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**Narrating In/justice in Angie Thomas'**  
***The Hate U Give***

**Dissertation Submitted to the Department of English in Partial fulfillment  
of the Requirements for the Master's Degree**

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*Dedication*

*To Whom I Owe Nothing But Everything*

*My Family*

*Selma*

## *Dedications*

*First of all, I would like to express my gratitude to Allah who always bestows upon me his guidance, answer, blessing and mercy.*

*I would like to thank my beloved husband, Kamel, for the care, the support and the motivation that you gave me during my life and my journey in studies .*

*To my soul, my mother, for her encouragement in moments of difficulty and stress.*

*Thank you, Abdelkader , my father for everything you did for me in order to become a strong and independent girl.*

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*To my beloved sons and daughters Youness, Ahmed , Malek, and Mayassine . I love you all and I could never finish this without your support.*

*To all people Who touch my heart*

*I dedicate this work,*

*Thank you...*

*Khadidja Mahdi*

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**Abstract:**

This study seeks to analyze the issue of injustice in Angie Thomas' debut novel, *The Hate U Give* (2017). The author highlights the ongoing socioeconomic issues faced by African Americans, including the author, such as prejudice, stereotypes, and police brutality, by portraying them through the perspective of the protagonist, Starr Carter. Compounding the already draining experience of having two distinct identities, Starr is subjected to the distressing event of witnessing her childhood companion being fatally shot by a white police officer. Furthermore, she must contend with the detectives and media attempting to conceal the truth and portray the victim as a criminal deserving his demise. Caught in a dilemma between remaining silent and experiencing a sense of betrayal, Starr ultimately resolves to gather herself and employ her voice and activism as a driving force for societal transformation. The thesis employs the Critical Race Theory to examine the portrayal of topics such as intersectionality, double-consciousness, police brutality, and voice of color in the novel, with the aim of reflecting social situations. The main inference from this modest piece of work is that literature is an essential and influential instrument that mirrors the actual world, and that employing one's voice and activism are the most effective methods to incite the will to resist racial prejudice.

**Key Words:** injustice, police brutality , identity, stereotypes, social change

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# **Introduction**

Sometimes readers just feel astonished and speechless in front of the outstanding works of literature just because they depict and reflect, in a magnificent way, some aspects of their life or reality in general. Literary works can also be a means for conveying messages and creating that impulse for personal or societal change. This is why social context is of paramount importance when it comes to writing a piece of literature. It is the way in which the features of the society it is set in impact on its meaning. There are two aspects to social context: the kind of society in which the characters live, and the one in which the author's text was produced ("Importance of Context").

Social context plays a crucial role in shaping the narratives found in literature, as it provides a lens through which readers can understand the characters, themes, and conflicts within a text. Literature has always been a reflection of society, mirroring the values, beliefs, and struggles of the time in which it is written. One of the most significant ways in which social context influences literature is through the portrayal of characters. Characters are often shaped by the societal norms and expectations of their environment, leading to complex and multi-dimensional portrayals that resonate with readers. In addition to characters, social context also influences the themes and conflicts present in literature. Themes such as power, identity, justice, and love are universal concepts that are often explored through the lens of specific social contexts. By examining how social context shapes themes and conflicts, we are able to appreciate the depth and relevance of literary works, gaining insight into the human condition and the complexities of the world in which we live. Furthermore, social dynamics, cultural norms, and historical events play a crucial role in shaping the storytelling process itself. Authors draw inspiration from the world around them, incorporating real-life events, customs, and traditions into their narratives to create a sense of authenticity and depth ("Sharing Social").

In an article published in *Britannica Encyclopedia*, it is mentioned that in his book, *Problems of Dostoevsky's Poetics*, Mikhail Bakhtin expressed his belief in a mutual relation between meaning and context involving the author, the work, and the reader, each constantly affecting and influencing the others, and the whole influenced by existing political and social forces. This means that literature, or any written text, cannot exist in isolation from the social positions and daily experiences that people undergo, it reflects them in a way or another. This actually makes literature “a medium of communication that connects writers and readers, providing knowledge, inspiration, and a reflection of society” (“Role of Literature”).

*The Hate U Give* is a debut Young Adult novel written by Angie Thomas, and published in 2017. The novel tells the story of a sixteen-year-old black girl, Starr Carter, from Garden Heights, a poor and unprivileged neighborhood that is plunged into gangs, violence, and drug affairs. Despite her limited financial circumstances, the protagonist attends Williamson Prep School, a predominantly white school located in a chic suburb. Starr undergoes inner conflicts as she feels herself split between two worlds and two identities, Williamson Starr and Garden Heights' Starr. Along her journey to find her true self, her world is further shattered the night her childhood friend, Khalil, is shot dead by a white police officer, One-Fifteen, on the ground that he is suspected to be a drug dealer who owns a gun in his car. Being the only witness, the main character is torn between hiding her identity, feeling betrayal to Khalil, and the pressure of the gang on her to remain silent, not to mention the effort of the media to disguise reality and portray the officer as an innocent man while Khalil deserves his death. Fed up with all that pressure and psychological trauma, Starr transforms from a passive silent girl into a person who no longer cares about her perceived image by the others; she accepts who she really is and decides to use her voice to seek justice for her friend and annul stereotypes that represent her friend as a thug. At the end, as protests spread, Starr

Carter becomes an activist who challenges the claims of media and the police. She reveals her identity and says the truth to stand for justice, not only for the innocent Khalil but for the whole black community.

This Young Adult novel is considered as a catalyst for social change as it successfully exposes racial discrimination, prejudice, police brutality towards Black Americans, and identity complexities on a daily basis. Inspired by Black Lives Matter, and moved by the death of Oscar Grant ; a real- life incident when the unarmed black man, Oscar Grant , was shot by a policeman in California , Angie Thomas started working on this novel to reveal authentically the struggle of her people with the white community while also reflecting a part of her own childhood experiences and feelings of racism as a Black American . She wanted to carefully portray how she was stuck between two worlds and identities. Reported in her own words in a reported interview, Angie Thomas says, “I was inspired because I was in college when that happened, and I was being those two different people in those two different worlds, like Starr”. She adds , “ Being two different people is so exhausting” (Low)

As America is still busy with the problems of inequality, which include racial prejudice, Yusrina Dinar Prihatika and Muh Arif Rokhman, in an article titled *Debunking The Post-Racial Notion: A Racial Prejudice Study In American Society As Reflected In Angie Thomas' The Hate U Give* ,deal with the importance of the novel in reflecting the problems that black Americans suffer from in the United States, saying that *The Hate U Give* brings social issues that are rife to people of color, especially African Americans. In her novel, Thomas illustrates the injustice that had happened to the African American community because of the racial profiling that was carried out by white people (47).

### 3-Thesis Statement

#### 3.1. Research Objectives

African American writers frequently explore recurring themes in their literature, including identity, injustice, double awareness, and social prejudice. This study seeks to examine the depiction of racial injustice in Angie Thomas' novel, *The Hate U Give*, with a focus on the impact of police brutality and stereotypes on the protagonist, Starr. Through the narrative, the study will explore how Starr's character evolves as a result of these experiences, ultimately transitioning from silence to activism. It will also investigate how Starr's emotional struggles and the events she endures contribute to her transformation, leading her to use her voice to effect change and expose the truth in her pursuit of justice.

#### 3.2. Research Problem

The novel *The Hate U Give* has garnered significant acclaim for its exploration of pressing societal concerns in the United States, namely racial injustice and police brutality. Although frequently discussed in literature, it is crucial to comprehend the approach taken towards these recurring themes. It is important to thoroughly investigate and analyze how these central concepts are depicted through people and events in this research. By understanding how these themes, together with the changes in the story, contribute to the pursuit of justice, we can gain valuable insights.

#### 3.3. Research Questions

The research questions are directly linked to the research topic. Consequently, this study aims to provide answers to the following questions:

- 1- How effectively does Angie Thomas convey the theme of injustice in her novel?
- 2- What strategies are employed by characters to confront and challenge injustice in the narrative?

Aside from the main research questions, there are also many sub-questions that explore specific areas of the investigation:

- What role do societal structures play in perpetuating and addressing injustice within the storyline?
- How do characters' experiences of injustice contribute to their development and growth within the story?

### 3.4. Research Structure

This dissertation employs Richard Delgado and Jean Stefancic's Critical Race Theory to address the stated purpose and address the questions. The focus is on daily racism, intersectionality, double consciousness, voice of color, and activism. Furthermore, the dissertation will be partitioned into two chapters. The initial chapter is dedicated to examining the social and historical backdrop. Consequently, it will address a comprehensive historical survey of the African-American population in the United States, spanning from the era of slavery to contemporary endeavours for equality and justice, and their consequential influence. Additionally, it will address the rise of the Civil Rights Movement and Black Lives Matter as responses to both police brutality and ongoing prejudice against the African minority. The chapter will also discuss the theoretical framework, specifically the origins of Critical Race Theory and related topics such as intersectionality, Du Bois' perspectives on double consciousness, and the significance of amplifying voices from marginalized communities.

The second chapter, titled "Narrating Injustice in *The Hate U Give*," serves as the analytical component of the dissertation. The narrative will illustrate the manner in which the ideas addressed in the initial chapter are presented. Therefore, it will analyze the protagonist's experience of unfair treatment and how factors such as race, class, and gender intersect and influence her sense of self. The chapter will also explore the concept of double consciousness,

which refers to the experience of African Americans who feel a sense of belonging to two different worlds. This will be examined via the perspective of the protagonist, shedding light on the struggles they face. Additionally, it will elucidate the connection between police brutality and the homicide of an innocent individual, specifically her childhood companion Khalil, which serves as a driving force for societal transformation through the use of vocal expression and activism in the pursuit of legal justice.

# **Chapter I :**

## **Social and Historical Context**

The African American community has woven a narrative of resilience, resistance, and remarkable achievements. From the tumultuous days of slavery to the present struggles for equity and justice, their story is one of unyielding strength in the face of adversity. In this chapter, we delve into the vibrant tapestry of the African American community in the us ,exploring its rich history and the ongoing struggle for equality and justice .we will also examine the importance of amplifying voices of color and recognize the imperative of centering black female voices in the ongoing quest for justice , equity and empowerment with the African American community.

### **1.1. Historical Overview of African American Community in the U.S**

African American history started with the arrival of Africans to North America in the 16th and 17th centuries. Former Spanish slaves who had been freed by Francis Drake arrived aboard the Golden Hind at New Albion in California in 1579. The European colonization of the Americas, and the resulting Atlantic slave trade, led to a large-scale transportation of enslaved Africans across the Atlantic; of the roughly 10–12 million Africans who were sold by the Barbary slave trade, either to European slavery or to servitude in the Americas, approximately 388,000 landed in North America. After arriving in various European colonies in North America, the enslaved Africans were sold to white colonists, primarily to work on cash crop plantations. A group of enslaved Africans arrived in the English Virginia Colony in 1619, marking the beginning of slavery in the colonial history of the United States; by 1776, roughly 20% of the British North American population was of African descent, both free and enslaved.

Slavery in the colonial history of the United States refers to the institution of slavery as it existed in the European colonies which eventually became part of the United States. In these colonies, slavery developed due to a combination of factors, primarily the labor demands for establishing and maintaining European colonies, which had resulted in

the Atlantic slave trade. Slavery existed in every European colony in the Americas during the early modern period, and both Africans and indigenous peoples were victims of enslavement by European colonizers during the era.

As Spanish, French, Dutch, and English settlers gradually established colonies in North America from the 16th century onwards, they began to enslave indigenous people, using them as forced labor to help develop colonial economies. As indigenous peoples suffered massive population losses due to imported diseases, Europeans quickly turned to importing slaves from Africa, primarily to work on slave plantations that produced cash crops. The enslavement of indigenous people in North America was supplanted during the 18th century by Black slavery. Concurrent with the development of slavery, racist ideology was developed among Europeans and European colonists, the rights of free people of color in European colonies were curtailed, slaves were legally defined as chattel property, and the condition of slavery as hereditary.

The American Revolutionary War, which saw the Thirteen Colonies become independent and transform into the United States, led to great social upheavals for African Americans; Black soldiers fought on both the British and the American sides, and after the conflict ended the Northern United States gradually abolished slavery. However, the American South, which had an economy dependent on plantations operation by slave labor, entrenched the slave system and expanded it during the westward expansion of the United States. During this period, numerous enslaved African Americans escaped into free states and Canada via the Underground Railroad. Disputes over slavery between the Northern and Southern states led to the American Civil War, in which 178,000 African Americans served on the Union side. During the war, President Abraham Lincoln issued the Thirteenth Amendment, which abolished slavery in the U.S., except as punishment for a crime. After the war ended with a Confederate defeat, the Reconstruction era began, in which

African Americans living in the South were granted equal rights with their white neighbors. White opposition to these advancements led to most African Americans living in the South to be disfranchised, and a system of racial segregation known as the Jim Crow laws was passed in the Southern states. Beginning in the early 20<sup>th</sup> century, in response to poor economic conditions, segregation and lynchings, over 6 million primarily rural African Americans migrated out of the South to other regions of the United States in search of opportunity. The nadir of American race relations led to civil rights efforts to overturn discrimination and racism against African Americans. In 1954, these efforts coalesced into a broad unified movement led by civil rights activists such as Rosa Parks and Martin Luther King Jr. This succeeded in persuading the federal government to pass the Civil Rights Act of 1964, which outlawed racial discrimination.

What the African Americans have endured so far has had a great influence on their spirits and life. This is why it is of a great importance to explore the nature of the terms: discrimination, oppression and stereotypes and their impact on this marginalized minority.

### **1.2. Impact of Racism , Oppression , and Stereotypes:**

Racism, oppression and stereotypes have become recurrent terms and inseparable parts from the history and life of African-Americans in the United States. Tracking the history of the latter, we can say that those terms emerged as a result of the diversity of backgrounds, cultures, and ethnicities of people who immigrated there or were brought by force for several reasons, including Africans who were not welcomed to America. We shall shed light on those terms separately.

### 1.2.1. Racism

The general meaning of racism is the unequal treatment of individuals based on their background, leaving no room for ambiguity or uncertainty. Racism, as defined by *Britannica Encyclopedia*, is the ideology that humans can be categorized into distinct and exclusive biological groups known as "races." It asserts a cause-and-effect relationship between inherited physical characteristics and traits related to personality, intellect, morality, and other cultural and behavioral aspects. Additionally, it promotes the notion that certain races possess inherent superiority over others. The term is also applied to political, economic, or legal institutions and systems that engage in or perpetuate discrimination based on race or otherwise reinforce racial inequalities in wealth and income, education, health care, civil rights, and other areas.

*The Australian Human Rights Commission* says that racism takes many forms and can happen in many places. It includes prejudice, discrimination or hatred directed at someone because of their color, ethnicity or national origin. People often associate racism with acts of abuse or harassment. However, it does not need to involve violent or intimidating behavior.

In his book *Racism: A Short History* (2002), George M Fredrickson describes racism as "the hostile or negative feelings of one ethnic group or "people" toward another and the actions resulting from such attitudes" (1). Fredrickson adds, "Hitler invoked racist theories to justify his genocidal treatment of European Jewry, as did white supremacists in the American South to explain why Jim Crow laws were needed to keep whites and blacks separated and unequal" (1). Similarly and according to Richard J. Perry in *Race and Racism: The Development of Modern Racism in America* (2007), racism is the practice of classifying individuals based solely on their physical characteristics, which breeds prejudice in society. It can manifest itself under different aspects, and areas such as the educational system, penal system, the professional environment, and social relations (2).

### 1.2.2. Oppression

Oppression against African –Americans is not a new subject. Another scholar who tackled the issue of systemic racism and oppression is Joe R Feagin. In his book *Systemic Racism: A Theory of Oppression (2006)*, Feagin explains oppression through stating that since the word "oppression" has a Latin origin that means "to crush," oppression committed by white people against Black people literally entails keeping them down, which includes crushing them both mentally and physically (8). This definition portrays clearly the sense of inferiority which is imposed on Black people.

Feagin continues to explore the white-on-black oppression and states that Thomas Jefferson and the other white founders of the United States vigorously promoted the idea that "all men are created equal" in the late 1700s. However, their sweeping definition of equality was deceptive since they openly and purposefully left out women, African Americans, and indigenous peoples from the purview of this ideal. The United States was founded with the express purpose of giving European Americans wealth, advantages, and position (1).

