mildred D. Taylor's novels, especially in *Roll of Thunder, Hear My Cry*. She represents the Logan family as an unwavering source of strength in the face of adversity during the Great Depression. As a family, the Logans face external threats together, creating a safe refuge within their home. The family builds a strong bond of love, respect and mutual support between the members. Each member, from mother to father to the children, plays a significant role in providing emotional and practical support. Mama, as the matriarch, is a strong protector who teaches the children about dignity, self-respect and the importance of standing up for themselves. She is a socially concerned member of her community willing to sacrifice principles and the betterment of the Community. For instance, *Roll of Thunder, Hear My Cry* signifies that she is horrified by the burnings of three members of the Berry family. As a result, she organized a boycott of the Wallace store. The novel insinuates that the Wallaces, a white family in the novel, is behind such acts of violence against the Blacks. Through this action Mary Logan, known as Mama, shows her tie to her people, namely black Americans.

As for David Logan, whose nickname is Papa, his sacrifices for the well-being of the family include working tirelessly to keep the family from disintegration. Papa appears to be a hardworking and gentle man forced to leave his family in order to support them. His greatest pride is the four hundred acres of Logan land. The land holds the roots of his family and literally and figuratively nourishes their future. Papa positively influences the children. They love and admire him boundlessly; his strength as a provider, his devotion to his family and cunning and courage in the face of mortal danger counter stereotypes of the irresponsible self-involved black male. In *The Horn Book Magazine*, Mildred D. Taylor highlights the leadership role of Papa as a backbone to support the Logan family in comparison to her real family when she declares that:

Through David Logan came the words of my father, and through the Logan family the love of my own family. If people are touched by the warmth of the Logans, it is because I had the warmth of my own youthful years from which to draw. If the Logans seem real, it is because I had my own family upon which to base characterizations. And if people believe the book to be biographical, it is because I have tried to distill the essence of Black life, so familiar to most Black families, to make the Logans an embodiment of that spiritual heritage; for, contrary to what the media relates to us, all Black families are not fatherless or disintegrating. Certainly, my family was not. (M. D. Taylor, 1977, p. 402)

Her opinion indicates that, despite oppressive circumstances, many African American families have succeeded in surmounting potentially overwhelming odds and have done so as a nuclear family. Mildred D. Taylor's description of the Logan family, in *Roll of Thunder, Hear My Cry* echoes with the description of the Robinson family in Barack Obama's *Audacity of Hope*. In the latter novel, Obama describes the Robinson family as an example of a family that guarantees stability and self-confidence to its members through mutual support. He writes, "It wasn't until I met Michelle's family that I began to understand her." (B. Obama 2008, p. 389) Obama describes the Robinson family as a well-organized, lovable and prosperous place to bring up the children. He states:

There was Frasier, the kindly, good-humored father, who never missed a day of work or any of his son's ball games. There was Marian, the pretty, sensible mother who baked birthday cake, kept order in the house, and had volunteered at school to make sure her children were behaving and that the teachers were doing what they were supposed to be doing. There was Craig, the basketball-star brother, tall and friendly and courteous and funny, working as an investment banker but dreaming of going into coaching someday. And there were uncles and aunts and cousins everywhere, stopping by to sit around the kitchen table and eat until they burst and tell wild stories and listen to Grandpa's old jazz collection and laugh deep into the night. (B. Obama 2008, p. 389)

The passage signposts that the Robinsons family has a love for each other and shares responsibilities. For instance, the father plays the role of the provider, yet still finds time to watch the game of his son. The mother keeps the house and makes sure that the children are doing well at school. Both Barack Obama and Mildred D. Taylor show in their respective novels that the circle of the family is a haven of love, mutual care and protection, especially in times of racial discrimination and social injustice.

In *Roll of Thunder Hear, My Cry*, David Logan as the head significantly holds the family together and subsequently prevents it from disintegration, as often witnessed in many black families, such as the Taylor family in Chester Himes' *The Third Generation*, which is dysfunctional because of the endless quarrels between Professor Taylor, the main character in Himes's novel, and his wife. In contrast, David Logan's unconditional love for his family, his courage to have extra-jobs as well as his struggles to protect the family and its possessions, according to Karen Patricia Smith can "assist in illustrating to young people the positive and

liberating possibilities, born of that glorious combination of dreams and unabated hard work that can await those who have the fortitude to prevail”². Karen explains that a youthful and adult audience needs to have the opportunity to see the good that can come from not giving up and not giving in; that there is the possibility of triumph at the end of adversity.

