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Amar Thelidji University, Laghouat
Faculty of Letters and Languages**



The Impact of Double Consciousness on The Mental Health of Black People in The United States. Case Study: The Souls of Black People by W.E.B. Du Bois

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the Requirements for the Degree of Masters in Civilization and Literature**

By

Lamouri Lydia

Board of Examiners:

- **Mrs. Djihad Afaf Selt**, University of Laghouat, Chairman
- **Dr. Brahim ARIBI**, University of Laghouat, Supervisor
- **Mr. Mohamed Cherif Seddiki**, University of Laghouat, Examiner

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Dedication

To my father and my mother. Only two people deserve my heartfelt thanks.

All the words are not enough to express my feelings.

I am grateful for everything.

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First and Foremost, I would like to thank my supervisor. Dr. Aribi for helping me and for his patience in submitting my final dissertation.

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Without forgetting my teachers, they help me enhance my level of English.

.
Finally, I thank the decent jury.

Abstract

This research study examines W.E.B. Du Bois' idea of double consciousness from his book "The Souls of Black Folk." (1903) . This study focuses on the negative impact of double consciousness on the mental health of black people in the United States. There are many causes or factors that help to emerge the idea of double consciousness, such as racism, inequality, race, color line, and discrimination. The importance of education and the role of the family in addressing this issue for building a confident society to face different inhumanity practices. Many black African American writers, such as Frantz Fanon, Toni Morrison, and Ralph Ellison, use the idea of double consciousness, and this research study will discuss the different subtleties of "double consciousness" in their works. I selected The Souls OF Black Folk (1903) by W.E.B. DuBois to examine the idea of double consciousness and its negative effects on the mental health of black people from psychological and physical violence, as well as how the view of white people can affect the personality of African Americans.

Keywords: Double consciousness; W.E.B. Du Bois; African Americans.

List of Abbreviations and Acronyms

W.E.B. Du Bois: William Edward Burghardt Du Bois

Booker T. Washington: Booker Taliaferro Washington

NAACP: The National Association for the Advancement of Colored People

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General Introduction

Introduction

This study deals with a significant issue, which is the impact of double consciousness on the mental health of black people in the United States. I explain this idea and the main factors that helped it emerge. Also, the best solution to address double consciousness in American society

I select *The Souls of Black Folk* (1903) by W.E.B. DuBois popularized the concept of double consciousness, which explores the feeling of living in a racist society while identifying as both black and American. This work analyzes the self and group identities that are created under the racialization condition and in a racialized society. His book focuses on the historical development of capitalism, which exploited African American workers. It is a metaphorical tale that focuses on the color line, the civil war, and the legal abolition of slavery. In other words, *The Souls of Black Folk* focuses on the factors that helped to emerge the idea of double consciousness. Without doubt, Du Bois is considered a key figure in both traditional and modern discussions about racialized modernity.

Research Questions:

- 1-What are the factors that contribute to the emergence of double consciousness?
- 2-How does Du Bois depict double consciousness in the souls of black folk?
- 3-How does double consciousness impact the mental health of black people?

In order to answer these research questions, I hypothesize that:

- 1-Du Bois depicts double consciousness as a psychological issue, and he shows how double consciousness affects black people's lives.
2. The emergence of double consciousness as a result of inhumane practices.

The importance of this study is to examine how Du Bois contextualized double consciousness in the souls of black people. To know exactly the meaning of double consciousness and its effects on the mental health and forming the personality of black people under inhumanity practices, as well as the main factors that help to emerge the idea of double consciousness without forgetting the educational philosophy by Du Bois to enhance the level of living, to create intellectuals, and to know the rights and duties as an American citizen.

In this research, I use an analytical approach to analyze the concept of double consciousness in order to know the causes that contributed to its emergence and its effects on black people's mental health. I selected *The Souls of Black People* by W.E.B. Du Bois to study black people's lives in the United States as a sample.

This study is qualitative research .For collecting data, I gathered information from two sources. Primary sources: *The Souls of Black Folk* by W.E.B. Du Bois (1903), *Invisible Man* by Ralph Elisson (1952), *Black Skin, White Masks* by Frantz Fanon (1952), and *The Bluest Eye* by Toni Morisson (1970). Secondary Sources: research journals, articles, and websites

This research consists of three chapters:

The first chapter deals with the main theme of this research, which is double consciousness. First of all, I explain the meaning of double consciousness. A black person has two souls and two ideas in his body, and he always thinks about the opinions of people, especially White Americans. Also, Du Bois was the first to create the idea of double consciousness in his essay. Furthermore, double consciousness has four main elements: the veil, twoness, a second sight, and whiteness. In the same chapter, I talk about the causes for the development of the double consciousness idea.

The second chapter deals with the important works of African American writers such as Ralph Elisson, Frantz Fanon, and Toni Morisson that contain the theme of double consciousness. African American writers or authors use their works to express their feelings, their experiences, and the struggles of black people. Also , the previous president, Barack Obama, talked about racism and race issues during his 2008 election in 2008.Finally, the importance of education in enhancing and developing black people's lives in different aspects. Educational philosophy by Du Bois and his discussion with Booker T. Washington about that

The third chapter analyzes the theme of double consciousness in the souls of black folk by W.E.B. DuBois. He highlighted the racism, physical abuse, homelessness, and poverty that black people faced even after slavery was abolished. Also, he highlighted the difference in economic and social circumstances between blacks and whites in America.

Chapter One

Double Consciousness Concept

Double Consciousness Concept

The Idea of Double Consciousness's Definition

First of all, consciousness is crucial for understanding the mind and defies theoretical explanation. Mental states are fundamental to our understanding, but determining what constitutes a mental state is difficult. Some mental states lack consciousness and require a specific justification. The relationship between consciousness and mentality has two interpretations, impacting the justification for a mental state being considered conscious. The belief that mental states are fundamentally the same as consciousness is flawed, as it presupposes consciousness itself. The current theory of mind explains consciousness, positing that thoughts are a source of intentionality, meaning that nothing would be intentional without intentional thoughts. The mental sign is consciousness itself, rather than purposeful or sensory nature. Distinguishing between mental state consciousness and introspective awareness is crucial. Introspection is a more nuanced phenomenon than simply being aware of one's mental states. Consciousness is a constant aspect of all mental processes, while introspection is an attentive action that is only infrequently undertaken. The concept of consciousness in mental states is often defined as our noninferential and nonsensory awareness of them. Consciousness is a key component of mental phenomena, and the nature of the mind remains largely unknown. Introspection plays a significant role in providing information about the mind, but not all information comes from it. There is no justification to believe that mental states are entirely observable or that physical objects are entirely perceptible.

W. E. B. DuBois highlights Black American life as a "double consciousness" with two souls, thoughts, and irreconcilable strivings. Free blacks faced a "double consciousness" problem in America due to racism. They established voluntary organizations, built schools, churches, literary societies, and libraries, and formed watch committees to combat racial injustice. Their presence and perseverance challenged the white notion of America. The Declaration of Independence was signed in 1776, rejecting colonization's injustice. Then free blacks prepared for the Civil War and the fight for black emancipation, emphasizing their unique relationship with the emancipated slave and the democratic faith. Black individuals experience a false self-consciousness, viewing themselves through the external world, leading to a foreign identity influenced by factors they cannot control. Du Bois (1903) highlights white moral judgments towards black people.

The significance of African American literature in American culture and W. E. B. Du Bois's ideas in the 20th century are increasingly recognized by academics. Du Bois' 1897 essay "Strivings of the Negro People" highlights the "double consciousness" and "two-ness" of being an African American and a Negro, emphasizing the power of one's identity. This double consciousness leads to a separation between the worlds. Du Bois' "Strivings of the Negro People" also

addresses the influence of white stereotypes and the racism that kept black people out of society.

Du Bois's viewpoint had an impact on how African philosophy developed the idea of double consciousness. Du Bois developed a positive sense of African and African American identity and provided consciousness to American materialism. Du Bois expanded on this theme in *The Souls of Black Folk*, criticizing Booker Washington's materialism. However, by the 1890s, "double consciousness" had a lengthy history and had been the focus of intensive investigation and discussion for at least 75 years.

Thomas Holt praised Du Bois's concepts, highlighting the sensation of estrangement. Du Bois' double consciousness and Romantic allusions developed a positive estrangement and African American identity. Through Du Bois' use, the technical meaning of the phrase was established, and its psychological underpinnings were discussed in *The Principles of Psychology*.

Du Bois' interest in double consciousness as a medical and theoretical issue was influenced by William James, his Harvard advisor. Du Bois' distinction highlighted the dual nature of African American ideas and the concept of double consciousness. Du Bois believed that dual personalities were dissimilar and antagonistic. This conflict between the two consciousnesses within a single body was evident in many instances.

Du Bois' concept of double consciousness helped create a positive sense of racial difference among people of African origin. This led to mixed feelings among black authors and intellectuals regarding Du Bois' ideas about racial distinctiveness. **Du Bois utilized double consciousness to address distinctiveness and promote equality.** This concept emphasized the integrity of individuals' states, allowing them to feel unique and equal. Du Bois explored African thinking and the cultural struggle between African and American civilizations, recognizing various useful ways to interact with the outside world.

Du Bois believed double consciousness exemplified the challenge of achieving full self-awareness and a sense of self. Du Bois proposed a solution for African Americans' dual consciousness, urging them to combine their African and American selves into a better, truer self without losing either.

Du Bois sought a rhetorical synthesis between two senses of double consciousness: one influenced by racism and the other by opposing worldviews. His resolution was not fully realized, and he did not fully comprehend the process. Du Bois used the term "double consciousness" to establish a reference point for understanding racism and his own definition of being black in America. He used literary and medical sources to set up multiple connotations for the educated reader, demonstrating his familiarity with both sources.

