

The Mental Representations of 'The Others' in Charles Beaumont's *The Intruder*: A Critical Discourse Analytic Study

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Abstract

Language is the soldier who never runs out of ammunition. When it comes to a mission, such as asserting group dominance, language delivers. Group dominance has been associated with race, and has evolved into a social practice called 'racism' and is mirrored in language. White racism against people of color is documented in literature as a special discourse genre. Literary texts are archives of societies and thus provide dense data to be dissected through the lens of critical discourse analysis. Accordingly, van Dijk's multidisciplinary approach (2015) to racism and Charles Beaumont's *The Intruder* are combined in the study, aiming to provide new insights about the mental representations of Black people and racism that are constructed in the cognition of Whites. Being an essential cognitive dimension of racism, the analysis of these representations seeks to comprehend the process of the sophisticated phenomena of racial stereotypes and discrimination. The research examines the protagonist's mental models, Adam Cramer. It provides a qualitative descriptive analysis to depict the mental representations of 'The Others,' which represent African Americans in the selected novel. The findings show *what* the subjective mental representations of African Americans are and *how* they were presented in Adam Cramer's character, who lived in the segregation period.

Keywords: racism, mental models, Adam Cramer, The Others, Blacks, Whites, critical discourse analysis

التمثيلات الذهنية لـ "الأخرين" في مسرحية "الدخيل" لتشارلز بومانت: دراسة تحليلية

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مستخلص

اللغة كالجندي الذي لا ينضب ذخيرته. عندما يتعلق الأمر بمهمة، مثل ادعاء هيمنة المجموعة، فإن اللغة تُنجز المهمة. ارتبطت هيمنة المجموعة بالعرق، وتطورت إلى ممارسة اجتماعية تُسمى "العنصرية"، وانعكست في اللغة. العنصرية البيضاء ضد الملونين موثقة في الأدب كنوع مميز للخطاب. النصوص الأدبية هي ريباند للمجتمعات، وبالتالي توفر بيانات غنية يمكن تحليلها من خلال عدسة تحليل الخطاب النقدي. وفقاً لذلك، تم دمج نهج فان دايك متعدد التخصصات (2015) للعنصرية ورواية تشارلز بومانت "الدخيل" في الدراسة، بهدف تقديم رؤى جديدة حول التمثيلات الذهنية للملونين والعنصرية التي تُبنى في إدراك البيض. وباعتبارها بُعداً إدراكياً أساسياً للعنصرية، يسعى تحليل هذه التمثيلات إلى فهم عملية الظواهر المعقدة للصور النمطية العنصرية والتمييز. يدرس البحث النماذج الذهنية لبطل الرواية، آدم كرايمر. يقدم هذا البحث تحليلاً وصفيًا نوعياً لتصوير التمثيلات الذهنية لـ "الأخرين"، الذين يمثلون الأمريكيين الأفارقة في الرواية المختارة. تُظهر النتائج ماهية التمثيلات الذهنية الذاتية للأمريكيين الأفارقة، وكيف قُدمت في شخصية آدم كرايمر، الذي عاش في فترة الفصل العنصري.

-الكلمات المفتاحية: العنصرية، التمثيلات الذهنية، آدم كرايمر، الآخرون، السود، البيض، تحليل الخطاب النقدي

1.1 Introduction

'*The Intruder*' is among the finest pieces of literature that was born in the last century. It depicts the segregation from the eyes of Charles Beaumont as an uprising against the racial situation in American society. This novel is designed to narrate the story of Beaumont's protagonist, Adam Cramer. Cramer is an outsider who arrives at Caxton, which is a fictional Southern city where the novel events take place. The novel introduces Cramer as a representative of the Society of National American Patriots 'SNAP' that aims to help the townsfolk after forcing the integration of Negroes in their high school. It provides a panorama of the desegregation struggle. '*The Intruder*' is a lost pearl in the literary ocean that must be discovered. Thus, the study navigates through the ad hoc mental representations of White individuals about African Americans in the novel, adopting van Dijk's multidisciplinary approach to racism (2015). On that account, an overview of discourse analysis and critical discourse analysis are presented with a special reference to White racism. White racism, in turn, is displayed taking into consideration the time of the novel events. It also deals with the multidisciplinary approach and the mental model the approach provides as an essential tool for the present study.