This is not all, Feagin takes the idea of oppression a bit far when he emphasizes that it is not a new concept but rather an inseparable and an integrated part of the American society and history. He indicates that the oppression of non-Europeans has become ingrained in the new society created by European Americans. Slavery or legal segregation prevailed throughout the first 350 years, or 90% of the history of the U.S nation. They have only been absent from its history for the last 10% or so. Because it is the only significant Western nation that was formally founded on racial oppression, the United States is therefore particularly unique due to racial oppression. Like in the past, this oppression is systematic in all significant institutions and is not merely a recent addition to the framework of American

society. In actuality, the profound societal framework includes the oppression of non-European communities. By actively engaging in predation, exploitation, and oppression, European colonists and their successors established a new society, starting with the genocidal murder of Native Americans and the seizure of their lands, followed by the widespread enslavement of Africans as laborers on those stolen lands. (2) .This being said, Feagin gives an air of uniqueness to the U.S society for being oppressive since its foundation , and it goes without saying that this oppression is not limited to people , it is widespread in various institutions .

Feagin further depicts the institutionalized mistreatment of African-Americans by stating that when racial discrimination issues are brought up by certain mainstream academics or media commentators, the dominant agents of prejudice are frequently left out of the discussion by using abstract language or the passive voice in order to deflect attention from the white agents (5). Indeed, white-on-black oppression today remains a major nightmare weighing on the brains and lives of Americans of all backgrounds.

On his part, W. E. B. Du Bois affirms, in his book *The Souls of Black Folk* (1903), that the wishes of the American Negro are simple:

He would not Africanize America, for America has too much to teach the world and Africa. He would not bleach his Negro soul in a flood of white Americanism, for he knows that Negro blood has a message for the world. He simply wishes to make it possible for a man to be both a Negro and an American, without being cursed and spit upon by his fellows, without having the doors of opportunity closed roughly in his face. (9)

The above-mentioned wishes bring to light the deep suffering that the African Americans have endured, and the extent of the impact of oppression on them. They have suffered to the point that their utmost wish is to be treated as humans and have the same opportunities as the White Americans. They do by no means intend to change America simply because they, deep inside, feel that America is greater than them.

### 1.2.3. Stereotypes

According to *Cambridge Dictionary*, a stereotype is a set idea that people have about what someone or something is like, especially an idea that is wrong. Michael Pickering indicates in his book *Stereotyping: The Politics of Representation (2001)* that stereotyping involves the representation and evaluation of others in ways which ratify and endorse unequal social relations (1). Pickering adds that stereotyping is a way of representing and judging other people in fixed, unyielding terms and stereotypes diminish the social standing of those targeted, reducing them to a particular attribute or disposition that either demeans them or confines them to achievement only in association with this attribute or disposition (1).

Another scholar who addresses the concept of stereotypes is Walter Lippmann, the first to employ the concept of a stereotype in relation to human groups, he relates them to culture. In his book *Public Opinion (1991)*, Lippmann indicates that culture shapes our perception of the world in that most of the time, we define first and then observe; we seldom see first and then define. We choose what our society has already defined for us in the vast flowering, buzzing complexity of the outside world, and we often interpret what we have chosen in the way that our culture has stereotyped it (81).

The idea that we are helpless when it comes to accepting stereotypes on the ground that we are accustomed to them is quite clear when he continues describing the nature of stereotypes as an orderly, roughly consistent representation of the world, to which our comforts, hopes, tastes, and routines have all automatically adapted. They are a vision of a potential world to which we are accustomed, even though they may not be a whole representation of the world. In such universe, objects and people have familiar locations and behave in predictable ways. There, we feel comfortable. We blend in. We belong to the group. We are aware of the route. Its grooves and shape are where we are used to finding them, and

within lies the charm of the known, the ordinary, and the trustworthy (95). This description shows how stereotypes easily form in our minds; we become used to accepting a certain idea and predict a certain behavior based on preconceptions and overgeneralization even if those preconception do not reflect the whole reality.

Akin to what Walter Lippmann said, stereotypes, as described by another scholar, Stuart Hall, in his *Representation: Cultural Representation and Signifying Practices* (1997), are the “production of the meaning of the concepts in our minds through language which enables us to refer to either the ‘real’ world of objects, people or events, or indeed to imaginary worlds of fictional objects, people and events” (23). According to Hall, a stereotype is an exaggerated, misleading and distorted representation of a group of people, or a person through the reduction of that group or person to a few essential characters. The above-mentioned definitions reveal a clear image and help understand the experiences of African –Americans in the United States.

The impact of discrimination, stereotypes, and oppression on African – Americans seems clearly to work on various levels, and goes beyond the financial and social position. On a personal level, they have experienced physical burdens in addition to psychological stress and suffering.

This suffering is further discussed by Du Bois who reveals that the African American is not even permitted to compete with the world but rather to be overwhelmed with solving their problems. He is left feeling helpless, dismayed, and nearly speechless in the face of an unnamed prejudice that transcends all of this; personal disrespect and mockery; ridicule and systematic humiliation; distortion of fact and wanton license of fancy; cynical disregard for the better and boisterous welcome of the worse; the pervasive desire to inculcate disdain for everything black, all of this preceded by a sickening despair that would disarm and discourage any nation save that black host to whom "discouragement" is an unwritten word. However,

confronting such a pervasive bias could not help but cause the self-doubt, self-loathing, and lowering of aspirations that always accompany suppression and foster an environment of hatred and disdain (12) .

In an article published by *National Library of Medicine*, V R Clark states that racism can psychologically affect Blacks by allowing society to deny their value as individuals, and by compelling them to internalize the racist conceptions of them held by their oppressors. Racist stressors may also lead to increased physiological reactivity which, when sustained for a period of time, can lead to cardiovascular disorders and diseases (249).

Richard Delgado and Jean Stefancic, in their book *Critical Race Theory: An Introduction (2001)* point out that the opportunities provided for African Americans are different from those given to their white counterparts in terms of housing, education, employment, and healthcare due to racism and economic oppression: studies show that Blacks and Latinos who seek loans, apartments, or jobs are much more apt than similarly qualified whites to be rejected, often for vague or spurious reasons. This means that even though Black and Latinos people might have similar qualifications as the Whites, they face higher rates of rejection when it comes to renting houses and applying for jobs, for instance, owing to unfair and unjustified reasons. This rejection then does certainly stem from nothing but racial discrimination and stereotypes. Moreover, the prison population is largely black and brown; chief executive officers, surgeons, and university presidents are almost all white. Poverty, however, has a black or brown face: Black families have, on the average, about one-tenth of the assets of their white counterparts. They pay more for many products and services, including cars. People of color lead shorter lives , receive worse medical care , complete fewer years of school , and occupy more menial jobs than do whites (10-11) .

Another crucial effect of systemic racism that is worth-mentioning here is the notion of double-consciousness, often associated with African American communities, which is also tackled by Du Bois when he says:

The Negro is a sort of seventh son, born with a veil, and gifted with second-sight in this American world,—a world which yields him no true self-consciousness, but only lets him see himself through the revelation of the other world. It is a peculiar sensation, this double consciousness, this sense of always looking at one's self through the eyes of others, of measuring one's soul by the tape of a world that looks on in amused contempt and pity. One ever feels his two-ness,—an American, a Negro; two souls, two thoughts, two un-reconciled strivings; two warring ideals in one dark body, whose dogged strength alone keeps it from being torn asunder. (8)

This highly depicts the constant emotional struggle of the African Americans with the feeling of duality, that will be dealt with in details later, on the ground that they always perceive themselves as who they really are, and how they are perceived by others; that is, the dominant culture. Therefore, they find themselves stuck and torn between two worlds yet belong to neither.

Despite the several changes that the American society has witnessed so far, the situation of the Black people seems to remain the same as the dreams of the founding-fathers are still existent within the souls of the new generations in a society that lacks the democracy they pretend to have. This idea is well-explored by Michelle Alexander in her book *The New Jim Crow: Mass Incarceration in the Age of Colorblindness* (2010):

The more things change, the more they remain the same.” In each generation, new tactics have been used for achieving the same goals—goals shared by the Founding Fathers. Denying African Americans citizenship was deemed essential to the formation of the original union. Hundreds of years later, America is still not an egalitarian democracy (1).

This proves the persistent nature of racial discrimination in the United States since early times. It is crystal clear that it is not a question of changing laws in the country since the underlying goal is the same; that is to say, to maintain hierarchy, oppression, and control over Black people. This led the Blacks to break the silence and start demanding their rights.

### 1.3. Evolution of the Civil Rights Movement

The Civil Rights Movement was a social movement in the United States that tried to gain equal rights for African Americans that white people had. The movement is famous for using non-violent protests and civil disobedience (peacefully refusing to follow unfair laws). The Civil Rights Movement occurred in the 1960s, aiming to end segregation and achieve equality in America. In his book *The Art of Protest*, T.V Reed stated that the Civil Rights Movement refers to the powerful force for change that began in the mid-1950s and had the biggest influence in the 1960s. The movement becomes a turning point in black Americans' long battle to perceive equality and justice. The Civil Rights Movement served as a model for all following progressive social movements in the twentieth century. The black civil rights fight had a significant effect on social movements in the United States, particularly on tactics, methods, style, vision, ideology, and movement culture as a whole. It also became the first major movement fully covered in television, and its power shaped the context of the movement over decades. Activists used strategies like boycotts, sit-ins, and protest marches.

Sometimes police or racist white people would attack them, but the activists never fought back. The Civil Rights Movement was very successful. It helped to get five federal laws and two amendments to the Constitution passed. These officially protected African Americans' rights. It also helped change many white people's attitudes about the way black people were treated and the rights they deserved.

Before the American Civil War, there were almost four million black slaves in the United States. Only white men with property could vote, and only white people could be United States citizens.

After the Civil War, the United States government passed three Constitutional amendments. The 13th Amendment (1865) which ended slavery, The 14th

Amendment (1868) that gave African Americans citizenship and the 15th Amendment that gave African American males the right to vote (no women in the U.S. could vote at the time).

After the Civil War, the U.S. government tried to enforce the rights of ex-slaves in the South through a process called Reconstruction. However, in 1877, Reconstruction ended. By the 1890s, the Southern states' legislatures were all-white again. Southern Democrats, who did not support civil rights for blacks, completely ruled the South. This gave them a lot of power in the United States Congress. For example, Southern Democrats were able to make sure that laws against lynching did not pass.

Starting in 1890, Southern Democrats began to pass state laws that took away the rights African Americans had gained. These racist laws became known as Jim Crow laws which included laws that made it impossible for blacks to vote (this is called disenfranchisement). Since they could not vote, blacks also could not be on juries. They also have Laws that required racial segregation - separation of blacks and whites. For example, blacks could not go to the same schools, restaurants, or hospitals as whites, Use the same bathrooms as whites or drink from the same water fountains or sit in front of whites on buses.

In 1896, the United States Supreme Court ruled in a case called *Plessy v. Ferguson* that these laws were legal. They said that having things be "separate but equal" was fine. In the South, everything was separate. However, places like black schools and libraries got much less money and were not as good as places for whites. Things were separate, but not equal.

Violence against black people increased. Individuals, groups, police, and huge crowds of people could hurt or even kill African Americans, without the government trying to stop them or punishing them. Lynchings became more common. Problems were worse in the South. However, social discrimination and tensions affected African Americans in other areas

as well. When he was elected in 1913, President Woodrow Wilson made government offices segregated. He believed that segregation was best for everyone.

African Americans tried to fight back against discrimination in many ways. They formed new groups and tried to form labor unions. They tried to use the courts to get justice. In 1909, the National Association for the Advancement of Colored People (NAACP) was created. The formation of the NAACP was a significant advancement, as it encompassed individuals who were aware of the injustices inflicted upon the black population by white individuals and made efforts to address these issues. One of the primary objectives of the organization was to eradicate discrimination and inequality between the white population and persons of color. Since its inception, the organization has been dedicated to substantiating instances of unfairness and prejudice. It has successfully brought about several improvements, such as establishing the illegality of "grandfather clauses" and challenging the practice of segregated living quarters in the Supreme Court. In addition, the possibility of such actions is further enhanced by the endorsement of other esteemed individuals, like "John Dewey, a philosopher, sociologist, and psychologist," "Jane Adams, a renowned public servant from Chicago," and "William Dean Howells, a writer. "The National Association for the Advancement of Colored People fought to end race discrimination through lawsuits, education, and lobbying .

A year after being elected, President Henry Truman established the Committee on Civil Rights which was responsible for observance of the equality in getting any kind of education for colored people. According to the findings the Committee provided, there were several steps towards elimination of the segregation policy. In 1948, according to the President's decision, the segregation was cancelled in the army, later in restaurants, hotels or interstate railways. A crucial step forward in fighting the segregation was the case *Brown vs. Topeka*. O'Callaghan (1990) considers it a turning point due to the intervention of the

Supreme Court, which declared that the segregated schools were illegal and ordered that black children should be allowed to attend any school as pupils, and its implementation was enforced by the troops sent by President Eisenhower. Another key case of fighting the segregation took place in Montgomery, Alabama. The organized boycott of the bus system which lasted almost a year started as a reaction on the arrest of Rosa Parks, a seamstress and secretary of NAACP, is today known an icon of the Civil Rights Movement. Park's to leave a section reserved for white citizens became a milestone in the movement. The Supreme Court again decided that the segregation was unconstitutional.

The Montgomery boycott maximized the efforts of the members of NAACP and their followers to be more efficient. Among the leaders of the Montgomery boycott was a clergyman of the Baptist Church, Martin Luther King Jr. According to his observations, the mass nonviolent protests were much more effective than any violent act. Osiatynski (1988) emphasizes King's policy in the way King "was advocating an opinion that the blacks should not wait. He said that the word 'wait' is equal in the relationship with the racial conflict in America to the word 'never'. Therefore, it was necessary to take direct actions in a form of demonstrations, marches, boycotts, economical pressure, the 'sit-ins' [...]. King, Jr. and his supporters from the Southern Christian Leadership Confederacy fought for the support of the black people to vote, integration of black children at schools, and previously mentioned segregation restrictions in public transportation. The aim of those activities was to persuade the white part of the American population to change their attitude towards blacks.

Between 1961 and 1965, activist groups worked on trying to get black people registered (signed up) to vote. Since the end of Reconstruction, the Southern states had passed laws and used many strategies to keep black people from registering to vote. Often, these laws did not apply to white people.

Voter registration activists started out in Mississippi. All of Mississippi's civil rights organizations joined together to try to get people registered. Activist groups in Louisiana, Alabama, Georgia, and South Carolina then started similar programs. However, when the activists tried to register black people to vote, police, white racists, and the Ku Klux Klan beat, arrested, shot, and even murdered them. Meanwhile, black people who tried to register to vote were fired from their jobs, thrown out of their homes, beaten, arrested, threatened, and sometimes murdered.

In 1964, the Civil Rights Act of 1964 was passed. It made discrimination illegal, and specifically said it was illegal to have different voter registration requirements for different races. However, even after this law was passed, the Southern states still made it very difficult for black people to vote. Finally, the Voting Rights Act of 1965 was passed. This law included ways to make sure that all United States citizens were getting their right to vote.

### **1.4. Emergence and Goals of Black Lives Matter**

Another paramount movement in the path of seeking justice and eliminating systemic discrimination is the *Black Lives Matter*. The slogan was originally coined on social media by Alicia Garza, a social activist, with the aim of drawing attention to police brutality against unarmed Black people. The movement is defined in the *Britannica Encyclopedia* as an international social movement, formed in the United States in 2013, dedicated to fighting racism and anti-Black violence, especially in the form of police brutality. The name *Black Lives Matter* signals condemnation of the unjust killings of Black people by police (Black people are far more likely to be killed by police in the United States than white people) and the demand that society value the lives and humanity of Black people as much as it values the lives and humanity of white people. This definition implies that the movement

actually has something in common with other movements and has not come to light as a separate one.

In *Making All Black Lives Matter: Reimagining Freedom in the Twenty-First Century* (2018), Barbara Ransby says that Black Lives Matter began as a social media hashtag in 2013 in response to state and vigilante violence against Black people, sparked by the vigilante murder of Trayvon Martin in Sanford, Florida, 2012, and the police murder of Michael Brown in Ferguson, Missouri, 2014. The slogan has evolved into the battle cry of this generation of Black youth activists. Similarly, in an article published in *the feministwire* (2014), Alicia Garza clarifies that she created #BlackLivesMatter with Patrisse Cullors and Opal Tometi, two of her sisters, as a call to action for Black people after 17-year-old Trayvon Martin was posthumously placed on trial for his own murder and the killer, George Zimmerman, was not held accountable for the crime he committed. It was a response to the anti-Black racism that permeates their society and also, unfortunately, their movements.

