

Received: 07 June 2024, Accepted: 20 July 2024

DOI: <https://doi.org/10.33282/rr.vx9i4.18>

Exploring the African American criticism, Through Tyson’s Looking Glass

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Abstract:

Critical theory makes the reading more interesting for it will help the readers to explore more than what it is just on the page. It gives us the better, accessible and clear understanding of the text. Readers can interpret the text on a whole new level for it makes the literary text/document more relevant to the readers. This approach of reading the text in the light of a critical theory I find sophisticated and modern more specifically when a reader first goes through Tyson’s book Critical Theory Today. For instance, (Lois Tyson as cited in Gooh, 2018) explains that, African American criticism is all about “...a number of recurring historical and sociological themes all of which reflect the politics—realities of political, social and economic power of black American experience.” This paper discusses the elements of the African American Theory as explained by Tyson as well as there is a profound discussion on some literary works. It also gives some space to the origin and development of the African American Literature. The paper explores that Even if the literature evolves, its style change, conventions grow more intense and genres become more complex, Tysons guidance to the critical theories will have a deeper impact.

Introduction:

According to Napier (2000), “The formal beginning of African American literary speculation are located in the early part of the twentieth century. Writing mainly in the magazines establish to report on their society, African American Literary thinkers from the start displayed concern with the use of literature as means to the counteract traditional European characterization of black as less than human.” The scholar continued to mention a magazine entitled as the *colored American Magazine* (1990), which gave a platform to its editor Pualine Hopkins to promote the notion that

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the value of black literature lies in the positive self-image by emphasizing the self-control and humanity of the blacks in the harsh conditions they encounter in their lives, believing that no one will do that for them. Fortunately, this arouses the concern and a decade later concerned writer worked towards the improvement of the African American Identity. This later helped in evolution and gave a definition to the black society. Furthermore, the writer not only worked in displaying the positive image but few of them tried to rewrite some of the literature that was becoming the part of the history. This was kind of reformation for the black people of America. This finally resulted in finding the aesthetic, the beauty, the embellishment in the African literature and thus this became the reason to give birth to the concepts like contemporary African American Literary theory. In the decade of Eighties, during the Black Art Movement the prime aim of the authors and critics was to locate the fundamental guidelines and the standard modeled paradigms to specify the black cultural phenomena.

The novel *Roots: The Saga of an American Family* (1976) by Alex Haley gives a very different definition of the beautiful, from the common perspective in general and in particular from the Western world. Kunta Kintey the protagonist of the story who was sold into slavery, in his early childhood, couldn't understand that how being black was being inferior. His confusion was due to one simple reason that the more it is black, the more beautiful it would be for them. For instance, he watched his mother would always apply dark black henna on her palms to make it more beautiful and attractive. This changes the whole western concept and beauty standards prevail in Europe and America.

Discussion:

Lois Tyson discusses major approaches prevailed in America and African American Criticism was one of the major ones. According to Gooh (2018), "African American criticism therefore becomes a useful tool in the study of race and its effects on black people and black art. From the perspective of this critical approach, racism becomes a major characteristic of African American criticism and Lois Tyson gives us an insight to this notion."

Racism:

Tyson (2023) believes that the imbalanced power relations root from sociopolitical domination of one nation/race to another nation/race results in organized discrimination and the examples of this may be include dominion, segregation and persecution. He believes for practicing the racism one of the two races has to be in power or on higher position only then the other one would be subjugated. This dominant race in America is the White and the suppressed ones is the Black.

Microaggression:

Tyson (2013) opines that African American women who come under the category of Racist stereotypes generally called "mammy", the oversexed, Jezebel or bad girl.

Johnson & Johnson (2019), reveal that, “Psychiatrist and Harvard University Emeritus Professor Chester M. Pierce is credited as the originator of the term ‘microaggression’. In 1969, he created the word to describe the insults and dismissals he regularly witnessed non-black Americans inflict upon those of African American descent (Delpit, 2012; Lau & Williams, 2010; Sommers-Flanagan & Sommers-Flanagan, 2015; Sue, 2010; Treadwell, 2013).” Similarly, Garner (2017) explains the Microaggressions as the indirect and delicate insults that might be verbal/nonverbal or Visual targeting the people of color, mostly done in undeliberate manner.

