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**ANALYZING RACISM IN PERCIVAL EVERETT'S NOVEL  
"JAMES" THROUGH THE LENS OF FRANTZ FANON**



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**Abstract**

This research article aims to analyze Percival Everett's novel *James* (2024) through the theoretical and conceptual framework of Frantz Fanon, by applying key concepts from his famous literary works *Black Skin, White Masks* (1952/2008) and *The Wretched of the Earth* (1961/1965). To achieve this, the research employed a qualitative methodology. Accordingly, the study explores how racism is depicted in *James* (2024) through the lens of Fanon's six major ideas regarding racially structured societies. The analysis of this novel *James* (2024) is based on thematic analysis developed by Braun and Clark, which mainly focuses to identify and analyze the data having a common and relevant themes in the form of codes that provide information beyond the surface level. The findings reveal that the ideas of Frantz Fanon discuss about domination of white people over black people while using language as a tool and through violence, as well as the consequences of racism, viz. structural racism as the formation of upper-lower classes both in economically and socially and psychological oppression within racially controlled societies. Furthermore, the study clearly elucidates that a vision of transformation toward a society free from racism can be achieved through the concepts of Fanon i.e. violence as tool for liberation and new humanism.

**Keywords/Phrases:** Racism, Language, Violence As Domination, Structural Racism, Psychological Oppression, New Humanism.

**Introduction**

In this modern world, numerous serious issues still exist, for instance, poverty, economic crises, identity crises, and political instabilities, but racism is one of the most grave and deep-rooted problems in both a historical sense and within modern-day societies. Racism has long been present all over the world in different forms. For instance, racism based on skin color, human height, language among others. Among the many media trying to control the evil curse issue, literature plays an ample role to explore, critique, resist, and attempt to control these crises through different literary works, for instance, writing fiction (short stories, novels, essays, and dramas) and nonfiction (essays, historical books, and biographies) as means of communication (Gul et al., 2022(a)).

The novel *James* (2024) by Percival Everett plays a significant literary response to racially controlled societies. In which, through different major and minor characters, events, dialogues, and themes, especially through the major character and narrator of the story, Jim an enslaved character trying to define the marginalized within the upper (white people) and lower (Black people) classes. Percival Everett, in the novel *James* (2024), tries to explore, highlight and resist the systemic racism through the experiences of Black people in fiction and the injustice of white people with Black people. This research article is based on the theoretical and conceptual frameworks of Frantz Fanon's six major concepts taken from his books *Black Skin, White Mask* (1952/2008) and *The Wretched of the Earth* (1961/1965). In these concepts, Fanon explores that white people keep dominance not merely through language but also through force, such as the use of violence, injustice, and brutalities with Black people.

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The result of this injustice or domination of white people was suppressed psychological as well lowering of the economic structure of Black people's society. At the end, Fanon also gives the way to get out from these racially divided societies, providing the concepts of metaphorically cutting iron with iron, meaning violence against violence, and other concepts of new humanities to make new laws for the whole world where no word of racism is present.

## **Research Questions**

This research is conducted while keeping in view the following questions:

How are Frantz Fanon's concepts of domination represented in Percival Everett's novel James and what are its consequences within a racially controlled society?

How does Percival Everett's James reflect Fanon's ideas on rebuilding a racially free society?

## **Research Objectives**

This research article is based on the following research objectives:

To examine how language and power structures in the novel James play a role in controlling and marginalizing the racially controlled society.

To highlight the impact of racism in Percival Everett's novel James.

To explore how the vision of transformation toward free racism society is presented in the novel James.

## **Rationale of the Study**

The novel James, by Percival Everett, his most recent publication on March 19, 2024, provides an ample and vivid study of racism, a social issue that spread out not merely in America but across the world. This renowned novel James has been honored with many awards, including the National Book Award for Fiction (2024), the Kirkus Prize for Fiction (2024), and the Pulitzer Prize for Fiction (2025). By representing racial experiences through fiction, Everett not only reveals the cruelties and complexities of systemic racism but also provides a platform for critical reflection on how such issues continue to shape identities, relationships, and power structures worldwide. Therefore, studying the novel James is significant, as it contributes to developing our understanding of the ongoing struggles against racial inequality.

## **Significance of Study**

The significance of this research study is to provide crucial information about James's novel and completely understand the reality about racism, the way racial dominations occur, and their costs, for instance, psychological oppressions and their struggle against dominancy in racial society. By applying the concepts of Frantz Fanon, the research provides information on how fictional literary work can explore the lived experiences of a racially controlled society. Moreover, the study also evaluates the deep-rooted racial injustice through the lens of Fanon's concepts. Through this study, novel James provides ample information about the protagonist's show of resistance to getting liberation from a racially controlled society.

## **Literature Review**

Cooper (2016) argues that literature review provides help form and analyze the theoretical framework foundation of research. They also help us provide information and guidelines by providing frameworks and identifying key theories appropriate for

the research topic.

