

AFRICAN JOURNAL OF LITERATURE AND HUMANITIES

Vol.5- Issue 4

December 2024



www.afjoli.com

ISSN 2706-7408

URL: afjoli.com/index.php/2019/09/06/september-2019-issue-1-vol-1/.
Fatcat: fatcat.wiki/con ...Google: www.google.com/...Bing: www.bing.com/se... Yahoo: search.yahoo.co..

Links of indexation of African Journal of Literature Humanities (**AFJOLIH**)

Mirabel, DOAJ, Erihplus

<https://reseau-mirabel.info/ressource/7282/African-journal-of-litterature-and-humanities-AFJOLIH?s=fdx4cu>

<https://kanalregister.hkdir.no/publiseringsskanaler/erihplus/search.action?xs=AFJOLIH&tv=true>

<https://kanalregister.hkdir.no/publiseringsskanaler/erihplus/periodical/info?id=506268>

https://doaj.org/publisher/journal?source=%7B%22query%22%3A%7B%22match_all%22%3A%7B%7D%7D%2C%22size%22%3A50%2C%22sort%22%3A%5B%7B%22created_date%22%3A%7B%22order%22%3A%22desc%22%7D%7D%5D%2C%22track_total_hits%22%3Atrue%7D

<https://doaj.org/toc/2706-7408>

<https://doaj.org/publisher/journal?source>



EDITORIAL BOARD

Managing Director and Editor-in-Chief:

Léfara SILUE, Associate Professor, Félix Houphouët-Boigny University (Côte d'Ivoire)

Marketing Director:

Djoko Luis Stéphane KOUADIO, Associate Professor, Félix Houphouët-Boigny University (Côte d'Ivoire)

Editor:

Paul SAMSIA, Associate Professor, Yaoundé 1 University (Cameroun)

Associate Editors:

Aboubacar Sidiki COULIBALY, Associate Professor, Bamako University (Mali)

ADJASSOH Christian, Associate Professor, Alassane Ouattara University (Côte d'Ivoire)

Anicette Ghislaine QUENUM, Associate Professor, Abomey-Calavi University (Bénin)

Boli Dit Lama GOURE Bi, Associate Professor, I.N.P.H.B, Yamoussoukro (Côte d'Ivoire)

Pierre Suzanne EYENGA ONANA, Associate Professor, Yaoundé 1 University (Cameroun)

Sarah Pech-Pelletier, Associate Professor, Université Paris Sorbonne Nord (France)

Advisory Board:

Philippe Toh ZOROBİ, Full Professor, Alassane Ouattara University (Côte d'Ivoire)

Idrissa Soyiba TRAORE, Associate Professor, Bamako University (Mali)

Nguessan KOUAKOU, Assistant Lecturer, E.N.S, (Côte d'Ivoire)

Justin Kwaku Oduro ADINKRA, Associate Professor, Sunyani University (Ghana)

Lacina YEO Senior, Associate Professor, Félix Houphouët-Boigny University (Côte d'Ivoire)

Editorial Board Members:

Adama COULIBALY, Full Professor, Félix Houphouët-Boigny University (Côte d'Ivoire)

Alembong NOL, Full Professor, Buea University (Cameroun)

BLEDE Logbo, Full Professor, Félix Houphouët-Boigny University (Côte d'Ivoire)

Bienvenu KOUADJO, Full Professor, Abomey-Calavi University (Bénin)

Clément DILI PALAÏ, Full Professor, Maroua University (Cameroun)

Daouda COULIBALY, Full Professor, Alassane Ouattara University (Côte d'Ivoire)

DJIMAN Kasimi, Full Professor, Félix Houphouët-Boigny University (Côte d'Ivoire)

EBOSSÉ Cécile Dolisane, Full Professor, Yaoundé 1 University (Cameroun)

Gabriel KUITCHE FONKOU, Full Professor, Dschang University (Cameroun)

Gnéba KOKORA, Full Professor, Félix Houphouët-Boigny University (Côte d'Ivoire)

Irié Ernest TOUOUI Bi, Full Professor, Félix Houphouët-Boigny University (Côte d'Ivoire)

Jérôme KOUASSI, Full Professor, University Félix Houphouët-Boigny (Côte d'Ivoire)

Mamadou KANDJI, Full Professor, Cheick Anta Diop University (Sénégal)

Moussa COULIBALY, Full Professor, Félix Houphouët-Boigny University (Côte d'Ivoire)

LOUIS Obou, Full Professor, Félix Houphouët-Boigny University (Côte d'Ivoire)

Oscar Barrero Pérez, Full Professor, Catedrático, Université Autonome de Madrid (Espagne)

Pascal Okri TOSSOU, Full Professor, Abomey-Calavi University (Bénin)

Philippe Toh ZOROBİ, Full Professor, Alassane Ouattara University (Côte d'Ivoire)

Pierre MEDEHOUEGNON, Full Professor, Abomey-Calavi University (Bénin)

René GNALEKA, Full Professor, University Félix Houphouët-Boigny (Côte d'Ivoire)

Yao Jérôme KOUADJO, Full Professor, Alassane Ouattara University (Côte d'Ivoire)

