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***A Stylistic Analysis of Caste: The Origins of Our Discontents***

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**Hebron University**

**Faculty of Graduate Studies**

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## **Declaration**

I certify that this thesis, submitted for the Master's Degree in Applied Linguistics and the Teaching of English Language, is prepared by my own research, and it has not been submitted for any other degree.

## **Dedication**

I would like to dedicate this work to:

The Sake of Allah who helped me in dealing with the ups and downs that I faced during the last years.

The Palestinian martyrs who gave their lives for the sake of their country and Palestinian prisoners who deserve respect and support.

My parents' soul . I wish you were here to see your dream come true.

My wife, Gihan for whose love, continual support and patience encouraged me to reach my goal.

My sons, Mohammad, Ahmed, & Yousef.

For your hugs when my spirits sag.

My daughters, Rawan & Raya.

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## Abstract

Caste's hierarchy does not concern sentiments or morality. It's about power – what groups do and don't. With the help of an immersive and profoundly investigated account and stories of people, Isabel Wilkerson presented a picture of America's unexplored phenomena as she examined how America today and its history have been shaped by a heinous caste system and a stringent human ranking system. Beyond race, class, or other variables, a powerful caste system has influenced people's lives and behavior, as well as the destiny of the country. Wilkerson explored eight pillars that underpinned caste systems across civilizations, including divine will, bloodlines, stigma, and more, by connecting the caste systems of America, India, and Nazi Germany. She explained why the terrible logic of caste requires a bottom rung against which those in the middle can be measured. Finally, she laid out how America might go on to hope in our common humanity, beyond the artificial and harmful separations of human divisions. The aim of the present study is to present the stylistic features of the novel *Caste: The Origins of Our Discontents*. Most stylistic studies aim to guide the reader through the language organization of a literary piece. This study examined some stylistic devices such as metaphors, similes, etc. The following questions were answered in this study: 1. What are the main themes of the novel *Caste: The Origins of Our Discontents*? 2. How do the stylistic devices used convey and enhance the themes and meanings in the Novel? The researcher employed the Theory of Stylistic Analysis to answer these questions. This study is analytical, descriptive in nature. Finally, the study findings demonstrated that the author has employed several figures of speech in her novel to describe any notion or thought vividly. This study actually sought to discover the remarkable style of Wilkerson's narrative.

**Key words:** Stylistic Analysis, Figures of Speech, Caste's Hierarchy, Caste System, Style

## النظام الطبقي: أصول استياعنا

### الملخص

لا يتعلق التسلسل الهرمي للطبقة بالمشاعر أو الأخلاق. إنه يتعلق بالسلطة - أي الجماعات تمتلكها وأيها لا تمتلكها. في هذا البحث ، تعطينا إيزابيل وليكرسون صورة لظاهرة غير مرئية في أمريكا وهي تستكشف ، من خلال سرد قصص غامرة ومدرسة بعمق حول أناس حقيقيين ، كيف تم تشكيل أمريكا اليوم وعبر تاريخها من خلال نظام طبقي خفي ، التسلسل الهرمي الصارم للتصنيفات البشرية. خارج العرق أو الطبقة أو أي عوامل أخرى ، هناك نظام طبقي قوي يؤثر على حياة الناس وسلوكهم ومصير الأمة. من خلال ربط الأنظمة الطبقيّة لأمريكا والهند وألمانيا النازية ، تستكشف وليكرسون ثماني ركائز تكمن وراء أنظمة الطبقات عبر الحضارات ، بما في ذلك الإرادة الإلهية وسلالات الدم والوصمة وغير ذلك. وناقشت الباحثة لماذا المنطق القاسي للطبقة الاجتماعية يتطلب أن يكون هناك درجة سفلية لمن هم في الوسط ليقسوا أنفسهم ضدها. أخيرًا ، أشارت إلى الطرق التي يمكن لأمريكا أن تتحرك فيها إلى ما بعد الانفصال المصطنع والمدمر للانقسامات البشرية ، نحو الأمل في إنسانيتنا المشتركة. هدفت الدراسة الحالية إلى تقديم الخصائص الأسلوبية كما تنعكس في الرواية "النظام الطبقي: أصول استياعنا". إن الهدف من معظم الدراسات الأسلوبية هو إرشاد القارئ في فحص التنظيم اللغوي للنص الأدبي من أجل تحقيق الفهم كما وبحثت هذه الدراسة في بعض الأدوات الأسلوبية بما في ذلك الاستعارات والتشبيهات وما إلى ذلك. تجيب هذه الورقة على الأسئلة التالية:

1. ما هي الموضوعات الرئيسية في رواية " الطبقة: أصول استياعنا"؟
  2. كيف تنقل الأدوات الأسلوبية وتعزز المواضيع والمعاني في الرواية؟
- هذا البحث تحليلي ووصفي بطبيعته. أظهرت نتائج هذه الدراسة أن جميع الأدوات التي تم تحليلها ساهمت في فهم الرواية وموضوعاتها . أخيرًا ، أظهرت نتائج الدراسة أن الكاتبة استخدمت أشكالًا مختلفة من الكلام في روايتها لإعطاء وصف حي لأي فكرة . وفي الواقع ، تسعى هذه الدراسة لاكتشاف أسلوب وليكرسون السرد غير العادي.

**الكلمات المفتاحية:** التحليل الأسلوبي ، أشكال الكلام ، التسلسل الهرمي للطائفة ، نظام الطبقات ، الأسلوب

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## **Chapter One**

### **Introduction**

#### **1.1. Introduction**

In this chapter, the researcher presents the background of the study, biography of the author, caste: the Origins of Our Discontents: An overview, the statement of the problem, the significance of the study, objectives of the study, the questions of the of the study, the limitations of the study, definitions of terms and summary.

#### **1.2. Background of the Study**

Language is a messaging medium. The sound and graphic symbols are composed. Language research is important because it reflects different roles in society. The representation of sounds on paper is called writing. Writing takes on many forms. That's why linguists are interested in the study of style.

The notion of style has various meanings both within and outside the literary text. It is typically a problem for us without understanding its significance to use the word style. Based on Abrams (1993, p.203), he describes style as "the way language is expressed in prose or verse, as it is that speakers or authors say whatever they say."

The word "style" may be used for people, genres, ages, periods or languages. For example, scholars and writers who read the writings of Shakespeare assign these writings to Shakespeare because of their style. One is known for the Renaissance period and another for erudition and wisdom.

If you take language into account in terms of style, you can find that there is consistency and darkness in the French style. There is also a broad variety of application types not limited to people, genres, times or languages.

It can be understood that the style is particularly related in Literature to the linguistic actions and the qualities of the literary choice, which deals with expressions used to transform thoughts into words. When linguistic forms are studied, they are closely related to styles.

Stylistics has been defined as the study of literary texts from linguistic perspectives, An author gives the same idea of stylistics by saying it is a discipline which acts as a link between linguistics and literature. In stylistics, rhetorical words, syntactic elements are studied: these instruments are used to convey a literary style.

The aim of style is to explore the language and in particular the creativity of language use and its relation to meaning. Stylistics enhances our thought habits and language exploration enhances our comprehension of literary texts.

The analysis of style provides consistent evidence in the text from which arguments can be made. Whether or not a particular literary text is "Great" may be determined on the grounds of the objective truth of language in the text itself.

According to Nordquist (2018), citing Wales, the stylistic goal is to "explain or relate the literary effects to linguistic 'causes' where these are felt important." Stylistics immerses itself deeply in text, revealing concepts hidden beneath language constructs. He goes on to say that the application of various style elements defines the language of any written work.

These elements include the development of characters, dialogue, tone, form, harmony, structure, symbolism, themes and more. Style also suggests that stylistics requests the information and use of a linguistic study of morphology, phonology, lexis, syntax and semantics.

The works of new writers who have become increasingly explicit about their personality enriched the literary world. When creating literary works, the author uses language skills in a balanced manner. Each author is expected to use language to communicate ideas and creativity as part of the literary development process. It means that the literary work is a learning experience for languages. As a result, the element of language is an important tool in the investigation of literary work. If you are taught or articulated in words, you can enjoy a new literary work.

### **1.3. Biography of the Author**

Isabel Wilkerson (a journalist and author of *The Warmth of Other Suns: The Epic History of the Great Migration and Caste of the USA – The origins of Our Discontents*) is an American novelist.

Wilkerson was born in Washington D.C. in 1961 and studied journalism at the University of Howard. She became the editor-in-chief of the college newspaper *The Hilltop*.

Wilkerson was the first Black wife of the American journalism's history to receive a Pulitzer Prize, and the first Afro-American to be honored to have an African reportage for individuals in the history of American journalism, for her job as Chicago Chief Bureau of the New York Times in 1994. A talented storyteller, Wilkerson captivates audiences to see a way to transcend them with the common human history of migration and reinvention and unseen hierarchies that have separated the Americans.

She has been an optimistic advocate to demonstrate how history can enable the Americans to understand their country and their present age of upheaval. Wilkerson puts into their hearts the unseen and the oppressed. In her lectures, she discusses with authority they need, in her broad-based Op-Ed essays in the New York Times, to reconcile America's karmic racial heritage.

### **1.4. Caste: The Origins of Our Discontents: An Overview**

*Caste: The Origins of Our Discontents* is a nonfiction book published initially on August 2020 by the Random House by the American journalist Isabel Wilkerson. In this context, the Novel is the historical and narrative work. With her 2010 book, *The Warmth of Other Suns*, she was further acknowledged. She has also taught journalism in other universities such as Princeton and Emory.

*Caste* has explained the nature and implications of inequality in describing the United States from the advent of the early enslaved people in 1619 to the present Covid-19 pandemic. In the first part of the book, Wilkerson noted that the results of the presidential elections of 2016 shook many people, but the result actually was the product of

long-buried issues, therefore, she called for a thorough plunge into American living structures. She thinks that the key to understanding America is its caste system, a commitment to structures that respect some lives more than others.

The book defines racism in the United States as an aspect of a caste system – a social stratification system which features concepts such as hierarchy, inclusion, exclusion and purity. Wilkerson contrasts elements of American colorful people's history to Indian and Nazi Germany caste systems and examines the effect of caste on their cultures and their populations.

Isabel Wilkerson's *Caste: The Origins of Our Discontents* is an excellent review of a seldom addressed phenomenon in American culture, which has been published and impeccably researched. It is one of the year's most important books, dealing with race, caste, class, and prejudice, and providing insight into the formation of caste society, how it works, and the shaping of an individual. It was an eye-opening, mind-blowing reading experience for the researcher, and it was sometimes quite welcoming and exciting.

Yet timeliness is its key element, brave, simple and shatteringly honest in both approach and delivery, the book delves deep into a powerful caste system that has shaped the United States since the early sixteenth century, a system that is so robust that it goes beyond class and race and becomes the inevitable cornerstone of the social structure.

"This book came out in the US during a time of great upheaval and tried to deal with questions of racial inequality through reference to a new set of criteria, namely caste," Dodson added. "Caste has an extremely distinguishing past in India, distant from that of the race in the USA and its development, and yet these characteristics are similar in terms of how individuals experience inequity and prejudice."