1.2 Discourse Analysis

Discourse is not a mere type of communication; it carries the complexities of human thought. In traditional linguistics, discourse stands for 'language in use' (Brown & Yule, 1983, p. 1). Different types of discourse are produced through the faculty of language. A language is a machine that generates social reality. Accordingly, a change in discourse has a corresponding change in social reality (Jorgensen & Phillips, 2002).

In this regard, discourse analysis devotes itself to the disinterment of linguistic properties and their functions beyond language constraints. According to Paltridge (2012), discourse analysis is an approach to analyzing language beyond the word, clause, phrase, and sentence. It examines the linguistic patterns in texts as well as the social and cultural contexts in which they occur. Gee (2018) adds that discourse analysis is the study of how language is created at levels higher than sentences and how it functions in certain circumstances, such as social interactions, institutional settings, and social and cultural groupings. Racism, as a means of discursively practicing a discriminatory social ideology, is analyzed in discourse

analysis. According to Wodak and Reisigl (2015), racism is created and perpetuated in large part through discourse. Racism appears discursively as an ideology and a social practice. Discriminatory behaviors are prepared, spread, and legitimized by language, whereas racial attitudes and beliefs are created and propagated through discourse.

1.2.1 Critical Discourse Analysis

Widdowson (2007) mentions that discourse is considered a type of genre, shaped by broader social practices and norms. Thus, critical discourse analysis has emerged to find evidence of ideological bias in texts. In the sense that it challenges beliefs and presumptions that are now accepted as self-evidently true, it exposes the bias of texts about giving preference to the wealthy and powerful at the expense of the underprivileged, thereby perpetuating inequality and injustice. According to Blommaert (2005), this discipline emerged through the efforts of a group of scholars who come from different backgrounds such as linguistics, semiotics, interactional studies, and communication studies. These pioneering scholars agree on a set of analytical principles that aim to analyze specific problems and have developed specific tools for them.

Van Dijk (2008) adds that critical discourse analysis is a problem-oriented approach that focuses on social issues like racism, sexism, and power abuse and examines how text and talk are involved in their reproduction. It is not primarily focused on proving power abuse, but rather on examining how it affects text and talk. Van Dijk clarifies that this discipline not only describes how discourse is prejudiced but also explains why it is possible and why it happens. It highlights how context and discourse mutually influence each other, and how participants as social members represent cognitive and societal structures.

1.3 Racism

Racism is a hierarchical system of classifying human beings, based on race. It sets standards for what a human is and holds humanity to these standards. Urquidez (2020) states that racism is 'an empirical reality, a lived experience' (p.1). For the sake of racial categorization, people are classified according to physical characteristics by having a skin color, eye color, nose, and lip shape for each race. This simplified view ignores the fact that humans do not possess physical traits by nature but rather as a result of several reasons including racial mixing, generational change, and geographical regions (Spears, 1999).

Racism is an ideology of racial dominance founded on the notion that a specific racial group is inferior to other groups due to biology and culture. Therefore, this belief justifies how that group is treated in society and accounts for its social standing (Bulmer & Solomos,1998). Racism, then, is a realistic social phenomenon that manifests itself in various acts of violence, disrespect, intolerance, humiliation, and exploitation. It also appears in discourses that are intellectual extensions of segregation (Balibar & Wallerstein, 1991).

