

An Overview of Du Bois' Concept of Double-Consciousness

Marwa Fathy Mohamed*

mf1639@fayoum.edu.eg

Abstract

The aim of this paper is to present Du Bois' concept of double consciousness to show how Du Bois managed to find a solution to blacks' psychological fragmentation in the American racist society. Accurately, Du Bois explained what happened to blacks in America at the hands of whites, he talked about the issues of blacks like racism, discrimination, injustice, humiliation, oppression and slavery, moreover he showed their psychological suffering and their mental fragmentation because of this oppression, but at the end he found a solution to their psychological fragmentation by explaining the concept of double consciousness to the elite and educated persons. Du Bois explained the dilemma of having two identities in one body and how blacks managed to reconcile the two cultures that compose their identity. This paper also explains how he moved African Americans' crisis from the American history and placed it at the center of a global history. Du Bois introduced a term of Double consciousness in a distinctive and original way to name a largely unremarkable phenomenon. He was occupied throughout his life with an attempt to understand both the socio-historic conditions which face black folks in the twentieth century American society, and the impacts of these conditions on the consciousness or the inner world of the human beings who subject to these psychological crises. This concept gives a name to what so many African-Americans feel but previously could not express due to a lack of words to accurately describe their pain.

Keywords: Afro-Americans, Racism, the Founding Fathers, the Color Line, the Elite, the Talented Tenth, the Veil, the Clairvoyance, the Second Sight.

* Ph.d. Student at Faculty of Arts, Fayoum University.

1. Introduction

William Edward Burghardt Du Bois was an author, civil rights activist, American sociologist, editor, and historian. W.E.B Du Bois was born in Great Barrington, Massachusetts on February 23, 1868, he hailed from Dutch, African and English ancestors; he grew up in a united society, Despite the separateness of whites and blacks, the respective inhabitants inside his community were inextricably bound together. After earning a doctorate from the University of Berlin, he married Nina Gomer, one of his students, on May 12, 1896, then he became a professor of history, sociology and economics at Atlanta University. Du Bois was apparently influenced by Alexander Crummell, who established pan-Africanism movement which strengthens the bonds between all Africans inside and outside Africa. It is based on the belief that unity is essential for advancement in economic, social, and political spheres and aims to integrate people of African origin. Du Bois died on August 27, 1963.

2. Literature Review

Regrettably, Du Bois' concept of double consciousness hasn't received enough attention from researchers.

3. Theoretical Framework

Apparently, Du Bois struggled for Afro-Americans throughout his life, he described their mental fragmentation and their confused feelings in his books. In 1899, he wrote *The Philadelphia Negro*, it is the first case study of a black community in the United States. Du Bois's book explains the idea of stereotyping with experimental evidence, and represents the segregation and its negative effect on black lives and their reputation. The results led Du Bois to recognize

that racial integration is the key to democratic equality in American states. Then in 1903, he wrote *The Souls of Black Folk* which is considered an awesome work about African-Americans' life and their fragmentation in the new world. *The Souls of the Black Folk* doesn't represent a conflict between two national cultures but it explains the dilemma of having two identities in one body and how blacks manage to reconcile the two cultures that compose their identity. Whatever its precise, analytical truth, Du Bois's book stands as a lyrical monument to the most of African Americans in the land of their birth.

After that, Du Bois wrote *Darkwater: Voices from Within the Veil* in 1920 which mixes autobiographical information with essays and short fictions about race, class, and gender issues written by Du Bois himself. Through the essays Du Bois discusses several themes, for example, a dominant definition of democracy, the subordination of African American women, and the European exploitation of Africa. This book represents the dilemma of color-line and the political corruption in America.

In addition to writing *Darkwater*, Du Bois wrote *Black Reconstruction in America* in 1935, which faces the prevailing rumors that blacks were responsible for the failure of the Reconstruction Era. Du Bois states in this book the common three theses about reconstruction: "All Negroes were ignorant; All Negroes were lazy, dishonest, and extravagant; Negroes were responsible for bad government during reconstruction."(711-712) The worst thesis is "It was thus the black worker....who brought civil war in America. He was its underlying cause, in spite of every effort to base the strife upon union and national power."(17) In 1940, Du Bois published his great book, *Dusk of Dawn*, which examines Du Bois's life and the history of his family. This book focuses on the relationship between Du Bois and his oppositionists

such as Booker T. Washington, the role of the National Association for the Advancement of Colored People in America, and the meaning of race.