This chapter aims to provide a critical view of the earlier literary works of Percival Everett's various novels that support the theoretical and conceptual frameworks related to our research topic. As for my research topic, the novel *James* was published most recently (6 March 2024). And extremely limited publications exist related to novel *James* (2024). For emerging research gaps, previous literary works will give support using literary theories and concepts.

Berry (2021) examines how Percival Everett challenges traditional Southern racial narratives, using his novel *The Trees* (2021) to subvert historical perspectives, provides valuable information to the reader about racism, racist violence, and social injustice in South America. Further explain about Black people, giving references from older stories of the South, that Black characters are considered one-dimensional folk, often illiterate, with their whole lives dependent on white folks, and live on the mercy of white people. White people are the masters of Black people. Additionally, an analysis about the novel "The Tree" he considered an experimental novel explains the history, taking a line from "The Tree" (2021): "If you need to get information about any a place, you talk and understand its history, says Mamaz (Berry, 2017). In these lines, talking about the historical murder without any proof or evidence in 1955, fourteen-year-old Black boy Emmett Till and the violence and killing of Black people. According to Irene Rose, De Lilly (2013) in "Manifest Content without a Dreamer" explores the novel *Erasure* (2001) through the psychoanalytic theory of Sigmund Freud's ideas about dreams. She explains that dreams have two levels: one, on the surface and the other beyond the surface level. The surface level is what we see in the story (manifest), and beyond the surface means the hidden meaning, the underneath meaning (latent content). Using this concept, she argues that the novel *Erasure* (2001) by Percival Everett has two levels. On one surface level it looks like mere satire about racism in the world and inequality with Black people. On the other hand, beyond the surface meaning, it reflects the author's tremendous struggle. The main character, Thelonious "Monk" Ellison, and his made-up identity, Stagg R. Leigh, represent two sides of the self. The monk, a well-educated Black man, has a personal struggle; conversely, people say to him, "not Black enough." On the other hand, the author feels disappointed; the reason is that the publishing market merely accepts books that show poor, violent, or stereotypical pictures of Black people. De Lilly argues that a novel within a novel hides the author's agony but also shows it in another form. This way she is certain that Everett is like a dreamer whose unconscious conflict is revealed in this story. Furthermore, the *Erasure* is not only about race and culture but also explores psychological identity.

According to Keeble and Harrison (2023) analyze the *The Trees* (2021) in "Archive, Intertextuality, and Genre in Percival Everett's *The Trees* (2021)" in which point out knowledge about racism that involves both reading, understanding, and interpreting the history of violence. By using Theodore Martin's theory of the "drag of genre" and the "drift of the contemporary". To explore different references to enhance the intertextuality of the criminal and gothic genres. In which they consider how Everett's novel shifts through various genres and modes while challenging and reducing the ideological tension that goes within the novel and normalizing the violence through generic dialogue .

Milne (2023) explores the novel *Wounded* (2005) through the perspective of naturalism. Naturalism finds study about nature with contemporary literary

approaches such as the study of animals, ecofeminism, object-oriented, ontology, and new materialism. She also explains the relation between nature and man as well as the relation of man and animal (conflicts). She evaluates to reveal the relation between the man and nature through the character of the protagonist and narrator of the novel, a middle age John Hunt, a horse trainer and also belong from black people. Despite faces many issues homophobia, prejudice, violence, threat of killing, insecure and blame for murder but he never want to leave his community, prepare for to compete with all these problems which unveil close relation with nature in novel.

Shchepacheva et al. (2018) vividly explain the phenomenon of the American Dream, which is one of the most common and predominant subject matters in American literature in the twenty-first century. *I Am Not Sidney Poitier* (2009) novel directly address the theme of the American Dream and express it in the form of fiction. Because "literature has a close bond with all of society" The American dream is also related to a self-made person, which means struggling for achievements, and is vividly expressed through the character in the novel such as Ted Turner. He faces many harsh situation but due to hard work, a focus on success. At last he gain the American Dream, become the founder of the popular media channel CNN. His friends and competitors consider as real example self-made person. Pervical Everett portray the real-world person Ted Turner as character in a fictional way. He was a person of courage, struggle, and steady hard work to pursue their success. Today Ted Turner is one of the most prosperous businessmen in the US.

Rizky (2020) explores *The Hat U Give* (2017) by Angie Thomas to portray how African Americans struggle against racial prejudice and discrimination. The study examines two main characters: Starr Carter and Maverick Carter. Rizky finds that Starr is characterized as confident and brave, while Maverick is portrayed as intelligent, careful, and well-respected. The study also identifies three types of racial discrimination: individual racism, institutional racism, and structural racism.

