

## Self Image and Intersectionality in the Poetry of June Jordan

Research By

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### Abstract

This paper examines the racial poetry of the African-American poet , essayist , and activist June Millicent Jordan ( 1936- 2002 ), in the light of Intersectionality theory , and how she employs her language and poems in order to defend human rights in general and the black race in the United States of America in particular aspiring for universal peace .

In her poems, Jordan asserts that racism against black people in the United States is socially unjust, morally condemnable, and has no justification whatsoever. Moreover, Her poems put forward a manifesto for a better human identity where black Americans can attain human dignity and identity. For Jordan, blackness is not a burden because the colour of one's skin is simply hereditary. No opportunity has been given to black people to choose the colour of their skin. As an activist , Jordan casts doubt on the American democracy that marginalizes and demonizes black people. So, she calls for social integration . Jordan's racial discourse attempts to build up new modes of thought whereby a social and political reform can be fulfilled in order to put an end to inequality, injustice, and oppression. Significantly, Jordan's discourse represents a survival mechanism for oppressed black people.

Jordan, the eminent author , challenges the preposterous idea that race and colour, that being a black citizen anywhere in the continent , should elicit fear, contempt, ridicule, or any kind of discrimination. Eventually , the poet asserts that serious deprivation of rights to be , or to become, may result in disastrous consequences that threatens the lives of those people , their families, and the stability of the whole society as well.

**Key words:** Intersectionality\_ June Jordan \_Racism \_Race

## An Introduction to Intersectionality Theory

In the light of globalization in the contemporary world, diversity has become a distinctive feature of the contemporary societies. However, efforts for promoting diversity have not fully achieved the aspirations for establishing and sustaining societies in which all people are treated equally. In reality, certain social categories, on axes such as gender, race, class, ethnicity, etc., are more privileged or underprivileged compared to others. In that context, a question worth asking concerns the impact of belonging to several historically marginalized/oppressed social categories simultaneously on one's identity and lived experiences. This question is a central area of concern and interest for what is known as intersectionality theory.

In the broad sense, intersectionality can be described as a conceptual and methodological framework that investigates how historically persistent axes of social division, such as race, gender, and class, interact together and result in the emergence of diverse forms of discrimination and inequality in society that shape the plight of racism upon which this study is based. Additionally, the theory acts as a societal mechanism by which systems of oppression, racism, and privilege in society are established and sustained, with examples such as exclusion/inclusion, disempowerment/power, and privilege, among others (Lykke 50-51). Delving more into the core of the theory, intersectionality can be perceived as an approach used for analyzing the complexities in human beings' lived experiences in the contemporary world as it assumes that people's lives in the political and social arenas cannot be fully understood by investigating only one factor; rather, they are shaped by a variety of factors that affect lives in mutual and varied ways. Intersectionality assumes that this perspective can be used for understanding forms of inequality and segregation in society as it also postulates that power relations and systems in society are not shaped by only one social category or basis of division, such as gender or ethnicity, but by several categories interacting simultaneously and mutually impacting and affecting each other (Collins and Bilge 2). In that sense, intersectionality suggests that people belonging to intersectional social categories encounter forms of discrimination and oppression that are not encountered by each of the constituent categories alone. For example, a black woman may experience forms of oppression that would not normally be encountered due to merely being woman or being a black. Therefore, She faces, in fact, a dual plight. In other words, the intersection of structures of power results in the emergence of forms of oppression and inequity that would not exist by itself without that intersection (Bernstein 322).

Hence, this ideology plays a significant and role today in analyzing and revealing the underlying factors responsible for the perpetuation of varying forms of social discrimination and injustice, despite the demands and efforts for establishing and sustaining more diverse and inclusive societies.

### **An Overview :**

In essence, "intersectionality" is a term that denotes the interactions among social categories, such as race, class, gender, and any other categories based on which differences are established in personal life, institutional practices, social habits, and cultural ideologies as well as the power-related of these interactions (Clark et al. 3). Besides, it advocates the assumption that the lives of human beings are influenced and shaped by interactions related to "social locations", such as ethnicity/race, gender, sexuality, class, indigeneity, religion, migration status, ability/disability, age, and geography. Such complex interactions exist and occur within a context shaped by connected structures and systems of power, which include media, religious institutions, economics and political unions, state governments, policies, and laws. As a result of these interactions, certain forms of oppression and privilege emerge, shaped by notions such as patriarchy, racism, imperialism, colonialism, ableism, ageism, and homophobia (Hankivsky 2).

