

## Reshaping the Black Identity in Francis Harper's Lola Leory:

### A Feminist Critical Discourse Analysis

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### Abstract:

Recently, there has been a renewed interest in reshaping the black identity before and after the American Civil War due to color discrimination, ideological and cultural beliefs between the white and the black people. In this research, reshaping the black identity from feminist critical discourse analysis, a contemporary sub-discipline of linguistics, presents a powerful tool in shaping and reshaping these beliefs in the most current trends in the language field and locates it among the available literature. The contribution of feminist critical discourse analysis has received little attention on black identity. The principal objective of this research is to investigate the development and transformation of blacks into literate human beings within Harper's Lola Leory and how black women revolted to have their human rights equal to those of white women. This research provides a novel approach to the quantity and quality of the research results using a mixed method. An analytical and eclectic framework has been used: Woda and Reisigl's discourse historical approach (2015) and Lazar's (2014) feminist critical discourse analysis. The results have indicated that black people receive degrading treatment and poor living facilities in comparison with white people. However, the former takes action at the end and becomes equal, free, and literate like the latter. The feminist movement has also achieved its objectives in liberating the novel's protagonist, as a clear indication of the liberation of all black women. The present results highlight the detrimental effects that ideology and ethnicity play a pivotal role in reshaping the lives of people, and especially have a strong influence on the 'Others.'

**Keywords:** critical linguistics, feminist movement, black identity, mixed method

## 1. Research Questions

To occupy the niche and/or the purpose of the research, these questions are posed:

1. How does the *discourse-historical approach* shape and reshape the historical conflict between the enslaved person and his enslaver?
2. What items of the framework have been primarily utilized in identifying the analysis of the text concerning the black identity?
3. How does the feminist CDA endeavor to emancipate and equate the social ladder between the two conflicting categories?
4. What items of Feminist CDA are primarily used in fulfilling the analysis about the freedom movement?

## 2. Aims

The aim of this study is to:

1. Identifying the concept of reshaping black identity by adapting feminist critical discourse analysis.
2. Examining text and context in Harper's *Lola Leary* concerning racism and back Feminism.
3. Using *critical discourse analysis*, this study aims to examine how the American white people degrade the black ones in plantations and elsewhere.
4. Investigating the frequency of the negative dynamics of power relations and prejudices of race and their historical background by adopting a mixed-methods research design.

## 1. Introduction

To date, the problem of racism, ideology, and Feminism has received scant attention in the research literature of critical linguistics. A systematic understanding of how racism contributes to reshaping the black identity in America, especially before and after the Civil War, is still lacking scholarly investigation in the science of language and linguistics. The racial and cultural treatment of white people compared to black ones has been tackled from different linguistic angles. Yet, it lacks the implicit meaning of discourse, historical, and feminist critical approaches to the study of linguistics. Both critical discourse analysis and Critical Linguistics focus on the research issue in addition to spoken or written content.

The theoretical and applied study of discourse includes a critical examination of discourse that incorporates social processes and structure, comprising text production and analysis. Research on community social practices and their relationships with community literacies needs to be expanded on the concept of this study, which is about 'the racial implications' of two groups in the

United States. This concept is investigated by adopting a critical perspective on Feminism and a discourse historical approach sustained throughout language use.

A literary text in the form of a novel functions as the study's data source. Francis Harper's "Lola Leory" is the subject. His critique of the function of feminist and critical linguistics must be contested. Frances Harper's (1825–1911) novel "Iola Leroy" features a female mulatto protagonist named Iola Leroy who feels enslaved after her Black heritage is deliberately hidden from her. She uses the law to struggle against her white father.

Establishing the desirability of the research, the 'gap statement' of this research is in conjunction with the previous research, which disregarded the issue of Feminism and historical conflict. It is also well-stressed that no linguistic studies have been conducted from a linguistic perspective on reshaping the black identity in the novel. To put it differently, "an abolitionist heteroglossia: racial construction in Francis Harper's *Lola Leory*," is limited to a literary study. The data of this research have been gathered through documentation and using a mixed-methods research approach, and a great deal of novelistic data about the novel has been collected. The situation of the African American people suffers from a greater investigation through a critical linguistic analysis.

### . Literature Review

This section sheds light on the key essential topics in the area of research. It also contextualizes the current research within the field and the previously performed research. It is worth noting that the topics and subtopics in this section are organized around the research questions.

#### 2.1 Setting the Context of Francis Harper's *Lola Leroy*

Regarding the current literature, after her Black heritage is deliberately kept hidden from her, Iola Leroy, the female mulatto protagonist of Frances Harper's (1825–1911) book "*Iola Leroy*" or "*Shadows Uplifted*" (1892), feels enslaved. Shortly after her father's premature death, she uses the legal system to retaliate against her white father and his white male relative. Iola's transformative experience provides her with a fresh perspective on slavery, motivating her to work for the betterment of the Black community, particularly Black women. This essay argues that, despite Olivia's potential for whiteness, her private ideas and actions, whether executed alone or in concert with other Black and mulatto individuals, exemplify the spirit of black Feminism.

