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**RACHEL DE-LAHAY'İN *THE WESTBRIDGE* VE DEBBIE
TUCKER GREEN'İN *RANDOM* ESERLERİNDE ELEŞTİREL
IRK KURAMI**

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**CRITICAL RACE THEORY IN RACHEL DE-
LAHAY'S *THE WESTBRIDGE* AND DEBBIE TUCKER
GREEN'S *RANDOM***

Vefa KOCA

MASTER'S THESIS

Advisor
Assoc. Prof. Önder ÇAKIRTAŞ

Bingöl – 2021

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DECLARATION

I declare that I have written my master's thesis “Critical Racial Theory in Rachel De-Lahay's *The Westbridge* and debbie tucker green's *random*” by complying with scientific ethics and academic rules in the process from the proposal stage to the conclusion. I have obtained all the information in the thesis within the framework of scientific ethics and traditions. I prepared what I wrote in accordance with the thesis writing rules.

I declare that I have cited every quotation directly or indirectly in this study and the works I have benefited from are those indicated in the bibliography. I am also aware that there may be legal consequences if incorrect and incomplete information is provided.

10.08.2021

İmza

Vefa KOCA

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Critical Race Theory in Rachel De-lahey's *The Westbridge* (2011) and debbie tucker green's *random* (2008) has been studied for giving voice to the minorities under the oppression of growing racial matters nowadays. This dissertation also provides a critical and informative evaluation in line with the views and ideas of seminal figures who have written valuable works on Critical Race Theory as an academic study. My aim to write on this topic is to draw attention to racial matters, racial prejudices and race-induced acts of making unjustified distinctions between human beings based on the groups, classes, or other categories within British and American societies.

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11.08.2021

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ÖZET

Bingöl Üniversitesi Sosyal Bilimler Enstitüsü Yüksek Lisans Tez Özeti

Tezin Başlığı: Rachel De-Lahay'in <i>The Westbridge</i> ve debbie tucker green'in <i>random</i> Eserlerinde Eleştirel Irk Kuramı
Tezin Yazarı : Vefa KOCA
Danışman : Doç. Dr. Önder ÇAKIRTAŞ
Anabilim Dalı: İngiliz Dili ve Edebiyatı
Bilim Dalı : İngiliz Kültürü ve Edebiyatı
Kabul Tarihi : / ... / 2021
Sayfa Sayısı:
<p>Bu çalışmada Britanya edebiyatına ışık tutan ve örnek teşkil eden iki oyunun Eleştirel Irk Kuramının ilkeleri açısından incelenmesi ve değerlendirilmesi amaçlanmıştır. Bu oyunlar Britanyalı oyun yazarı Rachel De-lahay'in <i>The Westbridge</i> (2011) ve İngiliz oyun yazarı debbie tucker green'in <i>random</i> (2008) eserleridir. Her iki oyun da Eleştirel Irk Kuramının ilkeleri açısından incelenmiş ve kuramın ele alınmış biçimi ve her iki eserdeki etkileri ayrıntılı olarak ele alınmıştır. Ayrıca çalışmada, Eleştirel Irk Kuramının hem çağdaş Britanya hem de Amerikan edebiyatındaki özellikleri, önde gelen kuramcıların görüş ve düşünceleri doğrultusunda araştırılmış ve bu doğrultuda yorumlanmıştır. Irk ve ırkçılık konusunda uzmanlaşmış aktivist, yazar ve akademisyenlerin çalışmaları doğrultusunda teorinin alt başlıkları incelenmiş, benzer ve farklı görüşleri dile getirilmiştir. Çalışmada, her iki oyun ışığında, sosyal önyargılar, kültürel çatışmalar, aşağılayıcı söylemler, siyah-beyaz çatışması, azınlıkların topluma uyum çabaları, beyaz üstünlüğü, sosyal olarak inşa edilmiş normlar ve ırk meseleleri ele alınmıştır.</p>
Anahtar Kelimeler: Eleştirel Irk Kuramı, Irkçılık, debbie tucker green, Rachel De-lahay

ABSTRACT

Bingol University Institute of Social Sciences Abstract of Master's Thesis

Title of the Thesis: Critical Race Theory in Rachel De-lahay's <i>The Westbridge</i> and debbie tucker green's <i>random</i>	
Author	: Vefa KOCA
Supervisor	: Assoc. Prof. Dr. Önder ÇAKIRTAŞ
Department	: English Language and Literature
Sub-field	: English Culture and Literature
Date	: / . . / 2021
<p>In this study, the examination and evaluation of two plays that shed light on and set an example for both English and American literatures were determined and the two plays were examined and analyzed in accordance with the tenets of Critical Race Theory. These plays are <i>The Westbridge</i> (2011) by the British playwright Rachel Delahay and <i>random</i> (2008) by the British playwright debbie tucker green. Both plays were examined in terms of tenets of Critical Race Theory, and the way the theory was handled and its effects in both works were discussed in detail. In addition, in this study, the features of Critical Race Theory in both contemporary English and American literature were investigated and examined in line with the views and thoughts of leading theorists. In this study, the subtitles of the theory were examined in line with the works of activist, writers and academics who specialize in race and racism, and their similar and different opinions were expressed. Topics covered in this study are: social prejudices, cultural conflicts, pejorative discourses, black-white conflict, the efforts of minorities to adapt to society, white supremacy, socially constructed norms and race matters.</p>	
Key Words: Critical Race Theory, racism, debbie tucker green, Rachel De-lahay	

INTRODUCTION

1.1. Statement of the Problem

Racial and ethnic discrimination is a common sociological issue experienced by ethnic minorities in contemporary British and American societies. Racist attitudes, identity problems, cultural clashes and discriminative situations that ethnic minorities are exposed to in many areas of life in England and America have been occurring for years and these issues are being discussed by intellectuals, activists and experts in political, legal and academic settings. Despite many solution-oriented efforts and initiatives, these socio-political and ethnic minority problems do not reach a permanent solution.

1.2. Aim of the Study

In this study, it is aimed to analyze and examine the causes of these racial and ethnic problems in the context of Critical Race Theory (CRT¹ from onwards), how they are supported socially, politically and legally. Looking at the history of Europe and America, it is quite common to come across periods when racism was accepted and supported by society and laws. As a result of the efforts of minority groups, these problems have been tried to be solved to a certain extent by law. However, although society and laws do not allow racism and racial marginalization to be made overtly, it is still observed that implicit racism is practiced in some government policies, schools and workplaces.

1.3. Limitations of the Study

As a result of my researches, readings, analyzes and studies on the historical origins of racism, its function within society, its advantages and disadvantages, I realized that the most racist situations that minorities face are in educational institutions, courts and workplaces. I also learned that a competent society defines racism in line with its own interests, produces political, religious and identity arguments in parallel with the relationship of superiority and interest, and thus, they strive to protect and maintain the superiority they have established. While investigating the extent to which minorities are restricted and excluded in the

¹ From this page to the end of the study CRT, the short form of Critical Race Theory, will be referred to.

majority society, I have come across with the efforts of minorities to exist, the unfair decisions of the courts, racist attitudes and discourses against minorities in schools, and examples of police violence against black people on the street. While investigating CRT, I realized that the frequency of use of the theory and the studies in which it was applied were not numerous, therefore, I limited the scope of the thesis to two plays.

1.4. Conceptual Framework of the Study

The conceptual framework of this study is arranged in line with CRT and its tenets. In this study, I use CRT in several ways as a means of interpretation and analysis. First, I use CRT to give information about the history of race and racism in the fields of law, society, politic, and education. My intention is to question the reasons and goals behind racial implementations of competent society or white society and how they address the problems resulting from race. Second, I use CRT to deal with minority problems academically and to present a solution-quality study by making use of tenets of the theory and the works written on these problems. Additionally, in this study, I choose CRT to create a discussion on racism, and it is my intention with this discussion to provide a resource to assist minorities in struggling and coping with racism and racial discourses in their environments. Finally, I use the CRT not only to expose the humiliating and marginalizing conditions that minorities have suffered, but also to criticize the supremacy and rights whites have achieved through race and racism.

1.5. Main Resources of the Study

The main sources that I use in this study are *Critical Race Theory: An Introduction, Third Edition* by Richard Delgado and Jean Stefancic, *The Westbridge* (2011) by Rachel De-lahay, and *random* (2008) by debbie tucker green. In this work, Richard Delgado and Jean Stefancic touch on how race and racism emerge and develop in society, institutions, workplaces and environments where minorities live, how race works and what kind of results it leads. In this work, Richard Delgado and Jean Stefancic also explain the emergence of racism in history and the changes and stages it has undergone until today. In addition, they describe the reaction of the society to racism, the ways in which the competent society benefits from racism, the

ways in which minorities fight against racism and the types of racism such as socially constructed racism, institutionalized racism and overt racism.

In the *Westbridge* (2011), Rachel De-lahay depicts the identity problems, racial bias and social construction of race in an environment where minorities such as blacks and immigrants live. She narrates the socio-political and race-based issues with street and clear language instead of using literary one through giving voice to the story of a migrated Pakistani family's integration and orientation to the society. In this play, she focuses on the problems of the minorities who are generally new and less confident in England. In this play, De-lahay describes the racist attacks and institutionalized racism and racial prejudices suffered by the minorities who try to cope with the competent society. Furthermore, she realistically portrays many instances of racial matters in the play by revealing and illuminating the identity and cultural confusions and other types of inequality that emerge in western society.

In *random* (2008), debbie tucker green² deals with the racial practices of major society against a West Indian family living in London. tucker green concentrates on the loss of family and prejudiced attitudes of media and police by using a poetic and sorrowful language. The language used in the play is considerably rough and offending because tucker green aims to reflect the anger of the minorities towards majority, media and police. She also draws attention to the knife crimes that to a large extent happen to blacks and minorities in the streets of England. She illustrates the racial bias of society with a critical perspective in the play. Moreover, she critically portrays the ethnic-based idea that if a black teenager is killed in the street, then, this teenage boy is absolutely a member of a gang.

1.6. Overview of the Study

This study or dissertation is organized in three chapters. Following the introductory chapter, Chapter one provides background information about race, history and applications of racism and information related to Critical Race Theory. The chapter also provides the information on the origins of the theory and its relation to other literary theories. Furthermore, the chapter summarizes and give a focus to the contributions of the leading figures of CRT and explanations of the tenets of

² As debbie tucker green prefers to write her name without capital letter, we also choose the same writing style, lower case, as a sign of respect to green's choice.

CRT. Chapter two provides a critical analysis and interpretation of a play entitled *The Westbridge* (2015) by Rachel De-lahay based on the views and insights of CRT. Chapter three follows with the analysis and interpretation of a play titled *random* (2008) by in accordance with the tenets of CRT. The final chapter reevaluates the aim of this dissertation, summarizes the results of this study and provides suggestions on the topics that are discussed throughout the study.

CHAPTER ONE

CRITICAL RACE THEORY

2.1. Critical Race Theory: Definition, Theorization and Elaboration

Being a recently studied theory in social and literary fields, CRT has many similar definitions and overcritical interpretations in connection with its multidimensional relations to other literary and social fields which possess historical realities and experiences based on true stories. However, in their work titled *Critical Race Theory: An Introduction, Third Edition*, Richard Delgado and Jean Stefancic give a very amenable and general definition of the theory in the light of legal, historical, traditional, cultural and political viewpoints based on the works and experiences of activists and scholars:

The critical race theory (CRT) movement is a collection of activists and scholars engaged in studying and transforming the relationship among race, racism, and power. The movement considers many of the same issues that conventional civil rights and ethnic studies discourses take up but places them in a broader perspective that includes economics, history, setting, group and self-interest, and emotions and the unconscious (Delgado, Richard and Jean Stefancic 18).

CRT examines racism to reveal the inequality and otherness superimposed by the whites who, from this point of view, feel themselves superior to people of color and to disclose the multidimensional racist abuses and practices. As well as this, the theory puts forward racism as being embedded in white communities' cultures, economics, traditions, legal and private institutions, laws, self-interests, companies and historical past.

CRT questions the traditional norms of English and American education systems and educational institutions on objectivity, meritocracy, physical appearance and sexual orientation, race and neutrality, and equivalent convenience. Critical Race scholars contend that these conventional cases are a cover for the personal circumstance, force, and advantage of predominant gatherings in U.S. society. As well as trying the manner in which we look at race and racial matters, Kimberlé Crenshaw and her partners contend that CRT is an attempt to piece together a sophisticated identity and a political practice that would take the structure both of a left mediation into race expression and a race intercession into left expression. CRT

has a general obligation to social equity and the end of race matters. In the theory's struggle for social equity in schooling, the abolishment of racism or racial discrimination is important for the more extensive objective of finishing different types of discrimination, like sex, class, and sexual orientation. CRT views the experiences of people of color as authentic, fitting, and basic to comprehension, dissecting, and teaching of racial identity in the field of education. In reality, the theory views this information as a strength and draws unequivocally on the lived encounters of the minority by including such strategies as narrating, family ancestry, memoirs, situations, anecdotes, and stories. CRT challenges the focal point of most investigations and demands breaking down race and racism in schooling by putting them in both a chronicled and contemporary setting utilizing interdisciplinary techniques. Every one of these subjects is not new all by itself, and they challenge the current methods of intellectuals. For this undertaking, we can identify CRT as a system or set of fundamental points of view, strategies, and teaching method that looks to recognize, examine, and change those primary, social, and relational parts of training that keep up with the subjection of intellectuals of color. (Solorzano 123-124). Subsequently, the theory is basic and distinctive because it challenges the conventional models, messages, and related talk on race, sexual orientation, and class, it concentrates and evaluates the impact of race and racial bias according to the viewpoints and experimentations of people of colour and it enables people of colour to change those harsh social conditions (Solorzano 124-125).