Charles Beaumont's *'The Intruder'* gives a portrayal of the racial mentality in the 1950s in American society, that is racial segregation time. Thus, it reflects an important station of what is named the 'Jim Crow' era. Higginbotham (2013) clarifies that Jim Crow is a term that refers to discriminatory laws and policies that separated Blacks after Reconstruction. This term was named after an elderly, physically handicapped Black slave on a horse farm in Louisville, Kentucky. Thompson-Miller (2015) explains that the Jim Crow era was marked by racism similar to the concept of a 'total institution,' which was legal segregation for about a century of American history. African Americans were often criminalized and excluded from numerous freedoms and valuable resources available to White Americans. This included imposing a rigid hierarchy. To compensate for the end of extreme physical barriers and mechanisms of slavery, Jim Crow laws, and unwritten rules were established as new means of racialized social control. This racial social control dictated and shaped everyday social interactions between Whites and Blacks. The continuation of racial social control from slavery days was instrumental in maintaining the extreme racial hierarchy, where Blacks were treated as second-class citizens and rarely afforded the protection of most state and local laws.

1.4 Multidisciplinary Approach

Having a multidisciplinary nature, DA has proved its potential to provide a deep comprehensive knowledge of discourse. Because of the sophisticated system of racism, the need arises to have a holistic approach to uncover what is covered. Consequently, van Dijk (2015) proposes a multidisciplinary approach to racism as a tool for the analysis of racism against minorities. According to (van Dijk, 2015), discourse analysis goes beyond traditional content. Many studies of racism focus on macro-level aspects, neglecting the micro-levels of the actual expressions, manifestations, and mechanisms of racism, including the discursive, cognitive, and interactional dimensions of ethnic group dominance (van Dijk, 2015).

The multidisciplinary approach serves to explore racism at the local level, containing the meaning, style, and rhetoric of the words and sentences of discourse. In clarifying the structural level of analysis, van Dijk (2015) states that these levels represent the visible aspects of texts. They are seen as “expressions” of the deeper underlying levels of meaning and functions. These structures and strategies are not racist in themselves, but they perform a racist function when they are used in certain contexts. Structural characteristics of text are interpreted by the underlying cognitive processes of language users—that is, memory processes and representations like mental models of particular experiences, knowledge, and ideologies (van Dijk, 1993a). The cognitive aspect of the analysis is interested in learning how particular textual structures or a particular style or rhetorical device affect the reader or listener. In other words, the focus then shifts to the actual processes of decoding, interpretation, storing, and representation in memory, as well as the part that readers' prior knowledge and beliefs play in this understanding process (van Dijk & Kintsch, 1983, as cited in van Dijk, 2015).

The understanding of discourse extends beyond the analysis of written and spoken language structures. Van Dijk (2024) discusses how these structures are defined in terms of mental processes and representations. Descriptions and explanations of texts in terms of 'underlying' mental models of one's own experience can serve as part of a cognitive-affective analysis, including emotions, as well as socially accepted information, attitudes, norms, objectives, values, and ideologies. Mental models contribute to the understanding of the sophisticated system of constituting stereotypes in the cognition. Due to the significance of understanding the mental representations of White individuals and what they think about 'The Others', the mental model is chosen from the multidisciplinary approach to conduct the study.

1.4.1 Models

Individuals have a unique mental representation of how the surrounding world works. They construct internal representations and mental frameworks referred to by van Dijk as 'mental models.' Van Dijk (1992) asserts that mental models are distinct, individual, and situation-specific representations of the events or circumstances being discussed. These models include the language user's knowledge of a situation as well as evaluative ideas (opinions) about it. Mental models give people the capacity to marry previous knowledge with new information derived from the text. According to him (1993a), the model is 'a

personal, ad hoc, and unique mental representation of an event or situation, such as one personally experienced or heard/read about' (p. 99). Van Dijk comes again in (1993b), in his book 'Elite Discourse and Racism,' to define mental models as 'subjective interpretations of events and situations' (p. 255).

Mental models put pieces together and fill the gaps to create an image in the language user's cognition. Van Dijk (2015) states that the goal of producing discourse is not just to let readers and listeners understand it but also to get them to know the events it is about. This involves building models about the actors, actions, or events described by the text. Scripts and other types of general social knowledge are used to fill in missing parts of these models in their minds. In addition to information obtained by means of texts, scripts, or personal anecdotes, van Dijk (2015) states that people also add evaluative propositions—that is, opinions—to one or more model components.