This discriminatory law "*galvanized*" the black community (Wright, 1994: p. 16). The "*One Drop Rule*," which asserts that "a single drop of 'black blood' makes a person a Black," was applied to Black people in the South (Davies, Excerpt par. 1). Another racial limitation that keeps Black and White people apart in "restaurants, hotels, theaters, bus stations..." is known as the "Jim Crow" regulation. Due to these discriminatory legislations, many Black people relocated to the North following the Civil War, but they "discovered that they faced racism in the northern states." Another feature of that period is the "*Culture of True Womanhood*," which held that honorable women should "*have four cardinal virtues - piety, purity, submissiveness, and domesticity*" (Welter, 1966, p.1).

In contrast, Dill (1995, p. 278) defines sisterhood as "*a nurturing, supportive feeling of attachment and loyalty to other women which grows out of a shared experience of oppression*." "Assets (power to); Knowledge and know-how (power to); Will" (internal power); and "Capacity" are suggested as the "four components of empowerment" by Sophie (2007, p.13). Because they feel that the term "power to" should not be used to describe arguments that are harmful to the advancement of Black people in particular, feminists are against its use.

## 2.2 A Brief Overview of Lola Leroy's Social Background

Harper's main character, Iola Leroy, is the youngest child of a Creole parent named Eugene Leroy, who owned a plantation in Mississippi, and an African-American mother called Marie, who was once Leroy's slave. Her younger sister is Gracie Leroy, and her sibling is Harry Leroy. Those who are not aware of the Leroy children's Black ancestry can easily identify them as white due to their extremely pale skin. A good-hearted young man named Eugene Leroy falls in love with Mary almost 20 years before the Civil War. Mary takes good care of him while he is very ill, and no one else is interested in him.

"... *takes her North, manumit, and educates*" Marie before they legally marry (p. 71, 1890). He is different from other enslaved people and plantation owners. According to Harper (p. 86), Eugene "did not believe in the rightfulness of the institution." In the meantime, in the South, he acknowledges that "his marriage is the great mistake of his life" (p. 76). She is aware that Alfred Lorraine, Eugene Leroy's prejudiced cousin, is adamantly opposed to Leroy's official relationship with his former slave. Marie confides in her husband about her fears, saying, "The children and I

could easily be subjected to servitude.... Your relative was really against the union we had.

### 2.1.2 Reference to Lola's Race

Iola does not support the colored even if she is still a student in the North. In front of her friends from the North, Iola defends slavery, saying, "*Servitude is not something false... because my father was also a slave.*," (P. 97). Yet, as her father passes very unexpectedly from yellow fever, her views on slavery are completely upended, (p. 93).

Iola had multiple lords during the Civil War, even after being saved by Union soldiers. This was made feasible by information from an enslaved man who wished to shield Iola from her brutal master (p. 39). She begins her career in the field hospital as a nurse. She informs Dr. Gresham (p.114) that "I intend, when this conflict is over, to cast my lot with the freed people as a helper, teacher, and friend," demonstrating that her challenging personal experience is the driving force behind her life's ambition. The essential words make it clear that Iola, the female mulatto, intends to use her "power with" to support black culture and that she knowingly identifies as black.

### 2.1.3 Reference to Other Blacks, especially Black Women

Iola and Dr. Latimer continue to fight to better the lives of Black people after they get married. All love, Lola, and anyone is welcome in the house. Little children love her. Mothers, young girls, and older people seek her counsel and sympathy. She has several blessings in her life (p. 270). Iola promotes sisterhood, solidarity, and empowerment in all manifestations, which align with her dedication. She uses the empowering technique known as "power to." As his spouse, Dr. Latimer is a valuable leader (p. 279). Dr. Latimer hopes that all Black and white women will live in harmony with one another. As a result, this young couple, Iola and Dr. Latimer, complement each other and support one another in their struggles to improve racial relations and the black race.

## 2.2 Feminist Critical Discourse Analysis

The critique of obviously unequal social arrangements, which is driven by aims of social liberation and transformation, is a defining feature of much feminist literature and research on discursive components of social(in)justice, (Lazar,2010). to promote a deep and complex comprehension of the intricate methods in which racism, ideology, and power are present in rhetoric that is displayed to maintain of rationally gendered social order. This research paper combines critical discourse analysis with feminist studies to propose "*the feminist CDA.*" The latest becomes an approach to discourse analysis

(DA), a contemporary field in linguistics. The most recent is a method for discourse analysis (DA), a modern branch of linguistics. In the humanities, the feminist CDA approach is multimodal. The significance of language and discourse studies in exploring feminist topics in gender and women's studies is also highlighted in this essay, which promotes critical terminology and discourse analyses from a feminist framework (Lazar, 2010).

