

An Exploration of Racism and Injustice through the Framework of Critical Race Theory in Friday Black (2018) by Nana Kwame Adjei-Brenyah

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Abstract

Friday Black by Nana Kwame Adjei-Brenyah (2018) masterfully examines American racial injustice, particularly towards Black people. Short stories in the book examine present racial discrimination and injustice. This study analyses Friday Black (2018) short stories for racial injustice using Delgado and Jean's Critical Race Theory (2001). The study seeks to investigate racial prejudice and its effects on black individuals. Textual analysis describes the chosen writing. The proceeding, vocabulary, and tone show racial discrimination and unfairness. The study found that black individuals are degraded and marginalized in individual, social, and legal actions. Cultural, individual, and social racism creates mistrust in people, institutions, and social values and structures through tone, materials, stereotyped depictions, and underestimating of black people.

Key Words: Racism, Injustice, Discrimination

Introduction

In the literary work "Friday Black" authored by Nana Kwame Adjei-Brenyah in 2018, readers are exposed to a profound exploration of societal issues through the eyes of a diligent and seasoned retail employee. This character is thrust into the chaotic maelstrom of a Black Friday shopping frenzy, wherein an ocean of frantic consumers seemingly transforms into a frenzied, almost animalistic horde in their relentless pursuit of elusive "newly acquired happiness." Within the narrative, a thought-provoking theme park by the name of "Zimmer Land" takes center stage, offering a disconcerting examination of the concept of "justice." This theme park immerses participants in simulations designed to challenge their ethical boundaries. These simulations range from defending a community against an unfamiliar intruder to preventing a potential school shooter. It is worth noting that the reference to "George Zimmerman," the individual responsible for the tragic shooting of Trayvon Martin, may be implied, raising provocative questions about justice and vigilantism.

One of the most unsettling and widely recognized simulations within "Zimmer Land" is aptly named "The Finkelstein 5." This particular simulation revolves around a man who, in an act of gruesome self-defense, chainsaw-decapitates five young black children. This narrative backdrop underscores a society where personal beliefs hold unparalleled significance, regardless of their validity or moral implications. These narrative situations are deliberately magnified and intensified, creating an even more disconcerting atmosphere precisely because they resonate with readers' familiarity and societal awareness. The discomfort these scenarios elicit invites readers

to confront their own perceptions and beliefs, serving as a powerful catalyst for critical reflection on the intricate issues surrounding racism, justice, and social norms.

American Black writer Brenyah wrote *Friday Black*, a short story collection. *Friday Black* is by New York Times bestseller Nana Kwame Adjei-Brenyah. He graduated from SUNY Albany and Syracuse University and published this collection of short stories in 2018. He is a top contemporary writer. This century's first writer. This short story collection is on black identity in America, hence it should be racially studied. American African writer Nana Kwame wrote *Friday Black*. Race theory allows analysis of these brief stories. This anthology gives black people's struggle for identity spirit. It shows how black Americans are fighting racism.

Race causes discrimination. Psychological recovery from racism's harmful wounds defines racial identity. Maintaining nonwhite racial inferiority is similar to hostage taking in wartime. Banks (1988) describes the first stage as "ethnic psychological enslavement." Because of seclusion, deprivation, perceptual monopolisation, and brainwashing, one becomes dependent on the captor and feels inferior to survive or get better treatment. The existence of psychological discursiveness has an impact on perception (Ramzan et al., 2023). Perceived social support impact quality of life (Adeeb et al., 2017).

Recent research suggests race and gender are generated jointly (Zack, 1997a). Lerner (1986) says males of colour look like women. She argues that young girls have historically emulated ideal women. Paternalistic models also stereotype indigenous and non-white populations.

Domestic violence against women and children resembles race relations. Economic, material, and psychological hostages are often women and children. The captor or head of house must develop a high sensitivity to their wants and desires to survive. Inadequacy, wanting to be a guy, and undervaluing women could follow (Griffin, 1992). Healing is needed to establish a positive self-image that fosters a healthy racial and ethnic identity in the face of war metaphors and dominance abuse's subtle psychological violence.

Race and socioeconomic status exert a significant influence on mental health outcomes such as depression, schizophrenia, and stress reactivity in contemporary society, as highlighted in Dohrenwend and Dohrenwend's work from 1974. While depression and schizophrenia are prevalent mental health conditions found in all cultures, their prevalence rates vary by nation, suggesting the involvement of environmental factors in their manifestation.

In the United States, the literature underscores the profound impact of the racial system's self-devaluation on individuals' mental health. This self-devaluation results in formidable barriers to economic advancement, including the existence of glass ceilings that limit upward mobility and the scarcity of job opportunities. Additionally, living in unsafe neighborhoods, often linked to low income, unemployment, and the disillusionment of young people, further compounds the stress experienced by individuals of racial minority groups, as articulated by Wilson in 1987. Contemporary research on racial stress and its implications for mental health emphasizes the critical role of cultural influences in the assessment of apparent personality disorders. This understanding acknowledges that the manifestation of mental health issues is shaped not only by individual factors but also by the broader cultural and societal context in which individuals of diverse racial backgrounds navigate their lives, as demonstrated by Alarcon and Foulks in 1995.