On the other hand, Al-Gharbi (2017) opines, “the concept of microaggression gained prominence with the publication of Sue et al.’s 2007, ‘Racial Microaggressions in Everyday Life’, which defines microaggression as communicative, somatic, environmental or rational cues that demean and/or disempower members of minority groups in virtue of their minority status.” The scholar opines that during the next ten years a lot of research was done on the topic, involving practitioner, academic literature, in media outlets and on public forums. According to Johnson & Johnson (2019), “Psychologist and diversity training specialist Derald Wing Sue (2010) defines microaggressions as “the brief and commonplace daily verbal, behavioral, and environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory, or negative racial, gender, sexual orientation, religious slights and insults to the target person or group.” If very carefully apply this definition of microaggression on the condition of Black people, it is clearly visible that they suffer from all of the features mentioned above.

The Consequences

If a person misbehaves and the victim remains silent or just let it go, this will make the offender more confident. They will continue with their maltreatment and bad attitude. Only if they are answered back or someone raise their finger to their aggressively dominant behavior, only then the offender will be prevented to make the victims suffer with their unjust attitude.

Unfortunately, as Garner (2017), opines that, “as long as the microaggressions remain hidden, unspoken, and excused as innocent slights with minimal harm, individuals will continue to insult, demean, alienate and oppress the marginalized groups.” While Johnson & Johnson (2019) believe that, “The brief and commonplace daily verbal, behavioral, and environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory, or negative racial, gender, sexual-orientation, and religious slights and insults to the target person or group. Perpetrators are usually unaware that they have engaged in an exchange that demeans the recipient of the communication.” In the paper scholars narrate many incidents that reveal the unjust treatment of the faculty and the students of color in a White majority environment. This is not only a theory but a proven fact that racism is done towards the people of color in these universities the scholars gathered their data from. However, there are examples of these women’s confidence and constant struggle also, which reminds me of a verse said by Dr. Allama Iqbal, “*zara nam ho to yeh mitti bohat zarkhez hey saqi*³”

Black are Called Colored:

Below is the poem, written by an African child Oglala Lakota. The poem was declared as the best poem for 2006 by United Nations.

When I born, I black
When I grow up, I black
When I go in sun, I black
When I scared, I black.
When I sick, I black.
And when I die, I still black

³ Behold O cup-bearer; This soil is very fertile if watered (translated by me)

*And you white people.
When you born, you pink
When you grow up, you white
When you go in sun, you red
When you cold, you blue.
When you scared, you yellow
When you sick, you green
And when you die, you grey...*

And you calling me colored??

A little child of black ethnic origin could write an expressive poem to reveal his thoughts originally his own enriched with truth. This truth is based on fact and thus cannot be neglected. According to Tyson (2023) the three major issues suppressed communities face are, emotional, economic and social problems and they are also common in biracial America. This poem by Lakota reflects the condition of his mind as of a young child. A child who is not enjoying his childhood but analyzing the bitter realities of life. It reveals that the child wants to bring awareness to the White American to their baseless racism, as well as wants to reclaim the lost past of his ancestors. African American Literature is full of such examples. Tyson (2023) opines that there are both negative and positive racial stereotypes and they are both damaging. The scholar continues to say, “. . . all stereotyped deprived stereotyped persons of their individuality and, too often, their humanity.”

In Literature:

Tyson (2023) argues that, “It is an era that is greatly exploited in American and African American literary works, for even at the level of literature, only texts by white authors are recognized by school authorities and only such books are put in the school program until the emergence of prominent black writers like Ralph Ellison, Toni Morrison and Richard Wright.” African American critical theory only works in the hands of Black writers. They needed it and the readers must fully understand first its basic concept in order to understand their literature. And for this Lois Tyson’s *Critical Theory Today* is the best guide for the readers.