W. E. B. Du Bois' PhD dissertation, "The History of Suppression of the African Slave-Trade to the United States of America, 1638 to 1870," included estimates of Africans sold into slavery in the US. Du Bois retraced Africans' origins as Americans of African descent, but the Declaration of Independence emphasized the American Negro's more African-American legal and social status. "The History of Suppression" examines American plantations' economics, racial effects of slavery, and political cultures influenced by these circumstances. Du Bois' observations on slavery's racialization in North America are unparalleled.

The Souls of Black Folk explores the subjective sense of inclusion through exclusion. *The Souls of Black Folk* is an autobiography on post-slavery racial identity exclusion. the creation of racial double consciousness in modernity Du Bois, like other anti-imperialists, contributed to the development of empire, colonialism, and white supremacy based on race. The rationales for the African slave trade defended the idea of race as a contemporary European construct.

Du Bois challenged racial history's pseudo-metaphysics, questioning its morality and divine law. Du Bois claimed the Negro is a seventh son with second sight to explain the absurdity. However, he struggled to convince readers who did not accept race existence that his assertions were supported by facts. Defending a racism-free process in contemporary America remains challenging.

Souls explores the psychological and existential aspects of African American experiences, highlighting the impact of slavery and racial segregation in colonial and postcolonial America. Du Bois characterizes African Americans as "second-sighted," highlighting racial awakening and double awareness, where one's soul is constantly compared to others and societal standards. Du Bois argued that a true self is understanding one's racialized black self, rather than self-consciousness.

Du Bois criticized the racialized provisions of the national compact, highlighting the conflicts between morality and economic gain in the slave trade. Du Bois believed that colonialism did not produce a meaningful sense of self or national consciousness for emancipated slaves and Blacks. A higher African American self could be possible due to the constitutional issue of whether a Negro is a citizen.

Du Bois' idea of "double consciousness," which has its roots in "Strivings of the Negro," first appeared in contemporary American medical science. Drapetomania, a mental disorder affecting African American slave communities in the southern US, was initially referred to as a "Negro Disease" by medical professionals. It was later discussed in psychology and moral literature, suggesting individuals struggled to devote themselves to institutions and social and political control. Du Bois believed that redemption and integrity could be found in the pursuit of a better self, recognizing and demolishing the evils of slavery and colonization.

Du Bois' duty to share wisdom from pain, survival, and hope was made possible by the negro, a revolutionary subject. Du Bois offers remedies for double consciousness,

focusing on a split soul seeking historical reconciliation. Du Bois recognizes the importance of history, including race and ethnicity, to transcending oneself and society. The metalanguage of this conflict is transferred from psychology and medicine to an abstract literary tragedy. By the end, the soul has evolved into a spiritual and ethnic resource for historical racial authenticity and social justice

Du Bois' modern African and black philosophy weakened self-concept, often based on religion. This resulted in a "divided" sense of self that could only be historically, sociologically, and materially meaningful. Du Bois lamented double awareness, aiming to understand the science underlying this suffering outside the historical context of colonialism and white supremacist civilizations. He did not want to avoid the effects of the pseudo-metaphysical characterization of black or white individuals once Souls dislodged the idea of double consciousness from its ideological framing in medical and psychiatric literature as drapetomania.

DOUBLE CONSCIOUSNESS IN DU BOISIAN THEORY:

W.E.B. Du Bois introduced the concept of Afro-American double consciousness in his 1897 essay "Strivings of the Negro People. In the 19th century, Western Europe and the US embraced dual selves due to modernity's psychological and spiritual upheavals. Du Bois' work explores double consciousness, opposing ideals, and psychic despair. It's important to note that Du Bois's double consciousness cannot be compared to its predecessors.

Du Bois highlights the conflict between American national-civic identity and Negro group identity, arguing that the root problem is political disagreement. He highlights the insufficiency experienced during social upheaval in late 19th-century America, which eroded Afro-Americans' collective identity and morals. Du Bois explains that conflicted double consciousness arises from opposing goals, aspirations, and ideals. Souls explores the internalization of these feelings and the suffering resulting from them, focusing on Du Boisian ideals and real-world examples of double awareness. Du Bois' Souls emphasizes ethical principles, such as physical liberty, political influence, academic preparation, employment, culture, liberty, and race. He acknowledges the struggle for a just world, the hope of righteousness, and the mystique of knowing, which cannot be portrayed through a single motif.

Du Boisian double consciousness emerged from the clash between Negro and American principles, where Du Bois sought to strengthen the Afro-American double consciousness. He aimed to improve moral sense and accept black people as humans, focusing on their ability to hold values.

"Am I an American or am I a Negro? Can I be both? Or is it my duty to cease to be a Negro as soon as possible and be an American? If I strive as a Negro, am I not perpetuating that very cleft that threatens and separates Black and White America? Is

not my only possible practical aim the subduction of all that is Negro in me to the American? Does my black blood place upon me any more obligation to assert my nationality than German, or Irish or Italian blood would?" Du Bois said

Examples of Double Consciousness

Bois's work explores four instances of conflicted double consciousness: the struggle of black artisans to escape white contempt, the challenges faced by black lawyers and doctors in dealing with quack medicine and demagoguery, the paradox of black savants realizing white knowledge is unknowable, and the struggle of black artists to overcome poverty. These dilemmas arise from competing values, such as avoiding white disdain, learning what blacks need to know, and remaining committed to artistic standards derived from one's own people

The Veil

The veil was a white elite's deliberate plan for self-preservation, interest advancement, and cheap labor acquisition. While blacks could have been educated, included in political power, and industrial liberation, their disposition was not aligned with capitalist organization profit. Du Bois's theory of society and identity is based on the veil principle, consisting of six presumptions. This principle symbolizes racial division in society, affecting an individual's identity and societal structure. Du Bois created two distinct systems: the powerful white system and the disempowered nonwhite system. These universes are connected, with distinct class structures, institutions, and cultures, but engage in dominance and distortion.

Double consciousness arises from the unhappy symbiosis between thinking, being, and seeing. Slavery and racism are deeply ingrained in black culture in the United States, and black intellectuals have used their talents to achieve political and social goals. Key authors, writers, and poets have used various literary techniques to address discrimination, highlighting the high cost of defining important issues and goals. Bois' collection of poetry, "The Souls of Black Folk," contains social and autobiographical elements. It has an influence on the black race in the United States.

In "The Souls of Black Folk," Du Bois and Booker T. Washington discuss the experiences of black people and the establishment of the NAACP and the Niagara Movement. Du Bois, a skilled writer, uses various literary devices, such as the metaphor of the veil, which makes his work applicable to both black and white people. Du Bois addresses the gap between the prose and personal elements, addressing audiences with different mental culture orientations. **In his book "Of Our Spiritual Strivings," Du Bois discusses a young man who realized the veil between him and White Americans and created two spiritual elements: self-consciousness and culture.** The white side has little understanding or experience, often focusing on the most unfavorable aspects of black society. They observe shattered families but disregard the selfless efforts made by the family. Those who

identify as black experience the cruel and callous aspects of white civilization, allowing them to identify previously unknown characteristics of the white side. **Du Bois noticed that Negro-born with the veil lived with people who denied him because of his color skin. Negro-born with the veil did not know or feel self-awareness, except through the eyes of white skin. African Americans feel this duality of having two souls.** The veil, a key structural component of racist modernity, is said to prevent the acknowledgment of the humanity of colored people. This curtain regulates lived experiences, self-formation, and perception, inhibiting mutual identification and connection between racially and non-racialized people. The veil's oppressiveness and the racialized population's agency and creative behaviors are constantly at odds with one another

For example, Du Bois' *Dusk* explores the conflict between the veil and the White world, highlighting the confinement and misidentification of those living behind it. Du Bois argues that the world should be helped by their release from prison and their consideration. A thick, invisible wall is built between the captives and the outside world, causing them to grow upset and scream. In *Dusk*, Du Bois explores the reactions of educated young Blacks to the veil, focusing on two extremes: those who resist segregation and assimilate into the White world and those who live among their people and keep a distance from Whites. Both options come at a price, with the first group paying a price for being rejected by the White world due to the veil's "thick plate glass" and the second group paying a price for being cut off from other cultures. Du Bois argues that neither group participates in communication to define their reality or create their universe, and theoretical presumptions that Negroes must only consent to segregation result in interracial patterns between these groups, resulting in distinct groupings for social and cultural interaction.

Du Bois' research on institutions, culture, and stratification revealed the veil's impact on black and white stratification systems. The study outlined the working class, very poor, and submerged tenth, living in deplorable conditions with disconnected ethical systems. Du Bois emphasized the importance of liberal arts education for improving the underprivileged. Du Bois' critique of Double Consciousness highlights the repressive nature of the racialized world and its screams on racialized subjects. He also highlights the conflict between oppression and racialized people's attempts to change their environment. Du Bois portrays the racialized world with dignity, confidence, and innovation, highlighting the dualities of the veil and the dualities of twoness and second sight. Du Bois discusses the phenomenological account of self-formation behind the veil and suggests a typology of three approaches to dealing with the veil for racialized populations.

Du Bois emphasized the importance of self-aggrandizement, revolt, and assimilation as viable reactions to the veil. It is a historical barrier dividing society, oppresses the black side and was created by whites during slavery. It influences identity and society at both micro and macro levels and can be changed through reformers, organizations, and civil rights activists.

Dussell's concept of the veil, used to illustrate marginalization and neocolonialism, remains relevant today. Postcolonial scholars like Dussell emphasize the resistance and inventiveness of the dominant, as well as Du Bois's theory's role in understanding displaced individuals. The veil highlights colonization of souls and the need for a nuanced understanding of displaced individuals' complexities.

Twoness

Du Bois' concept of "twoness" highlights the internal conflicts and paradoxical nature of duality, highlighting the potential for both positive and negative influences on one's life. Du Bois emphasized a "twoness" of self, a conflict-ridden blend of African and American identities, and he posits that colonial ideas about citizenship and race are deeply ingrained in the souls of Black and white people, emphasizing the need for a more inclusive and equitable approach to understanding and addressing the realities of colored people. Du Bois' idea of "twoness" describes the experience of having two souls, two minds, and irreconcilable aspirations within one dark body while feeling like both an American and a Negro. Racialized individuals are affected by both their membership in the dominant society, which denies them humanity, and their own group, which offers them support and agency. Du Bois emphasizes the importance of music in Black people's daily lives, stating that the Music of the Negro religion is the most original and beautiful expression of human life and longing yet born on American soil.