There are many cultural, social, political and legal factors behind racism being put into words by civil rights activists and even capitalized by self-seeking elite so much, and one of them is that an individual's racial difference which should be seen as wealth and diversity for a society's culture, tradition and history is seen as a threat or superiority to another person. As can be understood from next excerpt from *The Social Construction of Race*, Haney Lopez explains how versatile the concept of race can be used and how controversial interpretations or prejudices can occur, and also expresses that it is a product of politics, self-interest, culture and ultimately society:

Race is neither an essence nor an illusion but rather an ongoing, contradictory, self-reinforcing, plastic process subject to the macro forces of social and political struggle and the micro effects of daily decisions. As used here, the referents of terms like "black" and "white" are social groups, not genetically distinct branches of humankind (López 193).

In a similar manner, in *Merriam-Webster Dictionary*, Racism is defined as “a belief that race is a fundamental determinant of human traits and capacities and these racial differences produce an inherent superiority of a particular race” (Merriam-Webster). In keeping with this definition, racism has often been used by powerful, wealthy and aristocratic groups, nations, and states, and in the historical process they have applied it at times explicitly and sometimes implicitly for their own interests.

In American history, governments have blatantly operated racism for several purposes, and their practices have left unforgettable marks on the black community as well as many negative outcomes. As an example, from the late 19th century to early 20th century, the governments managed the country being contingent upon Jim Crow Laws constituting a legitimized example of racism and enacted by the government to deprive blacks of opportunities such as education, economy, politics and health. In *Harry Truman and Civil Rights: Moral Courage and Political Risks*, Michael R. Gardner points out the obligations, restrictions and principles of Jim Crow laws as:

While Wilson did not issue executive orders mandating segregated federal facilities, he did, through surrogates, implement a general policy that resulted in the segregated federal lunchrooms and restrooms that became commonplace in the nation's capital during and following the Wilson presidency. (Gardner 108).

While the governments have been waiting for these extremist laws to come to fruition, they have been very persistent and patient resulting from trying to reinforce the color bar with new additional discriminatory laws. The long-term implementation of such a discriminative and degrading law can be considered as a black mark against the blacks for American history and white society that is difficult to describe and elucidate. In fact, even the name of this law is a pejorative rhetoric in itself because the word of that title is a consciously selected segregation-induced word meaning “negro” to refer to black people at the time when the law was enacted (Gardner 108-109).

Racism has sometimes been perpetuated for political, social or cultural purposes throughout history and unfortunately, the non-egalitarian practices contribute to racism to separate multiethnic communities from each other. In his

work entitled *Race and Racism in Literature*, Charles E. Wilson states that “Some time in the past, one group decided that members (individuals) of the second group are somehow inferior. Members of the first group have created stereotypical beliefs about those in the second group.” (Wilson xi). While analyzing overt racism, Wilson explains its emergence of how colonial nations began to form racist applications and the stereotypical beliefs and thoughts they created in the past, in other words, during the slavery period. With the abolition of the slavery order, the colonial nations have attempted to fabricate many different covers making use of religious, racial and class differences for the exploitation of people and the maintenance of the superiority that they lost officially.

In his *White Supremacy*, George M. Fredrickson asserts another definition of racism as “Narrowly defined, racism is a mode of thought that offers a particular explanation for the fact that population groups that can be distinguished by ancestry are likely to differ in culture, status, and power.” (Fredrickson xii). The western mindset, which claims that racism comes from invariable genetic differences, includes the idea that incidents against non-whites are not due to environmental, historical, political, and social reasons. When racism is defined in this way by westerners, they get the idea that it is easier to use racism to protect the interests of whites on their own grounds. Because of this way of thinking, black people have been humiliated, marginalized and ignored in the United States, but nothing has been proven biologically or scientifically at all. White privilege and racism in institutional establishments are both inadequate to comprehend the exclusion of minor communities within American laws. I brought to the surface comprehension of systematized prejudice while doing the analysis and explanation of plays. Corresponding to inequities, institutional racism (as I will examine in a detailed perspective in the next chapter) is a crucial reason; in any case, it is difficult to remove institutional prejudice from the conditions that people of color experience. It is hard to discover a more obviously bigoted result than the unbalanced isolation of minorities from general training. In the event that racism alone was included, one could hope to discover comparative degrees of portrayal toward racial and ethnic parts. The mix of institutional discrimination and institutional racial segregation serves to make both prejudice and bigotry more grounded than they would be all

alone. Essentially, society's ability to recognize the oppression of individuals just as the consequence of individual insufficiencies leads to make prejudice more satisfactory.

Especially, England, America and other European states exploiting minorities such as people of color, African and Asian immigrants, the native Americans or red Indians, have used embedded racism excessively both during slavery and after the abolition of slavery. As a matter of fact, currently, the immigrants in Europe and America still suffer from this issue and are marginalized as a casual component of their lives. Of course, this issue is discussed as a serious problem in politics, economy, educational institutions, companies and many other social areas, and it is desired to be solved fairly and equally. Above all, the immigrants have put so much effort into writing this situation and racist discourses that they are exposed to in their novels, poems and plays to make their voices heard and to draw attention to this point.

Important figures such as Derrick Bell, WEB Du Bois, Martin Luther King Jr., Allen Freeman, Frantz Fanon and Kimberlé Williams Crenshaw have produced very serious and remarkable works and solution-oriented thinking on this racism. As an obvious and outstanding evidence of otherness, in *Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics*, Kimberlé Williams Crenshaw discusses and utters how black people are marginalized and excluded from social and literary fields such as feminist theory and antiracist politics.

After examining the doctrinal manifestations of this single axis framework, I will discuss how it contributes to the marginalization of Black women in feminist theory and in antiracist politics. I argue that Black women are sometimes excluded from feminist theory and antiracist policy discourse because both are predicated on a discrete set of experiences that often does not accurately reflect the interaction of race and gender. (K. W. Crenshaw 140)

When reading her work, anyone may come to the conclusion that Kimberlé Williams Crenshaw believes that racism is a daily part of American life and this situation leads racism to persist and emerge in other fields of life. In particular, based on black women's own lives, she expresses their struggle for equality, their efforts to make their existence accepted, how they were marginalized and how they were

treated as second-class citizens (K. W. Crenshaw 139-145). Even though a great part of people accepts that inequities resulting from race distinctions are not acceptable, most of the time individuals do not notice the huge number of practices which can be viewed as racial bias. It has emerged all through time, in a wide range of traditions and diverse environments. Despite the fact that legitimate and political endeavors in the United States are trying to decrease race matters, it actually is pervasive in western community nowadays. Essentially, racism occurs through unobtrusive practices that are rooted through the different frameworks and covers. Scholars, governments, instructors, and different intellectuals regularly expect that ethnic variety alone bring down prejudice and race problems. However, ethnicity-based programs have come to the ground in decreasing prejudice or altering race related attitudes. For this reason, a deeper assessment of race problem and its function is compulsory, particularly for those scholars interfacing with the society including different cultural, racial and historical backgrounds.

Although the concept of marginalization or exclusion is not socially and legally accepted, it is implicitly practiced in companies, schools, humorous speeches, literary works, and even in laws. In their work entitled *Critical Race Theory in Education*, Adrienne D. Dixson and Celia K. Rousseau note that “The teachers did not connect the concept of equity to the achievement of students of color in their classes (achievement which was substantially lower on average than the achievement of white students in the same classes).” (Dixson ,Adrienne D. And Celia K.Rousseau 38). Consequently, it is obvious how the notion of equality is violated in American schools depending on race and how race interacts with success and becomes the determinant for a student of color in education.

The writings and studies of people of color uncover complicated and multifaceted approaches about class. Their observations about their cognizance of financial positions in the institute envelop their schooling, riches, hopes and norms of greatness, thoughts regarding dress, pastimes, and the ways of speaking. They recognize that American community or society has been organized and created more based on color and identity than around class. A large number of immigrants or new workers, specifically, talk unmistakably about the obvious shortfall of social and scholarly conversations about class system in the United States and explicitly in the

institutional establishments. An Asian or African immigrant residing or born in England and America is exposed to these treatments in almost every aspect of their lives, and they often cannot avoid experiencing them because of the conscious and unconscious racial bias and discourses. This kind of deliberate or unconscious marginalization and exclusion not only leads to the growth of racism but also to the emergence of new poles of social conflict. From a similar perspective, in *Gender, Race, and Class an Overview*, Lynn S. Chancer and Beverly Xaviera Watkins conspicuously portray this point “Tensions between race, ethnicity, and nationality are often heightened in urbanized regions. For example, the racial and ethnic diversity of New York City’s inhabitants has shaped its character.” (Chancer, Lynn S. and Beverly Xaviera Watkins 52). Moreover, according to some views, individuals who are liable to racism in their childhood may have difficulty in being healthy and socialist in their future lives, because not only education and family structure affect the character of the individual, but many factors such as the prejudices, bias, attitudes, opinions, racial discourses and behaviors of the society and the environment in which the individual is involved.

2.2. The Origins of the Movement

Even though the official launch of CRT was at yearly symposium in 1989, CRT came into existence in the 1970s by the collaborative attempts of lawyers, activists, civil rights figures like Martin Luther King, Jr. W.E.B. Du Bois, nationalist thinkers like Malcolm X and Frantz Fanon, and legal scholars instead of imitating European thinkers such as G.W.F. Hegel, Karl Marx, Sigmund Freud and the others. The theory aims to overturn and rethink the approved social and juridical norms and laws by advancing civil rights and laws in accordance with establishing a fairer and more equal state or world (Dixson ,Adrienne D. And Celia K.Rousseau 129-130). In *Critical Race Theory in Education*, Adrienne D. Dixson and Celia K. Rousseau argue that “CRT offers a reinterpretation of liberal civil rights practices and laws by examining their limitations in improving the overall quality of life for African Americans and affecting the social status imbalance between white and black Americans.” (Dixson ,Adrienne D. And Celia K.Rousseau 130). Correlatively, *Britannica* illustrates the focal point of the theory as “According to Critical Race Theory (CRT), racial inequality emerges from the social, economic, and legal

differences that white people create between “races” to maintain elite white interests in labor markets and politics, giving rise to poverty and criminality in many minority communities.” (Curry). Throughout American history, the elite white people have politically revived the physical, racial, cultural and sometimes religious differences among people to sustain their privileged access to opportunities and resources.

2.3. CRT’s Relations to Other Literary and Social Fields

Basically, CRT has derived from suffers, struggles, and experiences of the black people and people of color but academically or theoretically it is rooted in two essential movements which are Critical Legal Studies and Radical Feminism. In *Critical Race Theory: An Introduction, Third Edition*, Richard Delgado and Jean Stefancic argue that “... critical race theory builds on the insights of two previous movements, Critical Legal Studies and Radical Feminism, to both of which it owes a large debt” (Delgado, Richard and Jean Sefancic 16). The theory progresses and widens its scope taking the advantages of these two flourished movements in accordance with their raising awareness within multiethnic community. Based on legal indeterminacy, a prominent and typically verbalized idea of critical legal studies, the Critical Race Theorists root the idea that legal indeterminacy leads to stalemate when a judge, police or judiciary interrogate a white person and a black one due to the individuals’ color and race.

Feminist insights are also of great value for this theory in terms of the relationship between power and socially constructed roles that are unseen and invisibly practiced and also contribute to the authority of public patriarchy, private patriarchy and the other sorts of ascendancy. Similarly, in *Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics*, Kimberlé Williams Crenshaw makes an explanation how black women were excluded from downtrodden women with regards to social norms and patriarchal norms thought to be only based on white women experiences and the effects of life experiences on the individual:

Because ideological and descriptive definitions of patriarchy are usually premised upon white female experiences, feminists and others informed by feminist literature may make the mistake of assuming that since the role of Black women in the family and in other Black institutions

does not always resemble the familiar manifestations of patriarchy in the white community, Black women are somehow exempt from patriarchal norms. (K. W. Crenshaw 156)

By taking her view into consideration, it can be easily figured out why CRT benefits from feminist allegations and assumptions towards interrelations among sex, race, patriarchy, whiteness and blackness in laws, political and public institutions, and culture.