Table of contents

	Pages
1-Domestic Violence in Nigeria: a Literary Perspective in Ben Binebai's <i>Karena's Cross</i> and Femi Osofisan's <i>Altine's Wrath</i> , Oyewumi Olatoye Agunbiade, Walter Sisulu University, Department of Arts: Faculty of Humanities, Social Sciences and Law, South Africa	p.1
2- Les défis de l'urbanisation en Afrique, Marthe Prisca LETSETSENGUI, Enseignante-chercheuse FLSH Département de Littératures africaines, Université Omar Bongo, Gabon	p.10
3- The Concept of Personality from the Perspective of the Big Five, مفهوم الشخصية من منظور العوامل الخمسة الكبرى Dr. Mokhtar khadidja, University of Mascara, Naas Narimene, University Oran2 and Dr. Berkhissa Meriem, University of Mascara	p.19
4- L'appartenance comme approche stratégique pour éliminer les problèmes organisationnels Hamani Mouhcen et Koussa Boudjemâa, الانتماء التنظيمي كمدخل استراتيجي للقضاء على المشكلات التنظيمية, Université de setif2 (Algérie)	p.26
5- The Mechanisms of Psychological Health Promotion in the Professional Environment Dr, Bendou Safia et Dr, Mersali Horiya, University of YAHIA Fares Medea, (Algeria)	p.36
6- The Job Engagement Among University Professors, مستوى الاستغراق الوظيفي لدى الأستاذ الجامعي, Amina Sebaa et Dr. Amhamed Bengharbi, University of Tlemcen, (ALGERIA)	p.42
7- La conception de la poétique entre le cadre théorique abstrait et la pratique critique partielle, Chebika Djemai, Université Badji Mokhtar – Annaba, Algérie	p.53
8- Towards more effective digital teaching practices in higher education: What about resources on the Moodle platform? Noudjoud BOUKHENNOUFA, Université of Oum El Bouaghi, Algeria et Abla GUEBBAS, Higher Normal School-Assia Djebbar, Constantine, Algeria.....	p.61
9- Recognition Ethics and the Politics of Coexistence: An Analytical Study in the Social Philosophy of Axel Honneth, Dre. Zineb BOUMEHDI, Djilali Bounaama University of Khemis Miliana (Algeria).....	p.71
10- Enfant en milieu khassonké dans la région de Kayes au Mali: Quelques aspects éducatifs traditionnels Dr Moussa CISSE, Ecole Normale Supérieure (ENSUP) de Bamako / Mali.....	p.84
11- Hermeneutics and New Theology (Ilm Al-Kalam Al-Jadid), Dr. Ahmed Ben Moussa SERIR, University of Ain Temouchent (Algeria), Dr. Messaouda BOUDJERIDA, Abdelhafid Boussouf University Centre of Mila, (Algeria) et Dr. Abdellah ABDELLAOUI, University of Oran 2 Mohamed Ben Ahmed (Algeria), Human Sciences Research Unit for Philosophical Social and Humanistic Studies	p.93
12- El Español Coloquial en Clase de Ele : Ausencia de una Componente Importante Para Integrar La Cultura Española, Clarisse Maryse MIMBUIH M'ELLA, Escuela Normal Superior, Libreville/ Gabón.....	p.107
13- Los programas de formación artística de España para con iberoamericanos en el siglo XXI: entre cooperación y estrategia política, Diomandé Zinié Ella, Kouamé N'Guessan Estelle, Universidad Félix Houphouët-Boigny	p.119
14- Écrire à plusieurs en FLE : Apport de l'environnement numérique à l'amélioration des compétences scripturales en contexte universitaire, Souad Benabbes, Université d'Oum El Bouaghi, Algérie et Radja ATHMANI, Laboratoire ELLCAL Université de Tébessa, Algérie.....	p.129
15-The Everyday" in Contemporary Thought: Attempts to Challenge the Obvious, Abla MAANDI, Université Abderrahmane Mira- Bejaia.....	p.140
16-La rhétorique du rejet dans le rap gabonais contemporain : cas de « On va tourner la page » de Keurtyce E. et « Mister zéro » de Saik'1ry, Gaël NDOMBI-SOW, MBONGUILH-NZAMBH-MBONGUILH, Université Omar Bongo – Gabon.....	p.149
17-Ali, sentinelle du risque pétrochimique Les cancers d'origine professionnelle, une étude de cas Lamya Tenni et Mehdi Souiah, Université d'Oran 2-Mohamed Ben Ahmed.....	p.160

