RILLiCC

Revue Internationale de Langue, Littérature, Culture et Civilisation

Actes du colloque international

Revue Internationale de Langue, Littérature, Culture et Civilisation

Actes du colloque international sur le thème :

« La modélisation de la sécurité et des stratégies de paix pour une paix durable dans l'Espace CEDEAO »

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Editorial

La *Revue Internationale de Langue, Littérature, Culture et Civilisation* (RILLiCC) est une revue à comité de lecture en phase d'indexation recommandée par le Conseil Africain et Malgache pour l'Enseignement Supérieur (CAMES). Elle est la revue du Laboratoire de Recherche en Langues, Littérature, Culture et Civilisation Anglophones (LaReLLiCCA) dont elle publie les résultats des recherches en lien avec la recherche et la pédagogie sur des orientations innovantes et stimulantes à la vie et vision améliorées de l'académie et de la société. La revue accepte les textes qui cadrent avec des enjeux épistémologiques et des problématiques actuels pour être au rendez-vous de la contribution à la résolution des problèmes contemporains.

RILLiCC met en éveil son lectorat par rapport aux défis académiques et sociaux qui se posent en Afrique et dans le monde en matière de science littéraire et des crises éthiques. Il est établi que les difficultés du vivre-ensemble sont fondées sur le radicalisme et l'extrémisme violents. En effet, ces crises et manifestations ne sont que des effets des causes cachées dans l'imaginaire qu'il faut (re)modeler au grand bonheur collectif. Comme il convient de le noter ici, un grand défi se pose aux chercheurs qui se doivent aujourd'hui d'être conscients que la science littéraire n'est pas rétribuée à sa juste valeur quand elle se voit habillée sous leurs yeux du mythe d'Albatros ou d'un cymbale sonore. L'idée qui se cache malheureusement derrière cette mythologie est que la littérature ne semble pas contribuer efficacement à la résolution des problèmes de société comme les sciences exactes. Dire que la recherche a une valeur est une chose, le prouver en est une autre. La *Revue Internationale de Langue, Littérature, Culture et Civilisation* à travers les activités du LaReLLiCCA entend faire bénéficier à son lectorat et à sa société cible, les retombées d'une recherche appliquée.

Le comité spécialisé « Lettres et Sciences Humaines » du Conseil Africain et Malgache pour l'Enseignement Supérieur (CAMES) recommande l'utilisation harmonisée des styles de rédaction et la présente revue s'inscrit dans cette logique directrice en adoptant le style APA.

L'orientation éditoriale de cette revue inscrit les résultats pragmatiques et novateurs des recherches sur fond social de médiation, d'inclusion et de réciprocité qui permettent de maîtriser les racines du mal et réaliser les objectifs du développement durable déclencheurs de paix partagée.

Lomé, le 20 octobre 2020.

Le directeur de publication,

Professeur Ataféï PEWISSI,
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<div align="center">*Ligne éditoriale*</div>

Volume : La taille du manuscrit est comprise entre 4500 et 6000 mots. Format: papier A4, Police: Times New Roman, Taille: 11,5, Interligne 1,15.

Ordre logique du texte

Un article doit être un tout cohérent. Les différents éléments de la structure doivent faire un tout cohérent avec le titre. Ainsi, tout texte soumis pour publication doit comporter:

- *un titre en caractère d'imprimerie* ; il doit être expressif et d'actualité, et ne doit pas excéder 24 mots ;
- *un résumé en anglais-français, anglais-allemand, ou anglais-espagnol* selon la langue utilisée pour rédiger l'article. Se limiter exclusiment à objectif/problématique, cadre théorique et méthodologique, et résultats. Aucun de ces résumés ne devra dépasser 150 mots ;
- *des mots clés en français, en anglais, en allemand et en espagnol* : entre 5 et 7 mots clés ;
- *une introduction* (un aperçu historique sur le sujet ou revue de la littérature en bref, une problématique, un cadre théorique et méthodologique, et une structure du travail) en 600 mots au maximum ;
- *un développement dont les différents axes sont titrés*. Il n'est autorisé que trois niveaux de titres. Pour le titrage, il est vivement recommandé d'utiliser les chiffres arabes ; les titres alphabétiques et alphanumériques ne sont pas acceptés ;
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Références