Faizah (2012) explores racial prejudice in *To Kill a Mockingbird* (1960) by Harper Lee, examining the pervasive racism and the struggles faced by Black individuals in a racially controlled society. Her study analyzes various forms of conflict depicted in the novel, identifying both external and internal conflicts, including man vs. self, man vs. man, and man vs. society. The issues of racism portrayed in the narrative are closely tied to themes of social prejudice, inequality, and systemic racial discrimination within society.

Yeoh et al. (2025) apply thematic analysis to examine how *The Weight of Our Sky* by Hanna Alkaf presents individual racism within the Malaysian social and historical context of the May 13, 1969 incident. The author focuses on the individual racism emerging through prejudices, discrimination, stereotypes, and internal biasness in character behavior, interpersonal interaction with one another, and psychological conflicts. Applying Culpeper's model of explicit and implicit characterization, the study explores how the protagonist Melati's struggle with obsessive-compulsive disorder (OCD) intersects with racial prejudice, which deepens the narrative of psychological complexity. The conflict is analysed across three levels (character vs. self, character vs. character, and character vs. society), which demonstrate how racial experiences shaped both internal and external struggles. The findings of the article reveal that racism in the novel appears in different forms (hate speech, ethnic slurs, rumor spreading, internalized fear). This article argues that Alkaf's novel not only reflects historical racism but also explores the trauma, identity negotiations, and

resilience of individuals in a racially divided society.

### **Research Methodology**

Creswell (2014) argues that researchers have the choice to choose the research method they favor. However, researchers are anticipated to write the reason for choosing a specific method. The method must be valid and match the purpose of the research.

Literary theories are considered as lenses through which critics analyze any literary works. These theories are tools that help and support the readers to think critically, analyze the concept and understand the deep meaning of any literary works. There are so many literary theories, and each theory has a different way and approach to literary works. In this research, we adopt the major and prominent theories and concepts of Frantz Fanon, which seem suitable for the interpretation of the novel *James* (2024) through the perspective of Frantz Fanon's concepts.

### **Research Type**

This research is based on a qualitative type of research that examines racism in Percival Everett's novel *James* (2024) through the theoretical framework of Frantz Fanon. Qualitative types of research are appropriate because it mainly focuses on interpreting and analyzing meaning and ideas rather than numerical data. This research is conducted on the bases on thematic analysis by Braun and Clark's qualitative research type of research which is appropriate and suitable for understanding racism (see Ahmed et al., 2024).

### **Data Collection Method**

In this research article, qualitative method is used for data collection. In which primary and secondary types of data are used. The primary data of this research is the novel *James*, written by Percival Everett in 2024. The researcher uses interpretation to analyze the relevant text from the novel *James* (2024). The secondary type of data is also used in this research study and collected from various sources such as research articles, books, journals, essays, and internet sources like YouTube, etc., to provide a comprehensive understanding and information about the topic.

### **Theoretical and Conceptual Framework**

In this research, theoretical and conceptual frameworks is based on the main concepts of Frantz Fanon taken from his famous books *The Wretched of the Earth* (1961/1965) and *Black Skin, White Mask* (1952/2008). The following six key concepts of Frantz Fanon are employed for the thematic analysis of Percival Everett novel *James* (2024).

### **Language as Tool of Domination**

"There are mutual supports between language and the community. Speaking a language is appropriate to its world and culture. The Antillean who wants to be white will succeed, since he will have adopted the culture tool of language" (Fanon, 1952/2008, p.21; Gul et al., 2022(b) & Khan et al., 2025).

### **Zone of Nonbeing**

"There is a zone of nonbeing, an extraordinary sterile and aid region, an incline stripped bare of every essential form which a genuine new departure can emerge. In

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most cases, the Black man cannot take advantages of this descent into a veritable hell” (Fanon, 1952/2008, p, xii).

## **Structural racism**

“In colonies the economic substructure is also a super structure” (Fanon (1961/1965, p,40)

“The inferiority complex can be ascribed to a double process; First economic, then internalized or rather epidermalization of this inferiority; (Fanon, 1952/2008, p, xv)

## **Psychological oppression**

“The black man possesses two dimensions; one with his fellow Black, the other with the white. A black man behaves differently with a white man than he does with another black man” (Fanon, 1952/2008, p1).

## **Violence as a Tool for Liberation**

Decolonization is always a violent phenomenon. (Fanon,1961/1965, p.35)

## **New Humanism**

“For Europe, for ourselves, and for humanity, comrades, we must turn over a new leaf, we must work out new concepts and try to set afoot anew man” (Fanon,1961/1965, p,316).