18-The Social Responsibility of Association Media in Protecting Consumers from False Commercial Advertising, Nouredine DAHMAR, Radhouane MOUMENE and Laid OUAREM University of Mohamed El Bachir El Ibrahimy -Bordj Bou Arreridj (Algeria).....	p. 176
19-Stress, coping et locus of control chez les femmes salariées à Oran (Algérie), Chabane Zohra, Meziane Mohamed and Ferahi Fayçal, Université Oran2 Mohamed Ben Ahmed, Laboratoire d'ergonomie et la prévention des risques.....	p.183
20-Langage et rythme dans la poésie gabonaise : l'exemple de « Sur la route de La Baule : Complainte pour un Rap » de Ferdinand Allogho Oké, Dr. Catherine NSE NZE épouse MBENG, Université Omar Bongo de Libreville, Centre d'Etudes et de Recherches Littéraires sur les Imaginaires et la Mémoire (CERLIM)-Gabon.....	p.196
21-Traditional Costume in the Light of Advertising and Promotion: The Wedding of Tlemcen as a Model, Belbachir Abderrezak, Badir Mohamed (Abou Bakr Belkaid University, Tlemcen, Algeria) et Benazza Ahmed, Constantine 3 University, Constantine, Algeria.....	p.208
22- La politique discursive présidentielle : Ethos constructif vs Ethos destructeur, Boubekri-Bouchair Bouba, Ecole Normale Supérieure Assia DJEBAR-Constantine, Soltani Souhila, Ecole Normale Supérieure d'Oran Ammour Ahmed.....	p.222
23- The Role of Building a Work Environment in Improving Employee Performance: Challenges and Solutions, Souad NOUIOUAT, Abdelkrim LETAIEF, Algeria and Djihad BOUZZOUZ, Laboratory for the Future of the Algerian Economy Beyond Hydrocarbons, Algeria.....	p.244
24- L'enfant de la rue dans Congo Inc. d'in Koli Jean Bofane et L'Âge de la première passe d'Arno Bertina : une métaphore du drame social en Afrique, Moussa SAGNA, Université Cheikh Anta Diop de Dakar.....	p.258
25- Instrumentalisation des identités et cohésion sociale dans au nom de la terre de Maurice Bandaman, Attougré Dieudonné YAO, Université Alassane Ouattara (Côte d'Ivoire), Groupe de Recherche en Littératures, Arts et Métiers du Spectacle (G3Arts)	p.266
26-De la vie inspirée à la réalité vécue dans Le Petit Chose, Bouna FAYE, Université Assane Seck-Ziguinchor/ Sénégal	p.279
27-Tracer une destination commune à travers la poésie d'Yves BONNEFOY : De l'investigation intérieure à la parole de la présence, Sofia BENJELLOUN-TOUIMI, CRMEF , Errachidia, Maroc, Docteur en littérature.....	p.289
28- Représentation et perception du mal et du bien dans Matigari de Ngugi wa Thiong'o, Kouamé Francois ATTA Université Félix Houphouët-Boigny, Abidjan-Cocody, Côte d'Ivoire et KASSAMBARA Aminata, Université de Bondoukou and AMOI Evrard, Université Peleforo Gon Coulibaly	p.301
29-La «région de l'Ivindo» dans la stratégie économique de la France impériale au Gabon 1886-1924, Moutangou Fabrice Anicet, Université Omar Bongo, Département d'histoire et archéologie.....	p.313
30-Level of Technological Competencies among Teachers of the Hearing Impaired (A Field Study on a Sample of Special Education Teachers in Mascara and Sidi Bel Abbes Provinces), Dr. Kourat Karima, Phd Student Azzaoui kadda et Dr. Nebbar Reikia, Laboratory TATWIR for Research in Social and Human Sciences (Algeria).....	p.328
31-Tendances sociales et droits féminins dans Les Mamelles de l'amour de Fatoumata Kéita, Dr. Kamory TANGARA, Département de Lettres et Langues Nationales, Ecole Normale Supérieure de Bamako (Mali).....	p.343
32-Impact des espaces bébés sur la performance des étudiantes nourrices en sciences de la santé au Mali Mohamed TOGO, Institut National de Formation en Sciences de la Santé (Bamako/Mali), Yaya TRAORE Institut National de Formation en Sciences de la Santé (Bamako/Mali), Hawa TRAORE, Centre de Santé de Référence de la Commune III du district de Bamako.....	p.359

- 33-**Assimilation and Radicalism of Black Americans as Ramifications of Racial Segregation in Maya Angelou's *I Know Why the Caged Bird Sings*, Dr. Zakaria COULIBALY, FLSL-ULSHB–English Department, Dr. Adama SORO, Université Alassane Ouattara-Bouaké, Côte D'Ivoire.....p.376
- 34-**Étude des inégalités de réussite au Baccalauréat selon le genre dans l'Académie d'Enseignement de Mopti (2018-2022), Mali, Dr Amadou DOUYON, Enseignant-chercheur, vacataire, Faculté des Sciences Humaines et des Sciences l'Education (FSHSE).....p.388
- 35-**The role of exploratory expeditions, scientific missions, and missionary work in the French expansion into the Hoggar region, Termzi Mohamed et Abdulrahman Nawaser, University of Amin AL-Akhal EL Haj Moussa Akhamouk - Tamanrasset, Algeria, The Laboratory of the Scientific and Cultural Heritage of the Tamanghest Region.....p.402



Assimilation and Radicalism of Black Americans as Ramifications of Racial Segregation in Maya Angelou's *I Know Why the Caged Bird Sings*

Dr. Zakaria COULIBALY
FLSL-ULSHB-English Department
E-mail: coulibalzy19@gmail.com

&

Dr. Adama SORO
Université Alassane Ouattara-Bouaké, Côte D'Ivoire
E-mail: soroadama@yahoo.fr

Abstract

This article aims at demonstrating through the experience of Maya Angelou that racial segregation, in the American society, has tremendously impacted all the black Americans, including those who adopted assimilation as a way out. It also attempts to evidence that black Americans have challenged the order established by the white man. Methodologically, this research was conducted within the framework of the qualitative method. As for the theories, postcolonialism and deconstruction have been use in the analyses of the data. The results obtained on the basis of the analyses have shown that racial segregation was manifest in in various forms in the American society. In this relation, it is evinced that black Americans experienced physical and verbal abuses because of their skim color. They were also denied the right to exercise high standard jobs due to their inferiority status. Next, the study has demonstrated that the foregoing white man oppressive attitudes toward Blacks paved the way for the latter's adoption of assimilation, hoping to be integrated in the American society. Finally, the investigation displayed that some African Americans have challenged the agendas about the inferiority of the black race through some defiance actions.

Keywords: America, black American, deconstruction, postcolonialism, race, segregation.

