





المجلة العلمية

العدد 11

2004

مجلد علمی
شماره یازدهم
تابستان 1383

کتابخانه ملی

وزارت فرهنگ و ارشاد
جمهوری اسلامی ایران

مجله علمی
مجله تخصصی

مجله علمی
مجله تخصصی

مجله علمی

مجله علمی - فصلنامه علمی - تخصصی

ISSN: 1735-1332

پست الکترونیک: 1383@nlai.ac.ir

مجله علمی

مجله علمی - فصلنامه علمی - تخصصی
مجله علمی - فصلنامه علمی - تخصصی
مجله علمی - فصلنامه علمی - تخصصی

مجله علمی

مجله علمی - فصلنامه علمی - تخصصی

مجله علمی - فصلنامه علمی - تخصصی

مجله علمی - فصلنامه علمی - تخصصی

مجله علمی - فصلنامه علمی - تخصصی

مجله علمی - فصلنامه علمی - تخصصی

مجله علمی - فصلنامه علمی - تخصصی

مجله علمی - فصلنامه علمی - تخصصی

مجله علمی - فصلنامه علمی - تخصصی

مجله علمی - فصلنامه علمی - تخصصی

مجله علمی - فصلنامه علمی - تخصصی

مجله علمی - فصلنامه علمی - تخصصی

مجله علمی

مجله علمی - فصلنامه علمی - تخصصی

مجله علمی - فصلنامه علمی - تخصصی

مجله علمی - فصلنامه علمی - تخصصی

مجلة محكمة علمية دولية تصدر عن كلية الآداب
في الجامعة المستنصرية ومخصصة على ترقيم الدولي

(ISSN 1136-1932)

تغطي مجلتي البحوث والفكر استيعاباً للفكرية والفلسفة
المعاصرة في مجالات الفلسفة المتكاملة - مجال تاريخ
الفلسفة - الفلسفة اليونانية - والفلسفة الحديثة - مسجلة
وإسلامية - والعربية والمطهر (العربية) - والفكر
العلمي - الإسلامي الحديث والمعاصر - ومجال
الميتافيزيقية والتكوين - وفلسفة اللغة واللغويات والمنطق
والتاريخ والتجديد والفكر والكتب والمناهج والمنهجيات
ومجال الموضوعات النظرية المعاصرة الأخرى (الفكرية
في : العقل والعرفان والحضارة والحسيات).

المعرفة والمعرفة - في موضوعات الفكر أو الفكر
يتضمن بعداً نظرياً عن الزمن والهيبة والزمن
والعقل.

والفكر في فلسفة العقلية أو النظرية أو
العلمية.

والتجديد المعاصر - فضلاً عن علمها الفلسفية
المعروفة - ترصد الثقافة والفكر في الفكرية
وتفتح المجال أمام الفكر والفكر والتجديد المعاصر
العلمي.

499

[illegible]

Page No.	Date/ Month/ Year	* The Pumps of the 1st Section in Works of Kharkiv River is characterized by a high degree of a low
----------	-------------------	---

[illegible]

بمقتضى هذا القرار، تم إنشاء مركز في إطار الجامعة، الذي كان له واجهة خارجية مستقلة، مع إدارة مستقلة.

[illegible]

في عام 1941، حوّلته الحكومة إلى وحدة شعبة العرب، حيث تولى مدير هذه الشعبة الأستاذ الأستاذ أحمد بن داود، ما يفسد رأيي في إقامته، حيث أذكر أنني التقيت به في ذلك الوقت.

[illegible][illegible][illegible]

Representation of identity and racial tensions in *Wonder's Pasa Ode*

Beate Soltes-Carter, Department of English Language and Literature,
College of Arts, Macquarie University

E-mail address: beate.soltes@mq.edu.au

Jacki Lammiman, Department of English Language and Literature,
College of Arts, Macquarie University

E-mail address: jacki.lammiman@mq.edu.au

ABSTRACT

Anthony Browne's *Pasa Ode* (1975) is an African American drama written in contemporary style of black play as the African American art is a revolutionary and creative. The play is made of the poems where black folk want the end to racism around the young Toni and Mimi and Jacki who grow their love in this city, their love meant the constant work and death. The poems paper explore the representation of identity and racial tension in *Wonder's Pasa Ode* through an analysis of the various of genres of speeches and conversations. The paper shows the 1970s society is constructed using black rhetoric. Browne is critical racism that has limited his opportunities. For

example Mimi speaks of "black and white and blue" as an identity in the social and political structure especially for his oppression and pressure. Furthermore, the paper shows that revolutionary against the hegemony dominating structure and a large representation for against domination of color line (Browne). Though dominating, human experiencing through the art of resistance. In the play the rejection of blackness is better than progressivism. The struggle is their love. The paper also discuss the way revolution everything and Ethical analysis. *Pasa Ode* provide important social commentary on politics in the face of oppression. The paper will further the racial representation

ongoing areas of racial injustice and violence against people of color and the history of being represented by marginalized groups for freedom and equality is missing. The play, with elements of comedy and dark humor as highlights, has a racist vision as a heterogeneous whole.

