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False Sense of Security: Racial Segregation in Moonrise Over New Jessup (2023) by Jamila Minnicks

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Abstract

This research analyzes racial segregation in Moonrise Over New Jessup (2023) by Jamila Minnicks using Critical Race Theory (CRT) as proposed by Delgado & Stefancic and Gramsci's concept of Hegemony. The purpose of this research is to examine how racial segregation, which is accepted by the majority of Black people, is portrayed in the novel and how this condition constructs a false sense of security. The method used in this study is qualitative descriptive, focusing on textual evidence from the novel. The findings indicate that the racial segregation accepted by the majority of Black people is depicted in three main forms: residential segregation, school segregation, and workplace segregation. The acceptance of this segregation practice is influenced by fear of racial violence and social familiarity within the same community, which leads to the construction of false sense of security. In addition, this study finds two different responses from Black characters, that are acceptance and resistance toward the dominant ideology.

Keywords: Racial Segregation, False Sense of Security, Critical Race Theory, Hegemony

A. INTRODUCTION

Security is expected in various aspects of human life, including health, technology, and public policy. However, the sense of security people experience does not always reflect the actual level of protection. When the perception of security exceeds reality, this condition is known as a false sense of security. According to Sandman (2018), it occurs when a precaution or policy makes individuals feel more protected than the real level of risk justifies. For example, flu vaccines are often promoted as safe and effective, even though their effectiveness can be less than 50 percent in some seasons, leading people to underestimate remaining risks. Therefore, a false sense of security does not

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eliminate danger; instead, it obscures underlying risks while reinforcing confidence in measures that are not yet proven effective.

This phenomenon also applies to social structures, where institutional practices create the illusion of security or fairness without addressing underlying risks. In the context of racial policy, false sense of security emerged through segregation. This institutionalized system of separation gave the assumption that dividing racial groups was the safest way to prevent social conflict. This justification was expressed in the Baltimore segregation ordinance, which claimed that racial separation was necessary to maintain peace, prevent conflict, and promote public welfare (Bell.J, 2013). In addition, people often tend to feel more 1 2 comfortable and secure when living among members of the same racial group, creating a sense of familiarity and belonging (de la Prada & Small, 2024). However, segregation did not eliminate social injustice; instead, it reinforced racial boundaries and sustained long-term social inequality. Walsemann et al. (2022) demonstrate that the allocation of educational resources between 1919 and 1940 was unequal between Black and white schools, resulting in significant differences in the number of school days and facilities received by students. This indicates that the sense of security produced by segregation was often experienced only by dominant groups, while marginalized groups continued to face unequal conditions.

Historically, racial segregation in the United States has existed since the late nineteenth century through the implementation of Jim Crow Laws. Fremon (2014) explains that Jim Crow laws passed in the late 1800s greatly limited the freedom of Black Americans. Over time, Jim Crow functioned not only as a set of 3 laws but also developed into a social system that regulated people's lives based on race, particularly affecting Black people. These practices of segregation later gained legal legitimacy through the doctrine of "separate but equal" established by the U.S. Supreme Court in Plessy v. Ferguson, (1896) This decision legitimized the separation of facilities between white and Black citizens in areas such as education, housing, and transportation, as long as the facilities provided were considered equal.

Jamila Minnicks's novel Moonrise Over New Jessup (2023) illustrates American society during a period when racial segregation was still legally enforced, particularly in 1957. The novel focuses on Black people in the fictional town of New Jessup, narrated through the perspective of Alice Young, a Black woman navigating the challenges of segregation. Most residents of the town reject racial integration in an effort to avoid discrimination. Conflict arises when Alice meets and marries a man who is a member of the National Negro Advancement Society (NNAS), an organization that advocates for voting rights and promotes the establishment of a separate municipality for Black people.