In fact , What distinguishes intersectionality from other analytical frameworks is that it views social categories ascribed to humans as inseparable. In other words, it does not view a human being's identity as the sum of all their social categories, but as a unique entity developed from belonging to several categories simultaneously.

From the preceding discussion, it can be stated that intersectionality is interested in examining how the intersection of categories can shape people's lives and experiences in different contexts and does not separate between categories.

On the contrary, the accurate lens of intersectionality rejects the traditional assumption that social categories, such as gender, race, and ethnicity, are separable or mutually exclusive (Davis 208).

In all, the theory binds those characteristics together seeking to view them as intersecting and affecting people lives simultaneously. It , in fact , postulates that the interactions among these categories create unique identities that differ from one to another in terms of varied experienced forms of privilege and oppression in society.

## Evolution of the Theory:

The original idea of intersectionality per se was not novel. However, The idea had garnered significant traction from feminist activists, years before the origination of intersectionality theory itself. Interestingly, the term "intersectionality" is relatively recent, as it was not coined until 1989 by the African American scholar and advocate Kimberlee Williams Crenshaw as a means of implying how race, gender, class, and other systems of privilege are interconnected in some way in order to shape the lives and the negative experiences of certain categories in society.

Moreover, the thinking mechanism of Crenshaw, or the core of the theory, aims at releasing the negative effect of discriminatory acts practiced by discrimination makers toward the subaltern in different societies. More specifically, the essential elements forming the basis of the theory have many extended origins that can be found in the works of feminists, black activists, as well as indigenous, queer, post-colonial, and Latina scholars, who studied processes, factors, and experiences that influence and shape the lives of unique groups of people with oppressed or differentiated backgrounds (Hankivsky 2). Consequently, intersectionality theory was originally founded in response to the hegemony of discrimination and inequality targeting specific intersectional social categories, as these categories may encounter unique challenges not experienced by the main social categories to which they belong.

As a matter of fact, Crenshaw's development of intersectionality theory was largely influenced by the case of Emma DeGraffenreid, an African-American woman who sued American automotive manufacturing corporation General Motors in 1976 over discrimination allegations, accusing the organization of practicing exclusion specifically targeting black women. The case was eventually dismissed, as the Court found that the organization hired both women and blacks; however, women were generally white, mainly hired in administrative positions, while blacks were generally male, mainly hired in labor positions. Therefore, the Court ruled out that the company did not engage in any discriminatory employment on the grounds of gender or race. However, the Court did not acknowledge the issue that DeGraffenreid was seeking to prove: that black women represent a unique group experiencing discrimination from two structures of oppression, thus they subject to a particular form of discrimination that cannot be described as being the mere outcome of discrimination experienced by white women and black men. In spite of experiencing a double discrimination, DeGraffenreid's case was largely ignored and overlooked by the very two groups she belonged to: the African-American civil rights movement, which was

typically masculine, and the feminist movement, which was commanded by white women (Aira and Pascua 9).

From the preceding discussion, it can be stated that intersectionality theory emerged out of the growing realization that the experiences of people cannot be fully understood by investigating the impact of only one aspect of their identities on their exposure to systems of privilege or oppression in society, but it requires having a holistic view that takes into consideration the intersectional impact of marginalized social categories to which people belong on their identities and life experiences, including their interactions within systems of privilege and oppression. Intersectionality theory was originally founded in response to perceived discrimination and inequality targeting specific intersectional social categories, as these categories may encounter unique challenges not experienced by the main social categories to which they belong.

Intersectionality theory aims to trigger a conceptual change in how civil society actors, researchers, and policymakers perceive different social categories and the nature of interactions and relationships among them. Besides, The theory per se calls for careful investigation of factors that interact mutually to create social locations and systems of disadvantage and inequity for reaching more accurate analyses and interpretations of causes as well as determinants inequality in society that results in multiple sorts of discrimination practices. (Hankivsky et al. 18).