2.4. Leading Figures of the Theory and Their Contributions

The seminal and leading figures of CRT mostly consist of activists, writers, lawyers, academics and professors at universities and in general, they come to the forefront for their works being notable and critical with regard to approaching to racial issues and their discourses on racism, gender and racial inequality. They have also produced analytical works that shed light on the effects of racism in the legal and media environments, as well as their functioning in public and institutional spaces where cultural, social and identity conflicts exist. The underlying scholars of CRT are mainly composed of Derrick Bell, Alan David Freeman, Mari Matsuda, Peggy Cooper Davis, Frederick Douglass, Patricia Williams, Camara Phyllis Jones, and Kimberlé Williams Crenshaw.

Derrick Bell is an African-American lawyer, civil rights activist and professor teaching law at Harvard Law School and New York University and he gave informative and awareness-raising speeches on this theory or concept in many television programs and conferences not only leading but also supporting both people of color and black people in their struggles for civil rights and the inequality in social or institutive fields like universities, schools of law and institutions (Bernstein). He is famous for his writings such as *Race, Racism and American Law*, *Silent Covenants: Brown v. Board of Education and the Unfulfilled Hopes for Racial Reform*, and his two autobiographical works *Confronting Authority: Reflections of an Ardent Protester* and *Ethical Ambition: Living a Life of Meaning and Worth*. Derrick Bell was one of the founders of Critical Race Theory, coined the idea of interest-convergence which was treated by Bell in *Silent Covenants: Brown v. Board of Education and the Unfulfilled Hopes for Racial Reform* as conditions that only when both white and black interests converge, then the black people or people of color can success civil rights victories and especially with this idea, he has inspired many

critics and writers (Bell 69-70). The hypothesis of interest convergence is a basic part inside the goals of CRT and the shared wisdom doctrines are organized by the predominant group "status quo.". These wisdom doctrines mentioned above are produced by the competent society to abuse minority gatherings. Expressed more clearly, interest convergence is the thought that whites will permit and support racial equity and progress to the degree that there is something positive in it for them, or an "interest" between the interests of whites and non-whites. CRT centers upon educating the public how certain accounts act and serve to quiet and twist certain territories of individuals and societies (normally ethnic minorities), while at the same time developing others', commonly the larger group "status quo" (which holds or gains much more force by way of these exchanges).

As an academic having worked at the State University of New York at Buffalo Law School, Alan David Freeman is well-known for his writings on the relations among race, gender and identity and in his work titled *Legitimizing Racial Discrimination through Antidiscrimination law: A Critical Review of Supreme Court Doctrine* Freeman argues that the U.S. Supreme Court's race jurisprudence is lacking in equality within diverse and multi-ethnic community (Freeman 1064-1066). Freeman as a white individual attempt to comprehend the race matters existing in west conventions and public institutions and he also criticizes the unequal approaches of judges to the cases among people of color and the whites through enlightening explanations and stimulating perspectives.

Having been the first tenured Asian female law professor in America, Mari Matsuda contributed quite favorable and numerous studies to the theory in relation to race, racism, inequality, money and power. She also wrote down the cultural and identity contradictions which took place within both legal and social institutions based on self-interest and access to material conditions. With her researches and works on racism, race and power relations, she has guided many activists and Critical Race Theorists and broadened their horizons in the sense of the law and racism. In *When the First Quail Calls: Multiple Consciousness as Jurisprudential Method*, a prominent figure of CRT Mari Matsuda treated the term Multiple Consciousness as a method in law meaning "a deliberate choice to see the world from the standpoint of the oppressed" (Matsuda 9). The concept of Multiple Consciousness enables the

scholars and intellectual activists to figure out the racial inequities within law and mindset of white community in access to advantages of power and material resources.

In his work entitled *A Narrative of the Life of Frederick Douglass*, an American abolitionist Frederick Douglass describes the events of his life in striking detail and illuminating the real intentions of authorized society behind the attitudes and understandings of white cultural factors and this work is considered one of the main resources of CRT and is one of the most influential pieces of literature and that fueled the abolitionist movement in the United States in the early 19th century. Since he was a social reformer, an orator, and a symbol of the struggle against slavery, he earned the admiration of many people with his anti-slavery writings during his life time and at the same time, in his works, he expresses the difficulties he faced due to the concept of black race at a time when he was a fugitive slave and blackness was viewed and perceived as a matter of humiliation and slavery (Lawson, Bill E. and Frank M Kirkland 155-156). In *A Narrative of the Life of Frederick Douglass*, Douglass portrays the overt racist performances of the masters and slaveholders as “A mere look, word, or motion, —a mistake, accident, or want of power, —are all matters for which a slave may be whipped at any time. Does a slave look dissatisfied? It is said, he has the devil in him, and it must be whipped out.” (Douglass 75). The fact that slaveholders whip and torture their slaves for no reason or slight reason as illustrated in above quote shows that overt racism was widespread during slavery and overt racism was put into effect to gain dominion over their slave and to sustain this domination or to bring the continuity of this slavery system all the time.

Peggy C. Davis argues that the use of some seemingly inconspicuous or unimportant racist rhetoric, stereotypes and pejoratives against minorities contributes to racism and allows the competent culture to maintain it by subordinating the individuals from society and leading criminality within poly-ethnic communities. In her *Law as Microaggression*, with its justifications based on cognitive and psycho-analytical theories, Davis explains the term Microaggression as “the microaggressive acts that characterize interracial encounters are carried out in "automatic, preconscious, or unconscious fashion" and "stem from the mental attitude of

presumed superiority.”” (Davis 1559) and besides, claims that the legal discourses and behaviors can be influenced by competent culture. In this work, she also expresses how black people are perceived in the legal system, the relationship between perception patterns, and why minorities think that the legal system is an element of prejudice. Likewise, by referring to white racism which is controlled by competent culture, Ambalavaner Sivanandan illustrates that even though some social determinative elements such as economy, religion, social rank and policy embody racism, the sustainability criteria for racism is reinforced by culture: “The whole structure of white racism is built no doubt on economic exploitation, but it is cemented with white culture. In other words, the racism inherent in white society is *determined* economically, but *defined* culturally.” (Sivanandan 36-37). Based on the above quotation, it is not easy for a critic of CRT to ignore the potential power of culture; by contrast, it is inevitable for him or her to focus on and to take culture into consideration.

At a time when Europe is re-committed to ending racism, Patricia Williams focuses on the seemingly insignificant but actually much more dangerous forms, believing in eliminating prejudice and reconciling tensions in racial, ethnic and cultural spheres. In *The Alchemy of Race and Rights*, Williams uses an autobiographical style to deeply examine the connections between law, apprehension of race, perceptions of rights, the share of material conditions and freedom. Similarly, in her another work, she draws her readers’ attention to racism through discussing and pointing out the term color-blindness in *Seeing a Color-Blind Future: The Paradox of Race*. Looking at the question of what color-blindness is, Color-blindness is based on the notion that racial differences do not matter and, so to speak, ignores the realities of systemic racism and unfortunately, those who say that I am color-blind or not racist often prevent racial inequalities from being discussed and brought to light (Williams 185-186).

In her article called *Systems of Power, Axes of Inequity Parallels, Intersections, Braiding the Strands*, Camara Phyllis Jones draws a correspondence between ableism and racism in vivid detail by asserting and discussing that they are the regulations of injustice that leads to distribution of the resources depending upon the patterns of people (Jones, *Systems of Power, Axes of Inequity* 73-74). In terms of

health care support, referring to the social determinants, Jones propounds the idea that when it comes to benefiting from health care services, black people or people of color are marginalized and deprived of the advantages, civil rights and opportunities due to the closely related and bias-induced concepts such as color, religion, position, gender, race and identity. In a similar way to Jones, in his doctoral thesis titled *Institutional Ableism & the Politics of Inclusive Education: an Ethnographic Study of an Inclusive High School*, Gregg D. Beratan expressing the applications and usage of able-ism in education argues that able-ism is another form of embedded racism and exclusion within education system “Institutional able-ism points to the fact that there are discriminatory structures, practices and uninterrogated beliefs embedded within education systems that subvert even the most well intentioned policies by maintaining the substantive oppression of existing hierarchies.” (Beratan 146).

Coming into prominence with her research, conferences, public discourses and articles on racism and discrimination, Kimberlé Williams Crenshaw is an American civil rights lawyer, philosopher, professor and scholar of Critical Race Theory, and Intersectional Feminism. As being someone who grew up in an ethnically and racially diverse society, Crenshaw is an expert in field of intersectionality which deals with the interrelated social determinants of a person like gender, nationality, and economic status and also will be explained to a great extent in the later chapter. In her works, Crenshaw explains how the elements of marginalization such as gender, race, and identity are expressed in literary and academic fields and how they should actually be evaluated. Crenshaw has the opinion that the otherings which women are subjected to are by virtue of their family structure, ethnicity, race and color.

2.5. Essential Tenets of Critical Race Theory

CRT has a wide range of tenets. Searching them from diverse resources belonging to particular geographical areas and also taking the backgrounds of these tenets into consideration, any scholar may indubitably realize that these tenets are somehow multiple in themselves due to the fact that the contributors with divergent regional backgrounds are the representatives or members of diverse cultures, nations, religions, and traditions. Based on the situations they have witnessed, read and experienced, these contributors such as civil rights activists, authors, jurists,

immigrants, critics, and intellectuals who provide contributions and criticisms to race matters have put forward new tenets with genuine perspectives by taking into account their own cultural values, traditional ties, and the areas of expertise. In this context, CRT has many tenets with similar title, but in this chapter, I will deal with the explanatory tenets such as social construction, white privilege, intersectionality, essentialism and anti-essentialism, microaggressions and institutionalized racism in parallel with references from the leading figures. Concordantly, CRT normally not only draws attention to basic matters, concepts, and unfair issues, but also it calls attention to the critical concepts such as hate speech, dominance of whites over black, subordination of women of color, material determinism and the precondition of interest convergence. The tenets of the theory are unquestionably illuminating and helpful enough in current analysis of institutional and social race-based injustices that somehow create the opportunity to intensify, to produce and to extend themselves on all occasions or when convenient.

2.5.1. Social Construction

CRT argues that race and racism stem from the mentality of the society and therefore racism is invented by the society (Delgado, Richard and Jean Sefancic 20-21), because the major society does not hesitate to underestimate and criticize people of color's lives, lifestyles, ideas, and values, ignores the rights of the people of color and excludes those who have no part in their own history, culture, religion and thought. Social construction is bluntly operated in a scientific and academic point of view by Richard Delgado and Jean Stefancic as in the following quote:

A third theme of critical race theory, the “social construction” thesis, holds that race and races are products of social thought and relations. Not objective, inherent, or fixed, they correspond to no biological or genetic reality; rather, races are categories that society invents, manipulates, or retires when convenient. (Delgado, Richard and Jean Sefancic 21)

In the light of above quote, we can conclude that people of common origin may share some certain physical and biological characteristics such as hair texture, complexion and appearance, however, these scientific facts do not give the majority communities the right to marginalize the minority, and no scientific superiority of any race has been proven so far. In addition, if a society emphasizes such a distinction, in a manner of speaking, it shows that the society pursues a goal which is

also questionable morally to promote its own interests and values. In their book named *Must We Defend Nazis?* Richard Delgado and Jean Stefancic verbalize that if a state or a society lets a group attack disrespectfully to the values of others, it returns to a habit accelerating that group to retain this way of speaking, acting and thinking in the next process, and they are of the opinion that these take part in literature such as narratives, scripts, plots and other types as a part of competent culture, in turn, is viewed as normal and mediocre by majority group. Looking at the ways they cite the changes in attitudes of whites towards nonwhites during civil rights period and in the beginning of seventies and eighties, we are confronted with an atmosphere where once people of color and whites speak on the basis of mutual respect and later, anti-minority speeches and considerations start to be straightforwardly spoken (Delgado, Richard and Jean Stefancic 140-157).

Identically, social construction is theoretically used by many writers, activists and critics in interpretations and understandings of literary works as well as in the analysis of daily derogatory speeches, pejoratives and discourses of the majority towards minorities. It may not be essential to spend a great deal of time to ascertain that in the U. S. history, there are critical socially constructed phenomena involving race matters; however, we will again tackle the historical facts and developments that this theory sheds light on and illuminates their interrelationships. As the first example, Dred Scott decision ruled by the Supreme Court on March 6, 1857 went down in the history of the USA as the worst decision, in fact, the main issue behind this is not that black people either remain slaves or free, but that they are denied for the citizenship of the United States of America or their free individuality which is officially needed to be accepted as the citizenship of United States is ignored. Likewise, even if someone superficially read some of the articles about Dred Scott unanimous verdict, they could deduce the same commend or draw a similar conclusion from the following quotation "In essence, the decision argued that, as someone's property, Scott was not a citizen and could not sue in a federal court." (Urofsky). There are countless examples of such social and cultural racism, which can sometimes be synchronously associated with two tenets of the theory.

