



Stereotypical and Racial Discursive Representations of Black People: A Critical Discourse Analysis of the Memoir Chasing Me to My Grave (2021)

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Abstract: *This study is a critical discourse analysis of the Memoir Chasing Me to My Grave (2021) for racial trauma and mass incarceration as a result of racism by the superior White people. People of color have long been exploited, traumatized and subjugated either in the form of slavery in the past or now in the form of trauma leading to incarceration or psychological complexes of inferiority. Through Norman Fairclough's Critical Discourse Analysis, the data has been examined for Whites' ideologically unconscious and constructed opinions toward blacks. Martinez's (2014) Critical Race Theory as well as Richard Delgado and Jean Stefancic's Critical Race Theory is used as a theoretical and analytical framework to analyze how negatively black people are portrayed in various discourses. It explains how numerous organizations operate against the black race and how they are using prejudicial ideologies against them to exploit and traumatized them. The issues showcased by the study will be a source for bringing such inhumane acts and behavior to the front and help put a stop to the further evolution of racism in the society.*

Introduction

The historical social and cultural differences between the Black and White people are the justification of the superiority of White over Black. This superiority is exerted and practiced by White people through their everyday speech and action. Chasing Me into My Grave (2021) is one of the best instances of Black representation in American culture inspired and part of the Black lives Matter movement. The work addresses long-standing prejudices about black people and their servitude from the very beginning to the very end. He immediately discusses how such sins are prevalent in American society. The author has fairly justified the subject of racial prejudice.

Race refers to socially manufactured distinctions between individuals based on traits like skin colour, accent or speech pattern, name, dress, diet, beliefs and customs, preferred activities for leisure, and so forth. Racism is prejudice, discrimination, or hostility directed at a person or persons because they

belong to a specific racial or ethnic group—usually one that is underrepresented or marginalized by an individual, a community, or an institution.

Statement of the Problem

Black people are incarcerated, exploited, suppressed and traumatized in the White community. The exploitation is an unending process of superiority and inferiority complexes such as racial trauma, where the black race is psychologically and emotionally distressed in White community because of the White's supremacist attitude, racial violence, discrimination and racial stereotypes. The memoir *Chasing Me into My Grave* (2021) is a representation of such ideologically constructed stereotypes. The memoir contextualizes incarceration of the black people for their black skin. The researcher has focused on such issues in the text and has the Fairclough's three-dimensional model is used as a methodical framework and Critical Race Theory for analysis of racial discrimination.

Research Question

- What are the discursive and prejudicial ideologies that play their role in traumatization and suppression of the Black race in the memoir?

Research Objective

- To describe the role that discursive and prejudicial ideologies play in traumatizing, and suppressing the Black race in the White community in the memoir *chasing me into My Grave* (2021).

Significance of the Study

Researcher has analysed stereotypical and prejudicial ideologies for the sake to express and show the issues faced by the Black people in the White societies worldwide. The discourses utilized in stereotypically and racially discriminating against Black people, the deprivation of Black people from their basic rights. The study also portrays that racism is not a local or minor issue but a global conundrum. The study has shown that the memoir though based on the past experiences is relevant now more than ever, the past segregation and discrimination haven't disappeared but evolved. The people of black colour still experience the servitude, incarceration, prejudicial attitude and trauma by the hands of the white. This examination shows how the white even when they show sympathy are but for their own end. This study is an asset for the library and also for the students of proceeding generations while doing their researches on Racism and Critical Discourse Analysis.

Delimitation of the Study

The researcher has delimited the textual analysis of the memoir to racial discrimination and mass incarceration in the memoir *The Chasing Me to My Grave* (2021) by Winfred Rembert. Researcher has used Critical Race Theory as a theoretical Framework to analyse the exploitation of Black people. Researcher has also used Norman Fairclough's model of Critical Discourse Analysis as a methodological framework to support the main framework.

Literature Review

A number of critics and researchers have put their views on racial trauma discrimination, discursive ideologies and mass incarceration. Some of relevant literatures produced by various linguists and theorists, as how language shapes and represents concepts of black and white difference are discussed in the following lines.