Friday Black (2018) highlights the racial dimensions of human position and feelings, as the protagonists still struggle in present times. Theory of Racism by Richard Delgado & Jean

Stefancic (2001) explored human psychological differences depending on race, gender, and other factors to examine identical and racial concerns.

1.2 STATEMENT OF THE PROBLEM

Nana's *Friday Black* will be analyzed from a racial point of view in this study. It will explore the aspects of racism such as Black people's identity in terms of American society's impacts on Black people. These stories clearly depict the condition of black people who are part of that society who are living in white dominant society. Through a racist perspective, the study will deal with the representation of racial factors in *Black Friday*.

1.3 RESEARCH OBJECTIVES

1. To highlight the racial discrimination and its effects on black people.

1.4 RESEARCH QUESTIONS

How black people have to face racial discrimination in shape of social injustice?

1.5 SIGNIFICANCE OF THE STUDY

"Friday Black unquestionably stands as a monumental literary achievement within the vast landscape of literature, largely owing to the remarkable influence wielded by its author, Nana Kwame Adjei-Brenyah, in our contemporary era. Through his exceptional body of work, Adjei-Brenyah has ascended to the echelons of literary fame. A comprehensive and meticulous examination of Friday Black serves to consolidate and synthesize the core tenets of racial theory. In light of the outcomes derived from this extensive exploration, it becomes abundantly clear that the scrutiny of "Friday Black" revolves primarily around the intricate notion of the identity of individuals of African descent and its profound connection to the actions and behaviors exhibited by the characters within the narrative.

In essence, this literary work transcends its pages to offer a profound reflection on the multifaceted aspects of identity as experienced by individuals of African heritage in response to the intricately woven character dynamics and plotlines. The investigation of "Friday Black" thus becomes a pivotal lens through which the reader is prompted to contemplate the deeply nuanced interplay between identity and character actions, establishing it as an integral and seminal exploration within the domain of racial theory."

1.6 Delimitation of the study

The researcher chose Nana Kwame's collection of short stories titled *Friday Black* in order to bring attention to concerns relating to racism and the behaviour of the characters in *Friday Black* as well as other racist features in the book. These problems are widespread among black people, who also struggle with racial discrimination. The aspects of the *Friday Black* that are most fraught with racial tension will be the focus of this investigation.

Literature Review

Coates (2008) studied "Covert Racism in the USA and abroad". The study revealed that institutions, culture, preconceived conceptions, and tradition promote covert racism, which imperialists build to increase riches at the expense of coloured minority. Racial blindness and coded language hide this hidden, subversive, and often undetectable racism. Covert racism is as harmful as overt racism. Covert racism causes greater disease rates, harsh punishments, limited information, and missed opportunities for racial nonelites.

Harcourt (2018) described *Friday Black* (2018) stories as amusing, tragic, and unsettling. It will reflect on the title story from "Friday Black," which recasts Black Friday as a zombie pandemic and changed my view of the swarms of shoppers who flood retailers nationally the day

after Thanksgiving. I spoke to Adjei-Brenyah on the phone about "Friday Black" and how our society encourages people to show gratitude and affection through purchasing.

In Mandelo's insightful analysis from 2018, "Friday Black" by Nana Kwame Adjei-Brenyah is celebrated for its exploration stories. These narratives skillfully merge the mundane with the extraordinary, blending the dramatic with the fantastical to provide commentary on pivotal and often tragic events embedded in modern American culture. This debut work, characterized by its somber and unrelenting tone, challenges the conventional boundaries of genre, simultaneously serving as both a work of art and a critique of societal norms. The collection of short stories within "Friday Black" delves into the emotional conflict inherent in the acceptance of "business as usual" before pivoting towards a contemplation of ennui. Through this lens, Adjei-Brenyah probes the depths of American culture's capacity for racism and anti-blackness, pushing the boundaries of the familiar and plunging into dystopic horror. Despite the surrealistic elements that punctuate the narrative, "Friday Black" maintains an unsettling aura of authenticity. The continuous undercurrent of violence within this world feels disturbingly plausible.

Throughout the book, the themes of authority, power, and societal brutality are interwoven into a chilling tapestry, revealing their intricate and far-reaching consequences. This narrative underscores how these elements are deeply intertwined, forming complex and insidious networks within the society depicted. In a culture that both tolerates and subtly promotes anti-black violence through intricate mechanisms, the characters in the story must grapple with their trauma across every facet of their existence. It is within this context that the emotional core of the composition takes shape, as the characters search for a meaningful and resilient response to their harrowing reality. Resilience reduces psychological distress (Riaz et al., 2021).