### 2.2.1 Critical Discourse Analysis

The "critical linguistics" that emerged at the end of the 1970s as a reaction to the dominant formal paradigms of the 1960s, mainly in the UK and Australia, is where the discourse analysis method known as Critical Discourse Analysis (henceforth CDA) started. Additionally, critical linguists (e.g., Fowler et al. 1979) focused on the analysis of language as text or discourse (as opposed to as separated from context sets of possible sentences in the Chomskyan fashion), largely basing their conceptual framework on Halliday's (1978, 1985) systemic/functional grammar (Juez, 2010). A discourse's style is the meaning conveyed by the frequency distribution and transitional probabilities of its linguistic elements, particularly when such features diverge from those of the language as a whole, (Jaleel, 2006). However, by being more kind, the speaker can lessen the amount of criticism that is imposed and make it more appropriate for the listener (Abboim 2020, as cited in Min, 2008).

While CDA and Critical Linguistics (CL) focus on the subject of inquiry, not merely on text, spoken or written. The fundamental disciplines of critical linguistics and CDA are thus linguistics, sociolinguistics, text linguistics, semantics, pragmatics, and rhetoric (Wodak & Meyer, 2001). It has been maintained that the sense of social significance is heavily influenced by setting. (Hassan, 2014).

### 2.3 The Black Identity and Feminism: A Radical Perspective

Early feminist theory, starting in the 1800s, aimed to combat racism. "Black feminists," who were also activists, suffered discrimination based on their gender and ethnicity. White and black women supported abolition. Still, problems arose in following decades, especially during the US women's suffrage movement, when black men's votes were prioritized (Kindersley, 2019). This describes women who break cultural conventions or ignore the crowd, which feminists were accused of in the early 1980s. Walker calls womanists' black feminists, linking them. She believed womanism was dominant and assertive (Kindersley, 2019). Womanism examines black women's sexuality, families, classes, poverty, history, culture, mythology,

oral traditions, and spirituality to achieve this. In summary, African American women's experiences promote this movement internationally.

## 2.4 Review of Related Previous Studies

### 2.4.1 An Abolitionist Heteroglossia: Racial Reconstruction in Frances E. W. Harper's *Iola Leroy, Or, Shadow Uplifted*

Harika and Kosker (2016) wrote this study. The analysis suggests that *Iola Leroy* is a reformist tale that explores racial identity, slavery, and abolitionism. Harper's Reconstructionist views challenge the antebellum social structures and gender conventions that sustain slavery's brutality while partaking in abolitionist heteroglossia. Following Mikhail M. Bakhtin's heteroglossia theory, this study examines how *Iola Leroy* conveys abolitionist ideas in proslavery speech. It also examines how Harper liberates her narrative from authoritarian ideologies by constructing dialogic interactions amongst abolitionist discourses against monologic claims of racial slavery. Reshaping black identity, especially from feminist CDA, has received little attention from these researchers.

### 2.4.2 The Embodiment of the Black Feminist Spirit in *Iola Leroy*, The Female Mulatto Protagonist in Francis Harper's *Iola Leroy*

Ratni investigated this topic. The study examines how Harper's mulatto protagonist *Iola Leroy* embodies black feminism. The analysis uses feminist literary criticism and thinking. This dissertation discusses black feminism's birth and applicability among black people, notably black women. Thought and action turn the female mulatto heroine from a slave victim to a black change agent. Existing accounting cannot reconcile linguistics and data (*Iola Leroy*).

### 2.4.3 Exploring the rhetorical constitution of a safe space for women in *Begum Rokeya* and *Frances Ellen Watkins Harper's works*-*Begum Rokeya* and *Frances Ellen Watkins Harper's works*

"*University of Northern Iowa*" researcher Rifat Rezowana conducted the study. The rhetorical approaches and achievements of lesser-known feminists like *Begum Rokeya* and *Frances Ellen Watkins Harper* in feminist movements were understudied. The thesis investigates their feminist utopia and rhetorical building of a safe space for women, which orthodox feminist spheres have ignored. This comparative study highlights the contributions of women from different cultural and economic origins to fill a feminist scholarly gap. Despite cultural variations, this study discovered many similarities. Both authors rhetorically protected women and supported global feminist movements. According to the research, global south and African

American women struggled for women's rights and education. However, these results were limited to the critical study of language from a feminist perspective, and are therefore not representative of Harper's *Lola Leroy*.

### 3. Methodology

To accomplish the study's objectives, this section intends to explain the approaches used in the data analysis process. Furthermore, the study design, data collection and description model, and analysis model (Wodak & Reisigl's (2015) "*discourse historical approach*" (DHA) (2011) all aid in identifying and acquainting the reader with the aspects and attributes of the research methodology.

#### 3.1 Data Collection and Description

Depending on the research questions of the current research article, the study topics, and the type of data the researcher has obtained, "*documenting*" is the most often used method to collect data. Many literary texts, from Francis Harper's "*Lola Leory*," have been 'selected' to symbolize the data and correspond with the study's objectives and questions. The kind of text and the surrounding context determine the sort of main sections and sub-sections. The selected literary text from the novel emphasizes discrimination, slavery, and feminist appeals, as will be examined in the analysis. Lastly, this data portrays a period in American history in which a revolution was organized to liberate what might be called "*The Others*."