This study employs Critical Race Theory (CRT) proposed by Delgado & Stefancic (2017), refers to a scholarship of academics and activists whose aim to study and transform the relationship of race, racism, and power. CRT regards race as a social construction, and not a biological fact, since it emphasizes that racial categories are created, altered, or discarded depending on social and economic needs. Moreover, the theory highlights that racial progress would be realized only

when it is in the interest of the dominant group, a principle known as interest convergence. To further explain why racial segregation continues to be accepted by the majority of Black people in the novel despite its inequality, this study also applies the concept of Hegemony introduced by Antonio Gramsci. Hegemony explains how dominant ideologies can shape people's beliefs and attitudes, leading them to accept certain systems because they are perceived as providing safety, stability, or social order (Crehan, 2016). Using these perspectives, this study examines how segregation in the novel represents systemic racism while also creating a sense of security for the majority of Black people reflecting the complex social dynamics in New Jessup.

Some previous studies have discussed the theme of racial segregation in literature, emphasizing its social and psychological impacts. Moussa (2024) analyzed *Cry, beloved country* by Alan Paton, highlighting the bad consequences of racial segregation by white people as a minority towards Black as a majority in South Africa. Husna (2024) focused on racial discrimination and segregation from the sociological viewpoint of African Americans in *I Know Why the Caged Bird Sings* by Maya Angelou. Similarly, Aqdas & Ain (2024) exposed the forms and impacts of racial segregation and systematic racism in the novel *The Hate U Give,* revealing how the Black community developed strategies of self-defense and empowerment through collective organization. This research fills the gap by analyzing Jamila Minnick's *Moonrise Over New Jessup* (2023), which uniquely portrays a racialized comfort zone. A Black community maintained their segregated city to avoid domination by white people but created a *false sense of safety*

B. RESEARCH METHOD

The data from this research was obtained from the novel Moonrise Over New Jessup by Jamila Minnicks (2023) and analyzed using qualitative descriptive method. The data were collected through close reading of the text to gain a deep understanding of the issues, dialogues, and narrative descriptions that illustrate racial segregation. The researcher identified and collected the words, phrase, and sentences that show the form of racial segregation portrayed and how the practice of racial segregation calls for false sense of security for Black community. After gaining the data, the researcher focused on interpreting the selected quotations in order to reveal underlying meaning using Critical Race Theory (CRT) by Delgado & Stefancic and Gramsci' concept of Hegemony. The analysis focused on examining how racial segregation is portrayed as an accepted system, the factors that contribute to the construction of a false sense of security, and the responses of Black people to the false sense of security in Moonrise Over New Jessup (2023) by Jamila Minnicks

C. RESULT AND DISCUSSION

1. Research Finding

This discussion is divided into three parts. The fisrt part discusses the form of racial segregation that accepted by Black community, including residential,

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school, and workplace segregation. examine the factors that contribute to the construction of a false sense of security under racial segregation. The third part explores the responses of Black people to the false sense of security.

a. The forms of Racial Segregation

1. Residential Segregation

Segregation is divided into several aspects of social life, and one of the most important is residential segregation. In Jim Crow era, residential segregation was supported by state and local government policies, including zoning regulations and the practice of redlining by banks. As a result, Black communities were often placed in separate and less privileged areas, reflecting the institutionalized racial inequality under Jim Crow laws. However, a large part of the Black community also accepted this separation as a way to create a safer environment for themselves. This condition can be seen in the following quotations:

> *Jessup grew until emancipation created "the Negro problem"—that whitefolks needed us but had no desire to live by us. A "problem" hardly acknowledging that our proximity to whitefolks had never done us any favors. Raymond's smile returned when he started talking about how new freedmen gladly separated into a community called Negro Jessup, far on the other side of the train tracks, where those who had worked from field to house and everywhere inside Jessup reconstructed their lives on useless farmland, given by the very people who had held them in bondage. (P.26, Pg.2)*

This quotation reveals that the experience of living alongside white groups is perceived as offering no benefits to the Black community, leading them to view residential segregation as a better solution. Therefore, segregation is not only 24 25 imposed from the outside but is also becoming accepted within the Black community's own consciousness. This can be seen when Raymond recounts the history of New Jessup with a smile, indicates a sense of pride in the Black community of New Jessup. This pride indicates that some Black people accepted segregation as an opportunity to build independence and strengthen their own community. Furthermore, this separation of residential areas is marked by the phrase "the other side of the train tracks," which signifies the geographical boundary between Black and white communities. This phrase reflects an unequal division of space, in which the Black community was placed in a segregated and disadvantaged area, even referred to as useless farmland. Based on CRT by Delgado and Stefancic, particularly the concept of the social construction of race, the separation of residential areas between Black and White communities demonstrates that living spaces are socially constructed based on racial categories rather than formed naturally. This socially constructed separation of residential areas was also gradually accepted by the majority of Black people. Additionally, based on Gramsci's concept of hegemony, this condition shows how dominant

ideology can be accepted through social consent and everyday experience. This reflects how segregation was not only experienced as exclusion but also accepted as an opportunity for the Black people to rebuild their lives and develop their own residential space, even though they were still placed in a disadvantaged position.

