

## **COLORISM & DENIGRATION: A CRITICAL RACE ANALYSIS OF *LEAVE THE WORLD BEHIND* BY RUMAAN ALAM (2020)**

**Asma Anwar**

MS scholar, COMSATS University Lahore, Punjab, Pakistan.

E-Mail: [asmaanwararain@gmail.com](mailto:asmaanwararain@gmail.com)

**Dr. Saima Akhtar**

Assistant Professor (English), COMSATS University Lahore, Punjab, Pakistan.

E-Mail: [saimachattha@cuilahore.edu.pk](mailto:saimachattha@cuilahore.edu.pk)

### **Abstract**

*The main context of this study is to research the idea of colorism, prejudice, racial, and social bias in Leave the World Behind, a novel that finds interactions among the characters from various social and racial backgrounds. By employing an examination of character dynamics and key passages, the research explores how stereotypes shape character development and racial presumptions, impacting interpersonal interactions, and illustrating broader societal structures. Concentrating on three main questions of study, the research first found how the novel depicts colorism and its influence on the characters' acts and perspectives. It then assessed the ways in which the novel challenges social patterns of denigration and race, emphasizing how systemic prejudices demonstrated even in seemingly insignificant conditions. Finally, the study revealed the novel within the more general perspectives of previous literature confronting race, showing how the context of colorism and racial biases echoes prevalent discussions about the power, prejudices, and identity. The research revealed that the characters' presumptions about race are integral to the narrative, impacting their suggestions and interactions, inevitably in most cases. The novel used these personal preferences as a microcosm of main societal concerns, presenting a critique of new racial and social dynamics. This study helped ongoing discussions about race in literature, recommending that the depiction of racial concerns in fiction remains a crucial lens through which to elaborate current societal concerns.*

**Key Words:** Colorism, Denigration, Power, Othering, Systemic Racism, Survival and Racial Tensions.

### **Introduction**

Rumaan Alam, an American descent, had Bangladeshi legacy that inspired his writing especially in the terms he researched context of race, identity and cultural tension (Charles, 2020). Grown in an ethnically diverse culture, Alam's experience gave him an extraordinary perspective on the intricacies of contemporary American life that was frequently represented in his art (Bonilla-Silva, 2014). Alam's most significant publication so far is his third novel, "*Leave the World Behind*" that was released in 2020 and was nominated for the 2020 National Book Award in the Literature (Kakutani, 2020). It depicts the narrative of two families, one Black and one White, who were thrown together in a rural vacations house amid a mystery and perhaps cataclysmic incident. The novel found context of class, race privilege, and the breakdown of social ranks, making it especially resonant in the theme of the social and political disruptions (Bonilla-Silva, 2014).

### **Background of the Study**

"*Leave the World Behind*" was released in October 2020 at a moment of tremendous racial conflict and societal instability in America (Alexander, 2012). This era was distinguished by a succession of prominent acts of law enforcement violence targeting Black people, which triggered countrywide protests and pushed concerns of structural discrimination and police

misconduct to the forefront of public perception (Crenshaw, 1991). The Black Lives Matter (BLM) movement, that had been growing traction since its start in 2013, saw a rebirth due to these events, emerging as a key force in campaigning for racial justice and equality (Bell, 1980).

### **Black Lives Matter Movement**

The BLM movement, created in reaction to the conviction of Trayvon Martin's killer in 2013, received international prominence following the killings of people like Michael Brown, Eric Garner, and, the most recent, George Floyd and Breonna Taylor (Crenshaw, 1991). George Floyd's murder in May 2020, in particular, sparked an international uproar, resulting in protest not just in the United States, but all throughout the world (Alexander, 2012). Protests demanded an ultimatum to regularities violence, the eradicating of police authorities, and more responsibility for police agencies (Bonilla-Silva, 2014). Movement also brought to light typical structural concerns, such as financial injustices, health inequalities, and academic excellence imbalances in the Black communities (Collins, 2000).