In addition, a report to the *British Broadcasting Chanel* (2021) by Adina Campbell states that Black Lives Matter is a phrase, and notably a hashtag, used to highlight racism, discrimination and inequality experienced by black people. Its use grew in the US after high-profile killings by police, but it has also been used in the UK and elsewhere. Supporters point to the fact that black people are much more likely to be shot by police in the US. They say that in the US and many other countries, they also suffer many other forms of discrimination. They want action to address unequal treatment and oppression that goes all the way back to the era of slavery, but which continues today. Campbell adds that the slogan was widely used after the death of Trayvon Martin in Florida, in 2012. The unarmed black 17-year-old was shot by neighborhood watch volunteer George Zimmerman. Support grew following other police killings, including Eric Garner, who died in a chokehold, and Michael Brown, who was killed by an officer who said he acted in self-defense.

In the summer of 2020 George Floyd, an unarmed black man, was murdered by a police officer who knelt on his neck. Protests using the #BLM slogan took place worldwide and the hashtag #BlackLivesMatter was used tens of millions of times. In the UK, anti-racism demonstrations were attended by hundreds of thousands of people. The report further tackles some of the main achievements of the movement including the efforts of the U.S government to address police brutality and the way laws are enforced , together with defunding police in cities , such as , Minneapolis and Portland, to name a few, through reallocating funds from the police department to housing and education instead .

Not different from what has been said above, in an article published in *ACLU, American Civil Liberties Union* (2018), Frank Leon Roberts, an activist and writer, insisted on the fact that after the creation of the movement, Black liberation has evolved from a state-inflicted brutality to become one of the most significant social movements. Roberts also adds that Black Lives Matter has always been more of a human rights movement rather than a civil rights movement.

BLM's focus has been less about changing specific laws and more about fighting for a fundamental reordering of society wherein Black lives are free from systematic dehumanization. Still, the movement's measurable impact on the political and legal landscape is undeniable.

From what is said above, it is clear that police racial profiling and targeting Black people, specifically, for what they do , or even not do , is a core idea that stimulated the appearance of the movement especially that racial profiling is by no means a brand-new idea . A good case in point to mention here is what Alexander explains when it comes to police unjust treatment and racial bias. According to her, in spite of the police's adamant denials that they engage in racial profiling, police discretion regarding who to target (individuals) and where to target (communities or neighborhoods) in the drug war is crucial to understanding why the vast majority of people who are swept into the criminal justice system often identify

as black or brown , not to mention that due to the militarized nature of law enforcement in ghetto communities , police presence was described as “The Occupation ” (121-122 ).

Keeanga Yamahtta Taylor also touched on the point of targeting Black people by white cops and the development of the movement in her book *From #BlackLivesMatter To Black Liberation* (2016 ) : “ What began as a local struggle of ordinary Black people in Ferguson , who for more than one hundred days “slammed the door shut on the deadening passivity” in the pursuit of justice for Brown , has a grown into a national movement against police brutality and daily police killings of unarmed African Americans” (2) .

It is no exaggeration to say that the men and women in blue patrolling the streets of the United States have been given a license to kill and have demonstrated a consistent propensity to use it . “More often than not, police violence, including murder and attempted murder , is directed at African Americans ” ( Taylor 2) . This means that the unjust killing of unarmed African American citizens is recurrent in the American society and the movement did not appear out of nowhere. Taylor further supports this idea by stating that the killing of Black people demonstrates that being Black can occasionally lead to suspicion, particularly in cases where the police are engaged. Having a black appearance increases your risk of death more than any other factor. It was out of weariness, frustration, and anger over the dehumanizing trauma caused by racism that people of all gender and age finally poured into the streets over the summer, the fall , and winter to say that they are fed up with police abuse (13) .

The protests that follow the unjust shooting of unarmed Black citizens are not, as usual , welcomed by the media and U.S governors . Following the death of George Floyd, the Black Lives Matter protesters were called everything that is associated with the word “criminals”, according to a report ,by Safia Samee Ali to the *NBC NEWS* (2020) . The report shows that demand for equity and equality are portrayed as threatening and dangerous. In a

similar vein, president Donald Trump, in harsh lexicon, has labeled participants in the Black Lives Matter demonstrations as anything from "terrorists" and "anarchists" to "thugs". The president has referred to people who are protesting police brutality and the death of Black man George Floyd (May 25, who passed away while being held down beneath the knee of a Minneapolis police officer) as "thugs" on Twitter almost a dozen times, including during the campaign trail, Ali adds .

The report included the quote of president Trump on Twitter that goes as follows: "They are not "peaceful protesters", as Sleepy Joe and the Democrats call them, they are THUGS - And it is all taking place in Democrat run cities. Call me and request Federal HELP. We will solve your problems in a matter of minutes - And thanks to the U.S. Marshalls in Portland! ". Ali further confirms that Trump's use of the term "thug" is not a novel political cliché. Throughout the course of the country's civil rights movement, the narrative of violence has been used to delegitimize racial protest movements, mostly in an attempt to erode the message and decrease support.

From what is said above, it is crystal clear that the Black Lives Matter movement, in its humanitarian nature and noble objectives to end racial discrimination and criminal justice system , was primarily triggered by police unjust violence , and despite its humble achievements , the way seems a bit long for it to be acknowledged and accepted as a movement of people who just seek justice and dignity .

### **1.5. Amplifying Black Female Voices**

From the very beginning of the civilization till now women are considered as weaker than men. They are thought as the dependent ones. They are represented in the society in a misogynistic way or stereotypical way. When one takes a sweeping glance at the history of female oppression, it would appear the representation and condition of women has been interdependent; norm and literature, culture and imaginary portrayed them as a submissive

and inferior creature in the male dominated patriarchal societies. For black or African - American women, however the situation was doubly oppressive and this interdependence manifest as extreme marginalization. They were not only dominated or marginalized by the male whether they were white or black in their society; they also faced obstacles with the white women. The struggle of black women to assert themselves and their identities, in this situation, is an emerging area of literary representation. Black people were constantly tortured and discriminated by the white people and the society. But the situation was worse and terrible for the black women. From the slavery to till they are not recognized as a human being. They were tortured by the both black men and white men. White women were also not supportive towards them and discriminated them in every aspects of their social and mental life. The situation and condition of black women were same after the abolition of slavery. They were not only faced the gender discrimination but also were the victim of racism and sexism. From slavery to the contemporary time, they had to sacrifice and fight a lot to find their worth and ability and to make their acceptance in the society . They had to overcome many obstacles to create their recognition and identity in the society. The Civil Rights movement was for the black people but the problem was black women were not considered as human being. As a result, the movement for black people became the movement for black men.

The legacy of black women's subjugation started to become horrifying during the time of slavery. At that time both the black men and women were tortured by the whites but the condition of women were worse than the description. Women were tortured by the white men and their owners. They were considered as an object rather than the human being. They were actually the attraction for sexuality. They were raped and not able to get justice. There was no law for them to get justice. They were treated as granted. If any white women get raped the

white man will get punished but if the black women get raped the white man will not get punished. White men used to make sexual relation with them but did not give them the right of wife not even their children get the recognition of father. They were humiliated in the every aspect of their life. They were not only tortured by the white men but also they got raped and tortured by the black men. Rupe Simms a professor in her article “Controlling Images and Gender Construction of Enslaved African Women” mentioned the three images of black women portrayed by the powerful people of the society that time. He discussed that black women were considered as beasts and they had the image of the mammy, Jezebel and mule. Every black woman of that time had to struggle alongside black men who suffered in their workplace. The significant difference: black women suffered in the inside the home and outside as well. However, white women did not transcend race to show solidarity with them for the most important. They were jealous of them and also treated them as slave. There were no law or rights for them. They were characterized by the people of the society. They were characterized by the ideal or stereotypical ideologies of the society.

Feminism is a term which claims the equal rights for women. It is a social movement that advocates achieving the social, political, professional and educational equality for women. Feminism indicates the fact that societies give priority to the male point of view and treated women unfairly on that society. The goal of this movement is to ensure the equal rights and opportunities for women as like men. This movement includes the voting rights for women, equal opportunities in the social, economic and professional sector, equal wages or pay, having own property etc. feminist movement also works for the social rights of the women. They demand for rights of controlling birth which includes contraceptive and abortions. Feminism also talks about the protection of women from the domestic violence and sexual harassment. The term feminism first used in Netherland.

Feminist theory is the extended version of the feminism. It talks about the nature of sexism and gender inequality. Feminist theory focuses on the patriarchal ideologies, stereotypes about the women and most importantly objectification. Women are always thought as “other” in the society. They are the inferior one.

Feminist theory opposes the idea. Feminist theories first come to the light in 1794 by the publication of “A Vindication of the Rights of the Women” by Mary Wollstonecraft an English writer. In 1851 an African women rights activist Sojourner Truth accused that men’s flawed point of view towards women is the main reason for the limitation of women. “Women having limited rights due to the men’s flawed perception of women” (Sojourner Truth, 1851). Numerous feminist theories and ideologies have developed over the years and promote different aim and point of view. Toril Moi an American feminist defined feminism with three terms: Feminist, Female and Feminine. According to Toril Moi being feminist is a “political position” that means both women and men can be feminist. Being female is a “biological matter” that means the differentiation of male and female based on sex. And lastly being feminine is a “set of culturally defined characteristics” that means one’s particular character and behavior or action which is decided by the society. Feminism is categorized by the three waves which gives the knowledge about the transformation of the idea of feminism throughout the century. The first wave of feminism took place in 19th century and the beginning of 20th century during the First World War. It focused on getting political power which includes voting rights for women. During the world war when there was insufficient existence of men in working sight women have to take their place to run the economy. That was the first time when women realize that they are also capable of doing outside work and earning money as well as men. They also realized that they have the ability or worth to contribute in the economy of the country. So they focused on getting their rights by suffrage movement. In the meantime, some feminist were also focusing on the economic rights of

women and doing campaign against the body politicized idea. This concept represents the fact men believed that women are weaker sex because of their natural reproduction system. The second wave of feminism started in the early 1960s to 1980s. It was the expanded version of first wave. It deals with more on the equality of the women in other aspects of life than suffrage. It emphasized on the ending of gender discrimination. It mostly talks about the legal and social equality for women. This movement is the beginning of the idea of individuality. It refers that women are losing their own identity in the behind their husband and children. They have to understand their own ability and capability (Emmanuel). The third wave of feminism took place in early 1990s. It is the extended and modified version of second wave. It took place because of the massive failure of second wave. Third wave of feminist movement includes female empowerment having the issues of sexuality, challenging heterosexuality. It starts by questioning the definition of femininity. It gives focus on the individual identity more than anything else (Springer, 1063). Third wave feminism emphasizes on the fact that race, ethnicity, nationality, class, religion and culture are the most demonstratives factors of women life. Feminism is not only for the upper - middle class white women. Third wave of feminism exploits that women are from different societal background experiences different types of difficulties and challenges. They need to create own identity based on their situation and positions. So the rules cannot be same for all. It also subverted the sexist and stereotypical images and language for women which are decided by the society. It promotes gender identity and sex positivity.

‘Black feminism’ is a term which was created by the black women for their recognition and identity. The ideology or concept of black feminism started in 1960s or 1970s when the second wave feminism took place. Second wave of feminism talks about the suffering and right of upper – middle class white women which totally deprive the suffering and oppression of black women. They make rules according to the toleration and situation of

white women. But women of other color or black women claimed that they are not as same situation as white. They had more difficult and horrible journey than them. The term or concept 'black feminism' comes to the limelight when the second wave of feminism failed to fulfill the purpose or needs for black women. At the very first black feminist movement took place in response to black liberation movement and women movement. In black liberation movement they were sexually oppressed and in the women movement they were racially subjugated. However, 'black' was meant for the men and 'women' were meant for the white women. As a result, their existence was ignored. To stop racist, sexist and classist inequality or discrimination against them and prove that how these are interconnected with their daily life, they took action addressed by 'black feminist movement'. This is only for the black women to recognize their identity and achieve their designation and position in the society. The Civil rights movement, Black Nationalism, Black Panthers etc were some liberation movements for black people or black race. But the irony was the concept of 'freedom' was represented with black manhood or masculinity. In the Black liberation movement black women had to face the sexist attitudes because of this ideology. There was no place for women. Black men were against the idea of equality. They believed that if women got the equal identity and position in the society as them, they would lose their masculinity. To protect their masculinity they started to control over black women and force them to accept their misogynist attitudes. Black women were enforced gender role in their own community. Racism was one of the major issues in the life of black women. In the feminist movement of 1960s they were subjugated racially. They were ignored and taken for granted by the white women. In the movement the experiences and sufferings of the white women and middle class white women were recognized as universal women's experience. They refused and disrespected the sufferings and experiences of black women. Though the white women deny the claim of being racist, every woman movements of American society point out the fact that

black women were neglected by race and class. To make their position in the society and conceal the effect of racism, sexism and classism from their life black women decided to form a feminist movement of their own known as 'Black Feminist Movement'. The aim of this movement is to address the sufferings and experiences of black women from every class. It is a political movement which aimed to combat the various oppression and struggle that black women faced. To make this movement stronger and professional they established several organizations during the late 1970 to 1980s. All these organizations represent manifold and simultaneous rights of black women including reproductive rights, violence, rape, harassment, body politics, lesbian and gay rights etc. National Black Feminist Organization (NBFO) was found in 1973 to talk about the interconnectedness of racism, sexism and classism in the life of black women. It also accredits the issues of homophobia and lesbianism. The Combahee River Collective was one of the main organizations founded by Barbara Smith which mainly talks about the struggle of black women in every section of life. Though this organization ended in 1980 but it created an important impact on the black feminism movement. Sojourner Truth, Anna Julia Cooper, Mary Church Terrell, Dorothy Height, Audre Lorde, Rosa Perks etc were the pioneer of the black feminism movement. They worked for the black women rights movement and lead the African American women to achieve their rights and own identity. Paule Marshall, Alice Walker, Bell Hooks, Toni Morrison etc were the black women writers of various times who represented the literary works of African America society in the world of literature. Their writings illustrate the struggle and experience of black women's in the cruel patriarchal society. They also passionately depict the black women's thirst for their identity and self- recognition. Their writings inspired and encouraged many women to fight for their rights and make position in the male dominated patriarchal society where they also neglected by the other women.

## 2-Theoretical Framework

### 2.1. Introduction to Critical Race Theory

#### 2.1.1. Definition and Origin:

*Critical Race Theory* is defined by Stephen Sawchuk (2021) as an academic concept that is more than 40 years old. The core idea is that race is a social construct, and that racism is not merely the product of individual bias or prejudice, but also something embedded in legal systems and policies.

According to Richard Delgado and Jean Stefancic, the movement known as critical race theory (CRT) , which consists of a group of academics, lawyers, and activists , is dedicated to examining and improving the connection between racism, race, and power. The movement examines many of the same topics that are covered in traditional discourses on ethnic studies and civil rights, but it does so from a wider angle that takes into account factors like economics, history, culture, collective and individual interest, as well as feelings and the unconscious.

In contrast to the incrementalist approach of traditional civil rights, critical race theory challenges the fundamental tenets of the liberal system, such as equality theory, legal reasoning, Enlightenment rationality, and the impartial norms of constitutional law (2-3).

The movement emerged in the 1970s when intellectuals like Derrick Bell, Alan Freeman, and Richard Delgado recognized that the significant advancements achieved during the civil rights era of the 1960s had halted and were even being reversed. Therefore, to combat the increasingly prominent forms of subtle racism, it was necessary to develop new strategies and ideas. Subsequent scholars promptly joined their ranks, and during the summer of 1989, the collective assembled for their inaugural meeting at a monastery located on the outskirts of Madison, Wisconsin. Additional assemblies and conventions took place.

According to Delgado and Stefancic (3-4), some of these events were public and lasted for multiple days. They included panels, plenary sessions, and keynote speakers. They attracted a diverse group of participants, including students, activists, and scholars from various fields. On the other hand, there were also closed working sessions where the group focused on resolving internal issues and clarifying key matters.

Although originating in the legal field, CRT has rapidly extended beyond its original boundaries. Today, many individuals in the education business utilize Critical Race Theory (CRT) to understand issues related to school hierarchy and discipline, tracking, curriculum, historical controversies, as well as IQ and achievement testing. Political scientists analyze the voting strategies suggested by critical race theorists. Ethnic studies programs often include extensive discussions on critical race theory, whereas American studies departments provide a curriculum on critical white studies developed by academics who specialize in critical race theory.