One other example of racism's being a socially constructed product is the preconception of whites about intermarriage and the prohibition of the marriage

having statutory basis between the whites and people of color or the blacks, which emerged with the Jim Crow Laws. This prohibition can be interpreted in many ways; for example, it was aimed to maintain the existing superiority between the two races, of course, the justification for this was put forward as the protection of pure blood, and it was claimed that a single black drop of blood made a person black. In his *Interracial Marriage in the Shadows of Jim Crow: Racial Segregation as a System of Racial and Gender Subordination*, Reginald Oh states that the law is in some way based on Fourteenth Amendment, and the unanimous verdict is a marginalizing decision (Oh 1330-1338). Depending on the following excerpt from the same article, I conclude that in many respects, it is also an insult beyond marginalization. “For example, it prohibited whites from marrying nonwhites, but permitted Asian Americans to intermarry with African Americans.” (Oh 1332). In fact, from this point of view, it becomes dangerously fact that whites could only marry whites, while blacks could marry Asian Americans like Chinese, Indian, Indonesian, and Pakistani and that was not really related to their pure-blood protection claim.

2.5.2. White privilege

As Peggy McIntosh speaks of the 46 conditions of white privilege, and as she herself has unconsciously benefited from the privileges of being white through her white skin color, the following honestly written sentence is noteworthy in terms of race relations and discriminatory tyranny systems being lighted up by white intellectuals and society. “A "white" skin in the United States opens many doors for whites whether or not we approve of the way dominance has been conferred on us.” (McIntosh, *White Privilege and Male Privilege: A Personal Account of Coming to See Correspondences Through Work in Women’s Studies* 13). In this sentence, she makes systematic separation and white privilege a current issue by giving examples of opening some doors for someone with the privilege of white skin. Looking at her observations about white privilege in 1998 with an analytical way of thinking and comparing old and new privileges, it is clear that white supremacy and privilege formation have acquired new rights. New white privileges that have emerged over time allow this list to expand and proved that new injustices reinforce this structure and each other.

In her another article, *White Privilege, Color, and Crime; A Personal Account*, Peggy McIntosh, while describing an incident that a black teenager had with the police, actually criticizes how white privilege works on the streets of America. One night, a black teenager is stopped by the police on his way to his family's suburban home in a predominantly white neighborhood. They check his identity information, although they do not encounter a problem with his identity information, the parents of the black teenager are awakened in the dark of the morning to see if this young person is a member of this family. McIntosh interprets that behavior of the police as humiliation and a racist prejudice against minorities, and states that the family will never see the police as their protector, since there is now hostility towards the police in the memories of this family. The cops claim that the reason for such a practice is the safety of white people in this neighborhood. McIntosh finds that such a form of protection creates more problems between blacks and whites. The superiority of whites by the police or the fact that they are treated as the only privileged group; by contrast, seeing blacks as a potential threat because of their skin color or race is a natural proof of how terrible racism has reached in American society (McIntosh, *White Privilege, Color, and Crime; A Personal Account* 6-7).

Obviously, not all white individuals reach the advantages of white supremacy because of their position within society. And also, in any event, when they do, the idea of that advantage is intervened by other social classifications, like class, sex, and sexual direction. Generally, being white has straightforwardly worked as priority—an esteemed resource for the secured and authorized—and a social asset which one can have. Since the new outcomes of this matter need to be expressed, one should keep on considering discrimination as a focal point that does not advantage some groups and it cannot be seen as a social resource that benefits the rest. The white individual has an ordinary choice not to consider themselves in racial perspectives by any means. Surely, this is the actual meaning of whiteness and the meaning is that white society does not need to consider everything. The expression of transparency means to portray the degree to which whites do not see themselves in terms of race difference. Significantly, we do not mean that whites do not see race and that they are ignorant of their own racial characteristics and the racial personalities of others. Maybe, the point is that since whiteness is the racial default, whites can undoubtedly

displace their own racial particularity to the domain of the inner mind (Carbado 1162-1165).

Racism, which continues its existence in English and American societies in every period, is not the kind of racism in the same appearance in every age, because political, social and legal reforms cause racism to appear in different forms. In addition, although racism has a structure that makes one forget its existence and changes shape like a chameleon without being noticed, the conflicts of political and cultural interest that struggle over power give racism new dimensions and structures that hold white privileges. Although most of the society acted against racism during the civil war and civil rights era, the groups that did not want to lose white privileges and the powers that believed in white supremacy led to the re-domination of racism in new ways as a daily part of American society. As one using the term white privilege and contemporary racism, George Lipsitz states that current racism stems from recent liberal, social, and democratic reforms rather than a legacy from slavery (Lipsitz 371-372). The Civil Rights regulations of the 1960s, which draw the reaction of the minority and offer important concessions to the whites, show that these political and social reforms actually strengthened the nature of racism and tried to enact some white privileges in an unobtrusive way. When the Wagner Act, Social Security Act and Federal Housing Administration (FHA) are examined in detail, it turns out that these reforms are more of segregation-based decisions taken against blacks and the minorities such as Asian Americans, European Americans, Mexican Americans and Native Americans who have their share of marginalized and racialized reforms (Lipsitz 371-374). Because America's political and social culture contains so much material to examine white supremacy and anti-black racism, critics, journalists, civil rights activists produce documentation criticizing new nascent racism against minorities based on documented events and reforms that prove racism exists.

Lipsitz argues that the government's housing loan policies are designed specifically in line with black and white discrimination, and that urban renewal and highway construction programs increase its investment which privileges white people through direct government interventions. In addition, government decisions regarding the location of federal jobs systematically laid the groundwork for state

support for whites. This presents special challenges for minorities as racial discrimination in the private sector forces them to seek employment in government jobs. These systematic discriminations have also been included in new policies and programs in each new government period. Besides black and white discrimination, not only governments trying to protect white supremacy, but also laws have protected the official side of supremacy. (Lipsitz 377).

2.5.3. Intersectionality

Kimberlé Crenshaw, one of the notable leading figures of the intersectionality concept of Critical Race Theory, has produced prominent works indicating how women of color are excluded from the fields of feminism and antiracism in order to illuminate the racial and gender dimensions of violence against women of color (K. W. Crenshaw 140). Nowadays, while male violence is addressed by feminists and antiracists, because of their intersectional identities, the violence and unfortunate memories of women of color are somewhat ignored. While male violence against women, such as extortion, beating and rape, is handled in the field of feminism, we encounter with the unsighted case that what happens to black women is often the result of sexism and racism, and also, we witness that this is not included in the discourses and criticisms of feminism owing to being seen as unimportant. The underlying reason for the problem is that black women and women of color are excluded from both feminism and antiracism due to their intersectional identities. In his work entitled *Intersectionality, Critical Race Theory, and the Primacy of Racism: Race, Class, Gender, and Disability in Education*, David Gillborn treats the concept of intersectionality as in the next excerpt:

Intersectionality is a concept that enables us to recognize the fact that perceived group membership can make people vulnerable to various forms of bias, yet because we are simultaneously members of many groups, our complex identities can shape the specific way we each experience that bias. (Gillborn, 278)

Having specialized in this subject, Kimberlé Crenshaw deals with the concept of intersectionality under three separate heads of structural, political and representational intersectionality. First of all, she explains structural intersectionality with an approach that claims to separate the lives of domestic violence, rape and remedial reform belonging to women of color from the experiences of white women

when considering the location of nonwhites at the intersection of gender and race. Secondly, she explains political intersectionality from a perspective suggesting that feminist and antiracist politics paradoxically seek to marginalize violence against nonwhite women. Finally, she defines representational intersectionality with the perspective that what she describes as the cultural construction of nonwhite women, competent culture is the intersectional disempowerment that removes the position of black women (K. W. Crenshaw 1244-1245).

In the first form of the term intersectionality, Crenshaw's aim was that people of color's encounters, while multifaceted, were not reducible to interconnected attitudes of race and sex, and class (Cooper 3-4). The term was first developmental advance that let the acknowledgment of the non-white subjects inside juridical regulations of force, where the woman of color had to stay undetectable and unintelligible, and unfit to acquire any sort of equity. Crenshaw's intention was that an interconnected edge would consistently bring about deficient consideration regarding people of color's encounters of subjection (Cooper 4-5). She didn't contend for the opposite, specifically, that intersectionality would completely and entirely represent the reach or profundity of people of color's livings. The concept comprised a particular worldview or structure for comprehending people of color's subjected social position and the arranged impacts of commonly building frameworks of power and mistreatments in people of color's lives. She never demonstrated that her theory was just a powerful means of representing cultural differences of people of color at any level. And also, she has contended that while her term rises above an elite concentration on racism and simple classification, the realized encounters of racially underestimated blacks are caused by social and institutional applications that create and support social classes and mix them with social implications (Cooper 3-7).

2.5.4. Essentialism and anti-essentialism

Essentialism and anti-essentialism theories have an important place in both Feminism and Critical Race Theory. In order to fully understand the concepts of essentialism and anti-essentialism, it is necessary to know both concepts well, because the lack of a concept is understood when we compare it with the opposite one. While Essentialism classifies issues with common features under a single heading, anti-essentialism argues that issues in the same category can occur for

different reasons, and argues that explaining them in the same category leads to forgetting the reasons behind them and destroys the possibility of discussion of these reasons (Harris 349-350). For example, it may be partially correct to classify all oppressed people in a single group, but we have to divide the group into separate headings as male and female, black and white, religious and atheist, or minority and majority, because this is a couple of ways, we can understand the exclusion and marginalization of oppressed people and these situations will disappear. It is of capital importance to figure out the causes that lead to them so that they can be removed or prevented without tending other types of violence. In fact, when we stick to male violence, we witness that the experiences of oppressed women are sometimes written as if it is a situation that only white women are subjected to violence. Just at this point, since the reasons for oppression or exclusion of each group differ, different approaches and solutions may be required for the essential struggle of these groups. For example, while exclusions due to their religious differences are more of a social and cultural issue, being deprived of certain civil rights due to the color bar is more of a political issue than a social issue. Angela Harris, who expresses her views on feminism, argues that seeing the social deprivation of certain rights of non-white women only as oppressed women's problems leads to the fact that black women are treated as if they do not exist and that white women are seen as the epitome of women (Harris 349-350). Against such marginalizing ideologies, women of color develop various views to reveal the falsehood and deficiencies of these ideologies. In *Race and Essentialism in Feminist Legal Theory*, Angela Harris argues that it is not logical to fight against the violence with one consciousness on behalf of all women and that it should be fought through multiple consciousnesses (Harris 349-350). Likewise, as I mentioned in the previous chapter, Mari Matsuda adapted the concept of multiple consciousness to women's oppressions and developed a view that is an opportunity or a solution for people of color to defend their rights in the face of wrong expressions, misconceptions and exclusions.

Angela Harris sharply criticizes the western cognizance of essentialism which ignores the sociological and cultural factors such as race, class and sexual orientation that affect women's life, and carries out the evaluation of women as a simple item or object as a result of that apprehension (Wong 283-274). Besides, she argues that

Mackinnon's definition of white women as universal women is against codes of conduct, and so this definition transforms the differences of black women into a matter of degree (Wong 284-285). For this reason, Harris claims that using multiple consciousness as a feminist jurisprudential method will provide the opportunity for defense and criticism in defining many situations, and in this way the voice to rise will enable all women to meet in a universal common struggle (Wong 284-285).

Jane Wong predicating that the meaning of essentialism in Feminist Legal Theory is not fully determined by feminist scholars argues that it may be biologically based, and in this case, the existence and definition of woman is done according to psychological terms such as empathy and nurturance by being related to biological and natural characteristics (Wong 274-275). Naturally, anti-essentialists criticize such a definition because of the generalization made when defining the existence of women, the actual neglectedness of women and threaten to the value of women in society. Furthermore, anti-essentialists, who adopt the principle of criticizing and reorganizing the biological and psychological assumptions of the West in the definition of women, argue that the western society has the idea that there is a common biological and genetic structure, which is thought to be owned by all women, and find fault with the hypothesis about women due to the fact that this structure limits the development and change possibilities of women (Wong 274-275).