Friday Black's stories are mostly about people, and the reader's emotional connection to the protagonists was nice. Adjei-Brenyah remembers that these men and boys are battling for their lives in a dangerous world but nonetheless participating in patriarchy in a complex web of power. *Friday Black* has fewer ladies, but his male protagonists' interactions with women are sharp. In "Lark Street," the main guy tries to cope with his girlfriend's abortion, which is recounted in a violent fantasy. The narrative shows that she is struggling the most and that he has a right to his feelings, but not at the expense of her emotional labour.

In their analysis titled "'Friday Black': An Ingenious Assault on American Society," Jeena & Bao (2018) astutely highlight that the narratives within the book contain elements of a future that are disconcertingly close to our present reality and, alarmingly, entirely plausible.

Within "Friday Black," a narrative unfolds in which a diligent and experienced store employee finds themselves thrust into the frenetic chaos of a Black Friday shopping frenzy. This narrative perspective offers a stark portrayal of a sea of desperate shoppers who, in their relentless pursuit of elusive "newly acquired happiness," metamorphose into frenzied, incoherent creatures. Another striking facet of the book is the existence of a theme park called "Zimmer Land," a space that intriguingly promotes notions of "justice" through a series of simulations. These simulations encompass scenarios ranging from defending a community against an unknown intruder to thwarting a potential school shooter. Notably, the reference to "George Zimmerman," the individual responsible for the tragic shooting of Trayvon Martin, adds layers of complexity and societal commentary to these simulations.

Arguably the most unsettling and widely recognized narrative within "Zimmer Land" is the one known as "The Finkelstein 5." This harrowing story revolves around a man who, in an

act of gruesome self-defense, chainsaw-decapitates five young black children. This chilling narrative backdrop serves as a reflection of a society where one's personal beliefs hold paramount importance, regardless of their veracity or moral implications. These narrative situations are intentionally magnified and embellished, rendering them even more disconcerting due to their eerie familiarity. This deliberate exaggeration serves to heighten the reader's discomfort and prompts a critical examination of these disquieting issues, making "Friday Black" a poignant and thought-provoking critique of contemporary American society.

Smith (2019) described Friday Black, his first short story book, as a darkly hilarious satire on the dystopian repercussions of an American culture that has been trained to accept capitalism, racism, and institutional brutality as normal. Unusual becomes normal. Adjei-Brenyah maintains hope. He warns that we will be doomed if we cannot understand how we have enabled the absurd to flourish on a huge and small scale.

Blackman (2019) posits that the confluence of racism and capitalism in America serves as fertile ground for the emergence of literary fiction. The year in review witnessed the unsettling addition of a staggering number of shootings and stabbings to the ever-mounting death toll, further exacerbated by the frenzied Black Friday shopping rush, an event known to contribute to environmental degradation. Regrettably, the list of actions deemed perilous for black individuals continues to expand, encompassing mundane activities such as exercising, moving into a new apartment, or even purchasing a simple pack of Mentos. It is within this bleak and unsettling backdrop that Nana Kwame Adjei-Brenyah's "Friday Black" captivates the reader with its refreshing, unvarnished, and impassioned exploration of these pressing societal issues.

Within this debut collection of short stories, Adjei-Brenyah artfully unravels a tapestry of narratives that reflect the disconcerting realities of our times. Readers are transported into a world where shoppers, akin to zombies, fiercely battle one another over discounted clothing, and where a theme park offers visitors the chilling opportunity to partake in simulations involving the shooting of a black intruder. Perhaps most hauntingly, one story centers around a white homeowner who, driven by fear, resorts to the gruesome act of chainsaw-decapitating five black children. Adjei-Brenyah's unflinching examination of these themes serves as a poignant and necessary commentary on the challenges and injustices facing contemporary society.

If the setups sound excessive, they are. To stay abreast of American bigotry and capitalism, the satirist must stand up. Nana Kwame Adjei-remarkable Brenyah makes them credible and makes pointed political points without preaching. The best political fiction, like Friday Black, does it.

"The Image of Black Masculinity as Portrayed in Dystopian Literature" by Krishna (2021) examines how Black men survive in a society where they must constantly compensate for their skin colour. Where suffering is fun and blackness is the height of depravity, worthy death? Nana Kwame Adjei-Friday Brenyah's Black short stories examine blackness through dystopian science fiction.

Research Methodology

Qualitative research is a prevalent and highly regarded method within the realm of literary analysis. This approach involves delving into the essence of a text, interpreting it through the lens of established theories. Gay (2012) characterizes qualitative research as a method that revolves around the presentation of textual illustrations. In this context, textual illustration predominantly involves the exploration of themes related to identity, psychology, sociology, or racial dynamics. It seeks to unearth fresh and nuanced meanings embedded within words and

sentences, all within the framework of relevant theoretical perspectives. The study at hand aligns itself with the qualitative research paradigm, employing an analytical approach that revolves around the examination of the text "Friday Black." This examination is conducted within the overarching theoretical framework of racism. Through this qualitative exploration, the study endeavors to uncover the intricate layers of meaning and the socio-cultural implications woven into the narrative of "Friday Black," thereby contributing to a richer understanding of the text and its broader implications in the context of racial discourse.