The Principles of Psychology by William James (1890) divided the self into the "I" and "me," consisting of four parts: material, spiritual, pure Ego, and social. Mutual recognition and engagement are crucial for the social self's emergence, with the absence of recognition negatively impacting self-formation. The concept of "twoness" was coined by Du Bois. The object nature of the self as a social construct distinguishes it. George Herbert Mead argues that the self develops through interpersonal relationships and self-reflection. Internalizing other people's ideas leads to the self's development, occurring in two stages: internalizing parent-provided viewpoints and internalizing societal viewpoints, which can lead to misaligned collective positions.

A second sight

The concept of second sight in Du Bois' work explores the possibility for racialized people to view the world beyond the veil. Living behind the veil, individuals lack self-awareness and only perceive themselves through the disclosure of others. Black individuals gradually develop this second sight, giving them the "gift" of awareness.

Du Bois' work on second sight sheds insight on the dualities of racialized people's lived experiences. While second sight enables the Black subject to comprehend the

world beyond the veil, it does not change their positionality. Du Bois' political activism, including his work for the NAACP and *The Crisis*, led him to develop a second sight through his regular interactions with racialization methods. By questioning the reality around him and pushing back against the curtain, Du Bois pushed back against the veil to broaden his second sight and challenge the racialized worldview.

Whiteness

Second sight offers a perspective on the world of racialized and White people, allowing the racialized to gain a more comprehensive understanding of the latter. Du Bois' *Dusk* explores the natural attitude of Whites through dialogues with fictitious White friends, revealing a greater comprehension of the racialized world. Du Bois analyzes the relationship between Whites and Blacks, highlighting the tension between their ability to shape the social world and their limited ability to perceive it. He highlights the White position's denial of other people's humanity and their blindness to it. Du Bois' simplistic view of the universe is layered on top of one another, with the White person assuming they are ontologically superior but denying actively participating in oppression or dominance.

Mead emphasizes that caste systems prevent people from becoming their true selves due to restrictions in prevailing views. White subjects misrecognize themselves as a result of their role in denying the humanity of others, while black subjects misrecognize themselves as a result of their humanity being rejected. The severe agony of not being acknowledged is the corollary of the veil for the racialized, while racializing people experience chronic and ongoing denial.

Du Bois highlights the contradiction between the ideas of justice held by White subjects and their ignorance of their position with regard to the veil, invalidating those principles. Du Bois' theory of race focuses on the social construction of race and attacks biological explanations. He links race with historical peoplehood and presents race as a cultural and historical fact, arguing that population mixing and internal variety within communities invalidate scientific definitions. Du Bois' argument for why racializing people is a natural attitude is influenced by his theory of race, which posits that economic interest and habit are the root causes of Whites' blindness and self-justification. He argues that the development of the White natural attitude is fundamentally dependent on colonialism and the exploitation of colored people worldwide.

The Causes for The Development of The Idea of Double Consciousness

Difficulties of Black People

Sociology often involves observation, investigation, and comparison, with no clear-cut rules or principles. The United States offers sociologists the opportunity to study society's development and evolution due to its rapid growth, significant social changes, economic progress, political experiments, and diverse moral standards. European scholars should be envious of these opportunities. Social problems arise when an organized social group struggles to adapt to specific conditions, preventing it from achieving its goals. For example, the Negro Problem, a complex web of societal issues, includes Africans brought to the country as slaves, which share a common thread due to their focus on Africans.

To achieve this, they enslaved Indians and Black people in the West Indies and brought them to mainland colonies. Concern for their legal status led to the enactment of laws governing their treatment. Laws established a social caste code, but new social conditions emerged, including English-speaking Negroes, Christian church members, mixed-blood individuals, and free Negroes. Attempts at organized resistance were made to address these issues. The insurrection and running away led to the emergence of black landholders and voters. Colonialists faced serious problems, such as establishing the legal presumption that all Negroes and Mulattoes were slaves, changing the Slave Code, replacing a caste of condition with a caste of race, , and restricting the slave trade.

The Negro struggled to escape servile castes and achieve political freedom, becoming constituent members of families, speaking their language, worshiping in churches, and sharing traditions. Talented slaves found freedom in intimate intercourse with their families, but lost many traditions and ideals. This development led to physical, economic, and moral dangers for the land. The fight for emancipation in the South led to the creation of black and white families, aiming to eliminate the Negro family and establish an egalitarian society. The nineteenth-century industrial revolution brought about significant changes, with the South requiring crops to replace European ones. Race and ethnicity became significant in America, influencing major companies and aiming to change the agricultural system. manufacturing and American plantation slave systems.

Reconstruction(1865-1877)

Reconstruction aimed to restore America's democracy. Slaved individuals won the war through a general strike, transferring labor from Confederate planters to Northern invaders. The North's victory relied on the Negro's emancipation and arms, ensuring peace and a more prosperous future. During the Confederacy's defeat, white men

faced restrictions, including voting and public office. They resisted anti-Black racism and slavery threats, running a campaign to frighten Black voters, thwart civil rights demonstrations, sabotage elections, and restore white political dominance to those who upheld the principles of the former Confederacy. The Ku Klux Klan Act and other enforcement laws were created by Congress to address racial terror in the South. However, Southern white leaders criticized the Act as a form of centralization and consolidation, replacing local authority with federal bayonets. The Supreme Court supported white Southerners' claim that Reconstruction's legal framework had been compromised, expressing concern that federal regulations could "fetter and degrade state governments."

Between 1865 and 1872, the Supreme Court declared only two Congressional acts unconstitutional, totaling 12 times. John Archibald Campbell, a slaveowner and former Supreme Court Justice, planned the Court's involvement in the Dred Scott case, which ruled that Black people couldn't be citizens of the United States. After the war, Campbell led the Confederate States of America and resisted Reconstruction, arguing that Louisiana's Reconstruction legislature moved slaughterhouses outside city borders, violating the privileges and immunities section of the Fourteenth Amendment and the Thirteenth Amendment's prohibition on slavery. Campbell sued on behalf of white butchers, using these laws as "weapons" to bring about the end of Reconstruction. The Supreme Court held in 1872 that the Fourteenth Amendment primarily protected rights granted by national citizenship, which were unrelated to the struggles of Black people in the South. The majority held that state citizenship-derived rights could only be enforced in state courts. Ulysses S. Grant's administration failed to defend Black lives and rights as racial violence in the South became contentious. The 1872 amnesty granted former white Confederates in the South the right to own property, cast ballots, hold public office, and enact laws.

The Amnesty Act allowed Confederate veterans to regain political power through racist rhetoric and coercive measures. In 1872, Confederate Colonel James Milton Smith became Georgia's governor, aiming to reverse post-war Reconstruction's "misrule" and limit gains for Black Georgians. The paramilitary White League attacked Black voters in Eufaula to ensure white supremacists' victory. The Alabama election ended Reconstruction, restored former Confederate leaders' legislative and executive powers, and elected Governor George Houston to undo its effects and restore white power. In 1875, white nationalists controlled Alabama's legislature, demanding a constitutional convention to modify the Reconstruction Constitution. The defense contested the federal court's authority, claiming it violated private citizens' constitutional rights. The new Constitution mandated separate schools for African-American children. In 1873, 300 white people destroyed a courthouse in Colfax, Louisiana, after Black protesters disputed election results. The massacre resulted in up to 150 deaths and was considered the most heinous single act of devastation during Reconstruction.

Du Bois and Black Reconstruction

Du Bois' philosophy challenged dominant thought, focusing on America and Western civilization's global origins, as introduced in 1935's *Black Reconstruction in America*. DuBois, an independent Marxist thinker and black scholar-historian, was deeply concerned with the tensions in American culture, particularly the impact of racism. He faced prejudice as a young man and had a keen sense of historical myth and propaganda due to his Harvard education and studies in Berlin. DuBois' groundbreaking work, *Black Reconstruction in America, 1860–1880*, emphasized the need to combat racism in American culture. DuBois examined the development of capitalism, revolutionary awareness, and revolutionary organization in light of Marxist-Leninist theory. He highlighted the revolutionary power of slave and peasant laborers against a conservative industrial working class and the historical role of American slavery in modern capitalism and imperialism. DuBois also raised concerns about the roles of a vanguard and the general populace in fostering revolutionary consciousness and action. He emphasizes the significance of black workers in American growth rather than their status as slaves. DuBois' study, "The Black Worker," reshapes American civilization's historiography and renames things, emphasizing the importance of these laborers in defining the country's history. DuBois sees the American Reconstruction era as a pivotal historical epoch in the emergence of the global political-economic order. The conflict between black and non-black labor in the United States split politically, with the northern working class movement effectively excluding freedmen, slaves, and low-income whites.

DuBois examined the labor movement of the 20th century to find examples of racial violence and explain why black people were skeptical of organized labor. Both Marxist and non-Marxist socialists found it difficult to combat the effects of slavery, and 20th-century socialists' attempts to handle the "Negro Problem" were not much aided by historical precedents. Concerns like perceived dangers to free labor, skill gaps between black and non-black employees, and the expected role of capitalists in assigning blacks caused a lack of agreement among the labor movement regarding the interests of black and non-black workers. The movement was politically oriented towards revolutionary violence or economic trade unionism, with mixed feelings about black liberation and advancement. The Civil War divided the working classes into immigrant, white, former slave, and "Negro" divisions, which was accepted by society. DuBois recognized the historical significance of American slavery in capital accumulation and the role of non-industrial workers in the process.

