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Title

**The Racial Identity Impulse in American Minority Writings:
Ground-breaking the Double Consciousness in James
Baldwin's Novel *The Fire Next Time*, Saul Bellow's Novel
Dangling Man, and Tiya Miles's Novel *Ties That Bind***



Submitted by
Abdelhamid MEHIRI

Supervised by
Dr. Abderrahim CHEIKH

Board of examiners

Ahmed Noureddine Belarbi	MCA	University of Ouargla	President
Abderrahim Cheikh	MCA	University of Ouargla	Supervisor
Ahmed Bechar	Prof	University of Biskra	Examiner
Samira Sayeh Lembark	MCA	University of Ouargla	Examiner
Seddiki Yousra	MCA	University of Ouargla	Examiner
Boukrou Lamya	MCA	University of Constantine	Examiner

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Statement of Authorship

I hereby, certify that this thesis has been composed by, me and is based on, my own work unless stated otherwise. No other person's work has been used without due acknowledgement. In this thesis, all references and verbatim, excerpts have been quoted, and all sources of information, including dates, quotes and sayings have been specifically acknowledged.

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Dedication

First, thanks Almighty Allah our God, for giving me this opportunity, and thank you for your willingness to give me this chance. This work is dedicated, to loving memories of my parents and for my family and me, my faith in my skills and my enduring encouragement have made all the difference.

Abstract

This thesis provides a deep analysis of the roots of American racism and its effects throughout U.S. history, where racism was often linked with radicalism. The study addresses the impact of racism in the United States, particularly in states where it dominated and prevailed. American minorities are characterized by diverse languages, skin colors, dialects, cultures, religious practices, and origins, among other factors. The United States is a multi-ethnic country, with people from around the world having migrated for various reasons over the past hundred years. Many minorities, especially African Americans, have suffered from displacement, disenfranchisement, and prejudice. The study focuses on the African American minority, which endured marginalization and racial practices, as James Baldwin illustrates in *The Fire Next Time*. Baldwin wrote this novel to convey the Black experience in America, dealing with racism, segregation, and the internal conflict of double consciousness imposed by White society. Saul Bellow's novel *Dangling Man* explores the challenges of identity, particularly the tensions between internal self-identity and external societal expectations in the U.S. Tiya Miles, in *Ties That Bind*, highlights family relations facing the dangerous impacts of slavery and displacement. This research reveals how these literary works not only reflect but also critique the long-lasting effects of slavery and racism on African American identity. These novels expose the psychological and social tensions experienced by minority communities, especially concerning their dual identity in a society that marginalizes them. This research utilizes a historical and literary analysis approach, integrating historical context with literary critique to trace the evolution of racial issues and double consciousness in American minority literature. This thesis reveals the historical roots of racial impulses that have shaped the concept of double consciousness in American minority writings. By analyzing the works of Baldwin, Bellow, and Miles, this thesis demonstrates how literature has reflected and challenged the effects of racism, marginalization, and identity struggles in the United States. These findings contribute to a broader understanding of the racial dynamics that continue to influence American society, highlighting the persistent impact of these issues on both personal and collective identities within minority communities.

Keywords:

Racism, American minorities, double consciousness, identity, slavery.

Abstract in French

Cette thèse fournit une analyse approfondie des racines du racisme américain et de ses effets tout au long de l'histoire des États-Unis, où le racisme était souvent lié au radicalisme. L'étude aborde l'impact du racisme aux États-Unis, en particulier dans les États où il a dominé et prévalu. Les minorités américaines se caractérisent par une diversité de langues, de couleurs de peau, de dialectes, de cultures, de pratiques religieuses et d'origines, parmi d'autres facteurs. Les États-Unis sont un pays multiethnique, avec des personnes venant du monde entier ayant migré pour diverses raisons au cours des cent dernières années. De nombreuses minorités, en particulier les Afro-Américains, ont souffert de déplacement, de privation de droits et de préjugés. L'étude se concentre sur la minorité afro-américaine, qui a enduré la marginalisation et les pratiques raciales, comme l'illustre James Baldwin dans *The Fire Next Time*. Baldwin a écrit ce roman pour transmettre l'expérience noire en Amérique, en abordant le racisme, la ségrégation et le conflit interne de la double conscience imposée par la société blanche. Le roman de Saul Bellow, *Dangling Man*, explore les défis de l'identité, en particulier les tensions entre l'identité personnelle intérieure et les attentes sociétales extérieures aux États-Unis. Tiya Miles, dans *Ties That Bind*, met en lumière les relations familiales confrontées aux impacts dangereux de l'esclavage et du déplacement. Cette recherche révèle comment ces œuvres littéraires non seulement reflètent, mais critiquent également les effets durables de l'esclavage et du racisme sur l'identité afro-américaine. Ces romans exposent les tensions psychologiques et sociales vécues par les communautés minoritaires, en particulier en ce qui concerne leur double identité dans une société qui les marginalise. Cette recherche utilise une approche d'analyse historique et littéraire, intégrant le contexte historique avec la critique littéraire pour retracer l'évolution des questions raciales et de la double conscience dans la littérature des minorités américaines. Cette thèse révèle les racines historiques des impulsions raciales qui ont façonné le concept de double conscience dans les écrits des minorités américaines. En analysant les œuvres de Baldwin, Bellow et Miles, cette thèse démontre comment la littérature a reflété et contesté les effets du racisme, de la marginalisation et des luttes identitaires aux États-Unis. Ces résultats contribuent à une compréhension plus large des dynamiques raciales qui continuent d'influencer la société américaine, mettant en lumière l'impact persistant de ces questions sur les identités personnelles et collectives au sein des communautés

minoritaires.

Mots-clés

:

Racisme, minorités américaines, double conscience, identité, esclavage.

Abstract in Arabic

تقدم هذه الرسالة تحليلاً عميقاً لجذور العنصرية الأمريكية وآثارها عبر تاريخ الولايات المتحدة، حيث كانت العنصرية غالباً مرتبطة بالراديكالية. يتناول البحث تأثير العنصرية في الولايات المتحدة، وخاصة في الولايات التي هيمنت عليها. تتميز الأقليات الأمريكية بتنوع اللغات، وألوان البشرة، واللهجات، والثقافات، والممارسات الدينية، والأصول، من بين عوامل أخرى. الولايات المتحدة هي دولة متعددة الأعراق، حيث هاجر الناس من جميع أنحاء العالم لأسباب متنوعة على مدار المئة عام الماضية. عانت العديد من الأقليات، وخاصة الأمريكيين من أصل أفريقي، من التشريد، وفقدان حقوق التصويت، والتحيز. يركز البحث على الأقلية الأمريكية من أصل أفريقي، التي تحملت التهميش والممارسات العنصرية، كما يوضح جيمس بالدوين في رواية "النار في المرة القادمة". كتب بالدوين هذه الرواية لنقل تجربة السود في أمريكا، معالجاً العنصرية، والفصل، والصراع الداخلي للوعي المزدوج الذي تفرضه المجتمع الأبيض. تستكشف رواية سول بيلو "الرجل المعلق" تحديات الهوية، وخاصة التوترات بين الهوية الذاتية الداخلية والتوقعات الاجتماعية الخارجية في الولايات المتحدة. تبرز تينا مايلز، في كتابها "الروابط التي تربط"، العلاقات الأسرية التي تواجه الآثار الخطيرة للعبودية والتشريد. يكشف هذا البحث كيف تعكس هذه الأعمال الأدبية وتنتقد في الوقت نفسه الآثار الطويلة الأمد للعبودية والعنصرية على الهوية الأمريكية من أصل أفريقي. تكشف هذه الروايات عن التوترات النفسية والاجتماعية التي تعاني منها المجتمعات الأقلية، خاصة فيما يتعلق بهويتها المزدوجة في مجتمع يُهمشها. يستخدم هذا البحث منهجية التحليل التاريخي والأدبي، حيث يدمج السياق التاريخي مع النقد الأدبي لتتبع تطور القضايا العنصرية والوعي المزدوج في أدب الأقليات الأمريكية. تكشف هذه الرسالة عن الجذور التاريخية للدوافع العنصرية التي شكلت مفهوم الوعي المزدوج في الكتابات الأمريكية للأقليات. من خلال تحليل أعمال بالدوين، وبيلو، ومايلز، تظهر هذه الرسالة كيف عكست الأدب وتحدثت آثار العنصرية، والتهميش، وصراعات الهوية في الولايات المتحدة. تساهم هذه النتائج في فهم أوسع لديناميكيات العنصرية التي لا تزال تؤثر على المجتمع الأمريكي، مما يبرز التأثير المستمر لهذه القضايا على الهويات الشخصية والجماعية داخل المجتمعات الأقلية.

الكلمات المفتاحية:

العنصرية، الأقليات الأمريكية، الوعي المزدوج، الهوية، العبودية.

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General Introduction

Racism in America has become a widely chronic disease since the beginning of the last century, despite all serious attempts to treat it from low level up to high one. But since its roots go far away back in history up to the American Civil War which was one of the toughest and hardest wars that the World has never ever seen at that time, though it happened in four years only. The American Northern States were against the Southern American states. At that time, the Northern States were characterized by, the doctrine of antislavery sentiment. Where the Southern States were totally dependent on, slavery as their main source of workforce and cheap labor and considered as human. After Abraham Lincoln announcement of the Emancipation Proclamation releasing over five million slaves. It was a great history incident where American Black Slaves obtained their freedom, but not all the Amendments and different acts ended American Minorities, especially African American sufferings. Even though, slavery was prohibited, but did not mean the end of racism, and racial segregation. Clearly segregated laws of racism replaced the first vanished issue.

Racist laws were issued, to restrict all minorities, mainly African American liberties such as Fremont codes, which denied the right of Black people from attending schools, theatres, hotels, and other public facilities. Later on and through segregated laws, which became as legal systems of control similar to slavery, for example black minorities were banned from, attending Social facilities, even seating in public transportations. As a result, of those segregated laws African Americans were not employed, at all, except in farms and houses, following the layoff, which said the "last hired, first fired"

In an effort to revive and to strengthen the American economy and offer a relief to the unemployed minorities, especially, African American nation, and make home

ownership widely available to the American public, the federal government, under the presidency of Franklin D. Roosevelt set up a variety of economic reforms among them the Veterans Administration, known as the New Deal. Which all American Minorities thought that the New Deal was the top beneficial deal for African Americans and other minorities but in fact, it was not. The New Deal policies did not eliminate segregation, or harsh discrimination in employment, wages, and working conditions that plagued the majority of African Americans. Instead, redlining was implemented among other new racial practices such as the administration built separate projects for African Americans and other minorities, segregated buildings by race which, led all minorities and African Americans entirely excluded from developments mainly in the south.

Redlining which was in fact a practice that originated from housing policies of the 1930's did effect the Great Depression and in fact denied colored people especially Black people living in that sort of mortgage or at least were at real risk in financing those type of residential areas. In this sense, the New Deal was well characterized, from the point of view of the African American as one of increasing racial discrimination and widening the gap of segregation.

Many political organizations appeared against the tough organized segregation towards American minorities, mainly black African Americans The first ones were emerged during the New Negro Movement such as the Constitution League, and the most known at that time was The National Association for the Advancement of Colored People (NAACP). The NAACP restrained every negative hypothesis about the blacks and their efforts in gaining their civil rights. This long term civil rights movement pushed those minorities and mainly African American to question themselves whether they were truly Americans or not. At this point, the movement exploded to ask for equal

rights, especially after Rosa Parks' refusal to obey the order to move to the back of a bus in Montgomery and to give her seat for a white man constitutes the watershed of the movement.

Police arrested her and this incident showed the American minorities mainly African American that they have to start doing protests and riots and they have to boycott that company buses. African American started their public demonstrations and began challenging and shaking Whites social stability against racial alienation and discrimination. Those manifestations and riots were clearly a great lesson to the African Americans that they are able to change their racial situation into organized movements to end up this legal segregation.

In the United States of America, the project would determine the essence of racial differentials, both in their ancient variations and modern realities. The study begins by explicitly clarifying what ethnicity, ethnic injustice, and racism mean. After that, I will proceed to a brief explanation of how racism injures several individuals who find themselves in these ruling groups, not just the minorities. This can be viewed, as a little bit strange since inequality is present from the genesis of all discussions held about racial classes. My conviction of venturing in this research work because it poses a challenge that needs a candid address. Racial inequality is an issue that we cannot ignore in our midst because, as we stress racism, it plays a more important role in unifying us. A more prolonged dialogue with historical variations will follow racial disparity and injustice in the United States of America. A discussion of today's empirical activities and expectations for the coming days will culminate in the introduction. This introduction focuses mostly on the history, explained in the historical

section, of the racial inequality of African Americans. I will also briefly address particular aspects of Native-American, ethnic discrimination. This power for African-Americans does not mean that the types of oppression, that, have been exposed to, by other small racial groups are any less real. Indeed, the essence of the ethnic monopolies of these classes has additionally imprinted the character, of the present American society.

Many people perceive race as a “natural” classification considering contrast in their consanguinity in the respective classes of their origin. These racial classes are mostly connected with, people’s physical distinctions, eminent in their origin. Such a conception has been the basis or root for the cause of differences in the social groupings. Our ethnicity is what classifies us socially in society and not our biological. As the hierarchy in which we belong to society uses generic biological characteristics as a criterion for classification, these traits’ accountability is only achieved, when, reflected or mirrored into, the classes identified. For instance, an explanation of race is given by, social convention, not by the subject of biology. In separate periods and locations, racial distinctions are displayed, differently, as opposed to other places. In the U.S, an individual is presumed, black when they come from the African continent. This way of ranking racial groupings exhibited an unfair mechanism identified as the criteria for aligning the United States’ social races after the Civil War.

What will be the difference portrayed by altering social groups’ substantial in America? Should they change the mode or way of classifying individuals in society? Would any, individual, originating from Europe be assumed, as white? Brazilian, as opposed to the United States, groupings of races are arranged in, a more continuous spectrum. Americans and all East Asians are all considered, as people from the same

race. The Chinese, Japanese, Koreans, and Vietnamese are a separate race in East Asia. Therefore, racial classification is not about birth or origin; it has more to do with society's cultural practices or beliefs. This can be cited, from, the examples such as the German classified Jews as a separate race under the Nazis since they did not conform to the former's spiritual levels. African recently are holding a view that the Tutsi and Hutu of Rwanda are a distinct group. Therefore, our biological descent is not a determinant of our racial groupings. This has a lot to do with the complex history of a race and our study's cultural beliefs for quite some time. Racial classification is not merely about biological attachments but also about individuals' behavior, views irrespective of their geographical location, and even how they relate to others.

Racial groupings do not merely mean the activities or harmful vices associated with it, that is, social injustice backed up by power, but it is more elaborate in its functionality. Indeed, this is how, ethnicity is always felt, or experienced, amidst the oppressed. Some even believe that they should originate from the same ancestral backgrounds to have a commonality in their cultural identity. For instance, Italian believes that for them to have the same racial classification, they should actively be involved in same cultural belief and practices which do not necessarily mean the minorities. The ethnic distinction can be just the differences in our ideological disposal. In hypothesis, racial classifications may help realize the observable and physical variations that we have displayed differently related to biological descent.

However, the truth is that racial groups are close and often linked to types of unequal economic resource division and social discrimination, denomination, and exclusion, not neglecting belief structures that grant race-based superior and inferior titles and characteristics. Indeed, as a sociological generalization, we might conclude

that in people's lives, ethnic groups are obscured mainly, by the ability to relate them to types of socioeconomic injustice and oppression. This intersection of racial classification with injustice is designated by, the word "racism." There should be serious inquiries into how racial classifications are related, to historically differing types of discrimination to explain what race means in American society.

The vital part of such a study is to consider how people in the racially marginalized class are injured by, racial inequality. Even so, it is a misconception to say that racism interferes with the lives of African Americans, Native Americans, Asian Americans, Latinos, and other small racial groups (Fredrickson 215). In a way that has consequently changed the lives of white Americans, especially the lives of those working in formal occupations and the unemployed, not just the lives of the small classes, racism has profoundly focused on American society and politics. The oppressed communities within the American population were hurt in two significant ways by racism.

Second, in social and political contexts, prejudice has consistently contributed to discord, thereby hindering their ability to point out other types of power and injustice. The dominant class has often used race as a division and conquest tool to safeguard the interest of their class. This can be exemplified as, follows:

A majority of the political party of laborers and small farmers, the majority, entered the Midwest and the South between the 1880s and 1890s. This seemed to encourage a joint movement against large landowners and the Southern class to be established by, African tenant farmers and small white farmers in the South. Interestingly, the Populists appeared to pose a serious threat to that era's authoritarian political parties and furthermore, to the aspirations of the majority classes. The racial

contestation finally divided the agrarian togetherness of the Populists, which resulted in the fall of the movement overall.

Almost the whole of the 19th century and in the early 20th century, people's recruitment was propelled or connected to racial groupings that served as strike moderators in industrial strikes. This enormously disfranchised unions' capacity to succeed in industrial demonstrations led to intense displeasure against African Americans and other small classes within the white working class.

In reaction to the civil rights movement, the Republican Party under Nixon chose what was called, the "Southern Strategy" during the 1960s and early 1970s as a system in which racial phobias were intentionally tactical to help attract white working-class voters to marshal their electoral support from the Democrats to the Republicans. ³ Many observers appreciate this strategy because it calls for a time of centrist politics that eventually weakened white workers' economic interests by polarizing labor, reducing minimum wages, and reducing job security.

Wage unfairness research has shown that the difference is between white and black Americans, but even among whites who have discriminated against their members based on education and jobs sectors in certain areas and regions of the United States. The disparity between black and white salaries is important. This suggests that ethnic inequalities in the working class hinder the right of workers to negotiate with their employers for better pay. Ultimately, white employees would be better off economically if there were less prejudice and more cooperation between white and black workers. Overall, popular social movements would have been more vital, more capable of controlling political parties and questioning dominant class interests in the absence of ethnic differences and racial conflict. Second-way bias has negatively

embedded the aspirations of the least advantageous groups of the white community as it has weakened the universal features of the welfare state. Services that extend to all persons are universal programs. Targeted services that apply only to unique, defined groups are contrasted with, them. In general, as we discussed in our Poverty Discussion, universal programs tend to be better supported than targeted interventions and improve people's living conditions more robustly, particularly for those at a lower level of life: those who can hardly afford to put something on the table. When the American welfare state was originally proposed and brought to existence the New Deal in the 1930s the Southern Democrats strongly condemned and opposed the idea of universalistic policies (Katznelson 283).

The intention was not because the idea was disadvantageous or lame in any way, but because the democrats felt that the policies would bring smiles on the faces of the less privileged Black Americans and White Americans in equal measure. Because of racism, the Democrats in the South accepted to persevere poverty because they did not want to spill over their support to the black Americans.

They, therefore, compromised the welfare of their people to conserve their resources strictly for their benefit. For example, they proposed that provisions be placed, to alienate black workers, from union rights and local workers for the same purposes in the law that defined labor law and union rights' fundamental basic principles. Opposition to the general policies hindered universal health insurance to the latter. Even though, they were later eliminated, most capitalist developed democracies have a scar to talk about.

Racism has been a major contributing factor. This for sure undermines the interests of the significant population of whites. Therefore, the effects of racism are not

only reflected in, the lives of the disadvantaged group of people, but it extends to the lives of the whites who have the right to exist on the land because of selfishness. If certain services are advanced to, society, everyone is likely to benefit since it could be hard to regulate. The only viable option remains to withhold the services altogether. Racism and ethnic discrimination appear largely in many of the researches carried out by research organizations in the United States concerning policymaking.

My research revolves back into the centuries of exclusion, segregation, subjugation, and social injustice that have contributed to the discriminations mentioned above. As a researcher, I have to establish a library of knowledge for referencing that promotes shaping and advancing solutions to the difficulties of disabled mobility and the wide disparity. I must achieve a lot at explicit scrutiny of the structure and system forces at work. I must extend this in-depth systemic examination to the churches, courts, schools, and other institutions of learning and relate them to racism. This would correct the norm in research organizations where recommendations are easy to make yet remain writings in the papers. Proponents of such good ideas would not back them up ensure they are converted into action that binds. Scholars need to learn ideas concerning the history of people and the lasting implications that may be uncovered to them. And familiar ways of working are needed. Moreover, fresh approaches to communicating results to the targeted users are appropriate. My great aspiration in my research is to advance the awareness and commitment in workplaces to systemic racialism.

In the past several decades, the Urban American Institute based in Washington, has demonstrated a lot of commitment to implement the above necessary changes. In my opinion, this purpose fixes the mechanisms and processes of racism in the content

and communication of the Institute report, an integral part of our substantial efforts to difference and inclusion. The recent political climate has led to an advance of sensitivity and a sense of urgency, but I foresee these changes as vital to my mission. At the end of the day, some other policy analyses and research institutions have also made sail on this journey, and they are motivated to share tools, plans, and learned lessons along the way. In November 2018, the Urban American Institute spoke with twenty-three organizations representing policy science, academia, and philanthropy in our research and policy analysis to share approaches, recommendations, and lessons from our experience to confront structural racism more amicably (McMorrow et al. 616). This illustrates the rationale for these challenges to incorporate systemic reform, the different predicaments and constraints faced by research organizations, and our up-to-date awareness of relevant instruments and strategies. In the work of my organization and the broader area of policy analysis, I aim to advance understanding and commitment to systemic racism.

Consequently, the concerns of the present thesis can be expressed in, the following questions: What are the roots of the double consciousness, among American minorities, in general, and African American minorities, in details? To What extent did race and racism affect American minorities and what were the outcomes on the racial identity impulses among American minorities? In other words, to what degree have the American minorities supported and rejected to be, considered, as second-class citizens?

To answer the questions, about the roots of the double consciousness among, American minorities. One needs to use an approach that involves a deep analytical focus, critical thinking skills, and evaluation of the facts and information, related to the

research being conducted: It is the historical research method, which will be the appropriate method as systematic process of describing, analyzing, interpreting and studying the roots of the racial impulse among American minority writings. The historical method comprises the techniques by which the primary sources will be used to research and then to study the Roots of the racial impulse within the American minority writings in the form of accounts in the past and the present.

Indeed, this approach supplies the fundamental basis to understand the most important traditional sources of racism and racial identity impulse in

American minorities as it provides the framework for understanding why the racial identity impulse is what is now and why the United States becomes racial toward its minorities up-to-date?

It is also beneficial in identifying the traditional roots and the racial trends and reflecting these to the current and future ones, as it will certainly enable me to understand and justify the current racial identity ideas and attitudes. Most significantly, this method will facilitate the understanding the tenets of racism among American minorities through a systematic analysis of the indications left behind. These are the issues that will be tackled in, the present research:

The present thesis is made up, of four chapters. The first chapter deals with the roots and the back history of racism, as well as, the religious tenets of the racial identity impulse among American minorities. This leads to the theoretical evolution of slavery then racism in the United States of America as well as the interference of the political system as one of the most important influential factors in establishing racism among minorities.

The Second Chapter of the research is dedicated to the legacy, tenets and persistence of post colonialism in America, to the impact of post colonialism theory. Focus in this Chapter will be on the comparison between post colonialism and structuralism theories. Not to forgetting that, postcolonial theory focuses on, or reacts to colonial texts, (Young 2001). An outlook on the "historical introduction" to Post-colonialism is a vital resource for psychoanalytic or therapeutic approaches to postcolonial theory, (Hook 2012) is a helpful reference to a deep analysis to post-colonialism and how it assesses political power relationships to an extensive extent between the oppressor and the oppressed.

This Chapter also deals with the international relations where these relations have been enriched, by feminism and post-colonialism discourse around the past two decades in all the fields mainly in social and political arenas especially the American minority writings.

The third Chapter, of the thesis, engages directly, with the analysis of the novels: *The Fire Next Time*, *Dangling Man*, and *Ties That Bind*, then, a detailed comparative analysis, between these three novels, to draw out the main common components, and different features, which, played the most significant roles, in creating the double consciousness, in American minorities, mainly the African American community sufferings. It is also useful indicating the themes, which played great, characters in showing the hardships endured by American minorities. The Authors in those novels explored the balanced relationship between race and friendship, the feeling of being considered as, a second-class citizen or as an alien and living among a nation that totally hates you and tries to get rid of you. This chapter also, James Mark

Baldwin theory '*Me and the other*' where it demonstrated that one should treat the others the same as he wants to be treated.

Most importantly, Baldwin's theory of "me" and the "other" explains how people view themselves and how it affects their way of thinking and perception. It affects, their motivation, relationships. In addition, how they view and, treat others. The theory also affects how people relate to one another in different circumstances and not through alienation, racism or segregation.

The fourth chapter of this study analyzes the role of the parallel James Baldwin racial identity vs paradox's double consciousness and studies the Negro White relation through self-interest and stimulators of racism. Indeed, the chapter will also highlight that racism is very harmful, and has far-reaching ramifications on individuals' lives and the country's economy as a whole.

Since it hampers a nation's unity. Moreover, a country's stability is not guaranteed since, there are two groups of people who struggle to establish the superior group.

This part of the study shows the high rates of mortality, among African Americans, compared to whites. And the high levels, of racial residential segregation, as well as, the health care ethnicity, and the sharp disparities, in poverty plus anger coping and structural racial trauma, which have straight impact, on racism among Black African American nation, and are permanent potential moderators, on racial segregation structural manifestations of racism. Besides that, this chapter deals with social black residential isolation from whites, shows a great role in as a dangerous mechanism in keeping high level of mortality among minorities in America, and it really is a potential fact of structural racism in all black residential cities. Adding to

that the most important part of this chapter which the conclusion of this research which rounds on how to curb racism if not how to minimize it in order to treat and to tackle the double consciousness among American minorities. Therefore, to answer the above-mentioned questions at the first part of this research.

This chapter also discusses the factors that made racism inevitable in America's United States, and why it has persisted to date. Based on my research, racism in the U.S is not yet to end any time soon, as it embedded within the hearts of the white Americans.

Chapter I. Historical, Theoretical,
and Practical Evolution of Racism in
America

Introduction

Published in *Discrimination and Racism in America*, Howell reports that estimates of lynchings range as high as 10,000 from 1865 to 1967. The mob killing of blacks, primarily in the South, often served as a crude form of maintaining pre-existing race relations. The lynch victims, for example; generally were economic and political as well as social threats to a white status quo. Often, they were attempting to live independently of the white community, and there is evidence that whites resorted to lynchings in an effort to squelch black competition. Questions of substance arise, however, upon examining the nature of lynchings invoking allegations of serious criminal conduct, such as rape or murder. Traditional southern criminological theory would predict that lynch mobs would form primarily to protect elite white power and property interests, and would do so by only eliminating threats consolidations that posed economic or political competition. Though evidence exists that black lynch victims often were accused of crimes that threatened white power, in the vast majority of cases the mobs stopped short of summary execution just following arrest and opted instead to mete out extralegal justice on the basis of the allegations. This pattern suggests that there were racial underpinnings to the war on black progress. Lynch mobs often assumed the accusers' guilt as a matter of course, and regardless of whether the allegations were true and regardless of the nature of the alleged crimes, the mobs frequently resorted to savagery that became a well-known method of instilling black fear and submission. It is at this point, that we see a merge between the lawlessness, racist ideology, and overarching white interests in re-imposing a social control scheme. Howell contends that the demise of lynchings as a racial control is indicative of its failure to achieve these lofty goals.

This is an important piece of the evolutionary puzzle, for it points to structural changes that had occurred in race and exploitation relations during the interim decades.

The lynch mobs were not mirroring evolving systems of state-sanctioned criminal punishment, but rather, the new wave of lynchings were a response to increasing black autonomy and threats to the new white hegemony from a lower level of black societal insertion.

1.1. Historical Background and the Supremacist Organizations

Slavery and the Civil War marked a defining period in the history of race in the United States. From 1861 to 1865, the Confederate and Union armies fought over not only issues of states' rights and secession, but also for the status of the 4 million slaves in the South. Many blacks, also fought in the war in segregated regiments, and when the war ended, the 13th and 14th amendments, were meant, to bring freedom, and equality, to the African race. Yet, in spite of the abolition of slavery and the protection of civil rights, under the law, much of the intended changes were truncated, and undermined by the South's interpretation and administration of these laws. This turned to the emergence of the Ku Klux Klan and other white supremacist organizations that initiated a violent and oppressive onslaught against African Americans. By the end of the 19th century, various race relations laws were put, into, effect, which segregated blacks and whites and established second-class citizenship for blacks. This, in effect, created a system of apartheid, which would damage race relations throughout this century.

The beginning of the process, has made up the racial ideology of the United States can be seen through, the lawmaking of early colonists. Laws towards Africans came into effect as early as 1640, when a new legal regime adopting the principle of part as sequitur venture, which means that children were born into the status of their mothers. The creation of the distinction of Negro indentured servants and Negro slaves marks the first formal codification of slavery as a lifelong and inheritable status appropriated only to people of

African descent. In addition, during this period, Virginia and Maryland passed laws that later spread throughout, the colonies to establish a hereditary and permanent slave system, based on race, and to prohibit the interracial mixing of blacks and whites.

1.1.1. Colonial Era and the Restrictive Laws

Deployment of legal codes, such as the 1662 act in Virginia, which, decreed that the status of the child, would follow that of the mother, showed the growing mentality that blacks would be, a stepping-stone for the economic and social progress, of whites. This also, illustrates how racism, has been, developed, in a way that transcended simple xenophobic hatred towards blacks for being different. These laws were not implemented with the intent to generate hatred and exploitation of blacks, but rather to provide a more stable and cost-effective source of labor. As black slavery became codified, into, laws and statutes, distinctions and restrictions on the freedoms of blacks and indentured servants of other races began to be made. In several colonies, laws were passed, which, prevented blacks from attaining their freedom and in some cases punished whites for fraternizing with blacks.

During the colonial period, the American culture was relatively ambiguous, but it provided a general understanding of the social positions of both whites and blacks. The slavery that later developed in America was a direct result of the overwhelmingly positive benefits of indentured servitude. A large percentage of the early slaves were actually indentured servants who became free after working for a certain number of years. Many of the white landowners and businessmen, still in debt from the cost of passage to America for the indentured servants, favored slavery because it provided a more permanent and cheaper solution to the growing need for labor. With the desire for a cost-effective and stable system of labor, the judicial and legislative bodies of the time

developed laws that facilitated the institution of slavery and differentiated the social and economic positions of whites and blacks. This process stemmed from the invention of the "white" race as a social and political class.

1.1.2. Slavery and the Civil War

In 1860, the election of President Abraham Lincoln prompted South Carolina to secede from the Union in December of the same year. Mississippi, Florida, Alabama, Georgia, Louisiana, and Texas soon followed suit. These states would form the Confederate States of America, and on April 12th, 1861, a significant event occurred with the firing on Fort Sumter.