1.5 Methodology

The present study is a linguistic study, presenting a combination of critical discourse analysis and literary text. Based on that, Charles Beaumont's *The Intruder* novel is analyzed to arrive at what mental models influence the discourse of Adam Cramer about 'The Others,' specifically Black people. The analysis of the novel, using van Dijk's multidisciplinary approach, showcases the cognitive dimension constructed and, hence, controls racist social practices of the dominant White group. The gathering findings are examined by providing a qualitative descriptive analysis. Analysis of the novel reveals the continuing influence of mental models on the protagonist's actions and interactions with regard to racism.

Adam Cramer is the hero character in Charles Beaumont's *The Intruder* novel. As a stranger arriving at Caxton, he dedicates his cause to fighting the integration of Negroes with White students at Caxton High School. What serves Cramer in his racist intellectual trajectory is his nimbleness. He appears intelligent to people and has the charisma they seek to help them. His words are interwoven with historical and political events that support his arguments. This character has a unique mental representations of the city, Negroes, and desegregation. Moreover, he links the expected consequences of integration to political philosophy. By analyzing the racism of Cramer's discourse, some insights into his mental models about the other race are revealed.

1.6 Data Analysis and Discussion

Based on the analysis, the findings derived from Adam Cramer's discourse reveal important insights about his mental representations concerning Blacks. In order to provide a better comprehension of these representations, each of them is labeled. Cramer's personal mental representations, which influence his racist views, are dissected below:

Ext.1 Integration is a Difficulty

“I’m here to do what I can for the town. I read about your difficulties.” (The Intruder, 1959, p. 4)

Cramer studied the situation in Caxton and, with the help of his organization, sought the opinions of the townspeople regarding the new law passed by the Supreme Court. From the first time Cramer entered the town, he conceived integration as a problem, a trouble, and a difficulty. His representation of the reality of integration was shaped by studying other cases in other towns where integration had been implemented. The townspeople expressed their dissatisfaction with the decision, but they recognized that it is an inevitable law and that the government is responsible for the dire consequences that would follow. Cramer’s insistence that integration is a difficulty stemmed from his ad hoc mental model. He constructed his mental model with the help of various sources of information. This representation led to his consistent defense of continued racial segregation between Whites and Blacks as a national security problem that threatened not only the town but the rest of the American South. The pieces assembled in the construction of the model included negative stereotypes regarding Blacks as harmful and ill-intentioned. Additionally, the association of Black presence with crime, negative economic impact, and contamination of the pure White race were among the concerns Cramer raised about intervention.

Ext.2 Negroes are Disruptive

“If it works here, that will be the beginning of the end, believe me. We’ve studied the question and talked to people in Washington, and that’s the way they’re thinking. You say it will stop with the high school? You’re wrong. Next will come the grade school. Pretty soon separate facilities will start disappearing everywhere. You know niggers as well as I do, better, even, and you know what happens when you give them an inch. Look at Alabama, and that bus business. Or just look at the whole picture in the North. Is it pretty?” (The Intruder, 1959, p. 52)

The analysis of this discourse arrives at important mental representations of Negroes held by Adam Cramer. Cramer's discourse reveals the strong opposition to the integration with Negroes at school, reflecting the mental model that Negroes are disruptive. This integration is a first step in Caxton. Then, the desegregation spread to involve the entire country. Being troublemakers and gangs is rooted in Cramer's cognitive representations. This representation sees the Black race as one body rather than as individuals. The mental models of the other race stemming from fear of social change, a prejudiced attitude, and a desire to maintain segregation in the country.