*Caste: The Origins of Our Discontents* is a profoundly disturbing book through touching deep ideas, heart-rending images by using. White people will be upset with any empathy, pain and appropriateness. Wilkerson claims that only members of the dominant caste can dismantle the system. She talks about Albert Einstein, who fled from the Nazis in

order to settle there. When he realized through his social privilege, casteism and racism led his own country, he became a powerful proponent of racial justice.

The Wilkerson Book is a powerful, insightful and thoughtful explanation about hierarchical reproduction and a call to take steps towards a daunting task of dismantling it. The Dalits in India and the racial hierarchy that the Nazi regime has built in Germany are something that Wilkerson is familiar with.

Caste" began by explaining how "hatred and tribalism" were again made the subject of Donald Trump's 2016 win because they hadn't left society; they just "waited, slept until extreme circumstances brought it to the surface and back to life."

The book is in fact so timely that the government does not intervene until the latest pandemic started. Wilkerson has followed a historical approach, investigating the similarities between the three largest caste systems in the world which have been functioning for longer periods: "The tragically accelerated and chilling caste system of Nazi Germany which is officially overcome. India's long, thousand-year-old caste structure. And the shape-shifting, unspoken, race-based caste pyramid in the United States."

Wilkerson explained how these systems evolved, how they came to be accepted, and how India's and the United States' systems have remained strong, influencing every aspect of modern society.

Wilkerson has delved into the eight pillars that underpinned caste systems throughout history, including God's will and bloodlines, the stigma, and much more, connecting the caste systems of America, India, and Nazi Germany. She explained why the cruel caste logic allowed citizens in the center to compare themselves to the lowest rung. Finally, she suggested ways for America to move beyond the arbitrary and destructive divide between human divisions and toward hope in the common humanity.

Wilkerson, however, did not investigate the UK-based hierarchy . She has focused on contrasting India's comparatively caste-systems (the oldest of the BJP Prime Minister Narendra Modi's Hindu-based systems), the USA (using a skin color-based race tool), rights

and wealth-accumulation opportunities to the lightest skin, and finally the German Third Reich, which is the shortest and most effective 12-year dictatorship.

Wilkerson has succeeded in opening readers' eyes and hearts to all the fear, pain, agony, malady and terror which all caste systems use to keep control of human and natural resources in their respective societies by dominant cohort classes.

The author often referred to an individual's activity as the action of the "dominant caste," as though the caste is a real creature. The author never discussed how the attitudes of succeeding generations in American society have changed in regards to race such as interracial social outings or interracial marriage – both of which have been increasing.

The closing thoughts of the author as expressed in the epilog are full of fine words but unfortunately are a muddle and unsupported by the preceding narrative.

There are historical parallels in one notable area of the Caste between Hitler Germany and the early 1900s eugenics movement in the United States. Readers with only a passing familiarity with this deeply troubling era will be astounded by the connection Wilkerson draws. She cited race historian George M. Fredrickson as saying, "American laws are the primary foreign precedents for Germany becoming a "full-fledged racist regime." What kind of legislation? What are the laws? Miscegenation legislation in the United States, also known as Blood Laws, determined who could and could not marry.

In addition, it's one of those truly magnificent novels, more focused on argument and completely astonishing. This book, on the other hand, provided an incredibly instructive description of the racial hierarchy that serves as the foundation of American social order. Ties between American chattel slavery and subsequent legal racial discrimination against the Indian caste system, as well as the Third Reich's racial annihilation and racial programs, are uncomfortable yet fascinating to witness . All in all, a work that the researcher assumes is surely worth reading and that will be widely used in this genre for years to come.

Finally, in this exhaustive book, which was well researched and compulsively readable, drawing analogies to Nazi Germany's examples and the long-established caste system in

India, Wilkerson clearly highlighted the divide that exists between racism and the caste system at the very heart of American culture.

This study will investigate how stylistic devices are used in the Novel, to convey its main themes and meanings.

### **1.5. Statement of the Problem**

Although many works have been done on stylistics, little work has been done on style used in Wilkerson's Novel which was published in 2020. Most of the works done were based on general analysis of how her works reflect the realities of the society. Reviews have been done on the book.

To the knowledge of this researcher, no work has been done on the stylistic analysis of the devices used in her work. Most MA theses that have used stylistic analysis are based on certain poem or short stories and much work has not been done applying stylistic analysis to novels, according to my observation. One of the reasons could be the voluminous nature of a novel to apply stylistic analysis. But if it is applied on a novel, one can better understand and enjoy the different styles used in a certain novel in addition to arousing curiosity for more studies. This study hence fills the gap which other research works have failed to cover.

### **1.6. Significance of the Study**

Naturally, stylistics combines linguistics with literature studies which, for those interested in English and literature and in the stylistics, is especially interesting and particularly significant. The stylistic study of various forms of literary texts and those wishing to examine the work of Isabel Wilkerson will be encouraging.

In addition, this study can be a facilitator and a springboard for further study in this field and can encourage academic speech. It will also provide teachers with some informative ideas as well as pedagogical consequences..

This research will also offer constructive language and literature awareness. The study is particularly anticipated to be of great benefit to the reader wishing to learn the stylistic analysis that can be used in prose, in particular in novel form. It is also expected to be

additional references for those who are majoring in linguistics and going to conduct a research in stylistics.

### **1.7. Objectives of the Study**

This research aims at exploring the some selected stylistic devices and the effect these devices have in the overall evaluation of the novel. in the novel, *Cast: The Origins of Our Discontents*. It discusses the efficacy of the literary style approach. The esthetic meaning cannot be broken up from the linguistic code, as Leech and Short (2007) suggest. So, whatever the author writes, it can be exposed through the stylistic approach.

### **1.8. Research Questions**

1. What are the main themes of the novel *The Origins of Our Discontents*?
2. How do the stylistic tools used convey and enhance the themes and meanings in the Novel?

### **1.9. Limitations of the Study**

The current research aims at emphasizing the stylistic approach as stated and reflected in the Novel. However, no prior analyses of the stylistic devices used in the Novel were conducted before Google was searched for the researcher. The analysis of Novel, on the other hand, has received little attention.

This paper deals with the stylistic study of *Wilkerson's Caste: the Origins of Isabel Discontents*. The book includes thirty-one chapters. It will only concentrate on chapters that are considered stylistic representatives of the book due to time constraints. Future researchers may be interested in broadening the field by discussing all potential materials and other evidence that can contribute a lot to the study and development of improved results. The analysis will only take into account most stylistic features that are most important to esthetic importance, and those that are better suited to enhancing meanings and themes.

### **1.10. Definition of Terms**

**Caste:** Social stratification, inherited transmission of life styles, often including occupation, ritual status in the hierarchy, and normal social interaction, and exclusion based on cultural notions of purity and pollution Its paradigmatic ethnographic example is the division of Indian Hindu society into rigid social classes, which has ancient origins and continues to exist today. However, due to urbanization and affirmative action initiatives, the caste system's economic importance in India has declined. Many sociologists and anthropologists are interested in the study of caste-like social divisions outside of Hinduism and India, and the Hindu caste system serves as an analogical foundation for that study. For morphological groupings in female ant and bee populations, the term "caste" is frequently used.

**Racism:** Racialism is the belief that people should be classified into distinct and exclusive biological entities called "races;" intelligence, morality, and other cultural and behavioral characteristics; and that there is a cause-like relationship between inherited physical features and personality traits, and that certain races are innately superior to others. The word also includes political, economic or legal bodies and systems engaged in discrimination on or perpetuating racial discrimination, or otherwise strengthening racial inequality in wealth and income, education, health, civil and other fields. The rise of critical race theory, the protagonist of the critical legal study movement, made this institutional, cultural or systemic racism a major subject of research in the 1980s. The idea of a human race is well understood, without any empirical justification, by the late 20th century as a cultural innovation.

**Social stratification:** Sociologists use the term social stratification to describe the social status structure. Social stratification refers to the division of a society into socioeconomic classes based on factors such as wealth, income, ethnicity, education, and power.

**Racial justice:** The systemic fair treatment of people of all races is social justice that results in equal opportunities for all. Everyone, regardless of race, ethnicity, or the society in which they live, should be able to reach their full potential in life. A "social justice" paradigm can shift us from a reactive to a more powerful, proactive, and even preventive approach.

**Equity:** The definition of equity is characterized as "the state, quality, or ideal of justice, impartiality, and fairness." It's useful to understand equity not just a desired state of affairs or a high value. Equity must be viewed as a structural and systematic principle in order to be achieved and retained.

**Equity vs. Equality:** Equity involves trying to understand and give people what they need to enjoy full, healthy lives. Equality, in contrast, aims to ensure that everyone gets the same things in order to enjoy full, healthy lives. Equality is aimed at fostering fairness and justice, but can succeed only when everyone starts from the same position and wants the same things.

**Inclusion:** Inclusion refers to the action or state that a group or structure includes or is included. Inclusion requires authentic and inspired engagement and true sense of belonging, rather than just diversity and numeric representation.

**Race:** Race is a defined socially constructed human system primarily based on measurable physical features including skin color and ancestry. Race is an ancestral system. There is no empirical justification or distinction between groups of race.

Race ideology has become an integral part of our identity, institutions and society and is a pillar of segregation and dominance.

### **Figurative Expressions**

In Literature, An Introduction to Reading and Writing (sixth edition) by Edgar V Robert and Robert Zweig, it is said that figurative language refers to expressions that conform to regularize arrangements of words and thought. As a result, literary works become more powerful, convincing and strong. Metaphor, simile, paradox, personification, metonymy, synecdoche, etc. are instances of figurative expressions. All comparisons are figures of speech, but not all figures of speech are comparisons. This would be symbolic, but would not be true of "James was as angry as John". A concept or thinking is conveyed orally in order to make the text more readable and emotionally stimulating the reader.

Understanding the meaning of words, especially those having connotative meanings, will help you to understand figurative expressions. Your vocabulary will also help you to understand the speaker's words.

### **1.11 Summary**

This study provided a brief overview of the research topic. It included a brief introduction to the novel, style and stylistics, stylistic analysis, and caste: a critical perspective. It also discussed the study's problem and purpose, which is to analyze the novel "*Caste: The Origins of Our Discontents*". Besides, it offered the significance, objectives, research questions, the limitations of the study, and finally the definition of terms.

## Chapter Two

### Theoretical Framework and Related Studies

#### 2.1. Introduction

The primary goal of this chapter is to review theoretical works and studies related to the topic of this thesis. In this regard, the concepts of style, stylistic analysis, caste apartheid, and intrinsic novel elements are primarily discussed. Nothing was more prevalent than prejudice against various classes, separate by ethnicity, faith, caste or in countless other forms, in human history. Moreover, in some times of history, this prejudice has been unfairly ferocious, more fierce in some communities than others. Sowell Thomas *Race, Culture and Equality*.

Historically, caste in India has been one of the most complex segregation structures and was later discriminatory. The idea of "race-making" in the US is comparable to this idea of caste separation.