2.5.5. Microaggressions

Investigating the definition of microaggressions or microaggression theory, its sub-headings, harmful aspects, consequences and functioning within society, we realize that there are different approaches, misunderstandings and contradictions on the topic. Since it is a multifaceted and enriched subject in a way, I think it would be appropriate to explain the definition in a more understandable way by focusing on its harmful effects and its functioning in society in order to clarify the subject. First of all, I mentioned the academic and theoretical meaning of microaggression by citing the definition of it from an article titled *Law as Microaggression* by Peggy Davis in the previous section. In *Microaggression Theory* by group writers like, Derald Wing Sue Christina M. Capodilupo, Kevin L. Nadal, David P. Rivera, and Gina C. Torino, Microaggressions are defined as a collection of pejoratives and behaviors uttered implicitly and explicitly against members of a minority or any individual in a

derogatory, hurtful, humiliating, and prejudiced manner (Sue, Derald W, Christina M. Capodilupo, Kevin L. Nadal, David P. Rivera, and Gina C. Torino 20). For example, it is an implicit microaggression for a white individual walking on the street to keep his expensive phone in his hand or to hold his bag tightly when he sees a poor-looking black individual walking in the same direction as him. (For a better understanding of the theory, this example has been produced by me)

In *Microaggression Theory*, Derald Wing Sue and the other writers deal with microaggressions in three different sub-titles as microassaults, microinsults and microinvalidations (Sue, Derald W, Christina M. Capodilupo, Kevin L. Nadal, David P. Rivera, and Gina C. Torino 20-25). Firstly, by associating the concept of microassault with extreme racism, religious marginalization, sexism, and ableism, he explains it as a concept that expresses verbal and operational attacks that include overt discriminations and prejudice-based discourses. The attitudes of some families to forbid their children from marrying outside of their race, or not allowing someone to sit next to you on the bus or on the plane because of their religious, racial values or external appearance are the prime examples of microassault. Since microassault is one type of racism practiced or exhibited from ancient times to the present, ethnic minorities have enough knowledge to deal with its emergence, and therefore those with experience view these situations as an ordinary part of their daily life. Secondly, microinsults can be defined as a set of unintentionally belittling, humiliating, hurtful and marginalizing comments and behaviors exhibited against an individual's religious, identity, cultural and sexual values. Although it is argued to be harmless by competent society because it is said unintentionally, it is one of the notable topics that have been heavily criticized in the political and academic fields as well as in the cultural and historical fields of study as it contains hidden, suggestive, and offensive meanings. For example, someone who goes to a job interview knows that there is a secretary and a boss in the workplace, but he does not get to know the boss, and when he arrives at the workplace, if he assumes the black person coming out of the manager's office with a few documents in his hand as the secretary for his color and asks him whether the boss is inside or not, this is an example of microinsult. Thus, the job seeker actually acknowledges the idea that blacks are worthy of the sub-service industry or that black people are not capable enough to hold important

positions. Unfortunately, since these situations are common, they are present in the experiences of many people of ethnic origin. Finally, microinvalidations are defined as behavior patterns or discriminatory discourses that reject, marginalize and ignore the experiences, emotions, psychological thoughts and facts that the minority group is exposed to. Microinvalidations are behaviors and discourses that are often displayed unintentionally, and the person exhibiting these attitudes may not be aware of it (Sue, Derald W, Christina M. Capodilupo, Kevin L. Nadal, David P. Rivera, and Gina C. Torino 20-25). For example, someone who claims the idea that they consider an individual only as a human being, regardless of his religion, identity, and cultural values, admits that he considers that individual's values are invalid in a sense. Likewise, one of the common understandings is that there is only one race-the human race-insight which causes the denial of injustices, violence, marginalization due to ethnicity and identity (Sue, Derald W, Christina M. Capodilupo, Kevin L. Nadal, David P. Rivera, and Gina C. Torino 20-25). Some microaggressions are identified as implicit bias if they are difficult to notice, that is, unintentional, because the person exposed to them cannot defend himself because of not noticing them, if microaggressions are noticeable, that is, intentional, they are defined as explicit bias because the person can defend himself through his perception of these situations (Sue, Derald W, Christina M. Capodilupo, Kevin L. Nadal, David P. Rivera, and Gina C. Torino 20-25).

2.5.6. Institutionalized Racism

Institutional racism exists in light of the fact that defective people actually control the regulation. Generally, people like to work with others who get them to feel great, and the individuals who get them to feel good are the individuals who appear as them. The issue is, obviously, that when just a single racial or ethnic gathering appreciates a place of authority, then, at that point that gathering will welcome to its positions just those people with correlative characteristics (Wilson xii-xiii). A minority individual can never expect to progress in such a regulation where the establishment turns into an augmentation of individual bias. Therefore, stumping institutional racism is significantly more troublesome, and it requires steady carefulness and assurance. As noted already, since rules of reasonableness apparently occur, the enabled in the imperfect establishment become assertive, since

according to their viewpoint, assuming rules of decency exist, then without a doubt they are enforced. Individuals are not broadly willing to scrutinize their own biases, and they are less able to recognize the way that their one-sided perspectives affect the establishments they administrate (Wilson xii-xiii).

The significance of the idea of institutional racism lies not just in its acknowledgment that discrimination is something different than personal bias, yet in addition in its arrangement that personal goal is unessential when trying to basically recognize bigoted constructions and activities. Although an organization endeavors to finish discriminatory results, if this attempt ends in failure, one may consider the result as frustration because of institutionalized racism. In response to the broad acknowledgment of institutional prejudice, numerous researchers of race and bias attempt to make use of field of CRT as a method for cross examining this problem. Scholars of the theory deconstruct implications and comprehensions of race installed inside both institutions and just system to more readily see how those implications and understandings reproduce available inequalities. The theory structures the usage of various practices and uses them to put understandings of race at the focal point of the examination of political strategies (Wilson xii-xiii). These practices are not significant just for race hypothesis; indeed, all of them applied broadly by all through sociology researches. A few researchers deconstruct the implications and insights of involvement and marginalization to acquire new perspective into the situating and living of incapacitated individuals inside the English and American instructive policies. They assume that such deconstructive systems take into account a comprehension in which both large scale and miniature level points of view become clear.

One more issue that one should introduce while tending to the subject of race is social inclination. Regularly, people display racist practices when they experience social qualities unique in relation to their own. Since such social predispositions are regularly so subliminal, people never go up against them. To all the more likely like this evaluation, one should initially characterize precisely what includes culture. From an anthropological viewpoint, culture is comprised of two parts: a profound or "core" structure and a surface construction (Wilson xii-xiii). Of the two segments, the one that most explicitly characterizes the way of life is the previous, subsequently

the expression "core." This segment incorporates ideas like convictions, values, the nature of human associations, and the ceremonial acts of a social gathering. Then again, the surface design incorporates symbols like dress, language, food, works of art, or any attribute that a pariah sees in a prompt experience with another social gathering. In light of the fact that these surface characteristics obviously contrast from social gathering to social gathering, an outcast noticing another gathering or group will cheapen the gathering just in light of the fact that it is not quite the same as what the individual in question knows. Consequently, somebody from a larger part society, in haughty style, may declare, "Between you and me, has no culture." Such a proclamation implies that the theoretical individual from the minority is destitute of needs "culture" since the person is not an individual from the speaker's society (Wilson xii-xiii). This assertion is unmistakably imperfect since what it neglects to perceive is that each person, as an individual from some social gathering, has a culture. This individual may dress in an unexpected way, eat various food varieties, or communicate in an alternate language (or tongue), however the person actually has a culture. To proclaim that somebody has no culture is an endeavor to dehumanize and externalize the person in question. When one understands, notwithstanding, that what truly characterizes culture is the profound construction (ceremonies, convictions, and qualities), then, at that point one comes to see the value in that the nature of human association inside a social gathering is a higher priority than how the social gathering dresses or talks (Wilson xiii-xiv).

Camara Phillis Jones defines racism as a system that carries political interests, social norms, and structures that provide advantages to whites, and cannot be thought as moral failing or psychiatric illness. She argues that this system deprives some ethnic origin individuals of certain rights while providing some advantages to powerful or superior groups (Jones, *Confronting Institutionalized Racism*. 9). Although white supremacy or white privilege is discussed by some parts of western society, we see that such subordinating and discriminating situations remain unresolved and are increasing. The racism system in Western society does not evaluate the society as a whole and hinders the multi-identity and ethnic society from realizing its potential, and at the same time, it restricts investment in settlements where minorities are densely populated. In fact, instead of this understanding, if the

society as a whole is accepted, the differences of the minorities are considered as wealth, and equal opportunities are provided, the society is more likely to reach a higher level of development.

Phillis Jones explains institutionalized racism as a set of policies, practices and structures that provide racial-based disadvantages to some individuals and racial-based advantages to others in terms of material and power conditions and also she argues that institutionalized racism is so imbedded and invisible in legal institutions that it is legalized and normative and works flawlessly in western society (Jones, *Confronting Institutionalized Racism*. 10). Therefore, in the event of institutionalized racism in any government agency, it is unlikely to find the perpetrator and impose sanctions or prosecute the perpetrator. While this racism makes it easier for whites to access to material and power conditions, it creates difficulties for blacks in access to them and deprives them of some basic rights. Material conditions can be considered as opportunities such as the right to education, the possibility to benefit from medical facilities without facing any problems, having a good job, and having a healthy settlement. Power conditions can be considered as rights such as the opportunity for someone to freely access his or her own historical and cultural information, to be enabled to reach important positions in institutional areas, to have political rights protected by laws and to freely express ideas. There are examples in Western history where the material and power conditions I have mentioned above were actually filled with the struggles of the people of color against privileged whites, and most of the struggles ended in failure. In the same way, when we look at American history, we realize that new institutionalized racism-related problems arise in each new era because racism is institutionalized and imbedded in laws, companies, schools and universities.

The evaluation of systemized racism has two aspects, documentation of differential admittance to the products, administrations, and chances of society by "race", and distinguishing proof of the contemporary underlying variables that sustain the differentials (Jones, *Confronting Institutionalized Racism*. 16-17). General wellbeing researchers along these lines have a double job in facing organized racism, both observing results for proof of standardized prejudice, and looking at structures, arrangements, practices, and standards to recognize the systems

of systematized racism. It is enough just to record the presence of precise variations. Considering all things, a Martian could take a glance at the circulation of lodging or instruction or pay in the United States and rapidly presume that there is something orderly going on by "race" in this country. It is crucial to know whether there are "racial" disharmonies in the receipt of cardiovascular methodology or in the therapy of bosom disease, or in baby birth weight. It is necessary to regularly overview a wide range of results in a wide range of settings by "race" until we do not presently have proof of "racial" differentials in our public places. That degree of evaluation will furnish us with the extent of the issue and assist with focusing on our response endeavours (Jones, *Confronting Institutionalized Racism*. 16-17). The voices of people of color bear witness to problem status where the intricacy and outcomes of discriminating behaviors in the institutions make progress when race, identity, and sex coincide. Since the marginalization and racism that they experience is orientated at some of their cultural difference and color as "other" as well, it is hard to perceive the objective of the segregation. Moreover, the members would in general see their future as guaranteed and feature the effect of their race and identities because they are nonwhites when sharing their livings in the institution. The indication of these kinds of segregation for people of color in this investigation is frequently an intense, steadfast, and sincerely depleting bias by individuals from the predominant convention (Jones, *Confronting Institutionalized Racism*. 18-20).

Institutionalized racism is a key reason for "racial" inconsistencies in wellbeing. Accordingly, health care providers should go up against regulated prejudice on condition that they try to dispose of those disharmonies. Even though the undertaking of defying organized racism may appear to be overpowering, it is not so in reality. The initial attempt is to name systematic racism within the community where some of people are ignorant about its persistent and ongoing presence and effects. As health care providers, they can be clear about the significance of "race" and about the significance of evaluating race matters. The subsequent advance is to distinguish the instruments by which organized racial problems works. As health care providers, they can get together with others to bring up the interrogation, "How is racial system working within society?" The clear viewing of these systems will cause a feeling of aggregate adequacy that can move individuals to activity. The last

advance is to activate the political power for attempt. As health care providers, they can contemplate the effects of racism on the wellbeing and prosperity of the country. They would then be able to get together with intellectuals, equipped with the information, inspiration, and assurance to intercede. Only if they do not face systematized racism, they give all expectations up for achievement in the battle for social equity and wellbeing value (Jones, *Confronting Institutionalized Racism*. 19-20). In the two chapters below, I will exemplify the theories of Critical race along with the intersections of race, color, religion and class issues.

CHAPTER TWO

CRITICAL RACE THEORY AND RACHEL DE-LAHAY

3.1. Critical Race Theory in Rachel De-Lahay's *The Westbridge*

In western countries more prominently in England and America, discriminations, exclusions, racial segregations, and unfair attitudes and events occur against minorities of Asian origin as well as Muslims, Buddhists, blacks and other minorities due to cultural, historical, color, gender and identity differences. Many activists, writers, playwrights, and critics write about and protest events in response to these injustices and cultural conflicts. Since they predict that the racist discourses, prejudiced attitudes and inequalities that occur will lead to new social and cultural separations, they attempt to analyze these events in their works with critical, academic and scientific approaches instead of keeping silent about them. While some writers and playwrights prefer street language or colloquial language in their works, some prefer a more serious and literary language and describe the events from a deep and enlightening perspective. Many writers and thinkers like Kimberlé Crenshaw, Peggy McIntosh, George Lipsitz and Derrick Bell state that attitudes that occur in relation to social, cultural and identity differences contribute to exclusion. Rachel De-lahay portrays the events in a more understandable language, as one of those who oppose the current types of cultural and identity conflicts, types of racism and social bias and discriminations in Western society, their operations in society, institutions and the laws. I would like to give a general outline of the play which I am going to tackle in this chapter within a critical context. In the *Westbridge* (2015), Rachel De-lahay portrays the rape of an Asian girl, the news that the rape was carried out by a group of black people, although it is not clear by whom this rape was carried out, and cultural, social and identity conflicts which are experienced by a Pakistani girl and an Afro-Caribbean man who endeavor to get married and the pejorative discourses proceeding from the pressures and expectations of the society. Furthermore, she realistically depicts many instances of racial matters in the play by revealing and illuminating the identity confusions and other types of inequality that emerge in western society. She depicts the existing identity problems of society that the play reveals while Soriya's and Marcus's white friend George's comments about this

relationship lead to new contradictory thoughts for Soriya, these comments actually show how the mindset of society unconsciously harbors racism.

