



The Bottom is mostly black community that situated in the hills above the mostly white of wealthier community of Medallion. The last name of the Bottom is suburbs but when black people lived there, the suburbs change becomes the Bottom.

In that place, where they tore the nightshade and black berry patches from their roots to make room for the Medallion City Golf Course, there was once a neighborhood. It stood in the hills above the valley town of Medallion and spread all the way to the river. It is called the suburbs now, but when Black people lived there it was called the Bottom (3).

The black people as the slave are powerlessness experience. It was evidenced by the white people said that will promised to freedom and a piece of bottom land but the Black people must want to hard work to the master of white people.

A good white farmer promised freedom and a piece of bottom land to his slave if he would perform some very difficult chores. When the slave completed the work, he asked the farmer to keep his end of the bargain. Freedom was easy.-the farmer had no objection to that. But he didn't want to give up any land. So he told the slave that he was very sorry that he had to give him valley land (5).

So the White people give not the entire Bottom to the slave. The Bottom first became a community when a master gave it to his former slave. This gift was in fact a trick: the master gave the former slave a poor stretch of hilly land. The master convincing for the slave that the land was worthwhile by claiming that because it was hilly and it was closer to heaven.

The slave blinked and said he thought valley land was bottom land. The master said, “Oh, no! See those hills? That’s Bottom land, rich and fertile.”

“But it’s high up in the hills,” said the slave.

“High up from us,” said the master, “but when God looks down, it’s the Bottom. That’s why we call it so. It’s the Bottom of heaven-best land there is.” (5).





involvement in Chicken Little's accidental drowning (60-61), in her "acting up, fretting the Dewey and meddling ... newly married couple". It is also communicated in her "dropping things," and also in what the narrator calls her unbearable "sulking and irritation" and, more tellingly, her "craziness" (74-75).

Sula is perceived as a witch, not by her author, but by her own people, chiefly men, who judge her. Sula breaks through all categories and insists on the same privileges that men obtain: sexual liberation, freedom of movement, irresponsibility, lack of social or familial commitment.

She has “no ego” and no consistency as an individual and “no center, no speck around which to grow on” (p.119). So in this essay the author tries to analyze Sula’s eccentric character from family and community perspective because of racism.

Her “evil” actions of arrogance and self-indulgence are partially inherited as a legacy from her family. However, Sula is more strange and formidable than her mother and grandmother because they are first of all acting within the confines of the community and their sensibilities are informed by it. Eva is generous, wide spirited and makes great sacrifices. Hannah does not want to disturb anything. She does her work and takes care of her mother. They try their best to conform to convention. But Sula, as a New World Black woman, is worse than both Eva and Hannah. She has taken the lives and lessons of both grandmother and mother, combined them into one, and creates her own. She goes to the farthest against the conventional morals and values among the Peace women. As Morrison writes:

Sula was distinctly different. Eva's arrogance and Hannah's self indulgence merged in her and, with a twist that was all her own imagination, she lived out her days exploring her own thoughts and emotions, giving them full reign, feeling no obligation to please anybody

unless their pleasure pleased her. As willing to feel pain as to give pain, to feel pleasure as to give pleasure, hers was an experimental life (118).

Distance between Sula and her mother and grandmother restricts Sula's capacity for emotional well-being. In analyzing Sula's family background, it is found that both Eva and Hannah are distant mothers (p.52) who cannot provide emotional support. As for Eva, deserted in young motherhood by her husband, she has been away for eighteen months and has thrown herself in the path of a train, not to kill herself, but to claim compensation for the leg she loses. This physical separation is a sign and symbol of an emotional distance from others, for Hannah asks at one point, "Mamma, did you ever love us?" (p.67) Eva tries to stay alive in order that her children might live. Without the memory of maternal love, Hannah is unable to develop love for her daughter.

In fact, she breaks from every expectation the black community has for a woman. She pursues herself, exploring her emotions and imagination. Her world is hers, but left without a focus for her imagination, she becomes destructive, and because her stance seems contrary to the survival of her community, she is left alone estranged from others. She also looks different from the women of her age in the Bottom:

“Sula did not look her age. She was near thirty and, unlike them, had lost no teeth, suffered no bruises, developed no ring of fat at the waist or pocket at the back of her neck. It was rumored that she had had no childhood diseases, was never known to have chicken pox, croup or even a runny nose. Except for a funny-shaped finger and that evil birthmark, she was free of any normal signs of vulnerability” (p.115).







and these disparities track racial lines. Furthermore, "racially disadvantaged" groups within countries are sicker and dying at significantly higher rates than the majority populations of their countries. There are many examples of disparities in health status between racial/ethnic groups. In the United Kingdom, Black people tend to have a greater incidence of high blood pressure than white people. In Brazil, the infant mortality rate for children under 12 months is 62.3 per 1000 for Black and Brown children compared to 37.3 for White. The life expectancy in the United States is 26 years longer than life expectancy in Haiti. In Australia, life expectancy at birth is 56.9 years for Indigenous men and 61.7 years for Indigenous women, compared with 75.2 years and 81.1 years, respectively, for non-Indigenous men and women. The American Indian death rate from diabetes is 27.8 per 100,000, compared with 7.3 for Whites--380 percent higher. In the United States, Black women are three times more likely to die while pregnant than White women, and four times more likely to die in childbirth. The maternal mortality rate for Hispanic women is 23 percent higher than for non-Hispanic women. Health disparities occur at all income-level. The mortality stratum for all of Africa is either high or very high for child and adult. While all of Europe is either low or very low child and most of Europe is low or very low adult. Only Estonia, Hungary, Kazakhstan, Lithuania, Moldova, Russia and Ukraine have high adult. By any standard, "racially disadvantaged" groups fail to have "a state of complete physical, mental and social well-being" and that failure is tied to race and not merely wealth or poverty

(<http://academic.udayton.edu/health/07HumanRights/sustain01.htm>).