From this perspective, it can be said that *Roll of Thunder, Hear My Cry* presents the Logan family as a pillar of support and strength to give stamina not only to its members but also to the black community in order to face social injustice. The novel discloses that the mutual care of the father and the mother fosters resilience in the children, enabling them to confront racial hostility. For example, when Cassie faces racial injustice in school and in town, it is her family that provides guidance. Mama’s lesson on self-respect and Cassie’s eventual understanding of the world around her is directly influenced by the Logan family’s values.

What is more, the Logans teach their children certain values, especially the importance of self-respect, dignity and integrity, even in the face of dehumanizing treatment. They teach them to value their heritage and to never internalize racist views. These teachings and values not only serve to maintain and preserve the family from disintegration, but also serve to protect the family’s possession from the envy of White landowners, who keep on threatening to take away the Logan Land. As a result, the Logan children are trained to be prudent and to exercise good judgment, to not shun risks but to take them on when the fight is worth fighting and when it is in the best interest of the family as a unit. Having the land as an economic base allows the family to be relatively self-sufficient. David Logan, Cassie’s father, explains to her why he must go north for a portion of each year to work when she declares:

I asked him [Papa] once why he had to go away, why the land was so important. He took my hand and said in his quiet way: “Look out there, Cassie girl. All that belongs to you. You ain’t never had to live on nobody’s place but your own and long as I live and the family survives, you’ll never have to. That’s important.” (M. D. Taylor, p. 7)

In the above passage, Cassie’s father teaches the significance of possessing a portion of land. The possession makes the family keep their dignity in the community. It also empowers them to stand up against injustice and maintain moral strength in the face of white oppression. The daughter is taught that land possession is synonymous with liberty and self-respect; that is why the father must go north each year to earn extra income so as to keep the family together.

² Karen Patricia Smith, **A Chronicle of Family Honor: Balancing Rage and Triumph in the Novels of Mildred D. Taylor**

Moreover, the parents teach the children about the rewards of education, mainly when the children appear confused, angry, or victimized by the designs of white society around them. The Logan elders communicate to the offspring the need for self-control, forbearance, pride, and the future possibilities that education could afford them. In particular, Mama's interest in education models for children is the benefits that may attend the educated. Big Ma further reinforces the necessity of schooling as a legitimate way of making one's mark on society. As she tells Little Man: "One day you'll have plenty of clothes and maybe even a car of yo' own to ride 'round in, so don't you pay no mind to them ignorant white folks. You jus' keep on studyin' and get yo'self a good education and you'll be all right." (M. D. Taylor, p. 45) Big Ma clearly signifies to Little Man that going to school will permit him to have more possession than he has presently. It will change his life for the better. Consequently, he does not have to complain about his current situation. Without prejudice, Big Ma's advice can lead children to stand firm against the depressive environment they live in, as they have in mind a positive view of the future even though they presently endure difficulties.

In *Dream from My Father*, Barack Obama makes known the prominence of teachings and values in constructing a strong personality for children in general and African American children in particular, when he relates the story of his family. Explaining the process of his own education in his novel, Obama reveals how his mother as well as his grandparents educate him to value principles. Throughout the book, Obama has been educated after his father's image, principles and character. His father's personality and character are said to be guidelines for him to become a strong and steady man. Referring to the father, Obama's mother opines that "he had led his life according to principles that demanded a different kind of toughness, principles that promised a higher form of power." (B. Obama, 2004, p. 50) She, then, decided that Obama should follow his father's example. She continues arguing that Obama had no choice for "It was in the genes...your brains, your character, you got from him" (idem). This passage indicates the significance of teachings and values in an environment that regards black people with contempt.

Similarly, in *Roll of Thunder, Hear My Cry*. Mainly in the preface, Mildred D. Taylor makes an admirable description of her father when she details the impact of her father on building her character. Taylor convincingly shares vignettes with her readers about her father, which speak of his inner strength, fortitude and caring. She writes:

From my father, the storyteller, I learned to respect the past, to respect my own heritage and myself. From my father the man I learned even more, for he was endowed with a

special grace that made him tower above other men. He was warm and steadfast, a man whose principles would not bend, and he had within him a rare strength that sustained not only my sister and me and all the family but all those who sought his advice and leaned upon his wisdom. (M. D. Taylor, 1976, p.1.)

