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Provide examples of the “double oppression” frances harper endured because of her race and gender?

Double consciousness is the internal conflict experienced by groups of diminished or colonialism in an oppressive society. The term and idea were first published in W. E.B. Du Bois's self-final work, *The Souls of the Black People* in 1903, in which he described the African-American experience of dual consciousness, including his own. [1] Initially, double consciousness was specifically the psychological challenge experienced by African Americans always looking at themselves through the eyes of a racist white society and measuring itself by the means of a nation that looked back in contempt. [1] The term also referred to du Bois's experiences of reconciling his African heritage with a upbringing in a European-dominated society. [2] More recently, the concept of dual consciousness has extended to other situations of social inequality, especially women living in patriarchal societies. The idea of dual consciousness is important because it illuminates the experiences of black people living in America after slavery, and also because it sets a framework for understanding the position of oppressed people in an oppressive world. As a result, it was used to explain the dynamics of gender, colonialism, xenophobia and more alongside race. This theory laid a strong foundation for other critical theorists to expand on. Origin title page of a 1903 book in which Du Bois's essay on double consciousness was republished The term came from an article by Du Bois entitled *Efforts of the Negro People*, published in the August 1897 issue of the *Atlantic Monthly*. [3] It was later republished and edited slightly under the title *Our Spiritual Efforts* in his book, *The Souls of Black Folk*. Du Bois describes double consciousness as follows: It is a strange feeling, this double consciousness, this sense of always looking at oneself through the eyes of others, measuring one's soul from the film of a world that looks in amused contempt and pity. Does anyone ever feel his two-ness,-an American, a negro? two souls, two thoughts, two more unrestrained efforts. two warring ideals in a dark body, whose persistent power in itself keeps it from being torn. The story of the American negro is the story of this controversy - this yearning to achieve self-conscious masculinity, to merge his double self into a better and truer self. In this merger he does not wish any of the older selves to be lost. He does not want to africanize America, because America has too much to teach the world and Africa. He wouldn't call out the blood of his negroes in a flood of white Americanism, because he knows that negro blood has a for the world. He just wants to make it possible for a man to be both Negro and American without being cursed and spit by his colleagues, without having the doors of opportunity closed about his face. [1] Gilroy and Black Atlantic Paul Paul applied theories of culture and race to the study and construction of African American spiritual history. It is known specifically for marking a turning point in the study of the African diaspora. [4] His book *The Black Atlantic: Modernity and Double Consciousness* (1993) introduces the Black Atlantic as a source for cultural construction. [5] Gilroy pioneered a shift in modern black studies by arguing for a rejection of the concept of a homogeneous nation-state national citizenship in favor of analyzing the Atlantic as a single, complex unit of analysis in their discussions of the modern world and using it to produce an explicitly transnational and intercultural perspective. [6] It based this on the Atlantic slave trade and described it as an institution for the diaspora. He recognised the importance of European and African transnational travel as a foundation for dual consciousness. Gilroy used Du Bois's theory of dual consciousness to show that there is an internal struggle to reconcile both Being European and Black, which was his main goal in his book. [5] He even characterized the Black Atlantic by the influence of the slave trade on paths to black identity. It aimed to unify black culture by connecting with the homeland, as well as the cultural exchanges that occurred later. He also had an influence on the political black British movement, in which his theories were spread. [7] Gilroy argues that having space between these two dialectic subgraphs is seen as a provocative and even oppositional act of civil disobedience. [6] This means that for black people throughout the diaspora, the thought of duality in their identity as one is almost paradoxical and the conception and realization of this is a gesture of symbolic resistance to modernity. Frantz Fanon Likewise with Du Bois, Frantz Fanon touched on the term of dual consciousness in his life. In his first book, *Black Skin, White Masks*, where he expressed his despair at being neither white nor black. Fanon identifies the dual consciousness faced by African Americans and its source: claimed that the cultural and social confusions of African-Americans were caused by European culture. [8] He gave examples of the things he has encountered that prove double consciousness. He talks about people preaching about completely complying with being white and says it's wrong. He also says that people who believe that the complete rejection of whites is also wrong. [9] He then proceeds to talk about why black people adopt cultures that are so strange to him. He talks about how when a Black Caribbean leaves for Europe, they come back a language different from their own. He also talks about how Africans, mostly the richest, tend to have insecurities about not being European enough because they are Africans. This is manifested by the purchase of European furniture European clothing market. [9] In addition to this he talks about the way white men speak to African Americans and how it contributes to this problem of dual consciousness. He says that when a white man speaks to an African-American man he changes his language in a way that a stereotypical black man would speak, as well as how one would speak to a child, with different language and slang. He says this infuriates the African-American because he feels like he's been categorized and imprisoned in a box from which he can't escape because of this decision. It gives an example of a film where this stereotype is portrayed and then talks about how African Americans need to be educated not to follow stereotypes that emerge from white culture. [10] Stephen Greenblatt also uses it to describe the peculiar quality of Shakespeare's consciousness in his biography