Il n'est fait mention dans la liste de références que des sources effectivement utilisées (citées, paraphrasées, résumées) dans le texte de l'auteur. Pour leur présentation, les normes du CAMES (NORCAMES) ou références intégrées sont exigées de tous les auteurs qui veulent faire publier leur texte dans la revue. Il est fait exigence aux auteurs de n'utiliser que la seule norme dans leur texte. Pour en savoir plus, consultez

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Le comité de rédaction exige les NORMCAMES (Initial du/des prénom(s) de l'auteur suivi du Nom de l'auteur, année, page). L'utilisation des notes de bas de pages n'intervient qu'à des fins d'explication complémentaire. La présentation des références en style métissé est formellement interdite.

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Longues citations : Les citations de plus de quarante (40) mots sont considérées comme longues ; elles doivent être mises en retrait dans le texte en interligne simple.

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Résumé :

- ✓ Pour A. Pewissi (2017), le Womanisme trenscende les cloisons du genre.
- ✓ M. A. Ourso (2013, p. 12) trouve les voyelles qui débordent le cadre circonscrit comme des voyelles récalcitrantes.

Résumé ou paraphrase :

- ✓ M. A. Ourso (2013, p. 12) trouve les voyelles qui débordent le cadre circonscrit comme des voyelles récalcitrantes.

Exemple de référence

    ⬆ Pour un livre

COLLIN Hodgson Peter, 1988, *Dictionary of Government and Politics*, UK, Peter Collin Publishing.

    ⬆ Pour un article tiré d'un ouvrage collectif

GILL Women, 1998/1990, "Writing and Language: Making the Silence Speak," In Sheila Ruth, *Issues in Feminism: An Introduction to Women's Studies*, London, Mayfield Publishing Company, Fourth Edition, pp. 151-176.

    ⬆ Utilisation de Ibid., op. cit, sic entre autres

Ibidem (Ibid.) intervient à partir de la deuxième note d'une référence

source citée. Ibid. est suivi du numéro de page si elle est différente de référence mère dont elle est consécutive. Exemple : ibid., ou ibidem, p. x. **Op. cit.** signifie 'la source pré-citée'. Il est utilisé quand, au lieu de deux références consécutives, une ou plusieurs sources sont intercalées. En ce moment, la deuxième des références consécutives exige l'usage de op. cit. suivi de la page si cette dernière diffère de la précédente.

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Pour les textes contenant les tableaux, il est demandé aux auteurs de les numéroter en chiffres romains selon l'ordre de leur apparition dans le texte. Chaque tableau devra comporter un titre précis et une source propre. Par contre, les schémas et illustrations devront être numérotés en chiffres arabes et dans l'ordre d'apparition dans le texte.

La lageur des tableaux intégrés au travail doit être 10 cm maximum, format A4, orientation portrait.

Instruction et acceptation d'article

Les dates de réception et d'acceptation et de publication des articles sont marquées, au niveau de chaque article. Deux (02) à trois (03) instructions sont obligatoires pour plus d'assurance de qualité.

Sommaire

LITTERATURE

A Peaceful and Secured Environment in a Shifting and Multiracial World: A Literary Reflection on Rebecca Walker's *Black, White and Jewish* (2001)

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Abstract

This study focuses on the effective implication of multiraciality in the quest for security and peace in an unsteady atmosphere. This study leans on Rebecca Walker's autobiography, *Black, White and Jewish* (2001) to show to what extent an unstable life between two different worlds can be profitable in the quest for security and a peaceful sense of the self – and more broadly of a whole community – despite its vicissitudes. Through the lens of the spsychoanalytical theory applicable to recreated literary communities regardless of race, ethnic group and religious belief, the study has come to the conclusion that African-Americans can rebuild a powerful community. Experiencing tumultuous and unstable situations can help inhabitants promote togetherness and sustainable peace by fostering the future relationships for a better and strong Nation.

Key words: African-Americans, security, multiracial, community, peace, shifting.