It is necessary to inform the reader about Rachel De-lahay's other plays and therefore, in this paragraph, I will give some information related to the two plays within critical analysis. De-lahay focuses on the social and cultural problems deriving from race, color, prejudice, and other sorts of exclusionary reasons. In this content, another play by De-lahay, *Route* (2013), deals with immigrants' efforts to come to England, their struggle for finding a job, their worries about the family members left behind, the return of those who came to England without permission, the drama of broken immigrant families, their difficulties in adopting new culture and systematic rules and their psychological depressions. In that play, she also searches for the ways of interaction and relationship between people of color and the natives of England through illuminating and descriptive viewpoint. In her play entitled *Circles* (2014), De-lahay writes on the negativities in British society, interesting experiences between people of different origins, fast adaptation to the British culture by new Asian generations and the old Asian generations' longing for their previous life in homeland and comforting themselves by valuing the objects and heritages that mirror their previous lives or carrying their experiences. Additionally, she portrays the attitudes of white people against minorities in accordance with an intellectual's sociological and scientific approach to the identity and race issues.

In *The Westbridge* (2011), Rachel De-Lahay attempts to question the reasons why society is so biased against and bear the disheartening emotions toward minorities who are different from them in terms of root of color, race, culture, origin and tradition. Throughout her play, she often emphasizes the underlying causes that position racism, marginalization and otherness with allusive and critical narrative forms and techniques. As she depicts these reasons may be unconsciously or systematically used by citizens. In the light of quotation below, it is obvious that Andre is opinionated by rejecting and protesting Soriya's and Marcus' marriage to realize. The main problem for the marriage between the couple is thought to be religious differentiation because Andre thinks that Soriya is wrong about not taking this diversity into account and in his view, they cannot marry up with each other. On the other hand, cultural difference comes to the forefront and contributes to racial

prejudice because of the mentality of society. When they marry whether they will give up from their culture and religion or they will give up from each other.

Andre: Do you reckon you're gonna get married in a church or a temple?

Soriya: Erm... what?!

Andre: What? That must be the first thing you'd think of- two different peoples marrying and that.

Soriya: Well... We'll see, I guess.

Andre: I think you should get married in a temple. On an elephant and wear a sari thing like that Pussycat Doll video! Fit! (De-lahay 361).

That conversation between Andre and Soriya about identity and cultural differences is a reference to social constructed discriminations and norms because by referring to cultural distinctions, Andre implies that as an Asian individual, how Soriya would imagine a marriage between white and nonwhite to realize without any problems in a church or temple. Similarly, in their work entitled *Critical Race Theory: The Cutting Edge. Third edition*, Richard Delgado and Jean Stefancic explain how the term of race is socially and politically constructed as in the following:

Race is neither an essence nor an illusion but rather an ongoing, contradictory, self-reinforcing, plastic process subject to the macro forces of social and political struggle and the micro effects of daily decisions. As used here, the referents of terms like "black" and "white" are social groups, not genetically distinct branches of humankind. (Delgado, Richard and Jean Stefancic 240)

Although Andre himself is a black British, he has grown up in an environment where he has been convinced to trust in the idea which conventional and racial diversities direct what an individual aims to be or to do in his or her future live. Likewise, Soriya's attitude and shyness in the face of this social prejudice clearly reveals the contribution of society to racism and othering. As I mentioned in the previous chapter, these cultural and identity diversities should be considered as richness, but unfortunately, they add discriminative builds to the attitudes and behaviors of the society. We can also understand from this dialogue that racism is a social construction and a product of society's expectations and thoughts. Also, on social constructed norms and racism, Delgado and Stefancic argue that racism and cultural discriminations are social determinants that manipulate and shape an individual's behaviors against race and identity differences (Delgado, Richard and

Jean Sefancic 21-23). Andre's mentality and discourse manipulate Soriya and strengthen the thesis that any marriage between people of color and whites would be wrong.

On the other hand, when we look at this dialogue from another angle, we realize that Andre's thought about the marriage that will take place between Soriya and Marcus is an example of intersectionality. Because, Cranshaw points out that the differences emphasized by the competent society or other individuals marginalize minorities and they cause situations that make minorities feel belittled and worthless (K. W. Crenshaw 1244-1245). As Andre's sentence contains a sign of insulting cultural and identity differences, she unconsciously reinforces the social discriminative bias by emphasizing the traditional customs of the bride-to-be Soriya. The expression of "a bride wearing a sari thing on an elephant" shows a kind of cultural humiliation, and the fact that Soriya does not react or speak against this statement shows that Soriya is used to these offensive situations. This kind of insulting approach is an intersectional disempowerment that contributes to Crenshaw's term of representational intersectionality which separates people of color from British society. The usage of Sari which symbolizes Pakistan's culture has a great implication of the far cry between the couple. Soriya's being Pakistani despite her birth in England and Marcus' being white-Afro-Caribbean is stressed within the text many times and this contradiction determines their outcome because of social thought and bias. Here, we see that how society establishes and contributes to racism and how race counteracts with other categories of one's membership or personality.

Old Lady: Asian girls should be for Asian men.

Soriya: Oh.

Old Lady: But then people see you with him and they want to try for themselves. See what the fuss is about. Why makes a fuss? Everyone lived perfectly happily round here together before you, young ones try to integrate and confuse things (De-lahay 374).

The above dialogue between Soriya and Old Lady shows an example of how society takes a great place in perceiving racism and responding to it. Reading the dialogue above, we can easily notice that Soriya and Old Lady are not close relatives or they are not close neighbors but Old Lady's interpretations about Soriya's coupling with Marcus are the result of racial discrimination. It is obviously understood that even if you are not a racist person, society's approach about your

resolutions forces you to be a racist. Here, the idea of “Asian girls should be for Asian men” shows that social thought and racial prejudice cause directly or indirectly an individual’s being conservative or racist. Because Old Lady thinks Soriya’s relationship with her boyfriend will lead the same coupling and affair among other Asian girls, she tries to obstruct the same thing happen to other girls from her environment. The couple is happy and they get along with each other; however, upon rumors around them, Soriya gets confused and she tends to think in a negative way about the marriage among races. Here, society proves that this racial bias cannot be fixed only by changing racial system. Soriya's and the Old Lady's conversations on the appropriateness and consequences of interracial marriage reminds us of the prohibition on marriage between blacks and whites in the Jim Crow Law. In his work named *Interracial Marriage in the Shadows of Jim Crow: Racial Segregation as a System of Racial and Gender Subordination*, Reginald Oh stated that due to the legal prohibition of marriage between blacks and whites, the concept of pure blood gained validity in terms of the old society and took a place in its memory (Oh 1330-1334). Unfortunately, this understanding has been passed down from generation to generation over time and new generations have shared the thoughts of their ancestors. As a matter of fact, some immigrants have adopted the way of preserving the essence of this western society. In this case, social prejudices cause new social prejudices as well as new poles of conflict. The way of thinking of Old Lady is the same as the way of protecting the essence that the whites once enacted. On the other hand, the insistence of the society, which adopts the same mentality when the new generation is faced with such thoughts in the age of marriage, makes them unconscious racists. Although communities try to protect their own essence, they affect and are affected by each other. By implying the raped girl in this sentence “oh...of course... a little Asian girl gets raped by some black boys-just opposite, on the Westbridge under your nose...” (De-lahay 375), the Old Lady thinks that Soriya should learn from the previous night's events, and we understand from the later pages that while implying that the rape was committed by blacks, she actually talked based on the rumors of whites. Here, we can figure out that the Old Lady is trying to protect her traditional essence while expressing this allusion so that other Asians do not experience the same evil, but she unconsciously or consciously marginalizes

blacks. In this sense, it is a result of the white society's showing black people as a source of evil.

George: Oh... because You are ...(whispers) black?

Marcus: Wow! You are as direct as Si.

George: well don't worry, you can totally play that down! You are half white too remember! And you should be proud of that! The other side's just... blip. (De-lahay 377)

In this dialogue between George and Marcus, while Marcus says that he feels financially and morally inadequate for marriage, George thinks that this is because of Marcus' being black, and reminds him that he is a half-white individual and he should be proud of that. While George, a white individual of British society, emphasizes this racial difference, she draws attention to the importance of the concepts of white supremacy and white privilege within British society. Within the same context, Önder Çakırtaş also analyzes George's expressions as humiliation of black people:

Black as a skin colour is represented as one of the ciphers of 'the inferiority complex' in the communal understanding, as it is underscored by George in *The Westbridge*; accordingly, blackness should be concealed, degraded and may only be 'whispered' in the community – this is what Ziauddin Sardar puts into words in his Introduction to Fanon's *Black Skin Dark Masks*, "Blackness represents the diametrical opposite: in the collective unconsciousness, it stands for *ugliness, sin, darkness, immorality*. (Çakırtaş 379)

Similarly, in this sentence "A "white" skin in the United States opens many doors for whites whether or not we approve of the way dominance has been conferred on us." (McIntosh, *White Privilege and Male Privilege: A Personal Account of Coming to See Correspondences Through Work in Women's Studies* 13) Peggy McIntosh clearly points out in her work that a white skin opens many doors for an individual in America. This is exactly what George means by stating that being white is a privilege to be proud of. In addition, George implies that white supremacy provides an advantage for an individual with shortcomings and deficiencies, and provides a superior, competent personality.

On the other hand, the words that George whispers in Marcus's ear and her discourses indicating black identity and racial bias are the examples of microinsult, which is a type of microaggression. While Derald Wing Sue explains

microaggressions and sub-bat titles, he explains the concept of microinsult as unintentionally belittling, humiliating, hurtful and marginalizing comments and behaviors exhibited against an individual's religious, identity, cultural and sexual values (Sue, Derald W, Christina M. Capodilupo, Kevin L. Nadal, David P. Rivera, and Gina C. Torino 23-24). In this sense, George's insulting and embarrassing way to whisper Marcus' blackness in his ear is an example of a microinsult. While every form of expression may be dismissed as seemingly insignificant, Peggy Davis argues that seemingly insignificant racist expressions play an important role in society's subordination and discrimination (Davis 1562-1563).

Voiceover: The details of the horrific gang rape of a fourteen-year-old Pakistani girl have been flying through Facebook, and thank god, because no one else wants to talk about it. Calling it an 'attack'. Come correct. No less than seven black, Afro-Caribbean males were said to have been involved in the most horrendous sexual attack ever heard. The victim has failed to come forward due to her fear of being deported for an illegal immigrant and based on that police are reluctant to investigate further. It is the perfect excuse for them not to care, again. (De-lahay 397)

That citation clarifies how media considers about black people as they announce that the rapers are no less than seven blacks, media's racial prejudice comes forward and that situation shows that race is not socially constructed, but also is institutionalized, since media is controlled by the government. As Zeus Leonardo clarifies 'whiteness is not a culture but a social concept'. (Leonardo 32) So, from a single perspective, racism is clearly not institutionalized, as the authority commends media all through. David Gillborn believes that 'white supremacy' should replace the concept of 'racism' because the concept of 'racism' tends to put the focus on overtly racist practices that 'are by no means the whole story'. The term of 'racism' thus 'risks obscuring a far more understandable and subtle form of race politics' (Gillborn, Education policy as an act of white supremacy: whiteness, critical race theory and education reform 491). In the play, it is also narrated that a Pakistani girl was raped in a video on Facebook played by Ibi and that the perpetrators of this rape were a black group. Here, we witness how social prejudice and accumulating prejudice against black people function. Considering black people as potential threats

and people who are expected to do evil is an indication that the media is controlled by the white community. In cases of crime and perpetration, the fact that the competent society usually looks for the perpetrator from people who are marginalized and humiliated proves that they have racial prejudices against the people of color. The media's unproven and hypothetical accusations of blacks reveal how easily media members express their racist insults and opinions against blacks. Richard Delgado and Jean Stefancic verbalize that if a state or a society lets a group attack disrespectfully to the values of others, it returns to a habit accelerating that group to retain this way of speaking, acting and thinking in the next process, and they are of the opinion that these take part in literature such as narratives, scripts, plots and other types as a part of competent culture which is viewed as normal and mediocre by majority group (Delgado, Richard and Jean Stefancic 140-155). These biased statements and slanders become habits over time and lead to other types of humiliations and insults. In this sense, we realize once again that racism and exclusion are not genetic or biological differences, but rather a social construction. The media's emphasis that the raped girl is an illegal immigrant causes her to be considered a worthless person in terms of society. We deduce the importance of white supremacy by the society from the fact that this event is considered an ordinary case due to racial and class discrimination.