Assimilation et radicalisme des Américains noirs comme conséquences de la segregation raciale dans *I Know Why the Caged Bird Sings* de Maya Angelou.

Résumé:

Cet article vise à démontrer à travers l'expérience de Maya Angelou que la ségrégation raciale, dans la société américaine, a énormément impacté tous les noirs américains, y compris ceux qui ont adopté l'assimilation comme porte de sortie. Il tente également de démontrer que les Noirs américains ont contesté l'ordre établi par l'homme blanc. Méthodologiquement, cette recherche a été menée dans le cadre de la méthode qualitative. Quant aux théories, le postcolonialisme et la déconstruction ont été utilisés dans les analyses des données. Les résultats obtenus sur la base des analyses ont montré que la ségrégation raciale se manifeste sous diverses formes dans la société américaine. A cet égard, il est évident que les Noirs américains ont subi des abus physiques et verbaux en raison de leur couleur écrémée. Ils se sont également vu refuser le droit d'exercer des emplois de qualité en raison de leur statut d'infériorité. Ensuite, l'étude a démontré que les attitudes oppressives des Blancs envers les Noirs ont ouvert la voie à l'adoption par ces derniers de l'assimilation, dans l'espoir de s'intégrer dans la société américaine. Enfin, l'enquête a montré que certains Afro-Américains ont remis en question les idées préconçues sur l'infériorité de la race noire par des actions de défi.

Mots-clé : Amérique, Noirs américains, déconstruction, postcolonialisme, race, ségrégation.

Introduction

Maya Angelou's autobiography *I Know Why the Caged Bird Sings*, published in 1969, portrays her experience as a child in the segregated America. That is, this narrative relates the life of African Americans and their relationship with the white Americans in the post-slavery America. Angelou, following the example of many African Americans, have experienced the horror of racial segregation in the American society. Since the end of slavery in 1865 throughout the American territory, the black population had been the victims of the racial suggestion for several years despite their American citizenship. Indeed, racial subjugation entails a lot harms for the black victims who are exposed to all sorts of oppression and assimilation.

Thus, the objective of this article is to demonstrate through the experience of Angelou that the perpetuated racial segregation in the American society has tremendously impacted the black Americans, including those who adopted assimilation as a way out racism. Besides, the study attempts to show how African Americans resist and deconstruct the constructed hegemonic white man's position in the American society.

Methodologically, this investigation is carried within the framework of the qualitative research method. Theoretically, post-colonialism and deconstruction are employed in the analyses and the interpretations of the study's data. The study is split into three main sections. Primarily, the study tackles how Maya Angelou, and by extension black Americans in general have been confronted with racism and segregation in the American society in the aftermath of American civil war. Secondly, it presents the effects of the racial subjugation on the Protagonist and her fellow American Blacks. Finally, the study accounts for the resistance of the black victims facing the white man's oppression.

1. Facing Segregation

In this autobiography, Maya Angelou has related her own childhood experience in American that corroborates the stories of many black American writers concerning the hostility of white Americans towards Blacks for racial reasons. In her novel, she narrates that he had very soon realized that there was a racial problem in the American society as a child. The first instance that made her realize this issue was when the sheriff on his horse had warned the grandmother of the protagonist about the threat of white gangs who were intending to attack black people because one of the white lady had a scuffle with some black boys. The writer eavesdropped the following conversation that occurred between her grandmother Momma and the Sheriff:

From the side of the Store, Bailey and I heard him say to Momma, "Annie, tell Willie he'd better stay out of sight tonight. A crazy nigger assaulted a white lady today. Some of the boys'll be coming over here later." Even now, I remember the sense of fear which filled my mouth with hot, dry air, and made my body light (Angelou, 1969, pp.17-18).

From the extract, the sheriff went towards black population, warning them against going out because the members of Ku Klux Klan organization⁹⁶ were furious over an incident that

⁹⁶ It was an organization of white people who commit hate crimes against Black people.

opposed a white lady to some black boys. The sheriff, who was supposed to fight against those groups, just played the role of a squealer. The attitude of the latter shows how segregation was deeply rooted in the American society. It means that the law enforcing agents in the light of the Sheriff were either accomplices of the situation or they were weak. The passage also shows how terrified the little Angelou was at the time and afterwards as she has always been haunted by that scene.

The blackness of the African Americans has made them aliens in the American society although they had the same citizenship as white Americans before the law. After the warning of the Sheriff, the writer reveals that her grandmother blew out all the lights of their compound and led them all into the store to hide as they were defenseless. The following the extract better explains this sad episode:

Immediately, Momma blew out the coal-oil lamps. She had a quiet talk with Uncle Willie and called Bailey and me into the Store (...) It took forever before he lay down flat, and then we covered him with potatoes and onions, layer upon layer. Grandmother knelt praying in the darkened Store. It was fortunate that the "boys" didn't ride into our yard that evening and insist that Momma open the Store. They would have surely found Uncle Willie and just as surely killed him. He cried the whole night as if he had, in fact, been guilty of some awful crime (Angelou, 1969, pp.18-19).