Slavery in America can be traced back, to the Constitution when the founding fathers wrote a set of laws called the Three-Fifths Compromise. This compromise stated that black people would be counted, as three-fifths of a person and that, an import tax of ten dollars could not be imposed for each slave. The Constitution also included a clause to end the importation of slaves into the United States in 1808. However, pressure from delegates in the Deep South, made this fact little known, and as a result, the importation of slaves continued until nearly 180,000 slaves were brought to America from 1808 to 1860. By 1860, there were nearly 4 million slaves in the country. With increasing tensions over slavery and the process of admitting new states into the Union, the nation was heading towards internal conflict that would eventually lead to the Civil War.

1.1.3. Reconstruction Era and the Radical Congress Republicans

The assassination of President Lincoln had set the tone for the South's efforts to continue the enslavement of the African American race. Despite Lincoln's pardoning and early reconstruction plans, Vice President Andrew Johnson had little plan for the freedmen other than to continue as second-class citizens. Lincoln's plan had shown promise by the lack of punishment of war criminals, allowing them to admit their ways and begin working in political offices once again. This changed as a radical group of Republicans in Congress had taken over the leadership in reconstruction. Knowing that the South would not accept the freedmen as free people, they wanted to punish the South and prevent their old leaders from regaining power. This was, shown, in the radicals' reconstruction acts, as well as the 14th and 15th amendments, but all changes were undone with the corrupted election of Ulysses S. Grant.

The Reconstruction Era, which took place from 1863 to 1877, is a historic period that refers to the process of rebuilding the South after the Civil War. Despite the great efforts of unity during this wartime, it is very clear that the South did not intend to honor the North's plans. This was, shown with, the assassination, of President Abraham Lincoln by John Wilkes Booth, a Southerner, intense racism and violence towards African Americans, and the eventual corruption and failure of said Reconstruction. It was evident that despite defeat and the efforts of the North to change the slave culture of the South, it was too deeply, ingrained in the Southerners' minds, and they would go to great lengths to continue the enslavement of the African American race. This can be proven by, the lack of punishment of war criminals, black codes, and sharecropping.

1.1.4. The Impact of the White ruling Class in Jim Crow Term

The basis for the Jim Crow system, was established by, the white ruling class, during the Reconstruction period. A prime example, of this, was Mississippi's Black Code which, read: "No freedman, negro, or mulatto, shall carry, or keep firearms, of any kind, or any ammunition," or "No freedman, Negro or mulatto, not in the military service, of the United States government, and not licensed, so to do by the board, of police, of his or her country, shall keep or carry fire-arms, of any kind, or any ammunition, without, permission." This law shows, one of the earliest examples of the kind of anti-black sentiment that was to be prevalent in the Jim Crow South. Then in 1865, the Mississippi legislature passed a measure that gave control of apprentice contracts for former slave children to former slave owners. This was to ensure that the black children of the state would be kept, in a condition not far removed from slavery. This legislation set the tone, for the systemic domestic racism, that would be present in the southern states, for over a century to come.

The Jim Crow system was the major racial caste system in the American South between the end of Reconstruction in 1877 and the 1960s. During this era, the United States Supreme Court passed the infamous "separate but equal" decision handed down by Chief Justice Melville Fuller's Court in Plessy v. Ferguson. The Plessy decision allowed racial segregation, making the Jim Crow laws legal. It was a system, which, was supported by, a complex network of customs, laws, and practices, which enforced discrimination, and segregation of the southern states.

1.2. Theoretical Perspectives on Racism

Sociologists and Historians tell us that racism has theoretical perspectives among them emancipatory theories, science and social theory, racial formation theory,

critical race theory, intersection theory and social Darwinism theory, which will be, discussed in, the following:

1.2.1. Social Darwinism and Moral Obligations

Social Darwinism emerged during the late 19th and early 20th centuries. It is the application of Darwin's theory of natural selection to the evolution of human societies. This theory was used to; explain why Anglo-Saxon societies were more advanced, than others were. The social Darwinists declared the displacement and possible replacement of a weak race by a stronger one was not merely natural but an obligation. They felt that the elimination of the unfit and the survival of the strong were not just the results of 'natural' competition but also a moral obligation as it prevented the degeneration of the human race.

By using this concept, social Darwinists were able to explain the division between the rich and the poor. They claimed that individuals must be responsible for their own success and that it was natural that wealthier Businessmen were a higher social race than the poor working class. This contributed to opposing the humanitarian attempts to improve the conditions of the urban poor and the new immigrants, since such reforms would only prolong the survival of the unfit.

A leading social Darwinist, Lester F. Ward, opposed this concept. He felt that human intelligence had freed humanity from the cruel forces of natural competition and was henceforth a new weapon in the struggle for existence. He felt that it was not inevitable that, the rich would overtake the poor; with the right social conditions, the human race would be, able to progressively improve itself.

Despite, this social Darwinism was, commonly used, to justify the racial and class divisions in America, at the time. This theory inspired many white Americans to believe that their 'race' was superior, to others and that it was a naturally given fact.

1.2.2. Scientific Racism Establishment

The major thrust of 18th-century thought, was directed to the designed account, for widely differing human societies, some remote and relatively unknown, and hence of, necessity required the historical reconstruction within, the compass of a single developmental scheme, and to integrate, or arrange in a hierarchy consistent with this scheme, diverse ethnic and national groups. The primary mode of explanation consisted in the use of environmental factors, and historical accidents, but at every point, the lack of direct relevant knowledge was, both an incentive and a challenge to speculation based on the assumed qualities of human natures. This inevitably involved a certain amount of trial and error in fitting the natures of Europeans, and particularly non-Europeans, into an evolutionary framework, and creating a foundation of race and racism. The existence of relatively, fixed human natures having been taken, as a working postulate, of the law of nations, it appeared a feasible enterprise to disinter whether, the various inferior races had remained arrested at a lower stage of development or were strongly degenerated.

This typological mode of analysis was greatly indebted to, the contemporaneous classification of plant, and animal varieties by naturalists and was an early form of what is now loosely termed anthropology. Conjectural history concerning the origin, and prior disposition in homes ultimum, of these racial or national types, provided a framework for work, in conjectural ethnography, the scientific descendants of Lenthallo's voyage to the moon. The record of prior development was shown in static do they comparisons or in historical tables, and maps of varying complexity, and detail. For example, Buffon's

"Comte de Buffon Esprit des Lois" 1749 supplement." "The weak and puny impression, he gives to his children, is what constitutes from the very outset, the difference between them and us."

1.2.3. Critical race Theory and the Civil Rights.

Critical race theory; is a perspective in the study of the law, which examines the relationships among race, racism, and power. It has made major contributions, shifting the paradigm of conventional civil rights, and ethnic studies. Critical race scholars attempt to understand how victims, of systematic racism are kept out of, the legal process and how laws are used to subdue, and exploit minority groups. In recent years, there has been a concerted effort on, the part of CRT scholars to draw on the findings, of other subaltern studies, in attempting to understand the more global nature of racism, and its links to colonialism.

Critical race theory, in an international context, is an important site of research as the effects of colonization, are still keenly felt in, a number of countries around the world, and the power dynamics, of colonizer and colonized are often re-created in, the race relations between dominant and minority groups, in countries with diverse populations. In confronting the particularity of the US experience, with race and racism, CRT has revealed the way in which, much modern law with regards, to race has been, made to appear colorblind while still maintaining and creating new forms of racial inequality. This is viewed, as being a more entrenched form of subordination, which may be more difficult, to contest than previous types of racist legislation, and has led to a focus on the legal praxis of civil rights and legal institutions, in order to seek concrete changes in policy and redress racial injustice.

1.2.4. Crenshaw Intersectionality Analysis of Racism

Intersectionality is a concept, which originated in the work of Crenshaw (1989) and is a useful tool in contemporary analysis of racisms and their effects. Crenshaw's (1989) main point is that analytical approaches to racisms, which treat each type of racism as a discrete phenomenon, and where influences between racisms, are separated out, misunderstand the way that racisms, work in the lived experiences of individuals and groups. The example used by Crenshaw and others, is that of Black women's experiences, which, due to the intersection, of race and gender discrimination, cannot be suitably examined, in terms of "racial discrimination" and gender "discrimination". The experiences of these women are, marginalized and specific research regarding their experiences becomes virtually non-existent in a research environment where researchers are looking at 'racial discrimination' or 'gender discrimination'. In a recent study of Blauner's typology of racisms (Battu 266) highlights how the separation of invidious and benign racisms could not explain why Asian people in the UK, despite being, described as a 'model' ethnic minority, have experienced a large degree of economic discrimination (Blauner 269). This confusion is due, to invidious and benign (or overt and passive) racisms being treated, as separate entities, whereas Blauner's typology can more effectively explain the economic disadvantages of many ethnic minority groups (Blauner, 269). In an interview with the author, Gary Craig highlighted how certain types of discrimination are now more likely to come from within the same ethnic group, but have adverse effects on those groups with different length of residence and citizenship status in the UK "Craig, 2011". Once again, this is a situation, which would be, misunderstood if different types of discrimination were treated, as discrete and separate entities. "Craig, 2011".

1.3. Forms and Organizations Impact of Racism in America

The forms of racism and the legislation that embodied racist practices are evident throughout, American history. There are some clear examples of this racism, and the effects are still, felt, in the present day. Institutional racism is whenever; the specific racial group is targeted, by an organization, whether or not the individuals maintaining the organization have racial intentions. This can be achieved through, different laws that target certain races or police practices. Perhaps the best known and most detrimental to African Americans was the slavery that persisted in the United States for several hundred years, which targeted only Africans and African Americans. After slavery was abolished, several laws were passed, that worked to marginalize African Americans and any other people of color; one such law was the "one drop of blood" rule. This law made it so that any person with one drop of African blood was considered black, and the law was in effect until fairly recently in United States history. Another example is the Chinese Exclusion Act, 1882 that, was the first act, to restrict the entrance of a group, based solely on race and barred the Chinese from entering the US for a period of ten years. Today, the effects of institutional racism are still, felt through affirmative action programs, which are, meant to level the playing field and increase minority enrollment in colleges, yet are, met with opposition and claims of reverse racism from whites.

1.3.1. Institutional Racism and the Immigration Laws

One of the clearest examples of institutional racism is the immigration laws. Although today people of color hold positions of political power and laws are, passed that appear to combat racism, there has been no period in American history when there has not been at least subtle institutional racism in the immigration laws. Whether by creating quotas of certain races or by limiting the immigration of those seeking to escape poverty

like the Chinese in the 19th century, the laws have displayed an institutional racism that has often, been skewed in public opinion by individual acts of racism to seem rightful and justified. This is the main feature of institutional racism that is more detrimental to societal attempts to combat racism and is something that will be, covered in the next section on systemic racism.

Institutional racism is more difficult to pin down and distinguish from individual acts of racism, but it is no less destructive to the lives of its victims. It is a racism, that derives from the operation of established and respected forces in society and it is manifested in the policies enforced by those forces. It is difficult to point out because it is not overtly racist, and in fact often seems to be the opposite.

1.3.2. Concept of Systemic Racism

One commonly recognized theory, of how this system works is the Primacy of Society Theory, and it is an essential part of understanding systemic racism. The theory recognizes that racial treatment of groups, in society is more of a social construction than an inevitable consequence of contact between different groups of people. It is more to do with the exclusion or inclusion of different groups, by those with power to resources, which result in an unequal status and racial hierarchies. This treatment ranges from exploitation (taking resources of a subordinate group for the benefit of the dominant group), direct or indirect coercion into some form of servitude, to the complete extermination of a racial group. This theory is an important tool in recognizing how long-standing unequal racial status has been, produced.

A system of power, can, be defined, as the way in which decisions are made, in society, the framework that allows certain groups to control access to resources, and the way in which one's life is experienced as predetermined. Using this definition, when we

talk about systemic racism, we are referring to it as a complex system of social relations that produce established inequalities and unequal status among races. This can be in the form of wealth, income, employment, health, housing, education, or any other issue of social status, and is likely to be a permanent feature of society.

1.3.3. Individual Racism and Social Norms

Individual racism, was very common in the 19th and 20th centuries, and is still very common today. It is important to note that the climate/tolerance for individual racism has changed considerably over time. What was, accepted, as the social norm in the 1940s, and 50s, is not acceptable today in many places, and the level of individual racism that was, practiced openly during the earlier times, is seldom, seen today. It is rare to find laws or legislation that openly support individual racist beliefs and practices, and often times those who are openly individual racists will be, ostracized by society.

Individual racism is comprised of personal prejudiced, beliefs and discriminatory actions, practiced by an individual towards a person or a group of people. It has been the most explicit and overt type of racism. An example of individual racism would include a person stating that they do not like or wish to be around people of a certain race and then acting in accordance with said statement.

1.3.4. Colorism and Racial Classifications

Colorism is a concept that extends racism, based on the belief that lighter-skinned African Americans are superior to those with darker skin. Lighter-skinned African American people are, considered more intelligent, successful, and attractive than their darker-skinned counterparts are. Even though colorism is the basis of discrimination among African Americans and between racial groups, it is not, considered as racism.

Lighter skin color correlates with higher socioeconomic status, based on education level, income, and occupation. Light-skinned African Americans were more likely, to be placed into, higher social position; such as jobs or schools, while darker-skinned African Americans were discriminated against and placed in lower-class jobs. This has created an economic difference among African Americans linked to skin color. Studies have shown that lighter-skinned African Americans complete more years of education, have higher test scores, and earn higher incomes than their darker-skinned counterparts earn. Lighter-skinned African American women also receive more occupational prestige and income than darker-skinned African American women do. This has also led to different lifestyles among lighter and darker-skinned African Americans living in the United States today. Due to the fact that, lighter-skinned African Americans receive preferential treatment, they tend to live in predominantly white, upper-middle-, neighborhoods, in comparison to their darker-skinned counterparts, who live in predominantly black neighborhoods, inner cities, or low-income areas.

1.4. Civil rights Movement and the Public Challenge

Following the end of the Second World War, many African Americans were prepared to rally the skills they had acquired while fighting to free the world and channel them into obtaining a rise in status in the United States. However, the United States had yet to afford its constitution in such a way that it would offer freedom and justice to all of its citizens. In 1954, the Supreme Court ruled that segregation in schools was unconstitutional, although, little was done, in order for the ruling to take effect. In 1955, a woman by the name, of Rosa Parks took a stand in Montgomery, Alabama by refusing to move to the back of the bus so a white man could have her seat. This act, and the

Montgomery Bus Boycott which followed (led by a young Reverend by the name of Martin Luther King), became powerful tools in challenging public segregation and a catalyst for the Civil Rights Movement. By 1956, the Supreme Court had ruled that segregation on public transport was unconstitutional. Many people feel that the Civil Rights Movement officially ended in 1968 with the desegregation of schools in the South. However, it can still be argued that, it is continuing to this very day with no clear end in sight. During its time, it had succeeded in many areas in trying to bring about a more harmonious America. It had brought about legislation and regulation to create equality. It had effectively challenged the status of black people, and it had opened up doors to black people that were not even thinkable only a short of 30 years ago. The Civil Rights Movement had made America a more respectable place for people of all races and backgrounds.

1.4.1. The Activeness of Malcolm X

In the early 1960s, Malcolm X, at the point of break with Elijah Muhammad, had made Harlem the movement's national headquarters. Even earlier than this, the Nation of Islam had established temples, including an active membership in New Jersey, upstate New York, and Boston. This tie-in with an increasing number of Nation of Islam prisoners placed Malcolm X in contact with black criminal elements, to whom he offered guidance and sought their aid in support of the movement. It is these factors, which gave rise to political agitation, in the early sixties concerning the possibility of an African American alliance, with darker-skinned nations, in Africa and Asia, which led the movement to explore ways, of taking its word directly to Africans in those countries. The major savannah at the United Nations in 1962 was sparked by, the African interest, in the racial discrimination controversy, within the United States. A large insurrection among the

students, active participation, in the African and Asian interest. In the political plight of black Americans, the alliance with, African diplomats, to push for action on African American human rights, and the attainment of a sought-after visit to the UN by a Nation of Islam spokesman. It was all headway, which led Malcolm X to formulate the temple acts. In regards, to the Black fist. This was instrumental as economic enterprises in the North, but political involvement was first, decidedly realized, in the southern arena.

1.4.2. The Impact of Rosa Parks Action.

In modern day America, it is common to fall under the belief that racial discrimination has dissipated and that the advancement for today's minorities has too expanded to acknowledge a yesteryear's reality. To hold such a belief would be invalid and ignorant to the progress that has preserved the United States to its current state. The year of 1955 symbolized the opening of a floodgate as an uprising of Civil Rights Movements continuously challenged the social norm of racial discrimination and segregation. It was during this year that a 42-year-old Black woman by the name of Rosa Parks would deny an order given by a Caucasian bus driver to give her seat to a White male and move to the back section of the bus to give up her seat. The driver had threatened to call for police assistance if she had not moved. Rosa Parks's refusal led to an arrest in violation of a local ordinance and sparked the Montgomery Bus Boycott, which, would continue for 381 days, until the buses were desegregated. It is well calculated, that this event was a pivotal point to the Civil Rights movement and a deterioration of racism in America's south. The Dictionary of American History defines Rosa Parks's arrest as a "watershed movement in the struggle for civil rights" and I could not agree more. It is with great speculation that there is an alternative universe, in which perhaps Rosa Parks may have given up her seat and none, of what she did would have emerged. However, it is also with great historic understanding her refusal to comply with the driver was a build up to a definitive honeymoon of Civil Rights protest. The Montgomery Bus Boycott led to the force of King and soon the Southern Christian Leadership Conference to spread a definitive message of non-violence resistance. King wrote of Parks that, "her character was impeccable and she was an ideal candidate because what they were doing would be publicized all over Alabama and the south". It must also, be realized that the Boycott

crippled the finances of the bus company and such an event may very well happen, perhaps in the same form or a violent protest and still it may not have left the effects that, are felt today. Nevertheless, to argue such a counterfactual is pointless as what Rosa Parks did was the ultimate push for a true test to the Brown vs. Board of Education decision and a chance to attempt change the fabric of the southern American lifestyle. The Boycott held the idea that with the right amount of non-violent pressure activism and protest much could be, changed in race relations in the U.S. Rosa Parks' trial would lead to a Supreme Court decision in 1956, which, stated that segregation of public buses was in fact unconstitutional. By 1956, both blacks and whites had grown tired of the Boycott and with the continuance of violent outbreaks and terrorism; integrated buses were beginning to be an illogical liability. In the un placated race-oriented anger of the south, local and federal steaming politics both enacted and restated the idea that any further violence to conflict civil rights protest would result in legal consequences and arrests. All of this had at a turning; point made the Boycott a success. However, at this time, Parks active roles had ended and various health and economic reasons are said, to be the cause.

1.4.3. Contemporary Issues and Challenges

The attempt for social justice and equality has always faced serious challenges and ultimatum across structural levels. As racism continues to develop and adapt to our new modern social, political and technological times. Scholars, researchers, and activists manipulate with complicated issues. This chapter analyses the present challenges anti-racist aims facing present changes. It interacts with global issues, such as globalization and the digital revolution that have outcomes on the fight against racism. The chapter covers topics such as Police brutality.

1.4.4. Police Brutality and Racial Profiling

Racial profiling was used in the 1700s during slavery when armed groups of whites enforced curfews and other laws; which restricted the movement of the enslaved. Today, African Americans have been harassed by, law enforcement officials. The United States Department of Justice has investigated and found routine patterns of race-based misconduct throughout heavily armed with laws against loitering, vagrancy, and traffic violations, which gives police the power to stop and search any individual. An estimated 80 percent of police/community confrontations involve blacks and Latinos simply because they are not Caucasian. Police have used the alleged War on Drugs to focus on racial minorities. By stopping and searching their vehicles often using canine searches, police have been able to further racial minority populations better than white and with minimal complaint. Random searches using a roadblock in a minority community is also a disproportionately used tactic. Black males are also most frequently targeted for, frisks. All of these tactics put together can lead to a disproportionately higher rate of black arrests and jail sentences for minorities compared to white for the same offenses due to police activity.

An American hospitalized by police injury is the black male doubly injury rate. There have been thousands of complaints against police brutality every year. Some high-profile cases include the Rampart Street Scandal in Los Angeles and the custodial beatings following the 1992 riot. Fines and gang injunctions are designed to, restrict movement of known gang members, which they are often labeled, based on racial stereotypes, and increase penalties for, certain crimes. Even in schools, 73% of students report police presence in their schools and issues that would be; considered typical school disciplinary problems are turned over, to law enforcement. This includes minor verbal

altercations and often leads to the arrest of high school students for non-violent offenses. With the increasing militia concept of law enforcement, arming of local police with automatic assault rifles and other combat gear, there is a scary trend in the militaristic methods used to control minority communities.

1.4.5. Racial Disparities in Education

Historical, theoretical, and practical evolution of racism in America, while a lengthy and detailed study can also be, summed up quite nicely. Although over the years, faces and reasons for racism have changed, racism itself in the United States can be seen as a refusal, to share power with the minority. Out of all the racial groups, the American schooling system has affected African Americans the most. Segregation of schools is a form of institutional racism, meaning the "denial of opportunities and equal rights" for certain groups based on race.

During and after *Brown v. Board*, African American students were led to believe that education, could be the great equalizer around the world. Despite the Supreme Court rulings, little actually changed within schools. Talk of desegregating schools was thought to be in the best interest of white people, affecting the greatest education changes on African American students. This, in turn, triggered a large number of public school teachers and administrators to lose their jobs, and the only position now open to them was that in the black school system.

1.4.6. Mass Incarceration and the Civil war

Everything begins with the Civil War and Reconstruction. It is factual that an efficient machine to maintain absolute control does not come into being overnight. In the case of slavery and the peonage of black Americans, it was several small systems that

were later combined into one massive and vastly improved form of social control. The third system revolved around the criminal justice system. This system was, instituted during the convict lease system back and was designed, to re-enslave African Americans. During this time, Black Codes and Pig Laws were implemented, and designed to imprison blacks, for the slightest, crimes. A Black Code case from the state of Mississippi even made it to the United States Supreme Court. The ruling was unfavorable to the black plaintiffs. This pattern held in the northern urban migration. Any African American movement upwards on the social or economic ladder was met, with increased resistance from the white working class. It was afraid of competing with blacks in the workforce. Massive race riots broke out in the years surrounding World War one by the white working class to remove the competition and these culminated in Chicago with the murder of Fred Hampton. Slavery, peonage, sharecropping, jail leasing, Jim Crow. All forms of social control coalesced into mass incarceration. More African American men are in jail than are enrolled in higher education today. This is the final solution for the black problem. It is a racial caste system. A vicious, brutal, and overt form of oppression. However, it is an evolving, and erudite system, of control, camouflaged in the argot of the day, and veiled in euphemisms that entice public acceptance; it will thrive for years to come. Nevertheless, despite its innovation it represents no more than an old evil with a new name.

1.4.7. Voter Suppression and the Political Power

The United States is considered, as a free state, but whether African Americans have been free in this country has been the issue. The political rights have been perhaps the most important issue. Former slaves, who had just been granted; freedom were granted the right to vote during the Reconstruction era and voted in high numbers. It was the

impact that the African American vote had on the political process that caused a very determined reaction through disfranchisement. It was the disfranchisement of blacks, in the South, that resulted in the loss of African American political power, and the reinforcement of Jim Crow. Voter suppression and disfranchisement of the African American has been a part of the American political system since the post-civil war era. From explicit and legal tactics to keep blacks from the poll, to economic and terror tactics, and, all these have been aimed at, preventing the black vote, in order to keep the white dominant political power.

After the civil war, there was, a short-lived period in which the African American, was able to exercise his political rights. This was somewhat disturbing to many white southerners. The 15th amendment was passed, to ensure that once voting rights were granted, to someone, they could not be, denied based on race. This was constitutional backing for the African American's right to vote. The 15th amendment had a significant impact on the political system of the South. It forced politicians to have to address a black constituency and have a biracial platform. For the next few decades, more African Americans were active in the political process and held various offices. There were two senators and twenty congressmen, during the Reconstruction era, and by 1900 an estimated 100,000 or more blacks were registered, to vote. This was a significant increase from what it is today.

1.4.8. Strategies for Combating Racism

There are many ways and strategies to combat Racism, if not to curb its effects, such as; the international community should celebrate and embrace 21st of March, the international day for elimination of racial discrimination. We recognize the importance of challenging

racial injustice in our fight to end discrimination, by organizing peaceful antiracist manifestations and protests and training vigils.

Learning to recognize and understand our own privileges and rights to dismantle systemic racism. Adding to that, challenging the “colorblind ideology.”

Combatting systemic racism and unfair treatment at primary schools, Secondary schools, technical schools and even universities will surely decrease all forms of discrimination and automatically the number of murders and killing among students in the American schools.

Striving against all sorts of racism and discrimination, among people of colour, reducing and eradicating psychologically the racial identities of double consciousness within color families. Like this way, the majority of the White Americans will live peacefully within other color Americans. In this way, the world could be a small paradise, below if the tragedy would be, deleted entirely, from Human vocabularies, where people would live a an endless life free, without discrimination or racism, until, we reach that level to see all human people equal and confirm that colour is just a melanin product. Until, we love one another, regardless melanin product and build strong bonds of love. Racism continue stirring the world’s nations.

1.5. Legislative Reforms

Changes to legislation can be the quickest way to enact social change. The creation of laws to outlaw specific racist behaviors has been an effective way to change community attitudes. Though they may be hard to police, legal sanctions act as a deterrent and send a message to the community that certain behaviors are unacceptable. An example of this strategy is seen, in the creation of international human rights laws. The

implementation of these laws can, however, be problematic. Law is a reflection of the values and attitudes of society at any given point in time. If changes to legislation occur too early, they may not be truly reflective of community values and thus they may be ignored, or resisted, and later repealed. Ideally, the law should change after there has been a shift in community attitudes. Coming from strong grassroots movements, legislative reforms are more likely to be effective. From a practical perspective, work in this area, may be best conducted by legal experts and those with specific knowledge in this field. These knowledgeable people can also provide guidance and support to those who are suffering from racism and discrimination.

1.5.1. Education, Reforms and Awareness

Education is one of the most effective processes in changing values and lifestyles. By spreading knowledge of the ways in which racism is harmful to individuals and society, we can ensure that future generations are less likely to develop strong racist leanings. There are very few curriculums about racism. The creation of a national curriculum on racism can ensure that every child is given, an equal, opportunity to learn. This may involve the implementation of related programs such as indigenous studies. Teachers must gain confidence and skills in teaching about these issues. Support and resources to do this must come from both the government and within the teaching association. Though education's primary focus is on the young, others in the community are not too old to learn. Educational anti-racism campaigns targeted at the general population can help raise awareness of specific racist issues and ways to combat them. This can be done through, various forms of media and workplace campaigns.

1.5.2. The Raising Awareness in Education

The next attempt at education and raising awareness is through the altering of school curriculums and course content. By including the history of racial and ethnic groups within the context of those already included and taught, the goal of such an alteration is to show that the history and experience of racial and ethnic groups is not separate from that of America as a whole, but instead an integral and inseparable part of the history of America. Such knowledge is essential in the preparation of a generation of students who are able to acknowledge and appreciate racial and ethnic diversity. It also provides a foundation for understanding the issues and debates surrounding race and ethnicity in American society today.

Education and awareness surrounding the issue of racism is the starting point for acknowledging and confronting racial issues. One method, which aims to raise awareness and begin the process of education, is to designate specific months in which particular racial and ethnic groups are celebrated. In doing so, America acknowledges the presence and importance of a variety of racial and ethnic groups and dedicates time during which the histories, cultures, and contributions of these groups can be recognized and reflected upon. The most well-known, of these is Black History Month, which has been celebrated in America since 1926. It provides an annual occasion for the remembrance and celebration, of important people and events in the history of the African diaspora. While these events are a step in the right direction, it is important not to relegate the study and understanding of racial issues to a particular month or ethnic group. Instead, it should be an integral and ongoing process in our education system.

1.5.3. Legislative Reforms

When the civil rights movement of the 1960's opened the door for the abolishment of segregation and discrimination laws, the legal avenues available for victims of racism were expanded. Congress passed the Civil Rights Act in 1964, the Voting Rights Act in 1965, the Fair Housing Act in 1968, and the Civil Rights Act of 1991. The Civil Rights Act of 1964 not only dispelled the existing laws of segregation, but also enabled blacks to have more leverage, in cases of discrimination. This was further emphasized by, the equal employment opportunity section in the act. The Civil Rights Act of 1965 aimed at securing suffrage for blacks, through eliminating the literacy tests and other biased voting qualifications. While the effectiveness of voting laws would be debated, through the years, the act was a stepping-stone, in the right direction. The establishment of a fair housing law also had immense potential, but due to inadequate enforcement tactics, the progress was minimal. This lack of success was partly combated, through the 1988 Fair Housing Act, which broadened the scope of minorities and the handicapped protected. A major revising of the civil rights laws occurred in 1991, when Congress passed an act to make it easier for workers to prove job bias. This was to try to undo a series of Supreme Court decisions, which had cut down on the scope of civil rights laws.

1.5.4. Community Organizing and the Power of its Groups

On a very basic level, any kind of community organizing by marginalized groups can be seen, as a fight for greater racial equality. However, if we have to consider race-specific organizing, one of the main goals should be to change attitudes towards race and racism on a wider scale. Internal education and consciousness-raising within specific racial groups can be a method to give people the confidence and ability to challenge outside racism. This can empower people to end their own oppression by providing an

environment where they can share experiences of racism, validate their own experiences, and develop an understanding of the wider structures of race and racism. People of color can then be involved in raising the awareness and understanding of white communities to the realities of racism. Often, white people lack an understanding of their own privilege or the extent and impact of racism on black and ethnic minority communities. This can hinder potential alliances with white people who are also anti-racist. Therefore, education on race and racism can be an empowering tool that will help to change attitudes and lead to a more conducive environment for anti-racist work.

Community organizing revolves around collective action by community organizations to create broader social change. It is a tool for long-term sustainable change and a method to bring about improvements in the conditions of people, who are marginalized, and lack, the resources to create positive change on their own. As stated earlier, poverty and lack of power are central factors in the existence of racism. Therefore, community organizing should be a powerful weapon in the fight against racism. There are several ways, in which community organizing can be used, to combat racism.

1.5.5. Allyship and Solidarity

These goals outline various ways in which allies can work with and for oppressed groups in seeking racial justice, and work to establish a beneficial role that the ally or solidarity associate can play in anti-racist endeavors.