> *"North isn't so different, you know, about segregation. Here, it's the law. There, they just draw these sneaky red lines on maps. Banks use the maps to issue loans that prey on folks and city services are a joke, if they exist at all. The result is segregation no matter how you slice it." (P.124, Pg.7)*

The quotation shows that although the forms of segregation in the South and the North differ, the end result remains the same: racial segregation based on place of residence. In the South, residential segregation was enforced through the Jim Crow Laws, while in the North, segregation was perpetuated through institutional economic policies, such as the practice of redlining by banks. The phrase *"city services are a joke, if they exist at all"* indicates that areas inhabited by Black communities face limited access to public services, or receive none at all. Redlining is an example of systematic racism because discrimination is embedded in institutional policies. The last sentence reflects the Black people awareness that, regardless of the form, the end result remains the same: racial segregation. This statement not only affirms that segregation occurs systematically but also indicates that this condition has been accepted as something unavoidable.

2. School Segregation

School segregation is another form of racial segregation depicted in the novel. During the Jim Crow era, racial segregation in education was a form of institutional racism legalized by law, in which Black and white students were placed in different schools. The novel also shows how some Black parents confidently chose to send their children to segregated schools. This conviction indicates that the Black community had come to accept educational segregation as a better option. This situation is evident in the following quotations:

> *"It ain't about desegregation, Pop." Raymond continued a thought I'd missed. "I can assure you me and Alice's children will go to New Jessup schools with students and teachers who look like them…" (P.170, Pg.5)*

This statement directly reflects opposition to desegregation in schools. Raymond emphasized that his children would attend a school where all the teachers and students were Black. The phrase "who look like them" further reinforces the existence of racial segregation. This expression indicates that racial identity was the primary basis for student placement in schools during that era. Furthermore, Raymond's statement also reflects the belief that schools populated by people of the same race would provide a sense of security and minimize the likelihood of

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oppression or discrimination from White students or White teachers. In the other words, all-Black schools are viewed as spaces that are more comfortable and free from racial pressure. According to Critical Race Theory, this situation demonstrates that race is not merely a biological identity but a social construct used to regulate access to institutions, including education. The concept of the social construction of race is evident in how schools are segregated based on racial categories, making education a space that reproduces the boundaries between Black and White communities. Related to Antonio Gramsci's concept of hegemony, it works when a dominated group unconsciously accepts the values, rules, and structures actually established by the dominant group. Thus, the sense of security arising from segregated schools constitutes a False Sense of Security.

> *They slid glasses in front of us just as she asked where Bea would attend school. When I told her New Jessup Primary, she turned a needling, mischievous eye towards Raymond and said, "Oh, of course New Jessup Primary." (P.276, Pg.2)*

This quote explicitly refers to the existence of a school for Black students in New Jessup, namely New Jessup Primary. The fact that the school's name corresponds to the name of their neighborhood reflects a strong sense of ownership and community identity. The phrase "Oh, of course New Jessup Primary" suggests that Black children are expected to attend a Black school. The word "of course" indicates that this choice is considered a normal and unquestionable matter. However, the sentence is also spoken by Patience, a fellow Black person, in an irritated tone, suggesting that New Jessup Primary is not necessarily entirely safe. Thus, the belief that school segregation is a better option is essentially just a subjective or personal assumption based on experience, not a guarantee that such spaces are truly safe. From the perspective of Critical Race Theory (CRT), this situation can be understood as a form of institutionalized racism—that is, when racism is embedded within social institutions such as education and accepted as normal. Schools become spaces that reproduce racial boundaries from an early age, so that Black and White children grow up in separate environments and have different social experiences.