CRT possesses an activist element that distinguishes it from many academic disciplines. The aim is to gain a deeper understanding of our social surroundings and to facilitate good transformations, while also examining the organization of society in terms of racial and socioeconomic hierarchy.

In addition, CRT is significantly influenced by the concepts and principles of two preceding movements, namely radical feminism and critical legal studies, to which it is greatly indebted. In addition to the American radical tradition exemplified by figures such as Sojourner Truth, Frederick Douglass, W.E.B. Du Bois, Cesar Chavez, Martin Luther King Jr., and the Black Power and Chicano movements of the 1960s and early 1970s, it also incorporates ideas from European philosophers and theorists, including Jacques Derrida and Antonio Gramsci.

### 2.1.2. Basic Tenets of Critical Race Theory:

Emphasizing the beliefs of Critical Race Theorists is of utmost significance. Therefore, it is crucial to examine the fundamental issues that have rendered the theory an invaluable instrument for analyzing the interplay of power, race, and racism. Delgado and Stefancic provide an explanation of the six tenets in the following manner:

First, *everyday racism* is a prevalent and typical occurrence for individuals belonging to ethnic minorities in the United States. Many white Americans maintain the belief that racism is limited to explicit acts of discrimination, such as physical or verbal attacks against people of color, participation in white supremacist movements, deliberate and public exclusion of racial minorities from certain housing projects, social groups, and similar occurrences. However, the most emotionally and mentally taxing forms of racism are those that consistently impact individuals belonging to racial minority groups. These types of racism are prevalent and widespread, rather than being rare occurrences. As an illustration, African Americans who enter establishments are often subjected to close surveillance or even trailed by white security officers or store clerks. Second, racism is largely the result of *interest convergence*, sometimes referred to as material determinism; that is, Racism is widespread because it frequently coincides with a white person's or group's interest and need. For instance, racism serves the financial interests of white upper-class individuals who underpay black laborers in order to take advantage of them.

Third, the *social construction of race* refers to the fact that race is the production of political, cultural, and historical factors and not the biological differences. The fourth tenet indicates that racism often takes the form of *differential racialization*. It refers to the fact that the dominant society defines the racial characteristics of different minority groups, in different ways, at different times, in response to its shifting needs. Tyson explains the fifth tenet, which is *intersectionality*, saying that a person's complex identity is not the product of

race only; the latter intersects with sex, class, political and sexual orientation, in addition to the personal history . The last tenet ,which is voice of color, refers to the idea that many critical race theorists believe that minority writers and thinkers are generally in a better position than white writers and thinkers to write and speak about race and racism because they experience racism directly (369 – 377 ) .

Tyson also sheds light on the idea that the liberal ideology that holds that constitutional law is "color-blind," or racial neutral, is likewise opposed by critical race theory. While laws now in place ensure that everyone has equal possibilities, these rules do little to assist initiatives aimed at making sure that everyone can truly take use of these opportunities (381).

### **2.2. Understanding Intersectionality**

Kimberle Williams Crenshaw developed the theory of intersectionality to address the discrimination – social and institutional (including the law) – experienced by people who embody multiply oppressed and disadvantaged identities. Primarily drawing upon the racialized and gendered experience of Black women, Crenshaw argues that social, cultural, and institutional practices (including scholarly analyses, antidiscrimination laws, and policies) based only on a ‘single-axis framework’ – such as race or gender – are insufficient for understanding and addressing compound, multidimensional experience and discrimination. Crenshaw asserts that such discrimination should instead be analyzed by viewing it at the intersection of racism and sexism, an intersection that can produce a force greater than the sum of its parts, that is, greater than racism or sexism alone.

Given the widespread and variable uses of *intersectionality* across academic disciplines and wider cultural contexts, it is worth examining Crenshaw’s original metaphor of an ‘intersection,’ which she presents as follows:

Discrimination, like traffic through an intersection, may flow in one direction, and it may flow in another. If an accident happens in an intersection, it can be caused by cars traveling from any number of directions and, sometimes, from all of them. Similarly, if a Black woman is harmed because she is in the intersection, her injury could result from sex discrimination or race discrimination.(26)

The image of an accident caused by ‘cars traveling from any number of directions and, sometimes, from all of them’ expresses that multiple discriminations can occur as a combined force, and that the elements constituting that force (such as sexism and racism) are not easy, perhaps even impossible, to identify, separate, or predict.

This then raises the question of how courts understand multiple discrimination, which is resistant to categorization. Crenshaw identifies two tendencies among courts’ understandings of the experience and discrimination claims of Black women, viewing them as either distinct or not distinct from the sexism experienced by white women and the racism experienced by Black men. According to Crenshaw, these views obscure Black women’s experiences, which both share commonalities with and are different from those of white women and Black men. Again, it is worth examining the analogies she uses to further her argument. For courts that understand Black women’s experiences as ‘specifically recognized as a class’ separate from white women and Black men, Crenshaw argues that this is ‘analogous to a doctor’s decision at the scene of an accident to treat an accident victim only if the injury is recognized by medical insurance.’ And for courts that do not recognize Black women’s experiences as a distinct class, Crenshaw argues that ‘providing legal relief only when Black women show that their claims are based on race or on sex is analogous to calling an ambulance for the victim only after the driver responsible for the injuries is identified.’ In sum, Crenshaw calls for a broadening of the categories through which judicial processes can recognize and address the at least double discrimination experienced by Black women and other multiply oppressed peoples.

Crenshaw defines three kinds of *intersectionality*. The first is structural intersectionality, arguing that the intersection of race and gender in the lives of women of color marks their experience of ‘domestic violence, rape, and remedial reform qualitatively different than that of white women.’ The second is political intersectionality, which identifies how antiracist and feminist politics in the US marginalize the experience of women of color. The third and final kind is representational intersectionality, which analyzes how popular representations (such as rap music) depict women of color through converged racist and sexist stereotypes, a marginalization of women of color that is also reproduced in critiques of those representations.

In their editorial introduction to the 2013 special issue of *Du Bois Review* on intersectionality, Devon Carbado, Kimberlé Williams Crenshaw, Vickie Mays, and Barbara Tomlinson assert that intersectionality is not simply a method for a multi-axis analysis but a way of exposing ‘the inter-locking ways in which social structures produce and entrench power and marginalization, and by drawing attention to the ways that existing paradigms that produce knowledge and politics often function to normalize these dynamics.’ This identification of the normalizing influence of institutions – including those that seek to challenge norms – is similar to Iris Marion Young’s argument that the work of justice, and distributive justice in particular, is not simply an analysis of ‘the particular pattern of distribution.’ Rather, the work of justice must analyze ‘the reproduction of a regular distributive pattern over time.’ That is, it is not enough to distribute goods equitably. Instead, we must investigate the structures that distribute goods, so that justice requires changing the structure of the structure, including who is empowered (appointed, renewed, promoted) to make consequential decisions about distribution. It is this examination and transformation of structures that can expose how, and to what degree, privilege and power are normalized among certain groups, organizations, and institutions.

This normalization of privilege is consonant with Crenshaw's argument that 'race and sex, moreover, become significant only when they operate to explicitly disadvantage the victims; because the privileging of whiteness or maleness is implicit, it is generally not perceived at all.' In other words, each person has a race and a sex, not only members of oppressed racialized and sexed groups. But the making 'invisible' of whiteness and maleness – and their powerful intersection as white maleness – exposes the hegemonic logic of privilege-construction and oppression-construction.

This making invisible is also the normalization and naturalization of those privileges, as if there were some natural properties – such as virtue, work ethic, trustworthiness, maturity, intelligence, and rationality, to name only a few – inherent in whiteness and maleness. We see this hegemony as well in movements such as white feminism which, as Crenshaw asserts, 'essentializes the category of "woman", by excluding women of colour and by presuming to speak on behalf of them.'

### 2.3. Double Consciousness

"Double consciousness" is a term that is often associated with African Americans . A simple definition by Merriam Webster dictionary is that it is the presence of two apparently unconnected streams of consciousness in one individual. Historically speaking, the concept of double consciousness was coined by Du Bois in his book *The Souls of Black Folk* , 1903, when he says :

The Negro is a sort of seventh son, born with a veil, and gifted with second-sight in this American world, a world which yields him no true self-consciousness, but only lets him see himself through the revelation of the other world. It is a peculiar sensation, this double-consciousness, this sense of always looking at one's self through the eyes of others, of measuring one's soul by the tape of a world that looks on in amused contempt and pity. One ever feels his two-ness,—an American, a Negro; two souls, two thoughts, two un-reconciled strivings; two warring ideals in one dark body (8).

This shows the struggle of the African Americans who found themselves stuck between two worlds and two goals : reconciling their identity while adopting the dominant

culture , and in order to find his position in the world , Du Bois confirms that an African American needs to be himself, not someone else.

Gloria Anzaldua, in her work *Borderlands: The New Mestiza* (1987), shares similar ideals to Du Bois although belonging to different generations. Anzaldua explores her quest for authentic identity, which was overshadowed by the identity forced upon her when she left her home and family. Nevertheless, she did not forsake any facets of her being; instead, she clung steadfastly to her fundamental essence. As she departed, she carried with her the land, the memories, and the entirety of Valley, Texas (16). Anzaldua asserts that the oppressive binary thinking that insists individuals must conform to one identity or the other is the root cause of their suffering. The argument posits that human nature is limited and incapable of progress. She is intersex, with both male and female characteristics within her body. She embodies the combination of several elements within (19).

Frantz Fanon also examines the notion of dual identity from a psychological standpoint in his book *Black Skins White Masks* (1986). He illustrates the challenges faced by African Americans in their quest to understand their black identity, which has been distorted by the influence of White civilization and European culture.

This self-deviation is seen in the contrasting behavior displayed by African Americans while interacting with white individuals compared to their behavior when interacting with other black individuals. According to Fanon, the inequality between different races is caused by colonization. This leads to a feeling of inferiority in black people, who are faced with the decision of either embracing the culture of the colonizers or abandoning their own culture (16-18). To clarify, preserving one's identity does not entail safeguarding one's own culture, but rather entails fully embracing the dominant culture (47). This is an additional challenge for African Americans, as it places them in a constant state of seeking attention and favour from the White community. A position of striving relentlessly to achieve equality and parity

with the White. This phenomenon results in a form of alienation, as classified within the realm of psychoanalysis.

It appears that Fanon is not the sole author who addresses the concept of alienation and the sensation of inferiority. Tyson concurs with Fanon's viewpoint, asserting that despite the invaders' withdrawal and relinquishment of the conquered territory, what remains is a psychological legacy of low self-esteem and detachment from their own native customs, which have been repressed or marginalized for an extended period. Tyson elucidates that the colonized individuals, driven by a feeling of inferiority, embraced the notion of the colonizer's superiority. Consequently, they made a deliberate endeavor to imitate the speech, mannerisms, clothes, and lifestyle of their colonists.

This phenomenon, referred to as imitation by postcolonial critics, is a manifestation of the colonized individuals' sense of guilt towards their own culture, which they have been conditioned to perceive as inferior, and their want for acceptance by the dominant society. Double consciousness, also known as double vision, refers to the experience of perceiving the world from the perspective of two conflicting cultures: that of the colonizer and that of the indigenous people. This often leads to an unstable sense of self. The sensation of being caught between two cultures, lacking a sense of belonging to either, and feeling trapped in a psychological state of uncertainty is commonly referred to as "homeliness." This condition arises not only from personal psychological struggles but also from the distress caused by cultural displacement..

Experiencing homelessness refers to feeling a lack of ease or comfort within one's own dwelling due to a lack of inner comfort or contentment. Your struggle with cultural identity has caused you to become a psychological outcast (419 - 421).

## 2.4. Empowering Voices of Color

Our language defines our world, our cultural identity, and our relationships in the world. With language we perceive and interpret the world through our different lenses of ethnicity, gender, and class. Individuals use language to define their realities, reflect upon their experiences, and find their place in the world.

For women of color, language is a powerful means for defining their identity and experiences as persons of color and as women. Historically, women of color have been silenced by society, their experiences and perspectives have been ignored, and their histories have been excluded and unrecorded. Thus, language enables them to claim a place in history and define their identity and experiences for themselves. For women of color, language is "a place of struggle". hooks notes:

We are rooted in language, wedded, have our being in words. Language is also a place of struggle. The oppressed struggle in language to recover ourselves — to rewrite, to reconcile, to renew. Our words are not without meaning. They are an action — a resistance. Language is also of struggle.

For women of color, language plays an important role in defining their cultural identity, which encompasses their ethnicity, gender, and socioeconomic class. Through the telling of their life stories, women of color can reflect upon their experiences of racism and sexism and resist having others name their realities and tell their stories for them. They can explore and reflect upon ethnicity, gender, and class issues which affect their lives and define their cultural identity and history for themselves and their own communities.

American history has traditionally denied their existence, distorted their experiences, and left their experiences unrecorded. When the history of women of color has been defined by others, their "stories have inevitably been obscured and distorted by historical inaccuracies, cultural biases, and language barriers.

As women of color begin to voice their experiences, they are defining their realities for themselves and becoming their own historians. They are resisting being defined by others who make them passive objects in history. Instead, they are writing their own histories, becoming active subjects who are recording their own experiences and telling their own stories. It is this process that Paulo Freire stresses: "We cannot enter the struggle as objects in order later to become subjects." Oppressed people resist by identifying themselves as subjects, by defining their reality, shaping their new identity, naming their history, telling their story.

As women of color define their realities for themselves, they are experiencing a personal transformation as active subjects in the world. By naming the world and experiencing personal transformation, they are becoming engaged in the process of change for themselves and society.

Women of color are creating a new language to name their world and are actively resisting racism, sexism, and other forms of oppression. By breaking the "culture of silence" which has historically silenced their experiences, women of color are developing their "liberatory voice," which enables them actively to confront oppression and to view the world in a new light.

By the end, we can say that the African American community has persevered through centuries of systematic racism, facing countless challenges yet continually to society's fabric. The injustice's pervasive impact underscores the urgent need for societal change and the expansion of black female voices, whose unique and perspectives offer invaluable insights for a more just and equitable future.

**Chapter II :**  
**Narrating Injustice**  
**in “ *The Hate U***  
***Give*”**

This chapter explores and evaluates the depiction of injustice in the novel "*The Hate U Give*". The story centers around the protagonist's experience with racial discrimination and the significant impact of police brutality on society, ultimately resulting in the death of her childhood companion, Khalil. The novel also explores the concept of intersectionality and the protagonist's, Starr's, experience of straddling two distinct worlds. It portrays her journey from being a hesitant, quiet, and submissive girl who regrets not speaking the complete truth, to becoming an assertive individual who discovers her voice and employs it to pursue justice for her friend.

The representation of the aforementioned elements in the novel has sparked intense debate among experts who unanimously recognize it as a remarkable achievement in the field of Young Adult Literature. An illustrative example is Michael Cart, a critic and influential figure in the world of young adult fiction, who, in an essay entitled "The Hate U Give" published in the *Booklist*, 2017, affirms that Thomas's first novel stimulates profound contemplation on our societal framework, ethics, morality, and justice. Simultaneously, it serves as a sharp condemnation of unfairness and a discerning, compelling examination of the subtleties of racial dynamics in the United States. He views it as a remarkable example of realism, expertly crafted in Starr's authentic first-person point of view and an insightful exploration of two conflicting realities. Hence, the book is undeniably a noteworthy piece of literature that merits being read by a wide audience.

In the same vein, Jonathan Alexander, a distinguished professor of English at the University of California, Irvine, asserts, in an article entitled "Other People's Children, Part 2: Stories in the Aftermath, or "The Hate U Give" ", 2017, that Thomas's work possesses significant impact and serves as a valuable source of education. Alexander asserts that no other work surpasses this one in its portrayal of the mistreatment of young Black individuals by law enforcement. She states that the book's author, who is 30 years old, has written a

captivating novel that addresses significant matters about contemporary race dynamics in the United States. Furthermore, she fearlessly imparts knowledge to the readers regarding the difficulties that young African Americans have while maturing in a culture that exhibits alarming rates of incarceration and murder towards them.