In an 1897 magazine article "Strivings of the Negro People" and again in *Souls of Black Folk*, Du Bois introduced a term of Double consciousness in a distinctive and original way to name a largely unremarkable phenomenon. Most Afro-Americans feel that it is safe to say we are not Americans. The white society in the new world depresses them and forces them to deny their American identity to live in peace. Many may identify with their Blackness but at the end they live in isolation from society and friends. A balancing act must be maintained to reduce mental conflict, and double consciousness has been the only solution for one hundred years.

Du Bois represents the concept of double consciousness in his book as a useful theoretical model for understanding the psychological conflicts inside the minds of African Americans. The concept of "double consciousness" originally refers to the challenge of African American individual to be both a Negro and an American without being cursed by a racist white society. Du Bois speaks of this concept within the context of race relations in the United States. He emphasizes that American blacks have lived in a community that has historically controlled them so it has become difficult for them to unite their black identity with their American identity. Du Bois shows racist ideologies in America and comments on the painful experience of Afro-Americans. He describes double consciousness as follows:

It is a peculiar sensation, this double-consciousness, this sense of always looking at one's self through the eyes of others, of

measuring one's soul by the tape of a world that looks on in amused contempt and pity. One ever feels his two-ness,—an American, a Negro; two souls, two thoughts, two unreconciled strivings; two warring ideals in one dark body, whose dogged strength alone keeps it from being torn asunder. (*The Souls of Black Folk* 2)

Through the concept of double consciousness, Du Bois represents the result of the social problems which he published in his previous work *The Philadelphia Negro* in 1899. He fails to express himself and in some times he may reject his truth; he wonders in *The Souls of Black Folk*, "Why did God make me an out-cast and a stranger in mine own house?"(5). Du Bois shows that it is difficult to live with one identity in any racist society so every African American lives with two souls and two identities.

Du Bois names the double feelings of Afro-Americans by "double-consciousness" and uses the concept in his own way in the "Strivings" text in *the Soul of the Folk*, the term does not reappear in any of his subsequent texts. That does not mean he neglects this idea, but most of his comments focus on the souls and the feelings of Afro-Americans. The focus of the critics is always on the concept of double-consciousness because of its fame among Du Bois's concepts.

Skin color is the foundation that the concept of race is built on. Du Bois sheds light on the truth that this world is based on skin color. Knowledge is controlled by the ruling class and the mainstream of society uses stereotyped ways to oppress the minorities especially blacks. As a result of this psychological pain and mental conflict;

double consciousness is born. The concept of race played an important role in the development of double consciousness. In other words, if a person begins to believe another's definition of who he is and what his culture is, then the believer becomes the prisoner of the other and lives with no true-identity because he doesn't have any worthy information about himself.

The horrible mistake that has been made by many Black parents is the refusal to teach their children the vivid story of how they were enslaved and how they struggled for freedom in this white world. A generation of parents did not want their children to suffer as they did so they did not remind them of the past. The youth today have very few guides from the past; parents were ashamed to discuss the enslavement process that destroyed their mind, their community, and their culture. Actually, Afro-Americans have a double life, double thoughts, double duties, and double ideals. This duality must arise a painful self-consciousness, a horrible sense of fragmentation and an internal anxiety which are considered fatal to self-confidence. Du Bois remarks:

The history of the American Negro is the history of this strife,-this longing to attain self-conscious manhood, to merge his double self into a better and truer self. In this merging he wishes neither of the older selves to be lost. He would not Africanize America, for America has too much to teach the world and Africa. He would not bleach his Negro soul in a flood of white Americanism, for he knows that Negro blood has a message for the world. He simply wishes to make it possible for a man to be both a Negro and an

American, without being cursed and spit upon by his fellows, without having the doors of Opportunity closed roughly in his face. (*The Souls of Black Folk* 14)

Double consciousness refers to the state of having two experiences and two cultures that impact life. The dual persons live with the hope that the two experiences inside them will combine together to create a union that is better than a single experience. Accurately, Du Bois explains that there are two separate worlds in the South of America; the separation is not only in social dealings, but also in church and school, on railway and street-car, in hotels and theatres, in streets and city sections, in books and newspapers, in hospitals and educational methods, in prisons and graveyards. Du Bois isn't disturbed from the sense of duality itself but he is worried about the sense of self-alienation and the idea of suicide. Hence, Du Bois' concept of double consciousness urges African Americans to be proud of their African culture and to be reconciled with their new American culture.