#### 3.2 Research Design

An integrated method (qualitative and quantitative) is used. Establishing the framework needed to analyze the subject matter in a way that produces an interesting, trustworthy, and feasible argumentation regarded as reliable by those interested in the current study is the foremost objective of research design. The selected data, which includes several selected extracts from Harper's *Lola Leory*, which took place in America in 1891 and led to racial and human rights equality between men and women, known as "*feminism*," is analyzed using a mixed approach.

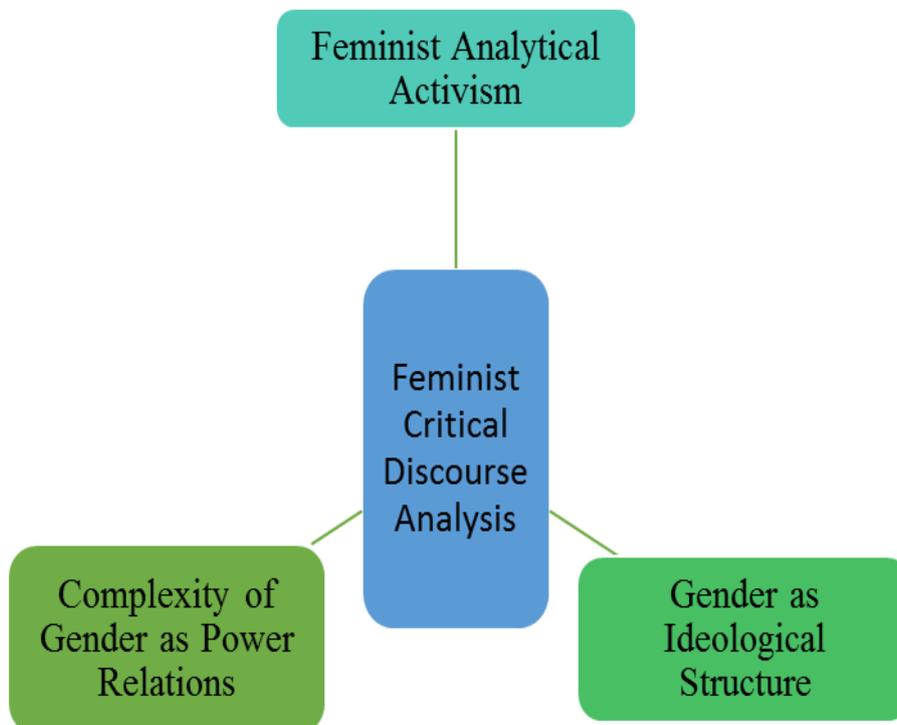
#### 3.3 Model of Analysis

Wodak and Reisigl's (2011) classification as well as Lazar's (2014) categories of feminism have been utilized to analyze the data of this study. Since this model is used to analyze ideology, power, and feminist discourse in text, it has been used to represent the FCDA framework as a field in linguistics.

**Figure 1: Model of Analysis**



**Figure 2: Lazar’s (2014) Feminist Critical Discourse Analysis**



### 3.4 Procedures

**The procedures of this study are the following:**

1. Examining the theoretical underpinnings of feminist critical discourse analysis in light of some topics the field tackles. In addition, it describes the contextual circumstances of the Black identity within the literary form.
2. Selecting the literary texts from the novel to represent the data under examination.
3. Evaluating and doing qualitative and quantitative data analysis regarding Wodak and Reisigl's (2015) discourse historical method and Lazar's (2014) feminist CDA.
4. Discussing the results by answering the question of the problem and introducing conclusions based on the results of the study.

### 4. The Analysis of the Data

This research article contains domains that include social, political, and ideological group denominations. The two well-established frameworks are Wodak and Reisigl's DHA (2011) and Lazar's (2008/2014) FCDA. The examination focuses on how critical and feminist views use linguistic items to study power, ideology, and Feminism.

#### 4.1 Toward Race

*"Yes," Tom replied, "who grows all the crops and plants the cotton?" "They consume the meat and provide us with the bones, they consume the cherries and provide us with the stones, "Additionally, I'm growing weary of the entire endeavor. ," said Robert. (Harper, 1893, p.19)*

Based on the discourse historical strategies, there is more than one element of the DHA model in this text. Firstly, there is the '*perspectivation*,' '*framing*,' and, '*discourse strategies*,' in which Tom, the speaker as he speaks to Robert, claims that the ethnic and racist discrimination is established throughout the exploitation of the Black in plantations and also including other physical activities such as feeding animals and selling a black man or women 'as a slave' to another white man owner, which make the black people emotionally, psychologically and physically suffer. The latter feel that they are isolated and kept away because they are not as equal as the original owners of the white men who settled down from the beginning in the promised land.

The black identity is defined negatively by establishing the 'Other' as the negative stereotypes and 'ingroups' and 'outgroups' racism and representing the black as slaves; the white eats the high-quality food and wear the best clothes while the black is symbolized metaphorically as dogs because the symbolism and connotation of 'bones' refer to or equates with dogs. Thus, the

shaping identity of black racism and slavery has existed in this element of the framework. Moreover, 'cherries' and 'stones' are quite different because the former is dedicated to be the portion of the property owners, whereas the enslaved people keep the latter.