Another major goal of intersectionality theory is the analysis and addressing of interconnected layers of oppression across multiple social categories. This involves asking a variety of questions on the interconnectedness of the bases of discrimination and oppression, such as investigating how race or ethnicity is gendered and how sexuality and social class can be interrelated in some way. Thus, intersectionality encourages the implementation of an intersectional and interdisciplinary approach for tackling complex issues of inequity, discrimination, and segregation in society (Clark et al. 5)

### **Significance of Intersectionality Theory:**

Intersectionality theory promotes four notions in investigating the lives and experiences of social categories: complexity, simultaneity, inclusivity, and irreducibility. The framework also differs from other social research approaches, such as additive and unitary approaches, in that it does not simply add social categories of investigation, but it rather considers the impact of the simultaneous intersection of multiple identities in shaping people's experiences and lives.

Intersectionality takes into consideration multiple social structures and systems, and thus it does not reduce lived experiences to unitary structures or systems of power. However , It is an inclusive perspective as well as a “ provocative analysis” of community complexities that aims to encompass all social categories and stands against dominant and elitist systems of power and hegemony in society (Grzanka 17). It is note worthy that the investigation of such issues has become a major area of interest for experts in the fields of gender and racial/ethnic studies. Additionally, intersectionality is an ideal orientation used as a framework in racial, ethnic, and feminist studies.

In such studies, the theory investigates and analyses the differences both between and within racial/ethnic groups and also the differences across racial/ethnic groups with regards to gender which share the same interests. Hence, it provides a framework for addressing specific issues of marginalization and exclusion, while emphasizing the empowerment and inclusion of minority groups in the processes of investigating and analysis the status quo (Clark et al. 4). In the light of the preceding discussion, it can be clearly stated the comprehensive and multidimensional approach adopted by intersectionality in that regard allows for understanding the unique nature of experiences lived by various intersectional social groups. Thus, the theory does not simply assume that the experiences of a certain group is the result of those of each of the social categories to which it belong; rather, it assumes that intersection yields new identities with which unique life experiences are associated.

This brief discussion shows that intersectionality theory emphasizes the assumption that human beings' lives and experiences are complex and multidimensional, and thus capturing the lived realities experienced by people belonging to multiple marginalized social categories necessitates undertaking multi-level analyses that takes into consideration how power dynamics and structures underlying the system of privilege and oppression in society are interacting and shaping people's lives. Moreover, intersectionality theory stresses that power relations influencing people's lives are highly contextual; that is, the nature of experiences of people belonging to certain social categories is reliant upon the geographical, time, and cultural contexts within which these people live and interact.



## Toward Racial Integration

### The Concept of Slavery

Indeed, the history of slavery is not only confined to the African American Slavery. However, it has extended roots in the African continent per se. Indeed, slavery exists in Africa from the earliest known history of it. In Africa, trade campaigns as well as merchants in West and East of the black continent used enslaved African citizens, and draft animals, in order to carry the cargo along trade routes and throughout rivers “from boat to camel” as to facilitate the Atlantic trade in the west African coast. Alike, in Egypt, ancient Egyptians also practiced this indigenous slavery as they enslaved diverse group of people, for the same purposes, such as Mediterranean and Nubian blacks (Franklin and Higginbotham 9).

The term “slavery” per se stems from the word ‘Slav’ or Slavic, the heartland of Eastern Europe from which slaves were drawn, while the word ‘Slav’ is a “linguistic body of peoples” in Europe who reside in Eastern and Western Europe across north Asia to the Pacific Ocean. Hence, the term started to trickle among nations and be used globally and differently in every language.

More particularly, slavery has different characteristics in Islam, Europe, and Africa. As for the Islamic societies, slaves enjoyed the same spiritual value as a free Muslim and were allowed to have an independent income, to marry, and to set themselves free by purchasing their own freedom (Smith 23). In Europe, after the fall of Constantinople in 1453 and the European separate from the Balkans, Europeans started to turn their attention to Africa for getting more slaves despite the fact that some blacks penetrated the region throughout trades and Muslim merchants to represent more than 10 percent of population in England. In 1806, unlike Muslim slavery, Europe used slaves for hard labor. the offspring of slaves are condemned to be slaves, as well, by birth. In Africa, African merchants, as mentioned earlier, purchased black enslaved people goods, whereas political elites and rulers used them as attendants, soldiers, laborers in mines, agricultural, and household workers (Franklin and Higginbotha 10). Throughout the European exploration in the New World in 1619, now known as the United States of America, and after Columbus first sailed there, free blacks along with African slaves resided in the land as slaves, servants, and explorers, in an “annual importation “of thousands of them. Thereafter, the first letter in the history of the lives and struggles of the Africans who became African Americans started to be written.