The passage shows that black communities in the US, in the light of Angelou's family, were living in total fear and dismay; they could be aggressed and even killed at any time just because of their race. On this account, Angelou's disabled uncle Willie was disconsolate the whole night fearing for his life although he was not guilty of any crime. What is more, everyone, including the law enforcing agents, knew the gangs who committed all the crimes against Blacks. However, they conducted their activities freely without any constraint. They even disclosed the plan of their actions in advance. As pointed out earlier, the only thing that law reinforcement agents, in the light of Sheriff, was to act as whistleblowers. Instead of taking actions to prevent hate crimes, they just engaged in sending warning messages to black communities, urging them not to go out or to hide. This attitude of the law reinforcement agents is just hypocritical because they had the duty and ability to do more than just warning the victims against the oppressors.

On top of that, the protagonist has also testified that because of segregation, black and white folks did not live in the same area. Blacks were cornered in unfortunate areas where the living condition was the worst in the whole nation. In that, Angelou reveals that life in the black areas was wonderful despite social and economic difficulties because black communities lived in mutual love, solidarity and entertainment. The following passage illustrates the implied ideas:

Crossing the Black area of Stamps, which to a child seemed a whole world, we were expected to stop and speak to every person we met, and Bailey felt he had to spend a few minutes playing with each friend. There was a joy in going to town with money in our pockets (Bailey's pockets were as good as my own) and plenty of time. But the pleasure left us when we reached the white

part of town. After we left Mr. Willie William's Do Drop Inn, the last stop before whitefolksville, we had to cross the pond and the adventure the railroad tracks. We were explorers walking without weapons into a man-eating animals' territory. (Angelou, 1969, p.25).

The protagonist implies through the above excerpt that her fellow Blacks were always joyful, felt loved and important whenever they gathered. That feeling would immediately disappear when they walked through the white people's area. That is why she used a metaphor to compare the white area with a man-eating animals' territory because the latter were extremely hostile to Blacks. And anything can happen to a Black in those white areas.

In the similar dynamic way, the narration reveals that black Americans were dehumanized in the American society. As indicated previously, in addition to physical violence perpetrated on them, Blacks were treated as if they were not human being in full mean of the word. The narrator relates an instance in which some white Americans dehumanized a black man.

Baily came into the store shaking. Uncle Willie had sent him on an errand to whitefolks' town and he wanted an explanation to Baily's tardiness. When the spell wore off he asked Uncle Willie what colored people had done to white people in the first place. Bailey said I saw a man, a colored man. He was dead. When I passed the calaboose, some men had just fished him out of the pond. Then a white man walked over and pulled the sheet off. This here's one nigger nobody got to worry about no more. He ain't going nowhere else (pp.196-97).

In this extract, the narration discloses the white man's disdain and lack of consideration toward the Blacks. The passage shows that the life of black people was not important for some white Americans in the image of the white man in the above extract. Instead of sympathizing with the corpse of the poor black man, the white man showed his total lack of consideration. His attitude demonstrates that the death of a black man is synonymous with the death of an animal; that is why he kicked the corpse of the poor Black to turn him. In relation to the foregoing, Coulibaly A.S and Coulibaly Z (2019) upholds that: "In western countries mainly in America black people undergo all sorts of discrimination just because of their skin color. In the views of some Americans being black is an abomination or nothingness" (p.167). This is an illustration of what Angelou has described about the racial oppression facing black people in America.

In addition to the aforementioned segregated situation in America, Maya Angelou has empathized that the African Americans were made to believe that their natural occupations in the American society were manual jobs. It means that they should not hope for other professions if not carpentry, masonry, tailoring, farming, etc. She recounts that during the graduation ceremony of her class, a great American politician gave a speech which demonstrates the white's reservation of law paid jobs for Blacks no matter how skilled or qualified they might be. It was at moment that the writer realized that there was preprogrammed future waiting for

her and by extension all the black Americans. The following lines substantiate the mentioned ideas above:

Graduation, the hush-hush magic time of frills and gifts and congratulations and diplomas, was finished for me before my name was called. The accomplishment was nothing. (..) Donleavy had exposed us. We were maids and farmers, handymen and washerwomen, and anything higher that we aspire was farcical and presumptuous. (...) It was awful to be Negro and have no control over my life. It was brutal to young and already trained to sit quietly and listen to charges brought against my color with no chance of defense (Angelou, 1969, p.180).

The excerpt shows that the writer was looking forward to attending her graduation ceremony. However, it turned out that her expected happiness had dissipated following the speech of Donleavy, a white politician. This politician, who was running for election, had insinuated in speech that when he got elected, he would build a great paved playground for only “colored,” black people. What infuriated the narrator about the speech was that according to white Americans, black Americans could succeed only in sport and manual labors. It also means the office and other high leveled professions are destined to Whites. The same extract is an evidence of the subjugation of the black race in the American society. All in all, its extract implies that no matter how hard a black American studied, and no matter how qualified he might be, his future was decided for selected low-paid jobs. With this regard, Coulibaly A S and Coulibaly Z (2019) argue: “This racism is manifest even at the employment level in the American society as well as in the rest of the western world (p.167)”. This assertion is corroborative of Angelou’s narration about the white men’s denial of the high standard jobs for black Americans because of their race.

2. Mental Results of Segregation on black Folks in *I Know Why the Caged Bird Sings*

As documented in many works of research and novels, *I Know Why the Caged Bird Sings* contains also various elements corroborating that the segregation undergone by African Americans had a tremendous negative impact on them in the American society. The Maya Angelou bears witness that as a little girl, she was so much affected by all the stereotypical images attributed to Blacks that she wished to metamorphose herself into the white skin. This ramification of racism made her care more for her dressing style. She dreamt of impressing people around her by dressing herself like a white girl. According to her, this was the only way to be loved, appreciated and respected in the American society by both white and black communities. In relation to that she narrates that she wished to resemble a white girl when was a little girl. The following passage better illustrates the foregoing idea:

The dress I wore was light purple. As I’d watched Momma put ruffles on the hem and cute little tucks around the waist, I knew that once I put it on I’d look like a movie star. I was going to look like one of the sweet little white girls who

were everyone's dream of what was right with the world
(Angelou, 1969, p.2).