*Although it isn't very excellent, it could be better. Other than the fact that she sold my mother from me, I have nothing against my old lady. And without his mother, a boy is nothing. Even though I forgive her, I will never forget her and I never plan to. I would rather be free than be hers, even if she were the greatest lady in the world. Now, boys, as soon as the Union army appears, we have an opportunity.* (Harper, 1893, p.19)

This text has nationalist and ethnic utterances that have been included, '*she sold my mother from me,*' *And a boy ain't nothin' without his mother,*' this is the best example of '*intensifying and modifying strategies,*' they both modify and qualify the illocutionary force of the racist and nationalist expressions. Black people are sold when they are children as well as when they are adults, which means contextually and socio-politically that they are worthless and needless. They are only needed when there is much work to do. However, this discursive practice, '*Well, boys, here's a chance for us just as soon as the Union army gets in sight,*' establishes the initial seed of having freedom from their owners by demonstrating the union army (a group of men selected from workers to vote for the freedom of the black). *Positive and negative* characteristics are expressed linguistically as implicit or explicit predicates, *predicational strategies.*

*"And I didn't believe in those Bible preachers," Aunt Linda remarked. I told one of them that it was dark with him when he was warding. Given how he handled his housegirl and the pore thing, I don't wonder why it was dark."* (Harper, 1893, p.23)

There are *intensifying strategies* on the one hand, and *mitigation strategies* on the other, in which some Africans who were taken to America as enslaved people carried their religious customs with them. However, the suffering of slavery led a lot of people to turn to the Bible, a new source of meaning and hope. Even though most enslaved people were illiterate, biblical tales of redemption and revenge immediately caught on. Harper (1893) maintains that "O, I guess," said Robert, "that the Bible is all right, but some of these church folks don't get the right hang of it." (p. 23)

The existence of the church at that time, especially in 1891, was to encourage the black people to stay as they are, poor, exploited, and under the mercy of their owners, to possess heaven as the preachers' claim. Unlikely, they revolt at the end to be free from slavery and nationalist racism, hence, *mitigation strategies*.

*Perhaps that's the case," Aunt Linda remarked. However, I had a strong desire to become literate. My mistress used to lash my fingers every time she caught me holding a book while I was trying to figure out what battle it was about. And I didn't see why it wasn't beneficial for Cullud people if it was terrific for white people. (Harper, 1893, p.24)*

This piece of literature analyzes the lexical items concerning this text one by one, and the examination discovers determination and courage to be as literate and educated as whites (racism of color). Moreover, the discourse of this text shows the cultural context as possible as the word 'book' is concerned. "*But ebery time my mistus caught me wid a book in my hand, she used to whip my fingers*" about the critical linguistic element, there are ways to justify racist prejudice against racialized others and rationalize both good and negative traits, usually by using a variety of arguments, thus, it is a '*predicational strategies*' Power dynamics: Racism upholds the group with greater power, which in turn promotes inequality.

As Ben Tunnel looked at the speaker, a spasm of agony and anger darkened his face and distorted his features, as if the blood of some strong race were stirring with sudden vigor through his veins. He clutched his hands together, as if he were struggling with an invisible foe, and for a moment, he remained silent. Then suddenly raising his head, he exclaimed, "Boys, there's not one of you loves freedom more than I do, but— (Harper, 1893, p.32)

Ben Tunnel's response to the speaker is a multifaceted range of feelings, motivated mainly by a strong desire for independence. He appears to be dealing with powerful emotions, as evidenced by the description of his face as a "*spasm of agony and anger*" and the picture of blood from a "strong race" pulsing through his veins. The speaker's feelings are complicated entities displaying conviction and a sense of urgency. He appears to struggle internally, "*clutching his hands together*" desperately. The brief stillness that ensues highlights the seriousness of the situation at hand and is a moving representation of the intensity of his feelings. Speakers convey their participation in the conversation and viewpoint by using perspectivation, framing, or 'discourse representation'.

*The soldiers, continued Robert, "are camped right at the edge of the town. The General has his headquarters in the heart of the town, and one of the officers told me yesterday that the President had set us all free, and that as many as wanted to join the army could come along to the camp. So, I thought, boys, that I would come and tell you. Now, you can take your bag and baggage, and get out of here as soon as you choose. (Harper, 1893, p.41)*

Tom, one of Robert's friends, was eager to release Iola Leroy, a charming young woman held captive by her owner. Even though Tom knew that Iola was being sold to other plantations, she was a strong-willed child who refused to be mistreated. Tom intended to join the military and assist her in escaping. Following Tom's application, the post commander ordered Iola's release. The next day, Tom took Iola to the General's headquarters, where she was given a nursing assignment in the field hospital. Iola was thankful for her freedom and the opportunity to use her abilities to assist others in need. "Intensification strategies and mitigation strategies" are the two categories of strategies. Both qualify and modify the illocutionary force of utterances that are racist, discriminatory, nationalist, sexist, or ethnic.