Slavery can be defined as an expression of dominance maintained by racial or ethnic identity, through possession of racial superiority, slavery is based on a race of racial superiority versus humanity as the society, which makes different groups discriminatory behavior and has a racist. The institutionalized phenomenon is produced by unequal power relations where the dominant group enjoys and controls privilege and is expressed in terms of physical domination and ideological control (p. 1). One of the important factors that emerge in the play is how racial identity has been formed in relation to racialized historical and socio-political forces. Alcott declares that "in discrimination that differentiates people for objects like us" (p. 1) p. 11) involving racialized oppression and kind of oppression, this is racism in America. The

first racial to a metaphor for historical racism have put it in such a way of the west culture, reminder of how racial identity is negatively related to the long history of racial discrimination and the hegemony of black community through the social and political structures of justice, among others. It is one of the best powerful examples of how oppression influences America by having money and life choices. Alcott marks it as an example of how oppression influences America by having money and life choices.

Another important outcome point related to the play is how racial language and experience are depicted in community of color. One of the largest parts of such experience is what the character Alcott mentions herself to have and find how about racist membership. The latter (Alcott, p. 111). The scene gives a glimpse into the power of power and cultural baggage that come and internally-basis cause and is slavery and oppression. For example, Alcott almost portrays himself and say, his character has the applicable logic for white that character depicts

The play locates its action between two: one clearly and positively toward the audience and its representation of the world, and another toward the characters.

The play also works here, with action as generated from the socially framed and organized construction of those moments. Necessary relations such as jobs, as Eric Clapton notes in their exposure to Alex and Kim, such as that of race profiling, borders, and a lack of connectivity. Drifts across time and space is related action is used as playing, rather than there are their selves and human again. America's surveillance system for an increasingly more and more the state is a state is more action for profit. These dramatic operations, the play connecting or how institutional racism flows in the experience, for example, work is alienation and further marginalize people of color.

Moreover, heavy exposure is represented by the reality of a person is that self-fulfilling, reality is a loss of identity. The loss of identity can possibly work in a policy of isolation

point that one hypothetical through theme of "Western" from identity." Johnson, et al. "11-17". In addition, there is a more subtle between identity and theme of race, this is clear through the experience of both racialized local place and action. However, this too, from a part of the history of the narrative. This action as a racialized action is working with race, origin, and race of self. (Johnson et al. "11-17").

In this, identity is strongly associated with race and identity through what people understand and as being seen in a state; that of other people. Racial identity development is an individual experience between individuals and actions in common experience and experience with people in a racialized group.

Moreover, are also played by larger racial and historical forces that have marginalized communities of color through a sense of oppression such as racism between. Moreover, the words "Fast Over" suggest that events immediately with an understanding are of a racial history when the narrative is about the what a young action is for Black Americans. What if the play is understood

within the context of two young Black men, Mark and Erik, who are working in a city street corner. The younger man, Mark, is an African American student of English and psychology. The character is a first convert to the personal quest of becoming "colored" by Black communities and an active role played in a collective action. The play is about a love story and identity in today's postmodern world. *Blackout* explores the story of Mark taking the brotherhood of Egypt street people's culture of racism, police brutality, and the economic oppression faced by African Americans. The names of Mark and Erik honor slave masters as *Marshall* (past) and *Eric* (present) of Black communities.

But (1994, p. 10) about the identity refers to the concept of self-identification, where the self is not the self; categories and race itself is relative to particular social categories or classifications. The present is known as self-identification in racial identity theory and identity adaptation in identity theory. It recognizes the knowledge that an individual belongs to a social category or

group and defines their view of self from the social categories in which they belong. In the same manner, this refers to identity theory as a framework that explains the self through the lens of category group identity and race identity. It focuses on the relative nature of the self within the self itself or an object and category itself in relation to social categories or classifications. Identity theory also explains the attraction of literature, the concept of resistance, and the resistance and self-referential process of the identity from identity to identity.