On the other hand, the policemen are reluctant to investigate further because the raped girl's fear for being deported in virtue of being an illegal immigrant is a great excuse for them. However, if the raped girl was a white person, then investigation would be deeply done. Here, it is clear that if you are black, Asian, Afro-American or briefly non-white, then you are going to be alienated by the system, constitutions, culture and majority groups. The unwillingness of police to investigate rape is an example of institutionalized racism because the police evaluate the events according to the race and identity of the victim here. From the readings and the writer's point of view, it becomes possible to estimate that if the raped girl were a member of the white community, the attitude and reaction of both the community and the police would be different, and since the victim girl is a member of the people of color, the police would like to pass this up as an ordinary case. Camara Phillis Jones argues racialized system that carries political interests, social

norms, and structures that provide advantages to whites, and cannot be thought as moral failing or psychiatric illness. She argues that this system deprives some ethnic origin individuals of certain rights while providing some advantages to powerful or superior groups (Jones, *Confronting Institutionalized Racism*. 9-10). In the dialogue, we notice the existence of a situation that causes disadvantages for people of color because institutionalized racism prioritizes some individuals while marginalizing or evaluating others with a negative approach. The deprivation of certain civil rights of the people of color and the fact that the police ignore such problems and do not take them seriously are the qualities that prove the existence of an institutionalized racist system in western society. While Wilson put forward the idea about institutional racism, he states that racism is derived from defective systems under the control of defective people. He also argues that in such flawed systems, minorities face racial prejudice and obstacles while seeking their rights (Wilson xiii-xiv).

Another significant example of racism within play is a microassault which is a sub-concept in microaggression theory. The concept of microassault exposes social prejudice and racist behavior by opposing the normal acceptance of extreme racist and marginalizing verbal and operational attacks in society. In this sense, George exhibits an attitude that marginalizes the people of color with these verbally offensive expressions. Although Soriya jokingly responds to this attitude, which is considered a microassault, it doesn't work very well. This viewpoint proves that micro-assaults contribute to the perpetuation of racism and take exclusion to new heights. Racism influences other people to be racist, as while Ibi himself is not white British, he is biased against Marcus since he is black, that is why racism is a product of both social thought and cultural bias:

George: I love you. Even if you are from India.

Soriya: -Africa!

George: How is that again?

Soriya: Do you just never listen to me?

George: Oh! Sorry,yeah. I love you even if you are from Africa!

Soriya: And I love you even if you are from Battersea. (De-lahay 407)

Based on quote above, De Lahay discusses the supremacy of the whites within the text, even if George, a white British, and Soriya, Pakistani, are very close friends

George points that her being white is something to be proud of and she claims that Soriya is very lucky because she has her friendship by emphasizing “I love you even if you are from India.” George draws attention to her nation’s superiority over other nations and she implies there is and should be white privilege. In connection with this, George makes Marcus notice his half superiority because he is half white and is white Afro-Caribbean. That shows although he is white, he is not equal and advantageous as George. George’s only positive thought on blacks is superior in terms of sex because in her view, the blacks have much more things to have a love affair or sex with them than the whites. In a similar way in "*Frantz Fanon*", *The Stanford Encyclopedia of Philosophy (Spring 2019 Edition)*, John Drabinski illustrates interracial sexuality, sexual desire, and the effects on racial identity based on Frantz Fanon’s insights:

The second and third chapters of *Black Skin, White Masks* theorize interracial sexuality, sexual desire, and the effects on racial identity. Fanon’s theorizations return to one and the same theme: interracial desire as a form of self-destruction in the desire to be white or to elevate one’s social, political, and cultural status in proximity to whiteness. In that sense, all depictions of interracial sexuality (exclusively heterosexual) are for Fanon fundamentally pathological. The black woman who desires a white man suffers under the delusion that his body is a bridge to wealth and access. Mayotte Capécia’s novel *I Am a Martinican Woman* (1948) guides Fanon’s analysis and he takes her book to be exemplary of the black woman’s psyche and of the limits of interracial desire. The black man who desires a white woman suffers under the delusions of what her body offers: innocence and purity. (Drabinski 3)

We encounter another identity conflict in the discussion of Marcus and Soriya on marriage and cultural differences, in which, customs and traditions become an insurmountable obstacle for this couple. Soriya, who does not want to break away from her culture, family, traditions and customs, expresses this with the following sentences” We are Asian. I have an identity. And I love it. I love belonging to a large family.” (De-lahay 423). Here, Soriya explains that she does not want to give up the environment where she feels well and valued, and even her father's warning her about some issues has taken place in her life. In the face of Soriya's statement of these feelings and thoughts of belonging, Marcus emphasizes racial bias and clash of cultures by saying that the idea of mixing race was a wrong attempt.

Consequently, in this play, De-lahay portrays social, racial, cultural and traditional prejudices and marginalization using everyday language. She expresses

the attitudes and perspectives of society, institutions, police and media towards non-white minorities, while conveying racial-based events in British society from a sociological and realist point of view. She narrates the functions, impacts, advantages and disadvantages of the race system in society with an eye-opening approach. She also touches on how minorities are affected by the behaviors and attitudes of the competent society, how they influence each other accordingly, and the cultural and racial prejudices and attitudes they acquire as a result. The play reveals social phenomena that support racism as a social construct and not a biology-based feature. Likewise, she criticizes how loosely institutions take crime and murder cases and consider these events as ordinary cases. She aims to raise social awareness by revealing such examples of institutional racism and this contributes to the development of social awareness. Moreover, she emphasizes this issue in her examples in response to media members' preconceptions about crime and criminals. She cites the social pressures and prejudiced attitudes of the raped girl as an example of how law-controlled institutions remain indifferent to minority issues. The racist discourses and behaviors of George, who represents the white society in the play, supports the reasons for the existence of the advocates of the white supremacy and microaggression theories, and the place and importance of the CRT in literary, social, educational and legal systems. When we consider the conversation between the Old Lady and Soriya, which includes the roles for women determined by the society, we realize the necessity of intersectionality theory. In this play, De-lahay narrates the lived and probable events that clearly indicate the marginalizing, humiliating and classifying consequences of racism, social prejudice and cultural conflicts.

CHAPTER THREE

CRITICAL RACE THEORY AND DEBBIE TUCKER GREEN

3.2. Critical Race Theory in debbie tucker green's *random*

First of all, I would like to start by mentioning some of debbie tucker green's plays in terms of content and theme. In general, the subjects she deals with in her plays are social violence, racial-based marginalization, unexplained murders, traumas in black families, society's silence against black deaths and racial inequalities. Looking at the contents of her plays, tucker green mainly writes on traumatic, unpleasant, racial and extremely controversial subjects based on the experiences of minorities such as domestic violence and voyeurism in *Dirty Butterfly* (2003), incest in *Born Bad* (2003), sexual tourism in *Trade* (2004), rape, child soldiers, AIDS and lapidation in *Stoning Mary* (2005), racial prejudice and street crime in *Random* (2008), and international conflicts in *Truth And Reconciliation* (2011) (Tejero 47-48).

debbie tucker green's play named *Random* (2008) was staged for the first time at the Royal Court, one of the non-commercial venues in London where plays by major dramatists are performed. In this play, a single actress plays the characters of Sister, Brother, Mum, Dad and Teacher on a simple stage and each character is played with specific accents and idiosyncratic features in body posture. The decoration of the stage and the black actress performing all the characters, are designed to convey the experiences of black people, and in the play, the attention is drawn to the social prejudice that murder crimes committed on the street can be only committed by blacks. The scene is quite plain and quiet in order to draw the audience's attention only to the actress. In this play, which consists of two parts, a poetic and vulgar language was preferred instead of a theatrical one. The language used within the play with repeating patterns of words expose the deep layers of feelings and relationships and the playwright's strong observations of blacks' lives and social approaches to the race matters disclose the familiarity and universality of minorities' matters unimaginatively portrayed within the play.

Lynette Goddard, a scholar of Black drama, explains that identity is portrayed generically rather than culturally with the potential for change. (Goddard, 'Death never used to be for the young': Grieving Teenage Murder in debbie tucker green's *random* 301-302). Based on this interpretation of identity, we understand why the characters are not named by tucker green in the play. In this context, tucker green criticizes the social perception of race by referring to the fact that the white society does not accept black people as separate individuals like women, children and men, and by not terming the characters. The language and expressions chosen in this play are inspired by the disturbing real violence incidents that show the reflection and functioning of racism on the streets of England. tucker green prefers to use expressions that she has heard or experienced in her own environment. In order to create unlike effects in the audience, a plain stage in the play, the roles of all characters are displayed to a character, each character's distinct form of address, the use of a poetic and ungrammatical language are the unique aspects of the writing technique consciously organized by the dramatist. For this reason, while watching the play, the audience has the opportunity to interpret the conversations from otherwise perspectives and witnesses the events themselves, because the role of a single character invites the audience to become a character of the play.

In this play, tucker green narrates the heart-wrenching tale of a West Indian family living in London and the unexpected change in the family's life as a result of an awful misfortune that they experience. The play involves two sections and portrays an ordinary day for the family comprising of Mum, Dad, Sister, Brother and Teacher. Their ordinary day begins when Sister awakens her brother to take his cell phone since she anticipates a call from her boyfriend. Her brother would not like to get up and turns out to be late for the school. Mum consumes the porridge that she cooks for her kids, and she is stressed over her family members being cold in light of the fact that their garments are not reasonable for the climate. Sister would not like to go to work with her partners whom she hates. Father remains at home since he is a night watch. Towards the finish of the initial segment, the normal day of the family goes wrong when police show up at their entryway to give them the staggering news that the child of the family is cut and killed in the city during his mid-day break in a *random* quarrel, as the title of the play recommends. The vicious activity of the

homicide isn't displayed in the play, yet its pitilessness is portrayed by Sister when she, along with her dad, goes to the mortuary to recognize Brother's body. Returning home, they see that individuals fabricate a holy place on the road where Brother is killed. His companions there express their distress, while media members describe the event. At home, Sister's counterparts visit the family to convey their condolatory opinions, while a Victim Support Officer attempts to give solace to Mum. In the second chapter of *Random* (2008), which is for the most part depicted through Sister's point of view, the environment turns out to be really discouraging. This piece of the play concentrates on the horrendous pain of the deprived family and their reactions to their stunning misfortune. Consequently, tucker green focuses on the outcome of the horrendous disaster, its consequences for the rest of family, racial prejudice, and cultural and identity conflicts.

In the introduction page of the characters, with the phrase “one Black actress plays all the characters”, the playwright reveals her distinctive, unique writing style (green 2). This situation, on the other hand, is metaphorical because any Black character can be persecuted as represented in this play. So, from the very beginning, the play exemplifies the CRT's concept of anti-essentialism. Black people's skin color is enough to unify and stereotype Black people in terms of identity. Any Black person is the target of all-round standardized prejudice. A black actress embodies the characters of Mother, Father, Sister, Brother and Brother's teacher and transforms the body into a fluid identity that transitions between gender, race and age; disrupting the autonomy and purity inherent in subjectivity, the body becomes a tool that bridges the self and the other, the private and the public, the individual and the collective. In this context, the narrative of the family's grief becomes a political gesture, because the actress's body conveys a sense of intimacy, revealing the weak boundaries of the self that separates the 'I' from the other (Fragkou 36-37). The storytelling technique also implies a relational view of identity and self, as the actress's polyphonic narration addresses an ethical appeal to the audience by creating impact and limiting the audience as witnesses of family grief. tucker green also makes a poignant comment on the media's framing of grief and criticizes the way they construct reality (Fragkou 36-37).

Sister is the first character to appear in the play, she comes to the stage by talking about daily routines. While she is informing the audience about daily events, she starts to argue with Brother and the language and discourse used between the two cause a divergent reaction in the audience at the beginning of the play. Later, she expresses complaints about her profession and tells that she is not satisfied with her job and colleagues. At that time when Sister realizes that she has received a message, she uses an expression to show family pressure while reading the sentence "come home now"(p.23), then she says that she thought it was from her mother, but she was wrong because the message came from her man. On the way to home, she sees the police cars parked in front of the door and the police. After she enters the house feeling guilty, she learns that her brother was killed in the street for unknown reasons.