### **Widespread Protests and Social Unrest**

2020's protests were significant not only for their rank but also for their diversity, with the people of various racial and ethnic backgrounds linking with solidarity against the racial injustices (Bell, 1980). These elaborations often dealt with suppressive feedback from enforcement of law regularities, furthermore intensifying masses discourse on the militarization of law enforcement agencies and the right to calm protest (Hooks, 1981). The media coverage of these protests revealed the fact of societal racism into the million homes, fostering a countrywide dual way communications about race terms, privilege, and the need for intensive reform (Atkin & Yoo, 2019).

### **Political Climate**

The political climate in this period was greatly charged, on next presidential election in November of 2020 further polarizing opinion of public (Kakutani, 2020). Incumbent President Donald Trump's administration was frequently criticized for its handling of racial concerns and its feedback regarding the protests (Bell, 1992). Trump's policies and rhetoric were observed by many as exacerbating racial worries, causing to a deepening dividend in American community (Crenshaw, 1991). This polarization offered a backdrop of heightened sensitivity to racial context, making the issues revealed in "*Leave the World Behind*" especially resonant (Bonilla-Silva, 2014).

### **COVID-19 Pandemic**

Compounding these political and social and concerns was the COVID-19 pandemic, which disproportionately had influenced the Black and other minor communities (Alexander, 2012). The pandemic exacerbated existing injustices in healthcare access and exposed, employments, and housing (Collins, 2000). The simultaneous crises of a public emergency regarding health and a reckoning with racial inequities produced a sense of unease and urgency, affecting public and private individuals in profound paths (Bonilla-Silva, 2014).

### **Relevance to the Novel's Themes**

"*Leave the World Behind*" taped into said contemporary problems using the narrative of an unanswered and sudden blackout to explain idea of class, race, and existence (Crenshaw, 1991). The novel's portrayal of an affluent Black family and white family indicated a shared crisis mirrors the real-world dynamics of systemic injustices and privilege (Bonilla-Silva, 2014). The concerns and suspicion that arose among the characters reflected the wider societal unease about trust in institute and race (Alexander, 2012). Alam's depiction of relation served as a microcosm

of the societal divides that were especially pronounced during the novel's publication (Collins, 2000).

*“Leave the World Behind”* clarified the context in a seemingly idyllic setting—a luxurious vacations home in a remote area of Long Island, where Clay and Amanda, a white and middle-class couple, retreated with their two kids for a comfort getaway (Bell, 1980). Furthermore, their planning’s were abruptly disturbed by the unexpected welcomed of Ruth and G.H. (George), the Black couple who have the home, claiming that a mysterious and wide blackout stroked the town, leaving them with no selection but to back to their assets (Hooks, 1981). This intrusion into Clay and Amanda’s perceived sanctuary with in no times introduces a concern that gone beyond the limit-level unease of strangers coming unannounced (Kakutani, 2020). As the two families were compelled to confront and cohabitate the unknown big problems, the narrative delved deep into the intense dynamics of trust, race, and privilege (Atkin & Yoo, 2019).

The connections between Clay, Amanda, G.H., and Ruth became a strong lens via that the novel explained wider community concerns (Bonilla-Silva, 2014). The white couple's initial confusion to ease the Black owners of homage, despite their physical appearance, property and highness, subtly exposed underlying the racial biases that are intensively ingrained in communal issues

(Crenshaw, 1991). This discomfort was further compounded by disparities in how each family faced the problems; while Clay and Amanda grappled with the losing their luxury isolation, G.H. and Ruth indicated the difficult terrain of asserting their ownership and authority in the face of subtle, yet pervasive, racial inequities (Collins, 2000).

As the blackout’s cause remained unknown and external conditions worsened, the novel highlighted how societal structures quickly unraveled in times of crisis (Bell, 1992). The characters’ reactions—ranging from fear and suspicion to efforts at cooperation—mirrored real-world divisions and anxieties that arised in times of social turmoil (Alexander, 2012). Alam masterfully illustrated how crises exposed the fragile nature of societal cohesion, revealing deep-seated inequalities and systemic injustices that shaped human interactions (Bonilla-Silva, 2014).