## **Analysis And Discussion**

### **Language as Tool for Domination**

There are many tools for domination, but Fanon (1952/2008) considered language one of the most robust tools for domination as Fanon argues in his book that the colonized black people who have a desire to be white since they adopted the cultural tool of language (p. 21). Which means Black people consider themselves as level with white people when they learn the language of white people because they consider the language of white people as standard. Another place Fanon (1952/2008), as translated by Philcox) says in his book, Young colonized who wanted to learn the language of white people are almost white, almost adopted the culture and traditions of the white people (p, 4). There are many references in novel James (2024) that show evidence that language can be used as a tool of domination. Such as “Safe movement through the world depended on command of language and communication, fluency” (Everett,2024, p16). White people have used this tool to keep themselves superior through language and overrule the black people. Colonized black character Jim taught the power of dominant language to his children. Jim says that if black people have command and fluency in the dominant language (white people).

In the novel James (2024), the oppression of the Black character Jim occurs when he answers the daughter’s question that we are suppressed by white people and we follow the rules of their language, such as the way they speak, the way they write, and the words they mean. If we did not speak like them, they felt dissatisfaction because they are our masters. As Everett (2024) writes that White people assume us to sound a certain way, and it can only help if we don’t 19 dishearten them,” Jim said (Page 16). This passage illustrates the belief of Fanon (1952/2008) as translated by Philcox as expressed in his book Black Skin, White Masks (1952/2008). to speak a language or tongue involves being able to know the structure and rules of language, but it means

to accept a culture and traditions. That an Antillean who accepts his language bearing the burden and weight of civilized (white people) means they follow the roles of the dominant language and always will be oppressed and will be under the rules of white people.

Frantz Fanon elucidates the potential of adopting the language of white people. White people considered themselves, pure and perfect human beings and considered their own language superior. The Antilleans assimilate the dominant language because the more they get, the more they are considered white. In *Black Skin White Mask* (1952/2008) Fanon argues that the more the black colonized people learn the French language, the whiter (dominant) they become; for instance, follow the white people more they considered true, perfect and natural human beings (p21). So, in the novel *James* (2024) by Everett (2024) shows the reflection of Fanon's concept, such as "It's the capacity for becoming equal. The same way a black man in Martinique can learn French and so become French, he can also get the skills of equality and so become equal" (p 40). That Antilleans try to get and learn the language of French (the dominant language) and believe that the more we learn, the more we are considered French and belong to his community and enjoy all the rights as the white people enjoy and are also considered pure human beings by adopting the language of the dominant people (Afaq et al., 2022).

### **Zone of Nonbeing**

Frantz Fanon discussed the experiences of Black people in the book *Black Skin, White Masks* (1952/2008). In the chapter "The Lived Experience of Black People," Fanon (1952/2008) writes about the faith of white people toward Black people that the Negro is bad, the Negro is wicked, and the Negro is ugly (p,93), in which he described the brutality and injustice of white people toward Black people. White people considered Black people as inferiors, weak people in the world, which means they did not give any value or preference to the lives of Black people and kept them underfoot, as shown in the *James* novel, for instance, when the white man Josiah sees Jim alone on the near of the river. In part one chapter fourteen Everett (2024) engraves a lone Black man on the river like that? Some white man would have shot you dead just for sport. Yeah, it's called hunting, Josiah said (p,71). The protagonist of the novel, Jim (Antillean), was traveling alone on the bank of the river, and the white-skinned man Josiah said in a terrific way and became wonder to see the Black enslaved Jim traveling alone, because no Negro had permission to travel alone, because white people persecuted Black people for fun, for entertainment, and took it as a sport, just like killing birds for enjoyment. and made the world just like a prison for Black Jim. So, this conversation reveals that to keep oppressed white people had taken the right of freedom from Antilleans to visit any place and made the world just like a prison; otherwise, they directly persecuted the Black people, which clearly reflects injustice and control by force of Black people, such as Jim in *James* (2024), oppression, and ruthlessness on Black people. Which promptly leads to racism in the world.

The novel *James* (2024) also vividly represents the evil behaviors of white people toward Black people. It reflects through the conversations of character an old woman who belongs to white people and used harsh and awkward words against the Black character, Jim, such as monkey. The evidence of this discussion in novel *James* (2024), by Everett, in part chapter 1 is "she (old woman) cut me (Jim) a hard look.



They look like monkeys (p,59) because she considered nothing but Black Jim an animal, which represents that she sees Jim as lower and downtrodden. She believes that those Black people are descended from monkeys, not human beings, which reveals the tremendous gap between those white and Black people, which leads to nothing else but immediate racism. The same thing Fanon (1952/2008) elucidates in his book in the chapter “The Lived Experience of Black People that the problems faced by Black people aren’t only the fault of America but are the fault of a deeper belief that their ancestors were already inherently inferior (p,152). White people have a faith that Black people's ancestors lived in jungles; they have genes of animals, not human beings; that’s why they have no right to get equal rights and rules over white people, which exhibited racism.