Résumé

Cette étude porte sur l'implication effective de la multiracialité dans la quête de la sécurité et de la paix dans une atmosphère instable. L'étude s'appuie sur l'autobiographie de Rebecca Walker, *Black, White and Jewish* (2001) pour montrer dans quelle mesure une vie instable menée entre deux différents mondes pourrait être profitable dans la quête de la sécurité et de la paix de soi voire de toute une communauté malgré ses vicissitudes. À travers le prisme de la théorie psychanalytique littéraire applicable à toutes les communautés sans aucune considération de la race, du groupe ethnique et de la croyance religieuse, l'étude est parvenue à la conclusion que les Américains noirs peuvent fonder une communauté puissante. L'expérience fondée sur des situations tumultueuses et instables peut donc aider à promouvoir le vivre ensemble et une paix durable entre les habitants tout en renforçant les relations futures pour une Nation plus forte.

Mots clés : Afro-Américains ; sécurité ; multiracial ; communauté ; paix ; déplacement.

Introduction

The cohabitation of racial, religious, and ethnic groups that share the same territories is part and parcel of approaches that foster understanding, mutual respect and collaboration. Since the advent of slavery in the Americas, the relationship between Black Americans and ''European Americans'' (Rosenblatt, 2014, p. 1) has been differently appreciated to the extent that it has raised many issues such as racism and discrimination that are practices, par excellence, of seperating Blacks from Whites. However, regardless of these evil realities of social division, ethics of love between Black and White communities has sometimes established a hopeful relationship in these communities throughout miscegenation, "the sexual union of white and black races" (P.K. Nayar, 2015, p. 104; B. Ashcroft et al., 2013, p. 157).

Miscegenation becomes obvious in a multiracial world in which Blacks and Whites live together. The numerous racist ideologies against the intimate life of Black and White Americans do not stand for its universal bad conception. Rather, it is somehow fruitful in empowering the universal human relationships. Miscegenation is at the center of the issue of multiracial individuals that are differently perceived by people. In this sense, ''each society's unique history of race relations likely has different implications for its biracial and multiracial people and their respective identities'' (Nikki Khanna, 2011, p. 25).

The different problematics related to the issue of miscegenation and multiraciality, particularly Black and White couples, are informed by the racial classifications inspired from the Swedish botanist, Carolus Linnaeus's pyramid of artificial classifications of all living things (Spickard in Root, 1992, p. 13) in the eighteenth century. Basing on this pyramid, several European scientists decided to adapt it to human races (Spickard in Root, 1992, p. 13). In this sense, Atina Andrea (2006, p. 88) contends that the white poeple and all Europeans, were placed at the top of the color hierarchy and defined as the most intelligent human race. However, blacks were placed at the bottom and considered the least intelligent poeple.

The sexual intercourse of the most intelligent race and the least intelligent race is viewed as a sacrilege; therefore, spoiling the pure blood of the white counterpart. Multiracial individuals are mainly considered to be Blacks rather than belonging to the white community and vice versa. As a multiracial individual shuttling between two antagonist communities, Blacks and Whites, Rebecca Walker expresses her racial isolation in these terms: ''I'm sure the nurses didn't have many points. Let's see. Black. White, Nigger. Jew. That makes me the tragic mulatta caught between both worlds like the proverbial deer in the headlights'' (BWJ, 12-13)[2]. So, poeple have no clear-cut idea of her identity because of her biracial status.

The classification based on race has strengthened the idea of superiority and inferiority among the different racial communities in America. These new ideologies, no doubt, create tensions related to privileges raising matters of racial discrimination and marginalization as observed by N. Kösker and N. Özgen (2018, p. 572) in these terms: ''Otherizing based on differences adversely affect or prevent the cohabitation of diverse cultural […]''. Through the above different scientific works, multiraciality is subject to discrimination, marginalization, racism – to name but a few. In this respect, the present study proposes another conception of multiracial individuals as the leitmotiv of bringing about chance in an unsteady community. So, to what extend can a multiracial individual's life experience contribute to the stability of the whole American community?