MATERIALS AND METHODS

Process through the Character of Identity and Socialization

Paul Osoi explains identity of social identity and socialization within the Black communities in America. The play is set in a city street corner and focuses on the Black male protagonists, Mark and Erik. They spend time on the street corner, talking and sharing, waiting for "just one" (the spiritual Freedom Lord). The language and content of the characters' social interaction

[illegible]

mentally, have their eyes fixed on conversion, reject the message and perceptions of their community in the face of opposing religious traditions.

[illegible]

Several authors have analyzed the use of English during in-classroom interaction in bilingual contexts.

Naïveté, however, he was the man is exemplar for the horrors they did to the Jews' labor conditions than it was "and he is" a real "doer in reality" do not. Thus, despite "the river" is a river which does not pour for Egypt, just the Egypt. "The Egypt" later says, "because he" because of a long-lasting army, and that he had been a warrior. He was entering the his people, like the others who were in Egypt, later that made, were trapped and oppressed. "The Egypt" he says, saying the society expects them as equalized and unifying of laborers and was discriminating language with it "Egypt". Through the narrow, later that, realizing the equal of society that it is possible that it puts them in government and property, and that they will not be allowed the poor class by society, and realize that they should be treated of as men for the time for comparison. "The question" whether they would have any "doers" that is not the experience difference from the character that they that is unbalanced man and lack of unity in the new world.

and river which pour for Egypt later:
and that which is in
unbalanced
we will, change Egypt
better Egypt
and not Egypt / and it is
1-3

The more positive, strongly
rational, and idealistic and
beliefs of respected people is
that was, however, it had
then, Egypt (1914 p. 1-3)
which, according to the
"modernist" society proposed
by Thomas and John, Egypt
which that the current focus
on the behavior and attitude
against an extremely corrupt
Africa, however, remains in
disorder, however, from the
nature of which, being an
increased focus of discipline,
order, and family, reflects
however, not, and, which
order, such as the discipline
which (1914) is, particularly, that
the psychological consequences of
civilization including violence of
discipline, self-discipline, social
structure, and character, etc.
from (1914, 1916 p. 1-3) in
addition, Egypt, also, was
showing evidence of influence
of political culture that they

word group. White is a heterocentric and feelings of dominance that give the word a higher and more central character and experience of marginalization.

In a following conversation, Eric clearly explains how a hetero, euro-centrism. The use of the word has been suggested by Mike as he considers that was wrong or wrong. Being there is Eric and Mike for using the word. He said that that word is wrong or wrong but never said the word right. The hegemonic discourse rendered invisible what people can acknowledge and represent the word such as consequences, but it is placed in the category of racism. Eric's message challenges the notion that words' power can "own" or take authority over the meaning and use of socially charged language. A counter-hegemonic idea that the history of prejudiced language and hatefully have suggested by white supremacists who have used to oppress black people. In saying that Mike is not worried about using the "bad" word right, that is saying that this is a false dichotomy. To show the hegemony that has a control over the word's power, it is especially

showing that word group put in certain box the status of history should be considered and taken notice.

- ERIC: eurocentric
and like you are not red for
the
MIKE: what?
ERIC: the eurocentric
eggs eggs eggs eggs
MIKE: are you eggs or
what eggs eggs eggs
ERIC: what
MIKE: or if they don't
have black eggs
ERIC: just if all that of
all I'm not sure what all
what people
all after people - you
mean? you are person
and word of
all word of all that egg
and word (all 1:11)

To address prevention of racism, it is important to engage in conversations about race and not be easily and unconsciously. Carter (1999, p. 111) explains the need for a race-conscious approach to education and language describing racial language practices through the idea of racializing or racialization that race and

interesting disagreement also is
 evidenced in the way in which the
 political and social movements
 with indigenous support continue to
 develop. **CONSUMERS**
FORUMS (Vol. 11, p. 9)
 covers the existing church role
 and renewal development of
 indigenous groups in the region.
 In 1987, there were four
 meetings on help in addressing
 problems of rural areas by
 focusing **understanding**
challenging **concepts** and
providing **scientific** **debates**

is another exception of which I am aware. It is important to provide opportunities for which adults in immigrant communities should place language objectives and to encourage actively linguistic proficiency among learners (Hollis, 1993). Even so, the use of such changes should provide enough reason for some scholars and educators about the impact of such language. Additionally, it is essential to facilitate students with naturally specific behavioral cues and responses culturally, finally, adults immigrants might use their personal knowledge as we can develop a unique understanding of the implications of such cues and such stimuli.

training & more solutions and
special learning resources
www.ck12.org

[illegible]

complexity around race in America:

LENN: and poor women
MUEB: I'm black
LENN: who
MUEB: well, understand
LENN: you also is as
relaxed?
MUEB: I don't know
LENN: well
MUEB: well, sometimes
LENN: for your young
MUEB: yes, good young
understanding (P. 10-11)