CRITICAL RACE THEORY

Critical race theory (CRT) indeed has a history spanning approximately four decades. It emerged as a framework for examining the intricate ways in which race and racism operate in society. One of the fundamental principles of CRT is the understanding that race itself is a social construct. This means that the categorization and differentiation of individuals into racial groups are not rooted in biological or genetic factors but rather shaped by societal norms, perceptions, and historical processes. Furthermore, CRT underscores that racism is deeply ingrained in various aspects of society, including legal provisions, government policies, and the pervasive influence of human bias and prejudice. It highlights how racial disparities and injustices are not merely the result of isolated incidents or personal attitudes but are often embedded in systemic structures and institutions. By examining these dynamics, CRT aims to shed light on the enduring challenges of racial inequality and promote a more equitable and just society.

Differences are not as clear as they appear. Over the past decade, housing segregation, 1990s criminal justice policies, and Black American slavery have become more well known. Yet, opinions differ on how the government should address these historical wrongs. Children and education spark intense debates (Education Week, 2022).

Sociologists and literary theorists explore political power, social organisation, and language as part of CRT. Since then, humanities, social sciences, and teacher education have used its concepts. Hence, CRT and other phrases like "anti-racism" and "social justice," which are sometimes used interchangeably, are often misconstrued.

Critical racial theory underpins all diversity and inclusion programmes, regardless of how much it really influenced them.

THEORY OF RACISM OF DELGADO AND JEAN STEFANCIC (2001)

Notwithstanding movement participants' diverse views, legal academics Jean Stefancic and Richard Delgado claim that many critical race theorists agree with several race and racism generalisations. CRT's "basic tenets" are these claims.

Race is socially constructed. In the second half of the 20th century, the biogenetic theory of race, which classified humans into groups based on physical and behavioural traits, was disproven. Social scientists, historians, and others agree that race is socially constructed. According to the CRT theory, race is a false association between a set of physical traits, such as skin tone, facial features, and hair texture, and a set of psychological and behavioural traits, either positive or negative. White people of western European origin have formed and

maintained associations in the US to justify their exploitation and subjugation of other groups by claiming their inferiority, immorality, or inability to self-govern.

Secondly, it remains a stark reality that a significant portion of Americans who belong to racial and ethnic minorities continue to grapple with the pervasive issue of racism. While overtly discriminatory laws and legal practices, exemplified by the Jim Crow laws that enforced racial segregation and stripped African Americans of their basic civil rights in the Southern United States, have been largely eradicated, and explicit racist attitudes and beliefs have become less prevalent among white Americans since the mid-20th century, individuals from racial and ethnic minorities continue to confront discrimination and unfair treatment across various facets of public and private life. Black Americans and Latinxs, for instance, routinely find themselves bearing the brunt of inequities in economic transactions, paying more than their white counterparts for a wide range of goods and services, including purchases like automobiles. Moreover, they are disproportionately subjected to unfounded accusations of criminal behavior by law enforcement officers or private citizens, particularly those of Caucasian descent. Tragically, these communities also experience a higher frequency of incidents involving police brutality, including the use of excessive force, further underscoring the persistent challenges associated with systemic racism. African Americans, in particular, are sentenced to longer prison terms and imprisoned more often than white criminals. Zoning regulations in many predominantly white neighborhoods keep Blacks and Latinos in impoverished, racially segregated communities. Black and Latino neighborhoods frequently receive poorer public services, especially in education. Poor education makes it harder to escape poverty. Blacks and Latinos suffer shorter lives than whites due to inadequate medical care.

Microaggressions, which are often unintentional, affect people of colour. These are verbal or nonverbal slights that reinforce racial stereotypes and show underlying racial bias. Women and LGBTQ people may also experience microaggressions. For instance, a white professor at a top institution was having a meeting with colleagues in a campus building when she saw a Black student walking down the hall and shouted that she should have secured her office door since she had left her handbag there. CRT literature discusses this real-life incidence. Racial microaggressions are common, even among those who deny racism, and their cumulative effect on people of colour can be psychologically devastating.

Lastly, critical race theory (CRT) researchers emphasize the concept of "interest convergence" or "material determinism," contending that legal advancements or setbacks affecting people of color often align with the interests of the dominant white groups. Consequently, despite apparent changes in the legal status of oppressed or exploited communities, the hierarchical structure of American society, deeply rooted in racial dynamics, may persist or even strengthen. Derrick Bell, a prominent figure in the intellectual foundation of CRT and the first Black tenured law professor at Harvard University, proposed a compelling argument regarding the landmark Supreme Court decision in *Brown v. Board of Education* (1954). This ruling, which overturned the segregation-supporting "separate but equal" doctrine established in *Plessy v. Ferguson* (1896), is seen by Bell as a product of a specific historical context.