According to Fanon (1952/2008) stance, the white people consider Black people weak and use awful words, for instance, Look! A Negro, black man (p,91). They used these words to show superiority over black skin and wanted to keep him in master-slave relations. which leads to racism, as mentioned in the novel James (2024), by Percival Everett, when a white boy, Huck, calls to Jim, you are a slave of Miss Watson, a young lady and lord of Jim. The Black character Jim also embraces all this slave relation, which shows by Everett (2024) about oppression and racism, Jim a main character of story, Miss Watson takes you, right? I mean, Huck knows her heritage, right? Yes, I am, Jim said. (p,64) Which is injustice, a clutch of freedom and of rights to Black people, and represents racism against Black people, because if we analyze the character Jim, he is a high-IQ-level person; he can read and write, he can make decisions on his own, and he can support his family.

Fanon (1952/2008) provides the names of countries to suppress the people such as In South America, they are whipped in the streets and black strikers are gunned down. In West Africa, the black man is a beast of burden(p,93), that suppressed Black people through different kinds of essence and that suppressed Black people by force to control them. They used many tactics, such as whipping them hard, no proper rest, and not enough food and water. They threatened them in many ways to remain oppressed. These novels also clarify the personal experiences of Fanon. When the white boy asked a question about struggle, Antillean Jim showed oppression in his answer: Some necessity or someone doing it to me, because the white people are dominant over us, they can do anything with me as they want; either they want to punish me, whip me, or drown me in the river. That’s why I am a Black slave of white folk. As in novel James (2024), Everett justifies that white people take black people to the post and whip and punish them, or they drag you down to the river and vend you (p,13). Again, white folk cultivate racism through war, force, and massacre, which is inappropriate for humanity, for prosperity, A rich white person named Duke used clumsy words such as “hell man” for Black people, which means he considers himself upper class and Black people lower class, which precedes racism. Further, Duke declares that Black people are not human beings; they are something or some other creature that has no feelings or emotions, because humans like us (white people) can feel pain in hard situations. This painful feeling of black people Everett writes in such way; Jim (black enslaved) doesn’t sense discomfort like we(white) feel. That’s the mode these people are constructed (p,108). and for world peace.

### **Structural Racism**

By analyzing the novel *James* (2024), it shows a lucid image of the colonial world, which is based on different classes, meaning upper and lower classes. If we look at the educational and institutional structure of colonialism, there is a tremendous gap between white people and Black people. As Fanon (1952/2008) gives a statement about the colonial world, you are rich and wealthy because you are white (colonizer); you are white because you have money (p,40). The reason is white people are having all the facilities, such as a complete library for getting knowledge; however, if we focus on the institutional structure of lower-class people, such as Black people, they have no proper roof, no proper chairs, and no suitable place for children to sit. Everett (2024) in the *James* (2024), writes that The Young children, Rachel sat on the packed dirt ground, and Jim was on one of our home-based benches. The hole in the top dragged the fume from the fire that blackened the center of the hut (p,16). In which the poor black slave Jim is trying to teach a lesson to his small children. The essence of Jim is to educate my little children and get some knowledge. Conversely, the economic level is so low that they do not have any proper and basic facilities such as those mentioned in the novel. In his educational institution there were merely dirty tools, limited tools, no proper roof, and no suitable place for children. Which is unfair for the future of the lower class, for instance, Jim's children.

Another reason, according to Fanon (1961/1965) argues in chapter 1 of his book that “in the colonies the economic substructure is also a superstructure” (p,40). Another place Frantz Fanon (1961/1965) describes the experiences of the colonial world that a state culture valued under colonial power is a disputed culture whose annihilation is wanted in an organized manner (p, 237). In a novel, Everett (2024) explains it in such a way, we(black) all have them(white) by virtue of our being human. But when those liberties are put under societal and cultural pressure, they become civil liberties. Jim said (p,40). In addition, he wants to express his feelings and emotions that, unfortunately, our society develops such bewildering hierarchical rules that destroy everything, such as culture and social norms, and develop into a structural society in which the upper class (white people) are free, but in the opposite lower class (Black people) follow the rules of white people and are bound in chains of slavery.

According to Fanon's (1961/1965) view about the colonial world, “The colonial world is a world separated into compartments. This world cut in two is inhabited by two different species(p,39), which means that the structure of society is not linear; conversely, it is shaped as an inverted pyramid, which is divided into many parts or classes, meaning upper and lower classes. The upper class achieves true liberation, equality, and rights as it considers itself superior to the lower class, which is inherently violent and racially oppressive in society. As we justify this structural racism through the passage of novels *James* (2024), by Everett that those white boys, Huck and Tom, watched me (Jim). They were always playing some kind of pretending game where I was either a villain or prey, but certainly their toy(p,6). As white skinned boys, Huck and his friend Tom participate in games as heroes, which represent superiority. On the other hand, Black-skinned slave Jim takes role of villain or prey during playing games. He was used as a tool, and in this way white people got entertained, but they did not think about Jim because he was inferior to them. Which elucidate the class difference between white and Black people in the colonial world. In a nutshell, in the colonial world, this sort of structure is catastrophic for peace and adopts the shape of racism, which is disastrous for society.