Eurocentrism:

According to Gooh (2018), “This could be seen in the way, Whites painted a dark and ugly image of the African Americans, a representation that the Blacks did not approve of.” One of these writers is Lyte. And the scholar continues to write, “To Lye a study or reading of African American writing, should involve the textual or aesthetic elements and the cultural or ideological values. Moreover, Lye notes that African American criticism contains the idea of identity and representation.” This was the reason the Black people felt the need of creating their literature to express the truth about themselves. Before going any further into exploring this topic, I again like to refer to the perception of beauty (black) by Alex Haley. This passage in the novel has graveness, the depth and intensity of the black people’s love for black color. Unfortunately, When they arrived in US as the slaves, they were down casted for not being white and it was so painful for them that something which they were proud of was to became their biggest flaw. Now, this was Eurocentrism they suffered from, for Europeans believed that their culture was superior to all the other cultures prevailing in the whole universe. I would say that Americans and Europeans for Red Indians were the non-natives of America for they Red Indians were the real inhabitants of this land. White (European people) arrived formed colonies and became the steelers in this part of the world. They later got involved in the trade of slave and brought the Blacks to America too. Their journey was long and hard to get their freedom. Even after that they are not given the full privileges. For instance, even the books written by the black writer were not considered to be the part of the college syllabus until recently and for a long time only the white literature/culture remained to be the hegemony over the Blacks.

African slaves’ status has been risen up to the level of citizenship but the concerning point is whether they are given this status by the Whites living side by side to them. American Policies and Law have attributed the equal rights to Blacks but in reality, these are not properly acted upon. For instance, the law has its very own discrimination for the prison houses which are filled in with African Americans and Asians. Punishment for the possession of 5 gram of cocaine is unfortunately, different for Black and White American.

According to Gooh (2018), “Internalized racism is the psychological acceptance of racial inferiority. Lois Tyson uses Morrison’s *The Bluest Eye* to demonstrate this concept of internalized

racism.” Tyson gives a detailed discussion over the topic and points out several kinds of racism; one could face in that environment. The most common of all is the *intra-racial-racism* and he speaks of Tony Morrison’s *The Bluest Eye* where the lack children treated a light skinned Black girl superior and a dark-skinned Black girl as their inferior. These kids were actually suffering from a psychological state of mind resulted from *internalized racism*. However, Morrison represents also the Institutionalized racism in this novel. Where there is a craving to opt for the supremacy of the whites and also the attraction to stay connected their Black African roots. According to Tyson (2023) this is institutionalized racism where the character/s carry double consciousness. This is how many of the African American live in two different worlds one that is at their homes and one outside their homes in the White dominating world outside their homes. *The Souls of the Black Folks* (1903) by Bois and *The Battle Royals* (1952) by Ralph Ellison are also goodly fitted examples of the institutionalized racism.

Morrison’s works are epitome of the Black Literature. Analyzing her work through the explanation of Tyson is like creating a wonder. One of the scholars Gooh (2018) who followed Tyson’s guidance and examined Morrison’s *Paradise* has done a wonder. She in her abstract writes that, “African Americans have undergone much trauma which has had a significant impact on their lives. Though the generally recognized source of their trauma is the experience of slavery and racism, this study uses Toni Morrison’s *Paradise* to demonstrate that hegemony (which encompasses race, gender and class) are accountable for the plights of African Americans. Hegemony examined at the level of race is mirrored through different dimensions like internalized racism, institutional racism and intra-racial racism.”

I am Black:

Michael Jackson is one of the most known figures of the music industry. He innovated the most famous dance form which is still liked today. There were other inventions such as *The Cake Walk*, *Jazz*, *Hip-hop*, *Lindy-Hop*, *The Twist*, *Break Dance/Breaking* and *Krumping* by the artists from African American community. There had been great singers with wonderful achievements on their part from the Black community but the fame that Michael Jackson achieved, remained a dream for the singers. Michael Jackson’s daughter Paris Michael Katherine Jackson who apparently has white skin says that her father once told her that she was Black and she should be proud of being

Black. She said (2017), “I consider myself black,” she says. “[Michael Jackson] would look me in the eyes and he’d point his finger at me and he’d be like, ‘You’re black. Be proud of your roots.’ And I’d be like, ‘OK, he’s my dad, why would he lie to me?’ So, I just believe what he told me. ‘Cause [*sic*], to my knowledge, he’s never lied to me.”

Paris Jackson is proud of her African American heritage. It was also the movement during the 60s when they Black fought for their identity and the slogan was to say loudly that they were and they were proud of being black.