*After being released from her abusers, Iola Leroy was assigned to the role of nurse when the field hospital needed soft, feminine care. She adapted to the role with great relief. Tom felt doubly satisfied with the outcome of his efforts, which included saving the lovely young girl and making his young master uncomfortable, who, according to Tom, was so angry that he bit his head off. (Harper, 1893, p.42).*

Gentle, feminine care was desperately needed at the field hospital. This suggests that, especially during a conflict and turmoil, the hospital lacked the nurturing and care that a woman's touch could offer. Iola Leroy, having been released from the hands of her tormentors, was given a place as a nurse in the field hospital. This new role allowed her to adapt herself with a deep sense of relief, suggesting that she was finally in a position where she could use her skills and compassion to help others.

The success of his efforts, which had led to Iola Leroy's rescue and her young master's discomfort, gave Tom double satisfaction. This suggests that Tom was happy with both the result of his actions and that he had been able to assist a person in need. The verse emphasizes how crucial tender; feminine caregiving is during conflict and mayhem. It also highlights how vital Iola Leroy's new duty as a nurse is and how she could adjust to it with relief.

Lastly, it demonstrates Tom's contentment with the results of his deeds and his willingness to assist those in need.

"*Argumentation strategies*" as a DHA tool that legitimizes both positive and negative traits, as well as racist discrimination against racialized Others, are justified, typically using a variety of fallacies to classify individuals from every nation and continent. The concept of "race" gradually made its way into political-historical writing before being adopted into the nomenclature of human history.

*I used to have very good privileges for a slave. All of our owners were not alike. Some of them were quite clever, and others were worse than git out. I used to get the morning papers to sell to the boarders and others, and when I got them, I would contrive to hide a paper and let some of the fellow-servants know how things were going on. And our owners thought we cared nothing about what was going on.* (Harper, 1893, p.50).

"*Nomination strategies*" have been used as membership categorization tools, such as using tropes to refer to construct and portray social actors, such as ingroups and outgroups. Critical Theory links social dynamics and political, cultural, and economic systems to an individual's character, which is shaped by early socialization. Therefore, its primary goal is to explain racial and particularly antisemitic prejudice rather than describe it.

Harper (1893, p.72) claims that "*The wedding is to be strictly private. The lady whom I am to marry has negro blood in her veins.*" (Harper, 1893, p.72). '*Nomination methods*' employ membership categorization devices, including references to tropes, to delineate and represent social actors, such as ingroups and outgroups. In this excerpt, Lorraine converses with Leory regarding a wedding from the landowner, suggesting that the ceremony is likely to be private due to racial traditions between black and white individuals. Furthermore, the terminology, from a Critical Discourse Analysis standpoint, such as "*The lady whom I am to marry has negro blood in her veins,*" exemplifies a significant discriminatory rationale that exposes racism. The term 'negro' serves as a textual and contextual reference to the 'black minority.'

*Why, Eugene, you cannot possibly consider marrying one of your slaves. Why, sir, she is your property, yours to possess and hold in all respects. Are you unhappy with the authority and possession that the law grants you?* (Harper, 1893, p. 73)

There are ways to argue for racist prejudice against racialized others and rationalize both good and negative traits, usually by using a variety of arguments. Hence, it is an *'argumentation strategy.'*

(Harper, 1983, p.74) states that, *"I think you have done that already," said Lorraine. "Don't you know that if she is as fair as a lily, beautiful as a houri, and chaste as ice, that still she is a negro?"*

In Islam, "transparent maidens with dark eyes" who remain in heaven with the Muslim faithful are referred to as *"houris or hoor al ayn"* in the plural. Moreover, the woman in this text is symbolized, which is also a metaphor since there is a similarity between the bride and the transparent maiden. However, there are negro blood in her veins so she is regarded as an unacceptable bride for the white. This is a racist fallacy. *'Nomination strategies'* use affiliation category tools, such as naturalizing and depersonalizing *'metaphor,'* to construct and depict social actors, such as ingroups and outgroups.

*"It doesn't matter, however. One drop of negro blood in her veins curses all the rest."* Harper (1893, p.75)

By using *'perspectives, framing, or discourse representation,'* speakers convey their participation in the conversation and viewpoint.

Thus, a sharp *'framing'* is used in this text to refer to racism between the two tribes. On the one hand, discriminatory and social discourse practices are designed, grown, and legitimized through discourse, while racist views and beliefs are developed and propagated through a critical linguistic perspective.

#### **4.2 Toward Feminism**

Gendered norms and power disparity are created, perpetuated, negotiated, and fought through discourse within particular communities and discursive contexts. FCDA is an analytical tool examining complex, varied, and often subtle mechanisms. FCDA's primary goal is to dismantle discourses that uphold discriminatory social structures that limit people's potential as human beings. Advocating for critical reforms and advancing social justice are key components of this activity.

*You know Mr. Galen is quite an Abolitionist, and, being true to his principles, he could not consistently refuse when a colored woman applied for her daughter's admission. Of course, when he took her, he was compelled to treat her as any other pupil.* (Harper, 1983, p.100).

### - The Complexity of Gender and Power Relations

Mr. Galen's decision to admit the colored girl is significant because it reflects the growing tensions between the North and South in the lead-up to the Civil War. The passage suggests that the conflict between freedom and slavery is irrepressible and that the country cannot remain half-free and half-slave. Mr. Galen's decision is a small but significant step towards the abolition of slavery, and it highlights the importance of standing up for one's principles, even in the face of adversity.