### **Psychological Oppression**

Inferiority complex has a close relation with psycho because in an inferiority complex, a person always thinks about himself negatively, as weak and less worthy, and considers others good and powerful. Same case in economics. According to Frantz Fanon regarding psychological oppression and inferiority complex as Fanon (1952/2008) stated that. The inferiority complex can be considered to a double process: First economical then, internalization of this inferiority (Page xiv). Which is reflected in novel James (2024), in a fictional way; for instance, the friend of Jim named Norman has the same skin color as white people; no one can easily identify whether he is Black or white, but conversely, he has mentally become a victim of an inferiority complex and is psychologically oppressed. Further, Norman has white skin, as shown in the novel; no one knows that Norman belongs to Black people due to his white skin. On the other hand, he has no ability to move in front of white people or talk to white people. Which is the symbol of psychological oppression. Everett in novel James (2024), conform to the above discussion about psychological oppression as writes that Norman would not be able to cross through the crowd of white people above us. White people could never identify him as Black (p, 193). The second, which causes inferiority, is economic level, as Fanon (1952/2008) argues that the inferiority complex can be ascribed to a double process: First, economic (p, xiv). The same case is shown in James (2024), in a fictional way through the character Norman, who has no penny in his pocket and has no proper clothes to wear, so this leads to an inferiority complex, as Norman has. So, due to this problem, he has been unable to face or meet head-to-head with white people. He feels uncomfortable and fearful in front of white people, such as Everett (2024) elucidate the psychological oppression in such manner Even though Norman observed like the deprived and worst-off white gentleman, ... white people know him as impoverishment white being (p,193).

In colonialism, colonizers not merely keep the colonized suppressed physically, socially, and economically, but also keep them oppressed psychologically to rule over them. Due to mental oppression, they behave partly in front of colonizers, meaning they suppose themselves to be lower than white people. Colonized people do not want to face white people due to psychological oppression, as Fanon (1952/2008) wrote in his book *Black Skin and White Masks* (1952/2008). The Black man(colonized) have two levels: one with his fellow Blacks, the other with the Whites. A black man performs differently in front of a white man than he does with another Black man (p,193). Through passage, mental oppression also unties. When Huck asked about white women's beauty, Jim did not want to share his own stance because he had faith that I was a slave, and slaves have no opinion about masters (white people), so he rejected it. When asked about comparisons to nonliving things, for instance, a river, or asked about his own community members, such as his family, they have a response and have a stance about them like Everett (2024), reflecting this psychological oppression in such a way. Was she gorgeous? Huck asked. "I don't know. Jim said. It's a dreadful and fearful thing for black slave people to think about such things..... Your wife is nice looking. Approximate. You think she is." But, Huck, I'm a slave. Jim said with grieffully (p,104). So, this shows the two dimensions of Black people and reflects the psychological oppression in the colonial world. They show themselves as lower and others as superior, which creates different perspectives and different groups, which is the root of racism.

In the novel *James* (2024) by Percival Everett, the main character, Black Antillean Jim, accepts that we are slaves of all time. According to Jim, slavery is the worst thing in the world, as he gives the answer to Norman in rhetorical question form. It means he considers himself the worst person in the world, which manifests his psychological oppression. Jim accepted that we are slaves, so we are more of a bad person. It means the Everett (2024) describes mental suppression through character in such a way that Jim said that I accept that we are slaves. What really can be inferior and lower-class people in this world?" "Right." The grieffully and painful vice of Jim (p,155), Which becomes the cause of an inferiority complex and gives summit ranks to other people (white people). As Fanon (1952/2008) explains this after observations and experiences about Antilleans (Black people). A Black man is always stressed, opposing to his own image (p,170). Fanon added that Black people are first trapped in cultural rules, thus becoming followers of White people and finally becoming slaves to their own inferiority complex, as the character Jim is.

Fanon (1952/2008) analyzes the mentality of Black people and argues that Antillean does not possess a personal value of his own and is always dependent on the presence of "the Other (p,186). Antilleans have no personal respect and reverence in the world. The reason is they are psychologically oppressed. They do not believe him. They have no confidence in their own power, and they always beg for help. That's why they are mentally bound in chains of master and slavery relations. This testimony shows the above conversation between friends and the same Black person, Norman and Jim. Jim clarifies that we all are slaves; there is no freedom for us. Additionally, we have no right to move where we want; that's barely for white people. It does not matter where we live or in which country; we have the same identity all over the world, which is called slavery. We are under the control of white people. Our life depends on white people. We will follow all his orders; we have no personal life and choices. This discourse is reflected in the novel *James* (2024), by Percival Everett in which he reveals in a fictional way in Part Two, Chapter Six, Norman said. "Bound to be a slave state on the other side of the river." "Probably," Jim said. "We are slaves in this world it does not depend on where we are, Norman. (p,179).