According to Bell, elite whites and elite blacks were apprehensive about the implications of segregation, and their concerns converged to influence the timing of the Brown decision. Moreover, the U.S. Secret Communications and the Department of Justice's support for desegregation were influenced by a desire to improve the nation's international reputation. This alignment of interests between white and Black elites, despite widespread resistance to desegregation at the time, reinforces Bell's argument regarding the role of interest convergence in shaping legal outcomes. Over the years, numerous other legal disputes involving people of color have similarly showcased the concept of interest convergence, highlighting the ongoing interplay of racial interests within the American legal system.

Furthermore, an important aspect of critical race theory (CRT) is the concept of "differential racialization," which pertains to the application of negative stereotypes and biases onto minority groups based on the perceived needs or interests of white individuals or dominant groups. These stereotypes are not only perpetuated in news media but also prevalent in literature, film, and various forms of popular culture. They have even influenced the content of public school history curricula. For example, throughout much of American history, Black individuals were consistently subjected to a process of differential racialization. Before the mid-20th century, they were often depicted as simple-minded, physically weak slaves and laborers who were supposedly content with their subservient roles and segregated existence apart from white society. However, following the civil rights movements of the 1950s and 1960s, a shift occurred, portraying Blacks, particularly Black men, as violent criminals or indolent individuals who purportedly depended on social welfare programs funded by hardworking white Americans.

This enduring pattern of differential racialization underscores the malleability of racial stereotypes and their adaptability to serve the interests and needs of those in positions of power, thereby perpetuating racial disparities and injustices in society.

Finally, the "intersectionality" or "anti-essentialism" thesis holds that no one group can adequately define a person. African Americans can be women, lesbians, feminists, Christians, and more.

The "voice of colour" concept holds that people of colour are uniquely qualified to discuss racism's causes and effects. Sixth and final point. The "legal storytelling" movement, which believes oppression victims' self-expression illuminates the legal system, has grown from this consensus.

Data Analysis

The adopted theory of Critical Race Theory by Delgado & Jean Stefancic (2001) talks about the individual, social and institutional racism and injustice. These elements can be of the colour, creed, facial gestures, norms, values, discrimination, treatment, consciousness and unconsciousness, interest convergence, materials determination and stereotypical". These are the elements, which are tended presented in the selected lines that how the injustice, racism, and discrimination move from individual to social level and then becomes the interpersonal routine.

Racism has been one of the most contentious and, for many readers, least appreciated literary criticism stances. In fact, the term's past uses and definitions serve as an example of this. The term "race" was first used to refer to a collection of individuals and communities, much like how we understand ethnicity or national identity today. In the seventeenth and eighteenth centuries, when Europeans discovered non-European societies, Enlightenment scientists and philosophers offered race a biological explanation. The racial injustice is based on the marginalization, tone, behaviour, social dealing and social marginalization and social meanings illustrations. Critical Race Theory (2001) tends to explore the inlaid social behaviour and injustice due to racism and social cognition.

Analysis

Race is the socially constructed phenomenon rather than of nature. It is an inlaid tendency in the white people, which can be highlighted in personal, interpersonal and institutional ways. The lines depict the prejudiced proceedings of the judicial proceeding through which a white person has to undergo. Critical Race Theory by Delgado & Jean Stefancic (2001) exposed the inlaid biasedness and the prejudice of the persons and the institutions. Present lines are there for "accusing" five killed black people and the proceedings are conducted for "right of protections". It explored that the judicial proceedings are biased which show institutional racism against the black people while the "murdered" is shown as the "white person who tended to be at the state of "threatened". It explored that the judicial proceedings are biased and the statements of the presenting the crime are also racial based on the discrimination in which the blood of black people is considered as of no value. Institutional injustice is due to the institutional prejudice based on race and ethnicity, which is undertaken by the officials against the black and their voice, is kept as passive as that is not of any value.

Analysis

Institutional, personal and social injustice can lead towards the destruction of the society and the society has to undergo a number of challenges due to racial discrimination. Preparation of the black people to protect "Blackness" shows that the roots of injustice are there in the society and the society has to face its consequences in the shape of destabilization and demoralization. Delgado & Jean Stefancic proposed theory of Racism (2001) explored the elements, which show that racism is not the natural aspects rather than it is the social construction, which deals with the inequality, and the subjugation of the other ethnic groups based on colour and creed. Used words "learning the basics of his Blackness" denote that the social construction of injustice through colour leads towards one's existence and understanding. The protagonist of the short story Emmanuel has to kill the white people based on the creed and colour. Previous incidents are also the constraints of the social construction of the biases and there is much evidence that "accused of stealing" presents the mental turbulence, which had led the protagonist towards the "racial" and "rascal" attributes and attitude. It reflects that American society is fully under division and injustice is there. This injustice is not natural rather than a social construct. Amenity and extreme thoughts are developed due to experiences, which are due to social constructed injustice.