Mr. Galen's decision to admit the colored girl is a testament to his commitment to his principles. However, it also highlights the practical consequences of such a decision. By admitting the colored girl, Mr. Galen is forced to treat her as any other pupil, which may lead to social and economic repercussions. The mother of the two Southern boys has threatened to take her children away, which could result in a loss of customers for Mr. Galen's school.

Harper, (1983, p.283) claims that, "My heart," said Iola, "is full of hope for the future. Pain and suffering are the crucibles out of which come gold more fine than the pavements of heaven, and gems more precious than the foundations of the Holy City." (Harper, 1893, p.283).

### - Feminist Analytical Activism

With its origins in radical Feminism, FCDA is a school of thought that seeks to question and dismantle the existing gender role structure characterized by social, political, and economic inequality. Promoting gender equality by practical action is the primary objective of this philosophy.

*Miss Leroy, you have a large and rich experience; you possess a vivid imagination and glowing fancy. Write, out of the fullness of your heart, a book to inspire men and women with a deeper sense of justice and humanity.* (Harper, 1983, p.283)

### - Gender as Ideological Structure

According to Lazar (2008), gender is a sociocultural model that promotes the binary classification of people as either male or female, where power dynamics are unequally allocated and some groups are subjugated. Individuals' identities and behaviors are significantly shaped and regulated by their sexual preference.

*"Our great mistake," said Colonel Robinson, "was our long delay in granting them their freedom; even what we have done is only partial. The border States still retain their slaves. We ought to have made a clean sweep of the*

whole affair. Slavery is a serpent, which we nourished in its weakness, and now it is stinging us in its strength." (Harper, 1983, p.143).

#### - Gender as Ideological Structure

By the form of implicit meaning, 'discourse representations' have been modulated, which in turn can be regarded as a racist attitude toward the concept of slavery. Mr. Robinson regrets himself and the original white citizens for helping the black people escape from their slavery toward emancipation and liberty. Importantly, 'nomination strategies' have also been construed as symbolizing the blacks and enslaved people as similar to the snake; hence, the serpent denotes an animate and fatal animal. Finally, the speaker decodes the idea that slavery looks like cancer that has been implanted in the body of the nation.

#### 5.1 Discussion of the Results

By presenting it in the table below, this section will try to determine whether the racist idea of slavery or the colored idea of the Black is realized. It provides an example of how the findings are discussed regarding the primary idea of this linguistic study, which is "reshaping the identity." It is important to emphasize that, based on the data analysis connected to the problem questions raised in the preliminary sections, each component of the racist framework and the components of FCDA have been depicted in the table below.

**Table: 1 Visual Representation of Quantitative Data**

NO.	Elements of the Analytical Framework	Frequency	Percentages
1.	Discourse Strategies	6	33%
2.	Nomination Strategies	5	30%
3.	Intensifying Strategies	2	6%
4.	Predicational or Modifying Strategies	2	6%
5.	Mitigation Strategies	4	25%
6.	Total	19	100%
7.	The Complexity of Gender and Power Relations	1	16%
8.	Feminist Analytical Activism	1	16%
9.	Gender as Ideological Structure	1	16%
10.	Total	3	48%

On the first question which dictates that, "*How does the discourse-historical approach shape and reshape the historical conflict between the slave and his enslaver?*" the main theme covered in the literature and the analysis of data as well as racism, the discourse-historical approach to racism has clarified the ideological and contextual factors of Harper's *Lola Leory*. The discourse representation, nomination, predication, and mitigation have contributed discursively to the validity and unity of answering the question to fill the problem's gap. The 'others' have been reshaped as seekers for freedom, a crucial human right. However, white people always deny this truth and claim that there is a considerable gap between the two classes concerning ethnicity, ideology, race, and culture. As a result, DHA, as a model for CDA, has been used to depict social practices understood as a complex cocktail of conflicts and ideologies.

The second question reads, "*What are the most recurrent elements of the discourse approach identified in the analysis of the text concerning the black identity ?*" Discourse representation occurs ( 6 ) times because it has many discursive items, such as a '*perspectivation, framing, or discourse representation.*' This term has been used throughout this study to describe how speakers use the previously listed components to convey their point of view and engage in discourse. Second, "nomination strategies" use membership categorization tools, such as referring to them with tropes like changing and recognizing metaphors and metonymy, to build and show social actors, such as ingroups and outgroups.

Concerning the third question: "*Using critical discourse analysis, this study aims to examine how the American white people degrade the black ones in plantations and elsewhere.*" The subject of American society's racial background is intricate and multidimensional. The way in which language is used to create and maintain social hierarchies, power relations, and racial classifications using CDA has been examined. For instance, CDA can look at how racial groups are portrayed in the media, emphasizing problems with exploitation, manipulation, power imbalances, and structural injustices regarding the way black people are treated.