Through this excerpt, Mildred D. Taylor signifies the prominent contribution of her family in making her a steady and self-confident black person who is proud of conveying the history of her people in books. Such education based on role models and storytelling is a bridge between the past and the present to guide youngsters in a discriminated and segregated society. Family history serves as a reminder of their ancestors' struggles and inspires them to continue the fight for equality and betterment of their living conditions. It encourages black children to resist racial and social injustice they encounter or may encounter.

In a nutshell, the Logan family's values center on dignity, respect and resistance to injustice. These principles are passed down from one generation to the next. The importance of moral integrity and the refusal to bow to white supremacy serve as core elements of the family's teachings. Through their experiences, the Logan family exemplifies how family values can fortify individuals against societal oppression. They teach their children that standing firm against injustice is essential, even when it requires personal sacrifice.

II. Collective Resistance to Injustice

In their article entitled "Black American Counter Hegemony in Mildred Taylor's *Roll of Thunder, Hear My Cry*," Heri DVI Santoso Et Al(2023, p. 207-208) report that the memetic point of view in the sociology of literature considers the literary work as a fictional representation of the world within which the work was made. In other words, since literary texts are often the mirror of the society in which it was produced, writers sometimes resort to literature to denounce the injustice their people endure in oppressive societies, such as the American society of 1930, mainly in the Southern States. Mildred D. Taylor, through the history of the Logan family, exposes the injustices endured by black people in Jim Crow America. In her novel, *Roll of Thunder here, My Cry* portrays the difficulties inflicted on the black community by the white landowners and how the Logan family finally decides to organize resistance faced to the injustices. A scene in the novel shows the lynching of a black family, the Berry which constitutes the starting point of the boycott of the Wallace store. As the result of this murder and other lynchings in the black community, the Logan family organizes a boycott of the Wallace store. The main figures of this resistance are David Logan, Mary Logan and Hammer Logan, whose nickname is Uncle Hammer.

To achieve their objectives, they adopt different strategies. For example, to prepare the children to stop going to the Wallace store, Mama decides to expose them to the Wallace crimes perpetrated on black people. She takes the children to visit Mr. and Mrs. Berry who are victims of lynching, as they are burnt alive nearly to death and subsequently become disabled for the rest of their life on earth. When they go back home, she informs them: “The Wallaces did that, children. They poured kerosene over Mr. Berry and his nephews and lit them afire. One of the nephews died. The other one is just like Mr. Berry.”(M. D. Taylor, p. 66). The visit appears to be a way for Mama to shock the children in order to make them understand the reason why they are forbidden to go to the Wallaces. She declares, “Everyone knows they did it, and the Wallaces even laughed about it, but nothing was ever done. They’re bad people, the Wallaces. That’s why I don’t want you to ever go to their store again for any reason. You understand? (M. D. Taylor, pp. 66-67.)” Mama concluding recommendation clearly pinpoints Wallace as dangerous people who must be avoided. In doing so, she encourages the children to reject the Wallace, not only their store but also their friendship.

The second strategy consists in discouraging the other members of the black community from purchasing from the Wallaces. Thus, when she initiates meeting other members of the community to organize the boycott, she puts forward the bad influence of Wallace on black children. *Cassie*, the narrator of the novel, states:

On the way home, we stopped at the homes of some of Mama’s students, where families poured out of tenants’ shacks to greet us. At each farm Mama spoke of the bad influence of the Wallaces, on the smoking and drinking permitted at their store, and asked that the family’s children not be allowed to go there. (M. D. Taylor, p. 67)

The passage points out the reasons why Mama mobilizes the community to come together in order to stop buying from the Wallace store, except, this time the reason for the boycott is different from the one she tells the children. While with children, she directly accuses Wallace of murder and with other members of the black community, she accuses Wallace of having destroyed the children’s education through bad influence.

Mama’s attitude must be understood by taking into account the social context of the boycott. In the America of the 1930s, during the Great Depression in which everyone underwent economic hardship, which led people to a collective wrath, it was risked a black person to accuse a white person without evidence. That is why Mama states that “Everyone knows they did it, and Wallace even laughed about it, but nothing was ever done.” (M. D. Taylor, pp. 66-67.) In fact, Mama risks taking the defense of the lynched blacks. So, she talks of the negative influence of the Wallaces on children, instead of talking about their crimes. It

is possible that she is trying to blur the real motive of the boycott in order to protect not only her family, but also other black people from future lynchings.