3. Workplace Segregation

During the Jim Crow era, racial segregation occurred not only in housing and education but also in the workplace and economic activities. Black and White people were often assigned to different workplaces and types of jobs. This situation highlighted racial barriers to participation in professional fields. In the novel *Moonrise Over New Jessup,* workplace segregation is evident in the following quotations:

> *Negroes opened a hospital and a savings and loan and rode their horses, drove their carriages, over pavement. Miss Vivian's grandmere opened the original Taylor Made Dress Shoppe, where she designed dresses for the*

> *town's most fashionable ladies, and Raymond's great-great-granddaddy turned his training as a blacksmith into the town fix-it shop. Negro Jessup was modern and thriving and building ever closer to the whitefolks' side of town and making whitefolks wonder who was living on the other side of the tracks from who. (P.26, Pg2)*

This quote indicates that the Black community in New Jessup has a workplace and economic activities that have developed independently. The presence of hospitals, credit unions, clothing stores, and auto repair shops indicates that the Black community has built its own employment sector. This underscores that Black people serve not only as workers but also as business owners and economic drivers within their community. However, this also indirectly reflects workplace segregation, as these workplaces have developed in areas separate from the white side of town. In other words, although the Black community has achieved economic progress, this development continues to take place within the confines of a socially segregated space. From the perspective of Critical Race Theory, this condition demonstrates that segregation does not always manifest as explicit oppression, but also through the separation of economic spaces that appear fundamentally productive. Although it appears to be thriving, this progress remains within the boundaries of the segregation system.

> *But they were friendly enough as things go. Both men had sons andagreed that separation was best for everybody. So when the Jessup Business Council—a group of white businessmen, state politicians, the sheriff, and other similar local white men—thought to invite a few New Jessup men to participate, Fitzhugh insisted on Pop because he knew every car and driver on our side of the woods. Cap attended as head of our local law, and Mr. Marvin was the third because he fed every stomach on our side of town. (P.160, Pg.3)*

This quotation highlights the contrast in occupations between Black and White people. White people are predominantly found in business, government, and law enforcement, reflecting their position within the economic and political power structure. Meanwhile, Black people are represented in occupations that are more skill-based, such as mechanics, local law enforcement officers, and those providing food services to the New Jessup community or restaurant owners. These differences in job types indicate a racial division of labor in the workplace. However, segregation is still viewed as a mutually beneficial arrangement, even though these differences actually reveal inequalities in access to professional-level jobs. White people occupy positions related to decisions and authority, while Black people are predominantly placed in roles based on service and technical skills. From the perspective of Critical Race Theory, this situation indicates that workplace segregation is not merely a physical separation of spaces, but also a

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mechanism that perpetuates the distribution of power and social status based on race.

Overall, all forms of segregation in the novel demonstrate that this system not only physically separates Black and White people but also creates a false sense of security. Whether in housing, education, or employment, Black communities often view segregation as a form of protection. However, this situation constitutes a false sense of security, in which Black communities accept segregation as safety, even though the system actually restricts them and perpetuates racial inequality. For example, they face limitations in accessing a broader job market, so the types of jobs available tend to be limited and repetitive within specific sectors. of work available to them to remain limited and repetitive within certain sectors. Likewise, in the field of education, they are restricted from obtaining broader access to higher and better-quality educational opportunities because they remain bound to a segregated system that maintains racial boundaries and unequal access to resources.

b. Factors Shaping False Sense of Security

1. Fear of Racial Violence

Fear of racial violence is one of the main factors contributing to a false sense of security within the Black community in New Jessup. Repeated experiences of discrimination, intimidation, and threats of violence have led to segregation being viewed as a form of protection. Under these conditions, the separation of spaces is seen as a way to reduce the risk of harm from White groups, even though in reality the threat has not entirely disappeared. In other words, the sense of safety that emerges does not stem from the absence of racism, but rather from efforts to distance oneself from the source of the threat.