Ext.3 Fear of Losing Authority and Power

“Well, let’s put it this way. Out of the fifteen million in America, over seventy-five percent of them are right here in the South. Over seventy-five percent.” The young man rose. “With desegregation, the next thing you know, they’ll all be here. And the vote will be right in their back pocket!. they will win and rule the city. And then we are really going to see some changes. . . .” (The Intruder, 1959, p. 53)

One of the prominent mental models in Cramer's episodic memory about the other race is the fear of domination. White people consider their race as superior regarding racial concerns. Consequently, races are not equal and this justifies the right of segregation. This mental model derives the character's motivations by being political and a supporter of White rights to dominate. With the desegregation, the opportunity of Blacks to seek the position of power becomes greater. The fear of losing control and power surrounds the cognitive dimension of Cramer about the Negroes. The integration illuminates the way for Black people to get the right to vote. In other words, despite their relatively small numbers in the United States, the African American concentration in the South opened the door for them to reach the positions of power. Thus, the tables will be turned and Blacks "will win and rule the city."

Ext.4 Emmet Till Incident

“The NAACP moves in and says that the white man is a murderer! Yeah, for protecting his own wife! And you know the bitter tears was shed over that poor, mistreated little colored boy, poor little Emmet Till whose only crime was being dark! Any of you read about it?” (The Intruder, 1959, p. 102)

Mental models are structured through different sources of information. What people hear, read, and experience is incorporated to build a special script. The analysis of the text highlights one of Cramer's mental models about African Americans. Concerning the model of martyr system adopted by the other race, a special perception is given to the Emmet Till incident. Emmet Louis Till is a boy who was lynched at the hands of two White men. The 14-year-old Black boy was accused of harassing a White woman and was kidnapped and beaten to death. As the analysis exposes, Cramer holds a different image of the incident. He accuses 'NAACP' of planning it. He makes the little boy responsible for his death. At the same time, he justifies the White man's action as a just right. This mental model about the historical incident reveals the character racism of the other race.

Ext.5 Negroes are a Loophole

“Well, the Commies didn't waste a second. They had most of the world, but America was a pocket of resistance to them. They couldn't attack from outside, so, they were attacking from inside. They knew only too well, friends, that the quickest way to cripple a country is to mongrelize it. So they poured all the millions of dollars the Jews could get for them into this one thing: desegregation.” (The Intruder, 1959, p. 104)

Cramer's language, adopted in this discourse, exposes a personal mental representation of the presence of African Americans in the United States. Adam sees Negroes as a loophole that allows the communist system to enter. Thus, the Black race is a weak point that can be exploited by hostile systems to destroy the country. This view is due to the consideration of Blacks as saboteurs who spread devastation in every land they inhabit as uncivilized peoples. When the new system is established and racial segregation that lasted for about a century in America is abolished, it will weaken the structure of society and its hierarchical system, leading to its collapse.

Ext.6 White States' Rights

“Now I'll tell you what this whole long thing is about. It isn't about integration at all—in spite of what that would mean, and I've showed you, I hope, what it would mean. It isn't about the Negroes or having anything against them, either. I don't, any more than you people do. No: the real issue at stake here, friends, is the issue of States' rights.” (The Intruder, 1959, p.109)

Despite his tireless efforts to avoid the integration, Cramer justifies his opinion by turning the point to the states' rights. This mental model affirms that fighting integration is not about race as it is about a broader conflict of identity, political philosophy, and the rights of the states to decide their destiny. Cramer negates explicitly his hatred towards integration or Negroes in specific. Thus, the whole thing is about the human rights of White people in maintaining their pure race, and integration is not the central issue. Integration, according to Cramer, has only inflamed public opinion about political judgments.

Ext.7 Resistance to Social Change

“Yes. Fine!” Adam Cramer raised his hands, and the people were quiet.

“Well, I'm willing to work with you. Maybe you want to know why. After all, I'm not a Southerner. I wasn't born in Caxton. But I am an American, friends, and I love my country—and I am ready to give up my life, if that be necessary, to see that my country stays free, white and American!” (The Intruder, 1959, p. 112)

Adam Cramer's mental representations control his personal practices regarding racism. His mental model is deep-rooted, based on his previous knowledge and readings about racial affairs. Mental models influence what Whites think about minorities, the Negroes in the novel. Thus, Cramer believes that with the desegregation of Caxton, the entire country will experience fundamental changes. His statement, “my country will remain free, White and American,” brings his cognitive model to his tongue. Cramer believes that with integration, Negroes are one step closer to gaining power in the country. This would have disastrous consequences for the freedom and heritage of the pure White race. Furthermore, the country would no longer be American, as other powers, such as communism, would exploit the weak reality created by Blacks. In addition, Africans and their culture would spread throughout the country. In its turn, this mental model adds evaluative opinions to the people's mental models about 'The Others' group.