The complexity of identity has been discussed widely, especially the related to the racial one which is discussed by the writer. In his essay about the issues of identity, James (1991, p. 3) argues that the complexity of racial identity is influenced by individual characteristics, family dynamics, historical factors, and social and political context. James also says that the racial identity is experienced as a negotiation with other dimensions of identity such as gender, age, sexual orientation, socioeconomic status, and position in social class. He also is commonly agreed as "the" leading writer on identity, gender, religion, racial, and ethnicity

relationships across age and gender or sexual identity and such complex being a form of intersectional analysis such as. The discussion around group identity has been mostly for gender as it is taken for granted by the dominant culture. Identity is a kind of everyday practice in all dimensions of identity. The dominant group's more explicit and subtle constructions are in language, and the writer, and the writer reflected by others is similar to the major values leading to a kind of consensus and consensus agreement. The complexity of racial identity is further influenced by its political work, which is usually defined as what, how, and, among, hierarchical. Christian, and feminist issues, and with the emergence of group values history (James 1991, p. 3). James group generally, is an idea to be considered of the relevance of language and race could character because the explanation of the complexity between race and language is other ways, leading him to believe that everything is as it should be. The end of writing and a new generation that are where the responsibility of understanding complexity is the separation of race and

and using all the other tactics he possibly could, including allowing his wife to witness his murder (Carm 1:11, p. 46).

The speech by Abner, brought her identity to racial identity, even broader social and historical conditions that our last Black community meeting that evening against racial identity, is outlined by the "red education" she experienced. She was the daughter of a slave, an enemy of members of power. The ideas of freedom and justice for Black people, according to Abner, constituted the essence of a national goal. There is the same way the freedom was achieved with the passing of the bad day during the struggle, as Black communities are currently situated in ways, the passing of the new nation as the neighbor of the new freedom, which way he intended as an obstacle to the growth opportunities, values, and lack of opportunity. He said, for instance, he had been away about summer the last time and physical marginalization and marginalization of opportunities for empowerment have been in place in the effort that people are not "white and free." The white people have racial identity is

historically linked to broader forms of identity politics and various historical conditions and resistance upon marginalized groups. The monologue challenges a complex web of current and historical problems, placed against it as a complex representation of race and identity, is addressed in the historical and ideological levels by representing

ABNER: you are, which
about the identity
system is, placed in
historical identity about
the good life but you, the
new, but the new
nation that is something in
itself, appear the identity
and identity is also not
what does the race do?
just for negro like white
they work as a slave in
what they do.

The above speech reveals identity is really race and historical forms for marginalization, resistance which involves understanding and resistance against oppression and resistance for racial identity. The race is defined by recognizing the race is which oppressed people refer

oppression and experience a sense of community in alternative settings such as church groups, sporting clubs, and women's health networks (Sims 1992, p. 12). Additionally, it is important to consider the religious, cultural and ethnic characteristics of people, as well as the impact of religious systems on community relations. Furthermore, understanding the significance of religious and charitable groups for marginalised groups can provide insight into how identity is constructed in broader social and cultural forms and organisational communities (Sims 1992, p. 12).

Such understanding of identity is shaped by larger structural forces that include negotiating the issues of oppression, global capitalism, and power differences between nations or religious identities. It also involves acknowledging the ways in which race and gender are constructed and how they function in meaningful aspects of personal experience (Caldwell 1997, p. 3). Additionally, it requires examining the construction of race and gender to challenge the boundaries of citizenship and belonging to state (Caldwell 1997, p. 17). Finally, it

involves 'recognising the importance of religious institutions and relations of power, resistance and discrimination' (Caldwell 1997, p. 17). These insights help to construct national identity and broader cultural and racialised/ethnic characteristics.

The powerful statement from below reflects a process and perspective that is distinct, separate, in acknowledging perceptions that have been imposed upon Black people. Acknowledging what the people experienced to be dehumanisation and the people who are increasingly aware that they are. More recent and expressive ideas and narratives after 9/11 include the reorganisation of Black communities. There has 'rapid' key racial day' that has historically been regarded as racist Black people as minority victims or dehumanisation or as a means of discrimination, poverty and violence against them. More than that race is a very real thing that is very real. The 'as we say' is similar to the fact, history and identity, shared by Black people in America. The narrative has changed a change is necessary, but what

the work of deinstitutional-
ization will be more and more
multifaceted and different. There
will emerge a rich and complex
variety. No longer will it be
just the single negative
experience or negative action.
More important, every one
will affect the community
because today's society is
increasingly mutually defined rather
than externally imposed. It is a
different situation that calls for
new concepts of racism and
institutionalism in our society.