Analysis

Social and blackness are interlined in American society. Social constructions of norms and intentions make the social individuals prejudiced where the parameters to understanding the other individuals are changed and are transformed into other standards. CRT (2001) by Delgado & Jean Stefancic (2001) presents the different forms of injustice, which can lead towards the destruction of the society and create imbalance. Present lines are presenting the imbalance and biased attitude of a white father and claiming the situation in favour of his son. The prejudice is here of the social conduct structure which has become interpersonal where the black person is not intended to kill a person but accused of watching it. Social construction races can lead towards institutional injustice and racism. Depiction of an observer as the guilty of not stopping the crime is the social construction, which is rooted in the laws and has made the person the criminal.

Analysis

The background of the line is the accusing a white man on the charge of the crime. The defense is intended to safeguard his client while the prosecution is in the way of an allegation. The story constructed here goes against the law and order situation. The story is about the killing of black people by the white man Wilson. CRT by Delgado & Jean Stefancic (2001) clearly elaborate the situation in a way that the things are not favoring the marginalized segment, which are locally and legally called as the accusers. Here the situation is quite different when the murders are told to be the offensive while the killer is presented as the innocent person of the society. This social construction and deconstruction can lead towards the racial injustice. CRT (2001) mentioned that the injustice is based on race and it is not a natural phenomenon rather it is a socially constructed phenomenon. Here the lines “I’m here to tell you that this case isn’t about any of those things. It is about an American man’s right to love and protect his own life and the life of his beautiful baby girl and his handsome young son. So I ask you, what do you love more, the supposed ‘law’ or your children?” presents that the law is favoring the accuser and is intended to protect a person from accusation of the six people’s murders. Legal injustice is far beyond the reality where the majority of the people of some ethnic group are killed while the minor person who is single is not given the sentence of death rather than the protection in the umbrella of the law. This injustice arises where the characters are dealt with as others as they are black and not fit for the equal rights in the society.

Analysis

Killing of the black people is not a matter of fact on the reason of “defense” and it is clearly mentioned in the line. This situation has given birth to revise the social and legal construction but the majority of the people believe that the African and American people are not fit and they are frequently accused of the crime and those are the crimes, which are not committed by themselves too. CRT (2001) explores that the material and social segregation is there when the characters are kept with the biased tone and intentions. Institutional racism can be explored in the way of legal and social jurisdiction through which the black people are tended to be mentioned in a way these are not the true part of the society. This scenario is disgusting when the above mentioned lines, clearly stating that the killer is hereby protected by the law and the legal language is used as “personal defense” which explores that the situation is tended to be of one way and favoring to the white people and the black people are given the second sphere of

weight in the state. Logic behind the killing of black people is mentioned in a way that the people are in danger so they can use the tools of power. The line “Mister George Dunn, believed he was in danger” describes that the tone of the lawyer is fully based on the race and reverting the situation in favour by putting such blames that the black people are seemed to be killer and are suspected to be threat for the white person so it is right of the person to kill others on the name of the defend.

Analysis

Racism is the socially constructed phenomenon rather than the inbuilt or natural aspects. Critical Race Theory proposed by Delgado & Jean Stefancic (2001) describes that the things are socially constructed. The social pressure and the social norms, which are produced by the society, can lead towards the thoughts of rights and the thoughts of revenge. School is the place where the lesson of peace and the lesson of harmony is taught. It is clear through the lines that the author intended to portray two of the different characters living in blackness. These thoughts can lead towards the marginalized and the feelings of misery. Emmanuel is the person who seems to be the absorber of the so-called constructed situation and the so-called phenomenon of marginalization but it is difficult to stop and check others. The line “Emmanuel had quietly distanced himself from Boogie, who’d become known for fighting with other students and teachers” clearly explores the existence of the violent behaviour of the characters which was produced by the character and can lead towards the destruction and marginalization. Quarreling with students and the teachers denotes that the characters who have to face the racial discrimination and who have to undergo different segments of marginalization can cause the danger of society. This danger is due to the interpersonal and the social construction racial effects.