Building on the psychoanalysis criticism, this study scrutinizes the singularities, the functioning and the personal development of the individual. As Lois Tyson (2006, p. 16) observes, ''[…] psychoanalysis draws on personal experiences […]. It means that psychoanalysis is a theory that considers the singularities of a person. With the attempt to reach the objective of this study, the first part deals with the importance of the psychoanaltical term self-esteem in a multiracial world. Then, the

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[2] Rebecca Walker, *Black, White and Jewish*, New York: Riverhead Books, 2001, pp. 12-13. All subsequent references in this book will appear directly in the text under the abbreviation (BWJ) followed by the page number.

study throws light on self-empowerment of an individual in a tumultuous community and finally, it is interested in analyzing the usefulness of self healing in building a powerful world through the following heading : ''A strong world through self healing''.

1. Self-Esteem in a Multiracial world

The self and the society are complementary in so far as the society is made of a multitude of selves or individuals and the self per se cannot get aloof from the society. This collaborative analogy between the self and the society is structured by a relevant interaction a priori of both the individual and the group. In this sense, Minsky (1985) contends that the different societies cannot be reducible to individuals' belonging without characterizing the functional relations among them, and, the mind cannot be reducible to separate mechanisms without considering their reciprocal influence and coordination. Thus, different cognitive functions are performed by specific structures that function in parallel but interact to produce higher order structures with emergent properties. So, the worthy and huge link between the self and the community is differently appreciated from one community to another regarding race, ethnicity, religion so to speak.

In a multiracial community in America, investigating about the self as a multiracial individual is crucial in so far as ''anyone engaging in collaborative research needs robust, self-questioning, disciplines as their base'' (J. Marshall, 2001, p. 433). Since her birthday, Rebecca Walker, in her outstanding autobiography, tries to have pieces of information about her ''self''[3] and this can be demonstrated in these terms:

> At first glance, all the information seems straightforward enough: mother, father, address, and so on. But next to boxes labeled 'Mother's Race' and Father's Race,' which read Negro and Caucasian, there is a curious note tucked into the margin. 'Correct' it says. 'Correct?' a faceless questioner wants to know. Is this union, this marriage, and especially this offspring, correct ? (BWJ, 12).

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[3] Her 'self' is used here so as to refer to the self belonging to Rebecca Walker.

The above observation describes what Rebecca's self investigation represents in her life. She even goes far to spread it, imagining what the nurses' thought is about her identity when she says : ''I'm sure the nurses didn't have many reference points. Let's see. Black, White, Nigger, Jew'' and she ends up drawing a conclusion in these words : ''That makes me the tragic mulatta caught between both worlds like the proverbial deer in the headlights.'' (BWJ : 12-13). In addition to her personal or inner questioning, the outer remarks about her personnality are welcome to give her bright understandings about her undertakings concerning her self-inquiry.

The inner and outer critics thoroughly stand for the relevant interconnection that exists between the individual or the self and the society, the community or the group. This useful and indispensable relationship is strengthened by Judi Marshall (2001, P. 2) in these terms : ''Any self-noticing is framed and conducted by selves beyond the screen of my conscious appreciation.'' The individual inquires about herself/himself because of the members of the society that value this self inquiry. Despite her biracial status, she also has a strong notion of the significance of other poeple. In this sense she contends:

> I am fascinated by this emotion, this human device that creates purpose and meaning, self and other. Is it something we are born with, or is this subtle belonging cultivated, a by-product of the endless repetition of rituals: setting the table, driving to school, walking the dog ? For many years I tell poeple whom I think will be shocked about my Slavic, Jewish ancestry. I get a strange, sadistic pleasure from watching their faces contort as they reconsider the woman who was more easily dismissible as Puerto Rican (BWJ, 36-37).

As a multiracial individual, Rebecca accepts both her own impressions about herself and those of other poeple because the self's values are subject to poeple's appreciations and impressions. In other words, the community members or poeple surrounding the self are almost always at the center of both an individual's self-regard and behavior. Therefore, the ideas of the society, the self and the group are thoroughly linked together. People's behaviors and sayings about her biracial status sometimes have

an influence on Rebecca's personal perception of herself. Regarding her reactions, it can even be said that she has an unstable mind-set of herself. This is expressed by L. Tyson (2001, pp. 16-17) as

> *[the] insecure or unstable sense of self*—the inability to sustain a feeling of personal identity, to sustain a sense of knowing ourselves. This core issue makes us very vulnerable to the influence of other people, and we may find ourselves continually changing the way we look or behave as we become involved with different individuals or group.