Dijk, V. (1998) approach like Fairclough's approach attempts to connect the micro-structure of language to the macrostructure of society. However, instead of discursive practice, Van Dijk focuses on social cognition as the mediating part between text and society. According to him the social cognitions as socially shared representations of societal arrangements, groups and relations, as well as mental

operations such as interpretation, thinking and arguing, inference and learning. It is also distinguished between text's micro-structure and macro-structure. Macro level refers to power, dominance and inequality between social groups, whereas micro level refers to language use, discourse, verbal interaction and communication. Dijk has applied his approach of discourse analysis to media texts. He believes one of the areas in which discourse plays an important role in the reproduction of inequality is that of race and ethnic relations. Dijk's studies on discourse and racism have developed a general theory of the relations between discourse and racism. The major point of his work is that "racism is a complex system of social and political inequality that is also reproduced by discourse". Dijk's critical discourse analysis, focuses on the representation of ethnic minorities in news reports, the press as part of the dominant power structure marginalizes ethnic minorities by portraying them as problematic and threatening. He points out those minorities are quoted less often, even when the topics concern them directly. He identifies two main types of power: coercive power based on force and persuasive power based on knowledge or authority. The "ideological square" as four principles for analyzing ideology introduced by him, emphasizing positive things about the in-group and negative things about the out-group i.e. in and out group stands for the aggressor and marginalized respectively. His socio-cognitive approach focuses on the discourse-cognition-society model of ideology, examining how discourse, cognition, and society interact to shape representations and exercise dominant power. In his analysis, Dijk aims to make explicit the ideological dimension of "Us versus Them" and reveal the discursive structures and strategies used to reinforce dominant power.

Martinez, A. Y. (2014) suggest that critical race theory (CRT) was created for the rights of the black race in 1989 as a response to the failure of critical legal studies (CLS), which failed to identify the significant role played by race in the legal system. After spreading through US law schools, the imbalance of power caught people's attention, fusing the issues of racism, race, and power. The scholars of black people who strove to eradicate racism and all forms of discrimination created a corpus of law regarding the role of racism in American law.

Delgado, R. and Stefancic, J. (2001) say that the key members of this group, including Richard Delgado, Derrick Bell, and Kimberlee Crenshaw, proposed the idea of colour blindness and asserted that racial differences must be disregarded in order to maintain equality and normalcy in all institutionalised discrimination against racial minorities. The CRT was born out of the failure of CLS and liberal civil rights ideas to play a positive role in racial beliefs in American cultural institutions, as experienced by students and professors at US law schools. The first significant turning point in the development of CRT occurred in 1981 when students rebelled, boycotted, and organised a course on race and law at Harvard Law School in response to white Harvard administrations that refused to hire a second black teacher after Derrick Bell, who left the school in 1980. Derrick Bell created the idea of organised racial politics for academic study. He is credited with developing CRT in his book *Race, Racism, and American Law*. This seminar examined American law from a racial perspective. The original idea that brought the CRT's scholars together focused on how race is treated in law from a critical standpoint. The liberal ideas of what courses should be sufficient for inclusion in the core curriculum were questioned by this course, giving CRT scholars the chance to express their own opinions. The CRT revealed how the law created race and impacted the relationship between races on a social level.

Methodology

Research Paradigm

The current study is qualitative in nature. The *Chasing Me into My Grave* (2021) by Winfred Rembert is based on racism where the main character Winfred exposed to the brutality of White Community and

he has been traumatized due to such treatment. Researcher has used Critical Race Theory as a theoretical Framework to analyse and explain the discrimination of Black in the White Community researcher will also use Critical Discourse Analysis as a methodology to support the main framework.

Research Design

The current research is qualitative in nature wherein the descriptive method has been used for analysis. As there is no need for statistical data. So, Logics and reasons are the main tools with the researcher to analyse the data.

Data Collection

Researcher has used two sources for data collection that is primary data collection and secondary data collection. Primary data includes *The Chasing Me into My Grave* (2021) by Winfred Rembert, CRT and CDA. Secondary data contains different books, research articles and journal and so forth.

Data Analysis

The researcher has used the Fairclough three-dimensional model of critical discourse analysis, the data that the researcher has selected from the text is studied. It has linguistic manifestations and deals with socially constructed discourse, as well as the production, consumption, and use of that discourse, all of which affect how texts are employed, circulated, and utilised.