## Race and Racism

Across the globe, racism is regarded as one of many social and political key issues experienced by diverse societies in which people undergo certain sorts of injustices and conflicts in their communities associated with the existence of racism and racial attitudes. In America, Racism is a dilemma that permeates the American society creating a social distance that separates black people and white people by forcing the later to be superior to the former, while the former represents the inferior part in society with less power, less influence , and more obligation to justify themselves and articulate their powerlessness. In fact, The concept of racism is closely connected to the word race as the idea of race includes both cultural and biological features such as colour, behaviour, or religion that combine together in diverse proportions depending on the group and its historical traits. On the other hand , the term racism subjects to social forces as well as political negotiation, transformation, and conflict (Rattansi 8). In other words, it's as ideology that regards "inter-communal hostilities" as a result of cultural , social , and political issues rather than racial practices and differences.

It is deplorable to confess that racism as a political and social issue affects the state policies , and threatens the social, economical , and political stability of the contemporary global communities as a whole . Analytically , the phenomenon of racism and the controversy about the term , along with some other forms of social inequality , prove that race, racism, and ethnicity are crucial preoccupations of social and human sciences as the social categorization, the racial discrimination and disadvantage, and the " colour line " stubbornly persist and survive to dominate multiple cultures and societies until the present day ( Bulmer and Solomos 3) . Whether in North or South America, Western or Eastern European , or Africa , the dominance of race and racism is explicit in numerous ways.

The term racism, or the phenomenon which has been part of human history, was originated in the 1930s as a result of the Nazi decisions to make Germany free of Jews. The Nazis perceived the Jews as " a distinct race" that threatens the Aryan race to which Germans authentically belong ( Rattansi 4). Hence, it can be stated that anti-Semitism is the essential constitutor of racisms as it is called " the longest hatred".

Despite that many significant writers in Europe and the United States , travellers , psychologists , anatomists , and travellers contributed to the complicated and vigorous debate about racism and race , the historical examination of the term is still incomplete as the word " race " had a different meaning throughout each writer's perspective. Nonetheless, they suggested to use



the word “ type “ instead of “ race” for more pessimistic and nonaggressive political philosophy. In his essay *On the Physiological Characters of Human Races*, W.F. Edwards states that he avoids any debates about the rank where some characterized groups encounter general and racial classifications. Besides, Edwards argues that the word “type” significantly, as well as neutrally , “ suits equally” the distinction between categories such as race , genus , and species rather than the word ” race” ( Edwards 125).

Generally, humans always lived in groups in which they shared common characteristics defined by territory or language that helped them identify outsiders and strangers and draw their own boundaries in order to distinguish themselves from others. Unfortunately , the boundaries, or the mental boundaries particularly , of those groups results in what is called “ heterophobia” or negative preconceived ideas of the stranger and the different, while the anthropological approaches confirm that those strangers should not , inevitably, subject to hostility, fear , or hatred.

In *Natural History of Man* , James Cowles Prichard adopts this anthropological approach expressing his belief of the unity of man and tends to stress that all the human races enjoy the same mental nature and the same inward as well. In his most controversial book *Orientalism*, Edward Said criticizes discrimination when he portrays the western labelling to the Arabs , for example, stating that (Said 108) :

Arabs, for example, are thought of as camel-riding, terroristic, hook-nosed, venal lechers whose undeserved wealth is an affront to real civilization. Always there lurks the assumption that although the Western consumer belongs to a numerical minority, he is entitled either to own or to expend (or both) the majority of the world resources. Why? Because he, unlike the Oriental, is a true human being.