On the other hand, according to Gooh (2018), “Moreover, the implementation of institutionalized racism made African Americans feel that they are inferior, ugly and despicable hence internalized racism. This led to their gradual fascination for white beauty as earlier seen in *The Bluest Eyes*.” The side effect has somethings to do with their pride that comes from themselves being Black. For the light skinned black would feel themselves as being more attractive and thus they declare themselves superior to the darker skinned black people. Here the segregation occurs among the Black people themselves.

Influence on America’s Culture:

Another interesting factor that is discussed by Tyson (2023) is that American culture is also influenced by the African Americans culture also. The best example of that of *Jazz* and other musical forms such as *Blues*, *Hip-Hop* and *Gospel Music*.

The soul of the Black Folk:

Another more intense kind of racism is *double consciousness* or *double visions* as first described by DuBois in *The Soul of Black Folk* (1903), where he describes that belonging to two different cultures, results in psychological disturbance and disorder. This is terms is very close to diaspora, what immigrants suffer in western world. When an African Writer writes, he has to choose from two version of English language, one that they speak which is Black Vernacular English (BVE)/ African American Vernacular English (AAVE), which is also called as Ebonics or the highly standard variety of English language. Pondering on this question is *double consciousness* or *double vision*. Tyson speaks of a black poet Cullen who chose high standard of

refined English and wrote mostly about freeing Black writer as the white writers are. He has another notion that black writers can write in whatever style they desire. Unlike Cullen, Langston Hughes uses black vernacular and demonstrates to be a true representation of black culture.

When African Americans were slaves, Whites illegalized studies for them and they were not considered human because they could not read or write. Poets like Amiri Baraka believe that there is a great responsibility over the shoulders of Black writers, to present positive image of African Americans. He insists that literature written by Black writers must focus on their race but with full deviation from racism. Black Art Movement of 1960s remains controversial for it simply marginalized African American writers from the rest of American Writers, especially the White Writers. Many of the African American critics believe that white critical theories are good potential tools and exclusion of these theories may result in closing of the avenues of communication between African American critics and them. While on the other hand the Black Art Movement has a notion that Black literature cannot be compared with any European literature or any European theory cannot be applied on Black literature which has its very own unique qualities. According to Napier (2000), "Writers such as Langston Huges, Zora Neale Hurston, and George S. Schuyler produced essays that addressed issues of ideal literary themes, cultural identity and psychological reconstruction." Truth might be in the middle of these two theories at their utmost extremes.

The Civil Rights Movement:

The Civil Rights movement in US brought changes within the country as the Ku Klux Klan White groups became history and discrimination towards Black became illegalized. African Americans become a large middle class in United States of America but still there is need of critical race theory and we find ourselves indulged in concerned with race.

Oscar of 2016 was a very contradictory one as most of Black people (boycotted) the show for they believed certain racial discrimination had been vitally active for no category, nominated any of African and American actors. 2016 is the second year in a row, when no Non-White was nominated for any of the category. This refers that racial discrimination is still a problem in USA but it is just less visible if compared to old days. Many of the critics, like Richard Delgado and

Jean Stefancic always have been pointed out that African Americans and Latinos have always been a problem acquiring jobs.

African Americans are always been discriminated every single day of their lives, even if they go for shopping and face Everyday Racism. Tyson points out of the teachers who treat the Black kids in their class as if they are the whole Black nation of the country. I would like to discuss a scene from HBO hit drama serial True Blood, where a character Tera Thornton of female bar tender played by a Black actor who encounters her blonde school fellow at her bar. Being a racist the blonde rudely rebukes Tera for being Black. Though later the Blonde paid the price for her misbehavior, ironically by the hand of a White character. White characters in the show have friendly terms with the Black characters such as the same clack character (the bar tender girl) named Tera Thornton and her Gay cousin Lafayette Reynolds are close friends with Sookie Stackhouse and her family (Whites). However, the bar scene is a very good example that how Blacks publicly are treated by many White Americans on usual basis. Many people in USA believe that racism must not exist but Tyson quotes of the example of the Black women sufficiently mature, well-dressed professionals, were avoided by White women in an elevator. Furthermore, Derrick Bell then speaks of the racism as Interest Convergence for people; where racism is in favor of the Upper-class White people who pay less to the Black people and so Interest Convergence at times refers to it as material determinism. On the other hand, people like Prince Brown Jr. explain that the racism is just the disruption of human mind for no particular set of traits is limited to any one group or “race”. Of people are forbidden to be mated with the people with different skin color and facial features, would there be the chance of having pure gene after few generations within them? This reminds me of the controversial custom that prevailed in the ancient Egypt where marriages within brother and sisters occurred; so, they could keep their blood pure. Unfortunately, this is the fundamental reason of diseases and incurable illnesses among the offsprings of such couples.