He argued that official Marxism reduced class consciousness to a weak political shell consisting of state supremacy strategies and labor movements. In his 1935 book, *Black Reconstruction in America*, W. E. B. Du Bois describes the tragic end of the period as a "crash of hell" involving African Americans. In addition, Burgess and his students argued that African Americans' alleged incapacity for virtue and reason made

black enfranchisement a dangerous policy that produced corrupt governments and rampant crime.e

Du Bois aims to refute these exaggerated histories and establish the Truth, upon which Right might be established in the future. Progressive philosophers and academics have mostly abandoned the Dunning school since the 1960s, but recent research has revealed favorable depictions of former slaves and Republican leaders, as well as serious treatment of state governments during the Reconstruction era.

Chapter Two

Double Consciousness in African American Literature

African American Writers and Double Consciousness

Ralph Ellison's *Invisible Man* (1952)

Ralph Ellison's 1952 book *Invisible Man* explores the social and intellectual challenges faced by African-Americans in the 20th century. The story follows a young, college-educated Black man fighting for survival and success in a segregated society denied basic human rights. *Invisible Man* by Ellison explores the concept of invisibility by examining the politics of sight and culture. Ellison's characters' blindness and sight are used to evaluate the text, emphasizing the complexity of racism and the difficulties faced by African-Americans. Through invisibility, Ellison establishes a black male subjectivity that transcends heterosexual hegemony. Blindness, as understood by those who reject it, contributes to American psychology and black consciousness. The story follows the narrator's experiences from adolescence to maturity, examining the complex relationship between blindness and invisibility in American culture.

Invisible Man (1952) is an American novel by Ralph Ellison that explores the concept of a man who is invisible due to the peculiar way people's "inner eyes" are built. He believes that the blond man's misunderstanding of himself and others stems from psychological impenetrability rather than physical deficits. Ellison's metaphor of blindness emphasizes the importance of overcoming psychological uncertainty or inner blindness to understand the complex history and character of the American Negro.

Ellison's goal is to study his psychology and address the hidden realities of the life of a Negro, portraying him as having morals and being human. Critics argue that Ellison disapproved of the sociological approach to creative writing and disregarded the art-as-weapon thesis. He argues that a creative writer should not be a sociologist and that words are not firearms. He also challenges critics who favor a sociological approach to literature, urging them to turn to politics instead.

The story serves as a powerful reminder of the value of accepting one's individual personality and the importance of accepting one's individuality. In *Invisible Man*, the protagonist passes out from tiredness and dreams of being pursued and encircled by his foes. He discovers chaos and disorder in a dim underground cage and must fight it to be reborn. The unseen initiate transforms into a new human being with spiritual power, affecting his entire existence. When he objects and refuses to return to their realm, they appear in his dream and castrate him in a fit of monstrous rage. Many blind people in the world are unable to perceive their genuine selves and are unable to act or be who they truly are. The protagonist, initially embracing their invisibility to combat prejudices, eventually finds this strategy too constricting and passive. In *Invisible Man*, Ellison asserts his authority by actively advancing society instead of simply playing the expected roles.

Invisible Man serves as a metaphor for black America, as society minimizes and rejects his existence. The *Invisible* name represents his lack of identity. He retreats

into seclusion and enters a state of hibernation, but the blind world cannot see and identify him, leaving him in a tragic situation. Ellison's *Invisible Man* highlights the protagonist's sensibility, influenced by black folklore, jazz, and blues. Music, often seen as a form of transcendence, aids in surviving without changing the external world.

Ellison sees the entirety of American history and civilization through the prism of his belief that the variety of American life contains our fate and promise. Recognizing the diversity of both black and white people, he discovers his identity and that of others in the intricacy of American society. Ellison's novel portrays the subjugated Black people as the most exploited minority in America, having been completely eradicated from cultural, social, economic, and political life for over three centuries. Their destiny and white men in the New World have "transplanted" an American identity upon them, destroying their languages and race, culture, and languages. Minority groups struggle to establish a sense of identity due to oppressors' conditions. Identity in other cultures is not a problem for Americans, but rather their obsession, passion, and desire. The mixed-race community has had difficulty achieving homogeneity despite efforts due to their varied backgrounds. The Negroes, a group of people who have experienced a crisis and are still uncertain about their identity, have experienced a two-dimensional experience of loneliness and alienation. They lost their identity due to their move into the unknown, becoming entangled in a web of isolation and obscurity. As the book concludes, the protagonist decides to take action and create a new identity.

Frantz Fanon's *Black Skin, White Masks*(1952)

Du Boisean's perspective on self-perception is similar to Fanon's train encounter with bigotry. Du Bois (1903) defined double consciousness as constantly analyzing oneself through dual identities as an American and a Negro. Frantz Fanon, a Martinique native living in postwar France, uses the concept of "double consciousness" to examine his experiences. Frantz Fanon's *Black Skin, White Masks* (1952–1967) provides a similar perspective, but there is less evidence linking their intellectual paths. In a White-dominated society, African Americans often believe they are all Americans until they experience racism. However, some individuals may solely identify as Black, risking social exclusion and losing friends. Maintaining balance is crucial to reducing mental conflict, and double awareness is a significant issue in African American society. Double consciousness refers to the idea of being a Black person with skin pigmentation who identifies with White people and European culture. This concept is often seen in writings like Fanon's, where it is believed that a Negro's history and future are essential for living their Negrohood. Double consciousness can be adaptive as a survival strategy or maladaptive due to its potential to cause mental disease. Also, *The Souls Of Black Folk* explores the historical narrative of African American individuals, places, and events connected to

slavery and the standard of living for Black Americans. Authors like Du Bois argue that justice is more than just a civil right; it is a source of spiritual fulfillment. Fanon's work includes other disciplines and schools of thought, highlighting the global impact of the Trans-Atlantic slave trade on African Americans

Frantz Fanon, like Du Bois, uses various philosophical and historical perspectives to explore his unconscious thoughts. His work exposes dualistic attitudes, such as nationality and ethnicity, and highlights psychological and social isolation. Fanon's work highlights the complexity of double consciousness, as it requires understanding and dealing with these psychological and social isolations. By addressing these dualisms, Fanon aims to better understand and navigate the complex nature of double consciousness.

Fanon's writings, such as *Black Skins, White Masks*, and *The Wretched of the Earth*, strengthen the analogy of treating Black movements in different locales as part of the same system. In *Native Son*, he explores polarizing affect and the need to address nationality to resolve these dualisms and their effects on double consciousness. In *White Masks, Black Skin*, Fanon explores the conflict between subject-object relations, language, and colonialism. Fanon critiques existentialist philosophy, highlighting the Black man's overdetermination as a symbol of sin and a scapegoat for white guilt. This moral consciousness portrays the Black man as representing the "dark side" of European culture, shaping modernity through scapegoating and weaponizing morality. Fanon argues that this obsession with the Black body leads to a fetishistic obsession with the Black body, causing the Black man to either want to be or not be. Since the founding of a White-dominated civilization, mental struggle has been fueled by the hypocrisy of oppressors like the Founding Fathers. This inferiority complex hinders the development of a democratic and egalitarian society. Oppressed individuals can develop both adaptive and unfavorable reactions to maintain mental health. A maladaptive response may alter reality and adopt the oppressor's traits, while an appropriate response can be a neutral mindset alternating between being a "Negro" or an American.

The Violence of Colonial Identities

Du Bois and Fanon produced ideas that resonated for decades. Fanon, a student in France in 1947, encountered his Blackness and the negative effects of racism. Fanon, a revolutionary, identified the oppressor in France through his experiences in the French military and school system. He explored double consciousness for Black residents of Martinique in his book *Black Skin, White Masks*. Fanon observed the emergence of double consciousness in his own nation, and as a revolutionary, he quit his position as a psychiatrist for the French government and joined the clandestine independence struggle. Fanon was invited to attend the second All African People's Conference in Accra, Ghana, in 1960 and was appointed the Provisional Algerian Government's permanent ambassador to Ghana. Du Bois was called to Ghana in 1961

to work on the Encyclopedia Africana. African Americans in America have historically been socialized to view Africans as barbarians and enslaved for civilization advancement. However, a true understanding of history reveals that Europeans destroyed ancient, prosperous nations for political and economic reasons. A single-minded understanding of history with the reader as the center of attention can lead to mental liberation. African Americans, once slaves, still live with their oppressors. The Emancipation Proclamation granted freedom from chattel slavery, allowing true independence. Fanon argues that the Negro lacks knowledge about the cost of freedom because they have not fought for it. They focus on white liberty and justice. Many Black families often overlook the story of their enslavement, which has deeply impacted their minds, communities, and cultures. The dichotomy of being a Negro or an American has led to double consciousness, causing many generations of kidnapped Africans to be torn apart. To address this issue, it is crucial to cultivate a single-minded mindset and focus on power. Power should be defined as the ability to define one's own reality, which has been difficult to achieve. They focus on white liberalism. Du Bois and Fanon's departure in 1961 may have influenced their understanding of the difficulties of living in America and justice. It is recommended to move away from double consciousness and focus on self-reflection to discover hope and solutions.

Toni Morrison's *The Bluest Eye*

Tony Morrison, a renowned novelist, editor, and Princeton University Professor Emeritus, is a prominent figure in contemporary American African literature. Born in Lorain, Ohio, in 1931, Morrison grew up reading African American folktales and escaping racism. Her education, despite family, community, and financial challenges, influenced her writing. Morrison earned her B.A. in English from Howard University and later taught at Texas Southern University. She married Harold Morrison in 1957 but divorced him in 1965.

Morrison contends that racism is a fundamental element of American literature and culture. Morrison's argument in *Playing in the Dark* argues that white writers often ignore Afro-American culture in favor of writing about the majority or elite groups. She highlights how white characters and writers use Black characters to create their identities in works by authors like William Faulkner, Ernest Hemingway, Edgar Allan Poe, Willa Gather, and Mark Twain, while Black writers are influenced by the overwhelming presence of Black people.

The Bluest Eye by Toni Morrison (1970) explores the impact of family and the environment on children's development. The main two characters in her novel, Claudia and Pecola, raised in their surroundings, battle racism, sexism, poverty, and cultural mythology to defend their psychological wellbeing. Their survival relies on their families, communities, and culture.