By addressing themes of race, privilege, fear, and power, *Leave the World Behind* provided a compelling exploration of contemporary American society (Crenshaw, 1991). Alam used the novel to critique colorism and denigration, shedding light on how these forms of discrimination influenced interpersonal relationships and self-perception (Collins, 2000). Colorism, which favored lighter skin tones within racial and ethnic groups, manifested in the characters’ assumptions and treatment of one another, shaping their interactions and internal struggles (Bell, 1980). Denigration, or the belittling of individuals based on racial identity, surfaced throughout the novel, particularly in moments of tension and crisis (Bonilla-Silva, 2014). These elements highlighted the persistence of racial biases and stereotypes, reinforcing the novel’s commentary on societal divisions (Hooks, 1981).

Ultimately, *Leave the World Behind* served as a powerful reflection on contemporary racial and social dynamics (Atkin & Yoo, 2019). Alam’s exploration of these issues challenged readers to confront uncomfortable truths about privilege, race, and systemic inequality (Alexander, 2012).

The novel's relevance extended beyond fiction, resonating with ongoing discussions about racial justice, social equity, and the fragility of societal norms in times of crisis (Crenshaw, 1991).

## Literature Review

### □ Critical Race Theory and Literature

This study provided an entire framework to know how race meets power system and privilege

system (Delgado & Stefancic, 2001). Scholars like Delgado, Stefancic (2001) and Bell (1980) had examined that race is not only a biological or individual characteristic but a social construct shaped by ethical, historical and cultural forces. In the study of literature, CRT explored the examination of how racial identities were narratively negotiated, represented, and contested (Delgado & Stefancic, 2001).

### □ Colorism in Literature

Discrimination on the basis of color of skin is called as colorism, particularly within racial or ethnic groups (Hunter, 2007). Toni Morrison (1970) described in her seminal work, "The Bluest Eye," how skin tone has impact on notions or ideas of beauty and worth, with lighter shades often preferred over darker ones (Morrison, 1970). Colorism in African and American literature was studied by Noliwe Rooks, an American academic author in 1996 (Rooks, 1996). The study focused on the influence of colorism on self-assurance and social stratum of characters, it also shed light on complex ways in which colorism shaped individual identities and their place in social pyramids (Charles, 2021). In "Leave the World Behind" instances of colorism reflected the wider point of view of our society towards race (Alexander & Carter, 2022).

### □ Denigration and Racial Stereotypes

Denigration narrated the degradation and contemptuous treatment of individuals or groups based on race (Feagin, Vera, & Batur, 2020). In his work in racial patterns, Richard Dyer (1997) argued that characterizations frequently reinforced dominant power structures and perpetuated oppressive systems (Dyer, 1997). "Leave the World Behind," illustrate this concept as racial stereotypes significantly shaped characters' perceptions and relationships, perpetuating harmful beliefs about whiteness and Blackness (Burton et al., 2010). The novel portrayed the Black family as inherently mistrustful and the white family as inherently privileged, highlighting deeply ingrained biases that upheld systemic racism (Hagiwara, Kashy, & Cesario, 2012).

### □ Intersectionality and Identity

The idea of Intersectionality, first described by Kimberlé Crenshaw in 1989, elaborated how ethnic or social distinctions like gender, race, sexuality and class are complemented one another (Crenshaw, 1989). In "Leave the World Behind," intersectionality highlighted vulnerabilities and experiences of characters, perplexed schematic statements of suppression and prerogative (Chen et al., 2022). According the point of view of CRT, this review investigated how intersectional individuals converged dynamics power to shape characters' agency, relationships, and perceptions of self and others (Feagin, Vera, & Batur, 2020).

□ **Socio-Political Context**

The socio-political theme in which a literature impacted its depictions of the power and race in the novel were significant (Alam, 2020). The novel's milieu against the back ground of a menacing catastrophe magnifies worries, tensions and concerns associated to parameter of race and class in the case of "*Leave the World Behind*" (Feagin, Vera, & Batur, 2020). Representing parallels to the world issues like police brutality, environmental injustice and gentrification, the novel assists readers to face harsh truths about systemic discrepancy and the delicacy of social order or hierarchy (Burton et al., 2010).