Emily Smucker is a renowned author in the young adult and middle-grade literature genres. Her evaluation of the novel aligns with the previously cited ones. In an article published in the *Reb* in 2021, she asserts that her top book recommendation for 2021 is *The Hate U Give* by Angie Thomas. *The Hate U Give* possesses all the elements that go to a compelling narrative, making it an exceptional novel. Despite being published in 2017, its content remains remarkably relevant and resonant even now. The sensation was akin to the present moment. If this holds any significance, it indicates that the book accurately portrays the ongoing plight of Black Americans, which has seen no improvement since the past.

Equally significant is the content mentioned by Betsy Gomez, a writer, journalist, and activist, in an article published during Banned Books Week 2018 , entitled “ Banned Spotlight: *The Hate U Give*”. She highlights the fact that despite encountering censorship and criticism for being perceived as extensively vulgar due to its portrayal of drug use, profanity, and offensive language, as well as being ranked eighth on the American Library Association's list of the most challenged and banned books, this young adult novel received numerous awards and remained at the top of The New York Times bestseller list for 50 weeks.

### **1. Confronting Adversity: The Protagonist's Struggle Against Systemic Inequities**

The protagonist, Starr Carter, is one of several individuals in the novel who experience racial discrimination and injustice at the outset of the story. This occurs when Khalil, an African American adolescent and a friend of Starr, is fatally shot by a law enforcement

officer, despite being innocent, due to the influence of stereotypes. Starr encounters Khalil at a party and, due to a shooting incident that occurred at the venue, Khalil offers to provide Starr with transportation. While returning home, Khalil plays an antiquated rap song by Tupac, who, as per Khalil, interprets the meaning of the phrase "Thug life". Tupac said "Thug Life" stood for 'The Hate U Give Little Infants Fucks Everybody' "Listen ! The Hate U- the letter U- Give Little Infants Fucks Everybody. T-H-U-G L-I-F-E. Meaning what society give us as youth , it bites them in the ass when we wild out . Get it?" (Thomas17).

In fact, Tupac held the belief that the adverse conditions faced by disadvantaged young people, including negativity, racism, violence, and oppression, would ultimately result in a circle of revenge and disorder within society. The phrase "the hate u give little infants" alludes to the structural inequities and limited possibilities that society puts on underprivileged children. This ultimately has detrimental effects on everyone when these children grow up feeling marginalized and respond with hostility.

This is better explained by Starr's father, Maverick , when he has a conversation with her about the meaning of the expression:

I say , " I think it's about more than youth though . I think it's about us , period "  
"Us who ? "he asks  
" Black people, minorities, poor people. Everybody at the bottom in society "  
" The oppressed " says Daddy ( Thomas 168 )

Maverick further clarifies the hate given to the Black people by the White in today's society through asking Starr about the reason behind the existence of a large number of drug dealers. The answer confirms the injustice that the Black community experiences in America when it comes to job opportunities and education, to name a few. These people are not valued or offered jobs the same way the White people do, neither do they have similar value in so far as education and degrees are concerned as their schools do not prepare them well due to the lack of resources:

“Right. Lack of opportunities,” Daddy says. Corporate America don’t bring jobs to our communities, and they damn sure ain’t quick to hire us. Then shit even if you do have a high school diploma, so many of the schools in our neighborhoods don’t prepare us well enough. That why when your momma talked about sending you and your brothers to Williamson, I agreed. Our schools don’t get the resources to equip you like Williamson does. It’s easier to find some crack than it is to find a good school around here” ( Thomas 169 ) .

Maverick concludes his explanation through confirming that this is the kind of hatred they inflict onto them ; a system built to oppose them and treat them differently (170 ) .

Furthermore, Starr's account of her father's counsel regarding encounters with the police illustrates the terror they instill due to their consistent unjust treatment and brutality towards African-Americans. It is vital to mention that he desires to ensure his daughter's proper behavior in order to prevent her from being arrested or harmed due to the prejudiced beliefs that white police officers hold about individuals like her:

“The other talk was about what to do if a cop stopped me Momma fussed and told Duddy I was too young for that. He argued that I wasn’t too young to get arrested or shot. “Starr-Starr, you do whatever they tell you to do , keep your hands visible .Don’t make any sudden moves .Only speak when they speak to you ”( Thomas 20)

What happened right next to Starr and Khalil, in the same event, proves that what Maverick has said holds true and further deepens the feeling of injustice inside Starr. A police officer stops them and asks Khalil for the car papers. After a futile argument, the policeman requests Khalil to exit the vehicle and taps him three times to make sure he does not possess any drugs or guns ,and when Khalil abruptly returns to the car to see if Starr is okay, the policeman opens fire on him three times and Khalil is dead for doing nothing wrong. Three times are enough to prove that it is an act of violence that is performed with determination:

“ It’s not smart to make a sudden move. Khalil does. He opens the driver’s door. “You okay, Starr—” Pow! One. Khalil’s body jerks. Blood splatters from his back. He holds on to the door to keep himself upright. Pow! Two. Khalil gasps. Pow! Three. Khalil looks at me, stunned. He falls to the ground.” (Thomas 23 )

Starr , whose words are pent up and traumatized by the event , can hardly express her feelings especially that she is the only witness of the incident . She insists that Khalil is innocent and does not perform anything that deserves killing him .

Daddy shakes his head. “That boy never hurt anybody. He didn’t deserve that shit ”  
“Why did them shoot him ? ” Seven asks . “ Was he a threat or something ? ”  
“No” , I say quietly . “ He didn’t do anything . We didn’t do anything . Khalil didn’t even have a gun .....I’ve seen it happen over and over again : a black person gets killed just for being black ” ( Thomas 34 ) .

Khalil is murdered due to his race, involvement in drug trafficking, and criminal behavior. This occurrence can be rationalized by the racial prejudices that are widely accepted in society. The matter at hand pertains to color. This concept is emphasized by Maverick throughout his dialogue with Carlos, who is Starr's uncle. While the latter asserts that the motive behind killing Khalil is unrelated to his skin color, implying that he is involved in drug dealing, Maverick firmly refutes Carlos' claim, stating that it is baseless. Maverick supports his argument by suggesting that if the incident had occurred in Riverton Hills and Khalil's name was Richie, they would not even be discussing the matter. The police officer inferred that Khalil was a criminal based only on his appearance. (52)

Starr also experiences another form of unfairness throughout the police probe. The manner of the questioning posed by detective Gomez was anything but an attempt to ascertain the truth. The majority of the questioning primarily centers around her and Khalil, rather than One-Fifteen, who unlawfully killed an unarmed adolescent while trying to manipulate Starr into incriminating Khalil, despite her insistence that he was murdered. The detective's primary focus is to attribute blame on Khalil by attempting to extract specific information from Starr, such as Khalil's hesitations and acts of defiance:

“Can you tell us what happened the night of the incident ? ”  
“You mean the night he was killed ? ”  
Gomez’s smile dims but she says , “ The night of the incident , yes ”  
“ .... The officer forced Khalil out the car”  
“ Forced? ” she says  
“ Yes, ma’am. He pulled him out ”

“ Because Khalil was hesitant, right ? ”

“ No ma’am” I say to Gomez “ He was getting out on his own , and the officer yanked him the rest of the way ” (99-100)

The following questions are not that different as they all give Starr that feeling that they are trying to find a justification for the murder rather than investigating. This is why the detective keeps asking her whether Khalil is a drug dealer and if both drink alcohol, let alone the media which announces unjust news in so far as Khalil is concerned, naming him as a suspected drug dealer ; therefore , giving the public a different image about him to back up stereotypes , and prove that One Fifteen is innocent. This is so clearly understood from the reaction of Lisa to the questions of the detective when she starts complaining about orienting their focus on Khalil as responsible for his own death while trying to turn a blind eye towards the police officer ( 103 - 104 ).

Attending Williamson Prep School and having close connections there does not provide immunity from racism and racist remarks. Starr has a harmonious relationship with her white friends Hailey and Maya, but their friendship is disrupted when Hailey makes a racially insensitive joke while they are playing basketball. Due to Starr's sluggishness caused by her full stomach, Hailey, noticing that their team is losing, suggests that Starr envision the ball as a fried chicken in order to improve her chances of catching it. This comment greatly unsettles Starr, causing her to struggle to breathe and making it difficult for her to comprehend that the person has the audacity to say such a thing to her:

“Pretend the ball is some fried chicken. Bet you’ll stay on it then ”

“What the hell was that comment ? ”

‘Lighten up! It was only game talk.’

“ A fried chicken joke was only game talk? ”

‘Oh my God. You think I was being racist?’

“You made a fried chicken comment to the only black girl in the room. What do you think ?”

“ You can say something racist and not be a racist!” (111-112)

The association between black people and fried chicken has developed since the time of slavery, as chicken has been a fundamental part of southern cuisine. Due to its affordability and high protein content, chicken-based meals were particularly beneficial for slaves. The altercation between the two girls serves as a warning that racist behaviors can manifest in various ways. They may even seem completely innocuous. Hailey, the White girl, appears indifferent and unaware of the amount to which she causes harm to Starr. The comment can be interpreted as an implied endorsement of racial stereotypes.

The novel continues to uncover a diverse range of prejudices, as well as instances of injustice and discrimination perpetrated against African Americans. Now, with Maverick. Maverick experiences harassment from two police officers as a result of enduring stereotypes around African American men. Despite the absence of evidence, being a black guy residing in a disadvantaged neighborhood leads to the assumption of criminality or involvement in drug dealing, resulting in his unjust treatment as a dangerous individual. Despite engaging in a mere argument with Mr. Lewis on Khalil's case, the individual is interrupted by two officers who proceed to conduct a search and subsequently accuse him of harassing Mr. Lewis based on his appearance as a black man from a disadvantaged neighborhood. "In my observation, it appears that this young man was engaging in harassment towards you, sir," the individual of African descent remarks, maintaining their gaze on Daddy. He has not yet directed his gaze towards Mr. Lewis. I am curious if the reason for Mr. Lewis' situation is due to his lack of wearing an NWA (Niggas With Attitude) rap band T-shirt. Alternatively, it could be due to the absence of tattoos on his arms (192) .

Upon requesting Maverick's identification, the police officer promptly discerns the identities of both Maverick and Starr. The officer then instructs Maverick to assume a prone position with his hands positioned behind his back (193). This incident could have been avoided if the individual involved been a Caucasian male without a doubt. In addition, the

police officer continues to exhibit discriminatory behavior that is very similar to the actions of One-Fifteen: “ the black cop keeps his knee on Daddy’s back as he stretches him . He pats him down once, twice, three times, just like One-Fifteen did Khalil .Nothing” (194).

An analogous occurrence, yielding identical outcomes, reveals that no evidence is discovered with Maverick. He was subjected to degrading and cruel treatment solely based on his race and the deeply ingrained prejudiced beliefs held by white individuals against African Americans, perceiving them as a potential danger. Consequently, they are consistently vulnerable to unfair treatment.

## **2-The Impact of Police Violence: Khalil's Tragic Demise**

Instances of police violence are evident worldwide, with a historical record dating back to the late 17th century in France, the US, and the United Kingdom.

The phenomenon first manifested in America in 1872, when the Chicago Tribune exposed a citizen attack at the Harrison Street police station. Police brutality refers to the categorization of the use of disproportionate force by law enforcement officers against individuals, particularly in cases where such force is unwarranted, such as instances of severe physical assault and illegal shootings. According to Walker, police violence refers to the use of excessive physical force or verbal aggression, along with psychological intimidation. In their study, Magaloni and Rodriguez define police brutality as manifestations of police misconduct, including traits such as authoritarianism, biases, sexism, racism, and cynicism. This aligns with the increasing number of scholarly articles on police brutality, which have revealed that black individuals are more prone to experiencing police brutality compared to white individuals. People of color and ethnic minorities recognize police misconduct and brutality

as factors that contribute to their dehumanization experiences for people of color and ethnic minorities

In the United States, incidents of police violence and other forms of abuse have been occurring for many years, often including instances of violence perpetrated by white individuals against black or Latino individuals. This is supported by an empirical study in the field of social science, which examines 130 documented instances of police brutality across multiple cities in the United States. The findings indicate that in these instances, individuals who are disproportionately affected by police misconduct are predominantly of black or Latino ethnicity, while over ninety percent of the implicated officers are of white ethnicity. Instances abound where African Americans in the United States are subjected to severe physical violence resulting in their demise at the hands of Caucasian law enforcement officers. The data on police violence in America from 1920 to 1932 indicates that a significant majority of African Americans who were slain by White individuals were really killed by white police officers

In her novel *The Hate U Give*, Thomas explores the issue of police brutality by depicting the treatment of black characters by white individuals. This subject pertains to current events, including the notorious killing of George Floyd.

Starr Carter, the main character, is a sixteen-year-old girl who is happy and enjoys having fun. She appears to be more self-assured in her role as a responsible black citizen when it comes to addressing police violence:

“I’ve seen it happen over and over again: a black person gets killed just for being black, and all hell breaks loose. I’ve tweeted RIP hashtags, reblogged pictures on Tumblr, and signed every petition out there. I always said that if I saw it happen to somebody, I would have the loudest voice, making sure the world knew what went down. Now I am that person, and I’m too afraid to speak.(Thomas 38)”

Starr acknowledges the repeated trauma experienced by the black community and the painful regularity of racism and police brutality. Initially start imagines herself as a vocal

advocate for justice if she were ever in a such situation. When she actually becomes that person, Starr paralyzed by fear. This fear is multifaceted: fear of retaliation, fear of being misunderstood or ignored, and fear of the immense pressure that comes with being a spoken person for issues of systematic injustice and racial violence.

The novel commences with a revitalizing Friday evening spring break celebration, in which Starr participates alongside her half-sister Kenya in their local community. Starr experiences a sense of isolation due to her limited familiarity with others in the vicinity. She finds herself standing in a secluded area when she catches sight of her childhood acquaintance, Khalil. Both individuals were delighted to reunite after a prolonged absence and began conversing. However, their interaction was abruptly interrupted by the unexpected sound of gunfire, causing pandemonium at the gathering as everyone scattered in various directions. Starr and Khalil swiftly made their way to his adjacent parked car and quickly drove a considerable distance away from the location. Upon reaching a secure area, they began discussing the events occurring in their lives when their conversation was interrupted by a patrolling van. The police officer identified as One-Fifteen instructed Khalil to present his identification credentials and subsequently removed Khalil from his vehicle, compelling him to assume a kneeling position. Starr trembled when she observed the firearm held by the white cop, recalling her father's cautionary advice on how to handle encounters with armed officers: “Keep your hands visible. Don’t make any sudden moves. Only speak when they speak to you”( Thomas 24). Starr was confident that Khalil possessed the knowledge of how to act in the presence of the officers. Unexpectedly, Khalil was struck by three gunshots from the white cop. Starr experienced her second near-death experience following the loss of her friend Natasha six years ago. Khalil was reclining in a pool of blood while Starr remained still in the ambulance as her parents approached her.

Police brutality is a prevalent issue in Starr's environment, prompting her parents, Maverick and Lisa, to have a conversation with each of their children about how to conduct themselves when interacting with police enforcement. Upon being arrested by the police after attending Big D's party, Starr expresses gratitude for her parents' advice on how to handle such situations and expresses the wish that someone had similarly educated Khalil. For black youngsters, possessing the knowledge of how to behave in the presence of law enforcement can be a crucial determinant of their survival. Maverick additionally imparts to his children a deep understanding of how institutional racism is evident in society. Starr notes:

“The other talk was about what to do if a cop stopped me. ... “Starr-Starr, you do whatever they tell you to do,” he said. “Keep your hands visible. Don't make any sudden moves. Only speak when they speak to you...I knew it must've been serious. Daddy has the biggest mouth of anybody I know, and if he said to be quiet, I needed to be quiet”.(Thomas22)

Following the death of her closest companion Khalil, Starr confronts systemic unfairness within the police force. She has personally encountered and observed the demise of her childhood companion. As the narrative progresses, Starr grapples with the dichotomy between her two realms: the Williamson sphere and the Garden Heights sphere. One week following the terrible incident, both the African-American community and the entirety of the American population had been informed through the media of the demise of Khalil. The news of the disaster disseminated rapidly. The media has begun discussing Khalil, but they have depicted him as a drug dealer and a criminal in their narrative. The fact that he was unarmed was not mentioned (Thomas 65). This revelation awakens Starr's awareness to the systemic injustice inflicted upon the black community by the police.

In his article "*Police Brutality in The United States*," Leonard Moore defines the word “police brutality” as: “the unwarranted or excessive and often illegal use of force against civilians by U.S. police officers. Forms of police brutality have ranged from assault, beating ... and murder”

As an authority, the police sometimes employ force, including shooting, physical assault, unlawful detainment, and even the use of derogatory language and racial remarks towards individuals of color, particularly those who are black, when carrying out their duties.