The excerpt shows that the protagonist in her young age believed that resembling Whites or dressing like them was the sign of perfection. Therefore, she revealed in the above passage that it was a dream for black girls to look like movie stars, for, at the epoch, most of the movie stars were white people. As a little girl, watching movies in which white women are presented or portrayed perfectly, Angelou, and by extension black girls in general, tended to idolize the white actresses. This is certainly one of the reasons why the writer was internalizing the white people's ways.

In the similar way, Angelou under the influence of the racial prejudice, imagined that her situation as a black girl was a dream and believed that she might wake out of that nightmare and become an astonishment of all her surroundings. In relation to the foregoing, Angelou writes:

Wouldn't they be surprised when one day I woke out of my black ugly dream, and my real hair, which was long and blonde, would take the place of the kinky mass that Momma wouldn't let me straighten? My light-blue eyes were going to hypnotize them, (...). Then they would understand why I had never picked up a Southern accent, or spoken the common slang, and why I had to be forced to eat pigs' tails and snouts. Because I was really white and because a cruel stepmother, who was understandably jealous of my beauty, had turned me into a too-big Negro girl, with nappy black hair (...) (pp.2-3).

The passage shows how her state of mind was fragile and impacted by social realities of the American nation. She was clearly under the phenomenon of transference and assimilation which stimulate her to emulate or even long for whiteness. The evidence that permits us to back the previous analyses is the conviction of the little Angelou to believe that her blackness is the result of a magician who was jealous of her prettiness.

Similarly, the like situation is illustrated by Olaudah Equiano in his narrative. The latter relates that when he was kidnapped from Africa and brought to England before his shipment to the West Indies, he used to feel embarrassed about his complexion as compared to that of the white children. Since he was a very little boy, who newly arrived from Africa, he was placed under the care of a white family before his shipment to America. The white woman, under whom Equiano was placed, used to wash him with white children. Thus, at bath times, Equiano reveals that he had observed some differences between his complexion and the complexion of the other white children. After his observation, he became neurotic and thus making him believe that his skin color was not normal. It was at that particular moment that he experienced transference. Therefore, he tried to resemble the other white children by rubbing his skin harshly hoping to bleach it. This mental alienation of the protagonist is exemplified in like manner:

I had often observed that when her mother washed her face it looked very rosy, but when she washed mine it did not look so: I therefore tried to often times myself if I could not by washing make my face of the same color as my little playmate (Mary), but it was all in vain, and I now began to be mortified at the difference in our complexions (Equiano, 1996, p.36).

From this illustrative excerpt, Equiano shows that on his arrival to Europe, he was so much alienated that he attempted to get rid of his skin color. This situation of the latter could also illustrate the fact that slavery had dazzled the enslaved Africans to the extent that some of them tended to denigrate their natural attributes for the ones of the Europeans. Hence, they resolved themselves to adopt assimilation as the last resort. In other words, the writer's examples ascertain that during bondage, some slaves tried to mimic their enslavers by downplaying their own human status. The foregoing behaviors are the manifestation of transference which not only made the confusingly slaves believe in their inferiority, but also transferred their affections to the white people. Therefore, the foregoing illustration is a piece of evidence that can explain the behavior of Angelou in her autobiography although she has lived in a different epoch.

Similarly, Coulibaly A. S and Coulibaly Z (2019) in their article titled "Immigration in the Confluence of Racial Implications in African Literature: A Reading of *Adichie's Americanah*" assert that the white dominated American society traumatizes the Blacks so much that they unconsciously adopted assimilating behaviors. They write: "it can be construed that they behave so in order to be accepted in the American society. For instance, when Ifemelu and her aunt were in a grocery store, she notices that her aunt Uju always changes her accent when talking to white Americans (p.168)". In this illustrative extract, it is shown that the impact of segregation does not concern African Americans only, but also African immigrants. Since both African immigrants and black Americans have blackness in common, they undergo the same discriminating treatment in America. So in order to feel safe or integrated in the society both African Americans and African immigrants engaged in mimicry.

3. Deconstructing the enrooted social Injustice

In the Angelou's current autobiography, she has provided a number of instances which dismantle some social stereotypes devised against black Americans. First since the period of slavery, Blacks were categorized as inferior beings whose duty was to carry out manual chores for Whites. That ideology has continued even after the abolition of slavery. Angelou testifies that even more than one hundred years after the end of slavery, Black Americans were still assigned with servitude tasks. I in this regard, the writer evidences that black girls were trained in handcrafted labors just to attend white folks. The following extract ascertains the evoked idea:

But Negro girls in small southern towns, whether poverty-stricken or just munching along on a few of life's necessities, were an extensive and irrelevant preparations

for adulthood as rich white girls. Admittedly, the training was not the same. While white girls learned to waltz and sit gracefully with a tea cup balanced on their knees, we were lagging behind, learning mid-Victorian values with very little money to indulge them. (...) We were required to embroider and I had trunkfuls of colored dishtowels, pillowcases, runners and handkerchiefs to my credit (Angelou, 1969, pp.104-105).