Double consciousness exemplifies the blacks' struggle to unify the different parts of their identity. This sensation explains the element of conflict within the black Americans' minds when they struggle to reconcile the two cultures that compose their identity. Double-consciousness is identified here as a sensation, this is not a casual or accidental sensation, but a constant and continual form of consciousness. It is part of a more complex feeling of "twoness", of disparate and competing "thoughts", "strivings", and "ideals". It seems to be a socio-cultural composition rather than a baldly bio-racial structure. Du Bois also supports his explanation by describing the life of African Americans and American racial dynamics to build

a solid base about the discrimination between races in America. He argues:

The Negro is a sort of seventh son, born with a veil, and gifted with second-sight in this American world,—a world which yields him no true self-consciousness, but only lets him see himself through the revelation of the other world. (*The Souls of Black Folk* 2)

The internalization of anti-black sentiment from the outside world is the main reason of racism and stereotyping inside America. Blacks suffer from a damaged self-image which is shaped by the perceptions and treatment of white people. Du Bois complains about American policy which despises his African culture and works to fragment his identity.

Most importantly, Du Bois uses the concept of "veil" to show that blacks are always looking at themselves through the eyes of others. He assures that if a person gets out from behind the veil, he will be able to achieve self-consciousness. The "veil" refers to the white people's lack of clarity to see Blacks as true Americans and it also refers to Blacks' lack of clarity to see themselves outside of what white America describes and prescribes for them. Du Bois presents a penetrating analysis of the tension within the black people's mind. He assures that this veil forces blacks to not only view themselves from their own unique perspective, but also to view themselves as they might be perceived by the outside world. He shows that the problem in America is the color line and he lives as a black person in the world of whites. He states in *The Soul of the Black Folk*:

The problem of the twentieth century is the problem of the color-line,—the relation of the darker to the lighter races of men in Asia and Africa, in America and the islands of the sea. It was a phase of this problem that caused the Civil War. (4)

Du Bois describes the color line as a scale that divides the people and he urges white people to look what is beyond this black skin. Du Bois also insists on that Europeans create institutional racism to get economic advantages and they spread anti-black sentiment in the mainstream culture to oppress Afro-Americans. Moreover, the concept of double consciousness is identified again in the tenth chapter of *Souls of the Black Folk* especially in the "Faith" text which discusses the current critical phase of Negro religion, Du Bois sets down these words:

From the double life every American Negro must live, as a Negro and as an American, as swept on by the current of the nineteenth while yet struggling in the eddies of the fifteenth century, from this must arise a painful self-consciousness, an almost morbid sense of personality, and a moral hesitancy which is fatal to self-confidence. The worlds within and without the Veil of Color are changing, and changing rapidly, but not at the same rate, not in the same way; and this must produce a peculiar wrenching of the soul, a peculiar sense of doubt and

bewilderment. Such a double life, with double thoughts, double duties, and double social classes, must give rise to double words and double ideals, and tempt the mind to pretence or revolt, to hypocrisy or radicalism. (155)

This text concludes the social and political consequences of this painful double-consciousness but double-consciousness is unnamed. Du Bois explains also in this book that such feelings can lead to "race suicide"(156) and also motivate "the attempt to escape from ourselves"(156).

Chapter XIII "The Coming of John." in *The Souls of Black Folk* explains the character of black John who leaves his little hometown of Altamaha, Georgia for education. Eventually, he knows himself and decides to complete his way to college. This journey shapes his character and his self-consciousness as an Afro-American person. The black John decides to open up a school for the people in his community. But when he is given the permission to open this school, he is told to follow a racially unequal curriculum that promotes submission to the United States' racial hierarchy. At first, he doesn't know the meaning of racism but after that he realizes that he is an undesirable person in America, Du Bois explains the growth of black john's character in these words:

He grew slowly to feel almost for the first time the Veil that lay between him and the white world; he first noticed now the oppression that had not seemed oppression before, differences that erstwhile seemed natural, restraints and slights that in his

boyhood days had gone unnoticed or been greeted with a laugh. (*The Souls of Black Folk* 27)

Throughout this chapter, Du Bois compares the experience of white John and a black John; the black John devotes his life to studying and to helping his community, while the white John attends to school because he is the son of a white judge. The white John manages to enter unique educational institutions while the black John works hard his entire life to enter any educational institution. Through this character, Du Bois emphasizes the existence of physical segregation, economic exploitation, and political disenfranchisement of Afro-Americans.