Furthermore, Said argues that the essential role of scholars , thinkers, and activists is to “widen the field of discussion” regardless of what authorities tend to act or restrictions they put forth. Likewise, in *Black Skin White Masks*, Franz Fanon asserts that the first step for freeing oneself is to is to reject injustices and oppressions by saying “ no" to those who tries to “build a definition of him" ( Fanon 36). Similarly, in *Hopes and Impediments* , Chinua Achebe criticizes the white man's attitude toward his black fellow citizen arguing that the white man speaks and repeats his words as he thinks that he is “talking to a dumb beast" ( Achebe 24 ). Achebe also depicts the relationship between whites and blacks as

a confrontation in which the white man has a simple choice either to accept the black man's humanity and the equality that flows from him or to reject it and see him as a "beast" or "burden". Similarly, in *The Truth Of Rodney King*, Jordan highlights this inhumane perspective as she states that the white man perceives his fellow black citizen as a monster, subhuman creature, or hideous.

Advocating diversity and acceptance of others, The African American poet and eminent author Maya Angelou , in *Rainbow in The Cloud*, fights against discrimination and labelling the other and calls for accepting diversity and difference asserting that (Angelou 6) :

It is time for parents to teach young people early on that in diversity there is beauty and there is strength. We all should know that diversity makes for a rich tapestry, and we must understand that all the threads of the tapestry are equal in value no matter their color; equal in importance no matter their texture.

Examples of writings and criticisms that investigate and manipulate the problematic term 'racism' are endless and unstoppable as racial practices and categorizations still exist in different and diverse cultural societies until our current era. For example, the death of George Floyd, an unarmed black American , by a police officer recently in America went viral and provoked black activists and black Americans to a great extent. George was handcuffed and pinned to the ground by the officer's knee to death despite that Floyd told him that he suffers from claustrophobia and anxiety. The victim's family stressed that the officer treated him worse than he treated animals. Therefore, and after the video circulated on social media, the mayor charged the action of those four officers who were responsible for Floyd's death and they were fired(New York Times 2022). The death incited public and scholarly criticism on the continuous racial segregations in the American Legal System and racialized violence practiced by the police and its misconduct. The case also ignited multiple protests and riots around the world " over racial justice in policing" ( Daily Mail 2022). Generally, the American history witnesses diverse black Americans' miserable deaths that Build a bridge between contemporary trends and historical context recalling the past agonies of the enslaved African nations in the in the continent.

## Jordan's Poetics

Since the publication of her first book of poetry , *Who Look at Me*, in 1969, the highly acclaimed African-American poet , essayist, novelist , and activist June Jordan ( 1936-2002) produced a series of magnificent works that chronicled her life struggles and her growing maturity as a Black American , a woman of colour, and as activist. In fact, Jordan's poems are “syntactically experimental” , intensely personal , and thematically illusive (Riggs 606) as she discusses her personal experiences , as well as global causes, with her father and the American governmental system as a segregated black American citizen and female simultaneously . Through her poems, Jordan gives voice to millions as she champions the rights of African Americans, racial equity, redefines black beauty, and celebrates the African American life and oral traditions. She is an activist who believes in human rights , freedom of expression , and honesty, sentiments which are still indispensable and necessary in our present day “ state of racism”(Kinloch 36).

In fact, Jordan’s poetry works as a tool for raising the consciousness and giving voice to all the marginalized groups all over the universe. It’s true that Jordan’s poetry is inspired by the history of black slavery and the celebration of the simple lives of African American people who are portrayed, in Jordan’s poetry, as an integrated part of the American mainstream culture. Additionally , Jordan went on rejecting and resisting any act of discrimination fearlessly and as black Americans are, everywhere, subject to physical and social violence on the streets, in their dwelling places, and even in the medical research and medicine they “ do not exist” ( Russo 109). positively, instead of looking at the traditional dichotomy of black and white sensibilities , she tries to blend them in one “ harmonious whole” that leads to a situation in which , according to Edward Said , “ white and red and brown and black will stand up together without side glances in the service of the world” (Said 241).

In her collected essays *Civil Wars* , Jordan affirms the fact that she must everlastingly endeavour to cleanse herself of hatred and contempt that permeates her identity as a woman and a black citizen in the United States (Jordan 142).