Many extracts from this autobiography account for the insecure or unstable sense of Rebecca. This fact is due to the reactions of people around her and the following words best describe it in her writing:

> I am not a leader in that I have a gaggle of followers trailing along after me, but people don't mess with me much, don't call me names to my face, don't, you know, push. I am Black and my past is complicated […] when I ask Jodi or Pam why people are sometimes quiet and reserved around me, they say that I am intimidating, which doesn't really answer my question but gives me a general idea of how I am perceived (BWJ, 180).

From this passage, Rebecca is asking many questions that can allow her to have many pieces of information about what people think about her and why people behave such a way with her and not with the others. Rebecca is in constant inquiry about her personality so as to be stable in her mind. Worse, the insecure and unstable sense of the self leads Rebecca into ''fear of abandonment [perceived as] the unshakable belief that our friends and loved ones are going to desert us (physical abandonment) or don't really care about us (emotional abandonment)'' (L. Tyson, 2001, p. 16). Instability can lead to many other states of mind. In Rebecca's special case, being abandoned by the whole community and then by a beloved or a person who is supposed to share intimacy with her could be dramatic and tough enough. So, she does her best not to lose one of her beloved boyfriend to finally remain alone. In this sense, she upholds:

Aaron could be half black, with his darker than average skin and his fuller than averag lips. But his hair is straight as a board, and I am too afraid to ask him if he is black, afraid that if I ask him he might ask me and I am not sure how that would go, if he will still like me if I tell him, straight out, the simple truth (BWJ, 177).

In the above passage, the protagonist is repeating the term ''afraid'' just to stress on her moral desire to keep the boy next to her. She fears that the boy decides to leave her, just because of her racial situation and all that goes along with it.

From the aforementioned analysis, Rebecca's biracial situation is one of the harsh ones. This remark is the result of her personal or self-inquiring that has taken into account both the inner and outer investigations; that is to say the self-investigations and the investigations related to other poeple's opinions about her personality. However, she never ever thinks of suicide – a simple way to express laziness and lack of maturity – as a way to put an end to everything. Rather, she keeps on expecting a bright future and better, she turns her racial challenges into optimism and positiveness in the following terms : ''I feel as if [I] speak two languages and I am the only one who can speak both, who even knows that there is more than one to be learned'' (BWJ : 211). The positiveness she is endowed with best describes and introduces her devotion to achieve her goals and be empowered.

2. Self-empowerment in a Tumultuous Community

Self-empowerment in this section refers to the positive ideology that the author adopts in her writing. It somehow deals with the optimistic approach of Rebecca Walker in this unsteady sociey. As for a tumultuous community, its meaning depends on the racial and family situations of the main character. On the one hand, Rebecca is a biracial individual who was born of a Jewish father and a Black mother; two races concerned with the prohibition related to miscegenation "the sexual union of whiteand black races" (P. K. Nayar, 2015, p. 104; B. Ashcroft et al., 2013, p. 157). In this sense, she puts : ''In 1967, when my parents break all the rules and marry against the laws that say they can't, they say that an individual should not be bound to the wishes of their family, race,

state, or country'' (BWJ, 23). On the other hand, Rebecca's parents finally divorced and she had to move from one side to the other and vice versa. Combining the two situations, the protagonist finds herself in a tumultuous community.

Biraciality and divorce are important facts that lead Rebecca into strange situations that give the opportunity to the members of this tumultuous and multiracial community – Blacks and Whites – to express what they feel about her race. Moving from one side to the other side requires that she gets into contact with many other poeple regardless of race, religion, ethnic to name but a few. Most of her interactions with poeple of both sides black and white make her victim of racial discrimination ; therefore a person belonging to no community. So the community members create a sort of paradox in her mind because, for instance, her grandmother considers her as a Jewish girl when she is at her:

> On weekends she takes me to the Oceana movie theater. We see Fantasia and a movie about the real Noah's ark, which she says is important for me because I am Jewish. 'Don't ever forget,' she says afterward as we walk under the el on Brighton Beach Avenue on our way home, 'you're a Jew! I don't care what Mama and Daddy say' (BWJ, 40).