The Beginning of Their Art and Literature:

The Need:

According to Marsh (2016), “The politics of place and space are woven throughout the Black radical tradition and struggle for social justice, as white supremacist state sanctioned violence (i.e.,

the maintenance and reproduction of white racial and economic supremacy through violent and racist state-sanctioned laws, policies, and practices enforced through Ideological and Repressive State Apparatuses), both overt and covert, has required that Black folk take a creative and critical approach in locating and creating spaces and places to organize, strategize, and mobilize.” This is very important to note that extremely strong and effortful struggle was needed in order to gain some space, however this was not very easy for the politics were embedded in this from the beginning. This would explain it well (As Lefebvre cited in Marsh 2016) has written, “Space has been shaped and molded from historical and natural elements, but this has been a political process.”

The Development:

According to Napier (2000). “the development of their artistic culture should be understood as deriving significantly as deriving significantly from this reformatory spirit and, accordingly, as regulated by a need to engage expensive culture as a form of protest.” The scholar goes on to say, “the formal beginning of African American Literary speculations are located in the earlier part of twentieth century. Writing mainly in the magazines establish to report on their society African American literary thinkers from the start displayed concern with the use of literature as the means of counteract traditional European characterization of black as less than humans.” So, in the decade of 1900 they first established the magazine that specifically worked for the African American so that they would talk about themselves with the fact no other person would ever do. Since that day onwards their journey has never stopped. However, the journey saw several ups and downs and movements such as *The New Negro*, which considered as the renaissance of the Black people and their voices were also heard. According to Gooh (2018) According to Gooh (2018), “Because of this, Blacks seek to show the valuable characteristics that make up their identity. They valued their songs, myths, folklore, language (the broken African American English) and above all their history. All these aspects summed up, make up the African American identity.” However, we cannot neglect the role of power as according to Tyson, “...a number of recurring historical and sociological themes all of which reflect the politics—realities of political, social and economic power of black American experience” the same idea is also shared by, “Bressler in *Literary Criticism; An Introduction to Theory and Practice*, declares that: “African-American Criticism challenges established ideologies, racial boundaries, and racial prejudice.”

The Visual/Electronic Media:

There has been the portrayal of White's behavior towards Black people based on their race. According to Napier (2000), "we must ourselves develop the men and women who will faithfully portray the inmost thoughts and feelings of the Negro." There was need of the true portrayal of the Black people. Following are few notable mentions.

i. Black Lives Matter

In season 4's episode 8 of *Lucifer*, Amenadiel (D.B. Woodside) alongside a black teenager were treated very roughly by the two white police men which infuriate him and the situation was saved by another of his white friend Dan (Keven Alejandro) who worked in the police force of LAPD. This showed the bad treatment of the Whites towards the Black people, more specifically when the Whites are in the powerful position. This episode shows that Blacks are still Marginalized. Such examples are found in many television serials and movies also. This scene in the Television Series *Lucifer*, seems to be inspired the real-life terrible incident that took place in Minneapolis. the unforgettable murder of a 46 years old black guy George Floyd by a white police man Derek Chauvin accompanied with three white policemen, Alexander Kueng, Tou Thao and Thomas Lane as his partners. This man was forced to lay on the ground, hand cuffed and the White guy pressed his neck with his knee for nine minutes. The pressure was intense and prolonged, the victim's pleas were neglected and the claustrophobic Floyd passed away. After the video release and the security covalence camera's record, all the four police officer were fired the very next day. Later they all were sentenced for particular years in Jail. The point is that they treated the man of color inhumanly.

Tyson discusses that this kind of mistreatment and the prerogative behavior has been prevailing in one form or the other in America. African Americans are maltreated by their own country people. They might still be unsafe in their very own country.