In this novel, *a false sense of security* is evident when discussions about equal rights and political rights are instead viewed as a threat to the safety of the Black community. Efforts to fight for equal rights are seen as risking the provocation of conflict and violence from the White community. This situation is evident in the following quotations:

> *"And we are, but we gotta start somewhere. Otherwise, you're asking New Jessup folks to go against sixty years of peace here. To fight hurdle after hurdle trying to register, only to be met with violence at the door. And for what? To cast ballots for candidates who care nothing about us? There ain't any appetite for that here right now, or to hear anything about anybody's NNAS." (P.238,Pg.4)*

This quotation highlights the fear that efforts to demand rights could bring violence directly to their homes and communities. This indicates that experiences of racial violence have shaped the Black community's perspective on safety. Furthermore, the phrase *"sixty years of peace"* also underscores that the conditions of segregation are viewed as a form of peace that must be maintained. However, the peace in question is not a state of equality, but rather a situation in

which the Black community chooses not to challenge the existing system. This is evident in the phrase *"candidates who care nothing about us,"* which reveals an awareness that the structure of government remains unresponsive to the interests of Black people. From the perspective of hegemonic theory, this situation demonstrates how domination operates not only through direct violence but also through the shaping of the subordinate group's way of thinking. In other words, fear of violence leads them to prefer maintaining the existing system rather than demanding change. This is further reinforced by the following quotation:

> *"I didn't figure you for the fighting type, always talking about folks getting their heads bashed for wanting equal rights."*
> *"I ain't extending invitations for anybody to beat my head in. Where I came up, whitefolks chomp at the bit for that sorta opportunity. But there is violence that comes to our doorstep, whether we conjure it or not. So you pull a blade when that violence comes knocking? You better know what to do with it." (P.120, Pg.10)*

This quotation highlights that the sense of security felt by the Black community is actually an illusion, as it is built upon a constant fear of potential racial violence. The phrase *"there is violence that comes to our doorstep, whether we conjure it or not"* suggests that this threat is perceived as something that can emerge at any moment, even without any provoking actions. Thus, segregation is viewed as a way to anticipate the possibility of racial violence and minimize contact with White people, who are perceived as the source of the threat. This indicates *a false sense of security*, as the security felt by the Black community is more a form of temporary protection than a state that is truly free from threat.

2. Social Familiarity

In Moonrise Over New Jessup, social familiarity is one of the factors that creates a false sense of security in New Jessup. Life in a neighborhood filled with fellow Black people creates a sense of comfort, mutual understanding, and belonging within the community. Shared life experiences as a group that has faced discrimination make them feel more accepted and protected when they are among their own community. As a result, the inequality in racial segregation becomes less visible, reinforcing the belief that separation is necessary for their well-being.

> *There was an air-breathing ease with which Negroes went about their day in New Jessup; particularly the young folks in town who had never known any other way. But it had taken me some getting used to, not seeing WHITES ONLY signs and backdoor Negro entrances. To really believe that every single thing in a city, with its double-digit-storied buildings and avenues to the horizons, was owned, and run, by men and women who looked*

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> *like me—the world outside New Jessup existing mostly in the news. (P.47, Pg.2)*

This quotation shows how life in New Jessup provided a sense of emotional comfort for most Black people. The phrase "air-breathing ease" describes a peaceful life free from the racial pressures they typically faced outside segregated areas. In New Jessup, there were no signs like "Whites Only" that signaled racial discrimination, because the entire town was owned and run by the Black community. This creates a sense of familiarity, where Black people feel more accepted and have control over their own environment. These conditions foster a sense of safety and social comfort within the Black community. However, this comfort indirectly makes segregation seem normal, so that the inequalities within 39 the segregated system are less noticeable to most of New Jessup's residents. Based on hegemony theory by Gramsci, a dominant system can be accepted as normal when people have become used to living within it in their daily lives. This situation can create a false sense of security, particularly in the final sentence, which indicates that the world outside New Jessup is largely known only through the news. This demonstrates that segregation indirectly limits the Black community's experiences and interactions with the outside world.