In addition to her Jewish or whiteness belonging, she has also been considered Black by some Black girls : in this sense, she contends : ''Years later, in junior high, when black girls named Susan and Donna and Monique threaten to beat me up for ''acting like a white girl, […]'' (BWJ : 41). This fact of unstable sense of the self to belong to a specific and clear-cut community is more likely to lead the self into a state of depression that could even take away one's acceptance of being part of human being species. This situation raises a kind of ''inferiority complex'' (L. Tyson, 2001, p. 11) in Rebecca's ideology of the community throughout her personal challenges. And it makes her put:

> The only problem, of course, is me. My little copper-colored bady that held so much promise and broke so many rules. I no longe make sense. I am a remnant, a throwaway, a painful reminder of a happier and more optimistic but

ultimately unsustainable time. Who I am if am not a movement child? (BWJ, 60)

The issue of inferiority complex is subject to the different refusals of the individual in a community that best describe her/his identity. Regarding Rebecca's skin color and her parents of two opposite races, Black and White, she is automatically driven back to loneliness. In this sense, Nikki Khanna (2001, p. 65) upholds that ''identity for biracial individuals, for instance, is a process by which they come to understand themselves, at least in part, through dayto- day social interactions with family, friends, peers, coworkers, and others.'' From this remark, being rejected from all sides means that one's identity is not exactly defined. Therefore, Rebecca actually feels depressed and dehumanized because each individual deserves belonging to a given community and being accepted as such as a human being. However, the positive parental influence on children is sometimes of paramount importance.

To avoid the above state of mind, Rebecca's parents, through her writing, were aware of what her skin color could have as different racial problems in a multiracial wolrd. That is why they started, in advance, preparing her mind through some motivational and encouraging words and attitudes that she ends up adopting in her life in order to overcome the difficulties. She upholds: ''My parents are idealists, they are social activists, they are ''movement folk''. They believe in ideas, leaders, and the power of organized poeple working for change'' (BWJ, 23). The relationship between parents and kids is as thin as a fœtus in his/her/its mother's womb. Children see their parents as idols that stand for, at first glance, divinities. So, saying these words about her parents' attitudes of revolt and devotion to bring about change in their surroundings, Rebecca has undoubtedly inherited some of those vertues. She continues in these words:

> They do not believe that blood must necessarily be thicker than water, because water is what they are to each other, and they will be together despite the objection of blood. […] They say that an individual should not be bound to the wishes of their family, race, state, or country. They say that love is the tie that binds, and not blood (BWJ, 23).

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The positive parental influence on R. walker leads her to see things differently and adopt an optimistic state of mind. The challenges and strange situations that she lives could have driven her into a state of ''low self-esteem'' (L. Tyson, 2006, p. 16); rather, they propel her into adopting a new ideology labeled ''self-esteem'' (Id.) or better ''high self-esteem'' (Orth, U., & Robins, R. W. 2014, p. 2). The latter state of mind of the self is what is at stake because it gives the individual a better sense of the self. It enables the individual to discover that each self or individual is unique and each one has a specific relevant role to play in the community regardless of the hardship we live. Therefore, it permits the self to take it as granted that each individual can bring about change in the community regardless of the racial identity.

The above idealogy has been thoroughly accepted by Rebecca in so far as she does not go through suicide. Many assumptions have been uttered about suicide and in terms of different situations. But, one of the general and widespread understandings of it is that it is implicitly or explicitly the result of abandonment or the fact of being fed up with a given situation that results in deliberate death. Despite the situation, Rebecca does not think of this option as a way, par excellence of putting an end to all the difficulties around her. She overcomes the discriminatory practices she is victim of and she is even considered one of the best students. She explains it in these terms:

> Sometimes when I am in her [Mrs. Leone] class I feel like it's just me and her in the room and none of the other kids is there at all. It's sort of like that in Mr. Ward's class, too, except I don't feel like I'm here with Mr. Ward. Here I'm just alone with all of these other kids with names and faces but not much else. When Mr. Ward tells me to, I put my fingertips on a couple of the holes and blow through the mouthpiece of my recorder (BWJ, 66).