Analysis

National institutes are the basics and the core pillars of the nation’s buildings. Nation building requires the unification and standardized system of manipulation. The lines depict the two ways of the illustration through which the situation is described. The situation is not favoring the people, as the situation requires the clear mentioning of the people as normal people rather than the black or white. Critical Race Theory by Delgado & Jean Stefancic (2001) clearly explores the reason and the intentions behind the racial injustice. Injustice is not only regulated by the judiciary or by the law and order enforcement agencies but here it is the media who is playing such a rubbish game of presenting the people in a divided way. Social media affects motivation (Ramzan et al., 2023). Whereas mindful people has high quality of life (Javaid et al., 2023). Black people in America are called as the second generation people are not called as to be fit for the situation. The used words by media reporting as “Three white schoolgirls had been killed with ice picks” describe the biased and the institutional biases of the media where the killing of the girls is labeled as white or black. This racial intention can be initiated to retrieve the sympathy of the majority of the people and there could be intentions that the “white” people would be preferred to mourn with. On the other hand, another incident occurred in which the black people were killed, so in this regard, the killer is given other names. The line “Again, the killers had been described as “quite fashionable, given the circumstances” presents that the killer is called as the developed and is not quite normal while it could be the effects of media and

media playing games which put bad effects on his mind and he was intended to kill the people. Dual standards of depicting the murderers presents that the institutional racial behaviour is not limited to the official institutes yet the private institutes are also encompassed here where the two different ethnic killers are presented in two different ways.

Analysis

Background of the incident is the involvement of a black person into the violent movement. As Emmanuel had been bearing all the miseries and the calling by the society on the different stages so he is unable to be part of the violent movement of killing the innocent people. In this regard, others like the stoppage from killing and hurting like other black people has made his attitude. CRT (2001) mentions that racial discrimination and the discrimination promoted by such of the intention through which are quite different here. The theory presents the causes and the reason of the racial behaviour, which is person, interpersonal, social, and institutions. The diverse situation is there when a person is unable to maintain its behaviour of the violent aspects and is vigilant against the bad intentions of the black people. Even the miseries and the biases of the society recognised a man not as a person but a bad intended man in the society.

Analysis

Critical Race Theory (2001) explores the existing situation of the society through which society has to pass. This is biasness and the tendency of the people regarding self-intentions. Emmanuel is black person who was with the group but not with the intentions to kill others. Segregation by the white people in space of tone and behaviour is the main subject of study in CRT. CRT examines the intended behaviour of the speaker and the social construction of the meanings and understanding is meant. The lines present that the speaker who is the prosecutor of the killed white people is intended to accuse Emmanuel to be captured on the spot. Here the tone is emotional, in which the accuser is strongly needed to go for the sentence. This sentence is despite the fact rather than the emotional based. Speaking the prosecutors as “These children who were killed before they ever got a chance to know the world, to love, to hate, to laugh, to cry, to see all the things that we’ve seen, and finally decide what kinds of people they might want to be”, denotes that the emotional tendencies and the sympathetic view is clear of the prosecutor rather than of the legal and justification. Legal tendencies rules and the aspects are not followed here due to the emotional setting and this setting can be of taking of legal orders and justifications in favour. On the other hand, the accused person is not given the right and its claim is not justified here due to the tendencies of the prosecutor as he is intended to mention the things favoring and mentioning the things be positive as the accuser is the only killer. This social injustice and biased intentions of the institutions is due to the ethnic group as is black while the killed people are white. This insecurity and the insecure tendencies of the while the things are not clear here, tending to explore the situation rather than confining it.

Analysis

Conflict based on race and ethnicity can lead towards the conflict of thinking and perceiving things. Background of the text is that Emmanuel has to undergo such a situation through which a black has to pass. Violent behaviour and the violent intentions can be observed

in the lines where the white people are being screamed at and they are told to call the names to other partners as the calling of the names is to the black people. CRT (2001) mentions that the interpersonal racial behaviour and intentions are developed due to the conflict between the people and the rooted aspects in the thoughts and perception. The lines depict the followings of the prior constructed theology through which a person has to pass and this theology can lead towards the “revenge” when a person has been listening to the same things since his childhood or the time of maturity. As black people are alienated among the white people and called as “savage”. These repeated intentions were carried and it resulted in the shape of the revenge and calling of the names. Such a situation can be prescribed where the violent behaviour is there. CRT (2001) explores the social injustice as the socially constructed rather than the natural and the public places are not seen as secure and tend to put forth the insecure aspects for black people. Revenge is not discussed in the theory but is mentioned in the lines. The lines uttered by Emmanuel as “. “Tell me I’m crazy. I’m begging you. Say her name” and it can be said the socially constructed imbalance in the relationships and the biased attitude of the people had flourished in the society and it had made the biased attitude and reflected the situation not favoring. Yelling on white people by using such words as “crazy, begging” denotes that the effects of the racial elements are far past and the revenge of the racial behaviour called others as “below humanity”.