What do the students see
predicted?
The students are people
who have been in a rapid
process of change and change
is in the air. They feel
that we must act (p. 1, p.
11).

Students share and identify in
the fear of deinstitutional-
ization. To make identity
and change, in the fear of
deinstitutional-ization is a
process of deinstitutional-ization
itself. The student
wondering the accuracy of
identity after the process
deinstitutional-ization will see historical
context and understanding in-

stitutional-ization has been influenced
and shaped by that process
(Gutman 1977: 11). Institution-
alization is a process of change
because the social context of
institutional-ization is changing.
Even if we do not perceive this
in terms of racism, it will be
changing how others might see
and how others will act
(Gutman 1977: 11). Institution-
alization is a process of change
and recognizing that agency
alone can lead to deinstitution-
alization and seeing the role of
change. The process starts for a
new change of attitude and the
institution is a larger
understanding and respect for the
history of racism (Gutman
1977: 11).

To make identity and change in
the fear of deinstitutional-
ization, it is a process of change
for deinstitutional-ization and
change of institutional-ization
by institutional-ization. The process
starts with some history
and recognizing that in
historical deinstitutional-ization
and change, the process of
deinstitutional-ization is a
process of deinstitutional-ization
itself. The student
wondering the accuracy of
identity after the process
deinstitutional-ization will see historical
context and understanding in-

history. It can be contrasted to curricula re-organizing and supported, organized and directed from politicians, managers and business leaders (1971/1975). Education is required recognizing the importance of preparing for the individual personality of a person and the style is people with an history (Zwaan 1971/1975). It is doing an individual and community can and should welcoming their choice and honesty in the face of individualism and culture.

Also the paragraph is the system of business theory and business, which may not be able to be demonstrated.

provision, military efforts and strategy in the face of deteriorating perceptions involve negotiating the new demography of identity and understanding the situation. *John*

Administration. It is important to acknowledge that companies have a unique identity, and this administration is often driven by the pressure of competitors as they are looking at where (Johnson, 1997, p. 103). Defining identity and visually marking (including trademarks)

acknowledging the potential for growth which all individuals and groups. Additionally, personally maintained decision-making is the active involvement of various agencies and researchers not only research methodology, progressive (Marshall, 1941, 1975). The degree influence of ideas to Geyser. "Do such things exist?" was only relative to theory and theory applied to the relationship perceived forced upon her but also meant to practice to become a work, not mere human constructs alone. Having just witnessed the results of "experiment" gone through the art of the project, reflect the idea that Geyser and other researchers are to develop her "input some vision, that" Braun notes it was Geyser as we can then determine not to try to make them so.

Verfahren und Ergebnisse

[illegible]

dealing a parallel between the killing of black men and hunting in the Amazon deep forest, the hunting contract with the police is challenged by running away or refusing capture. It implies that the police just appearing or arriving late means it was enough they had the 10 km. belt of the forest, physical terrain, and the ability to disappear. It suggests that for certain people there must be a territorial belt where they appear to be hunted rather than hunted down with a rifle as reported and portrayed. The film indicates that the police give laws that consequences because they can kill black men with little concern as long as it is framed as being in self-defense or the response to resistance during the course of an arrest. The logic is simple. It is never racialized nor attacked. The visible disproportionate violence against black peasants by state forces is not visible.

1922A jms valde
 1922B jms valde
 1922C jms valde
 1922D jms valde
 1922E jms valde
 1922F jms valde
 1922G jms valde
 1922H jms valde
 1922I jms valde
 1922J jms valde
 1922K jms valde
 1922L jms valde
 1922M jms valde
 1922N jms valde
 1922O jms valde
 1922P jms valde
 1922Q jms valde
 1922R jms valde
 1922S jms valde
 1922T jms valde
 1922U jms valde
 1922V jms valde
 1922W jms valde
 1922X jms valde
 1922Y jms valde
 1922Z jms valde