The tragic death of Khalil has reverberated among the predominantly Caucasian institution. They believe that Khalil's killing is warranted and morally acceptable. They do not perceive it as morally objectionable for the police to fatally shoot an unarmed individual due to the fact that the victim was involved in drug trafficking. They do not view the victim as an ordinary young man or a citizen of the United States. Starr remarks, "The individual involved in the sale of illegal substances." That is the perception of him. The fact that he is suspected of committing it is irrelevant. "Drug dealer" is louder than "suspected" ever will be"(Thomas 70).

Starr is infuriated and she does not understand her white classmates' reaction towards the death of Khalil. The feeling of guilt has come out to the surface. She feels that she is betraying her black community by dating a white boyfriend, Chris, and having two white best friends Hailey, and Maya. She starts realizing that her white friends are different from her. She ponders whether she is betraying them, as expressed in the following statement:

“...it’s like I suddenly really, really realized that Chris is white. Just like One-Fifteen. And I know, I’m sitting here next to my white best friend, but it’s almost as if I’m giving Khalil, Daddy, Seven, and every other black guy in my life a big, loud “fuck you” by having a white boyfriend. Chris didn’t pull us over, he didn’t shoot Khalil, but am I betraying who I am by dating him? I need to figure this out.” (Thomas 66)

The protagonist is the only witness of a tragic evening. She is torn between two choices: whether to provide testimony before the grand jury or to remain silent and conceal her identity as the crime witness. She is attempting to determine a resolution that aligns with moral principles and ensures justice is served in Khalil's case. At this stage, she also acknowledges

that the black community and other communities of color have experienced and continue to endure police injustice and brutality. Regardless of their efforts to alter and cease these actions, they are unable to achieve a definitive conclusion. The following statement is an affirmation exchanged between Starr and Seven:

“We want an immediate end to police brutality,” I say, “and the murder of black people, other people of color, and oppressed people”

“Again.”

“We want an immediate end to police brutality and the murder of black people, other people of color, and oppressed people.”

“And what did Brother Malcolm say is our objective?”

Seven and I could recite Malcolm X quotes by the time we were thirteen. Sekani hasn't gotten there yet.

“Complete freedom, justice, and equality,” I say, “by any means necessary.”

“Again.”

“Complete freedom, justice, and equality, by any means necessary.” (Thomas 199)

Khalil was not the initial victim of unjustified police violence perpetrated by white officers. He is not the first African-American individual who has suffered from injustice within the system. Black individuals are disproportionately targeted by police brutality due to the perception that they are more likely to engage in criminal behavior. This perception grants police officers the authority to engage in actions such as unlawful arrests and unjustified killings. In fact, the study titled "The Police Violence Against Afro-descendants in the United States" highlights the persistent problem of police brutality towards African-Americans in the United States. Reports reveal that, on average, police officers kill over 1000 individuals and injure over 50,000 per year due to excessive use of force (60-1). It is important to highlight the effect of police injustice on the Afro-Americans. It affects the mental and physical health of blacks. Some African-American die and others are traumatized because of the inappropriate use of force. Khalil Harris, in *The Hate U Give*, represents one of the black young man who loses his life due to police brutality. Trauma is an example of the mental impact of the police

unjustifiable use of the force has on African Americans. As it is cited in the journal article entitled “Other Worlds Represented in Angie Thomas’s *The Hate U Give*”: “Race-related trauma is the spiritual, psychological, and physiological devastation

African-Americans experience following ... aggressive encroachment of oppression and white supremacy” (Jones 52). Some of the Afro-Americans after they face the abuse by the police, they go through some serious mental issues namely in the form of trauma. “Daddy carries me to bed, and momma brushes her fingers through my hair until I fall sleep. Nightmares wake me over and over again “(Thomas 28)

The main character was affected by police brutality. At the age of 10, Starr sees Natasha killed in a drive-by shooting, and at 16, she witnesses Khalil’s murder at the hands of a white police officer. Starr experienced deep emotional distress from witnessing Khalil’s death .this trauma manifests in nightmares, anxiety, and pervasive sense of fear and helplessness.

The media also perpetuates incidents of police brutality through its news coverage by depicting black individuals as threatening and prone to violence. The media prioritizes disseminating information about Khalil, a black boy who was killed, being involved in a gang, rather than focusing on reporting the details of how he was killed. By doing this, the media promotes instances of excessive force by law enforcement and demonstrates the prioritization of upholding the legal system over the lives of black individuals by the predominantly white media. Starr notes: “the media focuses more on what he may have done and what he said rather than the fact that he was killed” (Thomas 127). Moreover, when Khalil’s name first appears in the news, he is labeled as “a Suspected Drug Dealer,” but the fact that he was unarmed is omitted. Khalil’s name is replaced with negative descriptors such as “threat,” “thug,” and “drug dealer.

The word “thug,” as used by the media, plays a significant role in the posthumous creation of the black victim’s narrative. As Calvin John Smiley and David Fakunle explain, the media exploit the negative connotations of the word “thug.” In media coverage, “thug” refers to male African Americans “who reject or do not rise to the standard of White America.” The media’s use of “thug” thus cements the image of the criminal black person, as it connotes criminalization and thereby shifts the blame from the perpetrator to the victim. Thomas employed symbolism to enlighten the global community about the widespread existence of racism.

Thomas chooses the word ‘One-fifteen,’ which is the name Starr uses to refer to the policeman who killed Khalil. Although she realizes his name is Brian, Starr continues to refer to him as one-fifteen, the number on his badge. Starr says, “one-fifteen pointed a gun at her until the other police officers arrived as Khalil’s body lay on the ground” (Thomas 127). The term "one-fifteen" does not exclusively refer to Brian, but rather encompasses all police officers and white institutions that perpetuate racism.

### **3- Intersectionality , Double Consciousness , and Activism within the Narrative :**

#### **3.1. Intersectionality**

As it is mentioned earlier in the first chapter ,intersectionality describes how social identities, including race, class, and sexual orientation, are interrelated and connected. Jordan Benjamin Jones ,an assistant professor in the Department of Spanish and Portuguese at Brigham Young University, comments on the importance of literature in portraying issues related to gender and class. In his article “Understanding Intersectionality through Literature”,2023 , Jones states: “Literature is powerful. When used to discuss topics such as

race and gender, literature can provide us with a mirror that helps us reevaluate our lives and our roles in the lives of others”. This shows how literature actually reflects real life experiences and how the roles of people intersect.

Projecting that on *The Hate U Give* , Jones adds,“... Black women from low-income communities, like Lgia and Starr, are attempting to not only navigate being Black or being women or being from a low-income community but all of these things at the same time.” This comment highlights the author's successful portrayal of the protagonist's encounter with the concept of intersectionality in a society that is heavily burdened by racism.

Right at the beginning of the novel and throughout the narrative, Starr undergoes the overlapping nature of race, class and gender ; starting from attending a predominantly white private school despite being from Garden Heights , a black and underprivileged region . According to Maziyya and Udasmoro, in their article “Black’s Activism and Movement in American Society Framed In Angie Thomas’ *The Hate U Give* : An Intersectional Study, Starr has made great efforts to have a brighter education and keep herself similar or rather at the same level with her white peers in order to avoid any kind of discrimination . This means that Starr is not ready to allow her original class or her being a black girl put her in embarrassing situations in front of her classmates. She does all she can to annul the stereotypes about her .

The effort made by the protagonist Starr Carter is to keep herself equal to the school environment. She naturally made some effort to keep herself as normal as other students to be accepted by her peers and surroundings. She cannot easily let out her Black side because she is afraid that she will get discriminated against in her school. Starr willingly adjusts herself to her school dominated by white students to have a better and brighter education. To prove that she is capable in school, she never misses the class and becomes the leading player in the basketball club” (Maziyya and Udasmoro26)

It seems that keeping herself busy is the key to attain that objective of equality and the striving to fit into the white community. In her conversation with Khalil , when he asks her about her absence and the reason behind neither texting , nor contacting , Starr justifies that by being busy :“School and the basketball team keep me busy” (12).

Maziyya and Udasmoro continue to illuminate the concept of intersectionality by emphasizing how the dominant society perceives black women. The article highlights that furious Black women are characterized as aggressive, unfeminine, unattractive, controlling, sentimental, bitter, and cruel (27). Starr consistently endeavors to modify her conduct and language in order to present herself as conventional and avoid perpetuating the stereotypical portrayal of Black women.

The idea is mentioned several times in the novel including when she says , “ Williamson Starr holds her tongue when people piss her off so nobody will think she’s the “angry black girl”. Williamson Starr is approachable ” (71) , and later when she says : “I can use some slang but not too much slang, some attitude, but not too much attitude, so I’m not a “sussy black girl” .I have to watch what I say and how to say it , but I can’t sound “white” ” (357) .

Another noteworthy example is to the correlation between race, gender, and class in relation to media announcements. Khalil has been given the additional designation of "Suspected Drug Dealer." Although investigations are still ongoing, Khalil's name is linked to drug-related activities. This pertains to stereotypes. Merely being a man, black, and residing in a disadvantaged neighborhood is deemed enough to be labeled as a drug dealer and a criminal, regardless of the actual truth. Furthermore, this unjust perception might even serve as a justification for one's untimely demise. “The drug dealer. That’s how they see him. It doesn’t matter that he’s suspected of doing it. “Drug dealer” is louder than “suspected” ever

will be. If it's revealed that I was in the car, what will that make me? The thug ghetto girl with the drug dealer?" (113)

### 3.2 . Double Consciousness :

“Being two different people is so exhausting” ( Thomas 301)

*The Hate U Give* is shaped by the concept of ‘double consciousness’ of W. E. B. Du Bois. The idea of being stuck between two cultures yet belonging to none. This is what actually creates a sort of identity crisis that James Baldwin also talked about in his essay, re-entitled “A talk To Teachers” , 1963 . As Baldwin puts it ,

“So where we are now is that a whole country of people believe I’m a “nigger,” and I *don't*, and the battle’s on! Because if I am not what I’ve been told I am, then it means that *you’re* not what *you* thought you were *either*! And that is the crisis .It is not really a “Negro revolution” that is upsetting the country. What is upsetting the country is a sense of its own identity”

Throughout the story, the protagonist, Starr, is aware of her double identity and undergoes struggles of belonging. Right at the beginning of the novel, she confesses that she navigates between two identities and that there are places that are so different from her that she neither feels she belongs to, nor does she feel comfortable when going there. She is actually two versions : the one that belongs to black Garden Heights and the other of Williamson Prep School, “I should not have come to that party. I’m not even sure I belong at this party ... There are just some places where it’s not enough to be me. Either Version of me” (3) .

Starr also reveals how weary she is to be obliged to code-switch in different situations, such as, being at Garden Heights or at Williamson Prep School. She needs to adjust her speech and behavior to cope with the norms of the White community and be accepted by her peers, “Being two different people is exhausting. I’ve taught myself to speak with two

different voices and only say things around certain people .I’ve mastered it.” (301). This depicts the deep pain of undergoing the twoness , the struggle of being oneself and at the same time doing what must be done to keep a well-perceived image by the White community, and avoid being judged by the way one speaks .

“I don’t have to think about Khalil .I just have to be normal Starr at normal Williamson and have a normal day . That means flipping the switch in my brain so I’m Williamson Starr. Williamson star does not use slang –if a rapper would say it , she does not say it, even if her white friends do .Slang make them cool , slang makes her “hood”. Williamson Starr holds her tongue when people piss her off so nobody will think she’s the “angry girl”. Williamson Starr is approachable. No stank-eyes, side-eyes, none of that .Williamson Starr does not give anyone a reason to call her ghetto . I can’t stand myself doing it, but I do it anyway . (71)

Code-switching does not occur spontaneously; instead, it is triggered by certain factors. Matt Thompson, a journalist and editor specializing in race, culture, and media, provides a concise summary of these factors. Thompson's paper, "Five Reasons Why People Code-Switch," focuses on the idea that individuals code-switch in order to adhere to various cultural standards, frequently without conscious effort or awareness. This is clearly highlighted in the novel when Starr says, “The ironic thing is though, at Williamson I don’t have to “play it cool” –I’m cool by default” (11).He also underscores the occurrence of code-switching as a means of ingratiating oneself to others, whether it be to obtain a favor, assimilate with them, or even to distinguish oneself.

On his part and similar to what Thompson states, Carlos Morrison , a professor of communication at Alabama State University, explains in an article published in Britannica Encyclopedia that code switching used by members of minority ethnic groups is meant to shape and maintain a sense of identity and a sense of belonging to a larger community. Therefore, African Americans employ code-switching in various social situations to assimilate into the prevailing dominant culture while safeguarding and preserving their own identity. This phenomenon is also observed in Starr and other characters in the story. As an example, Maverick also engages in code swapping when he is stopped by the police officer:

“See? My ID is here. His voice has never sounded so small” (193).Maverick does so because he knows well what the result might be if he behaved or sounded as a source of threat. He does so to protect himself as AT McWilliams puts it in his article “Sorry to Bother You, Black Americans and the Power and Peril of Code- Switching” , “When black people can be killed for simply being themselves, code-switching presents itself as a form of self-protection”

The situation of Khalil is not way too different .He is also stuck between two worlds and two choices; the one of remaining poor and unable to give a hand to his grandmother, or the other of being a drug dealer to feed the family and pay the debts to King .Of course he chooses the latter as he has no other options; he becomes what he does not like because he is obliged to. “Why was he a drug dealer? Why are so many people in our neighborhood drug dealers?” I remember what Khalil said –he got tired of choosing between lights and food. “They need money” I say. “And they don’t have a lot of other ways to get it” (169)

The concern for how one is regarded by others is not limited solely to Starr and Khalil. Lisa's mother is cognizant of the need to modify behaviors and language in specific settings. Therefore, she ensures that the entire family dresses appropriately when they are preparing to attend an interview with one of the major news programs: “When we get there, don’t touch anything and only speak when somebody speaks to you. It’s ‘yes, ma’am’ and ‘yes, sir’, or ‘no, ma’am’ and ‘no, sir’ ”. These instructions are being given, again, so as not to give an opportunity to others to think that they are from the ghetto, as Lisa puts it: “ hood rats” (282).

Belonging to two different worlds also influences Starr’s relation with her friends, and at the same time makes her realize how different these worlds are the moment she starts comparing herself to her White friends , Maya and Hailey . Deep inside, she knows that she has to draw boundaries between the two worlds. Starr never invites them to her house simply

because their houses are different. Hailey's father does not allow her to go to Garden Heights because they consider it "ghetto" .

"I made the mistake of inviting them .....Hailey did not come .Her dad didn't want her spending the night in the "ghetto". I overheard my parents say that .Maya came but ended up asking her parents to come get her that night .There was a drive-by around the corner, and the gunshots scared her. That's when I realized Williamson is one world and Garden Heights is another, and I have to keep them separate." (36)

How painful that feeling of twoness and the interest in how the others see one when it reaches the point of feeling betrayal to oneself due to the impact of racism and stereotypes . Starr does by no means feel comfortable even with the person she dates, Chris, her white companion. Her strong sense of belonging that is deeply rooted in her black community and origins makes her consider her dating as a betrayal to her identity as she knows well the difference between them. What adds to the problem is her fear from the reaction of her parents and community when they find out about her relation. The reflection about her reality and situation actually puts her under constant tension all along the way of finding who she really is. For her, being normal is being away from choosing which version of Starr to be. "You're white, I'm black. You're rich, I'm not. I don't care about that kinda stuff, Starr. I care about you. That kind of stuff is part of me! .....I still don't know if I'm betraying who I'm by dating Chris .....The normal where I don't have to choose which Starr to be"(161-163).

By the end of the novel, Starr is compelled to establish a harmonious equilibrium between her dual worlds and identities in order to cultivate a sense of inner tranquilly. The sole resolution is embracing herself as she truly is. Albert Lillie and Mariela Paéz use the term "cultural hybridity" to describe this type of balance. According to them, cultural hybridity pertains to the endeavor of achieving equilibrium between two or more cultures and their respective values and customs. Cultural hybridization is the construction of a new identity that represents the dual nature of an individual.(Albert and Paéz 522).