Analysis

Life of Emmanuel is described as being black and was intended to save the people from the racial and the attempted intentions by the black killers. Though Emmanuel was the member of the group and was there to attempt the murder, it can be said that, the attempt of the murder was not undertaken and the things were not as quite normal as had been observed. Elements of self-defense and self-orientation vanish where the accused person has to face the allegations. CRT (2001) says that race and ethnicity are the elements through which social justification and social norms can be explored. Present lines are describing that Emmanuel has not been there to kill the innocent people rather; he was there to stop the attempt. It is told, the things are not favoring where the defense is intended to accuse Emmanuel as the murderer. The line “Prosecution has failed to prove that he was not a hero saving his children from five monsters” presents that tone of racial aspects in which the killers are called as “monsters” while Emmanuel is as kept as the accused person who is unable to justify his position. This illustration is clearer where the things are not favoring a black person who is not there to kill the people but was accompanied. Socially constructed racial behaviour where the “colour” is described as the same thoughts and intentions. These intentions seem to be of violation rather than support to “save the lives of the murdering people”. Elements of race and tone of calling the person as the racial is there. Use of words as “And all of a sudden he’s a ‘racist.’ All of a sudden, he is a ‘murderer.’ No motive, no prior history, except for several ridiculous stories concocted by so-called ‘childhood friends’ and so-called ‘family members’” define the situation which is not favoring the people as they seem like different in concern and different in approach of presenting the situation be diverse. Cultural constructions of “black” people are there, in which an innocent person is labeled as the murderer of the people and keeps the status of “racial”. It is not told in the lines that the person is unaware of the situation yet the accompanied life and span of life is considered as the evidence. Institutional injustice can be seen where the lawyers are intended to call the “black” person as the accused one and murdering five people. This illustration presents

that the individual racial behaviour could have been developed among the people, which had led them towards institutional behaviour. Choice of words, tone, and justifications are seemed fully biased and the defense and themes of security and essential rights are deemed abandoned where the accused person 's way of presentation the situation and justification of the state of being is not given weight and is said as the accused person and charge sheet is made done of attempt.

Analysis

Racial discrimination poses a number of problems for society, including institutional, individual, and social injustice, which can ultimately lead to the dissolution of society. The actions taken by black people to defend "Blackness" demonstrate that injustice has its roots in society and that this injustice will have negative effects on morale and destabilize society. Delgado & Jean Stefancic proposed theory of Racism (2001) explored the elements, which show that racism is not the natural aspects rather than it is the social construction, which deals with the inequality, and the subjugation of the other ethnic groups based on colour and creed. This can be said that the rights of sales increasing and sale management , is not also given where the black are presented as the "workers" while the customers are as "Zombies". This presents that the social differences and the social standards are quite different for black people. Getting back of the coat denotes that the values and the standards are not given weight in the American society and American society keeps the values different and based only on the materialistic thoughts.

Analysis

In American society, there exists a clear and intricate relationship between social class and race, particularly the experience of being Black. This connection is a product of societal constructs, norms, and underlying intentions that shape individuals' prejudices. These biases often stem from the limitations imposed by newly established standards, restricting people's understanding of the perspectives of others. Delgado and Jean Stefancic's book on Critical Race Theory (CRT) published in 2001 elucidates the various forms of injustice that can disrupt societal equilibrium and contribute to its gradual deterioration. One notable concept within this framework is the idea of "She comes crashing through the parka," which aptly portrays Angela's determination to reclaim her stolen coat. This metaphorical representation underscores a critical observation: the prevailing societal norms often lack the empathy and compassion needed to address the concerns of Black individuals, even when the situation involves female perpetrators.

This observation underscores the persistent presence of institutional racism, social racism, and individual racism. These interconnected forms of racism collectively prevent Black individuals from being evaluated based on their performance or the content of their character, perpetuating systemic disparities and inequalities.

Analysis

The situation is clearly described in CRT by Delgado and Jean Stefancic (2001) in such a way that it is not in the interests of the marginalized group, who are referred to as the accusers both locally and legally. In this case, the situation is quite different because the murderer is portrayed as a victim of social injustice while the crime is considered offensive. Racial injustice

can be reached because of this social construction and deconstruction. According to CRT (2001), racial injustice is based on race and is a social construction rather than a natural phenomenon. The narrator is black person and is socially prey to racism. "He said something about niggers, man," denotes that "education, and livelihood" are the main aspects but the institutional racism being presented by the people denotes that the young people have to live under the state of orphanage due to abandoned social values. This views that the voice of colour, snatches the values and thinking process where the materialistic society put other names as "niggers" denotes that "blackness" is rooted where the characters have to pass through all these norms and traditions due to their state of existence.

Conclusion

Racism and prejudice skew court processes and criminal witnesses' statements. Black blood is devalued. Institutional bias against black people based on race and officials, who keep their voices silent because they have little significance, do ethnicity. America is unfair and divided. Society created this inequity. Extreme thoughts and amenity stem from systemic injustice.

Black people are accused of seeing a murder even though they didn't do it. Social constructions of race can lead to institutional racism. The law's characterization of a bystander as a criminal for failing to intervene has made the individual a criminal.

Legal injustice extends beyond the fact that most members of one ethnic group are executed while a single minor obtains legal protection. The characters are treated unfairly since they are black and unworthy for equal rights.

When there is racial discrimination, the lawyer's tone is solely based on race and he or she changes the situation to their favour by stating that black people are viewed as killers and a threat to white people, therefore they can kill others in self-defense.

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