The idea of "double consciousness" was initially put forward by the book (*The Souls of Black Folk*) of W.E.B (DuBois, 1903). DuBois, asking African Americans to think about how others, notably white Americans, saw them as well (DuBois, 1903). Regarding to DuBois' study of double consciousness, African Americans should attempt to plead to white Americans, which was a chore that was straight forward and more feasible for individuals with greater socioeconomic rank and lighter skin tone (Hannon, 2015). "Garvey is an extraordinary leader of men, nevertheless his attempt to introduce Caribbean color politics to the US became an error," DuBois wrote in *The Crisis* (DuBois, 1923). American Blacks did not distinguish between races based on color, and those who do so will eventually face punishment (DuBois, 1923). This is the modern rhetoric of "I don't see color." By blaming the accused instead of oneself, it is a defensive tactic to protect one's privilege and deny racism (Crenshaw, 1989). This indicated that dark-skinned African Americans were blamed for their poverty and lack of accomplishment at a time in history when light-skinned blacks and multiracial individuals unquestionably benefited from more benefits than their dark-skinned counterparts (Hunter, 2007). DuBois was informed (DuBois, 1903). More likely, he felt his privilege was under attack by discussions of colorism and injustice in the black community, just as white Americans did when the idea of racial integration in the country was floated (Hannon, 2015). He copied his adversaries in this way, using his influence to denounce and intimidate his rivals (Charles, 2021).

Racism also can be defined as "a structure of power, dominance, and privileges status on the basis of identification in ethnic communities; it has its origin in the historic dependence of an entity deemed unworthy by individuals of dominating entity" (Harrell, 2000, p. 43). Institutionalized structures are used to deny non-dominant group members access to social resources and equal standing (Feagin, Vera, & Batur, 2020). The main characters of Rumaan Alam's most recent book, "*Leave the World Behind*", are an elderly Black couple and a white family and who gather in a stunning holidays home on Long Island while most the area of East Coast affected by energy malfunctions or might be worst (Alam, 2020). The National Book Award-nominated book examines racial and economic classes inequalities as well as our reactions to danger and dread (Hannon, 2015). Although Alam claims the connection was entirely unintentional, the contrast between the grandeur inside the home and the rising anxiety outside the homes appears to be related to a pandemic living (Alam, 2020).

Here the research gap that we study in this research is a shortage of comprehensive examinations of how contemporary novels address colorism and denigration has left an

important void in our understanding of these critical issues in modern fiction (Charles, 2021). Furthermore, the research seeks to unravel how colorism and denigration often intersect in real-life experiences, yet are typically explored separately in the literature, offering a more holistic perspective on their societal impact (Hunter, 2007). The study also aims to highlight the potent role of narrative in shaping broader social commentary on these issues, which has received limited scholarly attention (Ben-Zeev et al., 2014). By paying concentrations on the distinctive aspects of African American and white characters, this study endeavors for a more miscellaneous and comprehensive consideration of the colorism and denigration (Burton et al., 2010). Finally, the synchronous relevance of this study discusses the advance nature of these concerns in modern era, positioning "*Leave the World Behind*" as a riveting lens through which to address these concerns in the present cultural prospect (Alam, 2020). Ultimately, addressing these gaps will enrich our consideration of how colorism and denigration demonstrate in coexisting literature and their intense intimations for examination on race, social commentary and identity (Crenshaw, 1989; Delgado & Stefancic, 2001).

### Research Questions

1. How does the novel deprive colorism, and what are its impacts on the individual development and relations?
2. What instances of denigration are existed in the tale, and how do they effect racial dynamics within the narrative?
3. What aspects does the novel present communal research of denigration and colorism, and how do these concerns exhibit the wider context in historic literature?

### Research Methodology

The methodology used for this research included a qualitative technique, allowed for a deeply examination and evaluation of the contexts of the colorism and denigration within the novel "*Leave the World Behind*" that is written by Alam (Denzin & Lincoln, 2011). This methodology oriented with the nature of the research goals which directed to unravel the complex depictions of these social concerns and their wider intimations within literature and society (Creswell, 2013).

A qualitative technique was applied in this research to evaluate how colorism and denigration were represented in the literature and how they have impacted on the characters (Charmaz, 2006). This approach provided the reader a wider consideration of these context in perspectives of the tale (Merriam & Tisdell, 2015).