The Bluest Eye by Toni Morrison (1970) explores the impact of family and the environment on children's development. In Morrison's story, two little sisters named

Claudia and Pecola live in a black neighborhood and a white, racist society. The main two characters, Claudia and Pecola, raised in their surroundings, battle racism, sexism, poverty, and cultural mythology to defend their psychological wellbeing. Their survival relies on their families, communities, and culture. So, *The Bluest Eye* explores the impact of prejudice on Pecola. As an outsider, Pecola feels alienated from her family and society, as she is perceived as ugly and excluded. Morrison's portrayal of her as an outsider highlights the detrimental effects of racism on her identity and self-confidence. A black youngster, Pecola, longs to conform to the norm with blue eyes, believing it represents the realism she seeks in the first world. She is bullied by the black community, which rejects her and bullies her in a black school. To achieve a more open and inclusive society, the novel emphasizes the importance of combating racism and advancing inclusion.

Pecola, a victim of racial prejudice, feels rejected and inadequate by both Black and White cultures. Morrison contrasts the MacTeer and Breedlove families in the primer with the American ideal family to show how detrimental it is to the mental health of black children. Pecola's mother-child relationship began when she was still in the womb and terminated after she was born. Child abuse, including emotional, psychological, physical, and sexual abuse, is an international problem that affects kids in many different ways. The severity of abuse depends on how long it lasts and what kind of abuse it is. Pecola, who has experienced sexual, emotional, and psychological abuse, seeks love and assistance in a loving atmosphere but is criticized by a falsely idealized society and looked down upon by her black community. She suffers from low self-esteem and seeks love in her professors and fellow students. Pecola searches for a different self outside, struggling to find affection, authority, and self-esteem at home. She is lost and longs to be invisible as she attempts to find peace both inside and outside of herself. In Morrison's story, two little sisters named Claudia and Pecola live in a black neighborhood in a white, racist society. Claudia is able to advocate for herself and has close ties to her family, while Pecola is frail, unaware of her own attractiveness, and lacks self-confidence. She believes that beauty is the only thing that matters in life and longs for the bluest eye to win love.

The Significance of The Family

Family is essential to a child's development, and when there isn't love and support within the family, the child looks for it elsewhere. They become lost cases when the world rejects, ignores, and despises them. Healthy environments promote growth, while unhealthy ones can pose threats. Parental treatment impacts children's self-esteem and social skills. development, with home, school, and community influencing thought, feeling, and conduct.

Du Bois successfully "turns the white man's burden into the black man's burden" by increasing the standing of African Americans in America. However, Du Bois's

theory emphasizes a dual load: the exemplar black man bears the weight of racial discrimination due to his personal experience. The divided-awareness youngster in Souls feels inferior to a wealthier white America, while the Crow contends that having a black child in America carries global responsibility.

Barak Obama's Speech "A More Perfect Union"

In 2008, Barack Obama delivered a speech titled "A More Perfect Union". Obama aimed to disprove Wright's remarks and position himself as a presidential contender for all Americans, regardless of color. This speech is the first of its kind, as it is the first time black Americans have heard such defensive language. Obama represents the American rejection of slavery as the country's second president in the 20th century, considering both white and black people as equal. Obama emphasizes the importance of the US Constitution in democracy and protecting refugees from oppression, highlighting its role in protecting the nation's sovereignty

. Obama says;

“The document they produced was eventually signed but ultimately unfinished.”

Obama's assertion is supported by facts, as it details the drafting of the American Constitution and claims no constitution-related legislation was in effect at the time. This is relevant to both historical and contemporary realities, as changing society in the United States was challenging due to the pervasive history of slavery and the economy's dependence on Black people as slaves.

Obama says;

“ It was stained by this nation's original sin of slavery,”

Obama views slavery as a sin and suggests the American constitution's inability to eliminate class distinctions may have been influenced by it. He cites the lack of legislation and the curse of slavery that prevent their implementation. The US founders opted for 20 years of slavery to prevent war, using analogy to connect incidents and facts with evidence, bolstering the claim. Obama argues that the constitution addresses slavery by integrating a Warrant, guaranteeing equality for all citizens. In his speech, Obama emphasizes cooperation and defending rights, using his own life experience to unite the populace in "A More Perfect Union" and counter the arguments of White Americans who opposed the United States and its allies.

He says: " I will never forget that in no other country on Earth is my story even possible."

Obama's personal life story is unique and cannot be replicated, making it a value assertion that cannot be supported. Narration is used to bolster this assertion, as seen in parables, fables, and allegories, where narration is used to infer important claims. Racial issues still influence the campaign, with Obama stating that race has been a significant issue and that unity is needed. Obama emphasizes the importance of a

united America and combating prejudice, acknowledging that past suffering will not be forgotten. He believes that racial statements by individuals, including blacks and whites, perpetuate errors similar to Wright's in terms of race. He sees both blacks and whites as a single, undivided American people. However, his information is unsupported. Obama claims that schools where black students still experience discrimination demonstrate that historical inequity is not a thing of the past.

Obama states;

I am the son of a black man from Kenya and a white woman from Kansas. I was raised with the help of a white grandfather who survived a Depression to serve in Patton's Army during World War II and a white grandmother who worked on a bomber assembly line at Fort Leavenworth while he was overseas. I've gone to some of the best schools in America and lived in one of the world's poorest nations. I am married to a black American who carries within her the blood of slaves and slave owners — an inheritance we pass on to our two precious daughters. I have brothers, sisters, nieces, nephews, uncles and cousins of every race and every hue, scattered across three continents, and for as long as I live.

The Solution for Addressing The Double Consciousness Issue

Educational Philosophy

Education in American society is often seen as a path to success and social and economic mobility. However, pre-Brown era segregation prevented Black children from accessing opportunities beyond their inferior status. Black children received underfunded, segregated schools with less resources than White students. Despite attending segregated schools with more resources, scholastic disparities persisted. The dominant society, run by White people, accepted these disparities as norms and implemented structural and cultural restrictions to emphasize perceptions of Black intellectual inadequacy, sloth, and anti-intellectualism. Black segregated schools, despite challenges, laid the foundation for a long history of educational excellence. The two-tiered system fueled leadership and talent growth within the Black community, with Black educational institutions (HBCUs) driving growth. Black teachers played a crucial role in fostering students' brilliance and promoting educational ideals of W.E.B. Du Bois. Du Bois emphasized the importance of education in shaping Black people's identities and promoting a more inclusive society, emphasizing the need for education to teach life, not just work, for Black people in America's racist society

Jim Crow laws and the white belief that African Americans couldn't benefit from equal educational opportunities significantly influenced Du Bois's views on African American education. Prior to federal regulations and the Compromise of 1877, white southerners believed that tax money should not be used equally for black and white

public schooling. This led to "separate and unequal" funding of African American public education becoming the norm.

African Americans gained an appreciation for freedom, resistance, self-determination, literacy, and education through their experiences. They ran covert schools while being held as slaves, teaching reading and writing. After being freed, one-fourth of black children in southern states attended school by 1870. By 1910, only 45.4% of African Americans were enrolled, and by 1930, 80% of black people in the South were literate.

The black community believed that formal education could improve lives but faced challenges attending school. In 1915, a black student received \$4.01 while a white student received \$10.82., resulting in racial disparities in education. Black public school teachers were paid 50% less than white teachers in 1910 and one-third less than white teachers in 1928, despite their qualifications and expertise.

Du Bois argued that African Americans should oppose legislation requiring segregation in public education, rather than object to segregated schools. He emphasized that the NAACP had never supported or tolerated racial segregation and had an official position on segregation. Du Bois supported the creation of all-black universities and the start of an all-black school for training officers in Des Moines, Iowa, in 1917. He believed it made sense to support institutions for people of color.

Du Bois prophetically stated " The problem of the twentieth century is the problem of the color-line—the relation of the darker to the lighter races of men in Asia and Africa, in America and the islands of the sea."

Du Bois' optimism for African Americans' emancipation faded by the 1930s. After World War I, two million black workers sought employment in industries like steel and iron. However, institutional racism and the 1929 stock market crash shattered their dreams. Du Bois was also concerned about the disproportionate number of foreclosed homes in African American neighborhoods and the loss of manufacturing and agricultural employment due to mechanization. He concluded that African Americans needed to adopt a more practical and cooperative approach.

Du Bois, a prominent African American, acknowledged the contradiction of promoting integration into American society while supporting voluntary separation in the classroom. He called for the abolition of racial discrimination, brutality against African Americans, and legal segregation. The black "radicals" emphasized the importance of education, acknowledging that not all work leads to education, and emphasizing the importance of power and optimum development from education. Du Bois continued to debate separate education while opposing de jure or formal segregation.

DU BOIS, WASHINGTON, AND THE TALENTED TENTH

African educational philosophy's historical development and generation of practical knowledge Du Bois discusses Booker T. Washington in *The Souls of Black Folk*, highlighting his role as a representative of the old attitude of adjustment and submission in Negro thought. Washington's economic program overshadows the higher aims of life, accepting the alleged inferiority of the Negro races. Modernism, technical improvements, and increased discussion of racialized issues make this mentality more vulnerable. This delusion of progress causes problems like slavery, racism, and identity. People can cope with this ambiguity and find solutions through double awareness. Du Bois emphasizes the importance of learning African history, slave trade, abolition, and emancipation for educators to effectively address the needs of African peoples in education. His educational philosophy emphasizes the cultural history of Africans worldwide, focusing on their unique experiences. Du Bois (1973) called for an alternative approach to African education that addressed the challenges faced by Africans in the contemporary world. Du Bois emphasizes that African education should focus on the experiences and labor of Black individuals and should start with history, rather than Negro history. He urges educators and institutions to build curricula based on the history and culture of the continent and its diaspora. Du Bois' educational philosophy emphasizes African history, culture, and thought systems, addressing harsh circumstances and requiring special initiatives. This proto-Afrocentric pedagogy acknowledges African perspectives and interpretations of human experience, acknowledging the unique contributions of the Negro people to civilization and humanity. Du Bois' world outlook on Africa encompasses various historical, religious, political, social, and artistic aspects that contribute to human culture and civilization. Studying African history and culture can help expand African identity and contemporary experiences. Du Bois' educational philosophy is paradoxical, lacking clear connections to real-world information.