According, to this definition, the traditional introduction; is an invitation for allies, to acknowledge, their obligation to the oppressed group by admitting that, the situation must change, letting the oppressed group know that they have a supporter prepared to hear, what they need to see their hopes into reality, and beginning to recognize what must be done for change and taking action to do it (Sullivan, 2002). Step three: is concentrated

on the ally educating their own social group on racism. In addition to that, show them, how to dismantle it, and step four is turning over, direction of social change regarding racial equality, to the oppressed group (Sullivan 215).

This concept is echoed in, the duty of assistance, of liberators towards people seeking recovery from unjust circumstances, as it is assumed that the ally has the same goals of liberation in mind but needs some guidance on what to do to be truly supportive of the oppressed group. Lentin and Titley define an ally in the context of anti-racism as "someone who becomes involved because they care, because the situation needs to change, and because they see it as their responsibility to help make change happen". This definition contrasts with the assumption of the burden of anti-racist work onto the shoulders of people of color, and fosters the idea of antiracism being the responsibility of all members of society.

Similar to the preceding section, the development of ally-ship and solidarity associations incorporates different techniques that range from simple encouragement of goals to direct action in which allies and advocates can engage. There are many ways to contribute to the cause of racial equality, and ally-ship towards people of color can and does take many different forms. Some of the ways in which one can be an ally involve relatively simple changes in one's own life, while others require more of a commitment of time and energy.

As mentioned earlier, History tells that Racism in America has been synonymous to the American White identity. Since then, the debate, about Racialism, in America has not stopped, and, was the worldwide, touchy subject. Even though, it has damaged and affected many African American and Hispanic minorities. The concept of racism has been at one time at all the corners of the country signifying an almost marginalized range of

practices that cannot be conceived, together as effects both sides, dominant, superior and economic class relations, and the political will of the ruling class. One may wonder why even justice does not help those who are unprotected. However, only those who owns law's most protection do practice segregation, prejudice, discrimination, alienation, or marginalization in a form of organized institutions and amendments. Most importantly by clarifying the racial doctrine among White Americans towards Hispanic and African American minorities, which has been practical for decades and becomes as an inherited birthright privilege and transformed into natural attitudes prevailing double consciousness and terror among minority communities.

But before explore into the roots of racism and its effects on double consciousness identity within terrorized minorities, it might useful in this part of the research to illustrate precisely what is meant by being racist and clarify what exactly means racism and then delve into the main causes of this dilemma and its outcome evidences. After that light will be shed on the American minorities literature's struggle which led to the obligation of the white men to take into account the black life matters not only me and segregate the others.

1.6. Defining Racism

It might be useful at the beginning of the thesis to explain the meaning of racism or racialism as per oxford dictionary is: "prejudice, discrimination, or antagonism by an individual, community or institution against a person or people on the basis of their membership of a particular racial or ethnic group, typically one that is a minority or marginalized".

There are many Schools and theorists who defined racism upon its own position and existence, among them, functionalism theory, Conflict theory, and symbolic interactionism theory.

Functionalism theory defines racism upon “functions” and “dysfunctions” caused by inequality. The scholar (Nash 189) based his theory on the functionality of racism and its effects on both oppressor and oppressed. Whereas the conflict theory, defines racism using the conflict of gender, social class, education, race and ethnicity. The feminist sociologist (Collins 382) linked the definition of racism to her intersection theory that she cannot separate the effects of class, gender, sexual orientation, and other characteristics. Racism intersects with all gender, class, sexual orientation on one side and social side of the oppressor.

Adding to that, the conservative theory as it is presented, by Jorge Garcia and his volitional definition, to racism as it captures everyday usage, then the one of ramifications of Garcia’s theory, which serves white interests. Garcia’s theory is summarized, in “Racist belief” but not “look and see” theory, (capturing everyday usage) but not (not relying on belief). Meanwhile, Philosophers interested in the nature and moral significance of racism to pay more attention to psychology (Schmid 59) Where psychology presents new arguments against Garcia's theory about the nature and moral significance of racism. Although, scientific studies contend of racial awareness spoil Garcia's moral and psychological monism about racism: Garcia refused to acknowledge the rich affective texture of racism and the diversity of what, brings racial sickness morally wrong.

On the other hand, Marxist theorists of racism have opposed that racism is vital for the reproduction of capitalism because it maintains divisions among workers and

slaves to improve an ideological justification for inequality. In this sense, Marx and Engels stress on the relationship between economic exploitation and racial oppression, therefore; they define racism as “mechanism that relates exploitation to oppression” which justify the functions of this racial ideology, and the mechanisms by which racial differences are practiced and reproduced.

Racism is the means by which practices and policies, actions and attitudes lead to racial outcomes for people based on race. *“Racism is more than just prejudice in thought or action. It occurs when this racism (whether individual or institutional) carried out by the power to discriminate against, oppress or limit the rights of others”* (Schmid 68).

Racism is a worldwide touchy subject, in relation to oppressed people rather than to the oppressors and ways of treatment whether as communities or individuals. In accordance with that, and throughout history, the concepts of race and racism have destroyed and killed many lives worldwide most of them in the United States of America whether at workplace, in society or in class, and gender roles too. *“The concept of race has been a lens to superior white people to look through in order to determine who belongs and who does not, categorizing people by color skin, biological traits and behavioral attitudes and physical appearances”* (Schmid 81).

Racism in America has always been present since the inception of the colonial era. This is manifested in laws, practices, attitudes, and actions, which segregate other groups based on their ethnicity. This has seen most Americans’ rights and privileges at the expense of members from other races and minority groups enjoy. The concept of racism in America is majorly perpetrated, in education, immigration, land acquisition, religion, and legal matters.

The minority groups such as African Americans have experienced deterrents on their political, social, and economic freedoms, which have seen them victimized in different arenas. Ethnicity and tribal classes have negatively and adversely oriented the American past events since the beginning. Americans would wish to reminisce over the American colonies' fore founders, as they are motivated to establish and find the fruits of freedom. Before then, religious groups, the political class, and economic liberty were paramount. (Williams 225)

Initially, the American community was founded on, equality. All, other harmful vices, such as oppression, discrimination, and denial of freedom were not a subject of discussion, too, since they were perpetrated. This was one of the fundamental paradoxes that existed by then. We are still living with the effects of those antinomies. African Americans and Native Americans were viewed as, different races in the United States of America. For a long duration in America's history, freedom, opportunity, and history, have been primarily, reserved for the white people through, the deliberate oppression and exclusion of colour. The non-white was isolated from utilizing the resources to accumulate wealth. The deep-rooted racism and ethnicity are stimulated by, structural racism: the historical and contemporary policies, cultures, and practices that encourage the supremacy of the white in the United States. Some psychologists purport that racism in America is not coincidental, yet some factors stimulate it. The factors may include categories classifying individuals into distinct groups: Factions, factors that trigger loyalty in a group, and competition amongst various people. For example, the in-groups they form do not consist of Black Americans for many whites.

Racism is the belief that human beings should be classified, as races into distinct and biological categories. Racism supports the hypothesis that a triggered relationship

exists between adopted physical characteristics and personality traits, morality, and intellect among cultural and behavioral characters. The school of thought advocates the idea that certain races are above other races in the social hierarchy. The theory of racism refers to intuitions, political parties, economic and other legal structures that, among other rights and privileges, practice or uphold discrimination based on race or otherwise reinforce racial disparity in income, education, job opportunities, growth opportunities for carriers, civil rights, and health care.

“In countries where racism is dominant, people are usually categorized into, two groups involving the low-status category. This social group aggregates all the individuals from foreign countries and is generally entitled to low-status jobs and limited access to social and political prowess” (warren 483). The other category is the high-status class of people. The members of this category are the indigenous species with an origin and ancestry from within the country. They have the exclusive right to high-status, well-paying jobs. They are not limited in accessing and exploiting the powers manifested in an economy's political, economic, and social arenas. The low-status members go through persistent daily violent lives, oppression, humiliation, and brutality. These, in turn, lower their self-esteem and relationships. Racism was the primary factor attributed to North American slavery, colonization, and capitalism in the European countries, majorly in the 18th century. It began when Americans started to view themselves as superior human beings compared to their African American counterparts. While practicing the slave trade and human exploitation, the system tried to justify the act to sustain it. Even in the face of this inhumanity, the United States of America was still projected, to be the pioneer and propagator of human equality and ensure that everybody was treated and handled constitutionally; this was to be made viable, through establishing justice institutions. It

showed great contrast as the crusade about equality-dominated, yet human beings did not deserve any lesser rights than any other under slavery and captivity. Ideologies supporting human dignity and freedom demanded the dehumanization of those enslaved.

Racism became a world problem in the 19th century. At the national level or even just a regional level within a given state, leaders began to think about their ethnic groups, religion, and language in racial terms. They began to designate high and low races. Affiliation with people in authority began to make more sense than before. The subject began to build pressure and attracted many, discussions in the early 1950s. The African Americans began to push for the recognition of their rights. Some went to courts to challenge the oppressive acts. Some formed movements and associations to pull together for their deliberation and freedom. Despite all the constitutional and legal mechanisms that have been used, to downplay racism, it has survived to the 21st century. Some of the Negroes were even converted to scapegoats. Thus, racism is still a relevant discussion in the world.

1.6.1. Religious and Philosophical Roots of Racism in America

Huge Studies carried out by Scholars and researchers found out that Racism has simply philosophical roots in the white identity and these philosophical ideas of race can be traced, to rational and genealogical human principals, and ideas based on superiority differences similar to those principals of the ancient ages in Rome prisons. Those philosophical human moral differences originated from a long period in history.

Power of the Church, Industrial Revolution, and Natural resources made Europeans conquer America and other parts of the world. Bringing Slaves from Africa to be sold, and obliged them working in unhuman conditions. These powerful factors and systematic trade of slaves for decades with the support of the church became as

philosophical culture the African American are born to all their lives slaves and at the service of the Whites. Structured Philosophical practices intensified by the acquiescing succumbing of the black enslaved nation due to the support of the Christian religion made this religious philosophy term longer and longer. Comparing what philosophical had to say about Racism was identical to what Scholars and Intellectuals had to say since both were convinced by, the same assumptions and were preached by, the same channel of Christianity and for decades.

Philosophers have rarely had direct political power, but famous philosophers have had cultural influence over the imagination and factual beliefs of succeeding generations. For a long time, it was assumed that what canonical philosophers had to say about race was either incidental to their main intellectual work if it had any philosophical content or that it was in the realm of mere human opinion, if it was informally expressed. In recent decades, this assumption has shifted to more. This because analyses of Racism and racist standpoints continue to become more slightly profound to the point the become assumptions and undiscussable.

However, if Whites counts the consequences of their responsibilities with the support of the church or without it would be easier for them to count the outcomes of their actions as our writer James Baldwin declared it in his novel *The Fire Next Time* ‘God gave Noah the rainbow sign, No more water, *The Fire Next Time*’. This quote states, that clearly, religious, and philosophical contents, participated in getting the issue of Race, and racism supported; “*Neither civilized reason, nor Christian love, would cause any of those people, to treat you, as they presumably, wanted to be treated; only the fear of your power to retaliate would, cause them to do that, or seem to do it, which was (and is) good enough.*”

We as individuals are products of the environment, we are raised in. what we become when we are fully grown depends upon the books we read, the people we talk to, the schools and churches we attend, the political classes we are affiliated to, the hospitals where we obtain treatment. The words and stories that are shared with, us by our parents and peers. Racism extends even to central government policy formulation. According, to Benjamin Chavis, environmental racism in 1982, the government could formulate policies that disadvantage, and threatens the lives of the people from the minority group: that group of people who had distinct skin color, or ancestral origin. According, to the United States of America, the people they aimed to discomfort through the biased policies were the African Americans. Environmental racism can assume quite a number of forms ranging from residential places, workplaces, and even social places such as stadiums. Where would the company propose to situate a waste facility such as garbage?

This, among other kinds of the decision according to “A landmark study, 2007” advocated by Dr. Robert Bullard found race having more weight compared to the socioeconomic state in situating states’ precarious waste facilities. White America should accept that racism has immensely polluted them beyond repair. It should be taken down to history and documented for future reference; racism should be mitigated, if not done away with, Martin Luther King Jr, addressing the Washington, D.C. American Psychological Association, September 1967 (Tannenbaum 196).

One of America’s most important ways of conveying the ethnicity message is trans generational, which has upheld the racially motivated mistreatment of the African American. These unwavering actions and systematic biased, of the minorities encroached the better years of about four centuries. Thereby undermining the rights of individuals because of a conceived negative perception about a belief.

In contrast, some of the social groups complicated their existence so that the oppressive regime could not get at them. African American did the same to escape the oppressors' influence since they had less to speak about and even comment on. It has been carefully documented over, the last four centuries of American history that African Americans have steadily refused, across all generations, the most important and inalienable of all human rights. That is the freedom, right, and opportunity to participate in an enriching educational experience that would benefit from the most fundamental rights that would be enjoyed by, an individual or race as a whole. Even speaking currently, unqualified students' continuous reproduction is proved a hard nut to crack.

This has been one of the derailments, the African American male adolescent undergo. "The laissez-faire state of mind" of America and the sluggish speed they have invested in equal opportunities for all its teenagers have cost generations of male African American teenagers a reasonable chance to achieve academic success.

Categorically, because of different forms of incremental racism, African American male adolescents have not been given equal, space in the last four centuries in terms of resources and opportunities as European American male adolescents to access, participate in, and experience quality education. Ultimately, this has culminated in generations of male African American teenagers doing very little in their academic pursuits and skills. The American's moral obligation and responsibility is arguable to build an encouraging atmosphere passed from the unjust platforms and vices that have had a detrimental effect, on our culture, and are presently created as, barriers on our way, to the pathways of educational achievement. (Tannenbaum 200). This duty begins with studying and understanding how institutional racism affects the educational projection of

African American male adolescents. Adding to that, one should further note that all types of racism or categories of racism, which are as follows:

Internal racism: feeling superior internally especially when shows racial bias among white superiority. These negative identity internal biases lead to empower the people of color to act.

Interpersonal racism: Occurs when personal racial beliefs transformed into public interactions to negatively influence, thoughts of other group of people based on their race.

Institutional racism: occurs among the institutions of authority when installing and enforcing policies based on racial biases.

Structural racism: is the most historical organized racism, which occurs among institutions and society. It is mainly based on racial bias, since it is included in our biased institutions and therefore in our society resulting marginalization of people of color such as harassment, discrimination, wealth gap and racial inequity.

What is certain is that all types of racism especially structural racism lead to a variety of detrimental effects on the oppressed colored minorities, mainly African Americans.

In this connection, incremental racism towards ethnic minority groups include American Native Indians, Asians, Blacks, Hispanic and mainly the African Americans. Moreover, this research is keen at examining the factors that have exaggerated racialism, especially among the Americans, and see it through deeply rooted in the economy beyond total eradication. Completing this research will help propose ways of mitigating the

situation to restore unity among people living together irrespective of where they come from, the language they speak, or their sexuality(Shawn 223).

Conclusion

This chapter shows how ingrained racism is in American society. For generations the laws, institutions, and cultural customs of the country have been molded by, this system of power, which has left people of color with persisting inequalities in justice, healthcare, and education. Even with great strides made in opposing racist legislation and practices, systematic racism still has a subtle impact on all aspects of American society. The dehumanization of Black people was woven into the very fabric of American society, as this chapter has highlighted, underscoring the lasting effects of slavery and its aftermath. Though a time of optimism and promise, the Reconstruction Era was ultimately unable to topple the systems of white supremacist. Jim Crow laws, segregation, and the long-lasting legacy of violence and disenfranchisement sustained racial inequity.

Even while the Civil Rights Movement won several significant battles, the pervasive racism that had permeated the public consciousness remained. The theoretical stances this chapter looks at highlight how complicated and varied racism is. With its racial superiority pseudoscientific defenses, social Darwinism gave colonial expansion and the enslavement of people of color justification. Because it made up claims of biological inferiority, scientific racism helped to shape racist beliefs and actions. Through its ability to illuminate the structural and frequently invisible ways in which privilege and power are divided along racial lines, critical race theory provides a potent prism through which to view how racism functions inside institutions, legal systems, and cultural practices (Topinka 206).

The idea of double consciousness clarifies how racism is internalized into, the identities of people of color. It depicts the ongoing battle to make one's identity and the prevailing cultural myths that portray them as less than fully human compatible. This inner conflict, formed by oppressive historical experiences, will be examined, in more detail in later chapters by means of literary text analysis.

Chapter II. - Legacy, Tenets and
Persistence of Postcolonialism in
America

Introduction

The United States is often seen as, a model of democracy and freedom, but its past is deeply connected to the practice of colonialism around the world. Even though the country became free in the 18th century, it is still dealing with the effects of colonial ideas and the power structures they created. This chapter looks at the ideas, effects, and ongoing presence of postcolonialism in the United States. It looks at how colonialism still affects American culture, society, and its connection to the rest of the world.

It deals with postcolonial theory, a way of looking at how colonialism still affects places that were once colonies. It sheds light on the power structures, social structures, and culture representations that keep colonial legacies alive. By looking at the historical and philosophical roots of postcolonialism, the chapter's show how colonialism's effects go beyond the direct experience of colonization and affect the lives of marginalized groups, in the United States, especially African Americans. The focus will be on how colonial ideas have affected American ideas about race, identity, and power, building a system of oppression that still pushes people of color to the edges. While the first chapter looked at racism in the past, this chapter shows how postcolonialism is an important way to check at how colonial legacies still affect American society and how these legacies help create a "double consciousness" in marginalized groups.

2.1. Postcolonialism Theory and Postcolonial Aspects

The postcolonial aspect is a discipline that explores the political, historical, economic, and social effects of colonial rule up to the 20th century. Even though a difference in opinions about this exists, we have to understand that all of them agree that the world is difficult to understand. It is, the only history of the colonial regime, that can

answer. It is impractical to talk about the history of Europe, ignoring the colonial rule and the injustices around the world. It affirms that the victims of colonialism are not considered, in the new world. Arguments have been there on the prefix “post” in the postcolonial theory, but unfortunately, it has never meant, that colonialism has come to an end. It still exists even after the collapse of a colonial empire. Other articles on postcolonial theory think of a world after this regime, but it is yet to be established.

The postcolonial theory was introduced in the US and UK around the 1980s when feminism and critical theory had gained momentum. Its origin was traced back to anticolonial South Asia and the Anti-colonial views in Africa in the 20th century. Academies based in the US and UK concentrate on these areas neglecting Latin and South America. It has focused on colonial rule and linked it to politics and justice in the new era for over thirty years. This has resulted in different dimensions of the same, i.e., political and aesthetic aspect that takes responsibility for global modernity. It remains focused on examining the victims of colonialism and the discovery of the emerging human injustices. Post-colonialism has dramatically affected how we reason about the transnational history and political implications. Even though, the field faces criticism frequently, it remains one of the critical bases of human interrogation. In other words, and briefly, Post-colonial theory studies the discipline of power through, the windows, of economics, politics, religion, and culture, how these branches work with the colonial hegemony, or oppressors and oppresses. Therefore, the post-colonial critics studies the works such as Daniel Defoe's *Robinson Crusoe*.

2.1.1. **Post-communist Critics and Transcultural Phenomena**

Introduction to postcolonial theory is numerous. Postcolonial theory has some strong introductions. Perhaps peculiar to postcolonial theory is that, while each

introductory text clarifies the field and its interventions, alliances, and critiques, it also subtly (or not) calls for a specific variety of postcolonial criticism. These introductions also argue for the field's need, seen most vividly in Gandhi 1998 and Young 2003, provided that postcolonial theory has been repeatedly attacked outside the field and from within (Shome et al. 249). Besides, several helpful edited volumes have been published, each of which takes place at key points in the field's history, keeping useful texts in circulation where they would not otherwise be accessible; among these remain Williams and Chrisman 1994 Afzal-Khan and Seshadri-Crooks 2000. A two-volume collection of colonial documents, Harlow and Carter 2003, is a vital resource for scholars at all levels, considering that postcolonial theory focuses on or reacts to colonial texts (Young 2001). an understated "historical introduction" to Postcolonialism, is an indispensable resource. For students interested in psychoanalytic or therapeutic approaches to postcolonial theory, Hook 2012 is a helpful reference. Post-colonialism assesses the economic, social, and political power relationships to an extensive and profound extent. These powers sustain colonialism and neo-colonialism, not forgetting the social, economic, political, and cultural relationship tales around the colonizer and the colonized (Harlow et al. 620).

Adding to that, and by studying the basis of recent postcolonial introductions and the background of the multicultural effects politically and socially. One may find that the status of Eastern European and Western literatures is permanently unequal. Even with all, attempts to keep pace with, this inequality and the international dynamics, there is a huge gap between the attentions given to translations from Western English literatures compared to those from Eastern (European) ones. This can only increase and modulate the predominance and the power of the West in both literature and the academe. Therefore, comparisons and evaluations in comparative studies are blocked by, the origin

and originality of modernity and progress as a race. Such as post-communist critics as Maria Todorova and Alexander Kiossev, for those figurative representations of world literature contaminate the study of transcultural phenomena and that a new comparative perspective needs to be used to avoid nationalistic in present-day scholarship.

Post-colonialism is a literary movement by which themes of literature are exposed to critical analysis and criticism on the ways of life between colonizer and colonized people. This criticism also seeks to eliminate the generality in literature, which affirms that golden literature has universal characteristics. The challenge of these ideas between the colonizing and the colonized populations often struggle with each other, which manifest itself in a character's struggle as well. It is important to observe that, it increase the diversity of cultures around the world, and tries to fight the promotion of universal human traits to keep cultural, social, regional, and national differences.

Meanwhile, in all countries, which were colonized. The colonizers force and oblige the colonized to follow and practice their traditions and culture. By doing this action it will destroy the colonized traditions and culture and identity culture and habits and praise the praise the colonized to double conscious identity and even double racial identity. Post colonialism criticism handle that by holding back the cultural effect of the colonizer on the colonized.

The colonized people try to keep their previous manners of living before any colonizer force comes to change or block them. Since this action is completely impossible, or has no outcome. Some sort of a combining between the colonized groups will appear because some of the two groups prefer to stay and adapted to the colonizer culture, while others want to go back to their original traditions and the majority want to

find a medium way of living compensating between both cultures and traditions. To sum up postcolonial literature can be split into three stages: adopt, adapt and adept

2.1.2. **Post Colonialism and the Aftermath of Imperialism.**

As a public intellectual domain, Post colonialism answers certain issues that arise about the aftermath of imperialism. One of the central features of imperialism's history has been the formation of states, either from the union of territories and policies or from the dissolution of empires (or any combination thereof) and new international order conceptions. To be concerned with postcolonialism, in that sense, is to be concerned with a collection of questions at the center of contemporary political thought. However, post colonialism is also closely associated with a more nuanced set of questions, and they have proved to be immensely influential, although these questions should not be reduced. The link between imperialism and identity has been one of the most prominent. Born in, Martinique, Fanon, a psychoanalyst, and philosopher. In “The Wretched of the Earth” of 1961, and his “Black Face” and, “White Masks”, gave one of the most searching, and divisive analyses, of the colonized-colonizer relationship in 1952. (Sartre and Farrington 98). Fanon remains, perhaps best known for, his explosive justification of violence, in “the wretched of the Earth” “highlighted in Jean-Paul Sartre's preface to that work”, where it is cast as the essential response to the violence perpetrated by colonialism and as the mediation by which the colonized can begin to reclaim their self-conscious agency. His is a profoundly troubling statement, undoubtedly influenced by the difficult era of French colonial rule and the war for independence in Algeria 1954-1962, experienced firsthand by Fanon. Fanon seemed to be saying in *The Wretched of the Earth* that violence was inevitable and necessary, but it must also be overcome (McCormack 222). One has to turn from reaction to creating something new; including overcoming the binary

opposition levied on Fanon's colonized Cold War strategic structures. There, the foreshadowing of several crucial ideas is discovered, that has become central to postcolonialism (Tiffin 169). For example, Fanon combined colonialism's ramifications with material and psychological study, which examined both the micro and macro effects and the colonial government's experience.

Among those implications and their effects, as defined and researched by Fanon and other scholars, both the colonized and the colonizer are complicit in imperialism's horrors. Both will have to be decolonized. The colonized, must find a way to transcend the imposition, of foreign rule not only on their lands but also on their minds and bodies; finding the appreciation of an oppressor in terms of the oppressor's setting does not provide true liberation from the understanding of colonialism. An impact that, anticipates an important debate on the "politics of recognition" in contemporary political theory (Tiffin 173).

2.1.3. **Structuralism Theory and the Dominant Culture of the Oppressor: Objective Reality.**

Colonization was a common practice in the early 1948, the superpowers such as France, Britain, Portugal, Spain, France, among other nations, explored, invaded, settled, and abused the proportion of the world's rationality by colonialism. A colony's power can be measured by, the number of countries it was able to conquer and put under its influence during the days of colonialism. The practice began in the western part of the world, where countries such as Portugal were able to colonize America. The powerful countries scrambled over the countries that were viable to exploitation in order to extract and benefit from their rich resource endowment. The colonies would dominate and control a country's policy-making system hence would have the final say in the government. For

such reason, there is nothing, they would need, to take home from their enslaved country, that they would not be able, to actualize. Africa became the major target of the colonies from the western part of the world since they discovered that despite the land is rich in minerals, crops, and fertile soil, the Africans were still naive to extract such resources and apply them to improve their lives. For example, Kenya was colonized by, the British, who benefited most from her rich soil that yielded high-quality tea that they exported to their home country for processing and later sold to the Kenyan citizens at a very high price. Minerals such as limestone, copper, diamond, and fluorspar were among the other benefits glued the colony in the country.

This exploitation went on for a reasonable period until when the Africans realized that they could form their system of government and rule themselves. They realized how much they had been losing to the Europeans who were also enslaving them and began to rebel. The struggle for liberation began because the whites were not willing to leave. They had to be forced out. Their exit introduced the African countries to the next phase of history: the post-colonial period.

A high turnover in literary theory was seen around, the 1960s. The trending animadversion had a significant influence on literary theory with a proposition that the excellent construction of a statement could be achieved, because the required procedure postulated by the new critics is followed. The invented critics do not consider the cultures, attitudes, and views of readers, not forgetting the historical negligence. For it, the underlying meaning of a text is based on, irony and attachment to ambiguity. The counterintuitive outcome can be identified and establish how the text assists find a solution to this paradox. The self-contradictory statement's support for the overriding theme is also revealed. This system is similar to elucidations by Jacques Derrida together

with other scholars who bought the same ideology. Unlike the Latest Critics, the chief deconstruction spokesperson, Derrida, denies the objective nature of the document. He challenges the accepted definitions and expectations of both the processes of reading and writing, denying that an autotelic artifact is a text. He also insists on challenging what components play in the interpretive phase of the text and the reader and the author. Since they are referred to, as postmodern or poststructuralists in literary theory, Derrida and other associated critics come chronologically after modernity and the reign of structuralism. Critics of the word posts have recently been used, to denote these postmodern theorists. All the philosophical critics, who question the vocabulary of texts, and literary studies, are Jonathan Culler, J. Hillis Miller, Barbara Johnson, and Michel Foucault, to name a few. (Apter et al. 464). Unlike the New Critics, who believe that the language of literature is somehow different from the language of science and everyday discourse, these postmodernists, argue that the language of texts is not independent of, the language used to interpret such writings. For them, language is a discussion. In other words, the discourse or culturally related vocabulary of ideas used in literary research helps to form and shape the text being studied.

We cannot distinguish the text and the language used to condemn it, they maintain. Language helps build and form what we term "objective reality" for these critics.

Many postmodernists believe that reality is a social construct, claiming that objective reality can be produced by language. No particular or main objective reality exists from this point of view; instead, several realities exist. These critics claim that truth is perspective while disavowing a universal, objective reality, with each person establishing his or her subjective perception of the essence of reality itself. These critics claim that truth is perspective while disavowing a universal, objective reality, with each

person establishing his or her subjective perception of the essence of reality itself. The answer for these postmodern theorists is that every society or community comprises within itself a dominant cultural group that uses the Marxist term to determine the ideology of that culture or its sovereignty, that is, its dominant values, its sense of right and wrong, and its sense of personal self-worth. All individuals are actively and unconsciously asked, to adhere to the prescribed supremacy in a given society.

What happens, however, when one's emotions, one's thoughts, or one's background do not conform? For instance, what happens when there are white, Anglo-Saxon males in the dominant culture and a black female? Alternatively, how does one, if one is a Native American, react to a society dominated by white males? For people of color living in Africa or the Americas, for Native Americans, for women, gays and lesbians, and a host of others, the ruling class and its subsequent hegemony have already formulated the definitive response: silence. Live in silence, work in silence, and think silently. The message sent by the dominant culture to these "Others" was simple and consistent, conforming and quiet; denying yourself, and all will be well.

Structuralism is a sociological philosophy that considers society's components part of a cohesive system that maintains itself. It arose in the 1950s, and its origin traced back to France. It enjoyed some short period of application up to the 1980s when it phased out, and was merged with, other disciplines. Post-structuralism is a backdated criticism technique of the so-called structuralism commitments. Post structuralism describes the sequential study of literature, the study of logic, and the justification of our actions referred to as critical thinking. The primary building blocks of structuralism are semiotics, language, and signification. The advocates of this thought first utilized their way of thinking. From that, they adopted philosophy then advanced to critical thinking with

regards to, society. The phenomenon that is attached to, post structuralism is linked to different degree levels of structuralism. The four pioneers of this view included Roland Barthes, Claude Levi-Strauss, and Michel Foucault. Three of them later diverted to poststructuralist reasoning in a bid to address their concerns. Lacan is ironically challenging to categorize after the publication of his article “work in progress.” Nothing substantial in its categorization after several attempts by scholars to interpret it.

The choice of exact poststructuralist emblems “Jacques Derrida, Gilles Deleuze, Julia Kristeva, and Umberto Eco” aligns through philosophy, ethics, signification, and signification. The anomaly of this trend remains the problem of thinking specific to each figure. Post-structuralism is symbolized by stressing origination and a sense of belonging. The stress criticizes structuralism and halts at critical theory. For this reason, there is a need to harmonize the anomalies between poststructuralists and post-structuralism concerning problems of knowledge, what is morally right or wrong, and meaning. They resorted to postmodernism at the expense of post-structuralism with no clear distinction, which elicited strong opposition. The best way to go is to adopt a theoretical attitude.

The post-structuralism discussion makes it an important theory to speak about. Few sectors have called for as much criticism as failing to "establish any authentic theoretical innovations." Their very principles and techniques have been rebuked. I will discuss what 'critique' means in this essay in the sense of post-structuralism and then address the post-structural treatment of 'power' in international politics. I can argue that considering its limitations, and when it comes to understanding international politics today, post-structuralism has a crucial role to play. However, it is important to first explain precisely what 'post-structuralism' is before beginning. "Do you know up to what point you can know?"