Du Bois urges African Americans to be themselves to regain their true self-identity; they must be well-educated to gain respect because education leads to self-determination. Du Bois proves that education is considered an opportunity for blacks to know the truth of their existing in this white world. Thus, there is a great difference between the ideas of educated black men and the ideals of traditional black communities.

Du Bois does not present the concept of double-consciousness in so many sentences in *Dark water* which was published in 1920 but the second chapter, "The Souls of White Folks", involves something like the "second sight" of the "Strivings" text. In this chapter, Du Bois discusses the psychology of white people; he writes, "I see these souls undressed and from the back and sides. I see the working of their entrails. I know their thoughts and they know that I know." (17) Du Bois here claims a singular insight into the psyches of white folk, he depends on an awareness of the beliefs and attitudes of white folks. He also describes himself as "clairvoyant" (17) and indicates that it is black folk who have such powers of

"clairvoyance" (17) and by these powers they manage to fight whites' racial ideologies and they manage to live with two identities safely. Here is a condition of consciousness that allows the blacks to see more clearly the reality of the life of those who oppress them. This condition of consciousness is a kind of "clairvoyance". This is not the essence of the internal suffering, it seems to be the sort of thing Du Bois had in mind when he referred to "second sight" in *the Soul of the Black Folk*, it is the key to double-consciousness in the "Strivings" passage. There is another passage later in *Dark water* that bears, if somewhat indirectly, on the notion of double-consciousness:

Pessimism is cowardice. The man who cannot frankly acknowledge the "Jim-Crow" car as a fact and yet live and hope is simply afraid either of himself or of the world. There is not in the world a more disgraceful denial of brotherhood than the "Jim-Crow" car of the Southern United States; but, too, just as true, there is nothing more beautiful in the universe than sunset and moonlight on Montego Bay in far Jamaica. And both things are true and both belong to this our world, and neither can be denied. (135)

This passage summarizes the fact of blacks in the new world who are considered part of both Southern United States and Montego Bay in far Jamaica. They resist the oppression and discrimination in this white world to live in the land of their birth. They fight Jim-Crow laws and racial inequality to be American citizens not slaves in America. In addition to that, In *Dusk of Dawn*, Du Bois explains the

meaning of the double environment or the double life of Black folk under the concept of double consciousness.

The Negro American has for his environment not only the white surrounding world, but also, and touching him usually much more nearly and compellingly, is the environment furnished by his own colored group. There are exceptions, of course, but this is the rule. The American Negro, therefore, is surrounded and conditioned by the concept which he has of white people and he is treated in accordance with the concept they have of him. On the other hand, so far as his own people are concerned, he is in direct contact with individuals and facts. He fits into this environment more or less willingly. It gives him a social world and mental peace. (173)

Blacks live in their black communities inside America but they are forced to deal with white persons who use stereotyped ways to oppress them. Du Bois assures that this double environment is the fate of Negroes. Apparently, Afro-Americans believe that there is no way to live in a democratic and equal society when the White people, who were writing and carrying out the laws, consider non-White people as animals or less than humans. The hypocrisy of the Founding Fathers becomes a social disease that will never be eradicated in this society because the democratic principles were formed under a false premise.

Historically, blacks in America were controlled by Euro-centrism which leads the whole people in the world to believe that Africans were savages so they had to be enslaved to be civilized. Actually, history reveals that Europeans destroyed many old and well-functioning societies for their political and economic gains. When history is read correctly, double consciousness is not needed, every person will have a single-minded consciousness and mental liberation. Du Bois explains his own double life and the impact of this Euro-centrism on colored people in this passage in *Dusk of Dawn*:

I was by long education and continual compulsion and daily reminder, a colored man in a white world; and that white world often existed primarily, so far as I was concerned, to see with sleepless vigilance that I was kept within bounds. All this made me limited in physical movement and provincial in thought and dream. I could not stir, I could not act, I could not live, without taking into careful daily account the reaction of my white environing world. (135–136)

Du Bois explains that Negroes always expect whites' reactions in their daily life; they also know that whites love the sense of superiority. This practical sense will reduce the disturbance of the soul and double consciousness would then be practical rather than cognitive. He says in the same book, "This fact of racial distinction based on color was the greatest thing in my life and absolutely determined it" (136). Du Bois urges blacks to have unitary consciousness and ignore comments. Blacks should love themselves

to live in safety, if they hate their fate they will lose everything, they should be patient to be a part of the American dream, he says in *Dusk of Dawn*:

That bitter inner criticism of Negroes directed in upon themselves, which is widespread. It tends often to fierce, angry, contemptuous judgment of nearly all that Negroes do, say, and believe. (179)

Du Bois encourages blacks to be creative persons in their works. Every person in this world knows that Afro-Americans are poor and illiterate because of the circumstances around them. The ideologies of racism become clear to the whole world, white use tactical systems to be the best, the richest and the strongest in this world. Du Bois claims:

It is true, as I have argued, that Negroes are not inherently ugly nor congenitally stupid. They are not naturally criminal and their poverty and ignorance today have clear and well-known and remediable causes. All this is true: and yet what every colored man living today knows is that by practical present measurements Negroes today are inferior to whites. The white folk of the world are richer and more intelligent; they live better; have better government; have better legal systems; have built more impressive cities; larger systems of

communication and they control a larger part of the earth than all the colored peoples together. (*Dusk of Dawn* 173–174)

The reality in America is that whites oppress blacks and use stereotyping ways to announce the world that blacks are criminal, stupid, and ugly. The causes of discrimination are less visible and less obvious, but the facts on the ground cannot be denied.

Du Bois also explains the importance of the work in *The Soul of the Black Folk* and how Afro-Americans struggle to get good jobs. Within three years after emancipation, the Freedmen Bureau was established for African Americans to regain their natural life without any prejudices and regulations that restrained them from living a decent life.

The Freedmen Bureau was established by the act of 1866 and served the freed man in many aspects. The Bureau made laws to reduce crimes in the south and punished unrighteous blacks with military force. The Bureau was responsible for selling and redistributing land in the South, building up schools and hospitals, and providing food for poor blacks. The Freedmen Bureau was short lived and did not have sufficient amount of time but it retrieved the rights of Afro Americans as humans which were stolen from them during slavery. After Lincoln's assassination and the swearing in of Johnson, the Bureau was destroyed by some terrorists. Du Bois says in *The Soul of the Black Folk*; "In one single day all the hard earned money of the freedman disappeared" (36) with the crash of the Freedmen's Bank.

Du Bois stated that support and encouragement are very important for blacks to regain their mental balance and to realize the meaning

of double consciousness. Du Bois in *The Soul of the Black Folk* emphasizes this idea by saying; "a handicapped people should not be asked to race with the world, but given time to work out their own social problems" (9). This cannot be done without government approval and support.

After emancipation, African Americans couldn't find effective jobs as whites. Sometimes, they were forced to work in any kind of work to earn their living. In the south, the types of the work were not productive for the needs and the dreams of the family especially after emancipation. But in the North, they were in competition for jobs with immigrant populations of European descent.

In the South, The problem was the discrimination between races after the abolition of slavery. Clearly, with the great migration of the Irish to America, jobs became even less accessible for African Americans, even unskilled jobs. This conflict in the job market led to the bloody Draft Riots in 1863, in New York City, when Irish hoodlums burned and destroyed the homes of African Americans deliberately.

After the closing of the Freedmen's Bureau in 1870, African Americans faced enslavement. Land that was granted by the Freedmen's Bureau to African Americans was taken back. Du Bois' studies in *The Soul of the Black Folk* reveal that two worlds exist in the same space; those who live in the wallows of prosperity and those who live at the very bottom of suffering; even though they were both born in the same land. The race appears to be the main reason and it impedes African Americans in their quest for meaningful work.

Du Bois represents a new platform that African Americans believed necessary to become truly free. Du Bois confirms in *The Soul of the Black Folk*; "in the following years after 1876, A new

vision began gradually to replace the dream of political power, a powerful movement, the ideal of book learning" (39) the idea was to gain what the oppressor emphasized that the slave did not have. However, African Americans realized that the ideal of book learning or the ideas of the Founding Fathers fanned the flames of racism when they declared to the whole world that the black face is associated with evil and Afro-Americans are savages and irrational human beings. Apparently, the idea of book learning was a promising prospect for African Americans to get their freedom. Du Bois felt that the powerful movement was a great idea to regain what was lost during the slave trade.