Fair Clough's Three-Dimensional Model as Analytical Framework

Researcher chose Three-dimensional model of Critical Discourse Analysis for the analysis of the text. Due to the fact that this model contains dimensions, it has three categories. The text dimension is the model's first dimension. Analysis of text at the word level comprises speech, script, and visuals, or all three. Discursive practise, or text production or text construction, is the second dimension. The third component, social practise, which is concerned with societal standards, is where this analysis is done, is done at the level of the text. In his book *Language and Power* (1989), Norman Fairclough provides 10 questions for the examination of the text. The connection between a text and an interaction is called interpretation. Norman Fairclough provided six basic domains for interpretation, including social context, intertextuality context, the surface of the utterance, the meaning of the utterance, local coherence and text, structure, and researcher uses for interpretation. The connection between interaction and social setting serves as explanation. According to Norman Fairclough, social level, institutional level, and situational level are the three levels of social organisation that the researcher utilises to explain social impacts of speech. The researcher will use this methodology to examine how racism is discussed in the memoir.

Norman Fairclough's three-dimensional model of discourse analysis provides a comprehensive framework for analyzing the relationship between language, power, and ideology. The three dimensions of the model are textual analysis, discursive practice, and social practice. Norman Fairclough model consists of three parts that is Description, Interpretation and Explanation.

Discussion and Analysis

I'm definitely going to do that picture, about me walking along that lonely railroad by myself, trying to get away from the police...up out of the bed real fast. There'd be ten or so people in the jail at any one time, and as it happened, I mostly knew everybody I was locking up. My job was to decide where to put them. (pp.20)

Description:

1. How do words convey personal experiences and values?

- The use of words like "crazy things," "running away from the cops," and "get killed" indicates a

personal experience of fear and danger.

- Ideological loaded words "Black", "White", "young man", "Police", "cell"
- Over wording "Black", "cell"

2. How do words establish relationships between entities?

- The mention of "official's car" and "sheriff sign" establishes a relationship between law enforcement and the protagonist.

3. What expressive values do words have?

- Words like "scared" and "funny" convey a mix of fear and irony.

4. What metaphors are employed in the text?

- There are no explicit metaphors in this paragraph.

5. How do grammatical features convey experiences and values?

- Participant predominate "White predominate over Blake"
- Agency "White cop"
- Process real what they seem "Yes"
- The use of past tense verbs ("stayed," "was doing," "heard") conveys a sense of recounting past events. The mention of struggling to "peep out the window" indicates a physical effort.

6. How do grammatical features establish relationships between entities?

- Mode: Imperative, the use of direct speech with the sheriff calling out the protagonist's name ("Winfred! Winfred! Where are you, boy?") Establishes a relationship of authority and power.

7. How do grammatical features convey emotions and attitudes?

- The use of exclamatory questions ("like I was going to answer them!") conveys disbelief and a hint of defiance.

8. How are simple sentences linked together?

- The paragraph primarily consists of simple sentences linked together chronologically.
- Logical connectors "comma", "dash"
- Refereeing expression "he", "she", "they"

C. Textual structures:

9. What interactional conventions are used? Are there ways in which one participant controls the turns of others?

- The presence of direct speech from the sheriff and the protagonist's internal thoughts suggests an interactional dynamic.

10. What larger-scale structures does the text have?

- The paragraph serves as a personal narrative, recounting experiences of fear, danger, and encounters with law enforcement.

Interpretation and Explanation

In the context of racism, this paragraph suggests the experience of a marginalized individual who is constantly on alert and feels threatened by the presence of law enforcement. The language used reflects personal fear and a sense of defiance. The mention of the sheriff's car and the calling out of Winfred's name highlights the power dynamics and potential racial profiling that exists within the narrative. The term Black ideologically refers to the dejected and downcasted in White class. Such ideologies of discrimination are being created by White about Black. In the above passage the exploitation of Black people is being portrayed in the form of police brutality. White cop chasing a Black minor without any reason, incarcerate him and assigned him the task of putting other Black people in their cells, leaving the child with childhood trauma and scars for the rest of his life. It clearly shows that

the White takes pleasure from such actions of arresting Black in order to exert their supremacy and control.

Women gave birth in the cotton field too. That was a tough thing. Some older lady who was used to seeing births was there ... stalks, and that mama would go back to work. At the time, I didn't think anything about that. I thought maybe it was the right thing to do, because nobody said it wasn't. (p.41)

Description:

A. Vocabulary:

1. Experiential values of words:

- The words "birth," "tough," "older lady," "help," and "apron" convey experiences related to childbirth and labour in the cotton field.
- Ideologically loaded words, "birth," "baby," and "cotton"
- Hyponym, "baby" to "birth"
- These terms highlight the physical and emotional challenges faced by women during this time.