Black academics and leaders, including W.E.B. Du Bois and Booker T. Washington, debated how to move the race forward in light of American apartheid. Du Bois disagreed with Washington, who believed self-help, racial solidarity, and accommodation were tolerant of White America. Washington, born a slave, stressed agriculture in his Atlanta Compromise speech, urging Black people to focus on their knowledge of slavery and overcome discrimination. Du Bois' educational approach differed from Washington's emphasis on respectable politics, emphasizing the importance of mass education for success and freedom. In "The Talented Tenth," Du Bois urged exceptional men to preserve Black people by leading them away from disease and death. He rejected self-help and colorblind practices and instead focused on raising men essential to the community's success. This perspective rejected self-help and colorblind practices and emphasized the struggle for racial rights.

The Talented Tenth emphasizes the importance of community-based leadership for the Black community, emphasizing the need for knowledgeable leaders. Du Bois

emphasizes the need for a well-rounded liberal arts education to equip students with the skills needed for employment and intelligent participation in society. The Talented Tenth emphasizes the need for ongoing learning and improvement to advance Black advancement, increase access, and increase opportunity.

Du Bois' explanation of the double consciousness of the Black experience is rooted in a sociohistorical context where Blacks had to choose between a strong sense of self as a Black or an American. This commitment led to the surrender of a positive Black identity, fostering an unwelcoming environment where school administrators and teachers have lower expectations for Black students. They perceive them as academically uninterested and unable to perform complex thinking and advanced tasks. Gifted Black children who try to avoid developing a negative sense of race are more likely to "prove" their intellectual merit while maintaining their creditability as Black people.

Black people require self-awareness and cunning to navigate a culture that has historically been unresponsive to them. They must be attentive to a culture founded on slavery that has disproportionately attacked their intelligence, success, and creativity. To access opportunities and navigate the veil, one must have experienced this tragedy. Gifted Black kids are often prevented from bringing their complete selves to the learning environment due to fear of being "othered." The cultural capital of Black pupils is hidden behind the veil, reflecting their histories, communities, families, religious beliefs, attitudes, and practices.

NAACP and Du Bois

Du Bois emphasized social cooperation among African ethnic groups for education at Fisk University's alumni reunion in 1933, advocating for a "black university" focusing on African American students and addressing past and present challenges. In *The Crisis*, White emphasized the NAACP's opposition to segregation, arguing that legal segregation places excluded people in a subordinate position. He argued that race segregation involves arbitrary separation based on race and color, and denial of participation in public, semi-public, or quasi-public institutions.

Dr. Louis T. Wright, a NAACP board director, opposed legal segregation and wrote a resolution declaring it unacceptable. The NAACP board of directors passed a resolution refuting Du Bois's position, stating voluntary separation was a feasible approach for African Americans to advance. Du Bois left the NAACP on June 11, 1934, leaving behind his roles as Director of Publication and Research, Editor of *The Crisis*, Member of the NAACP Board of Directors of The Crisis Publishing Company, and Director of Research.

Du Bois believed voluntary separation was a practical strategy for maintaining black institutions for social and economic development. He viewed outsiders as

uninterested and opposed to African Americans' empowerment, deeming it an unacceptable alternative to education and economic success. As we commemorate the 100th anniversary of the Association for the Study of African American Life and History and The Journal of African American History, it is essential to acknowledge that all students require educators who are aware and respectful of their cultural background.

Black Power Movement

Over the past fifteen years, the black power movement has grown in ambition and complexity, leading to the creation of the "Black Power Studies" area. This movement emerged during the first wave of civil rights historiography and has significant ramifications for African American history and U.S. history. In the first half of the 20th century, two overlapping movements—New Negro radicalism in the 1920s, democratic movements driven by labor, civil rights, and grassroots activists, as well as the Great Depression and World War II—led to the emergence of black power. These movements focused on political self-determination, racial pride, and the relationship between civil rights.

Black militants in the North were angered by racial violence in the South but inspired by the bravery of civil rights protesters in the South. By the late 1950s, northern radicals doubted the capacity of American democracy to uphold black power by the late 1950s. Radical black college students in Ohio organized the Revolutionary Action Movement (RAM) in 1961 and later formed the cultural periodical *Soulbook* and the Group on Advanced Leadership to oppose urban renewal initiatives. The black power movement promoted a local, national, and worldwide perspective on black empowerment, upheld political self-determination as inalienable, and demanded a reimagined black identity that linked black Americans to a national and international identity. It revolutionized battles for racial justice via social, political, cultural, and economic change. Supporters of black power's cultural wing called for racially distinct schools, neighborhoods, and states to address structural issues and basic necessities. It was a cry for African American liberation that reverberated throughout America, but white people saw it as a call to war. The development of black power scholarship has had a profound impact on postwar America, civil rights history, and community and urban studies. The black power movement had a significant impact on American society between 1966 and 1975, and events, protests, and imagery from that time continue to influence the iconography of the era.

The Black Power Study emphasizes the need to understand and address underappreciated facets of black activism in postwar America, acknowledging its significance as a touchstone for social, political, cultural, and economic changes. Recent research at the interface of urban, social, cultural, and political history has addressed these holes. The black power movement significantly impacted American

democracy after World War II, influencing urban politics, community organizations, and intellectual and cultural groups. historiography has sparked interpretive trends in black power studies, focusing on fresh opportunities for community organizing that involve underappreciated and underresearched people, such as women.

Local studies are extending historians' knowledge of the location, structure, and political objectives of movements, as well as their historical understanding of the influence of black power on grassroots activists. Neighborhood-level black power movements contrasted popular perceptions that the transition from the civil rights movement to black power was an advance from protest to politics. Local focus on black power activism will reveal hitherto unrecognized forms of activism, but additional research into the dynamic conflict and interaction between local, national, and international movements is essential for creating a more thorough history of the period. The contemporary political, philosophical, cultural, and religious aspects of black power activism are changing accepted wisdom by emphasizing neighborhood organization, low-income black women's engagement, and the southern nature of the movement. In the postwar era, the black power movement challenged conventional theories and significantly altered American democracy. After World War II, activists sought a political alternative to the racial liberalism that ruled, but this description runs counter to the movement's overall reputation, which continues to link it to racial separatism, cultural hegemony, and identity politics. Notable victories related to political power and self-determination were also part of black power.

Chapter Three

Double Consciousness in The Souls of Black Folk by W.E.B. Du Bois

Double Consciousness in The Souls of Black Folk by W.E.B. Du Bois

In The Light of W.E.B.Du Bois

W. E. B. Du Bois (1868-1963) significantly influenced African American intellectual perspectives and sociology by writing books, establishing community science, and leading reform efforts against a racist society. He was instrumental in creating the National Association for the Advancement of Colored People (NAACP), Pan-African Movement, and American Negro Academy. Du Bois believed in recognizing and valuing African Americans' contributions to society.

William Edward Burghardt Du Bois (1868–1963), the first African American scholar to receive a Doctor of Philosophy degree from Harvard University, was a remarkable figure in American history. His exceptional academic career was recognized throughout his career. Du Bois, a historian, is openly pro-Negro and admits that his "Negro descent and narrow group culture" have predisposed him to interpret his facts favorably for his race. He realizes that the truth of history lies in the calm science that sits between them, and he seeks to serve the cause of truth. Du Bois, a historian, focused on studying the American Negro's past. He believed that history writing should be a form of literature, and he drove himself hard to produce it. Du Bois was a renowned historian with a unique perspective on the world's past, present, and future. He focused on integrity as a historian while also being a poet.

Du Bois was aware of color and discrimination and was committed to service. As a graduate student in Berlin, he expressed his concern about sentimentality and the general proposition of working for the world's good, stating that the best development of the Negro people is the best development of the world. He emphasized the importance of service and the potential for the betterment of all people.

Du Bois believed that living behind the Veil could reveal the truth or neglect aspects of reality due to its different points of observation. He acknowledged the difficulties of money and time in his work, and retold the history from 1860 to 1880 as if Negroes were ordinary human beings. Du Bois saw the neglect of, or prejudice against, the Negro in American historiography as an aspect of a prevailing eliteism in dominant history-writing. Du Bois's observation in 1900, "The problem of the twentieth century is the problem of the color line," influenced his vision of unity among African peoples. Du Bois pioneered the study of the slave trade, offered insights into the Freedmen's Bureau, and highlighted the significance of the Negro in the Abolitionist movement.

Du Bois, a historical figure, became an important source for the historiography of the Negro. Du Bois' sociology aimed to eliminate discrimination, dominance, and inequality. Unlike many sociologists, he believed that studying a problem was

insufficient for solving it. He believed that information alone did not compel action, and that the sociology of his time was directionless. Du Bois' understanding of reform and its connection to science evolved through his experiences, and he discussed science and reform in his Harvard graduate scholarship essay.

To conclude ,Du Bois' achievements in history-writing make him an outstanding practitioner of the art of American historiography. Du Bois' sociological work, *Souls of Black Folk*, emphasizes feeling and the impact of discrimination on the social sphere. The essay features white poetry and African American mourning song, emphasizing faith, suffering, and pleas for help. Du Bois' racialized sociology replaces conventional structure and logic. His famous works include *Black Reconstruction* (1935), *Dusk of Dawn* (1940), *The Souls of Black Folk* (1903), *The Gift of Black Folk* (1924), and *Black Folk: Then and Now* (1939).

Double Consciousness in The Souls of Black Folk by W.E.B. Du Bois

The Souls of Black Folk (1903) by W.E.B. Du Bois is considered one of the great books written in America in the first quarter of this century. In *The Souls of Black Folk* (1903), Du Bois highlighted racism, physical abuse, homelessness, and poverty faced by black people even after slavery was abolished. Du Bois argued that black people were denied privileges that white people enjoyed, preventing them from achieving full citizenship in the United States. He also highlighted the differences in economic and social circumstances between blacks and whites in America. Du Bois' Marxist theories criticized imperialism, slavery, and racism, which worsened the situation for Black workers under the American capitalist system. Blacks being denied basic necessities.