In her first published book off poetry *Who Look at Me*, Jordan illuminates the plight and the suffering of African American people which still stands as an obstacle in the social stability in America. The book reflects the ideas and conditions of African Americans in the white society and depicts the lives of those blacks in the United States throughout history. In this volume, Jordan is

concerned with the art of vision in order to engage the imaginative response of the reader where images enliven the poet's description in every scene in the poem. What is more creative and brilliant in the volume is the colours of black letters on a white background which signifies and expresses the content of the book, the message Jordan intends to deliver , and the plights she tends to manipulate. The author initiates the book with a censuring question packed with anger wondering “ Who would paint people black or white?”( Jordan 7). Jordan continues and blames the whites for ignoring black people in the subway and even in the elevator arguing (Jordan 7) :

A white stare splits the air

By blindness on the subway

In department store

The elevator

( that unswerving ride where man ignores the brother by his side)

Then, she denies the way white people perceive blacks asking “ is that the way we look at you? /A partial nothing clearly real ?” . Shifting to beauty, Jordan goes on depicting the most captivating qualities of African American people and their crucial existence in the American social fabric ( Jordan 8) :

The tempering sweetness

Of little girl who wears

Her first pair of earrings

And red dress

The grace of a boy removing

A white mask he makes beautiful

Parents and their offspring

Posed in formal

With a heavy tone, Jordan portrays the bitterness, the humiliation, and the miserable circumstances in which Africans lived and faced in America (Jordan 9) :

Who see starvation at the table  
 Lines of men to work to do  
 Who see a frozen skin the midnight  
 Of the winter and the hallway cold  
 To kill you like a dirt

Eventually, she concludes the book with a voice of empowerment and threat addressing the white “ I am black alive/ And looking back to you”. Another extraordinary example is Jordan's quoted poem “Calling on all silent minorities” , in 1973, in which she responds to Amiri Baraka's poem “SOS”. Like Baraka, Jordan utilizes the oratorical and the polemical voice in order to address her people. In contrast, she extends Baraka's call “ Calling all black people “ to be “ minorities” generally. Additionally, the poet does not exhort or call them to “ come on in” but she changed the process to be more revolutionary and asked black protesters who desire to join the rebel to “c'mon / come out/ wherever you are” ( Jordan 150) making a remarkable change in diction that can broaden her audience and depicts deeper inclusive vision of society than Baraka's poem imagines.

In her most anthologized poem “ Poem About My Rights” Jordan’s confronts national history and expresses the plight of the black Americans, as well as women, and how they face segregation and humiliation in the united states where the white powers dominate. In fact, this poem is rich in diverse and intersecting issues that has a powerful relation to the crisis of the poet , and her race as a whole, such as politics, history, sexism, geography, and disadvantage of power. In a powerful language, the poet manages a graphic and an empowering message that her race and gender are not “wrong” as the word wrong is recurrent all over the lines in order to stress the poet’s conflict and determination to make this wrongness right . The poem opens with angry lines demonstrating Jordan’s agony and express her view of how African Americans, and women as well, are made to feel like outcasts because of their color stating that she can not be free enough to walk on the street alone in the evening “not being the point” ( Jordan 309). Additionally , these lines reflect the dis-belonging, lack of acceptance, and the disappointment felt by blacks as the recurrent word “wrong empathizes self hate and pain. With a heavy heart, the poet argues:

I am very  
 Familiar with the problems because the problems  
 Turn out to be me

I am the history of rape  
 I am the history of the rejection of who I am  
 I am the history of the terrorized incarceration of  
 Myself  
 I am the history of battery assault and limitless

Encapsulated, Jordan affirms her inability, siege ,and grieve as she feels like chained and unable to take any action , concerning her rights in her country, if needed arguing that:

armies against whatever I wants to do with my mind  
 and my body and my soul

As the poem progresses, her voice developed to be more dominating and powerful as she shifts from the state of weakness and rejection to the state of empowerment and self-determination adding that:

I am now wrong: wrong is not my name  
 My name is my own my own my own  
 And I can't tell you who the hell set things like this  
 But I can tell you that from now on my resistance  
 My simple and daily and nightly self-determination  
 May very well cost you your life

The poet wanted to take an action instead of the silent reaction of the government toward her endless sufferings as a disenfranchised American citizen ending the poem with a threat to take the lives of those who prevent her from her legal rights. In "Rape is not a poem" Jordan draws a portrait of a green and mesmerizing garden that stems with flowers which were broken by the rapper who entered the garden to rape her (Jordan 304) :