Given the similarities between the two phenomena, the possible resemblance of the mindsets which led to their development should be examined. Both systems have been represented in all walks of life: religious, social and political. Cultural creations formulated in order to organize the society are simply race and castes. The classifications were initially used to distinguish classes of people and to classify them as comparatively "under" or superior. In a given society, people considered relatively "inferior" were considered "polluting" to the rest of society.

Two strands of dissension are remarkable and may well be significant to the development of a holistic race portrait from that overall hierarchical framework in Indian literature. The first strand is about exploitation and rent-seeking politics.

A study of Nicholas Dirks' social caste system has shown the prerogatives of the Brahmins who served as Indian interpreters of colonial governance (Dirks, 2001).

As the East India Company established a pattern for private land ownership and revenue collection in India, the dominant castes have used caste connections with hereditary

occupations to exploit lower castes by depriving them of productive assets such as land and keeping wages artificially low.

Such disparities continued to define Dalits' fate centuries later, denying them education and access to well-paid jobs (Desai and Dubey, 2011). However, caste inequality in material resources was reduced in urban India (Desai and Dubey 2011), and caste identifications were more ambiguous (Fuller 2003).

The second strand of caste literature, which was often mirrored in Subaltern Studies literature (Chatterjee, 1992), rejected the subordinate castes' complicity in their subjection to records of explicit or passive resistance.

Although religious teachings and concepts of pollution and purity have not changed over time, there have been dramatic shifts in the acceptance of lower caste subordination. Wilkerson noted in her research in northern India that a newly married Dalit person gladly described how his bridal party walked boldly through the upper caste with him on a horse, despite the fact that his forefathers wouldn't even dare to walk the same road without taking their shoes off.

Wilkerson highlighted some of the Dalit resistance acts by figures such as Ambedkar, which resulted in Hinduism being rejected and Buddhist conversions, but she did not fully recognize their political significance.

Growing Dalit commitment was closely linked to political activism, which was accompanied by an awareness of the material grounds for caste injustice. The multi-party structure of India has proven to be more conducive to caste politics, and various regions with strong caste identification have emerged as power brokers, whereas US politics and fragmented interests among black and Hispanic populations make it difficult for them to unite around racial and ethnic political platforms (Gupta, 2005).

Prime Minister Modi was not a Brahmin, but rather belonged to a caste known as OBC (Other Backward Classes), which also benefited from affirmative action legislation. This

division demonstrated that political authority was a result of numerical superiority as well as Vedic hierarchy.

In modern India, the numerically larger castes have gained political power in democracy as a political system. These castes frequently lag behind higher castes such as Brahmins, Kshatriyas, and Vaishyas. While Brahmins continued to dominate the intelligentsia and the top echelons of the bureaucracy despite their small population (5 percent of the Indian population), they did not necessarily wield political power.

In Indian literature, the term "dominant caste" was coined in 1987 by the renowned Indian anthropologist Srinivas to describe numerically dominant middle castes, in contrast to Wilkerson, who used the term "dominant" to refer to high class groups. The importance of numerical dominance may have ramifications in US caste hierarchies with shifting demographics.

The analytical and yet incomplete understanding of caste dynamics in India is also represented in her perspective on evaluating racial inequality in the United States. The above-mentioned trends, one of which led to the formation of the Dalit elite and the other to the continued marginalization of Dalits at the bottom of the pyramid, have a parallel in racial inequalities in the United States.

It may be unrealistic to expect a single book to capture all of the forces that shape racial disparities. Wilkerson's emphasis on status and power highlighted the inequalities of a society in which the economic prosperity of the upper castes led to greater rather than lower hostility from the dominant castes.

A remarkable observation exemplified the current political confusion in the United States, when working-class Whites rallied behind a billionaire whose plans ran counter to their own larger class interests, from repealing Obamacare to imposing tariffs on cheap Chinese consumer goods.

This also led to the conclusion of a chapter in which the dominant caste is required to be "radically empathetic," because the lower caste did not create the caste system and cannot fix it on its own. "Once awakened, we have a choice," she says at the end of her chapter.

We can be born into a dominant caste but refuse to dominate. We can be born into a lower caste but refuse to fit into the box that others have imposed on us." This reliance on changing hearts and minds rather than advocating structural transformation and public policies to reduce and possibly eliminate racial inequality appears utopian and at odds with the highly persuasive arguments of previous chapters describing the upper castes' cognitive dissonance that led to the book's backlash.

In his speech about caste, the epic struggles between Gandhi and Ambedkar, in which Gandhi desired casteless society and Ambedkar sought redistributive justice, has represented this disconnect (Deshpande, 2013). Ironically, Wilkerson appears to be on the side of Gandhi despite extensive references to Ambedkar.

In shining the light on the overwhelming nature of the American caste system, Wilkerson takes up the gauntlet that was laid down by James Baldwin in *A Talk to Teachers* (1963): "The goal of education is finally to create in a person the ability to look at the world for himself. Anyone who considers themselves to be responsible is obliged to evaluate society and to try to alter it and resist it, regardless of the risk involved.

Society has just that hope. Only this can alter societies." Wilkerson took up this mission: the American caste-system, whereby people play the given roles of a play in which we cannot be totally ourselves, "acts based on our own place in the production, not necessarily on who we are... cast in a long-term drama that came out in this early 17th century."

In the historical comparison of America, India and Nazi Germany's caste systems, Wilkerson pulls no punches. We don't want to think about this comparison, but rather it sheds light on the comprehension not only of the past but also of the present and of the future. The beginning of America's caste system – the arrival of the first Africans in 1619 – and the

systematic subjugation and stratification of human beings by the very explicit atrocities of the early Republic are difficult to count through this covert caste system which still influences the relations between us and our human beings and the national dialog.

The distortion of human interactions, which dominated the origins of the American caste system in the South, has an implicit effect on how we presently interact. Wilkerson emphasizes the ways in which the Nazi creation of a hierarchical system and the acceleration of caste paved the way for the dehumanization of people not so different from the experience of Africans in this country during the years of slavery.

Wilkerson's study of caste systems emphasized commonalities: the "pillars of caste," which emphasized divine will, purity, dehumanization, stigma and superiority over innate inferiority. Considering the American caste system's cornerstones, Wilkerson presented examples from historical records which were well investigated. While analyzing the system, she also pointed out how society depended on these ratings so that, even though or because of its subtle character, the reality of the caste in America stayed mostly unknown. These hierarchical divisions underlie American society's ideas that enhance domination and supremacy while nurturing distorted psychological demands and internal oppression.

The new, easily deniable racism could conceal the unseen framework that creates and maintains hierarchy and inequality. However, caste does not allow us to disregard structure. Structure is defined by caste. Structure is related to caste. The classification is based on caste.

Caste is a limit that strengthens predetermined tasks based on how people appear. Caste is a living, breathing thing... To achieve a truly egalitarian world, we must look deeper than what we can see. (69-70). She claims that caste is similar to DNA. We can deal with prejudice in hiring, financing, housing, abolishing voting, lynching or segregation through legislation and enforcement. We can't legislate caste as societies. It's here in our society, in our standards and in our unknown behaviour.

The institution of slavery is not unique to the United States. It was founded among the ancients, in Mesopotamia, ancient Greece, and Rome, and it still exists today in what the

International Organization of Migration considers modern forms of slavery. So, what, if anything, distinguishes enslavement, Jim Crow practices, and the continued exclusion of African Americans? Isn't the problem in the United States, first and foremost, a problem of racism? 'No,' says Wilkerson. It's all about power. Racism can be defined as "the combination of racial bias and systemic power," with racism, like sexism, being primarily the action of people or systems with personal or group power over another person or group with less power, just as men have power over women and whites have power over blacks.

According to Wilkerson, racism has come to mean "overt and declared hatred of a person or group because of the race ascribed to them." Few people nowadays admit to being racist. President Donald Trump has been a notable example of this, frequently and publicly declaring, 'I am the slightest racist.' Trump has repeatedly and publicly stated, 'I am the least racist person there is.' 'There isn't a racist bone in my body.' Throughout his career, he supported white nationalists and white supremacists through statements and actions. He is attempting to punish the state of California for implementing curriculum changes that explore the history of enslavement; he has called anti-bias training racist; and he has threatened to sue the state of California.

Racism has become a difficult topic to discuss in American society. According to a New York Times report from last year, there are differences between textbooks published for school systems in California and those published for school systems in Texas. The textbooks present very different histories of slavery and indigenous peoples' treatment. In California and Texas, children are presented with various sets of "Facts." Americans are unable to hold a national race discussion.

In the run-up to the November 2020 election, Republican nominee Vice President Mike Pence rejected the concepts of implicit bias and institutional racism in police forces. Trump's Department of Justice has filed an action against Yale University, which imposed penalties on Asian and white students for diversity admission procedures.

Wilkerson devoted a significant portion of her work to describe what she referred to as the "eight caste pillars." This is when the concept of caste power emerged as an analysis idea. Wilkerson is a skilled historian, and her stories here demonstrated how the caste configures attitudes and behaviors in structures and procedures in such a way that it is virtually invisible and seamless to maintain white dominance (or upper castes). She described the perils of being a member of the dominant caste while not receiving the benefits of those at the very top. This explains why some at the bottom of the dominant caste oppose progressive legislation such as funding education, reforming regressive tax systems, or providing universal health care.

Her stories are powerful because they convey reality from a theoretical to a personal level. Wilkerson clearly believes that these stories are important to Americans; stories that connect South Asian caste systems to American caste systems can help Americans understand the complexities of America's terrible history of white domination.

Another pillar, the seventh, is a heartbreaking collection of stories about how terror and violence have been used to enforce caste rules and exercise power. Dalits and Jews in India were subjected to intimidation during the Third Reich in order to keep them in their subordinate position and at the mercy of the ruling caste. The same was true in the United States. Excessive whipping could be used as punishment for a slave whose performance was deemed to be lagging in the antebellum South.

Cruelty was ultimately used to intimidate the lowest caste, African Americans. For much of the antebellum period, the black population (slaves) outnumbered the white population in the South, often by a large margin. Fearing for their safety, whites used cruelty and terror to keep enslaved peoples in slavery.

Lynching terrorized the later Jim Crow era. Lynching was more than just a simple hanging suspension; it also included various forms of torture and was frequently performed in front of large crowds. Schools were occasionally closed to allow students to participate. It is necessary to comprehend not only the impact of terror on the lowest or outcaste people, but

also the impact of these lynching spectacles on members of the dominant caste: violence desensitization.

'We simply have to look at the history of Germany to imagine an end to the caste in America,' Wilkerson says. There is a compelling evidence that if a caste system – the Nazis' 12-year rule – can be established, it can be abolished." (383). Her visit to Berlin exemplifies the German quest for the past, which is now adorned with monuments, educational displays, and other artifacts. Antisemitism in the Third Reich differed from racism in the United States, but its structure and cultural embeddedness were similar.

We know that antisemitism and anti-Semitic violence are on the rise in Germany right now.

Many observers believe that a large proportion of current antisemitism stems from the East, where the former communist regime failed to address the Third Reich's atrocities and satanic Jews were tolerated. The lesson of leadership can be used to explain the difference between West and East Germany. Conrad Adenauer, Willi Brandt, and others, despite their flaws, have enabled Germans to confront the atrocities perpetrated by Third Reich leaders and citizens. Leadership must continue, but it is insufficient.