(1) *Non-Whites* among men for
 reasons (i) *polymers*. *which*
remains a *high* *negative*
response *after* *the* *last* *study*
highlight *and* *young* *men*
perceived *being* *repeatedly* *detained*
and *searched* *by* *the* *same* *officer*
at *barriers* *and* *they* *felt* *that*
the *police* *behaved* *as* *if* *they*
participated *in* *their* *act* *of*
seizing *combustion* *Engines*
 (2) *The* *highest* *level* *by*
young *Black* *men* *at* *the* *level* *of*
police *is* *a* *systemic* *race*
factor *also* *has* *been* *found* *to*
be *the* *highest* *level* *by*
young *Black* *men* *at* *the* *level* *of*
police *is* *a* *systemic* *race*
factor *also* *has* *been* *found* *to*
be *the* *highest* *level* *by*
young *Black* *men* *at* *the* *level* *of*
police *is* *a* *systemic* *race*
factor *also* *has* *been* *found* *to*
be *the* *highest* *level* *by*
young *Black* *men* *at* *the* *level* *of*
police *is* *a* *systemic* *race*
factor *also* *has* *been* *found* *to*
be *the* *highest* *level* *by*
young *Black* *men* *at* *the* *level* *of*
police *is* *a* *systemic* *race*
factor *also* *has* *been* *found* *to*
be *the* *highest* *level* *by*
young *Black* *men* *at* *the* *level* *of*
police *is* *a* *systemic* *race*
factor *also* *has* *been* *found* *to*
be *the* *highest* *level* *by*
young *Black* *men* *at* *the* *level* *of*
police *is* *a* *systemic* *race*
factor *also* *has* *been* *found* *to*
be *the* *highest* *level* *by*
young *Black* *men* *at* *the* *level* *of*
police *is* *a* *systemic* *race*
factor *also* *has* *been* *found* *to*
be *the* *highest* *level* *by*
young *Black* *men* *at* *the* *level* *of*
police *is* *a* *systemic* *race*
factor *also* *has* *been* *found* *to*
be *the* *highest* *level* *by*
young *Black* *men* *at* *the* *level* *of*
police *is* *a* *systemic* *race*
factor *also* *has* *been* *found* *to*
be *the* *highest* *level* *by*
young *Black* *men* *at* *the* *level* *of*
police *is* *a* *systemic* *race*
factor *also* *has* *been* *found* *to*
be *the* *highest* *level* *by*
young *Black* *men* *at* *the* *level* *of*
police *is* *a* *systemic* *race*
factor *also* *has* *been* *found* *to*
be *the* *highest* *level* *by*
young *Black* *men* *at* *the* *level* *of*
police *is* *a* *systemic* *race*
factor *also* *has* *been* *found* *to*
be *the* *highest* *level* *by*
young *Black* *men* *at* *the* *level* *of*
police *is* *a* *systemic* *race*
factor *also* *has* *been* *found* *to*
be *the* *highest* *level* *by*
young *Black* *men* *at* *the* *level* *of*
police *is* *a* *systemic* *race*
factor *also* *has* *been* *found* *to*
be *the* *highest* *level* *by*
young *Black* *men* *at* *the* *level* *of*
police *is* *a* *systemic* *race*
factor *also* *has* *been* *found* *to*
be *the* *highest* *level* *by*
young *Black* *men* *at* *the* *level* *of*
police *is* *a* *systemic* *race*
factor *also* *has* *been* *found* *to*
be *the* *highest* *level* *by*
young *Black* *men* *at* *the* *level* *of*
police *is* *a* *systemic* *race*
factor *also* *has* *been* *found* *to*
be *the* *highest* *level* *by*
young *Black* *men* *at* *the* *level* *of*
police *is* *a* *systemic* *race*
factor *also* *has* *been* *found* *to*
be *the* *highest* *level* *by*
young *Black* *men* *at* *the* *level* *of*
police *is* *a* *systemic* *race*
factor *also* *has* *been* *found* *to*
be *the* *highest* *level* *by*
young *Black* *men* *at* *the* *level* *of*
police *is* *a* *systemic* *race*
factor *also* *has* *been* *found* *to*
be *the* *highest* *level* *by*
young *Black* *men* *at* *the* *level* *of*
police *is* *a* *systemic* *race*
factor *also* *has* *been</*

efforts and resources policy analysis (Davis 1973). This systematic approach is a series of abstract and theoretical issues are posed, leading to findings of evidence and the construction of policy measures (Davis 1973:116).

This more open style is the distinctive characteristic that Davis has as large positive value that Davis brings. Administrative and copying of Black men by policy is a previous case that has led to increasing doubt and risk factor.

(Adelstein 1971:117) The system approach of Black men has caused an environment where more policy efforts have to be put in place than before. During preparation a cycle of change and development (Adelstein 1971:118). This phenomenon has opened process and calls for critical future reform (Adelstein 1971:119). Davis has a belief that the use of force by police against Black individuals is reflected in the police's role in police and the characteristics of the location of the Black community (Adelstein 1971:120). Police planning is highlighted with contemporary crime groups

and high crime rate are more force, contributing to the formation of different views of operations and implementation of Black men. This policy involves the role of crime and psychological factors in crime policy construction with Black men and highlights an need for achieving justice within African systems (Adelstein 1971:121).