Michel Foucault, the French writer, once asked. The nature of post-structuralism is encapsulated by his question, as the very act of asking it immediately questions current information systems and thus becomes an act of critique. Yet when it comes to post-structuralism, the terms critique and criticism should not be used interchangeably. Foucault interpreted critique as a method that "suspends judgment" and "offers a fresh practice of values based on that very suspension," according to Judith Butler. In other words, when engaging in criticism, poststructuralists do not aim to make value judgments, when engaging in critique (Childs and Patrick 116). They conclude that one needs to function from within (and therefore accept) an established system of commonly accepted limits, meanings, and values to make such decisions or to propose a substitute action or thought. However, the goal of the poststructuralist is to engage in a kind of critical thinking through 'critique,' which problematizes and destabilizes a framework that would otherwise be taken for granted, thus making room for the possibility of a new reality (or set of realities). In short, since it aims to problematize rather than substitute, post-structural critique varies from traditional 'criticism.' William Connolly claims that this is because the poststructuralist theorist "swims in the culture" that describes social settings. Therefore, it is just not possible to set up space outside of this culture for him. Poststructuralists, all too aware that they are a product of their circumstances, do not suggest that we try to conceive other possibilities.

2.1.4. **Existentialism and Individual Choices of Freedom**

Existentialism is an approach that mainly emphasizes personal freedom and choices. Most individuals struggle to exercise control over their matters for better relationships with others. Understanding, existentialism through, the world, outstanding, figures writings, so, by studying, the major themes, in the works of Heidegger, Sartre,

Merleau-Ponty, and de Beauvoir, and their major works, which include: freedom; death, , boredom, and fear; responsibility as well as, the denigration, pessimism about human relations more generally; and the rejection of any sort of oppression, and external determination of morality or value, these philosophers on poststructuralism, arguing that existentialism remains an extraordinarily productive school of thought on personal freedom and liberty. Post colonialism mainly talks about the aftermath of Western domination and imperialism. Postcolonialism influenced the colonized people to fight for their freedom and reduce oppression from the colonizers. It made the colonized want to control their territories and preserve their domination.

Existentialism and postcolonialism emphasize freedom and domination of people's choices and preferences. They criticized the African American society for giving the White people power to dominate over them and take the best resources for themselves. The education system for the African Americans was poor, and they were consequently forced, to drop out of school to work for low wages. Existentialism mainly focused on an individual, while postcolonialism focused on the entire nation.

Existentialism represented by Sartre who took the title of “Existential” from Heidegger, framed out “Existentialism” as the umbrella of the cynical and individual school of thought that he represented, to with other selective philosophers and novelists such as; Kierkegaard, Nietzsche, and Heidegger. John Paul Sartre claimed that we must have the ability and the power to question what we believe and recreate our beliefs by ourselves in order to give a meaning to our existence not giving the green light to others to master and guide by others. Even though, it is conventional to accept the commend, and the control of politics, religion and science without discussion, we are all responsible for our beliefs, doubts, and freedom, we can be rebels militant individuals and persuade

others. Frantz Fanon the Existentialist was born on the Caribbean, the French colony of Martinique, and he became a central inspiration of Postcolonialism, exactly postcolonial culture and society, the study of the aftereffects and impacts of European domination and colonization of the world. Fanon experienced and was engaged in the fundamentals issues of racism in Martinique, France, and North Africa, and as a psychiatrist he showed clearly his radical vision of anti-colonial struggle and decolonization, he claimed that racism has a destructive impact on the mental and physical health of the oppressed. Because we are insecure, we are terrorized by, the other and the impact that their judgments can have on the meaning of our lives. If we face the other with good faith in the possibility of positive change, interaction with others can be powerfully transformative, but we are afraid that it could take all meaning away and leave us with nothing. Both Sartre and Fanon stressed on the importance of the gaze of the other, because we are insecure in our own lives, we are terrorized and dominated by the other and the outcome of that their judgements can have on the whole sense of our lives. If we have good faith and being serious revolutionary to face the other for useful and productive change, interaction with others can be powerfully transformative, productive and cooperative. Therefore, racism is the most shocking lesson for both Sartre and Fanon. Sartre wrote about the anti-Semitism after the occupation of Paris by the Germans and racism against Jews in France and Germany. Both Fanon and Sartre wrote about racism against Africans and Arabs in North Africa, and others such as European colonies as the Americas. When comparing ourselves with others on the base of oppressor and oppressed, we are minimizing the difficult and obtaining the fruitful side of the individual critical thinking.

2.1.5. Feminism Quest and Postcolonial Approaches

The awareness and explanatory capacity of international relations have been enriched by, post colonialism and feminism as critical discourse. Over the past two decades, post colonialism and feminism have arguably gained fame because of their ability to respond to global instability

in political and social life. In full recognition of the dynamics in the cultural, social, and political arena, they also tend to link every knowledge dimension. Leela Gandhi infers that, it is the interaction with feminism that bears the self-reflexive record of cultural nationalism .in addition; post colonialism brings at the disposal of feminism the numerous avenues of oppression and reasons to advocate against the universalism of gender.

It is expected that, many would be in support of this, but precisely the opposite is witnessed. Many have strayed from this maintaining a clear stand of not being in support. When the similarity between anti-colonial nationalism and European imperialism is established, creating a postcolonial nation-state occurs. In injustices, marginalization, and correctness of the doctrine of belief, postcolonial seems to be firmly in support. In contradiction, feminism has a different perception of the so-called “third world women” and should be supreme in racialized regimes. Chandra Talpade-Mohanty advanced the disparities about the interpretation of burdensome authority on women (Mohanty and Torress 632).

She digresses from colonialism in her article. We are aware that the disparity is not revolving around the west or non-west but within these ideologies and universalism that are digressive and erases history.

The primary question is that how can we mitigate the differences and universalism that are dominant in postcolonial environments? Who are the victims in such circumstances, and what are the injustices they have to undergo?

The School of Social Sciences, Monash University, and the Institute of Postcolonial Studies, Melbourne, arranged a workshop that lasted two days to solve these problems. The event commenced on 24th and was concluded by 25th November 2014. The workshop's focus was on postcolonial states and the ability to recognize the world's complexities, working intensively with scientific experiments from selected countries such as Pakistan, Congo, Afghanistan, and Ireland. The dominating topic of discussion was violence. They argued that the state could put in place legal frameworks to administer justice to the marginalized, more so the women. Violence is still a phenomenon in most postcolonial states in the twenty-first century.

Political affiliates are lobbying to be recognized and, in turn, compromise the authority vested on the state. In such cases, women are always on the receiving end as they face cumbersome authority. Unlawful exaction on women symbolizes national identity. National identity is expressed in, the imposition of gender on women. Nira Yuval notes that it is as good as disguising the Muslim fundamentalists to establish a modern state (Mohanty and Torress 632). The state's dynamics is a continuous process and enabling political existence within feminist and postcolonial approaches.

Critics of the state have been brought forth by, anti-globalization activists. Their critics also face rejection. Some are of the ideology that the state has offered every resource in support of the course. They challenge the politics of resistance and say that the strongest source of rights and protection for women and ethnic minorities in government is postcolonial states.

Armed resistance and unfruitful politics are all attributed to, the absence of the state. Even though the government would come up with policies that undermine feminist views, feminism still appreciates that the same government still is in apposition to overturn marginalization and identity politics being experienced. In the global south, the state, has been criticized for, its violence by feminists. They further demand responsibility on the side of the government. Where legal institutions are few and even if they exist, are compromised by secular values, the government is the last resort for those who wish to acquire full citizenship rights and any benefits accruing.

What is then violence and the remedy for it? To answer this, Fanon uses moral principles. He advances that the only remedy for violence is violence itself. Normalcy is regained through, violence. Fanon believes that national liberation is, always violently achieved. The inductive effect of violence is evident by the exemplification in the colonial system that Fanon talks about. He begins by writing about the entry of colonizers followed by the resistance by the subjects. The confrontation between the two parties creates disorder, and finally, one has to be knocked down. Fanon views this as a process of underlying relationships that is violence bound. It is either you are for violence or against violence, as Samira Kawash about Fanon's view.

The wretched of the Earth literature by Frantz Fanon is the insufficient justification of the violence advocated for by Jean-Paul Sartre. Violence is not a refuge for resentment. Not a repercussion brought about by regrets. It is a means by which man redefines himself and finds his purpose. The effects are always long-lasting, and not quickly phased out. Violence deserves violence. Only those who have never been victims of violence would be for it. Hannah Arendt declines Fanon's ideology of violence after she witnessed what violence can do. She believes violence cannot be the solution at all

costs but the goodwill of humans. The dilemma is created, and the question remains which ideology is to be judged right. Feminists and post-colonialists are left, to choose between two alternatives. Scholars have not given up on this subject. Veena Das again comes in support of Fanon. She views violence as the ordinary course of life, which must be, embraced. She puts forward that the ordinary nature of violence is based on, the social ties between the victim, perpetrator, and the witness of the incident. The field of violence is keenly under observation by the feminists and post colonials; violence sprouts from postcolonial chronicles. With the foundation being traced to, social features and political awareness, violence is a promising avenue for individuals and society informed.

The problem is finding the best alternative to solve the loose relationship between feminism and the postcolonialism view of political violence. For feminists, the social activities are male-dominated; violence highlights political violence. Postcolonialism also states that violence is deeply buried within, the nation. Sankaran Krishna stated that the development of a nation is an excuse to avoid blame for destroying all kinds of communities. The convergence of the discussed approaches will help bring them back together and a source of knowledge.

Agathangelou and Ling have come up with a tool that harmonizes the two ideologies. It hints that world politics is an avenue of numerous worlds and the different ways of achieving awareness. Instead of how the worlds are in a state of being arbitrary and reinforcing each other and syncretic responsibilities that strengthen transparency, the different worlds are not just about history. Analysis of the world is only practical if feminism and postcolonialism work together. Worldism (universalism) may expose both the ordinary and the extraordinary existence of the existing sites of abuse.

The literature that revolves around this phenomenon reveals the surge in political violence committed by nations accompanied by the state of restlessness that is within because of the visualized violent politics across the state. Those who take part in the writing sex contribute a bigger percentage in war, anticapitalistic insurrection using life and body as weapons, and supreme authority, over all things, and how the postcolonial state is patriarchal in its activities at the expense of women. The chronicle of Sara Meger explores the organization of foreign relations that helps lift political temperatures in postcolonial states (Meger 119).

Recent political trends explore the relations between patriarchy and imperialism to deeply understand, how armed they are. This would also show separated things were in the political arena and thus needed a way of indemnifying the happenings or occurrences of such events. By placing, more emphasis on, the systemic level of the study, the study argues that, the containment of armed conflicts plays a greater role in ensuring that hegemonic relations, are formed by taking advantage, of the Western and Non-Western sectors, which can only be accomplished by separating political identities, and the kinds of, employment, they take on, in the global economy. She believes that armed conflict is a source of employment in the global economy.

Regardless of the fact or belief that violence is not a defense of the feminists but a masculine mode of work, externally, sourcing for the armed conflict is undermined, and left for women. This is because the course needs a lot of flexibility in the labor and all the information about the market participation. These Females mostly portray these general attributes. Therefore, even as this works in the fulfillment of the hegemonic ideologies that are equipped with masculinity features internally, it shows a lot of feebleness in the international level in which violence is carried out, and legalized. However, most

importantly, it is to ensure that candid and holistic round table discussions help mitigate all this contemporary political violence.

The international conference should be held with, hosts from non-western countries, and a unifying discussion is conducted to remedy the situation. The dominant digressive debate of countries not linked to the west gives rise to the orientalist strategy aimed at bridging this disparity. The non-western countries are visibly the parent of the political violence being addressed. The postcolonial refuge is a worldwide occurrence as Nilmini Fernando locates (Fernando 255).

More than a philanthropist gift, the confirms that the discourse on the violence of the private class compels that identities should be substantive, spaces catered for, and structural conditions that will ensure that a camp is raised and conquer the other bodies. The initial move will be looking or searching for the global instrumentation of pictures and bodies of poor women in the refugee act as a proxy to humanitarian, which meant or shows the white savior. Speaking of the Irish situation where children born of African women, were objectively taken, as the masses that will mobilize the politics.

This whole thing illustrates the efficiency and affective combining of 'Third World Women' visual images and shows how black female organs plan their representative and affective function to achieve NGO rules and task force achievement (D'Costa 212).

The physical work of waiting, meanwhile, is sufficient for bodies held by the home industry in Direct Provision. She had the postcolonial not uphold the responsibilities they make to ensure that a range of uses continue and keep a philanthropist face for white Western states while withdrawing critical attention from the source causes of forced dislocation from the South.

D'Costa points out how gender equality has been an active factor in the management of conflict zones. Socio-cultural beliefs are the frontline in gender defense activities. The justice of the 'war on terror' is replicated by, colonial governance protocols, followed by the elicitation of fear and encouragement by colonial forms of investigation, humiliation, and retention in remedying the acts of terrorism. The postcolonial jurisdiction, with all its colonial reflections and war organizations, is seeking to regulate the character of women in the present period.

This study explores some of these discussions in the light of Pakistan and Afghanistan's security changes, starting with an enclosed but cautious projection of the isolation and deficiencies of Muslim women and traditional societies. This enhances and tends to rejuvenate the belief that women should be reserved in their disposition. However, while women's leadership is central to the highest values that are exposed and cultural traditions internally and beyond the patriarchal family-society-state relation, women's helplessness and vulnerability escalate not only due to the behavior of religious powers but also due to 'progressive,' 'ordinary' and 'philanthropic' interventions during times of conflict.

Paddy Rawlinson's reports take or command a keen investigation on the separated medical violence due to lack of protection for their love (Rawlinson 12). To better track the life expectancy disparities that separate the Global North and South, mass immunization is a core desire of global health initiatives, such as the Millennium Development Goals (MDG) of 2000. The first initiative, the Human Papilloma Viruses (HPV) vaccine, is piloted in third world nations to help prevent and contract STDs, with cervical cancer being a rare one. Despite the obvious moral motive, any denial or rejection of the vaccine has been normalized.

It is not listed, in developed and third world nations because it involves mainly gendered medical intervention approaches promoted in compliance with the Western perception of risk, biomedical expertise, and the usual understanding of female sexual reactions. As a higher percentage of the MDG health system targeting developing countries, the launch of the HPV vaccine indicates a trend towards colonization by hegemonic scientific practice in which multiple forms of systematic violence are legalized by, conversational developmental and global health affiliations.

This study examines the linking themes of political economy, distinct structural aggression, and hegemonic medical masculinity in the context of growth and development that underpin HPV immunization initiatives. It questions ways in which the masculine scientific narrative of disease prevention is legalized and operational. The new missionary voices have been perceived, to be the protection of young women, according to the care, saving their souls rather than bodies.

The dominance of Maoists in India has been alerted through, the commitment to ensuring that gradually; there is a complete elimination of gender-based politics and partial transformation on development agendas. Nevertheless, women in the lower leadership positions remain crowded and are absent from top leadership positions. Furthermore, within the political parties they are in, gender-based abuse and inequality further discourage their contribution to promoting gender justice and equality. Acquired primarily, from the Dalit and Adivasi groups, Maoist women continue to face discrimination and are left out, of control, and violence. In contrast, others who are not in political classes bear a great deal of suffering with them as they are often at the end of all political dejections. While the states will try masquerading in euphemism by publicizing the positive side by hiding all the negative crimes and injustices her citizens undergo.

In such a scenario that injustices against, women be put on a plain page. Janet Andrew Shah describes it from the postcolonial feminist way and flashes back on the nature of violence, women's rigid and hard roles, and the limitation of feminist politics in postcolonial India's Maoist insurgency. We conclude that it is important to go back to the drawing board for the Indian feminist association. Anna Alonso's essay discusses the four books she wrote five years ago and candidly exposed how women are oppressed in, the post-colonial ecosystem because of political brutality. She tackles the erasing of women's past through similar feminist debates after a time of political feuds.

In *Twain Shall Meet, Feminism and Post colonialism*, in *International Relations*, Ann Tickner and Phillip Darby, sail us through their journeys and the predicaments, they encountered in their relationship, with traditional foreign affairs, IR (Parashar 371). As a crucial section of the study, Tickner talks about IR's course, to be accountable for gender; Darby resisted the discursive reach of IR and its natural familiarity and exemptions. They agreed that orthodoxy partners should be feminism and post colonialism, not merely concerned with defining the world but with altering it. They share a fear of abstraction, the hunt for important causes, and the idea that posterity can repeat the past. Tickner and Darby both complain that, while they should be in agreement with each other, these two approaches are not involved.

In her epilogue to this, the professor L. H. M. Ling encourages us to resonate with the transformational possibilities when these two approaches converge (Agathangelou and Ling). The approaches should serve to bring peace and condemn the other negative vices inherent in political infrastructure. This reflects the epistemic love for others, coming from a political entity that expresses ontological parity.

She says, “*Epistemic compassion thus enables a moral imagination to reconcile Westphalia's power politics with the various worlds that have arisen from postcolonial feminism.*” One hopes and assumes that this epistemic passion sparks the pages of this volume. I will buy the idea of Ling's school of thought in order to turn to traditional texts for insight and perspective (Ibid. 2000). In the Mahabharata, the Great War Tale of Ancient India, it is not the groundbreaking war story that makes it an important text of all time. After all, we still have two sides with discrepancies between philosophies or offended parties in any war that should be cooperative in a settlement to get things back. The Mahabharata is the story of deletion and injustices that wisely cause violence and war; this destruction is one that they were in a position to repel as a defense of power and statehood, as the victimized individuals said. To cover up for his father's egocentric sexual lust, Bhishma formulated alternative gentle masculinity that he had to own. Dhritarashtra's being physically, handicapped deterred him from becoming the bonafide king, Karna being alienated from his mother because his creation went against existing feminist norms, he had to come up with an alternative pure, and calm masculinity, of his own to make room for his father's selfish, sexual desires; Dhritarashtra's physical disability, was used to discourage him, from being his own.

Postulations of post colonialism and feminism harmonize in this article. When we commence tracing the deletions, there is a match between the wars with whatever has been written, and candidly seen. In order to assess the cyclical essence of violence and conflicts through postcolonial systems, an audit of these deletions was undertaken in, view of the philosophies of feminism and post colonialism.

Users have explored how these two connect and bring about the new understanding of the development as a political body of the postcolonial regime and,

ultimately, its fragmentation, the introduction of violence, and available remedies. With the aid of these articles, the writers trace deletions, long-awaited change, and voicing urgent issues during our time.

2.2. James Mark Baldwin's theory of Me and the Other.

Baldwin's theory of "me" and the "other" explains how people view themselves and how it affects their way of thinking and perception. It affects, their motivation, relationships, and how they view, and treat others. The theory also affects how people relate to one another in different circumstances, allowing them to make personal judgments and promote social development. This theory is important because it shapes development from infant discovery of one another and the other person to decision-making. This theory has helped reduce and eradicate racism by creating understanding and empathy among people.

It is an important theory because it teaches people, especially children and the youth, the importance of considering other people and fair treatment by understanding the different social perspectives available and providing a way to handle them. It helps solve some problems from their roots by promoting proper social context (Baldwin 301).

2.3. Background of United States as an Internal post Colony

Until quite lately, postcolonial suggestions have, to a large extent, remained unavailable, in American researches. A reverse of the statement is also accurate: America, notwithstanding the reality, without doubt, most leaders and commentators for neocolonialism studies are sheltered by the United States of America (Boehmer and Moore 7). Universities, Colleges, and other higher learning institutions have hanging in the air conspicuously unavailable from neocolonialism studies reviewers and dissertation

collections. The condition above has begun to change. I will run around in the following few pages contemplating neocolonialism's condemnatory prospective to study United States cultural philosophy and history. Within hypotheses, there is no relationship with the postcolonial aspects of the culture and belief of the United States.

Renowned authors and essayists of the Territory lifted the United States to a postcolonial state of representation, timing its era before colonization to revolutionary times. The research by American academics Lawrence Buell and Edward Watts followed suit in highlighting numerous analogies between antebellum literature and the literature of Africa's newly decolonized nations. According to the Caribbean (Buell, "American"; Buell, "Melville"), from their resemblance to the narrative modes of recent postcolonial novels, even in deducing the "post-colonialist" of ancient American novels searching for a national type (Watts).

However, several of the monographs, of post-colonial theories that appeared after the colonial period, such as those by; Elleke Boehmer, Ania Loomba, or Bart Moore-Gilbert, leave America, as Boehmer does, from an analysis of literature, in the post-colonial period, references to the fact that, the United States of America, gained independence long before other colonial places, and its literature. (Boehmer and Moore 7). It was among the first countries in the world to obtain independence.

One prospect for coping with the situation is to stop the "contradicting trajectory" of the library of the United States and to establish the historical correspondences of Tran between the Caribbean and the early national literature of the United States and the literary texts of Africa, India, and the most recently liberated countries. Nevertheless, with writers like Chinua Achebe, Rushdie, and Ngugi Wa Thiong'o "developing or rather a third world," Lawrence Buell has classic U.S. writers like Cooper, Thoreau, and

Emerson will seem to be moving hard, both in terms of history and morality. He mentioned the "American Literary Emergence as a Postcolonial Phenomenon" in the essay, properly raising concern about his strategy. How does he determine the relationship between the U.S before colonialism and afterward ? The relationship, between American post colonialism and American policy on how to expand power and control through colonialism, the relationship between American post colonialism and American policy on how to extend power and influence through colonialism, played the postcolonial to the degree that he deferred to the plot types of Scott, but the degree that his portrayals displayed and a degree he performed the imperialist. Still, to the degree that his portrayals revealed and accomplished the glamour of American expansionism, he performed the imperialist (Buell et al 435). In his submissions to U.S. Cultures Imperialism "ed. Amy Kaplan and Donald Pease", Eric Cheyfitz, with a more sobering and less dramatic view of the ideological position of "romance," reads the debate of the Pioneers on property and removal: in addition to the colonial rationale of the Johnson vs. McIntosh Supreme Court decision that inaugurated the Jacksonian removal policy. His claim focuses on Cooper's "romantic" adaptation of a colonial land dispute between Native Americans and the United States into a post-revolutionary inter-European conflict. The Indians serve as mere spectators of (Cheyfitz et al. 109).

Therefore, the United States' neocolonialism research must embellish its symbol lockers with a series of analytical banners to the elevated and struck as the terms and conditions dictate, matching the deception of colonial and postcolonial facts often. This presumably will maintain good lookouts for dogmatic and essentialist slavers and propel United States studies' wheel into deeper international waters (Cheyfitz et al. 109).

2.3.1. The American Minorities Literature in the Postcolonial Perspectives

Researchers, practitioners, theorists, and commentators of neocolonialism have clear discussions and concerns about black Americans. Their cultural, political, educational, and religious beliefs have formed the debate's basis, among other constants. Thus, racism in America results from the disparities in color, language, social class, culture, and religion.

Theorists and practitioners have primarily accelerated African-American post-colonial and cultural politics contradictions. Among the many persuasive reasons for such navigational caution, I suspect the risk of running aground on terminology questions.

For all the rhetorical force of Leroi Jones's assertion that "Black is a Country," the truth that must remain is that even neither with a territorial identity nor the standard feature of physical disintegration from the metropolitan center, black America is still way far from strictly fitting the standard model of the colonial and or postcolonial life experience. Of course, some degree of unity is often conceded. In *The Wretched of the Earth*, for example, Frantz Fanon claims that, in their quest for, for example, a pre-colonial cultural matrix, the United States and Latin America faced a problem that was not fundamentally different from that of the Africans. Significantly, however, Fanon qualifies the assertion almost immediately by adding that although subjectively the situations might appear comparable, "the projected challenges were inherently diversify the concerns that kept Richard Wright or Langston Hughes on the notice", we are told, were essentially distinct from the ones that confronted Leopold Senghor or Jomo Kenyatta. More recently, the African-American critic Donald B. Gibson has similarly repudiated the colonial analogy, arguing to a contemporary audience, that Wole Soyinka

'stands in a quite different relation to European culture than we do American-European culture.

The danger, on the one hand; is that a merely symbolic, deployment of the colonial paradigm, is liable to empty, a sufficient critical vocabulary, of its specific historical, and political charge; slackly used, as Sara Suleri warns, the concept of postcolonialism risks degenerating into, little more than, “a preapproved allegory for any mode of discursive contestation”, and “a free-floating metaphor, for cultural embattlement.”

On the other hand, the proposal to petition before the court a literal application of postcolonial theory to black America's struggles related to charges and simplifying, distorting, or negating the latter's specific concerns. Moreover, to complicate matters still further, we have Ishmael Reed's caveat that the very use of 'black America' is potentially hazardous: according to Reed, the term too quickly becomes a “lazy metonymy” five, which imposes or lays claim to a spurious political and cultural unity in defiance of the exuberant variety of actual African- American lives.

I suppose to read it as a figure for one of the most urgent things on the current postcolonial agenda, and it is not expanding the episode too far, the need to find ways to be responsible for one's past without being bound by it. In *Beloved*, Morrison's painful engagement with the African-American past's burden is balanced by, her perception that to 'know it, and go on' is the condition for survival. To deduce from this a more widely applicable wisdom is in no sense to negate the specifically situated experience of black America.

Instead, it is 'completely to universalize the crisis, communicate greater human scope to the things persevered by any specific race or state, to equate the experience with others' misery.' Different histories bear witness to further devastations, but convergence

lines can and should be drawn, as I have argued throughout essay. African-American literature is self-advocating in as many senses as that phrase can bear.

Nevertheless, it also can speak to others or even addressing all of us. Perhaps have firmer ground for believing with Said lesson learned about oppression will never escape our minds even with the change of place or time. Simply due to the circumstances.

2.3.2. **Civil Rights Movement Upheaval and Oppressed Minorities**

The civil rights movements are organized associations whose sole objective is to fight for the deliberation, freedom, and liberty of the minority. This is usually the isolated group of the society based on a specific predetermined factor(s). It is an association that concentrates on strategies that would see it champion liberty campaigns and sets free the oppressed minority: they may feel the dignity, which human beings deserve. The movements began making sense in the United States of America in the early 1940s. This came shortly after America had ended civil war and slavery in the early 1960s. The Americans reconstructed and amended their constitution, permitting equal rights and opportunities to the Black Americans serving as slaves. They began recovering their dignity as human beings though not absolutely. Many activists such as Sir David Luther king came up to spar up the debate concerning the need for Negroes freedom.

The African Union was formed, and began developing, its routes into the deep problems his children in the United States of America were subjected to. The Union seemed to have achieved exceedingly better than his antecedents though it benefited the African Unions than the members living in the diaspora. Scholars believe that, the AU's role would pass the test if it protected his members abroad or given mutual benefit to both parties. Placing the AU at the center of this contrast draws parallels between the CRM (Costumer relation management) desuetude and the Black Lives Matter Movement.

According to the findings, it is notable that there are several advancements in the present-day struggle for global African families. All these have their foundation in the advanced efforts by the civil rights associations from various dimensions.

There existed a novel achievement by the Black Nationalism in America in the 1960s. The activist group consisted of extreme nationalist leaders who, in particular, would hold radically contradictory views and viewpoints from the suggestions of the famous presidential speaker, Martin Luther King, Jr. Despite many activists crusading for the dignity and acceptance of Negros, who in society had black skin to be regarded with feelings and emotions as a human being and identified as worthy of a standard life as any other ethnicity.

They are not lesser human beings compared to the whites. The African Union and other movements in the United States, which stood against racism, applied distinct methodologies in achieving their goal. The new crop of leaders in the Black movement in the 1960s was radical in its demands and advocates of Black power, racial self-determination, Black pride, cultural autonomy, cooperative socialism, and Black capitalism (Dyson 227).

The findings were obtained by, close interviewees from the Nation of Islam, most persuasive in an influential but also eloquent way by Minister Malcolm X El-Hajj Malik El-Shabazz, Kwame Ture, Stokely Carmichael, the Black Power movement alliance, and later, under the leadership of the Black Panther Association movement, Fred Hampton, Huey P. Newton, and Eldridge Cleaver (Ambar 2253).

More interestingly, this latter evolves when leaders of civil rights set out to internationalize the Black movement and gained inspiration mainly through access to

support from Africa's liberation movements and significantly from the Organization of African Unity.

Nevertheless, in the 1960s, Malcolm X stood out as the supreme leader of all Civil Rights Movement leaders. Their efforts were aimed, at reaching out substantially to African leaders and finding out more about the independence movements in Africa in the 1960s (Malcolm 2015). For instance, the South African struggle against the non-white colonial political apartheid system centered on the painful past of the American Blacks fighting Jim Crow racism, denial of civil rights, and law enforcement profiling and murder.

Malcolm believed, however, that it remained closed to international and global deliberations as long as civil rights were used, as the nomenclature for the Black movement in America. It was narrowly connected, to the government of the United States a domestic challenge. His aim, therefore, was to internationalize the struggle and make it popular rather than a civil rights issue as a violation of human rights and make it a matter of the United Nations (Malcolm X's 1966 interview).

His proposal will give the American establishment unparalleled exposure to anti-Black racism and, at the same time, compel the American government to make substantial concessions to the demands of the Black movements in the face of global criticism and allegations of human rights abuses. In case America's black championed the grand scheme solely to the United Nations, it could not have been easy to achieve the noble objective of popularizing the Black Americas struggles. Even as long as the fighting existed before, the fighting could go beyond domestic boundaries (civil rights). Particularly at that racist height against the Blacks of the time in America, their voices could be somewhat inconspicuous. If Malcolm were to reach out to independent African

countries, he would support the continent's liberation movement in the 1960s. The idea would work best if he managed to recruit as many independent Negro states as possible. As a people of one color, the Black, as the independence of African nations showed in the near offing, and he saw a chance of identity with the continental struggles. By making them associate with African nations, his strategy was to organize and harmonize Black people's problems in different parts of the globe. As said once by Malcolm X "They tell us that we are all people born in this country. Well, a cat might have kittens in an oven, but that's not making them cookies." (Ambar 2253).

The short statement is so contextual as far as the Africans originality is relevant. This meant that Africans living in the diaspora were never able to disconnect themselves from their African heritage in nature and naturally (Genotypically and phenotypically). There is a need to harness the interest of the Africans in the diaspora on both sides of the globe through the corporation.

Africa's independence in the 1960s and its presence on the global scene in international politics created a positive profile for the continent that instilled racial pride in all Black people worldwide. Malcolm regarded the American rulers everywhere (both within and outside the continent) as shepherds of African people. Therefore, the African Union's Organization lacked any substantial institutional framework and a critically comprehensive policy of engagement for the African diaspora. The establishment of specific ties and arrangements between their respective countries and the African diaspora has been enabled by some countries separately, but not by the institutional arrangements of the Organization of the African Union (OAU).