Individual actions, courageous deeds, and individual actions, in the end, determine change. Wilkerson believes that confronting the fundamental essence of casteism is a wake-up call. You may be born into a dominant caste, but you are not obligated to rule. It's a possibility. 'There has always been the challenge of many in the dominant caste who are typically the least willing to be able to correct caste inequities' (380). The caste must give up its privilege as a result of the deconstruction of casteism and its structures. It could be a difficult sacrifice. In times of adversity, Americans were able to effect significant change. 'Americans will do the right thing after they have tried everything else,' Winston Churchill said.

## 2.2. Caste in Context

Wilkerson describes the caste system as a social structure: {A caste system is a fixed and embedded artificial structure of human value that, on the basis of ancestry and often immutable traits, sets the alleged superiority of one category against its supposed inferiority and traits that were neutral in the abstract, but which, in the hierarchy, are ascribed the meaning of life and death. A caste system uses rigid, often arbitrary borders to separate the classified groups from each other and to keep them in their designated places. }

She explained how a rigid social structure, or caste, relates to power in this remarkable social history. Starting from America's first caste-based system which began with slavery in 1619, Wilkerson explained how caste would become an important cornerstone of US social, political, and economic policies, dominated by the Whites, subordinated African Americans, and vanquished Native Americans. She explained how immigrants entered an established hierarchy while trying to integrate into the culture of the United States, and how to build a white racial identity that frequently implies defining themselves from the other side: Black.

Powerful chapters mirror three ways of investigating how each relying on controls, including dehumanization, endogamy and purity through immigration restrictions – slavery in the American South, the Nazi reign of Germany, and hierarchies in India. Wilkerson reminds us that castes still exist in infrastructure and institutions despite the passing of civil rights laws and that Obama's election was the greatest departure from that system in US history. Historical and ongoing brutality against African Americans echoes in this incisive work.

Her masterful account of the status and power underlying the daily experiences of races in the United States, as well as the connections she makes with caste hierarchy in India, evokes images of the enormous indignities suffered by the Dalits, formerly known as the untouchables (India's lowest castes).

Castes are extremely effective at deciphering the hierarchy of power and status— race denotes difference, caste denotes hierarchy. Wilkerson observed that the caste hierarchy is about who is given respect, authority, and competence and who is not. The emphasis on

caste allowed us to focus on the hierarchy between the dominant and subordinate groups. Racial distinction no longer refers to skin color or DNA, but rather to a social and historical hierarchy.

Allison Davis, a Harvard anthropologist who was among the first to conduct extensive research on race and class in the Mississippi Delta, has developed a framework for caste re-conceptualization of race. Unfortunately, despite the fact that he and his colleagues spent years collecting data with their best-financed white competitors, caste and class in a Southern Town (Dollard, 1937) became known as *Classic*, while Davis and his colleagues' book *Deep South: a Social Anthropological Study of Cast and Class* (Davis, Gardner, and Gardner, 1941) received far less attention.

These historical accounts have supplemented by Wilkerson's personal experience of being subjected to suspicion, hostility, and outright discrimination in a variety of settings, from flying in planes to obtaining interviews with informants who refused to believe that a black woman could be the illustrious *New York Times*.

Wilkerson described the "euphoria of the hate," a desire among the dominant castes to impose their dominance over the subordinated castes, as both open and covert discrimination and enmity. This oppression, however, is impossible without a supporting framework that provides the ideology for the perpetuation of caste hierarchies and ensures that the distinction between different castes is maintained through intermarriage-prohibiting devices and enforces deference in the renegotiation of power by subordinate castes.

Wilkerson has marked explicit analogies to caste in India in order to highlight frameworks which permitted persisting racial hierarchies in the United States and their analogs. Of the eight pillars of caste she identified four deserve particular attentions.

Firstly, in India caste structures are justified by Hindu scriptures. Second, the enforcement of endogamy and punishment of intermarriage maintain caste distinction. Third, caste or jati affiliations indicated also hereditary jobs listed at the bottom of the ladder by a pure and pollution criterion, whereby people who labor with their hands and especially

contact the carcasses and excrements. Fourthly, this inequality was underpinned by a shared perception that both the oppressors and the oppressed share the superiority of the dominating castes and the inferiority of the subordinate castes.

Wilkerson used examples from India, Nazi Germany and the United States for each of these caste-supporting pillars. Some of these comparisons, such as social sanctions of miscegenation are particularly persuasive. Others are less believable when it comes to race, such as religious hierarchical sanction.

Furthermore, while Wilkerson's caste representation in India accurately represents the fundamental features of caste hierarchy, some important aspects of the political economy of caste do not exist.

A hierarchy based on pureness and contamination combined with Vedic exhortations generates a hierarchy of the status that positions the Brahmins at the top and the Shudras and *Dalits* at the bottom.

{The race makes a major lifting for a caste system that requires a means of human division. She explained how caste and race are connected. If we have been taught to see people in their own language, caste, as when we study our mother tongue, is the basic grammar that we cod as children. Like grammar, caste not only makes a noticeable guide to how we speak, but also how we process knowledge, the automatic calculation of a sentence, without having to think about it." (17)

### **2.3. Caste and Race**

Wilkerson contends that race and caste are not synonymous social constructs. {They can and do coexist in the same culture, reinforcing each other. In the United States, race is the visible manifestation of the unseen force of caste. Race is the skin, while caste is the bones }.

We can see race, the physical characteristics that have been given arbitrary meaning and have become shorthand for who a person is. Caste is the strong infrastructure that keeps each group in place. Its power and longevity are due to its invisibility. And, while it may

move in and out of consciousness, flare up and reassert itself in times of upheaval and recede in times of relative calm,

Caste is rigid and deep; race is fluid and superficial, subject to periodic redefinition to meet the needs of what is now the United States' dominant caste. While the requirements to qualify as white have changed over the centuries, the fact of a dominant caste has remained constant since its inception — whoever fits the definition of white, at whatever point in history, was granted the dominant caste's legal rights and privileges. Perhaps more importantly and tragically, the subordinated caste has been fixed from the start as the psychological floor beneath which all other castes cannot fall.

{Caste focuses on the infrastructure of our divisions and rankings, whereas race is the metric used to determine one's position in that }, she says. According to Wilkerson, the concept of caste has been around for thousands of years: {(Caste) foreshadows the concept of race, which is... "Caste," she continues, "is a more precise word [than race], it's broader, and the infrastructure that we're underlying sometimes can't see, but it's the underground of much injustice}. That date from the transatlantic slave trades and is only 400 or 500 years old.

However, it is important to highlight a few distinctions that distinguish caste from race. Caste crystallized over several millennia of Indian history, primarily as a cosmology that allowed pastoral and agricultural colonizers from the subcontinent's northwest to gradually colonize thousands of previously unorganized groups and communities. Many locally dominant groups were able to organize their local subordinates into a system that conflated rank, occupation, and purity into a single status system under the new framework. This is not the same as the creation of whiteness as a category of dominance in the context of the colonial and later independent United States.

Then there's the issue of purity and pollution, which Wilkerson also discussed, which many of us see as the driving source of caste ideology in India, whereas in the United States, black Americans' polluting status is an effect of racialized ranking, not a cause. Furthermore,

the Indian caste system was designed to accommodate an infinite number of caste ranks, and many Indian villages have 30 or more hierarchically ranked castes (jatis), all of whom are acutely aware of who is above and below them.

Finally, while the top of the Indian caste system, which is usually composed of Brahmins, is permanent, closed, and unquestionable, the bottom, which is unquestionably defined by Dalits (Untouchables), is strangely porous, because every Indian caste, including the lowest, has someone or some group, usually in a neighboring village, who performs polluting services (like cremation, scavenging, and hair-cutting) for them, and is thus lower

In short, no group in India, no matter how low, lacks a group beneath it that allows them to feel purer. This is very different from the binary (black versus white) exclusionary logic of race, which lacks any cosmological basis for one black person to feel racially superior to another black.

For these reasons, mobility at all levels has been part of the history of caste in India (contrary to the myth of its rigidity), and the semiotics of pigment in American race relations is a significant impediment to such mobility, actual or aspirational. Even in the last 50 years in India, the entry of Dalits into Indian political parties, elections, and the bureaucracy has been both numerically impressive and irreversible, despite the upper caste backlash against this mobility, which has included rape, arson, and public humiliation of Dalits.

Wilkerson is right to note the flow of ideas between Dalits and African Americans, involving figures as different as Martin Luther King, W.E.B. Dubois, Angela Davis, Ambedkar and groups such as the Black Panthers and the Dalit Panthers. This is one of many cases of such mutual admiration in human history among both oppressors and oppressed. The mutual identification of various kinds of proletariat in the long period of socialist internationalism is a major example of such traffic. But such mutual admiration cannot be the basis for the sort of deep structural comparison that Wilkerson is keen to make.

## 2.4. Racism and Pillars

America is a post-racial society. Racism has existed in the past, but most white people dislike Afro-Americans and US institutions are not intended to suppress people. America is a systemically racist culture that focused on the African Americans' unpaid jobs. While legislation has changed, old behaviors are continually morphed into new contexts to achieve the same outcome.

How can both these perspectives be true? Isabel Wilkerson has an interesting explanation. In her view, a caste system, a rigid hierarchy of human rankings, influences people's lives and behavior more than race, class, or any other factors.

In the book, the author has examine the caste systems in America, India, and Nazi Germany, to compare and contrast the systems and describe the impact of the caste systems on the lives of citizens at each level of the hierarchy.

Wilkerson identified eight pillars of caste systems:

1. Divine will and the laws of nature – The hierarchy is ordained by God
2. Heritability – Rank is inherited at birth
3. Endogamy and the control of marriage and mating – Miscegenation is discouraged
4. Purity versus pollution – Dominate caste must protect itself from pollution
5. Occupational Hierarchy – Occupations are assigned to caste by law and culture
6. Dehumanization and Stigma – Locks marginalized groups outside the norms of humanity. So, every action against them seems reasonable
7. Terror and enforcement, cruelty as a means of control – Psychological and physical violence and terror are used preemptively to stymie resistance
8. Inherent superiority versus inherent inferiority

Although it is fascinating and persuasive to discuss the caste systems by the author , the book's most interesting aspect is how caste systems affect the belief structures and conduct of those people who live below these systems. Wilkerson has detailed how caste systems have a

negative effect on all of us. How the system colors our unconscious thinking and actions. How the system leads groups to doubt their fellow citizens' dignity.

## **2.5. America's 'Caste' System**

According to Isabel Wilkerson, racism is an inadequate term for America's systemic oppression of Black people. She would rather refer to America as having a "caste" system. According to Wilkerson, caste is an artificial hierarchy that determines standing and respect, assumptions of beauty and competence, and even who gets the benefit of the doubt and access to resources.

If something differentiates caste in America, then the first is to track the positions and expected actions of people on the basis of their appearances, and the second is to monitor boundaries — the inability of those who rule castes to value or the passionate creation of subordinate castes by holding the hierarchy in place.