The passage evidences that black Americans were programmed for manual works. It means that they had to train themselves just to attend white Americans. The protagonist is not an exception of the mentioned American social reality. Like Angelou, African Americans in general abided by that situation. In addition, names of African Americans were not significant in the eyes of Whites because they could rename black girls as they pleased. Surprisingly, black Americans, at service of white Americans, would accept the alteration of their names:

(...) ‘You mean Margaret, ma’am. Her name is Margaret.’ That’s too long. She is Mary now (...).’ Every person I knew had a hellish horror of being ‘called out of his names.’ (...) Miss Glory had a fleeting second of feeling sorry for me. (...) she said, ‘Don’t mind, do not pay that no mind. (...) ‘My name used to be Hallelujah. That’s what my Ma named me, but my mistress gave me ‘Glory,’ and it stuck. I like it better too’ (Angelou, 1969, pp.108-109).

In the above excerpt, Angelou demonstrates that white Americans still have condescending attitude toward Blacks several years after the end of slavery. As indicated in the passage, black Americans generally accepted the change of their names by white Americans under whom they worked. However, in the autobiography under study, Angelou shows a number of instances in which black Americans try to castigate and obliterate the enrooted racist ideologies. The protagonist evidences that she became aware of the significance and the sacredness of her identity after rubbing shoulders with a kind, open-minded and elegant black woman, called Mrs. Flowers. The latter was a friend of the protagonist’s mother, and she was presented in this narrative as a good person because she is the one who taught Angelou how to value herself in the society. Angelou described herself as someone who did not talk much, but her meeting with Mrs. Flowers had changed her state of mind. The success of Mrs. Flowers was achieved because she was educated and aware of the importance education in the life of a black person. Hence, when she met Angelou, she showed the importance of self-confidence and education. In that, she expressed the following lines to Angelou:

Now, no one is going to make you talk—possibly no one can. But remember, language is man’s way of communication with other people and it is language alone which separates him from the lower animals.” That was a totally new idea to me, and I would need time to think about

it. "Your grandmother says you read a lot. That's good, but not good enough. Words mean more than what is written on paper. They need the human voice to give them deeper meaning (Angelou, 1969, p.98).

In the passage she clearly made the writer understand how the mastery of the language you speak can be a powerful weapon for people like Angelou in the segregated American society. After that strong message, Angelou had become another person; that is, she had developed a new mentality or vision of the world. Therefore, she revealed that she had shown resistance to the condescending and racist attitude of a white woman who purported to deny her right and identity. As she was not happy with that situation, the protagonist started to ignore her mistress by coming late to work. She even undertook sabotage action just to show her dissatisfaction hoping to be sacked by Mrs. Cullinan, her mistress. The next lines elucidate the mentioned idea:

(imagine being named Hallelujah) 'or cry (imagine letting some white woman rename you for her convenience). I had to quit the job, but the problem was going to be how to do it. Momma wouldn't allow me to quit for just any reason. For a week, I looked into Mrs. Cullinan's face as she called me Mary. She ignored my coming late and leaving early. Miss Glory was a little annoyed because I had begun to leave egg on the dishes. I hoped that she would complain to our boss, but she didn't (Angelou, 1969, pp.109-110).

Through the passage, the narrator unveils that she appalled by the constant belittlement of her mistress who regarded her as a subaltern for not calling her by the name her parent had chosen for her. Therefore, as indicated in the extract, the writer had decided to leave the job because she had had enough. Hence, she adopted a tactic of sabotage. However, it was difficult for Angelou to quit the job immediately because of her mother whose hope was placed on her. This situation is also another sad reality of the American society whereby some African Americans are obliged to accept humiliation and denigration from their white employers just secure their job and support their families. In the half-nineteenth century and the early 20th century, black American had undergone a lot of ordeals in the American society, namely racism, marginalization. They were reserved low-paid jobs, and were not admitted in high-standard schools. So because of that situation, many Blacks were obliged to accept humiliations of their bosses in order to be able provide their families with food. The supposed reaction of Angelou's mother clearly subscribes in the same context as she would accept any excuse from Angelou to leave the job.

Since the narrator's act of resistance did not work out the way she wished because Mrs. Cullinan did not sack her. She decided to destroy the most prized object of the latter so that could be sacked. For this reason, her mother could not prevent her:

Then Bailey solved my dilemma. He had me describe the contents of her cupboard and the particular plates she liked

best. Her favorite piece was a casserole in the shape like a fish and the green glass coffee cups. I kept his instructions in mind, so on the next day when Miss Glory was hanging out clothes and I had again been told to serve the old biddies on the porch, I dropped the empty serving tray. When I heard Mrs. Cullinan scream, “Mary!” I picked up the casserole and two of the green glass cups in readiness. As she entered the kitchen door, I let them fall on the tiled floor. Mrs. Cullinan said, “Her name’s Margaret, god damn it, her name’s Margaret!” And she threw a wedge of the broken plate at me. (...). I left the front door wide open so all the neighbors could hear. Mrs. Cullinan was right about one thing. My name wasn’t Mary (Angelou, 1969, pp.110-11).

The passage decorticates how Angelou had left her job because of depreciating attitude of her white female employer. It confirms that the protagonist does not bear any racial abuse from some white Americans who constantly show their superiority to black Americans, especially their black employees. One of that blatant example the Mrs. Cullinan; as said before, the latter always lacked respect for her black employees by making them that less important or intelligent. That is why, she repetitively changed the names of her black maids. Her attitude insinuates that Blacks are not mature up to choose good names for their children, and in mind she knew the right things for the latter. Therefore, with her new state of mind, the protagonist wanted to change that order. To do so, she adopted aggressive attitude towards Mrs. Cullinan. A word, the action of Angelou is meant to dismantle the racist mindset of her mistress toward black people.