> *"Anyway, we got to the car, drove to her house after all that at the bus station. There was nobody but Negroes up and down Lapine Street, far as the eye could see. It was something to come home to that kinda community in a city that's supposed to hate you." (P.102, Pg2)*

This quotation emphasizes a sense of familiarity with an environment inhabited solely by Black people. The word "home" conveys an emotional connection, making the Black community in New Jessup perceived as a safer and more comforting space. Based on hegemony theory, comfort and a sense of belonging within a community can foster societal acceptance of a system that actually oppresses them. This perspective arises because life outside the Black community is portrayed as an environment full of racial hate. This is evident in the phrase "a city that's supposed to hate you," which indicates that Black people view the outside world as a place that does not accept their existence. Therefore, segregation is believed to be a form of emotional protection from racial discrimination. However, this situation creates a false sense of security because segregation does not eliminate the underlying racism, but only covers up its 40 existence through the sense of security felt by the most of Black people within their own community.

c. Black Characters' Respond to the False Sense of Security

1. Internalization of Dominant Ideology

Most Black people in New Jessup continue to view segregation as a secure place for their community. This situation reflects the internalization of dominant ideology, which occurs when the dominant ideology is accepted and

regarded as normal through continuous social experiences in daily life. In Moonrise Over New Jessup, the false sense of security created by segregation leads parts of the Black community to believe that racial separation serves as a form of protection for their lives. Consequently, they unconsciously adopt the belief that racial separation is both natural and necessary to shield the Black community from racial discrimination outside of New Jessup.

Whitefolks want separation too, so if we can all agree on that then why not? Pop was only invited to join the Business Council because they are terrified of race mixing in the schools, wanted our folks to tell if any instigating is going on over here. (P.62, Pg.6)

This quotation shows that segregation is understood as something that has been agreed upon by both racial groups. The phrase "if we can all agree on that, then why not?" reflects how racial separation is no longer questioned as a form of discrimination but accepted as a solution deemed logical to avoid conflict. Yet, inequality persists within it, as the Black community is only included for the benefit of White people, such as maintaining social control and preventing racial mixing in schools. From a hegemonic perspective, this demonstrates how dominant ideology is internalized by the subordinate group, leading them to accept and reproduce a system that continues to marginalize them. Thus, the sense of security that emerges 42 is a form of false sense of Security, in which oppression is perceived as protection while maintaining inequality.

"…this movement has new life on both sides. For whitefolks, that's young blood reviving old ideas about violence and intimidation. For us, it's fresh ways of thinking, including this. We can't stop this momentum, but we can take this energy and make something for ourselves. We already have separation here, and it works." (P.171, Pg.1)

This quotation further highlights the internalization of segregation through the phrase "it works." Racial separation is viewed as an effective means of maintaining social stability and community safety. The phrase "we can take this energy and make something for ourselves" also illustrates how Black communities attempt to take advantage of existing social conditions to create safer spaces for themselves. However, this effort simultaneously reveals the paradox that this sense of safety is actually built within the limitations set by the segregation structure itself. In other words, the perceived safety does not stem from social justice, but rather from the community's ability to adapt to the system that has separated them. According to Gramsci's concept, hegemony operates through consent or social approval, not merely through coercion. In this case, the White community maintains its dominance by making segregation appear as a form of order and shared security, so that the Black community indirectly accepts the system as a normal social reality.

2. Resistance Against Dominant Ideology

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Although most people in New Jessup accepted segregation as part of daily life, some began to realize that the false sense of security created within the segregated system actually perpetuated racial inequality. Resistance to the dominant ideology was led by a small group of Black youth, particularly Patience and Simeon. In Moonrise Over New Jessup, Patience and Simeon reject the notion that segregation can provide security and stability for Black people. This resistance takes the form of intellectual and political actions, such as spreading critical ideas, building social awareness, and fighting for equal rights. Through these actions, they seek to challenge the dominant ideology that normalizes racial segregation in New Jessup.

> "I am your friend. This article is being printed all the way in Chicago, and it's about Chicago. I'm just asking this one favor. My scribblings are the only way I get heard. Otherwise, the deep voices always overrule you." (P.126, Pg.7)

This quotation highlights that writing is the only space where Patience can voice the thoughts, critiques, and experiences of the Black community. The phrase "My scribblings are the only way I get heard" indicates that writing serves as a tool of intellectual resistance used to challenge the dominance of narratives that have long sidelined the interests of the Black community. Meanwhile, the phrase "the deep voices always overrule you" illustrates the dominance of voices belonging to those holding social and political power, which in the context of segregation represents the dominance of White voices. In the context of segregation, domination is not only evident through the separation of living spaces but also through restrictions on who has the opportunity to speak and be heard. Through her article, Patience seeks to present an alternative perspective that highlights the reality of segregation and racial injustice. From the perspective of CRT by Delgado and Stefancic, this action aligns with the concept of counter-storytelling, which challenges dominant narratives. Counter-storytelling serves to challenge the assumptions, values, and perspectives considered normal by the dominant group, as well as to reveal the reality of injustice hidden behind the system of segregation.

