

HCOM335

Q 1.

The Middle Passage is the triangular route that slave ships took from West Africa to the US and the West Indies. The Middle Passage is a symbol of the dehumanization of the black people as many of them would die while being transported. The inhumanity faced in the Middle Passage involved throwing the sickly and rebellious slaves to the waters. In essence, the Middle Passage is important in slave narratives as it features the struggle and oppression of blacks. The middle passage features in the neo-slavery narratives as a warning of neocolonialism or neo-slavery which occurs to Africans or people of color in the modern day through labor extortion.

Q 2.

Atlanta Compromise was developed by Booker T. Washington. It was significant in allowing Black people to have access to education, at least in the basic skills that would equip them with factory labor-based competencies. From W.E.B. Dubois analysis, the Atlanta Compromise was an acknowledgment of racial inferiority of the Negroes with respect or comparison to other races. In effect, the Atlanta Compromise did not serve to improve the lives or the status of the black people. In contrast, it only appealed to the White audience or those who were committed to keeping Negroes down.

Q 3.

Race as a social construct that must be policed is by showing that certain problems are inherent to certain communities. For example, that the Polish and Jewish immigrants live in Ghettos and that their problems are due to their immigration status. There is a limitation of the opportunities for upward mobility which is a factor of policing development. Further, the rights of the minority groups are policed by making the injustices committed to them normalized. For

example, when Esperanza Cordero is raped, the perpetrators do not come to justice. After all, she is considered to be another Chicana girl in the impoverished Chicago neighborhoods.

Q 4.

Yoneda was concerned about the rights of the Japanese people, helping to march through Japan in protest against Chinese invasion in 1929. The ideology of Yoneda was for the freedom of the Japanese people. The Zen Anarchists considered the racial superiority of the Japanese people, and considered a total separation of the Japanese people from Chinese people. This creates a tension where Yoneda is adoptive to social change and progress while the Zen anarchists do not accept change. This element of tension is explained by the experience of Yoneda in marrying a White woman and having experienced miscegenation, he had a different approach to the race issue.

Q 5.

Gloria Anzaldua's work on mestiza is built on Jose Vasconcelos cosmic race. The cosmic race theory points out that the mestiza is the new people or the final superior race borne out of the intermarriage between European, Asian and African people. The cosmic race concept assumes Mexicans are the cosmic race. In her work, Gloria advances that the superior race emerges as a mestiza and supersedes the racial, gender or other biases that have been attributed to given races. It is thus clear that her work is inspired by Vasconcelos' conception of the cosmic race.