That being stated, Starr's change and growth have reached a stage where she no longer experiences shame regarding her identity or background. She achieves inner harmony, which ultimately empowers her to become an activist . This is clearly depicted in the story when Chris attends the party that the Carters host; Star says : “My two worlds just collided. Surprisingly, everything’s all right” (359).The feeling is far from being momentary as Starr mentions the same thing again during a conversation with Kenya who accused her of being ashamed of inviting her to her house when her white friends are there , she even accused her of being ashamed of Khalil . Deep inside, the protagonist knows that that was true but no longer is:

“I got quiet. If I face the truth, as ugly as it is, she’s right. I was ashamed of Garden Heights and everything in it. It seems stupid now though. I can’t change where I come from or what I’ve been through, so why should I be ashamed of what makes me, me? That’s like being ashamed of myself. Maybe I was ashamed , I admit. But I’m not anymore” (441)

Starr's recognition of her true identity and embracing that truth serves as a crucial catalyst for unleashing her full potential and effecting positive transformation for the benefit of her childhood friend and community. She herself is not exempt from this process.

### 3.3. Necessity of Activism in *The Hate U Give*

“*Because it won’t change if we don’t say something*” (Thomas171)

Starr's experiences encompass a range of challenges, including exposure to racism and stereotypes, being the sole witness to her friend's murder, and grappling with the ongoing struggle of balancing her two identities. These burdens are compounded by her silence and fear of speaking out to exonerate her childhood friend from the accusations. Now, following the dissemination of the tragic news, the media is diligently working to spread distorted information and selectively depict Khalil as a criminal and drug trafficker, while portraying

One-Fifteen as innocent and merely acting in self-defense. Even at Williamson school, children began protesting solely to skip a day of school, without genuinely believing that Khalil is innocent and deserving of justice. This statement demonstrates the level to which the value of a black person's soul is devalued. It suggests that they use a terrible event for their own benefit:

“They are protesting for Khalil?”

“Yeah,” Hailey says, all giddy and shit. “Perfect timing too . I so did not study for that English exam. This is, like, the first time Remy actually came up with a good idea to get out of class. I mean, It’s kinda messed up that we’re protesting a drug dealer’s death, but ---”

All my Williamson rules go out the door, and Starr from Garden Heights shows up , “He got killed even though he wasn’t doing shit? So it’s cool he got killed? I thought you were protesting it?” (183)

Collectively, these factors have facilitated Starr's increased awareness of the truth, leading her to make the choice of abstaining from participating in the demonstration with her friends, setting aside her concerns and quiet, and considering ways to assist Khalil. A transformation appears to take place, but it can only be accomplished by employing counter-narrative and action to confront and question the prevailing language of the media.

Hence, Starr starts online from Tumblr to write a blog “ *The Khalil I know*” accompanied with pictures of him and a caption that goes : “ The Khalil I know was afraid of animals” . Because the post is reblogged , Starr posts more pictures with different captions , for instance , “ The Khalil I know loved bubble baths almost as much as he loved his grandma” . In a few hours, the pictures go viral through liking and reblogging (204-205). Here, Thomas aims to challenge the prevailing preconceptions associated with Black individuals by use of Khalil. Starr's first step towards action is to challenge the dehumanizing perception of her community by portraying Khalil as a peaceful and friendly individual. .P. Stephy Monisha, in an article published in *Journal of Critical Reviews*, says :

“One of the rebelling mechanisms employed by African Americans is voicing out their opinion through social media by using hashtags like #blacklivesmatter, #sayhername, #nojusticenopeace, #icantbreathe, etc. In the novel, social media plays a significant role as it is through Tumblr that Starr lets the world know about the Khalil that she grew up with in order to shatter the gangster image created through other mediums ” (3994)

This means that modern activism heavily relies on social media to raise awareness and organize movements as this means guarantees conveying opinions , experiences, and demands quickly and effectively to large number of audience for the sake of mobilizing support and trigger actions.

Moreover, the power of media in shaping views is an important theme that Thomas brings skillfully to surface in the novel. According to Paulo Rizal, in his article “The Role of Social Media in Activism and Social Movements” ,2024 ,social media platforms have become powerful tools for activism, social change, and community mobilization. He believes that It gives voice to marginalized communities that may have been historically underrepresented or silenced in mainstream media .He adds that Activists can use these platforms to raise public awareness, generate public pressure, and advocate for policy changes

By correlating his statements to Starr's actions, there is reason to be optimistic that justice will really be achieved for Khalil. Speaking on behalf of Khalil is tantamount to speaking on behalf of the whole Black community: “This is bigger than me and Khalil though. This is about Us, with capital U; everybody who looks like us, feels like us ,and experiencing this pain with us despite not knowing me or Khalil. My silence isn't helping us” (171).

Throughout the narrative, Starr becomes increasingly convinced that quiet is futile and unhelpful. This is because it enables people to freely express themselves without any consequences, eventually normalizing their behavior. During a conversation with Maya, who is also a member of a minority group due to her Chinese heritage, Starr ponders the

significance of having a voice. This reflection arises from Hailey's racist comment about Maya consuming cats during Thanksgiving, which deeply unsettled Maya. Starr questions the value of having a voice when it cannot be employed at the appropriate moments to protect oneself, expose the truth, and express necessary sentiments (252). If this ever symbolizes something, it signifies the initiation of a metamorphosis in Starr .

Following what Starr hears from the father of officer Cruise defending his son and saying that he is innocent as he was defending himself, on a TV channel, Starr is more determined to be Khalil's voice . Starr who was hesitant and afraid to speak and to be known that she is the witness now gets her act together and is brave enough to let all of it out and tell the truth in front of the camera of Diane Carey's *Friday Night News Special*. Surprisingly she reveals to Mrs. Carey paramount details about that tragic night , including that the cop pointed his gun towards her until the other officer arrived and details about King, putting an emphasis on the fact that what is done by One-Fifteen is based on stereotypes and discrimination as kids can never be a source of threat to an officer (286-290). Starr has said so with all confidence seeing it an opportunity , and knowing that millions of people will watch the program.

In the span of few hours , the program reached a large number of audience as expected. “ My interview aired yesterday on Diane Carey's Friday Night News Special. This morning, John the producer called and said it's one of the most-watched interviews in the network's history .....Black Twitter and Tumblr have my back ” (291-292). As Starr receives all that support, she is now careless about what people might say or feel as what she has done is just another step closer to achieving justice to Khalil although her identity is still unknown.

However, despite the aforementioned, Starr continues to face internal conflict as her courage falters each time she is reminded of the necessity to once again take a stand and provide testimony before the grand jury. The number 284. As time goes by, it is now Khalil's

turn to speak. Lisa reminds Starr that being brave does not imply the absence of fear. It signifies the act of persevering despite experiencing fear. "And you are accomplishing that" (331). Starr is compelled to communicate and she provides Ms. Monroe with all the necessary information .

The jury ultimately reaches a verdict. As anticipated, notwithstanding all of Starr's statements, the grand jury chooses not to indict officer Brian Cruise; they decline to declare the justice that Khalil rightfully merits. Providing analysis on the jury's decision ,Monisha says : "The most shocking but ironically the most truthful part of the novel is the judgement given by the jury. Despite all the efforts and pieces of evidence produced on behalf of Khalil the white cop is acquitted." (3994). This implies that under any circumstances, the white officer should not face charges as a result of institutionalized racism. It represents an alternative method of reinforcing stereotypes.

Due to the ineffectiveness of words, Starr ultimately chooses to engage in protest, disclose her identity, and employ her voice as a formidable tool. Upon receiving Ms. O'Frah's statement to Seven, "You can demolish wood and brick, but you cannot eradicate a movement" (409), Starr's resolve intensifies as she pleads, "Please?" Throughout the previous protests, I observed. Engaged in conversation. Currently, I have a desire to engage in an activity. Starr seizes the megaphone and fearlessly climbs onto a police vehicle to speak:

"My name is Starr. I'm the one who saw what happened to Khalil , and it was not right

We weren't doing anything wrong. Not only did Officer Cruise assume we were up to no good, he assumed we were criminals. Well, Officer Cruise is the criminal"

I turned to the cops. " I'm sick of this! Just like y'all think all of us are bad because of some people, we think the same about y'all. Until you give us reason to think otherwise, we'll keep protesting" " Everybody wants to talk about how Khalil died", I say . " But this isn't about how Khalil died .It's about the fact that he lived. His life mattered. Khalil lived " (412).

Furthermore, Starr's power, metamorphosis, and departure from the traditional rendition all converge in that distinctive moment when she leaps off and retrieves the tear gas canister, hurling it back at the police officers while shouting at the highest volume, with the intention of catching Khalil's attention.( 413) . Starr evolved from being caught between two worlds to being a future activist who advocates for justice. She not only speaks out for herself and Khalil, but also provides an opportunity for the entire community to have a voice. As Maziyya and Udasmoro puts it , in their article *Black's Activism and Movement in American Society Framed in Angie Thomas' The Hate U Give: An Intersectional Study* “Starr is an icon of activism and movement which can help the Black community to find justice and end the inequality in the United States” (25)

Activism has shifted from online platforms to physical demonstrations in front of law enforcement and the media. The protests have become widespread, with individuals who share a common experience, historical background, and future fate expressing to the global community that their lives hold significance. According to Barbara Gfollner , in her article *'The World Called Him a Thug': Police Brutality and the Perception of the Black Body in Angie Thomas's The Hate U Give* ,

“These protests expand the space of appearance from online platforms to the heavily policed streets and thus now directly target the problem at its roots. These performative and collective actions provide an opportunity for those who have been excluded, considered “unreal,” or silenced, to speak themselves into existence” (21).

Gfollner adds that Starr speaks up for black community by giving her friend a narrative and by insisting on saying out loud his name: “I called him Khalil. The world called him a thug.” In that sense, THUG embraces black humanity and tries to ensure that black lives and names are not forgotten (22) . This means ,as mentioned above, that The fight is not over , voices will continue to raise , and people will never forget the black lives who were the victims of police brutality . There will be always something to fight for:

They are not forgetting. I think that's the most important part  
"Khalil, I'll never forget"  
"I'll never give up"  
"I'll never be quiet"  
I promise. (Thomas 444)

#### **4-Empowerment Through Seeking Justice and Finding One's Voice in "*The Hate U Give*"**

Angie Thomas, an African-American author, aspires to effect societal transformation. Each individual possesses their own unique approach to effecting change, and in this case, the individual in question discovers their method through their passion for writing. Many black individuals are being killed and injured by the U.S. police force without any justifiable cause only based on their racial difference. Initially, she addresses issues of racism and inequality in her neighborhood by means of a brief narrative, which subsequently evolves into what is presently recognized as *The Hate U Give*. She expresses her voice to the world through the novel.

Critical Race Theory emphasizes the need of utilizing one's voice to advocate for transformative action on behalf of marginalized groups. This concept is referred to as "the voice of color". Richard Delgado and Jean Stenfancic, in their book, *Critical Race Theory: An Introduction*, highlight the challenges faced by individuals who are underage. Writers and philosophers serve as advocates for marginalized populations, utilizing their voices to expose societal truths. (22). Furthermore, individuals are inherently endowed with freedom from birth, and they exercise this freedom through verbal expression to assert their rights. Suriyan Panalay further explores this subject in the book *Racism in Contemporary African American Children's and Young Adult Literature*. They state: "[T]he ability to speak and write about race and racism, as outlined in CRT, is learned through the experience of racial oppression by those who have lived that reality, suggesting that Voice of Color is in fact socially acquired,

not biologically inherited” (39-40). The voice of color is considered an effective medium that should be used by members of the oppressed group to talk about racism in the hope of making their own survival in the racist society.

In the novel, *The Hate U Give*, the last tenet of Critical Race Theory has been presented through the struggle of Starr to find herself using her voice.

Starr is faced with a predicament as she is the sole observer of Khalil's demise. She is undecided about whether or not to take a prominent role in seeking justice for Khalil. Initially, she is not inclined to publicly disclose her identity as a witness due to concerns about her safety and privacy. She is concerned about her reputation; she is solely recognized as "a sixteen-year-old African American female witness." During Khalil's funeral, she becomes aware that the authorities have no intention of apprehending the police officer accountable for Khalil's demise. Furthermore, her neighborhood is aware that he was not carrying any weapons and they are reluctant to disclose this information. The events occurring during the burial fail to instill enough courage in her to disclose her identity and participate in the march and protest. Ms. O'Frah, a legal representative for Khalil's family, extends an offer to provide representation for her, but she declines: “huh? I’m not sure I’ll ever be ready for the shit that’s about to happen” (Thomas 84).

Nevertheless, Starr's uncertainties and strategies crumble when she becomes angry with her white classmates for attending a protest in support of Khalil, causing them to skip their courses. She abandons all the sketches she creates to represent herself at Williamson Prep school: “All my Williamson rules go out the door, and Starr from Garden Heights shows up” (Thomas 113). In addition, she becomes enraged due to her friend Hailey's actions, as Hailey has disrupted the demonstration by perceiving it as an opportunity to skip school, while still maintaining the belief that Khalil is involved in drug dealing. Starr exercises her autonomy and opts against participating in the demonstration. For the first time in her life, she

asserts her decisions and opts not to conform to her schoolmates who prioritize having a day off over showing concern for Khalil.

Tupac's art also plays a crucial part in Starr's transformation from silent witness to advocate for social justice. It furthers her understanding of Khalil's background. In addition, it inspires her pride in her community and encourages her to speak up for her friend. His reappropriation of "thug life" not only raises awareness of social injustices but also serves as a form of empowerment. It attempts to instill hope in people and motivates them to question and challenge racial biases that determine their lives. As the protagonist realizes, in the context of the ongoing protests and riots, "thug life" means that "the system's still giving the hate." Khalil's death at the hands of police brutality is no exception and riots will not stop as long as the victims do not get justice. An insightful conversation with her father helps her find her voice: "That's why people are speaking out, huh? Because it won't change if we don't say something." "Exactly. We can't be silent." "So I can't be silent"(Thomas153)

Starr sees the wider implications of Khalil's death for society as a whole and comes to understand the power of her voice: "This is bigger than me and Khalil though. This is about Us, with a capital U; everybody who looks like us, feels like us, and is experiencing this pain with us despite not knowing me or Khalil. My silence isn't helping Us."(Thomas153)

The change starts to take place in the story. Starr begins to make things in order to help Khalil in his grave. Starr posts their pictures together to have fair and another version of what has been portrayed by the media in which they focus on the drug dealer boy. Her aim behind "The Khalil I Know" is to alter the image of her best friend in the eyes of others: "I know it's not the same as getting on the news... but I hope it helps" (Thomas127). She wants to show that Khalil is not just a drug dealer, he is more than that; at least a human who got killed for no reason. Until now, her identity is still secret to the public.

Every narrative possesses distinct perspectives and viewpoints. Minorities often share their own narratives to convey their experiences of hardship to a global audience. Nevertheless, the dominant member also has a tendency to recount narratives from the white point of view. The latter is referred to as the majoritarian or counter narrative, which emphasizes the advantage that white individuals have over other groups. In this regard, Bryson Bethany explains a majoritarian story “as meritocratic in nature, explaining the success and failure at the individual level while ignoring structural barriers and challenges faced by those marginalized by racism and other intersecting-isms” .

In *The Hate U Give*, this aspect is depicted when one fifteen's father, a police officer, prepares for an interview on a national news programme. During the TV interview, Officer Cruise's father reveals his biased attitude by associating blackness with criminality. He portrays his kid as a conscientious member of society, emphasizing his commitment to "working in the neighborhood" and his determination to "impact the lives there." Simultaneously, he exposes his warped viewpoint of the incident by discussing Starr and Khalil's use of profanity and threats, asserting that "they were engaged in suspicious activities" and "had the potential to overpower him if they collaborated." Starr is shocked by his inaccurate remarks: “I couldn’t have taken anyone down. I was too afraid. He makes us sound like we’re super humans. “We’re kids”. (Thomas 245).

Officer Cruise’s father argues within the racist schema that perceives the black body as a threat and thereby “splits the violent intention off from the body who wields it and attributes it to the body who receives it ,” as Butler puts it Butler (*Endangered/Endangering*, 20 ). He views Starr and Khalil through a lens that conflates blackness and violence before even considering them as unarmed teenagers.

After the opening of the blog, Starr and her family accept to meet Ms. Ofrah, an activist for blacks’ rights and a member in “Just Us For Justice”. As a reaction to the father’s

interview, Starr is going to tell their side of the story in order to recapitulate the truth that Khalil is innocent. In the meeting, she realizes that Khalil's life matter, Natasha's life also mattered and all the black lives matter. Natasha is a child friend of her who got murdered in the street and the police did not catch the criminal. As a result, Starr accepts to be in the news and Ms. O'fray as a representative to help her voice gets heard without publishing her identity.