### **Violence as a tool for Liberation**

After scrutinizing the imaginary story by Percival Everett, realize that sometimes mayhem is essential to get liberation from colonizers (white people). In metaphorical terms, we say that iron cuts iron. In the same case, if white people violate the law and forcefully, with cruelty, control the black people(colonized) in response, black people also need to attack with violence and show effort to get freedom. And get their own reputation, justice, in the world, as Fanon (1952/2008) expounds, after recognizing the truth about the colonial world experiences, for instance. Fanon stated that decolonization is always a violent phenomenon (p,35) shows the imaginary character in the novel, a white person, overseer Hopkins, trying to get a pistol and perish Jim. However, when he saw the pistol on black people, he got afraid and scared of Jim. A white person named Overseer Hopkin is screaming for help and yelling to Jim, you are a nigger; you can shoot me. You are my slave. It's impossible to take a pistol from white people and kill him. In fictional novel *James* (2024), Everett writes black people courage "Give back to me, this is my gun" Overseer Hopkin said. "You be frightened, sure?" "Give me my gun, nigger. (Jim)Why do you need a gun, Overseer Hopkin. Are you anxious I am going to kill 30 you? (p,158). This is the result of

violence, as Frantz Fanon talks about in his book, that violence is struggling, and realized that now he was working for me. "Look at the way you're working, Judge. Looks like you're my slave for a little while (p,241). This is a consequence of violence to break the chains of slavery and get freedom and liberation from the colonizer.

Everett (2024) reveals the courage and unity of black people "You can come with me, or you can stay here. You can come and try freedom, or you can stay here. You can die with me trying to find freedom, or you can stay here and be dead anyway. My name is James" (p,247). Otherwise, all of you will die in this slavery condition. This kind of situation is all explained by Fanon (1961/1965) that violence unites the people. (p,94) for decolonization, unity, and strength with violence give you your personal rights, freedom, and emancipation. For instance, here is an English proverb lucid in this above discussion argument because there is a proverb in English that iron cuts iron, the same as the case here: if black people defeat the White people, they must be applying the same tactics as White people used.

In James (2024), novel vividly verifies the picture of decolonization, in which violence is considered an inevitable part of getting rid of the overrule of the colonizer, as Fanon (1961/1965) stated that "violence is a cleansing force (p,94). Due to violence, they build self-esteem and have more confidence on their own. As Fanon (1961/1965) argues that individual violence that It get rid the native from his inferiority complex. It makes them fearless and restores their self-esteem (p, 94). If we look at the main character, Jim, he was afraid of the white people and bore all the harsh burdens of the white people. However, when Jim understands that we all are equal and we all have the same personal value as white people, then he has no fear of white people and gives a tremendous response to white people Everett writes in his story such way, Jim walked toward him. Who the hell are you, the white man asked, jagged his cannon at Jim, and in response Jim also pointed pistol toward the white man. "I am the angel of death said Jim (p,250). When the white person attempts to kill him, Jim also brings out the pistol and shoots the white person. This Jim courage reflects the concept of Fanon that through violence, not merely all colonized can offload from colonizers but also gain the strength, courage, and self-respect on their own, and thus they get free from the bonds of white people.

### **New Humanism**

The novel James frankly manifests the close bond between the narrator of the novel, the Black skinned character Jim, and the white-skinned boy named Huck. Through this novel James (2024), researchers analyze the concept of Frantz Fanon (1952/2008) about the world of humanity: there is no Black task; there is no white weight (p,203). In which there is no racism between Black and White. Both celebrate equality in all aspects, rather than someone being superior and some being inferior. Everyone enjoys equal rights and trust and takes care of each other, as shown by Everett (2024) in the novel James (2024), in part first chapter one Huck said, You're my comrade. Jim said to Huck, "I can keep me a secret, Huck. I keep your secret, too (p,14). In which the relationship between Jim and Huck both belong to separate classes. One is upper class and another is lower class; however, based on humanity, empathy, and coexistence, they make a vow to each other to share responsibility. Jim should not be afraid of Huck. And no need to worry about Huck, our master, due to his white-colored skin. Both make promises they will trust each other without annoying.

Everett (2024) and (Gul et al., 2023) disperse the message of moral responsibility, benevolence, and kindness, which is necessary for humanity, for instance Are you anxious about that boy Huck? Luke said, well.... Jim added, Huck is a little child (p, 25). Jim is an enslaved Black man and bears a lot of suffering and pain from white people; however, he gives preference to mankind. This humanity is shown through dialogue between black-skinned enslaved Luke and Jim. When Luke says that you would not need to worry about this white boy. He belongs to another class and cruelty to us. We have no responsibility to counsel them. In response, Jim closes the mouth of his friend and says he is still a child. He has no ability to bear all the pain and cruelty of his drunk father. Jim has no tolerance to see the beat of this white boy and feel empathy for the white boy. In this novel, James agrees with the concept of Fanon about humanism; for example, Fanon (1952/2008) emphasizes humanity in that I do not have the authority, as a Black person, to wish for a white man based on my past race (p, 203). We should leave the rules of our ancestors, and we should eliminate racism from the world through humanity. We will forget all the suffering and guilt regarding the pasts, and then we will make a bright future and respectable world without racism.