The mentioned lack of consideration of some white Americans towards Blacks dates back the previous century, that is to say the slavery period. In Fact, the change of slaves’ names was commonplace in the era of slavery for the similar racial reason. To support that idea, Coulibaly and Koné (2022) assert the following: “slaves’ identity change was done with the ulterior motive to make believe in their cultural and racial inferiorities. By changing the names of the enslaved Blacks, masters postulated that the African names of slaves were meaningless, thus had to be changed by the European ones” (Coulibaly and Koné,2022. p.89). Inferring from the foregoing illustrative extract, it can be assumed that the narcissistic behavior of the mistress of Angelou is just the continuation of the White’s feeling of superiority over the Blacks. So just like Angelou in her narrative, *I Know why the caged Bird sings*, some black slaves challenged the white masters’ orders or condescending attitudes towards them.

It is in this context of challenging the white men’s subjugation that Angelou’s step-father undertook some punitive actions against white Americans. In that, the writer reveals that his step-father, called Daddy Clidell, and his companions used to play tricks on rich white people, swindling them out of their money as revenge to all the horrors and segregating behaviors the latter had against Blacks. Those operations were a success, allowing Daddy Clidell to acquire a lot of fortune. The next lines support the preceding idea:

Daddy Clidell explained to me that they were the most successful conmen in the world, and they were going to tell me about some games so that I would never be “anybody’s mark”. (...) then they took turns showing me their tricks, how they chose their victims (marks) from wealthy bigoted whites and in every case how they used their victims’ prejudice against them. (...). Some of the tales were funny, a few were pathetic, but all were amusing or gratifying to me, for the Black man, the con man who could act the most stupid, won out every time over the powerful and arrogant white (Angelou, 1969, p.222).

In the extract, it is clearly revealed that black Americans who are considered to be stupid and unintelligence are actually able to use their intelligence to extort money from the supposed intelligent rich and arrogant white men. The same excerpt also implies that these black swindlers turned the abusive deeds of the white American against them. In other words, the actions of Angelou’s step-father were seen by him and his comrades as a revenge for the oppressions committed by some Whites on Blacks. All in all, by relating the clever tricks of some black Americans on powerful Whites, the narrator intends to show the high degree of intelligence of the black race which was stereotyped and treated as inferior. It means that the fallacious white man opinions alleging the inferiority of black people on racial and intellectual reasons are not founded.

Conclusion

In sum, the autobiography of Angelou has accounted for the various forms of racial segregation in the American society. Blackness and the history of slavery had still been haunting the memory of some white Americans who did not hesitate to make it known through their hostile attitudes toward black Americans, cornering them to the margin of the society and denying them their human rights. That is, they believed in the inferiority black race just like the epoch of slavery. In relation to that, it has been revealed that black Americans were reserved manual and low-paid jobs in the American society whereas the white Americans were destined to office and high standard jobs. It has been demonstrated that the racial segregation directed against Blacks had a tremendous effect on them in the light of Maya Angelou, the narrator. It has been evinced that many African Americans found themselves trapped in the process of assimilation as they believed that it was the only solution for them to be fully integrated in the American society. Finally, it has been unveiled that African Americans have challenged the preprogrammed orders established by the white dominant society. The writer herself epitomized this resistance as she castigated her mistress Cullinan for changing the name condescendingly.

Bibliography

- Alexander, Leslie M and Rucker, Walter C, (2010). Encyclopedia of African American History. 1st Ed. USA: ABC-CLIO, LLC.
- Angelou, Maya.1969. *I Know Why the Caged Bird Sings*. United States of America: Random House edition, Inc.
- Coulibaly, Zakaria and Daouda Koné. 2022. "Objectification of Blacks as Goods: A postcolonial Analysis of the Interesting Narrative of the Life of Olaudah Equiano and Narrative of the Life of Frederick Douglass, an American Slave". Côte d'Ivoire: Revue Le Didiga. Revue négro-africaine de poétique et des sciences du langage. ISSN 2070-8300. numéro 25 du 1er semestre.
- Coulibaly. A.S and Coulibaly Z. 2019. "Immigration in the Confluence of Racial Implications in African Literature: A Reading of *Adichie's Americanah*". India: International Journal of English Literature and Social Sciences (IJELS) (ISSN: 2456-7620). Volume-4; Issue-1: (Jan-Feb).
- Douglass, Frederick.1845. Narrative of the Life of Frederick Douglass, an American Slave. Boston: Anti-Slavery Office, N°.25 Cornhill.
- Equiano, Olaudah. 1996. *The Interesting Narrative of the Life of Olaudah Equiano or Gustavus Vassa, the African*. Ed Paul Edwards. London: Heinemann.
- Stevenson, Brenda E.1996. Life in the Black and White: Family and Community in Slave South. New York: University Press.
- Truth, Sojourner. 2013. Narrative of Sojourner Truth. (written by Olive Gilbert based on the information provided by Sojourner Truth). USA: Pennsylvania state university.
- Tyson, Lois.2007. *Critical theory today: A User - friendly Guide*, 2nd Ed, London, Routledge.
- Walvin, James. (1998). An African's Life: The Life and Time of Olaudah Equiano 1745-1797. London: Continuum.