of the bard, *Will in the World* (2004). [11] Triple Consciousness in the 21st century, Du Bois's theory of dual consciousness has been reviewed to develop a more comprehensive concept of triple consciousness. This triple consciousness may include another cross-identity that affects a person's social experiences. Additional identities that may affect the already present experience of dual consciousness may include nationality, gender, sexual orientation, etc. For example, Juan Flores identified ethnicity as a possible aspect that affects dual consciousness by speculating Afro-Latinos in the U.S. experienced an additional layer of discrimination that combined skin color with ethnicity and ethnicity. [12] Anna Julia Cooper also refers to the intersectionality of race and gender in her work *A Voice from the South* where she states: Only the black woman can say 'when and where I enter, in the quiet, unquestionable dignity of my female capacity, without violence and without sue or special sponsorship, then and there the whole ... race enters with me. [13] Finally, Jossianna Arroyo explains that triple consciousness brings spaces, culture, and skin... [to] re-contextualize blackness[14] in the case of black Puerto Ricans. Women's experiences of color Just like any other thought in critical race analysis, dual consciousness theory cannot be separated from gender. This is where black feminists have introduced their idea of triple consciousness. [15] Black women not only need to see themselves through the lens of blackness and whiteness, but also through the lens of patriarchy. Every time they are in black spaces, women still have to be placed within the patriarchy. Whenever they are in fem spaces, they still need to be placed under the their own. Deborah Gray White puts it best when she writes, African-American women are faced with an impossible task. If saved from the myth of the negro, the myth of the woman traps traps If she escapes the myth of women, the myth of the negro still traps her. [16] Among the double burdens that feminists faced were fighting for women's rights as well as rights for people of color. Frances M. Beale wrote that the situation of black women was full of misunderstandings and distortions of the truth. In her pamphlet *Double Jeopardy: To Be Black and Female*, she argued that capitalism was the direct ancestor of racism, because the system was indirectly a way to destroy the humanity of black people. [17] In any society where men are not yet free, women are less free because we are further enslaved because [African American women] are enslaved by our gender. . many women felt that they were asked to choose between a black movement that served primarily the interests of black male patriarchs, and a women's movement that primarily served the interests of racist white women. These artists are confronted with the task of staying authentic at their roots while still branding them in a way to enable international and mainstream popularity. In the music industry, women of color are often stereotyped as hyper-sexual and aggressive; which in some cases helps their branding, and in other cases, harms their branding and the identity they have been trying to create for themselves. Because of this, dispersing female artists are often forced to predict certain self-indicators and hide others depending on the situation. often makes them feel like they can never create a real identity for themselves, but they probably need to change depending on the circumstances that exist. Black Power The first section of black power labeled white power by Kwame Ture (formerly known as Stokely Carmichael) and Charles V. Hamilton provides evidence supporting the ideology of dual consciousness in relation to black people in the United States. The book opens by defining racism as the blaming of decisions and policies on grounds of race for the purpose of subjugating a racial group and maintaining control over that group (Hamilton & Ture, 3). Therefore, the subordinate group, black people, need to think about the in terms of the oppressive population, white. Individual racism and institutional racism contribute to the dual consciousness. On an individual level, dual consciousness is practiced in daily interactions, and at the institutional level, it affects the way blacks function throughout society. Blacks are legal citizens of the United States with, for the most part, the same legal rights as other citizens. Citizens. are colonial subjects in relations with society. [18] Therefore, while the black population in the United States is essentially equal to whites under the written law, deep-rooted inequalities between races remain and therefore reinforce double consciousness. Because these differences are not apparent under the Constitution and the Bill of Rights, it is an experience. In the Afro-German model Even if the framework of dual consciousness can be applied to an African diaspora and transnationality, it is important to understand that the nuances of racial dynamics differ from nation to nation. In Germany, for example, the political demands imposed by the Third Reich have created a more diversified situation. Tina Campt notes to Other Germans: Black Germans and the politics of race, gender, and memory in the Third Reich, the tension for Afro-Germans who came of age during the totalitarian regime of the Third Reich... was not necessarily experienced as one of absolute duality or diastia. On the contrary, it was a contradictory and complexly constructed form of identity. [19] Due to the absence of a black community in Germany, most African-Germans did not have the choice between a black community or identity and a German identity. [19] They were essentially forced to occupy a place between an conception of German identity that excluded blackness and an arrest of blackness that prevented any identification with Germanness. [19] This means that for Black Germans during the Third Reich, the psychological dilemmas of the two-ness were not necessarily a map on the dynamic dual consciousness W. E.B. Du Bois first detected in 1897. For Black Germans in the early 20th century, there was no firm idea or community of blackness with which they could fully, or even partially, identify. See also Cognitive dissonance Double consciousness Double consciousness Frances Beale Frantz Fnon Generalized other reference group Paul Gilroy Shulamith Firestone Cross References ^ a b c Du Bois, W. E.B. *The Souls of black peoples*. New York, Avenel, NJ: Gramercy Books; 1994 ^ Wamba, Philippe (1999). *Kinship*. New York, NY: Penguin Team. p. 82. ISBN 978-0-525-94387-7. ^ Du Bois, W. E.B. 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