The powerful movement also aimed to open schools for the freed men and fill them with qualified African American teachers. Schools for African Americans had three obstacles to overcome the forms of enslavement and its remaining effects. First, the schools were little more than huts with few students. Second, qualified educators of African descent taught people who denied ideals in culture and life. Third, and probably the most severe obstacle was the problem of the color line, Du Bois says in *The Soul of the Black Folk*; "the darker the skin, the less the opportunity"(57). After a while, Schools managed to help Afro-Americans to reach to the sense of satisfaction or the sense of double consciousness.

Generally, Failure to teach children their rich cultural heritages leaves the path open for attempting to attach to another culture's reality. Realistic historical events may lead to mitigation of negative thinking by knowing the achievements of the races. Reading about the past in a truthful light supported by evidence removes the effects of psychological fragmentation. Early childhood education is the critical point for encouraging students to grow in a positive and productive direction. The child must learn his heritage and his culture in order to be successful in his life. The enemies alter the

history by denial of cultural heritage in early childhood education. When the enemies manage to carry out these policies, the history will be changed in a profound way and racist practices do not diminish. Denial of heritage alters a person's personality and detaches him from his family history but correct historical truths lead to a healthy internal self-analysis.

Self-awareness and self-determination may be realized when African Americans become fully aware of their past and their culture. Du Bois explains a worthy connection between African Americans and Africa as African Americans should study the history of Africa before slavery to give them a sense of self-respect from early childhood. They should learn the contributions of their African ancestors to the society as an evidence of their valuable heritage.

Powerful movements play an effective role in publishing the importance of African heritage throughout the ages. For example, the movement of Black Nationalism, whom Garvey is the father of, this movement sheds light on the welfare and prosperity of African folk; it is a direct line of defense against racial discrimination. It should be noted that many assaults against Afro-Americans are a result of European dominance, whites or Europeans want to control Afro-Americans lives in a way that exploits them. These ideas lead Afro-Americans to critical thinking and self-determination. Critical thinking is the individual ability to gather the true information and use it in analyzing the events. In *Double-Consciousness/ Double Bind: Theoretical Issues in Twentieth-Century Black Literature*, Sandra Adell studies Du Bois's idea of double-consciousness and comments:

Du Bois is in control of the text only to the extent that he does develop a strategy for his

writing: writing requires a strategy; he does order his writing in a certain way; he lays out the text's structure in "The Forethought."(12)

Adell notes that Du Bois represents unusual study during reading "the forethought" of *The Soul of The Black Folk* when he appeals to his "Gentle Reader" to "receive my little book in all charity, studying my words with me, forgiving mistake and foible for sake of faith and passion that is in me, and seeking the grain of truth hidden there."(1) Adell begins with an analysis of the "Strivings" text; she claims that Du Boisian double-consciousness "emerges from the philosophy of Hegel as it is articulated in *the Phenomenology of Spirit*" (8). She represents the relationship between Du Boisian ideas and Hegelian ideas, she writes the expressions that Hegel represents in *the Phenomenology of Spirit* as "Self-Consciousness", "Lordship and Bondage", and "Unhappy Consciousness" to explain the compatibility between Du Bois's concept of double-consciousness and Hegel's idea of Unhappy Consciousness. She says, "Du Bois's "double-consciousness" decontextualizes Hegel's "Unhappy Consciousness." (12) She also says, Bu Bois "is laden with words that were favored by Hegel. Words such as *consciousness*, *double-consciousness*, *strife*, *self*, and *spirit* all point to a Hegelian metaphysics of the self."(13)

Adell explains that, "Contradictoriness is therefore the essence of the unhappy consciousness. It is essentially a consciousness...yet it is always striving for a reconciliation of the very elements that constitute its essence."(18) Negroes reach to the sense of double consciousness because of ignoring their true self-consciousness. They are forced to live with two identities at the same time, these two identities are not equal, they are opposed to each other.

In *Dusk of the Dawn*, Du Bois begins and ends by noting his own position "high in the tower"(16) because he is considered one of the most highly trained minds in America. He describes himself as "clairvoyant"(17) because he explains the life of the blacks under the influence of white supremacist ideology. In the second chapter of *Darkwater*, "The Souls of White Folks", he says:

the role of talented tenth, But this class-based sense of shame is both impediment and adjunct of any strategy based on race pride and solidarity, as well, since such shame and embarrassment can present an obstacle to any concerted political action, which demands racial unity in common cause, and under the leadership of the "talented tenth" of race aristocrats, to be successful. While calling for efforts to "to build up a racial ethos", Du Bois thus warns against too extreme a version of such "propaganda for race pride", counseling Blacks to avoid reproducing what he describes as a "superiority complex among the white and the yellow race". (50)

Du Bois thinks that racist ideologies will be deleted by the hands of educators so the talented tenth must unite their race and explain the experience of Afro-Americans to the whole world. Apparently, double-consciousness exists especially in America and Afro-Americans need to gather their ethos to live in oneness. They want to reach their goals in America as all third world people in the United States, they struggle bravely against racism to be a part of the American Dream.