## Theoretical Framework

Theoretical framework used in the study is analyzing "*Leave the World Behind*" through CRT, (Bell, 1980). This analysis examined the intersection of race with class, gender, and sexuality, offering valuable insights into the experiences of characters (Crenshaw, 1991). Drawing upon the works of Derrick Bell and Patricia Hill Collins, this research uncovered the systemic nature of racism and exposed its perpetuation through social structures (Collins, 2000). Through our exploration of whiteness studies, this study delved into how white privilege shaped characters' perspectives and interactions (McIntosh, 1988). By considering narrative theory, the research observed how the novel challenged dominant racial ideologies and amplified marginalized voices, providing a comprehensive understanding of its portrayal of race, power, and inequality (Bruner, 1991).

### □ Data Collection methods

The data collection methods included a combination of textual study of the novel, close reading, and thematic coding (Ryan & Bernard, 2003). Aim of the textual study was to identify and extract relevant passages and scenarios that concerned to the colorism and denigration (Krippendorff, 2018). Close reading involved a deep analysis of the novel "*Leave The World Behind*" to obtain a wide understanding of their theme and ideas (Fish, 1980). Thematic coding was applied to classify and find recurring ideas and themes related to the colorism and denigration in the entire text (Braun & Clarke, 2006).

## Analysis/Discussion

### Instances of Colorism within the Novel

Colorism, or prejudice based on complexion within ethnic groups, was subtly depicted in *Leave the World Behind*, affecting both personal self-awareness and social connections. Though different

skin shades among black individuals were not explicitly addressed in the novel, it emphasized the enduring racial biases that associated darkness with doubt and lower status.

One of the book's most remarkable instances was observed when Amanda initially met G.H. at the holiday residence. Her instant reaction was doubt, as she found it difficult to accept that a Black man could be the owner of such an extravagant estate:

*"She had expected something different. He was Black, an older man, dressed like he was headed to a job interview or a funeral."* (Alam, 2020, p. 34)

Amanda's view of G.H.'s ethnicity regarding to wealth and possession was firmly based in cultural colorism, which frequently linked advantage, intelligence, and power with fairness. This

response impacted Amanda's dealings with G.H. and Ruth, as she repeatedly doubted their credibility throughout the novel.

Ruth, a deeply pigmented black lady, experienced further examination from Amanda, who regarded her as distant and unreliable:

*"Ruth seemed irritated, like she had walked into a situation she hadn't expected."* (Alam, 2020, p. 38)

Amanda's response revealed the racial expectation that Black females, especially darker-toned women, were expected to be kind, welcoming, and harmless. The novel criticized how colorism influenced personal character and connections, emphasizing how ethnic prejudice functioned even among knowledgeable, apparently liberal people.

### **Instances of Denigration with in the Novel**

Denigration—the practice of degrading or undervaluing people based on race—was present throughout *Leave the World Behind*, strengthening racial structures within the narrative. A significant instance of racial diminishment was noticed when Amanda mentally doubted whether G.H. and Ruth had spoken honestly about their possession of the house. Rather than accepting their statement at face value, she instantly assumed dishonesty:

*"It didn't make sense. They didn't make sense."* (Alam, 2020, p. 45)

This instance of uncertainty was grounded in racial denigration—Amanda consciously reduced G.H. and Ruth's trustworthiness merely due to their ethnicity. This suspicion mirrored broader cultural trends in which Black individuals were required to continuously validate their authenticity in predominantly White-environments.

Another type of denigration was evident in Clay's conduct. Although he remained more restrained in his ethnic biases, his unassertive responses reinforced the authority structures at play. When Amanda expressed her doubt about G.H. and Ruth, Clay did not oppose her beliefs but instead absorbed them, emphasizing how racial prejudice was maintained through silent agreement:

*"Maybe they were lying. It was possible. But what if they weren't?"* (Alam, 2020, p. 52)

These instances of denigration influenced the novel's racial framework by establishing the G.H. and Ruth as intruders, regardless their financial status. Even during a period of emergency, where unity was crucial, Amanda and Clay's racial assumptions stopped them from completely relying on G.H. and Ruth, demonstrating the enduring reality of racial divisions.

### **Reflection of Colorism and Denigration in Historical Literature**



Alam's novel corresponded with a historical lineage of literature that examined ethnic bias, colorism, and social ranking. Similar to **Toni Morrison's *The Bluest Eye*** (1970), which analyzed the harmful mental effects of colorism on young Black girls, *Leave the World Behind* emphasized the unconscious methods in which ethnicity and skin shade influenced societal engagements.