Despite the tumultuous community members' attitudes, Rebecca Walker overcomes the situations and remains strong enough to even develop her intellectual or formal educational skills by being part of the best students. She even ends up graduating at San Francisco (BWJ : 314). This fact represents a successful educational life for a multiracial individual in a

tumultuous community. And, it comes true because she overcame the hardship and did not go through suicide, a practice that would put an end to everything earlier. Rebecca's self-empowerment can be summed up through the strong and fruitful following words : ''There is always a direction. There is never a dead end, never a path that doesn't make me more a human being than I was before. I am always in life, walking'' (BWJ, 228).

The development of a community made of people of different cultural, traditional, religious, racial, ethnic – to name but a few – backgrounds depends on the bright ideology of each individual that forms it. When all these people's positive idealogies get together ; if these people come to evaluate the importannce of the group, the community can profit a lot and then become powerful, peaceful and invincible in front of the ennemies.

3. A Strong World through Self Healing

The achievements of any society require sacrifices from people living in it. The success of any society requires the self-awareness of each member. Self-awreness can be described as the fact of realizing and accepting a given situation happening to or around the self. Therefore, the consistency of any group primarily depends on the self-awareness of each individual forming the society. Le Bon (1895/1968) was quite clear on this point noting that groups think and feel in ways that are not reducible to the thoughts and feelings of individual group members. But before all, the individual should accept to belong to any given community.

The acceptance of belonging to a given community is the result of the positive impact of each individual on the community. Belonging to a community is an act that is taken for granted because

> as human beings we belong to the world long before birth. That is, each of us is born into the course of a larger human story and existing timeline, place, culture, and family […] we are absorbed into the public context (the "they") that in turn provides the intelligibility we draw on in making a life for ourselves. We do what comes culturally, what is fashionable, so to speak (K. Meyer, 2010, p. 85).

The aforementioned extract suggests that a primary and obligatory acceptance is inborn and there is a second acceptance that confirms the first one. So, the acceptance of the society we are born in can be described as inner acceptance – what is inborn – and outer acceptance is the initiative that the individual takes in order to confirm his/her belonging to the society. In the same framework, we can talk about objective and subjective acceptances. The objective reflecting what is known and recognized as reality and the subjective referring to what depends on the individual himself or herself.

The objective acceptance of Rebecca is due to the fact that she was born in the American community, a community made of people of a multitude of race or people of different racial backgrounds. But, because she is a biracial – Black and Jewish – individual victim of parental divorce, her subjective acceptance is in trouble in so far as she somtimes struggles to belong to either the Black community or the White community. Rather, in her specific case, Rebecca's subjective acceptance is subject to what the racial laws stipulate regarding her case. Thus, her subjective acceptance should be the result of what the social principles say unless those norms entail favoritism, discrimination, marginalization that are some practices, par excellence of soiling the law that stipulates that all human beings are equal.

The acceptance and respect of the social norms by the self are also some of the core actions that can establish peace, development and security in a community. In fact, the social norms should be adopted by favouring all the community members but not foregrounding a specific group – for instance the white – to the detriment of another group, the Black. For the American society to be empowered and more secured, all the different racial groups should be considered at the same level and treated as one or the same person. If this is not the case, unfair actions as well as actions of instability such as murder and revolt will alomost always be topical. In this framework, Rebecca mentions a case of revolt due to a racial injustice about marriage: ''In 1967, […] my parents break all the rules and marry against the laws that say that they [Black and white] can't […]'' (BWJ, 23). Later on, she finally contends that ''[she is] a Movement Child'' (BWJ : 24) ; a child born in a tumultuous time when

biracial children were viewed as individuals against the law. Thus, when the social norms are well structured and established considering all the members regardless of race, religious belief, ethnic group, the acceptance and respect of those norms become obvious by each individual.