Black authors have rebelled against this unjust segregation, highlighting the difficulties faced by black Americans in combining American and African characteristics. Du Bois believes that the history of the American Negro is one of conflict and a yearning for self-conscious manhood. He believes that the only way to end racism in America is for blacks and whites to live side by side in harmony, respect each other's diversity, and have equal access to opportunities.

The Souls of Black Folk is a metaphorical tale that evokes the thrill of the turn of the century. Du Bois explores the color line, the Civil War, and the legal abolition of slavery, emphasizing the importance of understanding the background and legal implications of slavery. Du Bois explores the concept of double consciousness in American identity, examining the social theory of African Americans. He shares his own experience of double awareness and how it made him feel "different" due to his race.

The Negro, born with a veil and gifted with a second sight in the American world, experiences a double consciousness, constantly looking at oneself through the eyes of others. This double consciousness allows one to measure their soul through the tape of

a world that looks on in contempt and pity. The Negro's two souls, thoughts, and unreconciled strivings are combined in a dark body whose dogged strength keeps it from being torn apart.

Du Bois uses the folkloric concept of the "seventh son" to emphasize double consciousness and the possibility of a family's seventh son possessing extraordinary abilities, highlighting the concept of divided consciousness. Black researchers and artists have utilized double consciousness in literature to highlight the negative impact of racism on Black people. Du Bois' "twoness" explores internal conflicts and duality's contradictory character.

The book offers a roadmap for exploring race in America. Du Bois discusses Booker T. Washington in *The Souls of Black Folk*, highlighting his role as a representative of the old attitude of adjustment and submission in Negro thought. Washington's economic program overshadows the higher aims of life, accepting the alleged inferiority of the Negroes. *The Souls of Black Folk* by W.E.B. Du Bois (1903) highlights the struggles faced by underprivileged races in a wealthy country. Race remains crucial in modern society, as ideological conflicts like liberal democracy vs. Fascism and Communism engulfed the world in the 20th century. This double consciousness can make one feel like two people at once.

The Souls of Black Folk is a collection of 14 essays examining the spiritual problems of black people in America that includes sociology and cultural analysis. Du Bois explores the fight for liberation from 1861 to 1872, the "vast veil" that separates black people from white people, and why they are treated as strangers in their own homes. He argues that the color line is the issue of the twentieth century and that slavery was not the primary cause of the Civil War.

Free schools were established but faced opposition from the South, which believed educated Negroes were dangerous. Du Bois rejected Washington's "Atlanta compromise" proposal, which called for industrial education, South-North reconciliation, and deference to civil and political rights. Du Bois advocates for African-American males' rights to vote, civic equality, and education, arguing that Booker T. Washington's initiatives caused the nation to bear the negro problem instead of shifting it to the black community.

The Souls of Black Folk (1903) by W.E.B. Du Bois, argues that freeing slaves did not guarantee successful integration into American society. Du Bois uses a first-person story of racial rejection to establish the metaphor of the Veil, the invisible line dividing black and white worlds. Despite white society's distaste for ignorance, brutality, and criminality, racial prejudice remains pervasive.

"Of the Dawn of Freedom" explores the U.S. government's role in assisting African Americans in acclimating to their new freedom, highlighting the "Veil" of

otherness and the "Negro Problem" and "color line" as significant divisive factors in communities worldwide. The War Amendments in America were particularly challenging for black people due to the government's uncertainty about integrating newly liberated African Americans into its free society. Du Bois also highlights the sacrifice of African American stewardship for immediate economic success, with thousands of black rural Southerners dying between 1862 and 1870 due to malnutrition, neglect, and disease. The article concludes that the color line is the issue facing the twentieth century.

In his 1895 speech, "Atlanta Compromise," Booker T. Washington emphasized public education and vocational training to create a skilled labor force and increase income among African Americans. He believed higher education was unnecessary for African American advancement and promoted self-control and respect. Washington believed that black protests and civil rights demands were detrimental to race growth. Du Bois believes that effective economic advancement depends on political freedom, legal equality, and outstanding brains. Washington's disregard for higher education for African Americans hinders the hiring of talented teachers for public and industrial schools. Du Bois demands access to the principles that gave rise to the movement.

Du Bois recounts his first teaching job in rural Tennessee, where he meets Josie, a young woman who encourages him to become a teacher. Du Bois admires the family's dedication to their children and their log-hut schoolhouse. Josie, one of the Talented Ten, is bright and dedicated to her studies. Ten years later, he returns to a Tennessee town and discovers a new school has replaced his old one. He visits the farms of previous students and learns about Ben and Tildy's prosperity.

Du Bois portrays Atlanta as a young woman corrupted by gold avarice, known as the Queen of the Cotton Kingdom and the new Lachesis, spinning webs and woofs for the world. The Three Fates of the ancient Greeks, Clotho, Lachesis, and Atropos, represent the thriving textile factories in Atlanta.

Du Bois emphasizes the significance of education in training black men, highlighting the historical evolution and shortcomings of Southern education. He believes that education that focuses on desire and ideals is a privilege for white men and a threat for black people. Du Bois sees that education enables black people to see "above the Veil," which may explain why white America fears and mistrusts teaching African Americans.

"The Souls of Black Folk" explores the history of the "Cotton Kingdom's" fall in Dougherty County, Georgia. The area is plagued by poverty and deterioration, with old plantation homes and neglected land. The author imagines episodes from the region's history, including the arrival of African slaves, wealth amassing on cotton plantations, and the fall of the cotton empire.

Du Bois' essay "Of the Quest of the Golden Fleece" explores the economic reality of black tenant farmers' debt and moral decay in underdeveloped areas. He highlights

the impact of slavery on family life, education, and criminality, emphasizing the need for reform to improve the quality of life for these farmers.

"Of the Sons of Master and Man" explores the historical link between white and black society in the American South. Du Bois argues that segregation hinders interaction and intellectual life, resulting in a lack of empathy and understanding that impacts the entire country.

In "Of the Faith of the Fathers," Du Bois examines African American churches in the "Black Belt" of the South, focusing on their past and racial prejudice. The black church is seen as a microcosm of the world, representing African Americans' inner ethical lives. Du Bois worries about the stark contrast in ethical tendencies between the North and South, with the North being more radical and the South being more hypocritical. The once-unifying power of the black church is beginning to disintegrate due to tensions between radicalism and compromise. Du Bois explores the evolution of African faiths in the black South, particularly Methodist and Baptist forms of Christianity. The slave society discovered Christianity on the plantation, with religious rituals blending African and New World themes. Du Bois describes black people as having a strong sense of emotion, a vivid imagination, and a profound understanding of the natural world. The slaves' realm was populated by gods, demons, elves, and witches. Du Bois' universe eventually evolved into fatalism, a "sensualist" strategy that emphasizes a religion of resignation and submission.

Du Bois' "The Faith of the Fathers" describes the death of his son Burghardt from diphtheria. He recalls his confusion at birth and admiration for his wife's motherhood. Du Bois depicts a loving family and a bright youngster before his illness. He and his wife mourn their son's death but are relieved that they won't have to raise him in a society that considers him inferior. Du Bois laments the passing of a child who was born into a society that was prejudiced. The Veil, in his words, is the veil of color that divides races in America. The chapter's emotional substance, however, is overdone, with the language becoming overly florid and the biblical rhythms becoming oppressive. The Veil is where Du Bois's kid, a Negro, is both born and raised. The text examines the notion of a race that is persecuted, clings to a hopeless but unhelpful hope, and perceives a nation filled with mocking and deception.

"Of Alexander Crummell" by Du Bois talks about Alexander Crummell, a black Episcopal priest born in 1819 who faced prejudice, hopelessness, and uncertainty. He attempted to enroll in an abolitionist-run school in New Hampshire but was denied admission. Beriah Green, head of the Oneida Institute, helped him discover his calling as an Episcopal priest. Crummell established his own church in Providence, Rhode Island, in 1842. He requested to be transferred to Philadelphia due to the number of African Americans attending. Crummell resembles Du Bois in his conviction that African Americans could only achieve social equality and intellectual empowerment through assimilation and acculturation into European American society. He used similar flowery language and struggled with racial prejudice. The book's emotional and intellectual culmination is attained in the penultimate masterpiece.

"Of the Coming of John "by Du Bois In the fictional Southern town of Altamaha, two boys named John and John Jones grow up. John attends prep school, while John, the son of a white judge, attends Princeton. The white residents of the community find life outside their small village more intriguing due to their objection to a black boy getting an education. John Jones struggles to adhere to the boarding school's regulations and expectations, leading to his suspension for the remainder of the term. Despite this, he returns to the city to find work and comes back to school with a more dedicated work ethic. Of the Coming of John." The focus of Du Bois' book is double consciousness and the idea of black and white, and it is written in a traditional Old Testament prophetic style. Young black guy John Jones, the primary character, grew up with a local judge and a white youngster named Judge Henderson. John studies at both Princeton and the black college in the north, the Wells Institute. The dualities of black and white, above and below, and south are still being explored as Black John continues to find the Veil. Like early Hebrew storytellers, he goes quickly through his tale and leaves a lot to the listener's imagination.

"The Sorrow Songs" by Du Bois provides historical context for the songs that are excerpted and combined with poetic epigraphs in this last chapter. These songs are an effective way for black people to educate the world about slavery. According to Du Bois, these songs evolved from African music to Afro-American music and then to a mix of black and white American music. In addition, Du Bois tells the tale of the Fisk University Jubilee Singers, under the direction of George L. White, who popularized genuine Negro spirituals throughout North America and Europe. He holds that if a God exists who is aware of the suffering of African-Americans, "the Veil" will be ripped. Sorrow songs" are used in *The Souls of Black Folk* to frame the book's assertions regarding racial suffering and cultural disparity. As Du Bois' wrath is stoked by the racial Veil and he refuses to let it stop him, the book is both tragic and hopeful. The subject is positioned in time and space through the evocations of black emotional and intellectual life, offering a fragile and inchoate vision of social revolution. Du Bois was aware of the reforms required for equality and integration in the US, but he was not quite aware of the difficulties he would confront.