2. Relational values of words:

- Euphemistic expression, "older lady used to seeing births in the cotton field"
- Informal word, "seeing"
- The reference to "mama" suggests a sense of kinship and shared experiences among women.

3. Expressive values of words:

- The phrase "at the time, I didn't think anything about that" reflects a lack of critical reflection or questioning of the prevailing norms and practices.

B. Grammar:

5. Experiential values of grammatical features:

- Dominating participant/Agent, "older lady"
- Tense used "active"
- The description of women giving birth in the cotton field highlights the harsh conditions and physical demands they endured while still having to continue working.

6. Relating values in grammar features:

- Mode: Declarative
- Relational modality, "maybe"

8. Sentence structures and connections:

- The narrative describes the normalization of women giving birth in the cotton field and the absence of any explicit critique or questioning of this practice.
- The lack of dissent or questioning suggests a normalization of exploitation and the absence of agency for women in this context.

C. Textual structures:

10. Larger-scale structures:

- The text reveals a social structure where childbirth in the cotton field was accepted and normalized without critical examination.

Interpretation and Explanation

The passage explicitly depicts the exploitation of Black women and vividly expresses the atrocities black women had to go through in a time as crucial and delicate as pregnancy, putting at stake the lives of themselves and their babies just to make a day's living. CRT draws upon the insights of feminism along with CLS (Critical Legal Studies) this being a case study of "Racial Feminism," which is also a subject of study in CRT shows how black women are stereotyped, traumatized and deprived of the most basic of needs. Women require special care, rest, proper diet and routine checkups while going through

pregnancy but they were made to work on cotton plantations and were made to give birth on the plantation field too and immediately returned to work because though termed free by the law they were held in bondage and in the form of mass incarcerations at the plantation fields. Such gruesome acts of racism, and stereotypical treatment of fellow black human beings has marked the following generations of black people with severe psychological traumas which they may never be able to cope with. (Richard Delgado and Jean Stefancic, 2001)

It would have to be life-threatening before Black folks would look for a doctor. We stayed away as much as possible because we knew the White doctors would not treat us well. They didn't care what kind of pain we might be in. When you're Black, you're afraid of every doctor you go to, so you suffer through things.

Description:

A. Vocabulary:

1. Experiential values of words:

- Classification scheme, "Black dominant"
- Ideological words, "life," "doctor," "white"
- The words "life-threatening," "pain," "Black folks," "White doctors," and "afraid" convey experiences related to healthcare disparities and racial discrimination.
- Meaning relations: Hyponyms "suffer, pain" "threatening, afraid"
- These terms highlight the fear, mistrust, and experiences of neglect and mistreatment faced by Black individuals when seeking medical care.

2. Relational values of words:

- The mention of "Black folks" and "White doctors" signifies the power dynamics and racial hierarchy in the healthcare system.
- Informal words, "looked, stayed away"

3. Expressive values of words:

- The phrase "you suffer through things" expresses the enduring pain, physical and emotional, that Black individuals experience due to their fear and mistrust of White doctors.

B. Grammar:

5. Experiential values of grammatical features:

- Dominating participant/Agent, "white doctor"
- Tense, "active"

6. Relational values in grammar:

- Mode: Declarative
- Features of relational modality, "would," "might be"
- Pronouns used, "we," "us," and "you" create a sense of collective identity among Black individuals and emphasize shared experiences.

8. Sentence structures and connections:

- The paragraph is in chronological order.

C. Textual structures:

10. Larger-scale structures:

- The text reveals the systemic racism embedded within the healthcare system, where Black individuals face barriers in accessing quality care and experience racial discrimination from healthcare providers.

Interpretation and Explanation

The passage highlights the significant impact of racial discrimination and the enduring consequences of

healthcare disparities all as a result of perpetuation of stereotypes, exploitation and systemic racism, as discussed by Bell. According to Bell racism doesn't only account for blatant and extreme expression of discrimination but permeates the modern world in more subtle ways. For instance, as in the passage black people are hesitant and lead to suffer pain and misery rather than going to the hospital. This also shows how the economic and social hierarchy is permeated with racism, the high paying and prestigious jobs as of physicians are only majority white because black people are stereotyped as savages.

I managed to go to school one or two times a week. I had to walk to get there, and it was four miles away.