Modern caste protocols also have little to do with open attacks or intentional aggression. They are like the wind; they're strong enough to shoot you down, but they're invisible.

They are kept in place by muscle memory of relative rank and perceptions of how one deals with others based on their position in the hierarchy. It's a form of status hyper-vigilance, the ruling caste's right to intervene and assert itself wherever it pleases, to control or reject those under it as it sees fit.

Isabel Wilkerson described the humiliation experienced by Black passengers on a steamer in the American South prior to the Civil War: they all perplexed the captain, who had to figure out how to incorporate them into his dining protocols during the reign of slavery. The boat, a floating microcosm of antebellum culture, adhered to social codes defined by the period's ruling class and racial hierarchies. The white passengers were devoured first, then the white crew, and finally the black crew, both enslaved and free. The black passengers ate after everyone else in the kitchen rather than the dining room, standing at the butler's table rather than sitting. They were imprisoned because they did not live up to the standards to which they would be subjected.

## 2.6. Nazi Germany's Caste System

For 12 years, Wilkerson discussed Hitler's *Defeat and Death* in the second world war, the Nazi Germany. Wilkerson talks about how Germany accelerated modern caste growth. The Nazi leadership agreed at an early stage to separate German Jews from "Aryan" Germans legally and otherwise. They were studying the South Jim Crow and its rule and terror against the Blacks. The Nuremburg meeting was held in 1934 to turn anti-Semitic ideology into new laws.

{The Nazis did not need outsiders to plant the seeds of hatred inside them,} explains Wilkerson. In the early days of the rule, they looked to legal prototypes for the caste system they were creating because they had an interest in the appearance of legitimacy and the expectation of foreign investment. Their racial separation and purity proposals were easy to move and they knew that America had been ahead of them for centuries with anti-miscegenation statues and racial immigration bans. }

In Nazi Germany, the pace of consolidation of the dominant caste structure was comparable to that after the U.S. civil war. Legal rights have been stripped away. "Ordinary" people tolerated this lower-caste brutality and terror. The fact that Jews were co-workers and neighbors did not matter in Germany. Just as white Americans applauded lynching, so did some regular Germans as Hitler exterminated Jews.

## 2.7. An Overview of the Caste System in India

As a system that affects labor division and land ownership, India's caste system may have developed in northern India's early kingdoms (IColenda 24). The term "caste" has been coined in the 16th and 17th centuries by Portuguese mariners who traded mostly on the western coast of India. The word *casta*, or "species" or "races" of livestock or plants, was derived from Portuguese and means "tribes," races, clans, or lines" among men; (Harriot and Inden, qtd in Quigley 4). The modern caste idea is therefore an European innovation.

According to ancient holy literature in India, the Aryan priests created a system through which the population was divided into hierarchical groups. The *Manu Smruti* or

*Manu Law* was sometime written between 200 Be and 100 AD. In it, the lawmakers of the Aryan priest established the four main functional divisions of society, which put their own clergy at the head of the caste system entitled as the earthly gods or *Brahmans*.

Although these distinctions are still alive today, the rules on membership have evolved significantly over the years and are now linked to more than birthrights. The system of castes, developed by the priests, was thus artificially inserted into the Hindu religious law, secured by the argument of "divine revelation" (Encarta).

The common sense of caste is "a rigid social structure that retains social hierarchy generally and allows little mobility outside of the place in which a person is born" (Encarta).

In addition, there are approximately 3,000 subsections of this culturally organized system in India, mostly with an administrative or business structure. While the latter is real, caste undoubtedly continues to change and traditions come and go; patterns alter, but values governing it for a human institution remain remarkably constant. Furthermore, the colors associated with the different castes are "heraldic" colours, and not the colors of the skin of the people included in each respective caste (Manian 27).

The prevalent theory is that the highest castes came from Aryans in the light skin, and the lowest castes from people in the dark skin who were defeated by the Aryans. The white, red, yellow and black colors were actually associated with spirituality and enlightenment, fiery and brave temper, riches and gold, and the 'dark' family of ignorance. No contextual proof exists that the original caste system was a division of society by skin or race before eventually being "systematized" by the upper classes.

Caste is defined by JH. Hutton as "a collection of groups of families bearing a common name; claiming a common descent from a mystical ancestor, human or divine; professing to follow the same hereditary calling; and regarded by those competent to give an opinion as forming a single homogeneous community" (Hutton, 47). He goes on to say that the term caste is usually associated with a specific profession and that a caste is not always endogamous, but is usually divided into a number of smaller circles, each of which is

endogamous (47). For example, in the past, a Brahman could not only marry another Brahman, but he could also marry a woman from the same subdivision of Brahmans.

However, the fact that the caste and the social class are very different still matters: Whereas the motion of the social class is flexible and can include caste, caste "has arisen to the point where customs and law seek their rigid and permanent separation from others" (Cox, 299).

As it is now known, caste is a concept that is predominantly Indian with a multitude of complexities that are found in the world. This system was first used to differentiate the "pure" castes from the "polluted" ones. For an "outsider" or someone new to traditional Indian culture (that can also include many Indians in India itself), the need for and benefits of the development of the caste system in ancient India are hard to comprehend.

Much has been done outside studies on the alleged drawbacks, many of which are today due to the industrialization of society and the distortion of Hindu culture, which in some ways is considered elitist or "racist." It was true many centuries ago that the family's work was carried on through the sons and that it was very difficult to change or raise one's caste, and still is true today in the little villages.

Basically, a male child grew up to be what his father was like in life, and that's how society has been successful, particularly when it comes to historical wars and the need for groups to play their key roles to survive. Until it is expelled because of violations of its laws, birth is a person's caste for life; otherwise it is not possible to move from the caste into the caste, and the entire system turns to the *Brahman's* prestige" (Hutton 49)

But *Brahmans* seem to have been in his earlier history both by works and *Brahman* by birth (Hutton 67). For instance, a "Godly" individual might have gently worked his way up the ladder through rigorous study and become named a *Brahman* . In addition, the significance of the classifications depended on the location.

## **2.8. Comparison of the Caste System with Origins of Racial Categorization in the United States**

Some argue that viewing caste as a race is a "fantastic backdrop for the early Indian experience of systems of ethnic apartheid in America and South Africa" (Jim Shaffer and Diane Lichtenstein, qtd. in Manian 27). However, the racial segregation and classification in the United States existed on the basis of racial pureness, while the term "pure" meant the physical pureness of caste in India. The lower a man's caste the more polluting he is, and the higher he is, the more sensitive he is to pollution.

In *Caste, Class & Race*, Oliver Cox hypothesized that race was established with the emergence of capitalism and nationalism by ethnic exploitation and racial pre-determination among the Europeans, that all racial anti-race politics and attitudes of the leading capitalist populations, the White peoples of Europe and North America can be traced to the global ramification of capitalism (322).

Categorization in the United States began with European immigration and conquest Europeans. Some scholars claim that after the discovery of the New World and the routes to Asia, race started to have a social meaning. They tried to rationalize the situation and to show themselves to be normal and inevitable in subjugating other ethnic classes (Cox, 104).

Moreover, mainly because of economic reasons, racial categorization was initiated, especially in the US. Contrary to the caste system, certain occupations of an ethnic or an economically inferior group were expressly reserved in America while divisions arose naturally in India. For example, when the Irish immigrated to the US in the early 19th century, they were comparable with African Americans often unfavorably and were definitely not considered to be White (Brodkin, 54). They were given low-paid, unskilled jobs (or *deskilled* jobs in the Jews' and African Americans' case). Negroes and Syrians...are dirty in their personal practices, and everyone who wishes to uphold their self-respect is disgusting about dealing with them. There is no place to be a man with the heart of a white man. In their behavior and talks, the Blacks and foreigners are rude, vulgar and brutal.

That is an attitude which can be likened to that of a Brahman or any individual of the upper caste or class of ancient India. Some of the racial division in the US was linked to religion, especially with regard to Jewish immigrants: many stereotypes regarding Jews were kept by the influx of Christians in the US, and they were thus oppressed from Europe, both economically and socially. Earlier, the US also maintained slavery and "dirty jobs" for the slaves and immigrants respectively.

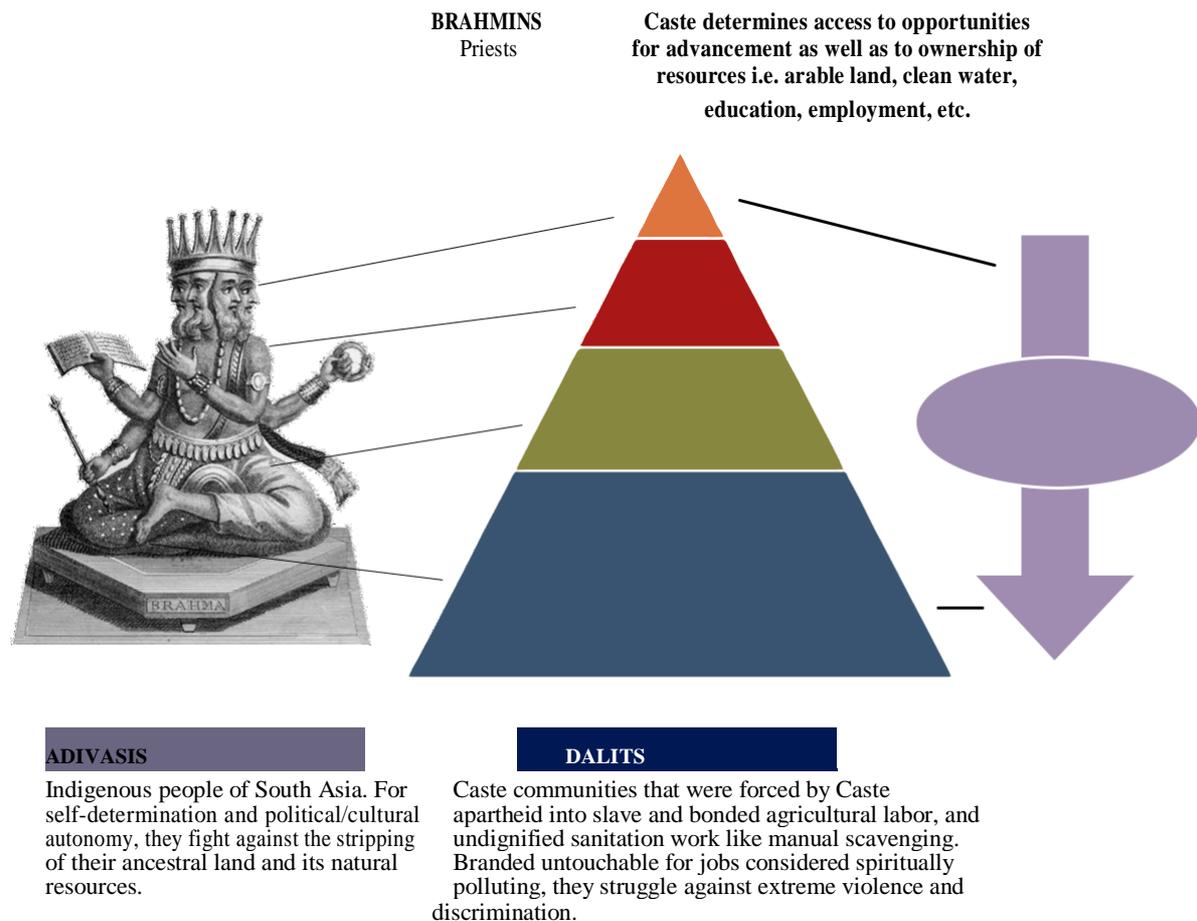
Since these and other jobs were seen as 'unclean' in India, they have been 'untouchable,' more recently referred to as the *Dalits*, and 'outcasted' in order to prevent contamination from occurring in the entire caste and community. White man's job, like *Kschatriyya*, on the other hand, would mean a higher number of officers or more skilled jobs and, ironically in the US one could be considered "white" or racially superior even among those of the same "race" if he held a higher paying, more acceptable job of this type..