In *In the Shadow of Du Bois: Afro-Modern Political Thought in America*, Robert Gooding-Williams develops a detailed analysis of double-consciousness. He claims that Du Bois represents the Double-consciousness to explain his subjective experience as a black person in America. He also thinks that this theory is a positive theory as it attracts the attention of the whole world toward the experience of Afro-Americans.

Gooding-Williams concludes that the main goal of the early African-Americans was to be recognized as "co-workers in the kingdom of culture"(16) but in the twentieth century, the struggle of African-Americans was for full equality to live with true self - consciousness. He claims that the two selves can be merged if racism has been eliminated from the environing culture and when whites change their perspective on the Negroes. He also presents double-consciousness as a "false self-consciousness" arising through "second sight".

Gooding-Williams argues that Du Bois was concerned with double-consciousness not only as Negroes' problem, but also as a crucial test of the effectiveness of the struggle for the overcoming of the sense of inferiority. He also claims that Du Bois developed a "politics of expressive self-realization,"(17) a "practice of ruling leadership that could authoritatively and effectively govern the struggle to solve the Negro problem only if it avowed and embodied the ethos of the black folk"(17).

4. Conclusion

Du Bois is the first of Afro-American intellectuals who referred to the Negro spirituals, black folk tales, and the early Afro-Americans. He managed to acknowledge publicly that there is something of

moral and aesthetic value to be found in African American folk culture. Du Bois spent most of his life courageously trying to mitigate social oppression which appears in prejudices and discrimination based on skin color.

Psychologically, Du Bois believes that the best way to establish a normal society in America is through the elite African Americans who manage to examine the history of their ancestors through the true world history and a critical discourse analysis of African American's successes, stagnations and failures since emancipation. He strongly suggests that a careful study of historical and global events will help to reduce the level of stress that racist practices create.

Du Bois asserts that the development of double consciousness inside African Americans is an attempt to end their striving. Work, culture, and education may be helpful to achieve oneness and freedom.

Double consciousness is still very attached to contemporary society. While the whole world would like to argue that we live in a post-racial society, there are still many hidden inequalities based upon race that make it difficult for black Americans to live without double consciousness. The idea of stereotyping is applicable among whites today so double consciousness still exists and is still widespread. African Americans cannot become full Americans and domination cannot be removed easily from this racist society. Without rich cultural heritage, oneness may not be regained, and double consciousness will remain throughout generational lineage.

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نظرة عامة على مفهوم الوعي المزدوج لدو بوا

ملخص

يشرح هذا البحث مفهوم او نظرية الوعي المزدوج وكيف اوجد دو بوا حلا لازمة الهوية للامريكيين السود من خلال هذه النظرية الفلسفية الاجتماعية حيث انه ذكر بشكل مفصل معاناة العرق الاسود فى امريكا وما تعرضوا له من ظلم واذلال وقهر وعبودية واكد على ان الهوية المزدوجة هي الحل الامثل فى هذا المجتمع العنصرى بدلا من الانتحار والتمزق الداخلى خاصة لمن يود ان يكون جزء من الحلم الامريكى. نقل دو بوا ازمة الامريكيين الافارقة من التاريخ الامريكى ووضعها فى قلب التاريخ العالمى بتوضيحه التحدي الذي يواجهه الفرد الأمريكى من أصل أفريقي ليكون انسانا يعامل معاملة ادمية فى هذا المجتمع الابيض العنصرى ويؤكد على أن السود الأمريكيين عاشوا في مجتمع كان يسيطر عليهم تاريخياً واراد ان يمحو هويتهم العريقة ويحولهم الى عبيد مدى الحياة لكن الفكر الذى نشره دو بوا عن الوعي المزدوج اثر بشكل كبير على النخبة والمتعلمين وتاثر به الادباء فى رواياتهم لانه اوجد حلا قاطعا لازمة نفسية اجتماعية عجز السود عن التعبير عنها بشكل واضح.