In the novel James (2024), author Everett tries to portray the philosophy of Montesquieu about racism. Montesquieu, we are all the same, irrespective of color, language, or habit.” (p,40). According to Montesquieu, we human beings are inherently equal; no one is superior or inferior. All mankind is equal regarding biological differences, for instance, skin color, language, habits, and other natural things. He said that the difference (racism) occurs based on merely geography and climate, which are external factors. In which one geography is superior to another. In which humans can get surrounding development and just get more facilities to make life easier. Such talk is justified by Fanon (1952/2008) about humanity that I have not the right as a man of color to research why my race is superior or inferior to another(p,230), unveil the reality and root out the racism from the world that white people are masters and other Black people are slaves or lower class, which is not fair for humanity. This is unfair for a person to judge them either through color, height, or caste. He gives evidence of his personal experiences that as a Black person, which is not my essence to prefer another thing, which is inherently or naturally the converse. We should focus on external things, and then we will make the universe astonishing and peaceful.

In novel James (2024), manifests evidence of human kindness and is considered a step forward for humanity. In conversation between Jim and Huck, Huck disappointedly says that you people know that all humans are equal; however, you people did not follow this law. In response, Huck shows a positive response toward Jim and supports humanity and denies these master-and-slave relations. Huck considers Black slave Jim as amiable and reveals a blessing toward what is the root of humanity. Additionally, Huck maximizes the relation with Jim. He disagrees with the concept of racism that some people will be greater and more reverent than others due to biological and inherent things such as language, skin, height, etc. The evidence of the above discussion about humanity is found in the novel in chapter six, as Everett writes Huck said. Listen, my friend, I am on your side. I am against slavery. Slavery of any type. (p,40). The above passage covers the reliable concept of Fanon (1961/1965) that, for instance, for humanity and kindness, we must turn over a new page in the world, we must construct new laws and try to set afoot a new man. And forget this

worst tradition in the world and spread humanity to each corner of the world (p,30). In which Fanon describes his own aim and essence to build a new world of justice, equality, and a calm universe, we must combine and make a new way of life, new rules of life, and new concepts for living together and redetect the dull, weird traditional concepts of society, such as racism. Then we achieve the goal of life, such as peace and prosperity in the world.

### **Conclusion**

To sum up, the analysis of novel *James* (2024), by Percival Everett vibrantly justifies the main concepts of Frantz Fanon, which are written in his book after his personal experiences and observations on the lived experiences of Black people. This research is based on qualitative types of research in which data is collected from different primary and secondary sources. The interpretation of the novel *James* (2024), is developed based on thematic analysis by Braun and Clarke suitable for qualitative type of research. In *James* (2024), through different characters, events, and dialogues vibrantly elucidated that white people want domination over Black people and always keep them suppressed. The reason is that white people consider themselves superior and Black people inferior. White people not only controlled the Black people through language (for instance, black people learned white people's language because it is standard for Black people), by force and massacre (using Black people as laborers), but also suppressed them psychologically (Black people believe that they are inherently or biologically lower than white people), structurally, and economically (with no proper wages, education, or place to live) in order to rule over them. The novel also demonstrated that to bring prosperity and peace in the world, white people should make new laws and rules where white and Black people both have equal rights; otherwise, Black people will use different tactics, such as creating violence against white people, to get independence from this white people-controlled society.

### **Finding and Recommendations**

The analysis of novel *James* (2024), through the lens of Fanon's concepts reveals several key findings. The novel elucidates that dominant people also use language as a tool of domination. The journey of the protagonist in the novel also clearly shows the zone of non-human being toward Black people as the concept of Fanon regarding colonized people. The novel uncovers the psychological burden of a racially oppressed society. Within the novel, we find that racism is not just personal, but it is created in a society and becomes a worse tradition of society. At the end we find the hope of transformation toward an elegant, peaceful world beyond the racism.

The recommendation for future research studies is to study the novel *James* (2024), through different post-colonial theorists such as Edward Said, Homi K. Bhabha, to explore their culture, identity, and hybridity within a racially dominant society. Furthermore, Psychoanalytic Theory by Freud is suitable to analyze human behavior interactions of the protagonist named Jim through the three component parts of the mind: the id, ego, and superego. And other comparative analyses with different classical novels, such as *The Adventures of Huckleberry Finn* by Mark Twain.

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