Furthermore, Alam's narrative maintained conceptual links with **James Baldwin's *Another Country*** (1963), which investigated how race and self-identity molded personal connections. Like Baldwin, Alam depicted a reality where Black people were forced to navigate a culture that persistently challenged their credibility, intelligence, and influence.

The collective consequence of racial denigration in *Leave the World Behind* was particularly visible in how dread and ambiguity heightened ethnic divisions. As the strange catastrophe progressed, the novel implied that racial prejudices did not fade during emergencies; instead, they

intensified. Even while both families encountered an unfamiliar fundamental danger, they racialized doubts continued, strengthening the notion that social systems of bias were deeply embedded.

## Conclusion

In conclusion, the research of *Leave the World Behind* uncovered how colorism, denigration, and racial injustices remained potent forces in managing individual development and communal systematics in contemporary studies. The novel's nuanced portrayal of these concern represented wider themes in both historic and new literary conventional, offering a critical sense through which to know how race operated in daily life. By highlighting on the subtle connection among individuals, this study has shown how implicit racial favors impacted perceptions of power, authority, and belonging.

The novel offered as a reflection to contemporary community, illuminating how deeply ingrained racial injustices continued to impact social connections, even in seemingly neutral or soft contexts. Through its evaluation of colorism and denigration, *Leave the World Behind* provides readers an opportunity to represent on their own assumptions about class, ranks, race and, making it an important contribution to communications about race in new studies.

## References

- Alam, R. (2020). *Leave the world behind*. Ecco.
- Alexander, M. (2012). *The new Jim Crow: Mass incarceration in the age of colorblindness*. The New Press.
- Alexander, T., & Carter, M. M. (2022). Internalized racism and gendered colorism among African Americans: A study of intragroup bias, perceived discrimination, and psychological well-being. *Journal of African American Studies*, 26(2), 248–265.
- Allen, W., Telles, E., & Hunter, M. (2000, January 1). Skin color, income, and education: A comparison of African Americans and Mexican Americans. *National Journal of Sociology*.
- Atkin, A. L., & Yoo, H. C. (2019). Familial racial-ethnic socialization of multiracial American youth: A systematic review of the literature with MultiCrit. *Developmental Review*, 53, Article 100869.
- Baldwin, J. (1963). *The fire next time*. Dial Press.
- Bell, D. (1980). Brown v. Board of Education and the interest-convergence dilemma. *Harvard Law Review*, 93(3), 518–533.
- Bell, D. A. (1992). *Faces at the bottom of the well: The permanence of racism*. Basic Books.
- Ben-Zeev, A., Dennehy, T. C., Goodrich, R. I., Kolarik, B. S., & Geisler, M. W. (2014). When an “educated” Black man becomes lighter in the mind’s eye. *SAGE Open*, 4(1), 215824401351677.
- Berman, M. (1994). The political and psychological functions of invisibility in Ralph Ellison's *Invisible Man*. *Journal of American Studies*, 28(1), 25–39.
- Bonilla-Silva, E. (2014). *Racism without racists: Color-blind racism and the persistence of racial inequality in America*. Rowman & Littlefield.
- Burton, L. M., Bonilla-Silva, E., Ray, V., Buckelew, R., & Freeman, E. H. (2010). Critical race theories, colorism, and the decade’s research on families of color. *Journal of Marriage and Family*, 72(3), 440–459.

Butler, J. (1997). *Excitable speech: A politics of the performative*. Routledge.

Butler, O. (1979). *Kindred*. Doubleday.

Charles, R. (2020, October 6). 'Leave the World Behind' is a literary thriller that speaks volumes about America in 2020. *The Washington Post*.

Charles, J. (2021). Colorism and the Afro-Latinx experience: A review of the literature. *Hispanic Journal of Behavioral Sciences*, 43(1-2), 8-31.

Chen, J. C., Pawlik, T. M., Kelly, E. P., & Obeng-Gyasi, S. (2022). Intersectionality in patients with cancer: Who should care and why? *Future Oncology*, 18(38), 4137-4140.

Collins, P. H. (2000). *Black feminist thought: Knowledge, consciousness, and the politics of empowerment* (2nd ed.). Routledge.