Race and caste thus, in fact, have some common attitudes, but are put into contexts where, for economic reasons, the complexity of caste systems goes beyond basic discrimination and categorization.

## **2.9. Caste Apartheid**

Caste Apartheid is the codified exclusion structure established in the Hindu scriptures. The myth of Hindu origin indicated that different people have been made from various parts of the body of God Brahma and were hierarchically classified according to the ritual status, purity and occupation. Everybody at birth was categorized as a caste by this system. In essence, Caste is the legacy of the family in which he has been born and is unchanging throughout his life. The following figure shows caste as a socio-religious structure.

## Caste as a Socio-religious Structure



Four principal caste classes were in existence. The highest ones were *Brahmins*, usually priests, scriptural scholars, and lawmakers. *Kshatriya*, who were kings and warriors, are below them in status. *Vaishyas* or the traders' groups obeyed them. People were referred to as the "higher" castes in these three caste classes. These were the bottom of the caste hierarchy are Shudras or traditional farmers. Most of the lower Shudras were often referred to as Caste-oppressed.

The group hierarchy of four Castes was considered less than the lowest one in Castes. They used the word *Dalit* meaning 'broken, but resilient,' formerly known as '*untouchables*,' and *Adivasis*, or South Asian indigenous peoples. These Caste-oppressed communities continued to suffer deep injustices, such as socio-economic inequality, the usurpation of their land and their rights, and brutal oppression by "upper" castes.

In fact, the "Untouchables" are still pushed into a caste segregation system today. Your experience is that you must live in isolated ghettos, not allowed to worship places, and you

are not allowed access to schools and any other public services such as water and roads. The whole system was funded by violence and preserved by one of the most ancient cultures of impunity in South Asia, particularly in India, where it continued and prospered for 2,500 years despite the current illegal nature of the system.

## **2.10. A long –Running Play and the Emergence of Caste in America**

During the following decades, colonial regulations created separate and unequal queues for European laborers and African laborers, establishing a caste system that would serve as the foundation of America's social, political, and economic system. This would spark the bloodiest battle in American history, resulting in the deaths of thousands of subordinate caste people in lynchings, and becoming the source of the country's ongoing inequity.

In 1630, Virginia began to develop hierarchy with its first imperfect attempts at the colony census. Few Africans, as would be the case for years to follow, were viewed as sufficiently prominent to be mentioned in the census by name unlike the bulk of European residents, whether or not indentured. The Africans were not mentioned by age nor date of arrival as the Europeans, nor were they considered equal to, or considered as accurately accountable, to be information necessary for defining the conditions or time frames of indenture for Europeans or for Africans.

Thus, the caste system that was born in colonial Virginia was born before the United States of America. Initially, religion defined people's standing in the colonies, not race, as we know it. As a surrogate to Europeans, Christianity is often free from life-time slavery for European laborers. First, the indigenous people, and, then, Africans, most of whom were not Christians at the start, condemned this initial differentiation to the lowest level of growing hierarchy before the notion of race had bogged down to explain their eventual and ultimate degradation.

By the late 1600s, Africans were not just slaves but prisoners subjected to torture that was unrepeatable to their captors. And no one was willing to pay a ransom for their rescue on the planet.

In a speech to the House of Representatives, a congressman from Ohio from the 19th Century regretted that, in "the beautiful avenue before the Capitol, congressmen were forced to leave their way in this session, to allow a casket of slaves, men and women who were chained to each other through their necks to move on to this national slave market."

The legally historian Ariel J. Gross observed, "The colonists developed "an extreme type of slavery that has never happened in the whole world. "For the first time ever, the 'human race' was excluded from one segment of mankind, which would be continuously enslaved for generations."

William Goodell, a minister who chronicled the institution of slavery in the 1830s, stated, "The Slave is completely subject to the will of his master." "He must suffer whatever he chooses to impose on him. In self-defense, he should never lift a hand. No word of rebellion shall he utter. "Less than the creatures of the field, he has no protection and no redress. Goodwill wrote that they "were not able to be wounded." "They could be chastised, or even put to death, at their lord's choice."

In the first 246 years of what is now the United States, most Afro-American citizens lived in this land in horror because of those people who had ultimate power over their bodies and their very breath, subject to people who faced no penalty for any atrocity they were able to conjure.

"This fact is of significant importance for understanding racial conflict," wrote sociologist Guy B. Johnson, "because it suggests that white people have grown accustomed, over the long era of slavery, to the idea of 'regulating' Negro insolence and insubordination by force with the consent and approval of the law."

The degree to which slavery lasted in the U.S. in 2022, commemorates the first year in which the United States was an independent nation so long as slavery continued on its soil. In the year in which African Americans as a Group are free so long as they are slaves, no adult of today will be alive. Not until 2111, this will come.

Long before the arrival of the ancestors of the majority of the people who are today identified as Americans, the colonists took decisions that created the caste system. All resources were checked by the ruling caste, whether a Black person was eating, sleeping, reproducing or alive. The colonists created a caste of people that by definition was considered stupid, because it was illegal to teach them to read or write, so faint-hearted to justify the bullfighting, so unsanitary to justify rape, as criminal, because the colonists responded naturally to kidnappings, flogging and torture, which were a crime if you were black.

By the end of the 1930s, the caste system was fully implemented in the United States as war and authoritarianism broke out in Europe, with its operating principles throughout the country evident throughout the third century but caste was enforced without a quarter in the authoritarian Jim Crow regime of the former confederacy.

'The caste in the South is a system which arbitrarily identifies the position of all Blacks and Whites in terms of the fundamental privileges and opportunities in the life of human society,' noted anthropologist W. Lloyd Warner and Allison Davis. For centuries, it would become the social, financial and psychological template at work.

In the construction of the New World, Europeans became white, Africans became black, and everyone else became yellow, red, or brown. In creating a new world, humans were distinguished by their appearance and only identified one another, classifying themselves as a caste system based on a new concept called race. We were cast into assigned roles during the ranking process to meet the needs of the larger production.

None of us are ourselves.

### **2.11. The Nazis and the Acceleration of Caste**

The Nazis didn't need outsiders to sow seeds of hatred. However, in the early days of the regime, they sought legal prototypes for their caste system in order to maintain the illusion of legitimacy and the hope of foreign investment. They tried to move quickly with their plans for racial separation and purity, knowing that miscegenation and immigration laws were based on race. "It is especially significant for Germans to know and see how racial legislation

currently exists in one of the world's largest States with the Nordic stock equivalent to that of the German Reich," the German press agency Grossdeutscher Pressedienst wrote as the Nazis tightened their grip on the country

In 1830s, French writer Alexis de Tocqueville toured America at the antebellum and noted that "just a layer of democratic paint covers the service of American society." Germany recognized well the US attachment to race pureness and eugenics, the pseudoscience of human grading by alleged group superiority.

Many of the greatest Americans, notably the auto magnate Henry Ford, and Harvard University President Charles W. Eliot, were involved in the Eugenics movement in the early twentieth century. The German Race Hygiene Association applauded during the First World War "the dedication with which American sponsored research in the field of racial hygiene and with which they translated theoretical knowledge into practice."

By the time Hitler rose to power, the United States "was not just a racist country," according to Yale legal scholar Whiteman. "It was the most racist jurisdiction, to the point where Nazi Germany looked to the Americas for inspiration. Even if many Americans did not see the parallels, Nazis did."

In September 1935, Hitler invited the Reichstag to Nuremberg's annual Nazi rally to proclaim new laws enacted since the Nazis' seizure. By then, Hitler had imprisoned or murdered many of his political opponents, including 12 Reichstag members and his longtime friend Ernst Rohm, leader of the Nazi paramilitary unit, the SA. All of this resulted in the Reichstag, the administration's puppet arm, being intimidated. At the time, the Nazis were constructing concentration camps all over the country. One of their "showcases" was set to open soon in Sachsenhausen, in the Reich Capital's northern outskirts.

On the final day of the rally, they intended to reveal the law, eventually called the Blood Laws. The previous night, Hitler authorized a small group of administrators to draw a version for rubber stamping to the Reichstag. In several US miscegenation laws, the Nazi researchers had come across a provision that could help them to determine if a half-Jew should count as

a Jew or as an Aryan. The fact that Texas and North Carolina had marriage restrictions that assisted those states in determining whether an ambiguous person was black or white, favored or disfavored, turned out to be a "association clause." If they were married to or had children with such a person, they would be classified as unfavorable known to associate with people in the disfavored, defying caste purity.

This was announced by Hitler in September and expanded over the coming months. A Jew, with three Jewish grandparents, was defined by the Law for the Protection of German Blood and German Honor . It was also "counted" as a Jew from two Jewish grandparents. In accord with the American Association Clause, who practiced Judaism or was welcomed into or married to a Jew, into the Jewish community.

Moreover, the rule prohibited marriage and sex outside of Jewish and German marriage and prohibited German women under 45 from working in the Jewish household. The law prohibited German women under 25.”

A campaign of constantly sharp limitations has so started. The Jews have now been stripped of their citizenship, the German flag was forbidden, the passports were rejected. The historian George M. Fredrickson argued that "Germany became a truly racist regime." "The major foreign examples for such legislation have been American laws."

## **2.12. Turning Point and the Resurgence of Caste**

Race cannot explain everything in American life, but without caste and embodied hierarchy, no part of American life can be properly understood. Numerous political analysts and left-leaning observers thought a Trump victory was possible and were partially blinded by the results in 2016, because they did not understand the degree of trustworthy case consistency as a long-term variable in American politics and life in their predictions.

"What most distinguishes white American evangelicals from other Christians, other religious groups, and nonbelievers is not theology, but politics," writes Seth Downland, an associate professor of religion at Pacific Lutheran University and author of *Family Values and the Rise of Christian Right*.

"The theology, whiteness and conservative politics were all intertwined in an evangelical coalition in the 20th century. In the early 21st century, identifying it as evangelical signaled devotion to weapons rights, the prohibition of legal abortion and low taxation."

"To preserve a white Protestant nation, people who identified themselves as white evangelicals irrespective of their personal religiosity rallied around Trump. "To fight undocumented immigrants and Muslims, they have proved to be devoted foot troops. The win over homosexual rights, the continued legal abortions and Barack Obama's election have shown that they must battle for America that they once knew."