One day the plantation owner came and told Mama, "Lillian, it's time for him to start picking cotton...", of Jim Crow by going to college. I never heard her talk about that in the country. (p.47)

Description:

A. Vocabulary:

1. Experiential values of words:

- Ideological words "school," "walk," "plantation owner," "picking cotton," "work," "plow the mule," "intimidated," and "holding her in place" convey experiences related to education, labor, racial power dynamics, and oppression.
- These terms highlight the challenges faced by Black individuals in accessing education and the control exerted by White plantation owners over their lives and choices.

2. Relational values of words:

- Euphemistic expression "the White folk were holding her in place" shows the control and influence exerted by the White community on Mama's actions and decisions.
- The mention of the "plantation owner" and "Mama" signifies the power dynamics between White authority figures and Black individuals.

3. Expressive values of words:

- The mention of Mama's change in attitude and her ability to speak out in town reflects a shift in her confidence and agency as she moves away from the plantation environment.

B. Grammar:

5. Experiential values of grammatical features:

- The text describes the limited access to education due to the demands of labour in the cotton fields.
- The directive from the plantation owner to stop attending school and focus on picking cotton underscores the prioritization of economic productivity over educational opportunities for Black individuals.

8. Sentence structures and connections:

- The narrative highlights the contrast between Mama's submissive response to the plantation owner's instructions and her later empowerment and ability to speak up for Black people's educational advancement.
- The mention of Mama's change in attitude and her ability to voice her opinions signifies a transformation from fear and subservience to a greater sense of agency and resistance.

C. Textual structures:

10. Larger-scale structures:

- The text reveals the influence of power dynamics and systemic racism on educational opportunities and the potential for liberation from oppressive conditions.

Interpretation and Explanation

The plantation owner's directive to prioritize labour over education reflects the perpetuation of a racial hierarchy that denied Black individuals the chance to develop intellectually and gain social mobility. Similarly, Mama's initial acquiescence to the plantation owner's command can be understood within the

framework of racial intimidation and power dynamics. This highlights the control exerted by White authority figures over the lives and choices of Black individuals, as discussed by Bell. However, Mama's later move into town represents a shift in her circumstances and mind-set. This shift allows her to challenge the status quo and advocate for the educational advancement of Black people as a means to escape the oppressive conditions of Jim Crow. This goes to show that education, knowledge and awareness in the Black is one of the many important lacking features.

When I listened to Patsy's story about her relative, I thought: What's going through that man's mind when he's looking for a child that's his own seed to kill it? He don't want it to live, yet he ... he wouldn't do that same thing to. He didn't want nobody to know he had a Black child. That was disgraceful to his race of people. He couldn't tell his friends. "But they were all doing it," she said. "That's what's disgraceful. It's not like he was the only one doing it." (p.54)

Description:

A. Vocabulary:

1. Experiential values of words:

- Ideological words "seed," "laid," "kill"
- Rewording "laid" for "raped"
- Synonyms "slept," "laid"
- The words "looking for a child to kill," "laid down with," and "slept with" convey experiences of violence, sexual relationships, and the complexities of power dynamics.

2. Relational values of words:

- Euphemistic expression "he laid down with that girl," "his own seed to kill"
- Informal words "slept" "laid"
- The mention of relationships between individuals, such as the man, the girl, his wife, and other women, reveals intersecting dynamics of race, gender, and power.

3. Expressive values of words:

- The speaker's inquiry about what is going through the man's mind reflects a desire to understand the motivations and thoughts behind his actions.

B. Grammar:

5. Experiential values of grammatical features:

- Agency clear "yes," "White"
- Nominalization "seed"
- Sentences used "active"

6. Relational values of grammatical features:

- Mode "declarative," "question"
- Relational modality "probably," "wouldn't," "couldn't"
- Pronouns "he, they" referring to White owners

7. Sentence structures and connections:

- Logical connectors "yet" and "comma"

C. Textual structures:

10. Larger-scale structures:

- The text touches upon the intersecting issues of race, gender, and power in interpersonal relationships, prompting critical reflection on how these factors shape individuals' actions and attitudes.