Crenshaw, K. (1991). Mapping the margins: Intersectionality, identity politics, and violence against women of color. *Stanford Law Review*, 43(6), 1241-1299.

Crenshaw, K. W. (1988). Race, reform, and retrenchment: Transformation and legitimation in antidiscrimination law. *Harvard Law Review*, 101(7), 1331-1387.

Crenshaw, K. W. (1989). Demarginalizing the intersection of race and sex: A Black feminist critique of antidiscrimination doctrine, feminist theory, and antiracist politics. *University of Chicago Legal Forum*, 1989(1), 139-167.

- Crenshaw, K., Gotanda, N., Peller, G., & Thomas, K. (Eds.). (1995). *Critical race theory: The key writings that formed the movement*. The New Press.
- Delgado, R. (1989). Storytelling for oppositionists and others: A plea for narrative. *Michigan Law Review*, 87(8), 2411–2441.
- Delgado, R., & Stefancic, J. (2017). *Critical race theory: An introduction* (3rd ed.). New York University Press.
- Dyer, R. (1997). *White*. Routledge.
- Ellison, R. (1952). *Invisible man*. Random House.
- Fanon, F. (1952). *Black skin, white masks*. Grove Press.
- Farber, D., & Sherry, S. (1995). *Beyond all reason: The radical assault on truth in American law*. Oxford University Press.
- Feagin, J. R., Vera, H., & Batur, P. (2020). *White racism*. Routledge.
- Frederickson, G. M. (1971). *The black image in the white mind: The debate on Afro-American character and destiny, 1817–1914*. Harper & Row.
- Gans, H. J. (2012). “Whitening” and the changing American racial hierarchy. *Du Bois Review: Social Science Research on Race*, 9(2), 267–279.
- Gilman, S. L. (1985). *Difference and pathology: Stereotypes of sexuality, race, and madness*. Cornell University Press.
- Glenn, E. N. (2009). *Shades of difference: Why skin color matters*. Stanford University Press.
- Goffman, E. (1963). *Stigma: Notes on the management of spoiled identity*. Prentice-Hall.

- Hagiwara, N., Kashy, D. A., & Cesario, J. (2012). The independent effects of skin tone and facial features on Whites' affective reactions to Blacks. *Journal of Experimental Social Psychology*, 48(4), 892–898.
- Haney López, I. (1994). The social construction of race: Some observations on illusion, fabrication, and choice. *Harvard Civil Rights-Civil Liberties Law Review*, 29(1), 1–62.
- Hannon, L. (2015). White colorism: The racialization of skin tone differences among Whites. *Social Currents*, 2(1), 13–21.
- Hannon, L., DeFina, R. H., & Bruch, S. K. (2013). The relationship between skin tone and school suspension for African Americans. *Race and Social Problems*, 5(4), 281–295.
- Harris, A. P. (2000). *Race and essentialism in feminist theory*. Indiana University Press.
- Harrison, M. S. (2010). Colorism in the job selection process: Are there more favorable outcomes for lighter-skinned applicants? *Review of Black Political Economy*, 37(3–4), 229–242.
- Haslam, N. (2006). Dehumanization: An integrative review. *Personality and Social Psychology Review*, 10(3), 252–264.
- HeinOnline. (2024, March 12). About - HeinOnline.
- Hill, M. (2002). Race of the interviewer and perception of skin color: Evidence from the Multi-City Study of Urban Inequality. *American Sociological Review*, 67(1), 99–108.
- Hooks, b. (1981). *Ain't I a woman: Black women and feminism*. South End Press.
- Hunter, M. (2005). *Race, gender, and the politics of skin tone*. Routledge.
- Hunter, M. (2007). The persistent problem of colorism: Skin tone, status, and inequality. *Sociology Compass*, 1(1), 237–254. Hurston, Z. N. (1937). *Their eyes were watching God*. J.B. Lippincott.
- Isaac, B. (2004). *The invention of racism in classical antiquity*. Princeton University Press.
- Kakutani, M. (2020, October 8). The novel that captures the dystopian moment. *The New York Times*.

Ladson-Billings, G. (1998). Just what is critical race theory, and what's it doing in a nice field like education? *International Journal of Qualitative Studies in Education*, 11(1), 7–24.