From these expressions "Losing its own game and Like we don't matter", we understand that it is implied that Blacks are doomed to lose (green 4). The phrase 'black lives matter' is metaphorically expressed as 'we don't matter'. The playwright tries to explain with these expressions that black people are not owned and their lives are not valuable but ignored. Likewise, Ravinder Barn asserts that "it is possible for black children to have negative feelings about their racial identity and yet have a positive self-concept." (Barn 65). Barn also argues that the academic studies on black children have led to a situation where the identity formation of white youth is perceived as a problem-free situation, while on the other hand, minority youth are perceived as full of anxiety and worry (Barn 61-62).

tucker green aims to reflect the thoughts and support of the society related to this concept by making a reference to white privilege with these words: "The who woulda done it better / If that was hem and the who black cannot do things better /They was diding it with trust me." (green 10). Here, the belief that if whites do a job, they will do better than blacks, is one of the social norms that white society accepts and imposes on minorities. These sentences are the implicated sings of white supremacy consciously preferred by playwright within the play to draw audience's attention to minorities' points of view to the success and failure in job positions. In *The Possessive Investment in Whiteness: Racialized Social Democracy and the "White" Problem in American Studies*, George Lipsitz discusses the whites' race-

based humiliations and discriminative insults against blacks in terms of the blacks' abilities for a job or a position as in the excerpt:

In the opinion polls, favorable assessments of black chances for success often accompanied extremely negative judgments about the abilities, work habits, and character of black people. A National Opinion Research Report in 1990 disclosed that more than 50 percent of American whites viewed blacks as innately lazy and less intelligent and less patriotic than whites. (Lipsitz 381)

In this sense, although whites have less experience and knowledge, their appointment to important positions is easily accomplished thanks to both systemic and social support. Here, a critical emphasis is placed on white supremacy and white privilege. In addition, tucker green touches on society's perception of black people's inadequacy, because there is a need to convince blacks that blacks are not doing better jobs as the reason for allocating important job positions to whites. Expressing an opinion in a similar direction in *Encyclopedia of diversity and social justice*, Sherwood Thompson claims that the attitude of the white society against the criticism of whites, who hold important positions in universities and government institutions, shows that racial privilege causes advantaging the whites and disadvantaging people of color. (Thompson 473-474). On the other hand, in *Critical Race Theory: The Cutting Edge. Third edition* Delgado and Stefancic depicts the difficulties that people of color face at work because of their racial and cultural differences:

The more an outsider negotiates her identity to make insiders feel comfortable, the more difficult it is for her to bring a discrimination claim. Suppose, for example, that an African American associate perceives that others at his largely white and male law firm are wary of African Americans. Other employees seem ill at ease in their conversations with him and get especially nervous when talking about issues relating to race. To put his colleagues at ease, this associate begins to make jokes containing negative stereotypes of African Americans. The strategy works. Indeed, it opens the door for his colleagues to make similar jokes. If this employee ever brings a race-based discrimination suit, he will unlikely be able to point to these jokes as evidence of a hostile workplace. After all, he not only started the cycle of jokes but laughed at the jokes made by his co-workers. That his race-based jokes were a response to the racial dynamics of his workplace can easily be lost to sight. (Delgado, Richard and Jean Stefancic 234)

Dad's words "Dont be bringing no policies to my door" (green 25) shows that Black people's encounter with the police is about the perception of Black people as potential criminals in the social hierarchy because of white privilege. With this sentence "Never trouble trouble till trouble trouble you", tucker green deals with the place of black people in the social memory, their perception as personalities who can always cause problems (green 25). This handles the concept of race from the viewpoint of the social construction. In the collective memory, as a black race, they have been perceived as a criminal, crime-prone and crime-producing social class by society.

The institutional racist attitude of the police starts to appear in these sentences "Dont let no police in" and "Same thing he'd say bout white people" (green 30). These sentences are the reflections of Black anger. The White-Black conflict is most clearly expressed in these sentences. The police are the epitome of institutional racism. For this reason, the playwright proposes institutional racism by associating it with whites in later pages of the play.

Anxiety and fear caused by the arrival of the police at the door of a black family, pointing to Dad's influence from media news, social prejudice and institutional racism, lead Sister to question the police's approach to investigating crime and criminals. When the police enter the house, Dad and Mum worry that something has happened to them and they start to fear as if they have committed a crime. At the same time, institutional racist attitudes such as the police entering the house and stepping on the carpet, violating the traditions and privacy of a black family, show the disrespect and intolerance of the police towards black people. Correlatively, Barn sates that the blacks are institutionally marginalized by police as in the following:

These included complaints by black young people that they were being categorised as a problem group by the police, and therefore more likely to be questioned or arrested; allegations that the police used excessive physical force in their dealings with black suspects; and that such attitudes and forms of behaviour by the police were creating deep divisions between the police and the black community. (Barn 58)

In the face of the police telling what happened to the boy of the black family, the family's reaction of trust in the police actually represents the distrust of the blacks

in the police as well. The police's attitude towards the family and their assumptions about Brother's death reflect a racially biased approach to minorities. Closely related to the police's attitudes against family, Delgado and Stefancic argue that "Everyone has potentially conflicting, overlapping identities, loyalties, and allegiances" (Delgado, Richard and Jean Stefancic 10). However, that does not mean that based on an individual's color or race difference, police can directly consider black boy as a member of gang. That attitude is consciously portrayed in the play to draw audience's attention to the intersectionality which refers to the idea that a feature of a person does not necessarily determine the other categories of membership. Accordingly, Lynette Goddard makes a comparison between the knife crime in *Random* (2008) and the death of Stephen Lawrence, who was stabbed to death by five white young people in a racist attack while he was waiting for the bus in 1993, by ascertaining that there are institutional racist approaches displayed in both cases because in the two cases, police is reluctant to investigate in detailed way. The similar ways of police's approaching to blacks' deaths are reflections of repeating institutional racism within system (Goddard, I'm a Black Woman. I Write Black Characters': Black Mothers, the Police, and Social Justice in *random* and *hang* 119-120).

Although there is no scene of violence in the play, the violent descriptions and language used by Sister make the audience experience that scene. We can see her as a narrator, since it is Sister who makes most of the comments and explanations about her brother's death. Since she herself has experienced the drama, pain and sadness of her family, she demonstrates the events in a sad, melancholy style that reflects her anger towards society. We also notice that in the face of the loss of a black family, it is up to women to bring the remaining family members back to life. When Sister portrays the scene in a very heartsore and angry language, she verbalizes that no one wanted to testify about her brother's death. It emphasizes both the society's fear of the police and the insensitivity and racist approach of the society due to the fact that the deceased was black (green 40). Sister's sentences about death symbolize the clear description of black families' losses and the frequency of these murders in British society.

On the other hand, regarding the attitude of the media about the event, we realize that the media, which focuses only on the newsworthy parts, acts with prejudice against black people and even ignores the oppression, murder and injustice that black people experience:

The press
pressin
the picture for a bite.
Their-blue-eyed reporters
shieldin their zeal
for a-‘good’, ‘urban’ story
stepping into these sides
askin foolish questions
soundbitin so-called ‘solutions’
in seconds.
Feelin brave asking a hard-looking ‘hoodie’
what he think. (green 41)

Similarly, in his *The Racist Murder of Stephen Lawrence*, Simon Cottle cites the frequency of crimes and killings of black as in the excerpt “Between 2000 and 2001, 53,090 racist incidents alone were recorded by the police in England and Wales, including 7887 common assaults and aggravated wounding; a figure that we reliably know from the British Crime Survey will be an under-representation” (Cottle 7). Another analogous explanation related to media’s racial prejudice against blacks, in *Contemporary Black British Playwrights*, Lynette Goddard claims that about 75 percent of knife crime victims are black British teenagers, and he states that white British children are the victims of knife crime as well. The media reports more about the deaths of white children and less about the deaths of black youth in the news. When the media lays emphasis on the deaths of white youth, it is reported that these young people are killed as a result of random attacks. On the other hand, in the news that little attention is given to the deaths of black British youth in the media, the attention is drawn to the fact that the deaths of black young people are generally related to gang conflicts (Goddard, *Contemporary Black British Playwrights: Margins to Mainstream* 88-89). Media reports try to associate these deaths of the blacks with gang fights, emphasizing that even if the murdered black boys are not

members of a gang, they are usually killed because of taking place in the middle of gang fights (Goddard, *Contemporary Black British Playwrights: Margins to Mainstream* 88-89).

As a result, in *random* (2008), tucker green reflects the suffering, violence, racial prejudice, social marginalization, and racial-based norms constructed by society, sometimes directly and sometimes indirectly, of blacks and minorities. Overall, tucker green has captured a different style in the play by using poetic language, ungrammatical structures and slang expressions. She brings reality to the play with a family drama, she has created by using expressions from the street language and inspired by the events of being killed with a knife in the street. In addition, when considering the assumptions of the police in the play regarding crime and criminals, tucker green envisions the sad scene when such murders occur in order to draw the audience's attention to the biased approach of the police in the dialogues between the police and the minorities. tucker green brings racial overtones and judgments to the attention of the audience that exemplify the tenets of many CRTs, such as white privilege, microaggression, and institutionalized racism. In this play, which I have approached from the point of view of the CRT, I have reached the conclusion that the system and law-supported privileges of the white society exist in all areas of minorities' lives.

CONCLUSION

CRT is a theory that has been solving race-based problems in many fields with enlightening and critical perspectives since its emergence. CRT was once an idea used in litigation and nowadays, it has been recognized as a remarkable method for research on race and racism in a wide variety of disciplines, from education to literature, and from the justice system to the healthcare system. At the same time, CRT continues to expand its scope and move forward to prevent new racism and injustices in western societies such as the UK and USA. First, this study explored the socio-political history of race in Europe and the United States to explain how race was created and used to justify slavery and discrimination. In this study, the highlighted principles were concepts, and tenets of CRT, as well as their imbedded practices, and formations. In order to better understand how racism works implicitly in society and laws and how it is used by the dominant society, in this study, the applications of racism from past to the present day were examined with regards to society and law. The study evaluated how contemporary English media and police contribute to racism especially in investigation of crime and criminal. In this thesis, it was revealed that the flexibility and creative analysis of CRT can be applied to both literary works and socio-political events. Likewise, the convenience of using the CRT as a primary tool for researching and examining race and racism emerged.

CRT depends on the connection between race, prejudice, and power. Both the United States and England were affected by the worldwide arrangement of free enterprise and industrialization, and both have a common history with bondage. Every nation might have unmistakable results on racial problems, race relations, and racial arrangements, however, as the investigation shows, the majority of the CRT fundamentals have the capacities and adaptability to be applied in the two settings. This study also dealt with how every one of CRT fundamentals can be exclusively applied in England's intervened surroundings, utilizing the two plays as a contextual investigation and reflecting upon the role that set of experiences, financial impacts, and legislative issues play in forming English society's attitude toward racial prejudice and race. The investigation shows that the greater part of the fundamentals has a huge number of employments in investigating race, prejudice, and inequity in

English society, and how power is controlled by the public authority in England's news sources.

The CRT examines racism as both a social and personal phenomenon that functions in many ways, and offers a way of describing the functions of racism as an institutional and systematic phenomenon. Researchers holding a premium intermingling viewpoint may plan an examination to incorporate both ethnic dominant parts and minorities to research how the two gatherings are influenced, or see a circumstance, or quest for wellbeing arrangements that will profit all gatherings. The researchers holding a financial/material determinism viewpoint may plan an examination that spotlights on financial status as a critical factor affecting psychological well-being results. While these situations are speculative, they are instances of the likely manners by which the precepts of CRT might influence psychosocial well-being and exploration plan. Also, story can be utilized as a technique to examine certain socio-cultural parts of gatherings and networks thought to bear fundamentally on individual and aggregate psychosocial wellbeing.

In *The Westbridge* (2015), De-lahay depicts social, racial, social and customary biases and minimization utilizing regular language. She communicates the mentalities and viewpoints of society, establishments, police and media towards non-white minorities, while passing on racial-based occasions in British society from a sociological and pragmatist perspective. She portrays the capacities, effects, benefits and detriments of the race framework in the public arena with an educational methodology. She additionally addresses how minorities are influenced by the practices and mentalities of the skilled society, how they impact each other appropriately, and the social and racial biases and perspectives they gain subsequently. The play uncovers social wonders that help prejudice as a social build and not a science-based element. In like manner, she scrutinizes how freely organizations take wrongdoing and murder cases and think about these occasions as conventional cases. She expects to raise social mindfulness by uncovering such instances of institutional bigotry and this adds to the advancement of social mindfulness. Besides, she underlines this issue in her models because of media individuals' previously established inclinations about wrongdoing and crooks. She refers to the prevalent difficulties and biased mentalities of the assaulted young lady

to act as an illustration of how law-controlled foundations stay apathetic regarding minority issues. The bigoted talks and practices of George, who addresses the white society in the play, upholds the purposes behind the presence of the backers of the racial domination and microaggression hypotheses, and the spot and significance of the CRT in abstract, social, instructive and general sets of laws.

In *random* (2008), tucker green mirrors the torment, brutality, racial bias, social minimization, and racial-based standards developed by society, once in a while straightforwardly and now and again in a roundabout way, of blacks and minorities. Generally, tucker green has caught an alternate style in the play by utilizing idyllic language, ungrammatical constructions and slang articulations. She carries reality to the play with a family dramatization, she has made by utilizing articulations from the road language and motivated by the occasions of being killed with a blade in the road. Furthermore, while considering the suspicions of the police in the play in regards to wrongdoing and hoodlums, tucker green imagines the pitiful scene when such killings happen to cause the audience to notice the one-sided approach of the police in the discoursed between the police and the minorities. tucker green carries racial hints and decisions to the consideration of the crowd that represent the principles of numerous CRTs, like white advantage, socially constructed race and standardized bigotry and racism.

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