From this perspective, though she is an active partisan of the boycott, she cannot clearly link the call for a collective boycott of the Wallace store to the crimes committed upon black people. This raises the anger of the night riders, who may perpetuate more crimes. As a result, she decides to adopt two strategies. On the one hand, she shocks the children with the vivid reality of the crimes whites are able to inflict on blacks in order to dissuade the children from going to the Wallace's store and, on the other, she is more diplomatic in mobilizing the black community into the boycott.

It can also be stated that Mama tries to urge reluctant blacks into action by exposing the consequences of Wallace's influence on black children. Her intention may be to touch the emotions of the parents, who may instinctively be prompted to accept the boycott because they want to protect their children. So Mama's attitude can be considered as an appeal to parenthood instinct in order to get her community into action in view of boycotting the Wallace store.

Outside the Logan family, there are figures, namely L.T. Morrison and Wade Jamison, a white man, who takes an active part in the resistance to injustice against blacks. The diversity of these figures illustrates the significance of collective action against defending venerable black people in a dominant racist society. It could be argued that the boycott of Wallace's stores is an articulation of the complex collective will of the people who organized the boycott. Heri Dwi Santoso et al. also refers to the people who organize the resistance as intellectuals. The authors state that these intellectuals can be categorized as collective human beings. The term collective human, for him, is used to refer to the heterogeneity of interests as well as differences in class and race but has one common goal. In *Roll of Thunder, Hear My Cry*. Their collective goal is to create justice and elevate black people. (Heri Dwi Santoso et al., 2023, p. 212)

In short, in a world dominated by white supremacy, African-Americans in the novel are often forced to pool resources for survival, as exemplified by the Logan family's boycott of the Wallace store. This collective action not only challenges the economic control of the white community but also strengthens the Logan family's sense of solidarity.

III. The Power of Unity in the Face of Adversity

Mildred D. Taylor's other novels, mainly *Song of the Trees* (1975); *Roll of Thunder, Hear My Cry* (1976) and *Let the Circle Be Unbroken* (1981) expose the sense of solidarity in the Logan Family facing racial prejudices³. The novels present the unity of Taylor as the essence of their survival in a society, which regards blacks with contempt. They help each other when the black community endures discrimination and social injustices. These novels serve as leading lights to build African Americans as a community to face oppression and domination. For instance, in *Song of the Tree*, Mildred D. Taylor pinpoints the unity of the Logan family to protect the trees of their land, which are being illegally cut down by a white man named Anderson. This man, presuming upon his white privilege, states that: "These folks ain't got no call for [their trees]. I do. I got me a good contract for these trees and I aim to fulfill it" (M. D. Taylor, p. 23). Referring to the Logans as "these folks" connotes Mr. Anderson's lack of consideration for this black family in particular and black people in general. He might believe that David Logan and his family do not know the value of the trees, which can be turned into money. That is why he cuts them down while David Logan is far away from home.

Fortunately, Stancey, the elder male son of the Logans, gets alerted to his father. When David Logan turns up, he asserts his position over the possession of the trees and intimidates the white men off the land. At the end of the story, the family and their land are saved even though some trees have been cut down. In *Roll of Thunder, Hear My Cry*, Papa often goes for an extra job in another city in order to get cash to pay taxes on the land. In other instances, Hammer Logan has to sell his car to pay taxes in order to save the land. Hammer models the practice of giving to the good of others by trading his prized late model Packard to help the Logans pay taxes. She argues, "What good's a car? It can't grow cotton. You can't build a home on it. And you can't raise four fine babies in it" (M. D. Taylor, p. 160). Uncle Hammer's sacrifice signifies the importance of joining effort with a view to overcoming adversity. These actions are combined to illustrate the join sacrifice of the Logans to protect their land in the face of white predation.

Similarly, in *Let the Circle Be Unbroken*, the Logan family demonstrates their solidarity with a black woman when they unite to provide literary support to her so as to fulfill her desire to vote. They helped Mrs. Annie learn the Mississippi constitution. The Logan family

³ Mildred D. Taylor chronicles the story of the Logan family throughout four novels, namely *Song of the Trees* (1975); *Roll of Thunder, Hear My Cry* (1976), *Let the Circle Be Unbroken* (1981) and *The Well* (1995)

goes a step further in showing their support for Mrs. Annie's project. David Logan allows his wife, Mary Logan and Cassie, his daughter, to be with Mrs. Annie during her appearance for the registration process. The prompt support for this black woman illustrates the unity of the black community in helping one another to achieve individual dreams, facing the obstacles that obstruct blacks to take part in the American social, political and economic life during those days.