The election in 2016 appeared to become a consolidation of the ancient caste of government. "While white Americans are still a clearly political majority, with most of the wealth of the country," said the legal scholar Robert L. Tsai, "there are odd concerns that social and minority groups will attempt to dominate white people in the future."

### **2.13. The Intrusion of Caste in Everyday Life**

It was not until the middle of the 20th century that black parents had the legal and political remedies in the civil rights era to safeguard their children from abuse and take account of damage done by the state to their children. But the primary contours of this hierarchy remained untouched, with times changed in terms of expressions..

To combat open attacks or conscious hostility, modern caste procedures are less frequent and less intrusive. They're like the wind: powerful enough to knock you down but imperceptible. They are supported by muscle memory of relative status and expectations of how one interacts with others in the hierarchy.

The dominating caste has the right, wherever it chooses, to monitor or to dismiss the people it considers to be fit. It is a type of status hyper surveillance. This isn't about luxury cars, watches, country clubs and private banks, but knowledge is not based on rules which aren't set in paper, but which are strengthened in most TV shows, billboards, boardrooms,

gated subdivisions to the first person who is killed in a first half hour of a film. This is caste's blinding dullness.

However, if there's anything that differentiates caste, it's first to police the expected roles of people on the basis of what they look like and, secondly, to control boundaries—not taking into consideration the boundaries of subordinate castes or their passionate construction, by those in the caste, to maintain hierarchy.

Following the 2016 election, the monitoring of blacks by white strangers became so common in American life that it inspired memories of their own videos, which became critical and were followed by apologies from management or announcements of company-wide diversity training. People in the dominant caste were captured on video being inserted into the daily lives of Black people they do not know and being summoned by the police while waiting for a friend in a Starbucks in Philadelphia or attempting to get to St. Louis' own condo complex. It was a distant echo of a time when anyone from the dominant caste was deputized, even obligated, to apprehend any black person during the era of slavery.

With the resurgence of caste following the 2016 election, people in the dominant caste have been recorded calling the cops on ordinary black citizens in a variety of ordinary circumstances, with videos appearing almost daily at one point.

In our society it is said over and over again that we do not judge a book by its cover and that we do not assume what lies within before it is read. However, people are bigger and assume that others are based on what they like several times a day. In ways that we never assess lifeless objects, we prejudge sophisticated breathing beings.

#### **2.14. A World Without Caste**

The United States is currently facing an identity problem unlike any in the past. With its large white majority likely to surpass people not of European origin in two decades, the country is moving towards a reversal of its demographics. For everyone in this hierarchy, this is unfamiliar territory, an ethnic distribution that might be closer to that of South Africa than the habits of the Americans.

We need just to look at Germany's past in order to foresee an end to caste in America. There is vivid proof that it can be dismantled if a caste system – the 12-year rule of the Nazis – can be established. We are seriously wrong in not seeing the overlap, the common vulnerability of human programming, between our country and others, what the political theorist Hannah Arendt referred to as "the banality of evil."

"Everything is simple to think that the Third Reich was a strange aberration," observed David Livingstone Smith, a philosopher who examined dehumanizing societies. "That the Germans were a harsh and sanguinary people is appealing. However, such diagnoses are unsafe. It is not that the Nazis were madmen or monsters that is the most worrisome about the Nazi phenomenon. It's because they were average people."

Americans pay a high price for a caste structure contrary to the declared goals of the country. The United States was neither a democracy nor meritocracy until 1965 when the Year of Voting Rights Act was adopted, since in other facets of American life, its majority was excluded from competition. People who happened to be born male and of European descent solely competed against each other. The country was closed off from the abilities of a large number of its people of all colors, genders and nationalities for the greater part of American history.

Anyone who really believes in meritocracy wouldn't want to be in a caste system that prohibited or disqualified certain groups of individuals from long-term deprivations. If huge parts of mankind are not in the game, winning is not legitimate. These are the asterisk triumphs as if, for years the Finns and Canadians have not competed, you had to earn the gold medal in hockey. Every humanity's full embrace raises the standards for every human effort.

"Einstein said in a statement from the National Urban League that we should make every effort to guarantee that people are made aware of historical injustice, violence and economic discrimination." "The taboos must be shattered, the 'let's-not-talk-about-it.' In view of a country's constitution, it must be repeatedly pointed out that the exclusion by common

practice of a great proportion of the colored population from labor rights is a slap in the face of the Constitution of a nation.”

We are responsible for our own acts or wrongdoings and will be judged by subsequent generations in our time and in our own space.

### **2.15. The Results of Caste**

The society believes in the systemic oppression in the world that few bad apples are guilty, but the truth is that none or any faction of the people are to blame. Without the support of a group mentality, a caste system cannot exist. And it is everybody's duty to address and try to correct the evils they witness. The age of Nazi Germany highlights the power of the collective mentality to allow the inferior caste to be persecuted.

The day Hitler came back from the Paris invasion, a film screened at the Berlin museum shows a parade-like atmosphere. The crowds were packed tight around his balcony, and women screamed and carried on in a way reminiscent of the Beatles invasion in America decades later.

The German public was aware of their leader's aggression. They witnessed the Jewish neighbors ringing up and taking them away. The tales of the detention camps were heard. They saw pictures of bombings in local theaters in other European cities before movies. Many of these people were supposedly wonderful people, but they voluntarily bought into the rhetoric that the Jews were subhuman because of whatever past grievances, large or small, they had that fit.

### **2.16. Theoretical Framework and Concepts in Focus**

To be able to work accordingly, it is extremely important to recognize a certain type of theoretical structure. In relation to this study, it is important to remember that personal and literary qualities are different in style. In order to examine the styles of all writers, there should be an acceptable technique.

The best representatives behind the author's choice are artistic values. (Short and Leech, 2007). In the past, "the orator used templates (styles) for the framework of his ideas to be adapted to his speech model." (Short and Leech, 11). In reality, most authors and all texts

have individual qualities. Consequently, in another text whether the same author or another writer, the features that draw our attention are not necessarily significant.

It is not possible to choose what is important exclusively or definitely. The creative impact of a text and the linguistic information that are appropriate for the whole should be newly understood. Short (1996) accepted that analysis could be done "from the linguistic or intuitive interpretation, for example," because stylistics is a mixture of literary criticism and linguistics of the two schools. They think, however, that starting from both levels is not the issue but that interpretation is systematic and cater for descriptive and explanatory purpose.

In explicit significance of artistry, the description of linguistic features is more important. According to them, the stylistic analysis does not require a strict, firm procedure. Leech and Short (1981) state that there is a recurring notion "through linguistic observation that motivates literary insight." There are more prominent features than others, so that our perception can be centered on certain features. The results of the linguistic choice are these features which draw our attention.

There is no fixed formula to define and describe the linguistic components. The approach is simply to specify and analyze these features to determine the meaning of the artistic content. Stylistic devices that help interpret the context of the text are certain linguistic features. Widdowson (1996, 145) agrees with other scholars that "there is no rigid order of procedure, the technique is to pick on features in the text which appeal to first"

The researchers have accepted this structure for its availability and its fascinating design and its appropriateness to the time limit. A number of theses also accepted this frame. The center of stylistic research, which focuses essentially on revealing senses, is included. In Simpson (2004 : 11), there is a simple description about many studies in which language levels are explored through phonology, graphology, morphology, lexicology and semantics in several selected passages from famed writers.

In addition to some main models, as the first concept, some texts examine different rhetorical devices such as metaphor, metonymy and satire (Simpson: 60-63). Other authors,

such as Leech and Short (2007: 11) (1981), say that the stylists are interested in both a text and its artistic role in their book *Style in Fiction*.

Aurelius, Helgason and Gunneng (2012: 35) noted the vast number of speakers (referring to *Style in fiction*) who can have "more lexical and syntactic possibilities" because of the ample choice of language users because of various style differences. Stylistic devices that help interpret the context of the text are certain linguistic functions.

Mahlberg (2013: 8) in his book, *Corpus stylistics* says that language choices have properties which can "be defined by the rules or by the deviation from the language norm." A certain style can be described by describing features which make a different text and by adding quantitative data to certain analytical features by *Corpus stylistics*.

### **2.16.2. The Concept of Literature**

Literature is any written work in its broadest sense. Etymologically, the word "writing created by letters" comes from the Latin *litaritura*, although some definitions include texts spoken or sung. It is writing that has literary merit in a more restrictive way. If the literature is fiction or not and whether it is poetry or prose, it can be graded as literature. It can be distinguished by major forms as the novel, the short story or the drama, and works are typically graded by historical period, or by compliance with certain esthetic features or expectations (genre).

Literature, taken to mean only written works, was first created by some of the earliest civilizations of the world—the ancient Egyptians and Sumerians—since the fourth millennium of the BC; it was used to cover spoken or song texts and originated much earlier, and some of the first written works may have been based on a pre-existing oral tradition. The forms of literature proliferated as urban cultures and communities developed. Print technological advances have enabled the dissemination and experience of literature to be carried out in an unparalleled degree that resulted in electronic literature in the 21st century.

Over time, literature definitions have varied. Literature as a term indicated all books and writings in Western Europe before the eighteenth century. ( (Note: Leitch et al., *The Norton*

Anthology of Theory and Criticism, 28)). During the Romantic period, a more narrow context arose, in which "imaginative" literature started to be demarcated. ( (Note: Ross, "The Emergence of "Literature": Creating and Reading the English Canon in the Eighteenth Century," 406 &)Eagleton, Literary Theory: An Introduction, 16). Literature debates today can be seen as a return to an older, more inclusive definition of literature.

Cultural studies, for example, examined both popular and minority genres, in addition to canonical works. ((Note: Leitch and colleagues, The Norton Anthology of Theory and Criticism, 28)).

### **2.16.3.The Concept of Novel**

Novel is a fictional prose, generally written in a narrative style and displayed as a bound book. Novels tell stories that are generally described as a series of events. For over a thousand years, the novel has been part of human culture while its roots are little discussed. Whatever its origins, the novel has become prominent and remained one of human culture and writing's most common and appreciated examples. Its form and presentation appear to evolve over time, but remain a key component of literary cultures in almost all societies around the world. In a certain time-scale, it tells a story from one series to another.

A work fiction consisting between 30,000 and 40,000 words is considered to be short story, tale or novelette, but novel has no maximum length. Both novels and short stories tell the story of human life, their plot and characters are different, the short story is limited in plot and members, but novel is longer.

A novel is a whole, an artistic totality . As a totality, the novel has elements of passages, most closely and interrelated. In addition to the formal elements of the language, there are several more types of elements of a novel-builder who then collectively forms an integrity. The division of the element in question is the intrinsic and extrinsic elements.

Reeve (1785) said that "The novel is a picture of life and manners, and of the time in which is written. The romance, in lofty and elevated language, describes what never happened nor is likely to happen."

in something they do not, by the statements or conversations occurred in the novel.