Starr is confident that her statements in the television interview will exert a significant influence on millions of individuals. This television interview represents her final opportunity to advocate for Khalil's defense in the presence of the general public prior to the grand jury proceedings. But Starr understands about people who often judge Khalil as a drug dealer. Starr says it happens because those people do not know the actual reason of Khalil as a drug dealer. Starr fights to straighten out the Whites views that wrong because it always considers Blacks relate no negative things. This is the difficulties of live in society that have various cultures so different point of view is possible to happen. This TV interview is her last chance to defend Khalil in front of the public before the grand jury.

“Khalil's mom is a drug addict,” I tell Mrs. Carey. “Anybody who knew him knew how much that bothered him and how much he hated drugs. He only sold them to help her out of a situation with the biggest drug dealer and gang leader in the neighborhood.” (Thomas 135)

“His mom's life was in danger,” I say. “That's the only reason he'd ever do something like that. And he wasn't a gang member—” “He wasn't?”

“No, ma'am. He never wanted to fall into that type of life.” (Thomas 136)

Khalil is facing a challenging dilemma. His decision is beneficial for him as it dispels a misguided perception held by White, who lacks knowledge of the truth. The issue lies in the unfavorable perceptions of white people towards Khalil, falsely labelling him as a drug dealer. Starr examines the significance of sharing the perspective of black individuals and enlightening white individuals on the true motives behind Khalil's drug dealing.

Starr discloses a fact on the media's framing of Khalil as a drug dealer, which subsequently justifies the officer's shooting. Starr asserts that from her own viewpoint, this shooting is a criminal act, akin to a homicide. The viewers of the TV interview will gain insight into the social experiences of Black individuals. By employing this imagery, she confronts the physical violence and psychological anguish inflicted on Black individuals by King and One-Fifteen. She uses her words as a metaphorical 'fist' to resist and oppose them. By doing this, she seeks retribution for Khalil's death by confronting the harsh truths of both collective and law enforcement brutality.

Starr is fully committed to fighting for justice. The most notable aspect of this 'battle' arises when Starr admits that, immediately after Khalil's homicide, One-Fifteen aimed his firearm at her and 'maintained it on [her] until the arrival of the other police.' " I tell her one-fifteen pointed his gun at me". "He pointed his gun on you?" she asks (Thomas 256), a detail she had previously shared only with Carlos. This emphasizes Starr's affinity with Black female victims of police violence. She highlights this further when she states that One-Fifteen "assumed that we were up to no good ... "(Thomas 256).His assumption killed Khalil.

The characters, especially Starr, realize the power of their voices in confronting institutional racism, police brutality, and societal injustices. Angie Thomas asserts that "our voices are weapons" (Thomas 380), highlighting the notion that expressing oneself may serve as a potent instrument for effecting change. It implies that marginalized populations, who are frequently hushed or disregarded, have the power to bring about change by uniting and expressing their opinions. By equating voices with weapons, she demonstrates that words possess the capacity to be just as influential and revolutionary as tangible weapons, and that verbal communication can serve as a means of opposition, capable of demolishing repressive systems and igniting societal uprisings.

Thomas underscores the importance of amplifying marginalized voices that have historically been silenced or overlooked. *The Hate U Give* explores the concept of standing up against injustice, even the face of adversity or danger and silence perpetuates oppression, and that using one's voice to speak out against injustice is not only necessary but also transformative. Angie Thomas said : “that’s the problem ,we let people say stuff ,and they say it so much that it becomes okay to them and normal for us. "What's the point of having a voice if you're gonna be silent in those moments you shouldn't be?"(Thomas224)

Thomas urges to reflect on the power of one’s own voices and the responsibility to speak up against injustice and oppression. Remaining silent in crucial moments when values and beliefs are being challenged undermines the impact people can have on promoting positive change. This quote serves as a reminder that silence perpetuates and condones the very issues persons may seek to address. It implores to find the courage to use voices to dismantle systemic inequalities and advocate for a more inclusive and equitable society. Starr’s voice is her own weapon against any obstacles that are facing her or any member of her community. Starr takes a huge step in her journey.

Starr's involvement in the protests is not alone, as she is joined by a group of individuals who are equally passionate about the cause. Devante is a young man who lives in a poor and predominantly black neighborhood, and he joins the protests to fight for better living conditions and equal opportunities .His education to the cause is evident when he states, "I'm tired of being treated like we're expendable. I'm tired of living like this. We deserve better." (Thomas 56).

Kenya is Starr's childhood friend who is also a member of the protests and uses her artistic talents to create posters and banners for the demonstrations.

Kenya's creative expression can be seen through her poster and banner creations, as she explains, "I want my art to speak for us. I want it to shout, to demand change, to make people see what's happening in our communities" (Thomas 78).

Seven, Starr's half-brother, is also involved in the protests and uses his social media platform to spread awareness about police brutality and racism. On his social media platform, he shares, "I'm using this platform to make sure people know what's really going on. We can't be silent anymore. It's time for everyone to wake up" (Thomas 102).

Chris, Starr's boyfriend, is initially hesitant to get involved in the protests but eventually joins them to show his support for Starr and the cause. Reflecting on his decision, Chris expresses, "I know I can't fully understand, but I want to be there for you and be a part of the change. I can't sit on the sidelines anymore" (Thomas 72). Chris emphasizes his commitment, stating, "I believe in what you're doing. I want to be there for you, supporting you every step of the way" (Thomas 72).

Maya, Starr's best friend from her predominantly white school, is also supportive and joins the protests to fight against the systemic racism that exists in society. Maya recognizes the importance of the movement and shares her determination, stating, "I can't just ignore the injustice around us. I want to stand up and fight for what's right, alongside you" (Thomas 86). She helps to mobilize other students to get involved in the fight for justice. Maya recognizes the importance of collective action, stating, "We can't sit back and watch. We have to use our voices and stand up against injustice together" (Thomas 86).

Hailey, on the other hand, initially dismisses the protests and displays her ignorance and lack of empathy towards the issues faced by the black community. Hailey's ignorance is evident when she remarks, "Why are they making such a big deal out of it? It's not like it affects us. I don't get why they're so angry" (Thomas 94). Later, she

eventually comes to understand the importance of activism and becomes involved in organizing efforts as well .Hailey's transformation is exemplified when she shares, "I realized I was ignorant and that needed to educate myself. Now, I want to be part of the change and make a difference" (Thomas 94).

April O'fray, , is also involved in the protests and provides legal assistance to those who are arrested during the demonstrations. Her dedication to justice is evident when she states, "I'm here to ensure that the voices of the oppressed are heard. We will fight for justice, and we won't back down" (Thomas 112).She is a strong and determined character who plays a critical role in the fight for justice. She plays a critical role in leading legal efforts to hold the police officer who shot Khalil accountable for his actions. Thomas captures O'fray's determination when she states, "We will use every legal avenue available to us to fight for justice. This fight is not just for Khalil; it's for every victim of police brutality" (Thomas 112).She provides guidance and support to the young activists, helping them to navigate the legal system and fight for justice.

Ms. O'fray's teachings about the significance of her voice as a source for change. Notably, the terms she uses to refer to her voice in this scene differ from those she used in the television interview. As opposed to referring to it as 'how she fights' and drawing on appropriate imagery to frame this vocal 'fight,' she now refers to it as her 'biggest weapon' (Thomas405). The image of the 'weapon' is, of course, primarily associated with One-Fifteen who uses his weapon to silence Starr. This makes the notion of her voice as a 'weapon' particularly important. As with the 'fight' imagery, Starr's use of a vocal 'weapon' against One-Fifteen allows her to counteract the threat of his physical violence by exercising her newfound power and agency over him. Levin, Adam..

Together, this group represents a powerful force for change. They come from different backgrounds and have different experiences, but they are united in their determination to bring about a better world .

Reflecting on their collective impact, Thomas writes, "We may be different, but together, we're a force to be reckoned with. We won't stop until justice is served" (Thomas 132). They use their voices and their actions to bring attention to the issue of police brutality and the systemic racism that exists in society. Thomas captures their spirit, stating, "We refuse to stay silent. Our voices will be heard, and our actions will bring about the change we seek" (Thomas 145) . As she writes in the novel, "No matter how much you fight, you can't change the world" (Thomas 270). This quote highlights the challenges that the characters in the novel face in their fight for justice. The road to change is long and difficult, but the characters in the novel determined to keep fighting.

Starr's character represents the optimism of a Black person as the subordinate group who has a bad experience in racism. Although Khalil case ended tragic, she has promise to keep fighting for Khalil and all Black people to get justice. Starr will always remember this case in her mind so she will voice her support for Blacks. "others are fighting too, even in the Garden, where sometimes it feels like there's not a lot worth fighting for. People are realizing and shouting and marching and demanding. They're not forgetting. I think that's the most important part. Starr" (Thomas 392)

These powerful lines occur at the end of the novel. They encapsulate the lesson Starr has learned about the importance of speaking up, of using her own voice and perspective to fight for what she believes is right. In addition, this quote points out the importance of not forgetting violence. When deaths such as Khalil's are forgotten, people are not motivated to fight to change the system, and the cycle of violence continues unbroken. Starr also thinks that even when situations seem dire and circumstances appear hopeless, it's essential to have

hope and to keep fighting so that a brighter horizon can be created by the very people who are oppressed and their allies.

The analyses have shown how Starr Carter, the protagonist, together with the main characters of *The Hate U Give*, has witnessed injustice throughout the narrative. Added to that burden of discrimination, the death of her best friend , Khalil, due to police brutality has affected not only her but the whole community , making it a catalyst for change . The disparities between her background and the school where she has white friends cause her to undergo inner conflicts of belonging. Fighting to find her true self , the transformation and development of Starr from a passive reluctant girl to a person who uses her voice to speak for herself , Khalil , and her community is the ultimate result . The motives are multiple but the outcome is one ; that is to say , standing for justice for personal and social change.

# Conclusion

America is a vast and diverse nation, many ethnicities exist together, and those are such as European, Asian, African, and other backgrounds. This cultural richness boosted America to become a global superpower, built by diverse people and traditions. However, behind this great success lies a big issue that tainted the nation's image racism. The issue of racism has happened over and over throughout history even in modern American society.

Racism against African Americans has happened for centuries, they have faced systemic discrimination, violence, and marginalization. The impact of racism which started from the era of slavery to the civil rights movement and beyond still has lasting effects on African Americans to this day. This ongoing issue contributes to inequalities in areas such, as education, employment, housing, and the criminal justice system. Racism and the widespread use of stereotypes, against African Americans is a deep problem in the society of America, stereotypes have unfairly portrayed individuals or groups of people as inferior, lacking in intellect, tends to criminal behavior, and deserving to receive unequal treatment. These kinds of beliefs have been perpetuated through many means such, as discriminatory policies, media depictions, and biased narratives. Institutionally, racism and stereotypes have made the lives of black Americans more difficult.

Even though Black people have to live amidst this injustice towards them, Black people keep struggling to fight the racism towards them with each person doing it in their own way. *The Hate U Give* (2017) is a debut novel by Angie Thomas which uses the first-person point of view of the protagonist, Starr Carter. Starr Carter is an ordinary high school student from a black neighborhood who goes to a private school dominated by white students named William Prep. Starr narrates the dynamic of Black community from her perspective. Starr acknowledges a massive gap between her community and the white community within American society. From Starr's point of view, the novel points out the education gap between people who lived in the ghetto and white residences, drug-dealer within black communities

and neighborhoods, the housing problem, and the underpaid issue. As a black teenager who desires to be accepted in society, she chooses to be passive, do what her father tells her, and adjust herself to fit into society. Starr's family has trained her to understand the condition if they encounter white people and police officers. Starr and her siblings are constantly given talk by their parents on how to behave and act if they encounter the police officers. Starr also makes several efforts to adjust to her school, William Prep School, which is dominated by white students. Starr needs to change her black identity to be treated and respected by her friends. She has made several efforts, such as not using her black accent and not talking much about her neighborhood to her schoolmates.

*The Hate U Give* depicts how racial discrimination still exists in this modern era and remains in any sector. The stigma, stereotype, and racial profiling toward Black people still exist and often affect Black people's lives. The relation between race, gender, and class which Black people's life results in ongoing racial discrimination. Both Black men and women have experienced discrimination in their daily life. From the depiction of *The Hate U Give*, the stereotypes and stigmas remained in American society.

Police brutality also depicted well as the result of racial discrimination in the U.S.. Khalil, a young black man becomes the victim of police brutality because the police officer assumes that he is a drug dealer and suspect Khalil has a gun in his car. This racial profiling and police brutality bring threat to the Black community because the police officer often uses violence and targets Black men with pre-assumption, as drug dealers and criminals. Through the death of Starr's best friend Khalil, who was shot to death by a white police officer, the collective movement of the African American community raised the important concern; injustice and inequality. As part of the African American community, Starr decides to fight for justice and raise her voice after being passive and hiding the pressure for a long time. She found her voice and started using it to challenge the injustice on Black people. Starr who was

previously afraid to meet with the police to testify as a witness in the Khalil incident, now has become brave enough to speak in front of the public by herself. Starr struggles to fight racism, discrimination, and its stereotypes. She then joined the demonstration which was held after the grand jury announcement and then she braved herself to speak out in front of protesters, police, and other people who wanted to fight injustice. In this demonstration, she managed to speak out her frustrations and tell everything that she wanted to the public without anyone interfering with her telling the truth. With the support of her family and surrounding, Starr is an icon of activism and movement which can help the Black community to find justice and end the inequality in the United States.

Black activism and social movement are rising in the U.S. and one of the concerns is to end racial discrimination and police brutality. The intersectionality occurred in Black people's lives, making them unsafe and limiting their freedom. Through activism and social movement, they can unite and voice their concern to the public until they reach a higher authority. The activism started from small posts on social media, showing solidarity with other Black people, and organizing social movements.

Indeed, the novel *The Hate U Give* serves as a potent vehicle for shedding light on social injustices, with profound implications for both current advocacy efforts and future research endeavors aimed at dismantling systemic racism and fostering equality. Widely integrated into educational curricula, the novel prompts discussions on race, privilege, and activism, stimulating critical dialogue among students about pressing societal issues. Its exploration of intersecting identities opens avenues for research into how such narratives shape readers' comprehension of intricate social dynamics. Moreover, future studies can delve into the influence of literature like this novel on youth activism and their engagement with matters of social justice, elucidating the role of young adult literature in nurturing political and social awareness. The poignant message encapsulated in Starr's quote from the book cover

encapsulates the novel's call to action, challenging both protagonist and reader alike to assert their voices in the face of injustice and to cultivate more impactful strategies for mobilizing communities and effecting change: "What's the point of having a voice if you're going to be silenced?" (Thomas 224).

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## الملخص

تهدف هذه الدراسة إلى تحليل قضية الظلم في رواية أنجي توماس الأولى " الكراهية التي تمنحها" (2017) . تسلط المؤلفة الضوء على القضايا الاجتماعية والاقتصادية المستمرة التي يواجهها الأمريكيون من أصل أفريقي، بما في ذلك المؤلفة، مثل التحيز والصور النمطية و وحشية الشرطة، من خلال تصويرها من منظور بطل الرواية، ستار كارتر. ومما يزيد من تعاقم التجربة المرهقة و المتمثلة في وجود هويتين مختلفتين، تتعرض ستار لحدث مؤلم يتمثل في رؤية رفيق طفولتها يُقتل بالرصاص على يد ضابط شرطة أبيض. علاوة على ذلك، يجب عليها أن تتصدى لمحاولة رجال المباحث ووسائل الإعلام إخفاء الحقيقة وتصوير الضحية على أنه مجرم يستحق القتل. في معضلة بين التزام الصمت والشعور بالخيانة، قررت ستار في النهاية استجماع قواها وتوظيف صوتها ونشاطها كقوة دافعة للتحويل المجتمعي. تستخدم الأطروحة نظرية العرق النقدي لدراسة تصوير مواضيع مثل التقاطعية، الوعي المزدوج، وحشية الشرطة، وصوت الملونين في الرواية، بهدف عكس المواقف الاجتماعية. الاستنتاج الرئيسي من هذا العمل المتواضع هو أن الأدب أداة أساسية ومؤثرة تعكس العالم الواقعي، وأن توظيف صوت المرء ونشاطه هما أكثر الأساليب فعالية لحث الإرادة على مقاومة التحيز العنصري.