Ext.8 Negroes are Inherently Slaves

“Now what does this indicate? Clearly it indicates that the Negroes were eminently satisfied with their slave status, and that even if they weren't, they would have done nothing about it.” (The Intruder, 1959, p. 159)

This character is an educated character. His internal image of the other group is constructed on his previous knowledge of the surrounding environment. This image is

reconstructed by the influence of other evaluative opinions of the dominant White group. The analysis sheds light on Cramer's mental representation of Africans and the related historical context. This mental model is built on the idea of the African cultural and civilizational decline. Africans are depicted in Cramer's mind as savages, living like animals in the woods. Their nature is to be enslaved. Africans were slaves to nature, and then they became slaves to White people. Thus, the situation didn't differ for them. This prejudiced stereotype is associated with African Americans and is influenced continually by what Cramer heard and read as a member of the SNAP. Cramer's ingrained image of Africans leads to the generalization of the racial situation and is challenged by Hank Kitchen. Kitchen assumes to read the same books that Cramer read, but they lead to different mental models.

Ext.9 White Race Superiority

“Now the Supreme Court is trying to force the final ‘freedom’ onto them. Despite the proven, incontrovertible facts which show how nothing but disaster can follow such a move; despite the warnings by prominent sociologists that laziness, lack of initiative, inability to experience strong emotions, lower brain capacity, utter lack of morals—the incapability of distinguishing right from wrong—that these are definitely pure racial characteristics shared by all Negroes since the beginning of time! People who have studied the subject know that integration can never work, for solid factual reasons having nothing to do with prejudice.” (The Intruder, 1959, p. 160)

The mental representation of the inferiority of the African race has been around in Western society for as long as American society. The perception of the White race as superior to other races is a cornerstone of the issue of racism. This representation has been entrenched in the White mindset through myths that associate whiteness with goodness. This cognitive representation has been reinforced by scientific researchers, who have claimed the accuracy of this mental. Charles Beaumont's novel *'The Intruder'* presents a panoramic picture of White racism during the 1950s. Thus, White superiority and Black inferiority are mentioned in the novel's discourse through Cramer's character, forming a vivid cognitive representation.

The superiority and inferiority of races are manifested in Cramer's discourse. In his argument against integration, Cramer shows his solidarity with the goal of the townsfolk by evoking this mental model. Cramer's discourse includes references to "us" and "them," building a border between in-group and out-group. The traits counted of the Black race, such as "laziness," "lack of initiative," and "lower brain capacity," emphasize the mental image

built in the White people's cognition of what they heard about Blacks. These negative stereotypes refer to strong assumptions built in the minds of the White race. The mental framework proposed by Cramer naturalizes the racial segregation between "us" and "them" as it is a "solid fact."

Ext.10 African Race Inferiority

“Now the Supreme Court is trying to force the final ‘freedom’ onto them. Despite the proven, incontrovertible facts which show how nothing but disaster can follow such a move; despite the warnings by prominent sociologists that laziness, lack of initiative, inability to experience strong emotions, lower brain capacity, utter lack of morals—the incapability of distinguishing right from wrong—that these are definitely pure racial characteristics shared by all Negroes since the beginning of time! People who have studied the subject know that integration can never work, for solid factual reasons having nothing to do with prejudice. But the men who sit in our Supreme Court have not studied the subject. They are all unqualified men, all politicians—and, they are determined to ruin the South.” (The Intruder, 1959, p. 160)

The mental model of Black race inferiority in comparison to the White race is concentrated in Cramer's cognition. Cramer is among White individuals who share this idea. Despite that fact, Cramer's mental model about race inferiority is more sophisticated as it is built on false facts and observations of sociologists. This mental representation attributes certain traits to the other group, such as laziness, lack of initiative, inability to experience strong emotions, and lower brain capacity. This claim is generalized to involve 'all Negroes since the beginning of the time.' Based on that, these traits are purely racial and are proved by studies. Thus, behavior and capacities are determined depending on race. The listed traits are negative. They contribute to the broader negative image of African Americans in Whites' memory.