The Journal of Behavioral Medicine volume 32, pp 20-47 said that health in the U.S is large and pervasive. For most of the 15 leading causes of death including heart disease, cancer, stroke, diabetes, kidney disease, hypertension, liver cirrhosis and homicide. African American or Black people have higher death rates than Whites. The high mortality death rates exist across the life course with African American and American Indians having higher age-specific mortality rate the Whites from birth through the resignation years (20)

Thus, the most of Black people have disease because of different race. Black people can get of disease than Whites because of Black People's live is full of poorness and powerlessness. White people make them of slavery in the society and it can make appear disease of Black people. The most examples of disease of Black people, such as diabetes, hypertension, stroke and stress like in Toni Morrison's Sula that appear of rebellion because of depression and stress from one of Black people.

The Journal of Conflict Resolution volume 44, No 6 said that Rebellion is somewhat analogous to crime in general and organized crime in particularity is by no means identical here is a continuum in the scale of criminal violence, from the violent robbery perpetrated by one individual on another, through gangs and mafias, up to large-scale conflict with the state (3).

A rebellion that erupts into civil war is a type of large-scale violence that meets certain criteria. In the criteria used in empirical studies, a civil war occurs only if the mortality rate from combat exceeds a particular threshold. The most



The water darkened and closed quickly over the place where Chicken Little sank. The pressure of his hard and tight little fingers was still in Sula's palms as she stood looking at the closed place in the water (60-61).

In a way, her strangeness, her naivete, her craving for other half of her equation was the consequence of an idle imagination. Had she paints, or clay, or knew the discipline of the dance, or strings; had she anything to engage her tremendous curiosity and her gift for metaphor, she might have exchanged the restless and preoccupation with whim for an activity that provided her with all she yearned for. And like any artist with no art form, she became dangerous (p.121).

[illegible]



This wedding offered a special attraction, for the bridegroom was a handsome, well-liked man-the tenor of Mount Zion's Men's Quartet, who had an enviable reputation among the girls and a comfortable one among men. His name was Jude Greene, and with the pick of some eight or ten girls who came regularly to services to hear him sing, he had chosen Nel Wright (80).

But, after Nel and Jude married, Sula return in the Bottom and appear good and bad effect around her. Especially for Nel, Sula tease of Nel's husband and approach her husband. Sula is very different Black woman after her return in the Bottom.

She had clung to Nel as the closest thing to both another and a self, only to discover that she and Nel were not one and the same thing. She had no thought at all of causing Nel pain when she bedded down with Jude (119).

Sula's return in the Bottom is accompanied by a plague of robins. Sula come back to Medallion. She looks different Black woman, not like Black woman in the Bottom. She is very elegant and wearing of clothes different from before.

Accompanied by a plague of robins, Sula came back to Medallion. The little yam-breasted shuddering birds were everywhere, exciting very small children away from their usual welcome into a vicious stoning. Nobody knew why or from where they had come. What they did know was that you couldn't go anywhere without stepping in their pearly shit, and it was hard to hang up clothes, pull weeds or just sit on the front porch when robins were flying and dying all around you.

Sula stepped off the Cincinnati Flyer into the robin shit and began the long climb up into the Bottom. She was dressed in a manner that was as close to a movie star as anyone would ever see. A black crepe dress splashed with pink and yellow zinnias, foxtails, a black felt hat with the veil of net lowered over one eye (89-90).





America to meet its needs. Also this citizenship must be used to hold those persons impacting African American lives accountable and responsive.

2. All Black Americans must seek leadership positions in all aspects of employment, vocations, education, politics, business and industry. Black Americans must emphasize service to the Black Community in his or her position of leadership.
3. Black educators and writers must commit themselves to helping Black America define itself. The capacity to untangle the complex racial, social and cultural human experiences in the United States of America, that helped to define Black Americans, seems to elude the Black Community. Educators are needed to help untangle the meaning of racial stratification and its impact on the Black identity (politically, socially, culturally, and economically). Thus the identity of the Black Community suffers.
4. Each Black leader must cooperate with other Black leaders to enhance the status of the Black Community. Today, the problems in Black America are bigger than any one individual. Black Americans must work with each other in spite of themselves or in spite of others.
5. Black institutions and organizations, especially the Black Church, must provide and be the foundation for Black America.
6. Each Black American should be an agent for change in the Black Community. Being agents for change in Black America is not easy. It requires discipline and integrity. This is especially true when it is known



Majority of Black people In Toni Morrison's Sula have not education. The White people have high power than Black people in Toni Morrison's Sula. Sometimes Black people are very often gullible by White people. The Black people have not freedom to their self.

Which accounted for the fact that white people lived on the rich valley floor in that little river town in Ohio, and the black populated the hills

above it, taking small consolation in the fact that every day they could literally look down on the white folks (5).

So, The Black people already gullible by White people, but Black people do not know about that because they have not education. Black people only approve the request of White people but not right think again about that approve.

Thus, the most of Black People have a little know about knowledge and have not about education like in Toni Morrison's Sula. The Black people are considered low class than White people. Black people only serve as slave and Black people do it without rejection. They can be fooled by White people because of have not education. So, education is important to our live, especially Black people. Because without education, we are cannot be better people.