Ladson-Billings, G. (2021). I'm here for the hard re-set: Post-pandemic pedagogy to preserve our culture. *Equity & Excellence in Education*, 54(1), 68–78.

Larsen, N. (1929). *Passing*. Knopf.

Lee, H. (1960). *To kill a mockingbird*. J.B. Lippincott & Co.

Lippmann, W. (1922). *Public opinion*. Harcourt, Brace, and Co.

Matsuda, M. J. (1995). *Words that wound: Critical race theory, assaultive speech, and the First Amendment*. Westview Press.

Monk, E. P. (2015). The cost of color: Skin color, discrimination, and health among African Americans. *American Journal of Sociology*, 121(2), 396–444.

Morrison, T. (1970). *The bluest eye*. Holt, Rinehart, and Winston.

Morrison, T. (1977). *Song of Solomon*. Knopf.

Morrison, T. (1987). *Beloved*. Knopf.

Page, P. (1995). Dangerous freedom: Fusion and fragmentation in Toni Morrison's *Beloved*. *African American Review*, 29(4), 657–676.

Perry, P. (2018). *Shades of difference: Why skin color matters*. University of California Press.

Phillips, W., & Milner, R. M. (2017). *The ambivalent internet: Mischief, oddity, and antagonism online*. Polity Press.

- Roberts, T. (2019). Race, trauma, and the Southern Gothic in Jesmyn Ward's *Sing, Unburied, Sing*. *American Literature*, 91(2), 273–292.
- Rooks, N. (1996). *Hair raising: Beauty, culture, and African American women*. Rutgers University Press.
- Russell, K., Wilson, M., & Hall, R. E. (1992). *The color complex: The politics of skin color among African Americans*. Harcourt Brace Jovanovich.
- Said, E. W. (1978). *Orientalism*. Pantheon Books.
- Smedley, A. (2020). The racialized self in Colson Whitehead's *The Underground Railroad*. *Modern Fiction Studies*, 66(4), 543–562.
- Smith, Z. (2000). *White teeth*. Hamish Hamilton.
- Stowe, H. B. (1852). *Uncle Tom's cabin*. John P. Jewett & Company.
- Sue, D. W., Capodilupo, C. M., Torino, G. C., Bucceri, J. M., Holder, A. M. B., Nadal, K. L., & Esquilin, M. (2007). Racial microaggressions in everyday life: Implications for clinical practice. *American Psychologist*, 62(4), 271–286
- Sullivan, S. (2001). *Living across and through skins: Transactional bodies, pragmatism, and feminism*. Indiana University Press.
- Telles, E. E. (2004). *Race in another America: The significance of skin color in Brazil*. Princeton University Press.
- Tharps, L. (2016). *Same family, different colors: Confronting colorism in America's diverse families*. Beacon Press.
- Thomas, A. (2017). *The hate u give*. Balzer + Bray.
- Thompson, M. S., & Keith, V. M. (2001). The Blacker the berry: Gender, skin tone, self-esteem, and self-efficacy. *Gender & Society*, 15(3), 336–357.

- Twain, M. (1884). *The adventures of Huckleberry Finn*. Charles L. Webster and Company.
- Valdes, F. (1997). Under construction: LatCrit consciousness, community, and theory. *California Law Review*, 85(5), 1087–1142
- Vasquez, J. M. (2010). Blurred borders for some but not “others”: Racialization, “flexible ethnicity,” gender, and third-generation Mexican American identity. *Sociological Perspectives*, 53(1), 45–72
- Waldron, J. (2012). *The harm in hate speech*. Harvard University Press.
- Walker, A. (1982). *The color purple*. Harcourt Brace Jovanovich.
- Whitehead, C. (2016). *The underground railroad*. Doubleday.
- Whitehead, C. (2019). *The nickel boys*. Doubleday.
- Wilder, C. S. (2010). *Ebony and ivy: Race, slavery, and the troubled history of America's universities*. Bloomsbury Press.
- Wright, R. (1940). *Native son*. Harper & Brothers.
- Youssef, R. S. (2024). 172 shades of black: *Underground Airlines* and critical race storytelling of alternate history. *Constellations*, 31(4).