The Movie *Underworld*:

In the *Underworld* (movie) franchise, in the first installment, Victor a major character is shown quiet very adamant regarding the rules of keeping his vampire species pure. He feared

blending of the species (Vampires and Lycans) so much that he killed his own daughter Sonja, being burnt alive. Lycans are defined as the cousins to Vampires; vampires rule the Lycans making them their slaves and the watch guards of the day time. Two sons of Covens, one bitten by bat one by wolf, and to walk the road of mortality. This reveals the hatred regarding the blending of the species and there are people who hate the blending of the races just as pictured in the movie. Here Lycans symbolize the Blacks and Vampires Symbolize the Whites. Many of the American citizens still believe that Black slavery should be forbidden but the segregation is justified.

Tyson Opines About Racialization of the Dominant Group of the Society:

Tyson speaks of Differential Racialization as the dominant group of society declares the recessive one differently at certain period of times. This projection of the dominants is often illogical indeed rising from prejudice than reality. This is how Whites in USA not only define Blacks but Native Americans (Red Indians), Chicanos, Chinese, Japanese Americans, German and Italians too. No matter what, there are racial differences in America which will continue to be so. The most advanced technology has proven that races cannot be separated on biological grounds but Americans (Whites) seems, they do not want to accept this reality. There the people of color then raise their voices not because they are born with a distinctive skin color but because they face the discrimination and are born with or developed some kind of natural, racial insight into the operations of oppression. This instinct of theirs was encouraged by movements like legal story telling movements.

Peggy McIntosh speaks of forty-six privileges she had being a White as compared to her other fellow black n colored skinned people. This is very much important and the focal point of the whole argument that Whites have the luxury of being White for they are devoid of tension they could be in for a life time if they were only being born Black.

Racial Idealism According to Tyson:

Racial idealism comes with the notion that if our attitude towards society is built by society then society can un-built that. Tyson quotes the example of the student Bakke, the White applicant, who applied in Regents of the University of California and sued the university on the grounds that he was discriminated on the basis of color. Later Tyson quotes Bell who reveals his optimistic

thoughts regarding the end to the discrimination in USA; I believe this only may happen if all the blacks are assimilated willingly to the White culture. Racism will continue to exist in some form until or unless human pride disperses, for pride exists in every human's personality, suppressed or unsuppressed of a kind.

There comes the Intersectionality where a person can be discriminated without knowing the true cause of this behavioral difference, on the basis of race, class, sex/gender, or ethnicity.

The literature produced by the Black writers reflects the pain of the survivor's lives of Black people during the times of slavery and discrimination. Sometimes it is reflected by the White writers too in a very sympathetic manner, such as Seth Grahame Smith who displays the pains of Blacks in his *Abraham Lincoln*; The Vampire Slayer and Ann Rice who wrote *Interview with Vampire*. On the other hand, many of the Black writers do not get the publisher to publish their work and many of the published ones struggle a lot until their works published. Generally speaking, all the writers write about the political, social, and economic power which results African Americans experience something other than normal which prevails for the White Americans. They speak of questing negative and questing for the positive in their lives. African Americans full human potential and their spiritual survival are the things are least celebrated. Such as in *Invisible Man* (1952) where all the African Americans are treated by White Americans as if they never were existed.

One the other hand black women writers have written about the black women suffering as they are underpaid and given the lowliest jobs. Addition to this they were harassed and sexually assaulted. They have to face the set standards of beauty by white women and men and have to survive as the Black women, thinking that they are beautiful too. These kinds of examples can be found in many of the writer's works such as, Pauline Breedlove in Toni Morison's *The Bluest Eye* (1970), Nannie in Zora Neale's *Their Eyes Were Watching God* (1937), and Meridian in in Alice Walker's *Meridian* (1975). The white literature is a different genre for the black African writer for their century of concern is poles apart from their themes and apprehension. In the literature of Whites everything concerning Blacks turns to be related with blackness. This blackness is mostly referred to unconstructiveness such as, black people, black character, presence of black speech and things related to Africa and blackness. And till that time presentation of every evil is represented

with the color black, nothing can truly be changed. Even the renowned writer like Hemingway when he writes “nigger” of a major black character in his, *To Have or Have Not* (1937) and this has been questioned by Tony Morrison. In the following words,

“We hear the grumbles, the groans, the weakness as Wesley’s responses to his gunshot wounds for three pages before we learn that Harry is also shot, and much worse than Wesley is. BY contrast Harry has not only not mentioned his pain, he has taken Wesley’s Whining with compassion and done the difficult work of steering and tossing the contraband {the illegal goods the boat is transporting} overboard in swift, stoic gestures of manliness.”