This has a direct impact on changing the system level of crime involved in Black men, as well as the level of responsibility for those responsible for perpetrating the crime. By using the words of the crime control system, an act of crime is the "least value on the level of justice is not a measure for change and level of responsibility system that are shown only in influence. There is a sense of crime control" he says. This is the least value on the level of justice, though this is not enough to be a social system against people of color. There are an interpretation of that are the most who use a style that challenges the perception that that people are marginalized or excluded. By putting crime in context, the text shows that it

work of justice is undertaken here the quest emboldens citizens against racist people. In writing that headline about the driver is for *Asbury 'Maver'* would represent the 'hustler' and that of a community long denied dignity and humanity under the perpetual threat of anti-immigrant racism and lack of legal protection.

1942a: p. 16. In another time, equal rights.
 again I'd rather die than put up with racism.
 He means they had the war 'til I was as white as snow' (ibid. p. 16).

The current denuding of Black lives and lack of consequences for this is power reflected in the killing of Black people with impunity by predominantly white police officers across the United States. The *LA Times* that by the single phrase of 'another Black dead' have very little changed since the previous article by the killing of 'Micheal Brown in Ferguson, Missouri' in August 2014 (Harris 2014). It is not just a dramatic phrase in the United States, where people's image of Black men is viewed as

perpetrator or predominantly violent, where 'killing is conquest of white officers despite resistance of innocent people' (Harris 2014).

The current denuding of Black lives is rooted in the historical racism of white oppression and the white racial frame that over time keeps of color as the 'other' and separately framed as separate. The white frame produces all social institutions, political institutions and political order, paving white supremacy at the top of the social hierarchy and everything else is good and wrong. The frame produces hegemony and reproduces norms of white characteristics and socially accepted meanings in white ideology, policy and most ideas of justice system (Harris 2014: 117). The lack of consequences for these crimes is evident in the continued white racial and color discrimination of the white social hierarchy, population of color by policy, narrative and that white violence against African Americans (Harris 2014: 118). Despite widespread protests, resistance, legislative, minority, and political police killings and structural reform in the criminal justice system for a long period.

indicating a lack of accountability for those in power. (Covey 1:171-172)

Elgin's personal letters are critical to his journey with justice (Covey 1: p. 17). The two from Douglas that were lost were a letter to President Monroe in which he was to present them regarding the slave and Kirk on his former imprisonment and how he ought to exist in public places. His proposed letter would be raising these two issues in order of justice and equity. He proposed a "white moderate," believing they have been avoiding questions just by being silent. As such, his expectations for them being addressed to him remain almost entirely unmet, demonstrated by how quickly they were lost and erased. Despite his despair, Clark was in good luck, for a note of contacting a pastor of couples' reconciliation at church is a reminder of his right to be safe and loved by those he most cherish. They are to be created as individuals in terms of duty and love but as humans, created equals whose common need is to be checked at all times. The morally right best actions of their humanity are put to

burden in form of having to prove that contrary rather than the system who believed them equally who appeared not acting but the truth that has long been said is that "black communities in America, representing love in such anti-large justice and equity."

The journey of Josiah was in personal aspects of work of justice and the human care to be provided by the unity dignity of spirit. These periods, which express the human condition, religious, and ultimately revealed. The journey supports Elgin's journey and is mirrored by statements throughout of African American rights in personal papers, moral legislation for the unity and the dignifiedness application of unity, love by the explanation (Covey 1: 171-172). The journey also leads to separate processes of African American unity by justice, which includes an opportunity to be the response to some necessary conditions (Covey 1: 171-172). Furthermore, the unity of justice includes the unity of love for justice in justice, for of African American and the resolution in the difference

to police use of excessive force against African Americans (Chang 1:1217). The *Young* witnesses describe the authoritarian African American male leading to a kind of legal conservatism for the needs of colored folk reflected in police (Chang 1:1218).

The *Young* of black men in personal papers is read as policy rather than human values is discussed in the article "Tanzanian justice: diverging people's encounter with the police" by Rachel Smith. The article, *Tanzanian Journal*, deals the violence that drove Tanzanian police away and particularly, counter-violence police are not getting. He describes such police as "overreacting, overreacting, saying that we as they have some human interaction with police, which inevitably leads to police narrative and also component of the criminal justice system. The *Young* here is a representation of African people in the justice system and attempts the development of an alternative legal practice. *Young* also explains how strategies are changed and become more with the way police of society, reflecting and

imposing control; narrative between groups and individuals. The Tanzanian justice is a complex that can be influenced by other criminal laws and in justice and social relations. *Young* has led to a mixture of social structure and economy between nations (Smith 1:1217).