Du Bois's iconic book, *The Autobiography of an Ex-Colored Man*, had a profound effect on the Negro race in America, influencing how race was defined. White readers recognized the narrative, and Harvard philosopher William James even sent his brother Henry, a novelist, a copy. The difficulties and tribulations of black people in America were highlighted in the book. Henry praised the Southern novel, describing it as the only notable work of its day. In the colonial paradigm of the South, which is explored in the book *The Souls of Black Folk*, black people are exploited and turned into hired laborers, tenant farmers, peasants, and slaves. Du Bois acknowledges that the pagan religions, rhythmic "sorrow songs," and tribal structures of Europe and Africa had an influence on African villages by including them in the wider paradigm. Due to Du Bois' firsthand exposure to European culture, Europe also serves as a reference point for the most sophisticated Americans. His global perspective elevates

the concepts of race and class since he thought that culture was a competition between unequal groupings. This 1903 book examines the history of black people who were forcibly removed, Northern efforts to assist them, and racial prejudice in the South. The "double consciousness" and "the Veil," approaches to comprehending race in the US developed by Du Bois, seek to define the parameters. The framework emphasizes the effects of racial prejudice and segregation and calls for black resistance to injustice in southern white society. The racial divide in the US hasn't vanished, but it hasn't diminished either. Black and white people mix in public settings, which was not feasible before the time of Du Bois. Racial discrimination is now prohibited in the workplace, in educational institutions, and in public settings. Racism still poses a threat, so Du Bois exhorts readers of all racial origins to comprehend the negative effects of prejudice and work for equality for all. This is the American promise, and we must never stop working toward realizing it to the fullest.

General Conclusion

Conclusion

In this dissertation, I focus on the concept of double consciousness in *The Souls of Black Folk* (1903) by W.E.B. Du Bois. This concept explains how it feels to live in a racist society and identify as both "Black" and "American." The perception of whiteness in American society as a whole has an impact on this consciousness. This concept was used by Du Bois and other intellectuals such as Frantz Fanon, Toni Morrison, and Ralph Ellison. The history of "double consciousness" and its links to other types of oppression, such as slavery, are due to this circumstance or situations. Du Bois emphasized the importance of self-awareness for Black people to achieve emancipation, allowing them to view themselves and others through their own eyes. He used the metaphor of the veil to express the conflicts of being both Black and American, promoting a more inclusive society.

This research study is divided into three chapters. The first chapter deals with the important topic of double consciousness. I explain this idea in general in *Double Consciousness* by Du Bois. Double consciousness has four essential elements, which are the veil, twoness, a second sight, and whiteness. Each one of them has a definition and explanation. The Second chapter addresses the double consciousness idea and educational philosophy of Du Bois as the best solution to develop and enhance the standard of living in American society. Most African American writers use their literary works to express their feelings about difficult conditions and situations faced by African Americans. The last chapter is about the double consciousness in the souls of black folk by W.E.B. Du Bois, to know exactly the meaning of this idea or concept and the main factors that contribute to its emergence. Du Bois emphasized the prejudice, violence, homelessness, and poverty that black people continued to experience even after slavery was ended. He also emphasized the disparity between blacks and whites in America in terms of their social and economic situations.

Du Boisian's perspective highlights how oppression and inequality in a racialized society preclude equal involvement in the creation of social consensus. In order to comprehend the lived experience in a racialized environment, Du Bois' methodological contributions, like personal reflection and historical analysis, are essential. In his book *"Strivings of the Negro,"* published in 1897, Du Bois discusses his ideas on the veil and double consciousness. The Negro, born with a veil and gifted with a second sight in the American world, experiences a double consciousness, constantly looking at oneself through the eyes of others. This double consciousness allows one to measure their soul through the tape of a world that looks on in contempt and pity. The Negro's two souls, thoughts, and unreconciled strivings are combined in a dark body.

In the *Invisible Man* Novel by Ralph Ellison(1952), Negroes describes loneliness as a two-dimensional emotion characterized by seclusion and estrangement. They lost their identities and got caught in a web of obscurity and solitude.

In Fanon's book *Black Skin, White Masks*(1952), Fanon focuses on the concept of double consciousness. In order to save, rebuild, and renew the minds of individuals who have been misguided, a single-minded consciousness is advised. using examples from the lives of Du Bois and Fanon. These literary heavyweights contributed a corpus of work that is still relevant today .

The *Bluest Eye* Novel by Toni Morisson(1970)focused on Child abuse is a widespread problem that can occur verbally, emotionally, or physically. Pecola, a victim of sexual, emotional, and psychological abuse, looks for love and support from a caring family. She is subject to criticism from an unrealistically idealized society and disapproval from her black community. Pecola is the victim of her parents. Family is essential to a child's development, and when there isn't love and support within the family, the child looks for it elsewhere.

Obama's speech in 2008 during his election campaign contends that historical injustice is evident in schools where black kids still face prejudice. He supports this theory by highlighting the challenges experienced by the black community.

Du Bois is a key figure in the Africana philosophy of education and advocates for a more inclusive strategy. He underlines how important it is for education to start in Africa and grow to encompass and conquer all knowledge. The issues of intellectual elitism, historical and cultural context, implication, and application are all addressed in Du Bois's educational philosophy. His educational philosophy is always flexible and adaptable to the shifting demands and realities of African peoples on the continent or in other places. Du Bois discusses Booker T. Washington in *The Souls of Black Folk*, highlighting his role as a representative of the old attitude of adjustment and submission in Negro thought. Washington's economic program overshadows the higher aims of life, accepting the alleged inferiority of the Negroes.

Du Bois' philosophy challenged the dominant school of thought, focusing on America and Western civilization's origins globally. His 1935 book, *Black Reconstruction in America*, provides an introduction to this philosophical approach. Teaching about Reconstruction has a big impact on how Americans think about race now. Due to its profound roots in battles for governmental and economic dominance. Reconstruction's failure to bring about black equality and opportunity was lamented by revisionists. They disagreed with sectional reconciliation and thought Congress should have taken plantation land as a kind of economic reparation. The 1960s saw the black power movement, a significant social and political shift. New scholarship suggests reconsidering how black power altered ideas about citizenship, identity, and democracy, which continue to influence historical understanding and teaching.

Du Bois contends that economic factors played a role in the development of this legal system. These people were consumed and crushed by the agricultural revolution, leaving them without access to education or the finer things in life. As Du Bois points out, the system was created to "enslave" blacks. In spite of extensive misuse, Du Bois contends that cotton was not a very lucrative crop because the soil was fertile. However, only crops were available on two-thirds of the land, putting laborers in debt. According to Du Bois, an "all-cotton scheme of agriculture" benefited white interests and effectively recreated slavery in a market where cotton was the only acceptable form of payment. He claims that merchants wouldn't accept mortgages on any other crop and that landlords only accepted rent in cotton. This "all-cotton scheme of agriculture" benefited white interests but exploited workers as well. Du Bois contends that the "slavery of debt" ruled the populace and gave rise to "Negro freedom" in the South as a result of abandoned homes, deteriorating land, and mortgaged land. In spite of his rage, Du Bois keeps a level head, making true assertions and exploring the sociological circumstances of the South in his ninth chapter. Following the Civil War and Reconstruction, the rod of empire was transferred in 1865 from Southern gentlemen to those in control of the New South's industrial exploitation. These men have seized control of the laborers, both white and black, creating their misery.

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المخلص

تركز هذه الدراسة على التأثير السلبي للوعي المزدوج على الصحة العقلية للسكان السود في الولايات المتحدة الأمريكية. تعتبر العنصرية، عدم المساواة، التمييز على أساس العرق وغيره من أهم الأسباب لتكوين شخصية غير متوازنة في المجتمع. وتتم معالجة هذه المشكلة عن طريق العلم و دور الالهل لبناء مجتمع واثق، مثقف، ومدعوم نفسيا ومعنويا لصد كل هذه الممارسات اللاانسانية من طرف السكان الاصليين لامريكا خصوصا السكان ذو البشرة البيضاء. لهذا قد اخترت كتاب الارواح السود (1903) للكاتب الامريكي من اصل افريقي "دو بوا" من اجل دراسة نظرية الوعي المزدوج وتأثيرها السلبي على الشخص ذو البشرة السوداء في الولايات المتحدة الامريكية. رغم القوانين في الدستور الامريكي لمنح الحقوق و المساواة بين جميع المواطنين. الا ان النتائج اظهرت معاناة الاشخاص الامريكيين من اصل افريقي ذو البشرة السوداء من الازدية الجسدية والنفسية اضافة الى نظرة ازدراء من المجتمع الامريكي او بمعنى اصح السكان الاصليين ذو البشرة البيضاء باعتبار امريكا بيضاء.

الكلمات المفتاحية: الوعي المزدوج، دو بوا، السكان السود، الادب الامريكي الافريقي .

Abstract

This research study examines W.E.B. Du Bois' idea of double consciousness from his book "The Souls of Black Folk." (1903). This study focuses on the negative impact of double consciousness on the mental health of black people in the United States. There are many causes or factors that help to emerge the idea of double consciousness, such as racism, inequality, race, color line, and discrimination. The importance of education and the role of the family in addressing this issue for building a confident society to face different inhumanity practices. Many black African American writers, such as Frantz Fanon, Toni Morrison, and Ralph Ellison, use the idea of double consciousness, and this research study will discuss the different subtleties of "double consciousness" in their works. I selected The Souls OF Black Folk (1903) by W.E.B. DuBois to examine the idea of double consciousness and its negative effects on the mental health of black people from psychological and physical violence, as well as how the view of white people can affect the personality of African Americans.

Keywords: Double consciousness; W.E.B. Du Bois; African Americans.