This is how the readers admire Harry more because Hemingway does not give any reason to the readers to appreciate and admire Wesley.

This theory has been a good comparison to other American literature and a good tool to stir compassion in the hearts of the readers. According to Gooh (2018), “In Critical Theory Today, Lois Tyson reveals that, this form of criticism evolved alongside Post-Colonial criticism and both tend to have a number of similarities as they are based on ‘the experience and literary production of people whose history is characterized by extreme political, social and psychological oppression’.”

Conclusion:

According to Napier (2000), “their critical writings provided the black community the lessons in identity and intellectual responsibility and created the canon upon which academic literary critics and theorists would later build.” However, the point here is that these should be read or watched (if visual) in the light of a fair throe none other than African American Theory which has been well defined by Tyson in his book *Critical Theory Today*.

Tyson (2013) opines that usually African Americans were hired as the helpers in countryside. On the other hand, similarly in the cities they were given jobs as the maids, nannies, waiters, dinner lady, baggage bearers, or any other service occupations like these. This is how they have provided them the help and uplifted their strata of life. Similarly, that they did with the native Americans. According to Almas (2024) the Whites believed that native Indian Americans needed

their help to save themselves but it is important to find out that who were the ones they needed saving from? Themselves or the Whites who forced the assimilation on them under the garb of educating them. They have had their own system, rules and values. They loved their culture and history which was snatched from them. The same things are valued by the Black community also. Tyson (2013) explains that in African American culture has a value system that stresses on the significance of the family, society, community, and above all church in order to survive the severeness of racism as well as to look for the positive and a bit spiritual way of living life. Furthermore, it is also to ensure that every black African American get an opportunity to accomplish their full human potential.

One great research that has been produced by one of the scholars (Gooh) is on Morrison's *Paradise*. According to Gooh (2018), "We examine the difference that exists between the oppression of White women and that of Black women. Hegemony in class unveils the economic difficulties that characterize the African American community. Analyzing *Paradise* from the perspectives of African American Criticism, the study concludes that hegemony has led to the stratification of the American society as a whole and the black society in particular." The concludes, "That is to say, these theories study the lives of people whose history is characterized by intense subjugation."

However, the critics such as Spurling (1990) argues that the Naipaul Fallacy (the post-colonial complex), where the African American writer felt a compulsion of writing for the African culture and to explain Africa while reflecting a resemblance to European culture. This borrowing did not do much to prove the authentic significance of the African culture, their black discourse. Furthermore, Jarrett (2006) opine that the African American writers are expected to write about the African American people and their experiences. What they observed through their own eyes. And if they do not do so then may be questioned for not doing so. However, Tyson (Lois Tyson as cited in Gooh 2018) also explains that, African American criticism is all about "...a number of recurring historical and sociological themes all of which reflect the politics—realities of political, social and economic power of black American experience." Here we find that Tyson also believes in representing the experiences of the African American people who have lived a long time under the thumb of the powerful people if America. Though it is not just to bound all the writers to writer

on some particular themes. In my opinion a writer/author must be able to make/have their free choices. Everyone has their own individuality, likes and temperament.

Tyson (2023) writes, “Racism is a thing of past.” For the patriotic America’s image, it is not very nice to display that racism still prevails there. however, Tyson points out that it is not that matter of importance but the question is a bit different as it is put very aesthetically by the scholar, “if I don’t want to be racist then presumably I’ve eliminated in myself any racially biased attitude and behaviors of which I am aware.. but what about the racist attitudes and behaviors of which I am not aware?” The scholar continues to explain that we might be racist in a way we do not aware of and thus aiming at not to be the racist anymore, we must open up ourselves to learn the ways and methods though which we might ne unintentionally racist.

I agree on the notion as I believe in the potential and capabilities of human beings to turn to the virtue. Continues practice and looking for the better prospective about the notion that all humans are created equal by God/Allah will help in changing behavior un/consciously and thus, it would someday lead us to become the people who are free of racism. Tyson in my opinion has a profound command on the African American Theory and its implication on the literature produced by the African American authors, poets, writers, musician and other performing/reading forms of art.

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