There is a need for the African Union to express unity with the United States' Black struggle. Nevertheless, it must correct its predecessors' mistakes to achieve the

necessary stability while taking the initiative to condemn the U.S. government for the human rights violations of its black citizens and population. When the United Nations passed several recommendations in 2015, directing the United States system to deal with ethnic inequality, racial profiling, and proposed policies by police officers against the unnecessary use of force, this was necessarily worthwhile. Ethnic inequalities in the application of the death penalty were also discussed in, the proposals (Aljazeera 2015). A faithful call to unity for the African Union will be more extraordinary than living up to the anticipated obligation. This should show moral and political support for Lives Matter in the United States of America: whether in the diplomatic circles or overtly. The movement remains to be against police brutality, anti-Black racism, and victimization of the Blacks, making no distinction between African Academy of Sciences, AAs, and immigrants from Africa living in America. This is the manner in, which African Union needs to align its operations with standing by Black struggles the world over. Of course, African leaders must be vocal and indicate moral authority in criticizing the American administration for the unfair police brutality and Black racism. It is a mandatory requirement for African leaders to not only build strong teamwork with the U.S leaders but also condemn the unfair treatment of Africans abroad. Treaties may not work without having mutual understanding between the two governments.

The continental Africans who have muted and remained silent about the Black Lives Matter Network should receive a wake-up call through the African Union. They should abandon their belief that the union is a far-flung campaign that does not directly affect Africa. It is high time for those who disown the thought that all Black lives remain undignified when there is no regard for Black lives anywhere. The attitude that should unite and protect all the Blacks indiscriminately should hold and inform all Africans that

they are a single-family despite their disparity in location. For, as Malcolm X pointed out more than five decades ago:

"They tell us that we are all people born in this country. Well, in the oven, a cat may have kittens, but that does not make them biscuits.

Your problem is our question. No matter how much freedom Africans get here on the mother continent, you can be mistaken for one of us and experience the same psychological and physical misery that is a daily occurrence in our lives, unless you wear your national dress when you visit America.' 'It will never fix the problems unless and until our problems are solved.' 'Until and until we are respected, you will never be respected. Unless and until we are all remembered and treated as human beings, you will never be recognized'" (Ambar 2253).

The civil rights movement performed the following responsibilities to protect the minorities and the oppressed

- Termination of the importation of slaves. It was also needful to stop the trade.
- We are ensuring an end to discrimination and segregation of black Americans at all costs in the bus stations, police stations, or any other social place. The law could tolerate no segregation, including in public.

- They empower black Americans to be heard by casting their votes and giving them chances in the United States' leadership.

Therefore, the anti-racism and some civil rights movement achieved tremendously and succeeded in protecting Black Americans' lives and rights. It made all citizens in the United States deserve equal rights and opportunity before the law. Since the conception of such movement, the achievement has shown significant progress and deliberation to the Africans and citizens from other countries staying in the United States. They have

experienced significant relief, including operating their business freely in the native lands. They also have the right to demonstrate and express their feelings when their feel oppressed.

In the United States currently, the greatest form of racism that has encroached and dominated the land is systemic racism. It has been so since the ancient times of the founding of the nations. For example, slavery was the first major sin that America committed. Yet, it was never solved, fully by the framers of the United States constitution. Neither was it fixed by world war two, which occurred in the later years. World war two, and the constitutional reforms only changed the form of racism and slavery. They continued it as generational slavery or racism in the whole strata of American society. The civil rights movements have continued with wars against racism, and our souls soared when Dr. King commented about the dream he had. He added that we were and still are far from total liberation, which he termed as the Promised Land. Even by America electing the first black person that is Barrack Obama as the president of the land, it was not a direct show of eradication of racism. The most hateful spills of racism survive in America to date in the normative form of systemic racism caged in almost every aspect of the society where we live and which we form part of. The reality of the history of racism has been displayed in, recent society, indicating that racism is not different from today's racism. For instance, the terrible killing of George Floyd and Ahmaud Arbery and the uncountable acts of racism take place daily in America. Going by the aforementioned comments, it is worth realizing that America's national soul' is at stake. It is the responsibility of every citizen to take part in the reversion of the current state. It would not end with those, in authority changing their mindset but by transforming every individual citizen's mind.

For honest purposes, race, racism, equality, and equity are major issues that should be given, presidential priority in America. I recommend that the citizens of America should not remain silent on injustice practices, Joe 254. They must stand up, unite and raise their voices to be heard. It is the way to be a partaker in fixing the nation. As, this is done, all individuals in the nation needed to put their efforts.

Conclusion

This chapter looked at the long-lasting effects of colonialism in the United States. It showed how these effects go beyond historical events and affect modern social structures, cultural representations, and power relations. Postcolonial theory has helped us a lot in our quest to understand how colonial ideas live on and have affected American society, especially when it comes to race and identity.

The chapter depicts how colonialism has changed American ideas about growth, civilization, and being special, often at the expense of people who were colonized, and people who live in the United States on the outside. It has created a power structure that favors whites and Western ideas, which keeps unfairness and inequality going.

This chapter showed also how the colonial way of thinking, which was based on, dominance and taking from others, has led to the rise of racist ideas and actions in the United States. The way colonized people were treated as, things and not people, similar to how African Americans have been treated throughout, history, is a warning of how colonial and racial oppression are connected.

It also showed how postcolonialism and the idea of "double consciousness" relate to each other. This gave us a way to think about how colonialism has affected the identities of American marginalized groups. A big part of the double consciousness that many Americans of color feel is the fight to make sense of their own identities while also

acknowledging the stories of power and privilege that come from colonial pasts. By looking at postcolonialism, we can see how global systems of injustice are linked. American society is still deeply affected, by the effects of colonialism. These effects include the persistence of racism and the difficulties minorities face in reaching true equality.

Chapter III. *The Fire Next Time,
Dangling Man, and Ties That Bind*:
A Comparison of Black Racial
Identity and White Oppression

Introduction

Using three influential novels as a lens through which to view the lived experience of racism and its influence on identity formation, this chapter launches a literary investigation of double consciousness. We will examine James Baldwin's *The Fire Next Time*, Saul Bellow's *The Dangling Man*, and Tiya Miles' *Ties That Bind* to see how these stories highlight the complex psychological, social, and political aspects of double consciousness.

The chapter examines how the writers use their characters to address the difficulties of navigating a racially divided society through a comparative study of these books. It looks at how the protagonists in these books are made, to face the messages they have internalized from their oppressors, leading to a sense of "twoness" that affects how they see themselves and the world. It also examines how characters' struggles to reconcile their own identities with the prevailing narratives that label them as 'inferior' or 'Other' result in emotions of alienation, self-doubt, and rage—all manifestations of double consciousness.

Building on the groundwork established in Chapters 1 and 2, this chapter employs literary analysis to bring theoretical and historical frameworks to life. We can learn more about the lived experience of racism and its significant influence on identity formation by examining literary depictions of double consciousness.

3.1. Structures and Racial Relations in “*The Fire Next Time*.”

By reading this narrative, it is worth mentioning, that Baldwin refers to the truth and reality of systemic racism that practiced through strong racial structures that show blacks without their freedoms, while the white oppressors are enjoying and doing their full rights.

The Fire Next Time is made of two essays. The first is a letter to his nephew, during the hundredth anniversary of the Emancipation Proclamation. He sent a valuable advice to his nephew, mainly, not to believe what white people might say about him, and that he is not inferior to white man what so ever the cause. Even if it is based on biology traits.

3.1.1. **Challenging Power Structures**

By challenging the different power structures at play between white and black people, *The Fire Next Time* explores race relations in America. Baldwin explains that a history of black oppression is established, in the United States by the conventions of power and the narratives perpetuated by Americans of all races surrounding their influence. Baldwin shows that parents (including black parents) essentially teach their children from a young age a model of injustice, which sets the stage for the continued disenfranchisement of African-Americans with regard to how these long-standing power assumptions are made. In both the opening letter, “My Dungeon Shook”, and the subsequent essay; “Down at the Cross” (Baldwin 21).The initiations of young people, into the previously identified, racial animosities and the plight of, the country demonstrate the importance, of being aware and in control of the stories, that people tell themselves about who they are and what they believe. (Baldwin and Martin 27).

Baldwin claims that a project by African-American parents “filters” of authority on their children, gradually teaching them to live from an early age under a complex subjugation form. He asserts that behind every black parent stands another more total and intangible type of control: the white man. The child perceives the hierarchical structure in which his or her parent works, the background machinations of an ever-present and patriarchal figure of white power, if a black parent scolds,

instructs, or even shows affection. This affects the manner in, which the child perceives both the world and himself.

3.1.2. Identity Formation

In *My Dungeon Shook and Down at the Cross*-, *The Fire Next Time* discusses this cultivation of injustice, though each piece approaches the problem somewhat differently. “In the first instance, Baldwin advises his young nephew, James, saying, “You can only be killed by believing that what the white world calls a nigger are you? As such, he encourages his nephew to deliberately participate, in constructing his own identity instead of simply acquiescing to the narrative handed down to him by his ancestors, who have already taken their cues from the existing racial norms. On the other hand, *Down at the Cross*, begins with an outlook at the author’s impressionable adolescence as he worked through his relationship with his father, the primary figure of authority in his life. Rather than succumbing to a drug-filled life on the streets, Baldwin attended a different church than the one his father preached in, which implicitly challenged his father’s authority. Nevertheless, instead of seeking freedom, Baldwin stumbled upon yet another human, assuming a position of control over him: a pastor ready to take him into the fold, asking, “Whose little boy are you?” (Baldwin 21) understands this question in retrospect to mean ownership and, therefore, power.

Ultimately, by becoming, a youth minister, in a church, that was not the one, to which his father belonged, or preached. Baldwin could finally, escape the influence of his father, with the justification, that he needed privacy to concentrate on his sermons; “I ruthlessly pushed, this advantage because, it was, the most effective way, I had found to break his hold on me.”

It should be noted that Baldwin laid waste to his father's position of power by following the same path that his father had taken in the first place "a religious one", so he and his father extracted power from the same source, which was a religion that had justified apartheid, imperialism, colonialism, and barbarism for centuries.

Baldwin writes about his father, "I immobilized him." "It took me more time to realize that I had immobilized myself as well and had escaped from nothing. According to Baldwin, the futility of his attempt to question authority arose because faith is one of many "gimmicks" that give African-Americans who wish to escape racial inequality hollow solace. Every "gimmick" is a stand-in for white-ruled society's more essential subservience paradigm, offering little in the way of true liberation, whether it comes in the form of religion, street life, or even prize fighting.

Baldwin writes in "My Dungeon Shook," "Please try to be clear, dear James, about the reality behind the words acceptance and integration, through the storm that rages around your youthful head today. There is no justification for you to become like white people, and for their impertinent presumption that they have to tolerate you, there is no ground whatsoever. The awful thing, old friend, is that you've got to embrace them." Think for a moment about what it means to be welcomed into a culture that previously kept you at bay and what it means to be adopted into, the very same society: explain how the contradictions between the two are outlined in Baldwin's 1963 letter to his nephew. Since segregation occurred legally in this country in 1954 (with the *Brown v. Board* decision), why would Baldwin argue that black people's social and political status has not strengthened or changed? (Warren 347).

What proof Baldwin offer to justify his argument that white people ought to be welcomed by black people? Why does he see these two points as mutually exclusive

rather than part and parcel, of one another (white people accepting black people vs. black people accepting white people)? In what ways did our country's history both restrict and encourage acceptance and integration? Baldwin stipulates in his "Letter from a Region in My Mind" that there is practically little hope of a meaningful improvement in what the Negro's are going through without revisiting the fundamentals of their political and social systems since this has more significant implications for the outcome. That is why because most are otiose and have no visualizing capacity, white Americans cannot adopt all these improvements. It must be understood, that if in truth, he ever could have, the Negro himself would no longer agree with the white American in good faith. Reflect for a while about the political and social picture of 1963, (as outlined in both kinds of literature) and depict the kind of change that Baldwin debates needed to take place but did not. What facts does Baldwin offer to defend his assumption that white America is unwilling to affect the types of changes that he believes need to occur? Why do you think that Baldwin believes that, black people probably, never consented in white America's goodness?

3.2. Religion And its Role in Society

The Fire Next Time novel is full of images and doctrines that shows the level of spirituality of Christianity as a religion, among the black community. At the same time, James criticizes how religion was used, to keep race and racism as a natural character and maintain hierarchies for the benefit of the America's whites. Religion that preaches love while supporting oppression, at the same time. Despite all these remarks, James Baldwin advocates his readers to embrace religion and preach God.

3.2.1. **Christianity's Influence**

It should be noted that, Baldwin laid waste to his father's faith. It has been 61 years down the line since *The Fire Next Time*; was written and reported, whether or otherwise the changes that Baldwin described have occurred.

The majority are still amazed if it is still practical to hope for an America where people of vastly diverse backgrounds can live and succeed together. By reviewing brief extracts from James Baldwin's controversial book *Fire Next Time*, presents and offers an essential framework for the discussion. Baldwin believed in deep misconceptions about the possibility of racial reconciliation and the significant role that religion played in American life. However, Baldwin affirmed that through a transition of our shared loves and common hopes, "we can make America what America must be".

As both a nation and an idea, America thrived through what some have termed as the Second Great American Experiment, which was the task to end Jim Crow. This was a tumultuous, year of incredible highs; "as in the Birmingham Children's Movement, and the March on Washington, for Jobs and Freedom" (Levinson 85). Of unbelievable lows, "as in the time of Dr. King in the Birmingham Prison, the 16th Street Baptist Church bombing and the assassination of President John F. Kennedy" 1963 also, illustrated the commemoration of the publication of the Emancipation Proclamation of Abraham Lincoln and debates about, this document were taking place all over the world (Oppenheimer et al. 645).

It is within this restless environment that Baldwin selected to launch *The Fire Next Time*. Described as the part sermon, part ultimatum, part confession, and deposition, part testament, and part archives. This book consists of two pieces of literatures: The first addressed, to his nephew narrating what, it means (in Baldwin's

eyes) to be black, and masculine, in America. The second (the longer of the two) depicts Baldwin's strive, to both harmonize the struggles and cruel treatment, of black people in America, with the Christian influence, and reconcile his strives, with Elijah Muhammad, and the entire Islam: burdensome topics, but, well-timed. Loyola academic staff, controllers, and students chose this book incisively because it compels the reader to profoundly think, about the type of country, they want to reside in. What does it signify to be an American? How do we labor to help shape the type of environment that we want to live in? How do we perceive history and use it to shape the direction of this country?

3.2.2. **Liberation Through Faith**

Religion in *The Fire Next Time*, which was published, in 1963, is clearly noticeable and its impact in building the inner and outer of all characters in this novel. James Baldwin spent much of his childhood going to the same church, later on, He changed the church just avoid father's patriarchy possession, though the source of preaching was the same but different church. All the Christian groups in the South mentioning just one as an example the Southern Christian Conference leadership was influenced by religion which made all the debates on racial discrimination and segregation and equality as the teachings of Christianity such as love, kindness, patience. On the other hand, Christian religion was used by, the white People to strengthen their racial supremacy and segregation amendments. Therefore, James Baldwin turns a critical eye towards Christian Religion in "Down at The Cross," Baldwin discusses the white Christian destiny to power. He criticizes, Why Christian, religion, is on the side of White Christian? Why giving them support, justification, power, and segregation? Which is applied, and is totally justified, as something natural,

as it is stated, in the following quote: *“Christianity has operated, with an unmitigated arrogance and cruelty necessarily, since a religion ordinarily imposes on those who, have discovered the true faith the spiritual duty of liberating the infidels.”* such as, Christian missionaries, whose job was to spread the religion in foreign lands, an endeavor that Baldwin points out conveniently became a “justification for the planting of the flag.” In other words, as whites took it upon themselves theologically to liberate black countries, Christianity became a real. Justified proof, and excuse for domination, control, and conquer. Given this fraught history, Baldwin has been skeptical of Christianity’s ability to unite blacks and whites for a while, to be used, as a path for equality. Baldwin confirms that, in order to install and preach Christian moralities as mentioned in the following statement of the novel one must *“first divorce himself from all the prohibitions, crimes and hypocrisies of the Christian church. If the concept of God has any validity or any use, it can only be to make us larger, freer, and more loving. If God cannot do this, then it is time we god rid of Him.”*

Due to the long term of Enslavement and supremacy of the whites over the segregated minorities, mainly the African American ones were imbued with, the Christian fundamentals and thoughts, which created the base of the civil rights movements and using their calls for equality within the framework of Christianity’s love, affection and kindness. Christian teachings, influenced by virtues; such as, in the following quote from *The Fire Next Time* *“That summer, in any case, all the fears with which I had grown up, and which were now a part of me and controlled my vision of the world, rose up like a wall between the world and me, and drove me into the church.”*

Even though, James Baldwin was influenced by the Christian virtues, that he grown up with, his novel, "*The Fire Next Time*" stresses on, the qualities of religion, and criticizes, the church on the disapproval of the black, and the white, us and them, our world invaded by their supremacy, and oppression, and their world supported, by religion, to oppress the black nation.

Opposite, to that another nation of Islam was examined, critically, religiously and culturally by Baldwin novel using Islamic beliefs to forecast that the time of white oppression will soon be coming to its end and that, and Allah, will change power to black people soon. Addressing both rational history support of the Christian Church and what Baldwin sees as the equally unproductive aspirations of the Islamic Nation. James Baldwin dissects and shows the chaos of religion, and how it has been used for, centuries as, a means of inequality, and oppression.

The Fire Next Time takes evidences from a slave spiritual called "Mary Don't You Weep," showing its epigraph and title from the song's lyrics, "God gave Noah the rainbow sign, / No more water, *The Fire Next Time!*" This references two biblical stories, one in which God promises Noah that He will never punish the earth by unleashing floods twice.

Another clear quote, which gives White race people an applicable reason to continue its racial discrimination and terror towards African American nation by stating in *The Fire Next Time* that "*God ... is white.*" Which makes James Baldwin on his nerve stating in the following; "*Black has become a beautiful color—not because it is loved ... because it is feared.*" Sitting the above and below quotes from *The Fire Next Time* show clearly the great influence of the Christian teaching on both James Baldwin, his father and later on his nephew and makes that clear that James Baldwin was fully

convinced by Christianity since it gives the same proof to the white nation to manage racial segregation towards other minorities.

“If the concept of God has any validity or any use, it can only be to make us larger, freer, and more loving. If God cannot do this, then it is time we got rid of Him.”

3.3. Exploring Baldwin's Message of Love as a Force against Racial Oppression

The overwhelming theme is love in “Letter to My Nephew” and “Down at the Cross.” In love more than anything else, Baldwin has utter certainty. He uses a better portion of “Letter to My Nephew,” showing just how affectionate he and his family are to James. He shows how love shields James as he grows up in a world with a share of disappointment in store for him. The belief of Baldwin in love leaves him no choice but to walk away from the church because he is restricted to loving only those who obey him and hold similar thoughts. To him, love is weightier than faith and stronger than fear. Love is more potent than hate, too.

3.3.1. James Baldwin's Call to Love and Equality.

We as scholars and researchers need to be grateful to James Baldwin for his incredible literary impact to change the white American vision on racism towards his black community. As an author, James Baldwin an iconic author for our time, a writer who gave huge essays, shorts stories, novels, plays, and poems during his 63 years. In all his writings, he insisted on calling his black to love the white community and vice versa and talking to the white community to listen and respect the black community. James Baldwin said; “If I love you, I have to make you conscious of the things you don’t see.” This saying shows how much love he feels towards the white community but he wants them to give his black community their rights, equality and freedom.

3.3.2. **Baldwin's Vision For a World Transformed by Love and Equality**

Baldwin assures his nephew and “Down at the Cross” readers that love would set Black Americans free from the injustice of the white world. But, when he talks about love, it’s crucial not to misunderstand what Baldwin implies.

“White people cannot, in the generality, be taken as models of how to live.”

He does not say that African Americans should be drawn to, white people or adhere to their ways. This is not romance-filled love or even nice love at all.

“And now you must survive because we love you, and for the sake of your children and your children’s children.” In essence, it relieves one’s heart of hate to communicate with individuals who do not realize the faults of their acts. Often, as Baldwin signals to his nephew, “You must accept them,” this kind of affection swerves into pity. White people do not know, in Baldwin’s view, how the decisions of their race have adversely affected the lives of others. He pities them for their ignorance and tells his nephew to “accept with love [white people]” because “these innocent individuals have no other hope.”

Baldwin’s narrative of love is most frequently encompassed by, the black person’s consent to associate with white people rather than the instinct to pity them. Baldwin says in “Letter to My Nephew,” “We, with love, will force our brothers to see themselves as they are.” It means abandoning violence, which develops out of hatred and actively reminds white people of the mistakes of their ways. If white people come to terms with their position in African Americans’ historical and continued oppression, they will alter their actions, thus equality. This cannot be done by, way of hate or indifference. Only out of this institution of love, can it be achieved?

You should accept them and accept them with love. But these men are your brothers your lost, younger brothers. And if the word integration means anything, this is what it means: *that we, with love, shall force our brothers to see themselves as they are, to cease fleeing from reality and begin to change it.*

3.4. The Role of Love in Overcoming Racial Injustice

Baldwin believes that equality would only be possible if black and white people understand their racial background and embrace it. In order to perpetuate the fallacy that they are the superior race, white people need to resent that their forefathers caused immense damage to various groups of people. It is also important for African Americans to understand what their ancestors have gone through and be remorseful for anything lost. To remove the hate within oneself and desperation that drives one group to burden and diminish another, history is important. *The Fire Next Time* contains the complete essays. James Baldwin published an angry article in *The New Yorker* of 17th November 1962. It also contained a letter to his nephew on the 100th anniversary of the emancipation of slaves in America. The Novel is an appeal and a warning that all Americans should look to the true state of their land a warning of what may happen if they do not. Adding to that, the way of presenting the knowledge of the Harlem community is really no, less remarkable than his theme of love. It is direct and dramatic. It is stated and narrated in a chronological and painful comment on a nation that is deprived of its rights. "*The Fire Next Time*" is an extraordinary knowledgeable human document since James Baldwin knew that Father died because his negative feeling internal mainly when the whites called his "a nigger" so Our Writer did not want his Nephew to feel the same internal feeling that his father died of.

James Baldwin, knows that, when the white community get rid of, disparaging language and hate-filled words, and avoid mistreating, my black minority community, and start having, the ability living together, he stresses on keeping, hope and dignity through, the whole novel, as all it is stated, and proved by What I read, in the following extract from, the novel the *“Fire next time”*: *“The American Negro, has the great advantage of having never believed, the collection of myths, to which white Americans cling: that their ancestors were all freedom-loving heroes, that they were born in, the greatest country the world has ever seen, or that Americans are invincible in battle, and wise in peace, that Americans have always, dealt honorably with Mexicans, and Indians and all other neighbors, or inferiors, that American men, are the world's most direct, and virile, that, American women, are pure. Negroes know far more about white Americans than that; it can almost be said, in fact, that they know about white Americans what parents—or, anyway, mothers—know about their children, and that they very often regard white Americans that way. In addition, perhaps this attitude, held in spite of what they know and have endured, helps to explain why Negroes, until lately, have allowed themselves to feel so little hatred. The tendency has really been, insofar as this was possible, to dismiss white people as the slightly mad victims of their own brainwashing.”*

Baldwin knows that, this is not, an answer, which is simple, or convenient. Meanwhile, by self-knowledge, he insists on preserving hope and integrity. This is one of the main themes in *“Letter to My Nephew,”* where he starts by saying that his father (stepfather) succumbed to negative feelings being digested. He had incubated a negative self-image because he was labeled, *“a nigger”* on many occasions by white people. He does not want to see his nephew go through the same destiny. *“Know where*

you are from,” he wrote to James. The white nation relies on its willingness to break up disparaging language and inflammatory words from black people. Many who understand themselves, what they advocate, and what they want out of life won’t quickly vanish. They will be the leaders in bringing about America’s future of true equality.

When one party has burdensome power over another, the writer insists that equality does not exist. For hundreds of decades, white people in the United States have exercised control over African Americans and other minorities. He explicitly notes that this is not a natural force granted by God but “a criminal authority to be feared but not respected.” White people’s dominance originates from their burdensome power over others. When their agents in Africa abducted people from their homelands, took them to the realms of American influence, and forced them to act as slaves, this repression began. White people continued to dominate most of the African American population even in the early 20th century. They denied fundamental civil rights to Black Americans on many occasions, such as offering quality education and the avenue to earn a decent income. He agrees that white people are afraid that Black Americans will rise and take back the control they have unlawfully stolen from them. This is why, to neglect and dehumanize African Americans, they do everything humanly possible.

In the opinion of Baldwin, power never exists forever or for a long time with one faction. Another individual will grow, and the generation begins again, with responsibilities exchanged this time. This is the belief of the Islamic nation. It accepts the superiority of the black community. Even if such a change in power was practical and Baldwin does not understand it, he warns against it. Not unless the power struggles still exist amongst individuals, there is no guarantee for peace.

Adding to that and by reading the following quote *“I know what the world has done to my brother and how narrowly he has survived it. And I know, which is much worse, and this is the crime of which I accuse my country and my countrymen, and for which neither I nor time nor history will ever forgive them, that they have destroyed and are destroying hundreds of thousands of lives and do not know it and do not want to know it. One can be, indeed one must strive to become, tough and philosophical concerning destruction and death, for this is what most of mankind, has been best at since we have heard of man. (But, remember: most of mankind is not all of mankind.) But, it is not permissible that the authors of devastation should also be innocent. It is the innocence which constitutes the crime”*

James Baldwin said that he took adequate time reviewing the reference text because they formed the basis of this thesis. The text from the four novels helped me define my topic. Knowing exactly how it feels to be secluded because of the race or ethnic group has fallen in place with the literature’s help.

Most of the events I have experienced in these novels go against the human rights equality law that says that no; human should be discriminated, against due to his race. Yet, my thesis’s discussion looks forward to arousing how to reverse the racism condition that now feels to be lawful in most parts of the world. Those in power who can crusade against it have turned out to support it, making it even worse off. For example, recently, in America’s the United States, during the former president Donald Trump’s reign, the black Americans underwent hard times accessing social services simply because the leadership discriminated against them. Therefore, it is clear that a debate to revert racism is urgently needed.

James Baldwin used the Church to symbolize hope and sacred faith at the beginning but later on he discovered that, the church is just representation of Authority and oppressiveness where both contradictory symbols community on one side and his oppressive father on the other side. Where, the second part of *Down at the Cross* is about Baldwin's familiarity with Christianity. Baldwin found organized religion from the beginning to be a relief that embalmed his teenage terror and anxiety. He soon realized, on the other hand, that Christianity, practiced by mortals, swerves from the course set by God. He grew up realizing that God's eternal message is that of compassion, treating people, as you would expect them to be treated, and loving all men as he shows them, love. That is not what Baldwin sees in the archive books, however. "The propagation of the Gospel, the planting of the flag was an entirely necessary justification," he reports in "Down at the Cross," Section 2 Christian faith was used as a justification for occupying and exercising control over indigenous peoples by power-and land-thirsting nations, including the United States. It is an act of hatred, not love, to force people with different thoughts to adhere to Christianity. As slaveholders did with captured Africans, Baldwin vividly remembers powerful religious conversion. Conversion, as slaveholders have done with captured Africans.

Baldwin in the present church views this same pretense. He records that "preached but not enforced by the white nation (are)...Christian moral excellence" Another way to control the Negroes. People's submission implies having power or superiority over them. This pattern is encountered in the middle of the 20th century, Baldwin's time, in the urban slums of the United States. White Christians reserve higher expectations for racial and ethnic subgroups than they demand themselves, seeking to punish and hold them in their place.

Christians do not, in a nutshell, obey the “golden rule” of treating others as you would love to react. One key reason why Baldwin concluded to do away with all relations with the Christian church when he was 17 years of age is this kind of pretense.

Baldwin, because of the pretense he finds in his home church, even departs from Christianity. Ministers preach about sin in service and tell their congregants to live lives of spiritual excellence. Church leaders will plunge their hands into the offering plate after the sermon and spend the money raised for the Lord on fancy vehicles and lavish homes for themselves.

Much like the white culture in its treatment of subgroups lacks moral principles, the management of the church does not allow itself to be directed by its preaching laws.

James Baldwin became a Christian-Islamic advocate used as an instrument for change within the Civil Rights Movement. His perceptions were growing up so fast to be valid and sometimes none within the current social and political issues and he was given great credit, for his literature and activism. With Baldwin destabilizing the popular ideas centered in racial inequality by bringing out the imbrications of the values shared in common between Christianity and Islam, faith became that very bond which linked ideas of the masses from across the margins. His quite a revolutionary approach to spirituality as a tool for social justice avails some handy tips that might help shed more light on what today's activists need in their midst for enhanced strategies in the same struggle. Baldwin also excelled in composing riveting pieces like "*The Fire Next Time*." His metaphorical capacity demonstrated through rich language, novelistic narrative, and rhetorical devices, kept readers glued to each page flip as he discussed personal stories within a broader societal context to bring people in immense struggles into a relatable connection. In essence, this shows that people even now struggle with

the same issues treated in the texts written in the past ages; however, they are not content doing this in mere words, but they also act forth into specific tangible measures leading to the intended changes by themselves. Consequently, this stresses the timelessness of particular discussions, which ought to start the process of fundamental transformation rather than the method based on the superficial reconstruction of appearances.

When Baldwin used the word “the nation,” he is literally referring to the United States of America as his big nation but, over the course of the novel, the word “nation” takes a different deeper meaning as the nation means to wings White nation over the black minority nation. James Baldwin definitely succeeded in using this term to symbolize his own nation though, he believes in that things could be between white and black African American one day. Only if the nation means both communities live together with same rights and duties rather than that, James Baldwin rejects to address the word nation to be called on, both nations in one America. If America wants to become a nation than the Whites stop dictating power and terror towards the other minorities. No race is powerful than the other and no race is selective than the other. Still to say that Baldwin’s hope of a “nation” is one in which Americans of all races are equal in front of law and justice and able to love one another and this unity is spread across the globe.

Since, James Baldwin, had a message to address, to his readers, a point of view to explain, and an issue to clarify, so, his tune in the novel, *The Fire Next Time*, was overall, an angry tune, frustration, and an angry mood covered, most of the novel, even, at the moments, when showing, love, and affection especially, when pleading genius analysis. The message was straightforward and direct taking into account waking up

his audiences or breaking their uninterested willing to Black community to change their destiny.

The tone is at times admonitory, nostalgic, or lamenting. Baldwin revolves around a solemn and weighty tone when he addresses a lecture to the whole audience. He transits to a more personal and receptive to reminiscing about his childhood history, family background, and memorable critical events. However, warming mood crops in when talking about work since he had a recipe of what African Americans would go through in their quest to securing jobs.