This passage highlights the ways in which race, gender, and other social categories intersect to shape

individuals' experiences and social structures. In this text, we can interpret the Winfred's reflection and questions as an exploration of the complexities of power, race, and gender in intimate relationships. Winfred talks of the White plantation owner who raped a minor Black girl, he uses the euphemistic words as "laid" but in reality, she was raped. Afterwards, attempts are made by the father to kill the very child born of that relation. This portrays that the Black people are considered worse than animals and abused at every turn of life. This behaviour though diminished a little still exists in the western cultures in the form of White supremacist groups and media biases. The life, virtue and value of a Black person in nothing to such racist people. (Richard Delgado and Jean Stefancic, 2001)

My classmate Rita Etheridge went there with some White girls and tried to order a soda at the counter, but they wouldn't serve her. The Coca-Cola was a White man's drink. The Black man's soda was called Lotta cola. L-O-T-T-A. It was a six-teen-ouncer, bigger than all the rest of the sodas—big enough to look dumb. (p.81)

Description:

A. Vocabulary:

1. How do words convey personal experiences and values?

- Classification scheme: Black racial trauma
- Ideological words "serve," "drink," "White man's" and "dumb"
- Hyponymy "drink and soda"
- The use of words like "wouldn't serve her," "White man's drink," and "Black man's soda" conveys personal experiences of racial discrimination and segregation.

2. How do words establish relationships between entities?

- Euphemistic expression "big enough to look dumb"
- The mention of "White girls," "Black man," and specific soda brands ("Coca-Cola" and "Lotta cola") establishes a racial distinction and hierarchy.

3. How do words convey expressive values?

- Words like "tried," "wouldn't," and "dumb" convey feelings of frustration, discrimination, and disdain.

4. What metaphors are employed in the text?

- There are no explicit metaphors in this paragraph.

B. Grammar:

5. How do grammatical features convey experiences and values?

- Dominating participant/Agent "White man"
- Processes real? "Yes"
- Nominalization "Lotta-cola"
- The use of past tense verbs ("went," "tried," "was") conveys past events and actions.

6. How do grammatical features establish relationships between entities?

- Mode: Declarative
- The mention of different racial groups ("White girls," "Black man") highlights racial distinctions and power dynamics.

7. How do grammatical features convey emotions and attitudes?

- Features of expressive modality: The use of negative contractions ("wouldn't") conveys a sense of refusal and discrimination. The phrase "big enough to look dumb" suggests a critical attitude toward the size of the soda.

8. How are simple sentences linked together?

- The paragraph consists of separate, distinct statements

C. Textual structures:

9. What interactional conventions are used? Are there ways in which one participant controls the turns of others?

- There is no explicit interaction between participants in this paragraph.

Interpretation and Explanation

The use of the phrase “lotta-cola” as a cola for black people is a hallmark depiction of the stereotypical lens the black people are seen through by the white people, the aforementioned lotta-cola is large to the point of stupid looking as if meant for some savage, same practices still prevail in the White dominant society where certain jobs, foods, music and clothes are associated with Black people and looked down upon. Rembert’s memoir of the Jim Crow south is a depiction of the segregated society of the American south but nevertheless a criticism and question upon the racism existing in the undercurrents of the modern world especially the American and White societies (Delgado and Stefancic, 2001).

Conclusion

The use of discursive linguistic tools and model i.e. the Norman Fairclough model the researcher has analyzed the prejudicial ideologies propounded in the memoir by White people and how these ideologies are employed to meet the ends of White racist and supremacists. The researcher through the analysis of the text at three levels that is; word, sentence and super structural levels has analyzed the text of the memoir in order to bring to light the prejudicial ideologies of considering the black people savages, lowlife, slaves, degenerates and sex toys is well established through the use of ideologically loaded words and other discursive factors as discussed by Fairclough’s model explained in chapter. All such occurrences of racism and prejudice lead to both physical and psychological traumas to the characters of the memoir. The black women raped, their husbands killed and the babies born of the heinous act are not just disowned and abandoned by White fathers but even attempts are made at their lives.

Black people in the whole text of the memoir by Rembert are subjected to racial mass incarceration on various occasions and quite blatantly, the characters of Winfred as well as other cotton farm workers are enslaved by White police and cotton field owners. They are put into jails in such a large amount and so frequently that Winfred seeing the police instinctively runs whether he is at fault or not. The propagation of ill-minded ideology of the White people to the people of colour is astonishingly high in the White societies. In addition to this, though discussing the times of the Jim Crow South of the 1960s the author alludes to the stories of the black men who were castrated, emasculated and even killed by White farm owners, black people were made bound to the cotton fields is the blatant mass servitude explicitly on the basis of skin colour.

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