"*What are the most frequent components of the feminist approach identified in the analysis of the liberation movement?*" is the final question. When the data is analyzed and seen, all three of the feminist critical analytical framework's components coincide. Each takes place in a comparatively short period. Francis Harper's "*Feminist Analytic Challenge*" provides a succinct synopsis and critique of the research on altering the black identity. Criticizing

discourses that maintain a patriarchal social order—that is, power dynamics that continuously benefit men as a social group while marginalizing, excluding, and disempowering women—is the primary goal of feminist critical discourse analysts.

"The ideological framework of gender." Ideologies manifest behaviors from particular perspectives to sustain domination and uneven power dynamics. The framework of gender, along with the associated power disparities, has exhibited considerable stability across various temporal and spatial contexts, despite the diverse manifestations of sexism and gender in different cultures. This leads us to the concluding point, "The intricacies of gender and power dynamics." Consequently, a primary objective of feminist Critical Discourse Analysis is to conduct situational examinations of women's oppression in its "*endless variety and monotonous similarity*," as articulated by Rubin.

## 6. Conclusion

An increased emphasis on revitalizing Black identity in the wake of the American Civil War has emerged as a response to persistent racial prejudice, as well as ideological and cultural divides between whites and Blacks. This study demonstrates that a feminist critical discourse analysis of Black identity transformation provides a potent means of changing these ideas in relation to current literature and linguistic developments.

It is required to conduct additional research on community social practices and their linkages to community literacies in relation to the subject matter of this study, which investigates "the racial implications" of two communities in the United States of America. Our primary objective as feminist critical discourse analysts is to critique discourses that sustain a patriarchal social order. This term refers to power relations that constantly benefit males while women are marginalized, excluded, and disempowered. Our goal is to critique these discourses in order to establish a more equitable social order. In order to demonstrate that gender is not an objective fact but rather something that is frequently implicit in social behaviors, our objective has been stated.

An approach to linguistics that is based on historical discourse and feminist critical analysis is utilized in order to investigate this concept. The research project uses a literary text from a novel as its primary source of data. "Lola Leory" by Francis Harper is the focus of this discussion. The criticism that he offers regarding the role that feminist and critical linguistics play needs to be contested. Iola Leroy, the female mulatto protagonist of Frances Harper's (1825–1911) book "Iola Leroy" or "Shadows Uplifted" (1892), experiences

feelings of enslavement as a result of the deliberate concealment of her Black background.

## 7. Recommendations

**Future studies on the current topic are therefore recommended:**

1. It is proposed that students of linguistics and specifically CDA can perform additional studies on the disparity between literary genres ( Drama, novel, or poem) and the study of language in terms of text linguistics.
2. Researchers can organize social studies to establish whether the issue of feminism within the field of literature is exclusive to specific countries or is a cross-cultural phenomenon

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إعادة تشكيل الهوية السوداء في رواية فرانسيس هاربر "لولا ليروي":

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مستخلص البحث:

مؤخرًا، كان هناك اهتمام متجدد بإعادة تشكيل الهوية السوداء قبل وبعد الحرب الأهلية الأمريكية بسبب التمييز اللوني، والمعتقدات الأيديولوجية والثقافية بين الناس البيض و ذات البشرة السمراء. في هذا البحث، تقدم إعادة تشكيل الهوية السوداء من خلال تحليل الخطاب النسوي النقدي، وهو فرع معاصر من اللغويات، أداة قوية في تشكيل وإعادة تشكيل هذه المعتقدات في أحدث الاتجاهات في لقد تلقت مساهمة تحليل الخطاب النقدي النسوي مجال اللغة وتحديد موقعها بين الأدبيات المتاحة اهتمامًا قليلًا فيما يتعلق بالهوية السوداء. الهدف الرئيسي من هذا البحث هو التحقيق في تطور الجانب المعرفي والثقافي عند اصحاب البشرة السمراء حيث تشكلت ضمن رواية هاربر "لولا لوري" وكيف ثارت النساء من أجل الحصول على حقوقهن الإنسانية المتساوية مع حقوق النساء البيض. يقدم هذا البحث نهجًا جديدًا من حيث كمية وجودة نتائج البحث باستخدام طريقة مختلطة. تم استخدام إطار تحليلي وانتقائي: نهج ووداك ورايسغل التاريخي الخطابي (2015) وتحليل الخطاب النسوي النقدي للزار (2014). وقد أظهرت النتائج أن الأشخاص ذوات البشرة السمراء يتلقون معاملة مهينة ومرافق سكنية سيئة مقارنة بالأشخاص البيض. ومع ذلك، فإن الأول يتخذ إجراءً في النهاية ويصبح متساويًا، حرًا، ومتعلمًا مثل الآخر. كما حقق الحركة النسوية أهدافها في تحرير بطلة الرواية، كدليل واضح على تحرير جميع النساء السود. تسلط النتائج الحالية الضوء على الآثار الضارة التي تلعبها الأيديولوجيا والعرق في إعادة تشكيل حياة الناس، وخاصة التأثير القوي على "الآخرين".

الكلمات الرئيسية: اللسانيات النقدية، الحركة النسوية، الهوية السوداء، الطريقة المختلطة