> *"I have too much work to do. I've documented the Freedom Movement from almost every angle, you know. Even been back to Alabama. Not New Jessup, but Anniston, as a Freedom Rider. This May, I rode and wrote when every stop was another terror. I sat-in at the Greensboro Woolworth's last year, and I've interviewed folks from SNCC, whose students feel like the movement is stagnating. I've interviewed just about everyone with something to say about Negro progress in this country—""The one article I haven't written is about how Negroes can fight against equal rights—" (P.279, Pg.2)*

This quotation shows that Patience's intellectual resistance was not limited to writing opinion pieces, but also involved documenting the civil rights movement.

45 Patience was not merely an observer; she was actively involved in various forms of activism, such as serving as a Freedom Rider, participating in sit-ins, and interviewing figures involved in the Black civil rights movement. This demonstrates that her intellectual resistance was built through direct experience and the process of gathering information from various perspectives. This documentation served as a form of intellectual resistance because Patience was trying to record the reality of racial injustice and the slow progress of the civil rights movement. Furthermore, the statement "The one article I haven't written is about how Negroes can fight against equal rights—" reveals Patience's critique of the irony within her own community, where most Black people still upheld a system of segregation that denied them equal rights. This statement underscores that intellectual resistance is directed not only against white domination but also against the mindset within the Black community that still accepts the segregation system as normal. From the perspective of Critical Race Theory by Delgado & Stefancic, Patience's actions reflect counter-storytelling, which challenges dominant narratives that normalize racial segregation and silence Black experiences.

2. Discussion

The findings demonstrate that *Moonrise Over New Jessup* (2023) portrays racial segregation as more than a system of physical separation; it functions as a social mechanism that constructs a false sense of security among the Black community. Residential, school, and workplace segregation are depicted as institutional practices that organize everyday life according to racial boundaries, reflecting the operation of systemic racism as explained in Critical Race Theory. Rather than viewing segregation solely as oppression, many Black characters accept it because it appears to provide protection from racial violence and creates emotional comfort through social familiarity within their own community. However, these perceived benefits do not eliminate racial inequality; instead, they encourage the Black community to adapt to an unjust social structure while remaining excluded from equal access to opportunities and resources. This acceptance reflects Gramsci's concept of hegemony, in which dominant ideology is maintained through consent rather than coercion, leading marginalized groups to perceive segregation as a normal and even beneficial social arrangement. Nevertheless, the novel also illustrates that hegemonic domination is not absolute, as some characters resist the dominant ideology through intellectual and political actions that challenge the belief that segregation guarantees safety. Therefore, the novel suggests that the greatest consequence of racial segregation is not only institutional inequality but also the construction of a false sense of security that legitimizes and perpetuates racial injustice within the Black community.

D. CONCLUSION AND SUGGESTIONS

Moonrise Over New Jessup (2023) by Jamila Minnicks shows that racial segregation is not merely a form of institutional separation between two groups, but also a practice that shapes a false sense of security among Black 51

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communities. This sense of security arises from the fear of racial violence as well as the sense of social familiarity, which are then normalized and accepted as the natural order by the majority of Black community. The contrasting responses among Black characters show that the false sense of security produced by segregation is still maintained by some, while others continuously resist hegemonic domination.

This novel can help readers develop a critical awareness of issues of racial injustice and encourage reflection on the meaning of safety and equality. For future researchers, this study can be expanded using alternative approaches such as postcolonial theory or intersectionality, as well as by exploring other aspects such as gender and social class. Meanwhile, for educators, this novel can be utilized as a teaching tool to connect literary works with social realities, particularly in understanding issues of racism and segregation.

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