Where the flowers live  
 They  
 Found the colors beautiful and  
 They discovered the sweet smell  
 That the flowers held



So  
They stamped upon and torn apart  
The gardens  
Just because (they said)  
Those flowers  
They were asking for it

Here, the poet alludes to herself as the flowers that the rapper “ stamped upon and torn apart “. In other words, raped and broke her like they did with the sparkling flowers. This poem chronicles the rape that Jordan experienced for in 1986 by a white man. In this period, white people were not charged or even tried for any sexual abuse, rape , or harassment toward any black woman. In *I Am Still seeking an Attitude*, Jordan argues that she lives in a country where she pays serious taxes while this country dos not condemn any act of “genocidal rape” or protect the rights of women of colour.

Therefore, Jordan unfolds the pervasive nature of oppression, marginalization, and humiliation that she faces in her personal , social, and political life ,as a black American and a black woman simultaneously , delivering a message of empowerment throughout her exemplary poems from her oeuvre by which she were the voice of millions who are segregated, disadvantaged, marginalized, or even tortured not only in the United States , but all over the universe as well. Specifically , Jordan’s causes are part and parcel of the multiple interests and causes of intersectionality theory that aims to manipulate causes such as racism, sexism, ethnicity, gender and race.

## Conclusion

This study has tried to contextualize the prolific, humanitarian, legendary , and phenomenal woman June Millicent Jordan's poetry in the lights of intersectionality theory , concentrating on the aspect of racism, that dismantles the structure that deprive the discriminated against of equality with discrimination powers.. The study concentrated on the aspect of racism in selected poems for the author and sought to prove that Jordan's poetry touched upon themes and critical issues such as the plight of the People of colour in a racial and as unjust society, in which they are always invisible , and the destructive aftermath of violence which is an axiomatic result of the historical and continuous discrimination against African Americans.

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## الملخص

يهدف هذا البحث الي دراسة شعر العنصريه للشاعره والكاتبه والناشطه الأمريكيه من أصل أفريقي جون مليسانت جوردان ( ١٩٣٦ \_ ٢٠٠٢ ) من خلال منظور النظرية التقاطعيه ، وكيف توظف الشاعره اللغه والشعر للدفاع عن حقوق الإنسان بشكل عام وحقوق الطوائف السوداء في الولايات المتحده الأمريكيه بشكل خاص طامحة الي تحقيق سلامًا عالميًا . تؤكد جوردان في قصائدها ان العنصريه ضد السود في الولايات المتحده تعد ظلما اجتماعيا ، إدانه أخلاقيه وليس لها مبرر علي الإطلاق.

علاوة علي ذلك، قدمت قصائدها بياناً لأجل كينونه إنسانيه أفضل حيث يستطيع أن يحقق السود الأمريكيون فيه كرامةً وكياناً. و تري الشاعره أيضا أن اللون ليس عبئاً ولا دخل للمرء حيث أنه وراثياً.

بكونها ناشطه ، تلقي جوردان بظلال الشك علي السياسه الأمريكيه التي تقوم بتهميش وتشويه السود. و منه ، تدعو الشاعره الي التكامل الإجتماعي. خطاب جوردان العرقي يهدف الي بناء أنماط فكريه جديده يمكن من خلالها تحقيق الإصلاح السياسي والإجتماعي للقضاء علي عدم المساواه والظلم والقمع. بشكل ملحوظ ، يمثل خطاب جوردان آلية بقاء السود الأمريكيين المضطهدين حيث تتحدي الفكره السخيفه التي تدعي أن العرق واللون ، أن يكن المرء مواطناً أسوداً في أي ولايه داخل البلاد ، يحتم وجود الخوف والإزدراء والسخرية أو أي نوع من أنواع التمييز .

وأخيرا ، تؤكد الشاعره أن الحرمان القهري من الحقوق أن تكون، أو أن يتم الحصول عليها ، قد يؤدي إلي مالا يحمد عقباه فيما يهدد حياة هؤلاء الأفراد وحياة أسرهم أيضا وبالتالي ، يهدد إستقرار المجتمع برمته.