James Baldwin and his nephew are portrayed, as agonists, while James' father is seen as an antagonist since everyone has their role to play. In general, nevertheless, Baldwin pushes away any deals, which try to connect him with an antagonistic stepfather or so he called him since he found him with no authority dominating inside, or outside. However, he makes under an elaborate approach for those who can play both sides of the coin as Elijah Muhammed a leader of a Muslim group and the African American Activist

The novel *The Fire Next Time* explores and studies the ability, patience and the power of the black Muslim community in his novel *The Fire Next Time* James Baldwin *has shown* the authority of Black Muslim speech, what he mentioned in his novel an "idiom" that shows clearly the truth of the black Muslims experience in America. Baldwin demonstrates that the tone of this language "is as familiar to me as my own skin," showing sound, color, mood and a music. Baldwin stresses on both hymns of the black religion and the black church in ("*The Fire Next Time*," "down at the cross") to describe the relationship between the Christian-inflected civil rights movement and Black Muslim mobilization.

James Baldwin used an apocalyptic language, to plead for balancing the scales of racial justice waiting for the day of accounting and resurrection as it is recited in, by Black Muslim community speech. He also used many stylistic components to know the origins of the black Muslims language so to question himself about the source of the black community racial identity and leadership (authorship) within Black Muslim community.

Malcom X who is the second leader of the Muslim nation. Acquiescing, or even get scolded by the whites in a drug filled Both Antagonists and Protagonists were well acted the play in pleading their rights and rejecting to be life.

The central conflict reflected in this article is whether African Americans should buy the idea of visualizing their love, pretense, or violence in an environment that has derailed them in development matters. However, the main struggle, in *The Fire Next Time* interchanges on the racial trauma, or racial fight, which alternates between the 1950s and 1960s. Since, "*The Fire Next Time*", was written in about 60 pages, as an essay in a form of, a letter addressed to his nephew, James, on the occasion of the 100th anniversary of the signature of the Emancipation Proclamation, but, through his nephew wanted to, touch the majority of whites, to convince of the racial conflict that the black community suffer of as James Baldwin confirmed, in the following extract:

"The most dangerous creation of any society is the man who has nothing to lose." "Anyone who has ever struggled with poverty knows how extremely expensive it is to be poor." "Not everything that is faced can be changed, but nothing can be changed until it is faced."

In his initial article, written objectively to his nephew James, Baldwin commences by mentioning how James resembles his father and grandfather. By referring to James' grandfather's relation, disposition, and religious assumptions, Baldwin foresees some of the significant predicaments captured in his second letter. Using his father and his miserable life, he explains how understanding white biasness and emulating Christian principles can be difficult for black American men. This demonstration also foresees his strive for religion;

by hinting that his father was spiritual and deeply engrossed in the faith. James had to suffer, and as such, James is justified when he has some mistrust towards religion. Lastly, in his second and lengthy writing, Baldwin expounded on the dangers of upheld too many church norms. He established that it was destructive, being too much rooted in the gospel.

Baldwin employs the use of figures of speech when exposing the power of white. As he depicts how the white people governed America, he writes that they had power, judges, juries, and the law in printed form only, but their application was never implemented. In his statement, every aspect of authority is first written as a symbol of power as a whole. Baldwin concludes by clearly noting that "in a word," all of these individual aspects stand-ins for white men's general power. Nevertheless, before arriving at this culmination, his reference to these individual aspects is a synecdoche sample. He also employs synecdoche when his allies said that the man is his mates as the man in its actuality meant white Americans. His friends also used metonymy when they talked of "downtown," which is meant a geographic area they use to reside.

3.5. Anatomizing Double Consciousness and Racial Identity Perspectives

What is the construction of the identity of color people in America and mainly African Americans in a Racial America? Many questions haunted color people such as: Are they finally fully Americans? Are those who lived there more than a century or even born there fully Americans? Aren't they considered as second-class citizens? These questions have exhausted the thinking of the black populations of America since slavery. African Americans were transferred to, America, as slaves. As Slaves, they were restricted from their own habits and obliged to new daily practices. By passing time, those African Americans were restricted of their own culture and traditions and their language too. Those, racial restrictions, affected their identities, adding to that, the laws of marginalization, the color people, mainly African Americans could not, either keep their own identity characteristics, or keep pace, with new imposed racial identity were really in a real dilemma gap, which imposed of, the creation of double consciousness mind, leading to a racial identity, full of a lower to struggle, the racial discrimination applied by, the White counterpart. Truly, they suffered and suffer from different racism in various forms racial discrimination, in schools, at work, at their living ghettos. Those forms of systemic racism obliged the African Americans in being in psychological challenge ending up to true racial self-consciousness. Literally double consciousness as per du Bois Du Bois, in *The Souls of Black Folk*, introduced the concept of double consciousness. Du Bois defines double consciousness as '*the struggle African Americans face to remain true to black culture while at the same time conforming to the dominant white society*'. Adding to that, and as (Du Bois 2) splits double consciousness into three racial phases since people of color feel that they are two souls in one body, African Negro and American second-class citizen bearing two

different contradictory thoughts and unreconciled strivings. Du Bois presents three elements to his theory of double consciousness: veil, twoness, and second sight. Indeed, as it is stated, earlier in this chapter, our great writer James Baldwin (1924-1987) authored sentences immortalized by history and symbolizes racial double consciousness:

“As is the inevitable result of things unsaid, we find ourselves until today oppressed with a dangerous and reverberating silence” (Du Bois 40). The author states the weight of unexpressed thoughts and feelings that contribute to a "dangerous and reverberating silence." This idea highlights how societal pressures and historical injustices can inhibit open communication, leading to a sense of oppression. Du Bois underscores the importance of voicing these unsaid truths, suggesting that silence can be as damaging as overt discrimination. It reflects the broader struggle for African Americans to articulate their experiences and assert their humanity in a society that often seeks to marginalize them. In the same vein, Du Bois thinks, *“It is a peculiar sensation, this double consciousness, this sense of always looking at one's self through the eyes of others. ... One ever feels his twoness an American, a Negro; two souls, two thoughts, two unreconciled strivings; two warring ideals in one dark body, whose dogged strength alone keeps it from being torn asunder” (62).* Du Bois introduces the concept of **double consciousness**, a critical framework for understanding the dual identities that African Americans navigate. Du Bois captures the conflict of being both an American and a Negro, illustrating the tension between these identities. The imagery of "two souls" and "two warring ideals" poignantly conveys the struggle for self-definition in a context that imposes external perceptions.

3.6. *Dangling Man* Ethnicity Disparities and Integration in Racial Society

The text of a hanging man reported by Joseph takes a journal about December 1942 and April 1943. Most of the events are backdated, and remain in Joseph's memory, attracting dedication to his journal. It is contemplative and emphasizes the path of Joseph to self-realization. Bellow's protagonist Joseph is in this novel in a dangling state between inner self-estate, and outsider world full of ethnicity disparities and systemic racism. He tries to cope with anger with poverty and tried to integrate himself in this American life without losing his personal high values. Racial materialistic Society, greedy to a modernism and existentialism, Joseph found himself is a real trauma. Isolation trauma from society presented an alienated Protagonist who is in living in in dilemma and who seeking for a meaning in this in antagonistic world full of contradictory values. This novel was written in form of an agenda about a protagonist who quarreled because isolation from society. At the end of the novel Joseph accepted that his experiment has been a failure in a sense that he could not support the outside world and that his search for explanation therefore, cannot be Joseph joined the Army to live in a life where he believed order still exist and where No racial segregation. And, where all human beings are in the same suits and are all equal and work for law enforcement

After the lapse of seven months after John's resignation from the Inter-American travel bureau targeting induction in the army, the novel commences. Because of excessive red tape, he is in a dilemma about choosing between the military or ordinary life. Joseph had imagined, as a scholar, that his free time would allow him to spend his time learning, but he experienced the exact opposite of his hopes. With the support of his tolerant wife in a destructive room in which they have resided at their

flat expense, he grows without energy. Continued quest and footless roaming depict the form of self-obsession. Joseph transforms, developing some sense of doubt and ill motivated in, his interactions with others; he commences being remorseful of his older self. The identity dilemma in John's writing forms the basis of discussion in the "*Dangling Man*".

Even though the journal exhibits a sequential order of events, most of them can be traced back, to previous events, some of which never existed before he began his recording. The point of concern to the Servatius party remains how John took up the role of being the diarist. Joseph is surprised at the behavior of his friends at the party. He had ranked them in high esteem and did not expect such cruelty and harsh treatment of Minna Servatius by Morris. This was the worst side of them he had ever seen. At this point, Joseph starts cutting off ties. The events to come to uphold the reasons behind his unhappiness. Amos, his brother's actions, betrayal by his in-laws, and the heartbreaking incident with Kitty Daumler rips him off all his good memories.

The choice between freedom and self-determination. These surfaces symbolize the absoluteness when presented, to choose between freedom and surrender and backing up Joseph's effort to pursue a goal. The themes underlying are freedom, social contract, and ethics. It ponders on what is morally right or wrong to individuals. To seek the interpretation of the same, self-knowledge is necessary. The two fundamental principles are the determinants of whether Joseph succeeds or not. He is left with, the burden of adapting to the world and adjusting himself too. While widening the rift between self and the world, he resorts to intuition seeking self-explanation alienated from its social context. Even though Joseph seems to be committed to politics, he is constrained by the urge not to compromise his self-reasoning. Bellow's attitude towards

politics is not captured in, detail. William Barrett vividly recalls Bellow being self-defendant.

Joseph is referred to, as the “*Dangling Man*” is symbolic. The discussion about American literature relates, according to Levenson, to dangling men. During the historical period, differences exist in attributes and the visualization of the author. This is portrayed in, Freedman’s examination of the *Dangling Man*. Nearly, Joseph is caught, between, two dimensions the war and the conventional life he used to have, or as Nielsen adds: “...between commitments and value systems.” A year before the narration begins; he had to quit his job as he was drafted into, the U.S. Army. Yet, there came no other impulse, and he was ordered, to stay at home. Returning to a job was impossible, for he could be called, to war any time (Trepanier 52-58).

Consequently, his wife is earning money, and he is merely waiting at home, doing nothing in particular. Even his former interests in literature and intellectual life faded away. His present state is dim, without any stimuli, and his life involves no desired excitement. Joseph lacks any determination in terms of his professional and intellectual life, but he also experiences an intense estrangement from his family and society in general. He feels isolated from other people, even if he has to encounter them daily. His condition results in a discrepancy in moral and intellectual values caused by his current negative frame of mind. Consequently, his means of communication with the outer world is malfunctioning, so that many tricky situations come about. A form of a journal influences the general perception of the novel. Owing to a thorough intrusion in the main character’s privacy, readers can enter the space of absolute openness. Presumably, there exists no more private entity than a diary. Since readers are allowed, to share his thoughts, feelings, and impressions, Joseph’s desolate

condition inevitably manifests itself in the expressions he uses. Considering the form, all the action is displayed, as an inner action, for everything is set in the main character's mind. As a result, there is scarcely any extreme action in the plot. Overall, the primary purpose is not to describe any action but to tackle pressing questions and portray a wartime's dismal atmosphere (Trepanier 52-58).

Additionally, the estrangement Joseph recently undergoes stems from his status. Once, he had been a member of the Communist party, but his former comrades' ties were severed, because of their general disagreement on the ideology. Nonetheless, Joseph undergoes the loss of former friends and disputes with his brother's family, not to mention his wife. Financially Joseph cannot be equalized, with his brother because he possesses nothing, unlike his brother. There arose a tension between the two of them, for Joseph refused to accept financial aid from his brother. Yet, the main problem remains the behavior of Joseph's niece. She humiliates him, considering him a nonentity. The conflict culminates when Joseph gets so upset that he spanks her. This act results in a quarrel and Joseph's subsequent isolation. Hence, the main character suffers feelings of being a nobody, and the state of feeling helpless compels him to behave angrily. His inner helplessness manifests itself as anger. According to Fuchs, Joseph is a prototype of modern qualities "passivity, victimization, and nonentity." Fuchs also suggests the change in Joseph's character, which he defines as a change from enlightening Joseph to "modern" Joseph. However, not only helplessness causes Joseph's anger. The vagueness of the wartime burdens him as well.

Principally, he observes that his daily existence is fulfilled, with any sense and that nothing can distinguish one day from another. For that reason, he wants some activity to happen, for he cannot bear the vacuum he has got into.

“I might be tired of having to describe a day as “the day I asked for a second cup of coffee,” or “the day the waitress refused to take back the burned toast,”

And, instead, regardless of the effect, want to blaze it more sharply. Eager for consequences, maybe. Trouble makes us consciously conscious, like physical pain, that we are alive, and when, there is nothing in life, that leads us to keep and draw and stir, we search and cherish it, preferring indifference to embarrassment or pain.

A state of total apathy became agonizing not only for himself but also for his surroundings. Therefore, he decided to put his life in motion again. In one of these “talks with the spirit of alternatives,” Joseph concludes:

“We’re scared of ruling ourselves. Sure. Of course. It is so difficult. We want to give up our rights soon. It is not also true freedom because knowledge does not accompany it. It is a provisional condition of liberty only. We hate it, though. And, we’re going to run out fast, pick a leader, roll over on our backs, and ask for a leash. “Ah, *Tu as raison aussi*” said. That is what is going to happen. That which gives us the weariness of life, is not loved. We are unable to be free.

Essentially, Joseph believes that the quest for freedom unites all people, as it is generally perceived, as means of purification, which could ensure the ascertainment of the sense of life.

One can also observe that Bellow has always said that he does not consider himself only a Jewish writer in one of his interviews that he has never looked at himself as a Jew when writing. He has “*never consciously written as a Jew.... never attempted to make himself Jewish... never thought of writing for Jews exclusively*” .

(Kulshrestha 13). Even though, in most of the critics noticed that Jewish characteristics can easily be seen in, all of his protagonists. Mainly to say that Joseph in the *Dangling Man* carries Jewish ability of suffering and endurance. The capacity of being in double consciousness identity with an inner psychological difficulty and a terrible will to find a way of living among the American nation. This was among other factors which made Joseph' soul condition feeling in an eternal damnation and the ineradicable alien of the Jews building racial double consciousness creating a binary double conscious thinking and acting which violets the norms most of the time.

One can easily say that the status of the American Jews among the White Americas was far away different from the status of the other minorities, due to their ability of enduring attitudes in living with other nations and the hypothesis of the Jewish 'diaspora' of returning to their promised land in Palestine.

3.7. *Ties That Bind within Slavery and Racism*

I have read the development of this novel intellectually and the set out of ideas but, along with the ideas came the actions about slavery, race, and racism (colonialism) in all the chapters of the novel. Showing Africans as sub-human was needed, to justify the slave trade. Colonialism used these ideas and practices to marginalize and the subjugated colour peoples, as they were primitive, savage and uncivilized, and needed to be taught how to be civilized. Under those principles were the need for land, power, raw materials, and labor. The original sin of slavery is the beginning point for the roots of racism and the connections between Africa, Europe and the Americas, beginning from the 15th century. European and American explorers began that trade which would ultimately destroy lives and souls in Africa, Europe, and the Americas.

The story commences when Sanderson Roscoe works with the cattle within the corral, and immediately a man with yellow pants dressed man surfaces. Roscoe is perplexed that the gentleman is not in a position to open the gate and instead opts to climb over regardless of his weight. The visitor introduces himself to the Denver Post and is there to make some inquiries regarding one Edith Goodnough. It comes to Sandy's realization that the reporter recognizes the chicken feed and the dog barking and suspicious that he had prevented the firefighting team from accessing Goodnough's home on the very night it burned. He expresses that some part of the story is not adding up and was not in an apposition to complicate it further. His willingness was only to chat the same to a friend but to trade on a cup of coffee. The narration comes to vanish as such.

Roy Goodnough and Ada jet as settlers in Colorado and occupy the part owned by an old lady, who lives with her six-year-old son, also known as Sandy's father. It is hard to accept that Roy is egocentric, and luckily John's mother aids Adah to deliver her two kids, namely Edith and Lyman. A challenging stay for Roy is not for the idea of spending any money on anything apart from necessities. When Edith clocks seventeen years of age, Ada passes on, and Roy delegates all the motherly roles to Edith. After a year, while John is busy assisting in the harvesting process, Roy, unfortunately, gets intertwined, with the equipment and lets out a loud yell that makes the horses jolt in confusion. Roy is caught up in the mess the long run loses a finger. Only left to operate on a single finger, he struggles every time buttoning the shirts and seeking help from Edith and Lyman. Edith doubts that she could abandon her father after John proposes to her. Due to the fear of the unknown, she mercilessly takes away Roy's remaining finger using an axe.

After Edith declines, the proposal John ends up being betrothed, to Leona, a widow who bears him a son by Sanderson's name. The child happens to be fond of Edith and, on most occasions, is with her. (Smithers 298) With a motive of being absorbed in the military, Lyman decides to move away from home. It takes a long time before he is even recruited, and worsens the matter, and he is forty-one years of age. He, therefore, becomes a footless wanderer for twenty-one years. At this point, he communicates to Edith via postcards and forwards her some cash during Christmas.

Lyman comes back immediately. Sandy is betrothed to, Mavis. Playing cards and practicing some dances become part of the four people, namely; Edith, Mavis, Sandy, and Lyman. Unfortunately, Lyman is caught up, in a wreck when he is approaching a bridge, and the couple Sandy and Mavis lose their unborn child on their way back from the county fair. The trauma makes Lyman avoid driving and adopts childish behaviors. The couple is soon blessed with, a daughter, Rena. Attempts to reach out to Lyman prove futile as he always resorts to violence in solving matters. Taking care of Lyman is what Edith feels is prudent at that time.

Mavis notices flames originating from Goodnough's farm. Therefore, Sandy makes a rush to the place and tells Mavis to attempt and reach out to the firefighters. To his utter surprise, Sandy realizes that the doors are locked, which seems abnormal to him. Suddenly her sight meets up with Edith, who is sited on, a chair in the burning house. She waves at Edith to confirm if she can notice her. However, Edith seems to be aware of everything happening and realizes it was by choice she was trapped within. Luckily, the firefighters arrive at the right time. They enter the house to rescue Edith after Sandy's efforts to prevent them from doing so prove fruitless. In the end, Lyman succumbs to smoke inhalation.

Later on, it surfaces that the aged dog, and food and water at its proximity were tied, in Edith's shed. It is therefore, allowed inside the house. The chickens were also privileged to have been provided, with some good bags of feed. As brought out by the Denver Post reporter, it is evident that the sequential occurrence of events was well programmed. There is an excellent likelihood that Edith had intentionally set the house ablaze. After the unfolding of these events, a guard is posted to, the hospital door by the local sheriff awaiting Edith's recovery so that legal proceedings may be brought against her for man's laughter. The novel strays from the norm of racism. It emphasizes the need for love, reaching out to family members, friends, and the public. The novelist crusades about hope, acceptance, unity, loyalty, and friendship, among other themes. Below are some of the prominent themes in the novel.

The book, the *Ties That Bind*, is a spectacular masterpiece that portrays the haunting story of a typical American family depicted by the saga of Shoe Boots, who was a renowned Cherokee warrior and a thriving farmer. The book centers on the relationship of the farmer and his associated African slave, Doll, who serves as his lifetime partner, shown through their children and grandchildren in American history. The events include captivity, stream warfare, the formation of the Cherokee tribe, and later focused on eliminating Native Americans through the Civil War.

The enslaver and enslaved person formed a stronger bond, ending up in marriage and having five children who lived through pivotal moments of American history. The Cherokee people, in particular, legalized slavery and took part in the exclusion of the blacks to maintain financial growth and sovereignty and separate themselves from any influence from their counterparts of 'different colour (Miles 39).'

The situation aggravated that the enslaved women such as Doll would devote most of their energy to domestic tasks such as gardening and childcare.

The Cherokee people were more peaceful, considerate masters than their white counterparts, except for enslavers such as Vann, who terrorized his enslaved together with his hired men. However, slavery still had its fair of challenges associated with the crushing solitude, the distress of being reprimanded, and the monotony of hard toil (Miles 43). The doll must have faced such tribulations when she was only sixteen during her captivity and Clarinda's mistress, but they became co-wives and close friends as time went by.

The elevated position from an enslaved person to a slave mistress led to an esteemed position in the community. Women were perceived, to have power and control, particularly over the household and sexuality, despite clan membership and duties that may have barred their sexual relationship (Miles 52). After the relationship, they got their children, who may have served as an essential aspect in cementing her status in the household as the people transitioned to the value of the private property (Miles 76). This sparked a war between the creeks and Americans, which involved members of the Cherokee clan joining in the fight, such as Boots which gained him even more status on his return home (Miles 81).

There was a disparity between the European colonists and the Cherokee leadership system, whereby the former had a centralized government while the latter preferred a sense of individualism and town autonomy (Miles 103). The unfairness demonstrated by the society in Boot's case to petition the enslavement of his family depicted a society that limited relations between enslaved people and enslavers, which ultimately led to marriage and attainment of privileges. The cruelty went a step further

through the encroachment of Georgia during the gold rush period as Boot's family ran for their lives, and got enslaved again after the annulment of Cherokee laws and Boot's death (Miles 133).

The last part of the book entails the tale of Boot's children, who continued to resist captivity through the assistance of relatives and friends, created new families, and tested the restrictions of Cherokee kinship and citizenship (Miles 134). Such events occurred during the removal of the Cherokee system and the American civil war, which destroyed governments' setup. A sense of abandonment and powerlessness must have been the order of the day for the family as they struggled through slavery and oppression.

In addition, to the above, what is always written in the books of the American history, are the totally effects slavery has had on the Native American communities. So, for the purpose, of clarifying this era of the American history, Tiya Miles the author of "*Ties That Bind*" has perfectly succeeded in, shedding light on, slavery, race, racialism, gender, and freedom among complicated family members' relationships, which, starts with Shoe Boots, (a Cherokee), Doll, (his African slave and wife), and their children. This novel has impressively succeeded in, creating some sort of provocative discussions and debates about the essential effects and byproducts of slavery, racism and ethnicity. The novel is split, in two parts. The first part deals with "Bone of My Bone Slavery, Race, and Nation ...East" and "Of Blood and Bone: Freedom, Kinship, and Citizenship–West". This novel is up-to-date a key to understanding the double consciousness which was the outcome of the racialized oppression society dominated by the white Americans beginning from slavery up to racism.

To sum up, the book accurately depicts the harsh realities of slavery in the Native American governments in the first half of the nineteenth century. Boot's life was truly a tragic tale as he tried to challenge the relationship boundaries and contest the system in place and barred such relations, even amongst those considered privileged. The hardships endured by Boot and his heirs in the legitimization of rights for Doll and their children all through historical occurrences such as the Civil war shows the fine line between captivity and liberty.

Friendship: it is a cross-examination of the impact of friendship on racism, the post-apartheid witnessed in South Africa, and colonialism. The chronicles of complete segregation in South Africa during the colonial era revealed beliefs of taxing white authority. On the contrary, *Ties That Bind* examine how friendship bonds create an atmosphere for the execution of authority. The evident use of the sources of literature ignites friendship and its immediate effects in influencing power in society. The authors explore the balanced relationship between race and friendship under personal relationships and the white's school of thought. Based on the reflection of settler colonialism, *Ties That Bind* exposes the injustice on the black population with non-racialism. It calls out the rainbow nation and the reign of Mandela. This timely volume argues that in the wake of countrywide student protests calling for white and university and re-ignited discussions about racial inequality, the past of South African politics has always been about friendship. A wide audience of scholars, students, activists, and general readers curious about contemporary South African debates about race and intimacy would be interested in *Links that Bind*, written in an accessible and engaging style. Indexed in Clarivate analytics' book citation index "Web of Science Core Collection".

As part of an engagement with queer theory and postcolonial feminism, Chapter Seven and Nine also explore intimate relationships and influence overpower operations. Bridget Kenny's chapter *Affect and the State: Insecure Jobs, the Law, and the Promise of Friendship* uses an ethnographic analytical approach to examine precariousness and (black) employee interactions as a platform that is not just a discourse of vulnerabilities, yet often of hope. Referencing Lauren Berlant's *Cruel Optimism*, Kenny points to the demand for guarantees linked to "natural orders," including state approval, and relationships and friendships with other workers, by insecure employees. This chapter indirectly connects friendship with space for solidarity and resistance as precarious workers construct their narratives of the future and experiences with the state. Similarly, through the study, of pictures of maids, and madams, M. Neelika Jayawardane challenges, the "friend of the family" figure, to unpack the multiple forms, of power at play, not least racial hierarchies,' when alleged friendship ties between maids, housewives, and their children are formed. Friendship can serve to think about systems of; (in) equality, unity, and subordination as a starting point, or even as a central analytical lens. Nevertheless, it is not only a matter of how friendship plays out in these systems but how do we, as academics, describe friendship as an analytical concept and use it to its full potential? In a previous anthropological contribution to the topic, *The Ways of Friendship: Anthropological Perspectives*, Amit Desai and Evan Killick write that the scholarly work on friendship is "*plagued by the problem of meaning.*" *How is this topic dealt with in this contribution?* "In friendship, there is no objective moment. *"There is no objective moment in friendship. Instead, friendship emerges as a process of complementarity that highlights these peculiar contradictions when intimate and private relationships are in the making"* as described

by the doubling of similarity and separation, the self and the other. Friendship is somewhere in-between, as always. Through, this book that departs from how friendship works in the making, rather than what friendship is, and the reader can get closer to an understanding of friendship.

Links That Connect is a significant and needed empirical and theoretical intervention in friendship and race relations in South Africa. We have come together as Ph.D. students since our first project six years ago to collaborate by writing again about the importance of this novel. Under various cultural contexts and dynamic social hierarchies that overlap, our doctoral study has placed us on opposite sides of the planet. Nevertheless, determined to find ways to participate in an academic setting, this book facilitates a fusion of our academic interests focused on critical race studies, queer theory, and social relations anthropology. This book appeals not only to other foreign scholars and artists working in these fields but also illustrates how to curate work across disciplines, using ethnographic techniques, literary and historical study, poetry, literature, artworks, documents, and storytelling to create personal experiences not otherwise heard in sister disciplines.

Any work seen to have its origin from history is perceived, not to merge the day's occurrence. This, however, would not be the perception of those who have the zeal to break the iceberg in pursuit of the truth. Trying to establish a connection between chronicles and history would reveal that the two are intertwined. Mark Twain puts forth in his school of thought that the race and sex dimension of reasoning are beyond control if he is to seek the literary approach. Pudd'n-head Wilson uses an example of thoughts that, oppositely as expected, can only be justified by history. From this point, it is easy to come up with several plots. Roxy, a young slave mother,

becomes restless when her master delivers a threat to dispose of some of her slaves to the south. Roxy first attempts to kill herself and the child rather than lose it to the slave market, reasoning that if the master can sell them, he can sell her baby as readily as possible. She then explores a new path. Not only the mum but also the mom of the child of her master, she changed the babies, who look so much the same that no one suspects the trade. The two boys grow up entirely different, unlike their perfect resemblance to infants.

3.8. Double Consciousness in: *The Fire Next Time, the Dangling Man, and Ties That Bind*

Usually, it is not easy for me to read books without picking them apart, yet I could not put them down once I began these. *Ties That Bind*, the *Dangling Man*, and *Fire Next Time* was very realistic compared to anything I have ever read in the book library. For the entire interaction with those novels, I felt like the books were addressing, and I developed an identity with them. The *Dangling Man*, known as Joseph, is written with the main character being a young unemployed man. His relationships and the frustration he feels with his wife and friends are the product of living in Chicago. His diary represents his musings as a metaphysical confessional. The story ends with the entry of Joseph into the army during World War II. He develops some hope that such military regimentation will relieve him of the sufferings he has endured. In depicting characteristic features of the generation of American intellectuals raised during the Depression, Bellow's novel, *The Dangling Man*, has scored high. The story brings out the *Dangling Man* as an extra narrative of a man that raises an exciting comparison with the *Diary of a Superfluous Man* and examines the American literary idea of the 19th century through a contemporary American exposure (Estime and Brian

41). Eminent are the themes of human rights, the sense of moral obligation, death, and the social contract. It represents a vibrant quest for ideals in which one can exist in the world without any prejudice in segregation and skin color.

Joseph, who is a symbolic figure of the Negroes, is desperate for self-knowledge. The title of the novel, as Joseph dangles between civilian and military life, is also symbolic. Even shortly, after he resigns to wait for military recruitment from his job at the Inter-American Travel Bureau, he dangles for a certain time, as he is a civilian. He mainly dangles due to snarled bureaucratic red tape. After resignation, Joseph dangles with his uncomplaining wife and moves to a desultory room after giving up their flat. He grows heavy and gives up. The resentment he feels, which reflects the experience of the Negroes in the United States of America, leads him to depression. His state of mind far much dismantles his relationship with his wife and friends and his social life. To the point of starting to refer to his 'older self,' he shifts to become a suspicious and ill-tempered young man, suggesting that he is a different person. This question of identity underlies his journal entries and forms the *Dangling Man's* real theme.

Yet, in the novel *Ties That Bind*, the significant discussion concerns Zimbabwean society's contemporary issues within the present days. The story's central focus is HIV&AIDS, though other themes relating to the struggle for freedom from slavery are also dominant. Different hooks in this novel include love, death, prostitution, betrayal, corruption, faith, and hope, among several others. The title, just like that of the *Dangling Man*, is appropriate and symbolic. The novel honors the people who encourage, nourish, and strengthen us. The writer celebrates the power of the human bond, relationships, and friendships and emphasizes the moment at which individuals become a family. It contradicts the spirit of exclusion and racism and

counters it through the crusade of love that ties and binds together. The story stresses the need to fit in the individual's shoes at the most trying times to prevail in blood relations, friendship, core workers, and neighbors when they are most relevant.

Contrary to the *Dangling Man*, *Ties That Bind* takes the conflicting direction. The writer gives weight to reaching out, supporting, and sharing life's uncertainties, burdens, and joy. The novelist's use two brothers separately cut off by their parents but reconnect and build up a new family. The novel exposes the readers to a stream of happiness and joy. A gay woman narrates her story to her epitome of a loving granddaughter, testifying that she grew up believing that family was the happiness that she would hardly experience. The story navigates through a life-changing friendship. An Iran war veteran remembers how he once encountered two local children while still in war and developed a bond with them. He was deeply traumatized, when he lost them, yet her wife helped him manage the children's trauma. Against the unspeakable odds, the characters we encounter in this novel, *Ties That Bind*, find their way into one another, whichever the prevailing circumstances. People are not abandoned, based on their hardships, social and economic class, culture, or race. The discovery of friendship breeds healing and hope. The story commemorates the significance of the power of listening, feeling to be part of each other's joy and hardships. This novel is appropriate in revolutionizing the world by prompting the readers to emulate the bond's themes and critical message.