Ext.11 Martyr System

“I didn't hardly know what to say, it was so clear—clear as the nose on his stupid face. Sheriff, instead of jawing with me, why don't you take a run down to the N-double-A-C-P,” I said, and see what alibis they can give you! This is their style. They know that the best way to hurt the cause of segregation is to use the martyr system.” (The Intruder, 1959, p. 263)

Cramer's mental representation is based on his knowledge, experience, and purpose. He links the racial situation to the political concerns and hidden agenda of 'NAACP'. In his arguments against integrating Negroes with White students, he reveals a personal representation of the movement that is fundamentally different from that of other Whites. The organization fights for the rights of people of color, but its image is distorted in Cramer's mind. As a racist character, he stands against SNAAP. Cramer portrays the movement as dishonest. He sees it as manipulating the truth and following a strategy of martyrdom. That is, Negroes become martyrs when Whites kill or harm them despite their guilt. This strategy, according to his mental representation, is used to gain sympathy and draw the world's attention to them. The townspeople lack political knowledge and view SNAAP differently.

Ext.12 Negroes are Rapists

“Don't you know we got proof, nigger? It isn't just your word against hers: you was seen sneaking down those stairs. And how you think she got her dress ripped? On a nail? Listen. We're gonna give you one last chance to tell the truth. And you better tell it good and loud so everybody can hear plain.” (The Intruder, 1959, p. 339)

The stereotype that Black men are rapists is a deep-rooted myth in American society, specifically in the early twentieth century. It is buried deeply in the minds of White people that Blacks represent a threat to White women. This mental model is used to serve some purposes, as they are presented in Cramer's character. As a social norm, Cramer is aware of the White fears of mixing with Negroes. He uses this stereotype to maintain the people's resistance to integration in the city. The integration began formally and twelve Negroes joined White's school. Thus, Cramer has convinced Ella, a White student, to work with him. Ella agreed to carry out Adam's plan by tricking the Black boy Joey into helping her and then accusing him of trying to rape her to inflame public opinion. Cramer, as a member of the society, is aware of the image that people will rely on when they hear about Ella. People construct this mental representation of the boy, gathering the pieces of what they learned from society about the rapist Black men and the fear of moral decline. Additionally, other factors, such as the fear of social and racial change, the loss of White purity, and the political outcomes, contribute to this mental model.

1.7 Conclusions

In the light of the analysis, analyzing Adam Cramer's discourse contributes to the understanding of the cognitive process and how they are built depending on various factors. The data analysis displays (12) unique mental representations of 'The Other' race. These mental representations labeled as the following: integration is a difficulty, Negroes are disruptive, fear of losing authority and power, Emmet Till incident, Negroes are a loophole, White States' rights, resistance to social change, Negroes are inherently slaves, White race superiority, African race inferiority, martyr system, and Negroes are rapists.

The analysis shows the possibility of understanding the vague concept of racial stereotypes and how they are shaped in Whites' cognition. They expose how mental models control personal racist practices and, thus, influence their discourse and behavior. By the analysis of Adam Cramer's discourse concerning 'The Others,' it is stated that White individuals have richer mental images than what is presented in their discourse. This has its crucial impact on the production and the interpretation of the biased discourse. Political, cultural, educational, and societal factors are gathered to build Cramer's models as being a type of script in his memory. Furthermore, the chosen character tends to use legal and historical information to serve persuasive purposes. Therefore, mental models are goal-directed as in Emmet Till incident. Mental models are embedded in White's minds based on the idea that they belong to the dominant group.

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