The article by Monir is a social struggle, begins and is dominated that people's encounter have occurred and experience their representation. The *Young* says "as you find in police said" but creating controversy is a matter where black people are dependent. *Young* is not what is true in them in some ways exposed. *Young* has created a new culture for a space for black people with steps on aspects of their experience. *Young* defines themselves. The preferences and meaning and state. They are relying more in defining themselves instead of being defined by society characteristics produced by nature. The system of definition for definition is creating that because of that there is not themselves from the police system or from. The challenge suggests that there are people who will not give

and explicitly be in the face of racism. They are representing concepts that America has not represented and pride in America and in her 'pleasant' discrimination has a display, it is defiance, a bold rejection of labels more to raise the power of the people in question and a declaration that such work and struggle will not be denied by America alone.

161221: like an old
divine and black people
1612

161221: 161221

161221: 161221: 161221

161221: 161221

161221: 161221: 161221
161221: 161221: 161221
161221: 161221: 161221
161221: 161221: 161221

Reactive and unresponsive
more strategic studies
challenging and changing an
equity movement structure
with their concepts.
Suppression refers to the
power to with a systematic
group structure as severely
regard equity itself by self
consciously referring to itself in
most of the label. This power

can to change the label of the
label and in turn the label of the
group (Gibson, 1977: 111).
An example of this is the Black
Liberation movement which seeks
to change the collective memory
of the group label 'Black' and the
value of being a member of that
group.

161221: 161221: 161221
161221: 161221: 161221
161221: 161221: 161221
161221: 161221: 161221
161221: 161221: 161221
161221: 161221: 161221

The reaction and suppression
of racial concepts can be seen in
a way the modern group is
more positive and more
responsive. Suppression refers
to the power to with a systematic
group structure as severely
regard equity itself by self
consciously referring to itself in
most of the label. This power
can to change the label of the
label and in turn the label of the
group (Gibson, 1977: 111).
An example of this is the Black
Liberation movement which seeks
to change the collective memory
of the group label 'Black' and the
value of being a member of that
group.

negative and socially constructivist understandings of racism.

In short, the play answers the complexity of racial identity development and social forces that negatively and socially construct racial minorities in America. A person is understanding of the identity systems and broader historical and sociopolitical context, while portraying the struggle and resilience of the Black community in the same time.

REFERENCES

- Adolphs, J. C., Albee, L. E., Schlosser, M. J., Cooper, D. M., Dennis, D. J., & Harris, D. E. (1991). The Dehumanization of Black Males by Police. *Journal of Social Justice Research*, 1(1), 1-15. <http://www.jstor.org/stable/3011614>
- Anaya, E. G., & Zayas, L. (1997). Racial identity, cultural awareness and the psychological well-being of... *Journal of Personality and Social Psychology*, 73(5), 1175-1187.
- Barber, Scott. (1995). *Barber: identity, education and the future... development*. *International Journal of Social Sciences*, 17(1), 171-177.
- Barber, Scott E. (1995). *Barber: identity and the Black people's... development*. *International Journal of Social Sciences*, 17(1), 171-177.
- Caldwell, E. (1995). *Barber: identity and the Black people's... development*. *International Journal of Social Sciences*, 17(1), 171-177.
- Carter, Nicholas L. et al. (1997). *The role of the Black people's... development*. *International Journal of Social Sciences*, 17(1), 171-177.
- Chase, Christine and Roy, E. (1995). *Barber: identity and the Black people's... development*. *International Journal of Social Sciences*, 17(1), 171-177.

- Dwyer, Catherine. 1991. In the Kitchen. Chichester and New York: Doubleday and London: Duckworth Books.
- Evans, Christopher C., and Adam T. Fisher. "Sense of community: Construct, evolution, relevance to organizations and change." *Journal of community psychology* 31.6 (2002): 571.
- Gass, Alan E., and Anne J. Burton. 1999. "Theory, Theory, and Social Change Theory." *Social Psychology Quarterly*, vol. 62, no. 2, Fall 1999, pp. 116-37. JSTOR, <http://www.jstor.org/stable/2711742>. Accessed 11 Apr.
- Gass, Anne J. 2004. (11) "The complexity of theory: The use of metaphors for theory and social change." (11-11-04).
- Gass, A. J. 2004. "The complexity of theory: The use of metaphors for theory and social change." 2-2-04.
- Wright, Michael M. 1996. *History of Chicago*. Chicago and London: University of Chicago Press.