The acceptance and respect of the social norms by the self mean that all the members of the community should abide by those norms because of their sense of justice. The self is the straightforward representation of the whole community because it is the people who form the whole community. So, the respect and acceptance of the social norms by the whole community describe the development, the security, and the peace that are more likely to exist in the community. Moreover, the acceptance and respect of the norms by the each person of the group can stand for patriotism, the devotion and love that people have for the nation. When patriotism is widespread in the minds of the community members, people get ready to defend the community at any level against any possible threat. In the same framework, the members get ready to refuse any fruitful proposal to react against the community. In other words, the general profit is foregrounded in detriment of the specific and personal profit. Thus, the strong state of mind empowers and secures the whole community in order to bring about positive change, peace, and sustainable development.

Security and sustainable peace are a state of mind that the self and the group should foreground for the sake of well-being of the whole community. As a multiracial individual, R. Walker's specific case can be a leitmotiv for bringing about change in both the White and Black counterparts. As a multiracial individual, Rebecca Walker's strong mind-set, her devotion, her humanity, her good connection with both the white and black communities can be a role model for all people regardless of race to get together and rethink multiracialism as a strrong weapon toward security and sustainable peace. Moreover, from this case, the whole American community – all race included – can get rid of any unfair practice or action so as to focus on the general profit of this important Nation. Like the American community, all the other communities such as the African's and more specifically the ECOWAS zone as well as any other community can be empowered, developed and

secured through the ideology that foregrounds the general profit of the nation, the community or the group in detriment of the specific and personal profit. All those groups can also reach the abovementioned qualities by getting aloof from the the racial, ethnic, religious – to name but a few – considerations and then privileging the importance of the human species along with the general profit of the whole community, Nation or group.

Conclusion

This current work is concerned with the issue of multiraciality in Rebecca *Walker's Black, White and Jewish*. It has analysed different assumptions about the issue of multiraciality in the history of the United States of America up to now and questions and tensions in the American society. In a multiracial community where there are poeple of different racial, ethnic, religious, spiritual, backgrounds, multiracial individuals' matters could have been taken for granted so as to avoid marginalization, racism, and, discrimination.

In *Black, White and Jewish*, multiraciality is the factor that propels the hardship that the main character Rebecca lives in the melting-pot America through her moves from one side to the other or from the Black community to the White one. However, this multiracial status does not prevent her to keep on living her life although she wanted to get through depression. This study proposes to avoid considering multiraciality as a disadvantage but as an asset to unite and empower the American community.

For the American community to unite and become more powerful than before and ever, the study has come to the conclusion that it is useful for each multiracial individual to evaluate his/her own importance in a multiracial community. To do so, this study has shown that the self-inquiry can lead the individual to forget about any idea of suicide of low-self-esteem in the whole community. As a result, inquiring about oneself becomes one of the leitmotiv of the group's stability in so far as the self finally know his/her position in the community. This self-acknowledgement can also permit to know how to react and where to set foot in order to initiate self-empowerment, a state of mind that enables

the multiracial individual to have a bright idea of oneself and realize that regarless of the discriminatory actions against her person, success is possible.

Regarding the link between the self or the individual and the group or the society, the study has also come to the result that a multiracial individual's life experience can positively impact the whole community. To reach this goal, the individual's self-inquiry and self-empowerment is necessary to be a role model that can foster the multiple selves to follow the same example in the name of a powerful and secured community. Consequently, the individual occupies a powerful position in the process of empowering the community to become bright, peaceful and powerful so as to fight back the ennemies. Therefore, it becomes useful for both the European Americans and the Black Americans to heal the way they consider one another; to get rid of the ideology of Carolus Linnaeus's pyramid of artificial classifications to the detriment of the universal declaration of the equality among mankind.

Finally, the different multiracial individuals are empowered through their life-experiences. This empowerment is the result of what they have undergone because by their surrounding ennemies; they sometimes know how they function and they also know their objectives toward their racial belonging. Therefore, multiracial individuals can be required in the most significant – even the least – institutions in order to empower the whole American society by bringing about peace and fostering the American security system. Like America, west African countries are made of African people of different racial, ethnic, religious – to name but a few – backgrounds that should get rid of all the latter differences in order to forground the sustainable development of this zone. This successful action cannot be reached unless each African heals his/her behavior and this healing can automatically impact the whole community.

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