While *Dangling Man* captures the challenges and sufferings that the Negroes are subjected to and suggesting a corrective option to be a digression from the odd mentality that the White Americans have towards the African American, the novel *Ties That Bind* restores hope. It advocates for the possibility of people living as brothers

and sisters without creating internal boundaries between them. The novelist reinforces the spirit of love and oneness among the readers. It derails the mindset of emphasis on skin color and ancestral originality as a qualification for acceptance. Based on the *Ties That Bind*, human beings would be equal and deserve fairness, love, and companionship. The bonds would not only be temporary but focused on lasting. Just like Joseph felt depressed when he lost the two children he met during his military service, he would feel a loss at any moment of detachment from his friends.

James Baldwin's book, *the Fire Next Time*, explores racial problems in the United States of America. The role of religion as a tool for oppression and a gadget for motivating rage, the necessity of evolving change, and growing beyond our restricted ways of thinking concerning race and ethnicity. The novel begins with a story about the 'letter to my nephew,' which sets the whole book's pace. Just like, in the , the “*Dangling Man*,” the central theme in this narration is the struggle for freedom and independence of the African Americans residing among the whites in the U.S.A. Baldwin advises his nephew James in this letter to seek a long-lasting solution to end the oppression and discrimination the Negroes are subjected to instead of opting for revenge. Moreover, the theme of liberation persists throughout the novel, and in all its chapters (D’Souza 112).

To some extent, the book *The Fire Next Time* also fosters the spirit of love and oneness, just like the novel, *Ties That Bind*. Baldwin concludes that despite justification of black Americans' anger, disconnecting from the United States or doing away with the whites is not the best solution. He believes that there could be a more vivid option of working out a solution other than elimination. The novel resembles the coverage of the plot of the novel, *Dangling Man*. Just as Joseph narrates his experience in the

contract he had in America at the American Travel Bureau, he unfolds the reasons that pushed him to resign. He tells how they were dictated, at work and given the most challenging assignments than their American counterparts. In the narration of their experience while in the United States, Baldwin and his nephew discuss how their choices were limited. They were restricted to doing the assignments that were chosen, and set aside for them. He advocates for love as the only instrument to yield a permanent solution. Even though he is aware that the young black Americans were bitter for having endured several abuse cases from the whites, he still feels that it would be fairest and feasible if the Negroes embraced the whites with love. At one point, the white people would realize that black people are not inferior human beings. That is the time the permanent solution to racism and ethnicity in America, would be counted. Mindset plays a crucial role in solving the African Americans' problem. As Baldwin records in his novel, "we must be willing to expand our ways of thinking about and experiencing the world". (D'Souza 114).

These novels have several similarities ranging from the themes, styles in writing the stories, and character traits, among other literacy areas. For example, the novels' techniques are the same except for the era use and the message they used to communicate. The books' dominant styles include Symbolism, flashback, dialogue, imagery, and similes, among other types.

3.9. Symbolism in Minority Literature: A Platform to Transfer Messages

Symbolism means the use of images and symbols to communicate ideas. The benefits of characters are that it suggests more thoughts and feelings than we could ordinarily state. It helped narrators present mystical ideas, states of mind, and emotions in France and Belgium in the 19th century. These novels have applied the styles in

various instances. However, the symbols used in the different books are not the same. The situations surrounding the cases that use the characters are also not identical in the three books.

In the novel "*The Fire Next Time*," many symbols are used to communicate significant themes. For example, the land is symbolic. It is used, to depict a sign of power throughout the narration. The novelist Baldwin often refers to his Harlem neighborhood's poverty, as they were limited, by land availability. Baldwin and many of his friends are limited to the life of crime, entertainment, or religion. It is because they do not own land hence lack authority to utilize it in production. Later in the story, the land turns out explicitly to be a valuable resource and a symbol of power. This is eminent through the description of the belief of the Islam community. Muhammed and his followers noted that land was so essential that it would be better if the Negroes broke apart from the United States and settled on their land if they ever wanted to experience real freedom, independence, control over themselves, and power. Land symbolizes the state of oppression and discrimination of black people in America. Yet again, the ground seems to be the only real and feasible salvation from the brutality that they endured in the foreign land. If only the black Americas could secure their land, Elijah Muhammed believed that the African Americas could enjoy their power. Fire is also used as a symbol in the novel. It initially occurs when Baldwin is discussing his pal's transition to the age of majority.

Baldwin states that the sexual checks of his friend were 'at once as cold and joyless as the Russian steppes and by far hotter than all the flames of Hell.' In the above statement, fire is shown, as a forbidden, passionate and sinful thing. It offers a representation of brutality rather than youthful passion in engagement. At the end of

the story, Baldwin incorporates the quotation that led to the novel's title for this whole text. "God gave Noah the sign of a rainbow, no more flood, the next burn!" In this sense, fire is a sign of retribution. This was to send an alarm to the whites that if they could not embrace love and beauty by accepting and learning from black people, then the Negroes would turn to revenge 'fire' rather than peaceful methods or 'water.'

In the novel '*Dangling Man*, ' symbols are used. The title of the book is used, as a symbol. *Dangling Man* is used, to capture the black Americans' situations as a community in a foreign land. They are destabilized, as they strive for freedom. Joseph and his nephew are described as passing through a series of brutality, discrimination, and mistreatment. They are denied, human dignity from their homes to their places of work. They do not enjoy the freedom of social expression. Joseph quits his job with the American Travel Bureau due to mistreatment by the American counterparts. He goes dangling, trying to find another job at the army to intend that the military's successful recruitment would be a relief to his humiliation. Joseph's nephew is frustrated to the extent of thinking of revenge on the white. They dangle continuously to search for values that would make them live anywhere in the world without being compromised.

In the novel *Ties That Binds*, motherhood has been used, as a symbol of religion and Buddhism. It fosters feelings of apprehension, hospitality, caring, kindness and a symbol of personal dedication. Motherhood is a sword that has two edges at times seen as the most appropriate image of Buddhahood itself and occasionally viewed as the most paradigmatic manifestation possible of attachment and suffering. In Buddhism novels, expression of warm feelings of love, self-satisfaction, gratefulness, and contentment moods. The novel has achieved it in building a spirit of unity and oneness by advocating for sacrificial love. To end this thesis with the spirit of motherhood

would be the most desirable goal. Mothers live selfless lives for their families, being healthy, sacrificial, humble, empathetic, patient, respectful, and obedient, caring, and loving are some of the qualities that would help us fight and end this disease, that seems to be slowly consuming our hearts and finding avenues to be part of us. Not until we build *Ties That Bind* among us, among our tribes and ethnic groups, among the communities and nations of the world, racism shall persist with us.

3.9.1. **Race and Racism in the Fanatic East and the Imperialistic West**

When “two strong men stand face to face,” which is the responsibility of the ballad, this superior excellence happens. It tells how, in what is now Pakistan, a tribal chief, Kamal (for whom the poem was initially named), leads a raiding party on a British encampment and robs the British colonel’s prize mare. Hot in pursuit, the colonel’s son leaves and catches up with him in the long run, and shoots Kamal, who in turn challenges him to see if he can ride as well as shoot. They ride until, at dawn, the son’s horse falters, at which point Kamal knocks the gun from the son’s hand.

The British officer is now under attack by the chief’s men, but he dares to find his way back if his father’s horse is taken back. Kamal lifts the son to his feet in appreciation of his bravery, and the son, in return, gives the mare as a present. Kamal declines the offer and says that the horse outfitted in his finery will be returned.

The title of Orientalism refers to the study of Orientalism by Edward Said, newly referred to as a classic work in which Said deliberated the European discussion on the ‘Orient,’ a semi-mythical history made countless times the conquest of Egypt by Napoleon.

Although some orientalist accounts were beautiful and even romanticizing, the Orient was presented, as less evolved, civilized, and logical on many occasions, as a

negative reflection of the occident's self-described positivity. Said explained how European imperialist and colonialist practices were marked, and legitimized by the seductive and desirable picture of the Orient. Orientalist exhibits were focused, on simplistic opposition that contrasted East and West characteristics, distinctions that falsely depicted the Orient as non-progressive and the West as progressive. In contrast to the West's purported precision, the East was portrayed mysteriously. Knowing or unknowing the Orient was an unlimited imagination of fear and desires that were perpetrated through westerns. The Orient was a fantasy just like a real territory or an unintentionally a territory too was a discussion to help achieve imperialist and colonialists' objectives.

Before and after colonization, educationists would call themselves orientalist, which in its original name meant magic. In 1993, Edward said that the introduction of Swedish translation was all about orientalism. Sigrid Kahle recognized and gave reverence to the cradle civilization, which was one of her dream places to pay visitation when the time is due. In 1924, the Middle East was to be a little been objective and facilitate the trading activities. In the 1990s, popularity, for Sweden was booming, and objectively met. For Kahle to be an orientalist, he ought to be nurtured with the transition, that will be observed so that she could see the larger perspective without mental involved which was very insignificant. However, concerning the going concerns, it is difficult or rather unfit for an individual to call themselves orientalists because of the negative connotation that came by it. Rudyard Kipling was commonly uncovered from his writings 'The Ballad of East or West as the arch-colonial grandeur (Kipling 89).

East is east, West is west, and it is never possible to cross the Twain, which is emphasized, as something often difficult to bridge. The writings were very intense and with extensive coverages on the topic of discussion at varied angles. He was argued that when different people who are located differently come together irrespective of their gender, we could have the future we have only been imagining, which is only possible through the dissolution of this ethnic malalignment degenerate into discrimination.

The various books brought forth by Kipling's are all speaking one message of affirmation that, irrespective of the circumstances, East will always remain east, and west will always remain at its locality. He goes ahead and asks a vital question about our position as a people, or is it that we are still dangling between the two places undecidedly. He asserts that we need strong men and women who can come out clean and shade more light on the different locations' specifics. We are still practicing the first line of Kipling's poem, stressing that East is permanently east and West. Edward Said indicates, after the publication of *Orientalism* twenty-five years ago, that his wish and appeal for enhancing the general perception of the U.S. Middle East, Arabs, and Muslims in terms of resonance, which was not the truth since they did not. In opposite, it is very ordinary to hear top officials in Washington and elsewhere addressing people on replacing the Middle East map, which the original or ancestry group and a large number of people are being threatened, like some small kid. Said culminates by saying that class of those with and without is still evident. This kills the democracy and peace that is still in posterity. Blame games are still beheld, by the classes present in the societies since individualism is the topic of discussion, and thus, others would rarely appreciate the efforts made by others (Kipling 92).

To imply that things are the same is a patronizing ideology though change is gradual. A multiculturalist celebration ranging from a quiet embrace to a zealous celebration of distinction is frequently held up, in current global environments, in Europe as a solution to overcoming us-them partitions occurring in the context of decolonization, migration, diaspora, and globalization. Some would see multiculturalism, even at realistic and economic levels, as not so much a sound philosophy as an unavoidable path forward. Richard Florida, explained, the transition from industrial and knowledge economies, to what he calls: a creative economy in two books in, which he used the word, the ‘creative class’ (*The Rise of the Creative Class, The Flight of the Creative Class*), the basic requirements for which are not only innovative technology and skilled individuals, but also, and initially, a society that nurtures. The more we understand these issues, the more we decide how important the ‘tolerance element’ is for Richard Florida’s success in the creative and creative economy. Sweden, ranked top in the TTT Index of Florida, might seem like a forward-looking country rooted in ‘creative tolerance,’ a place where there are fewer implications, for the period after colonial theoretical ideologies.

Religious Attitudes in America: With an In-Depth Study of the United States: A new Gallup opinion poll survey entitled Attitudes towards Muslims and Islam have shown that 53% of Americans have an adverse view of Islam. Of the religions about which inquiries were made, Buddhism, Christianity, Judaism, and Islam. Islam was the most negatively viewed. In the same survey, most Americans (sixty-three percent) admitted knowing little to nothing about Islam. As, a teacher, of the course, World Regional Geography, these responses, do not surprise me. Upon taking my course, most students’ knowledge of the world outside the United States is either lacking or

distorted. This is particularly so with Southwest Asia (the Middle East) and the Muslim world.

Because, of their lack of knowledge, of the region and its predominant religion, the attacks of September 11, 2001, perplexed most students. They are not, fit with their imagined geography of the world, imagined geography, where the Middle East is mapped as, a contentious and benighted place distant in both space and relevance, while conversely mapping the United States as a powerful and influential nation. For a brief time, the attacks generated an interest in the Middle East and Islam; they provided an opportunity to examine students' thoughts about the region. If we assume that students' attitudes, beliefs, and feelings represent the attitudes, beliefs, and feelings of the adults in their lives, the attacks of September 11, 2001, additionally provided a view into American perceptions of a region that most encounter only through popular media and Judeo-Christian religious texts. This study is an exploration of these perceptions. More precisely, this study uses the students' responses as expressed in their essays on Christiane Bird's *Neither East nor West: One Woman's Journey through the Islamic Republic of Iran* (2001) travelogue to gain an understanding of their views, attitudes, and feelings about Iran, the Middle East, and Islam. Just as important, this study gauges students' awareness of the region and the religion.

3.10. Gayatri Spivak: Concept of Racism and Equality for all Races

According to Gayatri Chakravorty, colonization was an ideology that extended to the idea of civilization, justifying the whites' personal accredited superiority from the western world over the non-white from residing within and away from them. During the colonialist discourse, the sovereign system of stewardship was seen to impact the cognitive and virtuous reformation of the black American people belonging to the

world's less significant cultures. In his opinion, a divine establishment of self-existing harmony among the world's human races is achievable.

Since, every individual has a unique discerning cultural identity, that is, a social place and an economic role within an imperial colony. Hence, it is part of the providential order of things for humanity to rehabilitate the subservient or establish the degeneration of races through the link of superior races. Turning adventurous who deny the European their peace of mind into a *Very sacrum*; a horde resembling the ones from France, the Lombards, or the Normans, and each individual will be in his proper place regarding societal role-playing. Nature has made it possible for the evolution of certain races, such as the Chinese, the race majorly involving workers. For instance, the Chinese have lovely man-powered agility and hardly show a sense of honor, govern them with justice and levying from them in return for such a government's blessing, a sufficient allowance for the conquering race. Natural placement positioned the Negro as a race of land tiller. The Negro treats the white with kindness, dignity, and humanity, and all shall be, as it ought to be and the race of European; a race that integrated kings, masters, and soldiers. Advocacy is about every individual getting preoccupied with what they are naturally meant, to deliver, and everything shall turn out a success. This theory is defensive in nature, guided by the spirit of selfishness, where the Europeans guard their superiority in power and technical know-how. The Negroes need not go beyond land tilling, and similarly, the Chinese need to grow beyond their workaholism.

From the mid-19th centennial, such an ethnic cluster of racialism was the common trading cultural currency that justified the competition between various geographical groups, not limiting the battle between the Europeans and the American empires. This was ideally meant, to protect their overstated economies. The most

vulnerable regions that suffered from the Europeans' impunity were the Middle East and the Africans during the scramble and colonization of the regions in the mid-nineteenth century. The homogenous representation of the European identity justified racism and conquest. Thus, France, Germany, Britain, and Belgium preferred superiority principles, explaining to deliver light of civilization to the less lightened people effectively. The novelist, Gayatri, in establishing the definition for racism, defined *subaltern* as a space of difference. She disagrees with the notion that the subaltern was just a term-limited for the "oppressed." According to the Gayatri, those who ascribed to subalternity are interesting though most dangerous. She refers to them as being in the unison of mind in their discourse of wanting a piece out of the whole, not being granted, a chance. They needed to have control of the rest of the world yet could not accomplish the mission smoothly due to scramble. She further introduces essentialism and strategy in an attempt to illustrate the social roles of post colonialism. Essentialism describes the endangerments associated with the revision of subaltern voices that may oversimplify the cultural identity of heterogynous social groups stereotyping various social groups' identities. Strategic essentialism, on the contrary, represents a temporary critical group identity applied in the praxis of discourse among people. Subaltern's communication in being heeded, heard, and understood can be facilitated through, the so-called people's essentialism. Yet strategic essentialism is more readily accepted, and grasped by people of the popular majority in the course of the inter-group discourse. Thus, from the concepts derived from the two terms, the uniqueness comes from the fact that strategic essentialism incorporates human cultural identity diversity and ethnicity among the social groups. That, put in more terms that are practical translates to minimized inter-group variety and pragmatically, support the

essential group identity. Spivak applied Foucault's term *epistemic violence* in describing the breaking down of non-western ways of perceiving the world. The time relates explicitly to women whereby the "subaltern woman" is never allowed, to genuinely express herself and hence must always be caught in translation. The colonial influence of power towards the abolishment of woman culture pushed her towards nonwestern ways of interpreting and the world around her and understanding it. The recognition of women's rights begins in such a simple scenario through bringing down the western ways of perception of every idea around the world (Spivak 155).

Spivak further cautions against ignorance subaltern peoples and referring them remotely as "cultural others" and highlighted the need for the Europeans to rise beyond their colonial mindset through inward examination self-condemnation. They could investigate and capitalize on techniques that founded a superior West in cultural relations undermining the nonwestern cultures. Thus, the integration of the subaltern voice to social studies' intellectual spaces is challenging due to unrealistic opposition to the idea of studying "Others." She does not agree with an anti-intellectual preposition postulated by social scientists. About the Europeans' refusal of minority cultural representation as salving their conscience; allowing them not to do any homework". Spivak's essay on *Marxism and culture interpretation* best illustrates her concern for systems and processes where postcolonial studies re-inscribe and re-share neocolonialism imperatives of economic exploitation, cultural erasure, and political domination. Putting it in more obvious terms, it is a post-colonial critic without knowing complicit in the task of imperialism. Spivak encourages the subalterns but also condemns the effort of their study groups, "the economically dispossessed," in order to locate and re-establish a "voice" and combine the position of representation in

postcolonial India. In her submission on epistemic violence among the Indian subalterns, she comments that external gravitational efforts to ameliorate the effect of the antagonism are only to worsen the status quo as a logocentric cultural solidity assumption among the diversified people and excessive vulnerability upon the European intellectuals for speech representation. It is an advanced form of racism through the application of system power. They must do find a way to exceed the burden of the foreign rule on their bodies as well as on their lands resulting a full understanding of the true colonialism (oppressor) effects, leading also to a real negotiation which provides freedom and discussion on the "politics of recognition"(Spivak 155).

In addition to, the above, and showing that, In James Baldwin's novel "*The Fire Next Time*". He describes, the social milieu, in which, he grew up, using the word "fear" to illustrate the society at that time, "*all the fear with which, I had grown up, and which were now a part of me and controlled my vision of the world, rose up like a wall between the world and me*" (Baldwin 27). This shows his true feelings and thoughts about the world. At that time, his black community was inferior to the white community and, a quote from the novel shows clearly how inferior black families were at that era, "*are taught really to despise themselves from the moment their eyes are open on the world. This world is white and they are black*" (Baldwin 25). The world is white, all blacks are born with and taught this sort of fear, but you cannot run away from fear. Instead, you need to learn how to overcome it.

Conclusion

This chapter gives us a compelling and comprehensive understanding of double consciousness. It shows how the internalized impacts of racism emerge in people's lives,

influencing their views of themselves, their relationships with others, and their place in the world, through the prisms of *The Fire Next Time, Dangling Man, and Ties That Bind*.

The Fire Next Time captures the internalized messages of inferiority and the battle to find purpose and identity in a world that attempts to define you by your skin color. It provides a instinctive and highly personal exploration of the psychological effects of racism on African Americans. James Baldwin skillfully illustrates the lasting impact of love and the necessity of a fundamental transformation in public consciousness while capturing the emotional toll that racism has on people through his masterful use of metaphor, symbolism, and emotive language.

Dangling Man examines existential distress and alienation, emphasizing how social exclusion can result in a feeling of meaninglessness and disconnection from reality. Joseph, the main character in Saul Bellow's novel, represents the struggle of a person torn between the realities of social exclusion and their desire to join, highlighting the difficulties faced by those who are marginalized, and must negotiate the complexity of a divided society based on race.

Ties That Bind explores the intricate relationships between race and kinship inside a particular family and community to present a novel viewpoint on double consciousness. Tiya Miles's compelling story highlights the ways in which the historical trauma of Native American removal and the legacy of slavery have influenced the lives of her characters, highlighting the cross-generational effects of oppression and the fight to regain agency and identity.

The literary works examined in this chapter offer significant perspectives on the manner in which excluded communities' lives are influenced, by double awareness. They make clear the negative psychological and social effects of racism and serve as a timely

reminder of the need to challenge the entrenched systems of privilege and power that support inequality. We can better comprehend the human cost of racism and the ongoing necessity of a society that upholds justice and equality for everyone by looking at these stories.

Chapter IV. Chapter IV. The Duality
of Racial Identity and Consciousness

Introduction

This chapter explores the concept of double consciousness through the work of James Baldwin. Baldwin was a significant storyteller who personified the complexities of black identity in America and was a key player in the battle for racial justice. Baldwin's take on the paradoxical nature of double consciousness and racial identity was considerable. The chapter shows how he dealt with the obstacles of living in a culture that both recognized and denied his full humanity.

Looking at Baldwin's personal life as a Black man in America, and how this inspired his writing and actions, the chapter examines how his writings depict the internalization of oppressive messages and the struggle to understand oneself in the face of dominant narratives that devalue one's humanity. In addition, it analyses Baldwin's challenge to traditional ideas about race and identity, as well as his advocacy for a more fair and inclusive society in which people are valued for their contributions rather than their skin color.

This deepens one's grasp of Baldwin's complicated perspective by elaborating on the discussion of *The Fire Next Time*. By studying his work, we can obtain a better grasp of the paradoxical nature of double consciousness, the difficulties of living in a racially divided society, and the ongoing need for a paradigm change in how individuals think about society.

4.1. The Paradox of Double Consciousness: James Baldwin and the Struggle for Black Identity

The civil rights associations and movements have been a victim of excluding women from their campaigns. Yet, the feminist movements have also left out the women of black color. It would only be fair and reasonable if any indication that aims at achieving

equality, such exclusion would not be deliberate but circumstantial. As noticed, the contribution of cultural biases so deep-rooted in the United States that they would need diverse strategies to overcome. In his novel, James Baldwin attempts to define himself as an American Negro writer and a representative of his people. He uses his past and present cultural heritage, which is coherent to his future. According to the novelist, the problem in America, alleged to be a Negro problem, is not a real sense a Negro problem. He identifies it as a white problem. The whites created conditions that make being a Black American being a challenge, and a complicated situation of deprivation, exploitation, discrimination, guilt, fear, among others, have made the prejudiced whites a problem to themselves and society. The terrible part is that Africans have to respect and embrace whites for who they are, far from taking the white community as a model. Without trying to modify or emulate them, including all the liberal whites who are still blinded, to the fact that one is engaging with another man when sharing with an African American.

Baldwin claims that the great white crime is the innocence of the white man in his cruelty. In the Freudian sense, since they do not know what they do,

Whites are “innocent,” because, they have subconsciously blinded themselves to the awful suffering of the wretched, creating the Negroes. This 'innocence' gives particular importance to describing the prejudiced white condition when faced with an African American. What happens, could be called the 'syndrome of stress.' Each time a white experience, is created by a black American, tension and uncertainty. Deep inside their being 'that nation,' where reality is so painful to surface, whites realize that they have behaved like savages, but at a conscious level cannot admit it to themselves. For the real abuse as well as for the persecution, a deep sense of remorse emerges. Those with such accountability are bound to be uncertain, insecure, and over-sensitive. In effect, through

aggression, they will be the most receptive to misunderstanding and ready to express their feelings. When the tension is released by, aggression, against the object they already feel guilty about, the error is doubly compounded. In addition, the Black American becomes the scapegoat for other anxieties because he is powerless to retaliate. Thus, the aggressor not only exploits and deprives his helpless victim further, but he also adds guilt to himself for having done so. This tragically perpetuates the problem's vicious-circle fashion; whose solution is essential to the white American being itself.

What causes this syndrome? Baldwin answers this question in several ways differentiating between origin and persistence. Of course, the economic gain was the original basis for depriving the Negroes of all power to exploit their vital low-cost operation. The myth that, Black Americans were inferior human beings, was created by, whites to rationalize this exploitation. In addition, if this was true, then Negroes could be, justifiably exploited in other ways too. At this point, the sexual gain became a critical causal factor.

Baldwin seems quite preoccupied with this issue (especially in his fiction) and indicates that sexual gain is still a required course of tension for many people.

Baldwin claims in *Blues for Mister Charlie* and elsewhere that white women find Negro women more desirable and sexually stimulating than white women. This is primarily brought, on, by the appeal of the forbidden. Moreover, men who engage in such criminal acts take great joy in the power that they can be wild over Black women. White men will participate in types of sexual activity, under such circumstances, which they would not even discuss with their wives. One can imagine the feeling of guilt and fear arising from this situation.

But, if white men were so happy with Negro women, would white women feel the same about Negro men? Thus, began the myth of male's Negro sexuality and the great fear of it. And, hence, began the vicious-circle, white people seeing what they feared was there. This, of course, so often provides the critical challenges for the Negroes to live up to the myth: in short, what Robert Merton would describe as a self-fulfilling prophecy in which "confident error generates its spurious confirmation".

Status insecurity is one reason why inequality and abuse have endured for so long. Americans are so ambitious and status-conscious that they live in fear of losing that status. 'What the bottom is, the Black man tells us: for he is there... Yeah, we know... How far do we not slip?' Moreover, their other fears "that the individual black man would doubt the dominance and masculinity of the white man" or that the black man will rise in coalition to achieve what the white man has denied them. But, maybe the greatest fear of all is that, in this relationship, the Negro would force the white man to look at himself and accept the ugly reality of his being.

Baldwin's definition of the white problem and his ideas about its causes breathe life into what Gordon Allport calls the situation's phenomenological aspect. The correlation between physical stress, guilt, fear, and aggression can be seen, more clearly through Baldwin's vivid image: preciously how accountability creates pressure that can erupt into the attack and how such aggression release of tension affects guilt to fear. It is also, possible to see how intensely, the chance encounters of the prejudiced white, and the Negro: how the white applies abstract generalization, about the other group, to his situation; how the insecurity regarding the whites' man own sex and potency makes him vulnerable to this stranger who happens to be black; how the white may even invent personal threat from an impersonal situation. Under these circumstances, it is not

surprising that the white man suppresses the truth about himself. Baldwin as a Negro is unique is a unique vantage point to consider such circumstances. In Baldwin's view, the cruelty of this so-called innocence is not the degradation faced by individual Negroes. Instead, it is the power of the white man over his opportunities. Baldwin, writing to his nephew in a letter, writes:

“This innocent nation is situated in a ghetto where you were supposed to die because you were black and for no other reason. The limits were, therefore, supposed to be set indefinitely for your ambition” (Bauman 98).

For Baldwin, this is the root of his dispute with America: Due to his skin color, the black American has too little power and influence to direct his affairs

Clearly, and exclusively. Control over the Negroes lives in several similar fields: his education, employment, and wealth, thus his place in the social structure, self-image, and relationship with the white person.

In addition, Baldwin is keenly aware that what Genevieve Knupfer describes as a double handicap is formed by these constraints. Not only does the person with lower possibilities miss opportunities to achieve his life goals. But his closure appears to stifle the original ambition itself. Baldwin notes how, because of his lack of schooling, the Negro is denied, several job areas, and describes his inspiration. Most significantly, each career accessible to Negroes makes it susceptible to specific types of position conflicts for those who want it, so that even the good are disabled because of their colors.

According to Baldwin, education is the answer to an individual's life chances, but the education available to the Negro child today is meaningless. First, the quality of education is poor, so that a black child will not be prepared, for competition in the white world. More tragically, it turns schools into a farce.

'Boys will not rise above their fathers. Then schools began to expose the game of a kid that one could not win, and boys dropped out and went to work. Without education, being hired, as someone other than a manual worker is virtually impossible. Unlike whites in a similar situation, Baldwin notes that if he works every day all day long, this makes the African American more vulnerable to the continuing and gratuitous humiliation and danger one experiences.

For the ambitious, there are only a handful of acceptance avenues to success available to the Negro whose color makes his career choice in this era a unique one. On the one side, in sport, culture, art, and literature, he will compete with white people. But such competition requires an unusual talent for Negro to be successful. Moreover, it exposes him to professional and social contact with whites that might prove awkward or dangerous. And, although Baldwin suggests several reasons why such occupations are the most successfully integrated, his fiction is full of characters who are somehow defeated by that contact.

On the other hand, in favor of an occupation that will represent only the Black community, namely the business, and the service profession, ambitious Negroes can refuse this form of publicity. Again, those who manage to acquire the education and training to succeed in life are in a strange position. The black bourgeoisie is in a very precarious position. They are automatically cut off, from the white world by color and the Negro world by class.

4.2. Baldwin and the Black and White Racial Identity Relations

Whatever effects the myth has on social status, it is necessary to determine the relationship between Negroes. Negroes derive a lot of violent strength from persistent anger, fear, and loss. It is somehow important to convey this force. Those who can't consciously explain it through non-violent leadership and positive service, through individual crime or group movement toward white society, burst into violent violence. Instead, they can release this energy through passive hatred and revenge.

This means the constructive communication between the white and the Negro depends on two groups of the Negro. Those who accept the white myth and want to use the white society as a model communicate under their emulation.

This kind of communication is not constrictive by those who reject white culture as a model. But, because they leave the myth, they can see the whites and accept them without emulating them. And, through this Negroes would hardly rush to marry whites if they had the opportunity; they unquestionably want the right to do so if they should ever desire such a relationship.

The heavy emphasis on freedom of individual expression holds for sexual relations. Consequently, there seems to be much free participation amongst people of both colors in heterosexual and homosexual activities. This suggests that a lot of aggressive physical energy is released sexually. Moreover, it means that among heterosexuals, at least everyone is on equal footing. Due to his alleged prowess in this region, if anyone has the advantage, it is the Negro. Yet another equalizer in this world is occupation and material standard of living. Since discrimination from a more extensive white society is likely to at its minimum in these occupations, Negroes can compete more equally with their white colleagues. Also, material wealth is more equally distributed among, the two

groups of people than in other occupational areas. In turn, these factors give Negroes more confidence and courage and ease social relations between themselves and the whites. Baldwin poignantly demonstrates some of the challenges associated with cross-references in *Another Country*. Two of the main characters Negroes: Rufus, a musician, and his sister Ida. Everyone is struggling to find his identity in his way. Before fully understanding how such an occurrence will be viewed, in the white world, Rufus decides to have an affair with a white divorcee.