In *Roll of Thunder, Hear My Cry*, The power of unity can be observed through the courage of the characters such as Papa, David Logan and Mr. Jamison, a White lawyer who sympathizes with blacks when they face trouble. When the whites accuse T.J., a minor character in the novel, of robbing and murdering Mr. Jim Lee Barnett, a white racist who runs the mercantile store in Strawberry, David Logan and Mr. Jamison save him through different lines of attack. Indeed, when a lynch mob takes T.J. out to hang him, Papa starts a fire to create a distraction, and the men rush to fight the fire and save their crops. At the same time, Mr. Jamison tries to defend T.J. as the sheriff arrests T.J. and takes him to Strawberry to await his fate. (M. D. Taylor, p. 172). Both Papa, a black man, and Anderson, a white man, join their intellect to save T.J. from lynching. In the course of this novel, the Logan family succeeds in their fight against racism and injustice, with each of the Logans using his or her unique approach to struggle and resist racial prejudices.

When the other members of the black community resign to continue the boycott of the Wallace store because of the intimidation of white people led by Harlan Granger, Papa teaches Cassie a lesson on the necessity to persistently continue to resist despite temporary failure. Cassie inquires "Papa, we giving up too?" (M. D. Taylor, p. 139). He replies with a parable:

You see that fig tree over yonder, Cassie? Them other trees all around ... that oak and walnut, they're a lot bigger and they take up more room and give so much shade they almost overshadow that little ole fig. But that fig tree's got roots that run deep, and it belongs in that yard as much as that oak and walnut. It keeps on blooming, bearing good fruit year after year, knowing all the time it'll never get as big as them other trees. Just keeps on growing and doing what it gotta do. It don't give up. It give up, it'll die. (M. D. Taylor, p. 139)

The metaphor of the oak and walk trees, which are very big trees, versus the fig tree, which is a small tree, but which roots run deep to permit it to resist amid the dominant trees, indicates, despite the failure of the boycott of the Wallace store, the black community, especially the Logan, must not abandon their resistance. They should continue to confront adversity even with different strategies; otherwise, they will disappear as people. Even though some blacks

submit because of their difficult living conditions, the Logan family must be the spearhead of the whole community to maintain the black desire for social justice and equality. Papa completes, “There is a lesson to be learned from that little tree, Cassie, girl, ‘cause we’re like it. We keep doing what we gotta, and we don’t give up. We can’t” (M. D. Taylor, p. 139). In his parable, David explains that the Logans’ capitulation in the face of the seeming failure of the boycott or against other insurmountable odds is not an option. Thirty families dropped out of the boycott of the Wallace store, but the Logans did not. The narrator uses David Logan to speak to the resolve and tenacity of an African American father and family in a white-privileged society. (P. M. Davis, 2013, p. 93) His attitude as well as the unity of his family serve to candle up the hope of African Americans for a better future, even though their present condition may seem to be hopeless. So, like the fig tree, African Americans represented by the Logan family have to get roots that run deep and continue to belong in that yard as much as white people.

It can be argued that the Logan family and their community are united by a shared sense of purpose: to survive, to maintain their dignity and to challenge the racist system that oppresses them. This shared purpose allows them to confront systemic racism and economic injustice with a united front. Mildred D. Taylor’s *Roll of Thunder, Hear My Cry* insinuates that while some black people may be subdued because of repression, other black families such as the Logan family will resist so as to maintain hope for a better future to come from the black community.

CONCLUSION

A sociological reading of Mildred D. Taylor’s *Roll of Thunder, Hear My Cry* led to the conclusion that the role of family and community in coping with adversity had far-reaching implications. In broader contexts such as modern social justice movements, unity remained a powerful force for resistance to oppression. As shown in the novel, collective action can inspire change and maintain hope in marginalized communities. The Logan family and their community offered a blueprint for how solidarity and shared purpose could fight systemic inequality. The Logan family, as portrayed in *Roll of Thunder, Hear My Cry* is an embodiment of resilience, strength and unity. The themes of family and community are central to the novel and they provide a sense of belonging and support in the face of systemic adversity. The strength of the Logan family and their community’s collective resistance were essential to confronting injustice and achieving social change. The lessons from *Roll of Thunder, Hear My Cry* reinforce the importance of collective resistance as a strategy for

overcoming social inequality. By reflecting on the strength of family and community, we are reminded that unity can serve as a powerful source of empowerment for those facing systemic oppression. The Logan family's unwavering determination to preserve their dignity and resist injustice provides a timeless message of resilience and hope.

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