Everyone is struggling to find his identity in his way. Before fully understanding how such an occurrence will be viewed in, the white world, Rufus decides to have an affair with a white divorcee. Everyone is struggling to find his identity in his way. Before fully understanding how such an occurrence will be viewed in, the white world, Rufus decides to have an affair with a white divorcee. He falls in love with her then. But, because, as a human being, he acknowledges the declaration of his worthlessness, he cannot represent himself to her as a self-respecting man. He becomes suspicious and continues to physically, and emotionally harass her. Highly unstable to start with, she has a complete nervous breakdown. He understands that he cannot tolerate himself and commits suicide, understanding what he has done. Ida being so close to Rufus finds it hard to get and forgive. She resolves to revenge. To survive materially in the white world, she uses the only things she has: her appearance and sex. She did not accept the myth to use the whites to profit from their weakness but never give herself. This way should triumph the injustices and discrimination of the Negroes. Even though Baldwin analyses the problems of the Negroes and brings them out clearly. His presentation is full of exaggeration of the extent and intensity of the white prejudice and vilification of the Negro.

4.2.1. Paradox Double Consciousness: Ethnographic Insights into Black Identity

The study analyses African American patriotism's dual consciousness in the current world marked by publicized police brutality among the blacks, extensive protest against racism, and questions concerning racially inspired violence. The analysis gives time ethnographic insights into Negro identity, those elaborate African American voices. It combines classical and contemporary race axioms and provides an extension of theories into the literature on patriotism. It establishes a model of understanding how to double consciousness is negotiated in personal identity construction. On the 4th of July 2016, the United States of America celebrated its national Independence Day. The day was a crucial and remarkable day, during which they aired patriotic symbols and rituals that valorize the tradition, history and, ideals of the States. During the day, the spirit of patriotism penetrated the air as the nation crusaded against racism and discrimination of black Americans.

America's literature has an established tradition of questioning subjective experiences about the concept of an individual. American authors have come up with a pattern of thoughts and feelings due to the rich history of science, reflecting a fascination with an aggregate of the odds and catastrophic effects of opposing self-views. This study discusses multiple attempts to substantiate, theorize, and describe "double consciousness" experiences, a vocabulary posited by Ralph Waldo Emerson and made popular by W. Waldo Emerson. From E. B. Du Bois (Bruce 299).

To grasp this uncompromised state, an exploration of how Emerson conceptualizes double consciousness as an optimal state of expressing a philosophy of consciousness leads to the complexities of merging different representations of the self. Emily Dickinson transforms this consciousness theory into a condition faced by subjects.

Thus, the psychological tension, which is a unique experience subject to black Americans, describes the meaning of double consciousness. It describes the challenges African Americans persevere while in the United States. However, one considers himself American; it is also necessary that the black Americans also mirror themselves through white America's eyes. More specifically, Du Boisian's double conscience points out that "the freedman has not yet found in freedom in his promised land" and is still disappointed. For Du Bois, Black Americans have no loss, ideally "self-consciousness, self-reflection, and self-respect," but with this new experience, there is also a sense of "poverty," "weight of ignorance," and "hereditary weight mass of corruption from white adulterers" that darkens the soul with "the shadow of a vast despair (Bruce 299). This means facing the challenge of preserving a sense of self and pride beyond the American context and moving beyond the paradigm of racism and injustice that white America routinely and systematically imposes on them. Because of these two versions of selfhood, the two notions of self, as proud revered, and abundant to give to the world, and as that of a congregation of people doomed for ignorance, suffering, and servitude are hard "reconciliation," rendering realistic or total self-awareness unlikely.

Usually, Du Boisian's dual consciousness refers to what Schneider defines for African Americans as a "normative experience" that uses dual consciousness and duality synonymously. In other words, for all African Americans, readers know this passage as a series of exposure. On the other hand, other opponents claim that the use of the word by Du Bois was targeted, at black intellectuals and artists. "a significant element relating to African American subjectivity," a significant element of African American subjectivity." A particular marker of the affective-cognitive experience of black intellectuals and artists

whose responsibility is to elevate the race to a special marker of black intellectuals and artists whose duty is to elevate the race.

To make three distinctive observations, Dickson D. Bruce, Jr. notes that Du Bois used double consciousness. It is still vital to portray an internal dispute for a person between "what was 'African' and what was 'American,'" and for Du Bois. The claim relied primarily on the "essence of a distinctive African consciousness" submerged in spirituality, a spirituality rooted in Africa but exposed in their mythology, patient pain history, and religion among African Americans. "In this sense, double consciousness-related particularly to Du Bois's efforts to privilege the spiritual about the materialistic, commercial world of white America"-related in particular to Du Bois' efforts to privilege the spiritual of the materialistic, commercial world of white America (301). "For both Bruce and Schneider, the other two concerns posed by Du Boisian's dual consciousness are the 'true presence of white assumptions in black life and thought' and 'functional racism that excluded every black American from mainstream society (Bruce 299).

Understanding how black Americans define, experience, and identify with their skin color is necessary for understanding the concept of double consciousness. The African American society or nation is a symbolic representation that aggregates various groups, including the Black Nationalists, Afrocentric community, Black religious' organization, the conscious black communities, and other black imagined groups of people associated with blackness and African originality (Feagin 931).

In double consciousness, blackness may not be evident to every respondent as the color is not explicit. Blackness referred to social heritage. Ordinarily, blackness, may be associated, by many African enslavement, and personnel going through, black oppression. Blackness is mostly an experience rather than a color or a race: that

experience of victimization, oppression, sexual harassment, unfair trials in the court of law different from what the indigenous affiliates go through.

They belong to two or more opposing states, for example, the black African nation, and the white American nation. Incorporating Du Bois, the participants have accountability to two countries or communities (Du Bois 212). Majority of them aimed at converting mainstream America while holding on to some degree of authenticity among blacks. The link between the black color and the struggle becomes strong. As a result, invalidating oppression could translate to exile. Simultaneously, showing empathy for the oppressed Africans and cohabiting with black spaces could grant non-black social that serves as a valid passport that helps blacks survive the black 'nation.' The blacks who abandon their culture entirely and adopt the American culture would be ultimately be accepted in the American spaces.

They would have the go-ahead to share with the native owners of the land and enjoy all the opportunities that nature brings into that land without discrimination. The blacks who embraced the white's cultural practices would ultimately lose the link between them and the Negro counterparts in the same weight. Such people are referred to as a coon, and their way of living blends with the whites' culture and contravene the African culture (Grant 257).They entirely sell themselves to win the by the whites. However, the social boundaries have deemed a reminder to the Negroes to know what time it is and not forget their identity. Though it is not easy to find a non-white that relishes their individuality to adopt the African culture, few completed embraced the Negroes identity. They turned their back from their native culture.

The study has revealed novel ethnographic scrutiny into African American loyalty and love in the present critical time of uncommon publicized police brutality and global

inter-racism demonstrations, which had not had it in history before. The blacks had dual symbolic citizenship that is in the Negro society and the United States boundary community. In a period of legal police brutality and aimless killings of the blacks, it is weird to embrace hegemonic patriotism, which has some relationship with meritocracy, conservatism, masculinity, and racism that oppose America's realities and vision. Nonetheless, despite any challenge prejudice of progress, the planned and deliberate patriot and subverted profile may be more prevalent in modern society. This is so as double awareness is a condition predicated to internalize the racial order naturally.

4.3. John Locke's Theory and the Right of Revolution

John Locke was a philosopher from England and was born in the ancient years of 1632, in Wrington. He died at the age of 72 years in the year 1704 while in High Laver, Essex. According to him, all human kinds are the all-powerful and able God works, who he describes as an infinitely wise maker. He argues that human rights exist naturally, and we are under obligation to adhere to them, as humans claim no ownership over themselves. They are all property of God. For the sake of building bridges and *Ties That Bind* among people and nations, Lockes puts more emphasis on things that make human beings the same other than the things that make them different. Lockes advocates for human beings' natural rights rather than contemporary human rights. As discussed by the crusader, the scope of such natural rights is wider than contemporary human rights (Feagin 931). The restrictions witnessed under natural rights are limited. Contemporary human rights revolve around the social, political, education, legal and civil conventions, among other limiting factors; such factors do not influence natural rights. According to the theory, by virtue of being human qualifies us to an entitlement of certain inalienable rights that are pre-political. The natural rights do not derive their legitimacy from any

government body yet remain supreme compared to the legal rights.⁵⁴ These rights are not very different from contemporary human rights except that they reinforce contemporary human rights and include the following;

- The right to life
- The right to liberty and freedom
- The right to the pursuit of happiness
- The right to live a life free of discrimination
- The right to freely exercise your religion and practice your own unique religious beliefs without the fear of being prosecuted, over the same.
- The right to be free from prejudice based on race, gender, national origin, color, age, or sex.
- The right to grow old.
- The right to a fair trial and due process of law.
- The right to be free from cruel and unusual treatment.
- The right to be free from torture and slavery.
- The right to freedom of speech and expression of opinion.
- The right to freedom of thought.
- The right not to be prosecuted from your thoughts.

From, the above, mentioned developed rights were mainly inspired and evident in the declaration of independence, which the following extract, proves as an evident to the main ideas, of John Locke's theory, and the natural rights of human beings, as follows:

We hold these truths, to be self-evident, that all men, are created equal, that they are endowed by their Creator, with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness. That, to secure these rights, Governments are

instituted among Men, deriving their just powers from the consent, of the governed, that, whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to affect their Safety, and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shown, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security.

These are the fundamentals of natural human rights, and human beings are naturally entitled to them by being human and not for any other political or social reasons. Infringement of such rights on the grounds of color or origin of ancestry contributes to racism. When these rights and freedom are based on

Limited factors, such as legislation, they are reduced to contemporary human rights, and their breadth reduces (Hinshelwood 562).

4.4. Effects of Racism and the Prevention Mechanism

Racism is harmful and has far-reaching ramifications on individuals' lives and the country's economy as a whole. Since it hampers a nation's unity, it limits a country to mobilize her citizen to channel individuals' efforts towards benefiting their nation in wealth creation. Moreover, a country's stability is not guaranteed since there are two groups of people who struggle to establish the superior group.

High rates, of mortality among African Americans, compared to whites, added to high levels, of racial residential segregation. Adding, to the health care, ethnicity and the sharp disparities, in poverty plus anger, coping and structural racial trauma, have straight impact on racism among Black African American nation, and are permanent potential moderators, on racial segregation, have directed attention to the structural manifestations, of racism. Social black residential isolation, from whites, plays a great role in as a dangerous mechanism in keeping high level of mortality among minorities in America, and it really is

a potential fact of structural racism in all black residential cities. I would rather call it the most dangerous racial isolation.

In America, racism exists at a different level. It is very intense and pervasive to the extent that it begins from the infancy stages and is natural through the person until he is old. The inequalities that come with racism through the attitude that lowers self-esteem discourage foreigners from taking part in nation building and investing in the land.

As racism becomes an inevitable phenomena or in other words a disease that all nations must find a medicine suitable to all its forms, which we must do prevention of racism, by a social justice issue as long as these harmful effects of racism in our society and especially traumatizing effects for colored people. Therefore, a second study for the

contact theory of and its branches provides the theoretical background for person-focused prevention techniques to study racist attitudes and beliefs in White children as a way of stopping future racist traumatization of people of color. Supporting public policy changes as a valuable centered prevention tool in working toward social justice, which make all people equal in front of law and justice in general.

4.5. Self Interest and Stimulators of Racism

Racism has its history backdating to the ancient times recorded in the bible. At the time Jesus Christ was born, racism had already set in the nation of Bethlehem. King Herod being self-centered and mean ordered the murdering of all children below two years. He feared that Jesus, being the son of God, would pose a stiff competition to him. During Moses's birth, the king of Egypt ordered all the deaths of the Israelite baby boys. Later in the Bible, Moses kills an Egyptian taskmaster who he found beating a Hebrew. Even that withstanding, the Israelites were labored dearly in Egypt and compelled to pay much tax. The reason was founded on the fact that they did not belong to the land. For this reason, it is evidenced that racism has an old history.

Some of the factors that can be proposed, to relate to racism directly include biological factors, Collins, Chiquita A., and David R. Williams. "Segregation and mortality: the deadly effects of racism?" *Sociological Forum*. Vol. 14. No. 3. Kluwer Academic Publishers-Plenum Publishers, 1999.

Self-centeredness, attitude, self-interest, media representation, quick judgment, casting blame, and failure to recognize racism within oneself, among others.

It plays a key role in interpreting the object in someone's mind when he interacts with somebody. I know it is possible to be conversing with a human being yet see a monkey or a dog at the back of the mind. It is similarly possible to be sharing with someone who has

great ideas and fails to recognize the weight of his ideas because of the physical person that one sees. Once I fail to recognize the person in you and perceive you differently, you automatically lose sense, dignity and takes a different figure in the entire conversation. How does it become possible for your opinions or ideas to count when you are not even a person? How do I respect someone who, in my opinion, is a lesser being? This how racism becomes difficult to do away with. It has invaded our minds deeply and found a place (Franklin 33).

Attitude is the state of mind and feelings of a person towards a phenomenon. In my opinion, and based on this thesis's findings, it is the most significant contributor to racism worldwide. Since the Europeans colonized Africans, during which they subjected them to numerous kinds of mistreatments. They were victimized falsely, beaten, subjected to challenging tasks. The Africans did not have a right to think about equality as a universal human right. They were assumed to be lesser compared to the whites. The whites were equivalent to their God. The whites' perception of African countries has persisted, and they still view Africans as inferior. How could the Europeans claim to travel from their western countries to parts of Africa to claim discoveries of physical?

Features that existed long ago? The big question was not even the claim of discovery but whether Africans who lived there were blind to the features (Williams 215). Could they have been too primitive to know that there was a river? No. not until a white came and identified a river and called it as River Nile. Were they blind to the mountains they settled around? In the forest, they could go and fetch firewood. Could they not have seen the plateaus until the arrival of colonies from Britain, French, Spain, Italy, Portugal, and Germany? Where were the ancestors of these lands before the colonies showed up?

Besides, the land's indigenous occupants were too primitive to an extent they could not detect some of the vital resources such as minerals on their land and extract

them for their gains. Not until the Europeans came. This, in some way, mirrors the Africans to be insensitive even to their environment. The whites have carried along with the down pining perception. They still see the black Americans residing in the United States precisely during colonial and colonial times (Shawn 269). The whites have been ignorant of the massive civilization, learning, and academic progress that has thrived since then. Not until they accept that civilization has uplifted the Negroes to their reasoning and thinking capacity and racism will remain a challenge to be addressed.

These are the factors, which drive one to mind most about themselves. It could be loyal to a community, religion, institution, or country. When people become over mindful about themselves, the others' welfare within their domains is compromised. Due to this deep desire to set aside a bigger stake for themselves from the nation's wealth, they channel their efforts to empire building.

To accomplish such a noble mission, the country would misuse her people, especially those whose ancestry originated from other countries. Slavery would set into the country unnoticeably because what would matter then is the wealth created. Self-interest could also take the dimension of a country minding her people differently from how she minds people from other countries. This was clear during the colonial period when the British could manipulate the people from east Africa as slaves to increase their harvest. In Tanzania, they took advantage of the fertile soil and the cheap labor from the country's residents to cultivate more cloves for exportation in their county. The same experience, was demonstrated in the case of tea cultivation in Kenya by the same colonist. They gave much value to the monetary benefits and power compared to human lives. These are the notions that the Europeans have still held about the Africans. As they see them in their county these days, they fail to recognize the new error that we are in, they

fail to adjust their sensitivity to realize that this is the 21st century, and a lot has changed. With this kind of perception, it becomes difficult to appreciate the Negro and have a peaceful coexistence.

Moreover, another important and vital element to racism is the media representation to the public can either help in mitigating or worsening racism. Media plays a key role in our day-to-day lives and finds its way into our perception and understanding effectively through the information they air out. President Clinton's racial board claimed that 'racial inequality is so profoundly ingrained in American society that it is almost invisible. White Americans are unaware of the advantages they receive in society and how unconsciously their behavior and behaviors discriminate against people of color (Nelson et al.263). They have always held the power to influence the general public's opinions by presenting the majority's views.

This is the same way the media can promote or discourage racism. The media should limit biasness as much as possible and remain fair and ethical in their presentations (Kulaszewicz 288). The kind of information conveyed by the media houses can result in a chaotic nation just a minute after the broadcast. Therefore, media should be used positively, in protecting the world against the ramifications of deadly racism.

It is most appropriate to understand that other than the factors highlighted in this report as the stimulators of racism; other silent factors also play a big role in stimulating the growing level of racism among our nations. For example, biological factors make racism a kind of inherited trait. One generation would pass it over to the next generation. Different political dynasties are also a perfect way of creating differences among the people of the nation. The slogans that the politicians advance to counter their competitors may in some way advocate for racism. In Kenya, Africa's political state in the year 2020,

had two dynasties that greatly bridged gaps between the peace-loving citizens (Topinka 2050). There existed the “tanga tanga” and the ‘hustlers’ categories. The two advocated different conflict agendas in a criticizing manner; hence, the affiliates developed hatred between them.

4.6. Overcoming Spirits of Racism and Ways of Curbing it.

The most effective way to overcome the spirit of racism among us is through the usage of the media using all its formats such as: books, magazines, newspapers television, movies, video games, music, cell phones, different kinds of software, and the Internet, mainly social networking: Facebook and twitter specially broadcasting media T.V for example. One will not be wrong if I say that educating people and preaching them will surely change racial mentalities, and decrease the number of double consciousness identities and increase the level of the embracement of love and unity. True love is embedded, deep within our hearts. Researchers will postulate various theories to reverse the effects of racism in various parts of the world, yet none would be practical without unconditional affection. We would be required to deeply understand that we need each other and that no man is an island. God would not has created us different for his own purpose in a diversified world, and our appreciation of

God's work would be a way of worshipping him. In summary, to live a borderless life is to appreciate one another, love one another, and be founded in, the spirit of unity.

“Although racism still exists, we will not allow that to stop us from continuing to smile. And we will continue to fight racism this way: fighting for our right to be happy.

‘BailaVini Jr’. It is worth mentioning that Real Madrid football team have since then released a statement ‘condemning all types of racist and xenophobic language and behaviour’ and showing deep devotion, ‘affection and support’ for Vinicius. The

statement added: *“The club has directed its legal services to take legal action against anyone who makes racist remarks towards our players.”*

What is certain is that even in sport; the popular game is carried out with racism mainly by fans, supporters and even managers. The incident of Vinicius is a great incident of dirty racism. He said and meant it, without apologizing, saying the phrase as *‘doing stupid things’*, but Vinicius has answered him with clean and meaningful video shot messages. He stated *‘As long as the colour*

of my Skin is more important than the brightness of the eyes, there will be war.

‘I have that phrase tattooed on my body. I have that thought permanently in my head. That is the attitude and the philosophy that I try to put into practice in my life.

“I come from a country where poverty is very great, where people have no access to education... and in many cases, no food on the table!”

“I don’t usually come publicly to refute criticism. They attack me and I do not speak. They praise me and I do not speak either. I work! I work a lot.”

‘On and off the field. I have developed an application to help the education of children in public schools without financial help from anyone. I am making a school with my name. I will do much more for education. I want the next generations to be prepared, like me, to fight against racists and xenophobes.’

‘I always try to be a professional and an exemplary citizen. But, that doesn’t click, it’s not trending on the internet, nor does it motivate cowards to talk aggressively about people they don’t even know.

‘The script always ends with an apology and ‘I’ve been misunderstood.’ But I repeat it for you, racist: “I will not stop dancing. Whether at the Sambadrome, at the Bernabeu or wherever.’

'With the love and smiles of someone who is very happy, Vini Jr.' 'No man is an island. God would not has created us different for his own purpose in a diversified world, and our appreciation of God's work would be a way of worshiping him. In summary, to live a borderless life is to appreciate one another, love one another, and be founded in the spirit of unity.'

Adding to the incident of Real Madrid star Vinicius Jr who suffered from persistent racist abuse. 2020 was fully a critical challenging year, with a great number of deaths of COVID-19, the US police has once again drawn the world's attention to the heinous killing with a full brutality and excessive needless force, which to the death of a Black man, George Floyd. The Black Lives Matter (BLM) movement, challenges white supremacy and deliberates harm against Black people, asked its worldwide members to go down to the streets across the globe to protest against the continued police brutality and transatlantic sorts of slave trade and European imperialism.

Conclusion

James Baldwin is an important figure in American social activity and literature. He demonstrates how to use art and language to illuminate the human condition and resist injustice. This chapter has looked at his significant perspective on ethnic identity and the conflicting nature of double consciousness. It highlights the challenge of living in a culture that both acknowledges and denies one's full humanity.

Baldwin's works effectively demonstrated the difficulty of navigating a racially divided society in which dominant narratives of oppression constantly test one's sense of self. He demonstrated the nature of bias and its significant impact on all sectors of society, including individual lives.

Baldwin uses his own experiences and keen observations to question dominant notions about race and identity. He campaigned for a more fair and inclusive society in which people are valued for their contributions rather than their skin color. He was opposed to the concept of assimilation and exhorted Black Americans to be proud of their heritage while advocating for their right to be fully human.

Baldwin's writing is a compelling call to action, reminding us of the continuous struggle, for racial justice and the importance of deconstructing repressive structures that perpetuate marginalization of people of color. His remarks motivate us to address subtle forms of racism and envision a more equal and inclusive future.

His legacy is both inspiring and a reminder that genuine development requires a substantial transformation in how people perceive the world. We can genuinely honor Baldwin's vision and create a world without double consciousness by working together to remove racist systems and develop a more equitable and just society.

General Conclusion

The effects of racism against African Americans and other minorities, as well as the double consciousness, have been considered, as the main endeavor objective, which has been studied and analyzed throughout the four chapters of the thesis. The study has completely focused on and primarily examined the roots of the American race and racism among minorities as a central issue in the United States of America, focusing groundbreaking the double consciousness in James Baldwin's Novel "*The Fire Next Time*", Saul Bellow's novel "*Dangling Man*", and Tiya Miles's novel "*Ties That Bind*."

This investigation began in Chapter 1 by shedding light on the history of racism in America, revealing its firmly ingrained roots in the country's founding values and its later growth. Driven by economic interests and the desire of power, a racial hierarchy was established, during the colonial era, which marginalized and subordinated people according to how different they were thought to be. Racial ideas were ingrained, in American society for generations by the cruel system of exploitation known as slavery, which was defended, by pseudoscientific notions like Social Darwinism and scientific racism.

Tragically short-lived, the Reconstruction Era promised a more equal, and just society. Jim Crow laws were passed, in the South and white supremacist groups rose to power, which continued to persecute and use violence against African Americans. A time of profound social and political change was ushered, in by the Civil Rights Movement, which, was sparked by, the fearless deeds of people like Rosa Parks and the unwavering leadership of Martin Luther King Jr. and challenged the deeply rooted systems of discrimination and seclusion.

Still, the concept of racism is ingrained, in American culture even with these developments. Modern issues such as racial profiling, police brutality, and educational

and jail inequality illustrate deeply ingrained structural racism. Dismantling these firmly ingrained systems of injustice is a constant challenge, as seen by the way this complicated network of established discriminations continues to hurt the marginalized groups.

Chapter 2 deepened our grasp of the historical foundations of racism. This theoretical paradigm made clear how the consequences of colonialism continue to have a profound effect on the United States even with its own history of revolution and self-determination. The chapter; looked at how colonial notions of power, culture, and race still shape American society and help to explain why racial inequality persists and how the complicated construction of American identity has developed.

A foundation for comprehending how the historical trauma of colonization is the source of the "double consciousness" felt by oppressed people in America was offered by, postcolonial theory. It made clear the ways that colonial legacies influence how repressive stories are internalized, therefore influencing how people see themselves and their place in a society where racial hierarchies rule. The chapter disproved the widely held belief that the United States is a strictly "post-colonial" country by showing how the country's past is involvedly connected, to international oppressive structures and how these legacies still have an impact on the present.

Chapters 3 and 4 descended into the literary representations of double consciousness and provided understanding of the real-life experiences of people altering the weight of history and the complexity of racial identity.

In *The Fire Next Time*, James Baldwin exposes the profound psychological and spiritual effects of American racism on African Americans in his harsh denunciation. The protagonist of Baldwin, who is struggling with the weight of history and internalized messages of inadequacy, represents the contradictory battle to balance oneself with the

prevailing stories of oppression. Baldwin urged us to face the enduring consequences of racism and work for a more just and equitable society, and his strong plea for love, understanding, and a fundamental change in public consciousness still has resonance today. In examining the complex relationship between Christianity and the African American experience, the book exposes the limitations and hypocrisy of a religion that is frequently cited to defend injustice. Baldwin asks the reader to face their own part in the continuation of racism and to accept a more real and transforming concept of love.

“*Dangling Man*” novel by Saul Bellow examines the existential fear of a young man torn between his own desire for self-realization and the expectations of a racially stratified society in an era before the Civil Rights Movement. In a world that appears unconcerned with his situation, Joseph, who is alone and alienated, must find purpose. Through his battles with identity and purpose, Bellow's book explores the common human feeling of loneliness and the quest for meaning while simultaneously illuminating the unique difficulties encountered by underprivileged people navigating a prejudiced society. Bellow illustrates the psychological cost of surviving a culture that devalues them with her examination of Joseph's alienation, which speaks to the experience of many oppressed people.

Tiya With with its setting in the 19th century, Miles' gripping book illuminates the entwined histories of Native Americans and African Americans, exposing the cruel reality of forced removal of indigenous peoples and slavery. Miles' story emphasizes the pain of oppression that spans generations and the ability of love and resilience to endure hardship. Through illustrating how the effects of slavery and colonialism still influence the lives and identities of neglected groups, the book presents a distinctive viewpoint on double consciousness. Through his examination of the complicated ties among Native

Americans, white settlers, and enslaved people, Miles exposes the common experiences of oppression and the resilience of human connection in the face of hardship, so upending the conventional wisdom about American history.

This thesis has shown that for many Americans of color today, double consciousness is a lived reality rather than only a historical phenomenon. Lives of marginalized groups are still shaped by, the internalization of negative messages, the ongoing identity negotiation in the face of prejudice, and the battle to balance personal goals with social limitations.

The novels provide important new perspectives on the human cost of racism. They show how centuries of oppression have left profound psychological and societal scars, how ever-present double consciousness is, and how it continues to affect identity creation. These novels illustrate the difficult psychological and emotional toll that comes from always being conscious of one's own racist identity and the constraints placed on one by institutional racism.

Nonetheless, regardless of the marginalized groups' races, nationalities, genders, or sexual orientations, everyone, should be appreciated, and respected as we face the evil of racism, and destroy the institutions that support injustice.

Recommandations

Given the modest information and analysis offered in this thesis on the problems of racism and double consciousness in America, several recommendations can be made, for future researchers to further expand and contribute to knowledge about the topic. These recommendations seek to encourage thorough and multidisciplinary study that will improve our knowledge of racism and its effects on individuals and society.

Multiple-disciplinary approaches: Future research should include historical and contemporary research, to fully comprehend, the continuous development of racial issues. Understanding how historical injustices still influences racial discrimination now can be, more comprehensively gained by comparing historical settings with present advancements. Better treatments result from researchers' increased ability to link historical and current data to spot trends and shifts in racial attitudes and policies.

It is, advised of scholars to combine psychological and sociological ideas to investigate how racism affects people and communities. It is possible to have a more thorough knowledge of the psychological and social effects of racism on the development of identity, mental health, and social cohesiveness by combining these aspects. Racism is complicated and affects many facets of daily life, as an interdisciplinary approach illustrates.

Expanding Literary Analysis: Future research should examine a wider variety of literary works from different racial and ethnic origins, including those by lesser-known and modern authors. Growing the literary canon can reveal fresh perspectives and works that skillfully capture the experiences of numerous ethnic groups, therefore improving our knowledge of racial issues. Scholars who give different viewpoints priority are able to refute popular beliefs and offer a more complete picture of literature and society.

Comparative literature studies examine literary works from many cultures and historical eras to find commonalities as well as distinctive variations in how race and identity are portrayed. Both cultural settings and individual experiences as well as universal aspects of racism and the idea of double consciousness can be revealed by comparative investigation. With the help of this method, people may better understand the historical and global aspects of racial problems.

Mixed methods: Racial concerns can be, more fully understood by combining quantitative and qualitative research methods. Integration of qualitative and quantitative data allows for the recording of both statistical trends and personal lived experiences, so resulting in a more thorough knowledge of the effects of racism. This methodological development might improve the precision and dependability of the results of the research.

Studies of longitudinal nature are advised, to monitor throughout time shifts in racial attitudes, experiences, and legislation. Longitudinal research can reveal long-lasting trends and evaluate the efficacy of programs meant to lessen discrimination and advance justice. Long time spent observing people and groups allow academics to learn a great deal about the long-lasting consequences of racism and the advancements in the pursuit of social justice.

Intersectionality: Future studies need to study, how race interacts with other social characteristics including gender, income level, sexual orientation, and disability. More thorough knowledge, of people's actual experiences, and the combined effects, of several kinds, of discrimination, is offered by, an intersectional approach. Taking on the many issues that discriminated groups encounter calls for a broad viewpoint.

Global Perspectives: Comparing racial problems in the US with those in other nations might help researchers comprehend global trends and particular national situations more thoroughly. Comparing nations helps us to understand different approaches to racism and to draw attention to shared issues. This worldwide viewpoint might help to develop more successful general anti-racist tactics.

Scholars should concentrate on groups or areas in order to better comprehend racism and the efficacy of community-based responses. Regionalized study can offer thorough understanding of the processes of racism in certain situations and help to create customized transformational plans. Through an analysis of the difficulties and achievements of various groups, researchers may create more focused and effective solutions.

Evaluating Anti-Racism Initiatives: The use and effects of anti-racism programs in the criminal justice, medical, and educational domains should be the top priority of future study. Programs and policies can be developed, more successfully if these initiatives are evaluated, by pointing up areas that need work and best practices. The empirical analysis can immediately focus efforts to advance justice and lessen racial inequalities.

Role of Media and Technology: Examining the spread of racial attitudes and ideas requires an understanding of the media and technology. Knowing how media and technology work can assist in creating plans to dispel negative stories and advance truthful representations of ethnic variety. Through analysis of the effects of both traditional and digital media, researchers can create more successful communication, and intervention plans.

Research conducted through participation guarantees that the findings are pertinent and helpful to those who are directly impacted, by racism. Research participation guarantees the generation of useful and practical research results, empowers communities, and strengthens the validity of study results. People that participate in this cooperative strategy could develop a sense of ownership and confidence.

Prioritize research that gives voice and experiences of impoverished people and communities' first priority. Setting personal narratives first can help one learn a great deal about the particular effects of racism on discriminated people. Scholars can improve their knowledge of racial issues by highlighting these points of view, therefore making it more complex and sympathetic.

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