#### **2.16.4. The Concept of Stylistics**

The art of rhetoric almost stopped at the end of the 18th century and the beginning of the 19th century, and fell in a state where scholars in the linguistic field took it over. However, the word 'stylistics' returned to literary discussion at the beginning of the 20th century, but it was used since the beginning of the 19th century. It is 'a study of any expressive element of language such as phonology, prosody, morphology, analytical science and lexicology in contemporary times' (Cuddon, 872).

Stylistics, in general, is an investigation or study of literary language in all of its manifestations, a study of literary discourse that tends to study different styles in language use. Stylistics is defined as "an aspect of literary study that emphasizes the analysis of various elements of style" and "the devices in language that produce expressive value" by Merriam Webster Online Dictionary. One of the most moderate approaches to literature is stylistics.

Starting from the classical era and after that period, the development of stylistics began with an interest among scholars and writers in the connection between language patterns in a text and how the text is communicated. Stylistic analysis may thus help anyone in the field of literature: authors, critics, teachers of literature and students distinguish a certain writer's distinctive text.

A writer should acquire the positive aspects and a lesson can be taken from the negative aspects. So, *The Stylistic Analysis of Caste: The Origins of Our Discontents* by Isabel Wilkerson is the main concern of this study.

"The goal of most stylistics is not to describe the formal features of texts; nor is it to relate literary effects to linguistic 'causes' where these are thought to be relevant." (Person, 2001).

According to Crystal and Davy (1997, p. 9), there are "at least four commonly occurring senses" of the term:

1. Style may refer to some or all of a person's language habits—as in talking about Shakespeare's style, or James Joyce's style, or when addressing debated authorship questions.
2. It refers more often to a choice of linguistic habits, the occasional linguistic idiosyncrasies that define the uniqueness of a person.
3. Similarly, style can refer to some or all of the habits that a group of people share at one time or over time. Styles can be based on the style of old English "heroic" poetry, the style of public service writing, or the style of public-speaking poetry.
4. When the mode of speech is used in an evaluative context, style is given a more restricted meaning. This is implied by common style definitions such as "saying the right thing in the most effective way" or "good manners." The extensive use of the word "style," which applies solely to the literary language, is partly conflicting with the three senses just outlined.

### **2.17. Social Construction**

Wilkerson described the hierarchy of castes as the basis for structural racism. Although she didn't discuss how Black people in many African tribes, languages and cultures have become an oppressed nationality, institutional racism is so strong and pervasive because it's not brought to an end. She claimed that it was not unavoidable what happened – white supremacy. However, the reasons are easy to understand: for them and their descendants, the immense wealth produced for the white colonists who murdered the indigenous peoples and owned slaves facilitated the harsh treatment of Africans and their children.

Through his marriage to Martha Dandridge Custis, George Washington, the first president, was the owner of 300 slaves, and hunted anyone trying to escape. Caste explained how African Americans' second class position persisted, even as a lively Black middle class grew up.

The American caste system developed under Nazi Germany has been comparatively viewed by Wilkerson. The Nazis, she said, learned extreme laws and apartheid in the former South Slavery — legal segregation from Jim Crow. Both impressed and shocked, the Nazis wondered how a new "democracy," still called a democratic nation, could justify this rule.

After independence from the United Kingdom in 1947, the historical caste system in India was officially prohibited by the new constitution. But the caste system is still intact, and more castes still look at the Dalits (then known as "Untouchables"). More than 50 year after the Civil Rights Movement restored to the voting rights that had existed under federal protection for 12 years after the Civil War, African Americans are still under systemic racism.

### **2.18. The Literature on the Application of Stylistic Analysis on Literary Works**

Anderson (2018) says that stylistics is seen as a part of language research and can be applied in many areas, including literature, poetry, and other study fields. She adds that scholars disagree about the use of linguistics in the literary study because they come from different fields and work at various levels that are considered difficult to relate. In addition, stylistics is considered appropriate for the analysis of the literary and non-literary text. She used the stylistic approach when she analyzed the novel .

The purpose of this study was to analyze the text critically using levels of style, such as graphology, morphology, syntax, lexico-semantics, and cohesion. In her study of literary texts, she found that the use of stylistic devices provides a clearer understanding of the texts themselves and of the style of the writers.

According to Hussein, Danish (2017),the stylistic approach is referred to as the linguistic representation of the style used by a writer to describe the used language. Stylistics is thus an approach which studies the linguistic symbols in a written work, such as rhetorical figures and literary styles.

The purpose of this study was to show how stylistic analysis can be applied to the interpretation of a novel called *Caste: "The Origins of Our Discontents"* through grammatical and lexical analysis. " On the other hand, the study tried to examine the stylistic devices that the author uses to effectively represent her thoughts.

According to Dawood (2017), stylistics has two distinct linguistic and literary critical domains in which the first treats literature as a text, and the other treats literature as a message . However, stylistics aims to highlight the importance of the text's linguistic elements in the message. The goal of stylistics is to draw attention to how language is used in literature. In linguistics, stylistic analysis focuses on identifying the language element used in the text, whereas literary analysis focuses on the text's quality and meaning.

He studied the story from the point of view of the style analysis in his study "The Stylistic Analysis of Hemingway's "A Very Short Story." He decided to research the length and complexity of the story sentences to explore the significance of linguistics' integration into the communication of a literary text's overall message. In his study, he found that stylistic analysis helps to encode critical ideas through long and complex text phrases.

According to Khan, Ahmad, & Ijaz (2015), stylistic analysis has been used as a way of analyzing the significance of a literary text, but today it has been transcending the structuralistic direction to a more pragmatic movement towards 'linking choices in the text with social and cultural contexts.' The author takes unique decisions in relation to a given context, based on this view.

The researchers, in their study, "Stylistic Analysis of the Short Story "*The Last Word*" by Dr. A. R. Tabassum", aimed at exploring how the author took part in the creation of specific meanings. The researchers also sought to explore more thoroughly the point of view, characters and allegorical elements of the story in order to provide

more insights into the story. Furthermore, repetition, parallelism, alliteration, consonance, assonance and rhyme are the main characteristics.

In analyzing the story, however, the researchers concentrated on the speech figures of the story. The results of their stylistic analysis indicate that the writer made use of apostrophes and rhetorical questioning. Furthermore, several sound repetitions occur in the story.

Abdulbari, Malik, Manzoor & Asif, (2015) stated that the word is derived from the word "elocution" which is a Latin word. In a literary text, "style" has a variety of meanings in and out of the literary work in a literary text. A style is called the way or the approach to achieve a certain object. A style typically depicts the personality of an individual and often displays the ideas of people through their way of speaking or writing. A style is a mixture of linguistic variants from a sociolinguistic perspective, which embody and emphasize social significance.

In their study, the researchers attempted to examine Wordsworth's poem "Daffodils," from a stylistic perspective. The objective is to represent the style of Wordsworth in the poem by examining certain patterns such as phonology, syntax, and grammar. The study found that Wordsworth attempts to capture the beauty of nature in his style.

The use of rhythmic variations, stressed patterns and chosen words reflect his style highly significant. In playing with words, he succeeded in drawing a beautiful contrast between the world which contains the beauty of human beings' real nature and materialistic world. The words chosen often reflected the ideas of the poet and played an important role in the formulation of language. The readers should then grasp the argument the poet seeks to make.

Saadia, Bano, & Tabassum, (2015) refer to stylistics as a combination of two elements which are style and linguistics. Style depends on the various language applications and characteristics. By adding new stylistic devices to their literature,

every author adapts a unique style from other people. In their analysis, they attempted to examine the grammatical, lexical, and stylistic instruments used in the Happy Prince short story by Oscar Wilde.

The researchers found that the author employed many literary devices, including personification, simile, symbolism and irony in his work. He also used some stylistic devices, such as satire and irony. The story was full of syntactic elements, like use of questions, exclamations and declarative phrases as regards grammatical characteristics. For the author, the language used in the short story was very easy; he concentrated on the basic language that the reader could understand.

In the lexical categories, instead, there was a natural use of the vocabulary in which the story contained colloquial phrases relating to the use of daily life. Through the review, Oscar Wilde has developed his literary work in accordance with the application of several stylistic tools. The use of stylistic devices helps him to express his message in fantasy and imagination.

Batool, Khan, Iqbal, Ali, Rafiq (2014) believe that a style is an important feature of a literary text that the author has a specific recognition of. They added that applying stylistic analysis to their work, if many writers want to present the same idea and the same thing in a literary piece, they will ultimately present the same ideas in different ways and each one has his own style of capturing and reflecting on each other in different ways.

The term stylistics is derived from the word style, and it is a branch of linguistics concerned with the proper use of language in writing. They analyzed the Road Not Taken poem from the standpoint of stylistic research, covering various aspects such as lexico-syntactic patterns and choices, semantically, grammatically, graphologically, and phonologically.

Such an analysis was required to help the reader understand the poem's basic concept, which contrasts the right and wrong choices in life. Furthermore, they

discovered that the poet successfully transferred his message, theme, and idea, as well as effectively dealt with the conflict through the use of various stylistic devices.

According to Puspita (2014), people are typically influenced by their own speaking style. Furthermore, if the listener is familiar with the speaker's language style, he or she will be able to appreciate the speaker's point of view. Style can be seen in the way people speak, the words they use, the grammar they use, and the tone of their voice.

Styles are linguistic divisions that refer to various styles and differences in the language in question, according to Khan, Batool, Sandhu, Ahmed, and Batoo, (2014). The appropriateness of vocabulary used in a written work is frequently calculated. Each written text is thus distinguished from others because each author has his or her own style of conveying the intended meaning.

Yeasmin, Kalam Azad, & Ferdoush (2013) clarify that stylistic analysis is an important method for the understanding of literary works. In addition, readers can improve and enhance their knowledge through stylistic analysis in the comprehension of literary works and emphasize their literary interpretation skills. This study was intended to stylistically examine a major political essay called *Shooting an Elephant by George Orwell*.

The study shows that the current political situation is connected with the reality of society using stylistic devices in the essay. Moreover, it contributed by showing guilt, compassion, and insecurity to represent the narrator's emotional and psychological status.

The tone required to understand the writer's comprehensibility was transmitted effectively by using several local words, Latin words, and the use of some typical words. The author's intention is to reflect the reality that imperialism is filthy by focusing on the denotative and connotative meanings of the words. Because of the proper selection of words and stylistic devices, the narrator was able to reflect his emotions through the use and application of stylistic devices.

According to Varghese (2012), stylistic analysis is a method that is primarily used to assess the significance of textual patterning. Furthermore, the stylistic goal is to investigate how language, vocabulary, and syntax interact to interpret the text.

Bronte is energetically labeled by her particular use of the verb, which through her character speech and the use of the necessary diction, has been able to reflect violent and conflict movement. *Wuthering Heights* stylistically design emotional passages by moving from the past to the present, interjected statements and half-expressed ideas that have reflected characters' psychological condition. Her strong use of imagery, however, has helped to make her piece as an idiosyncratic.

Bonifacio (n.d.) explained in details that every writer is able to articulate and turn his concepts, thoughts and values in his own way because each of them has a distinctive style that they apply to the literary work. In short, style is a trademark of an author which makes it unique and distinctive. The approach of stylistic analysis is used to determine the written style that an author adopts.

### **2.19.Related Studies**

Getaneh (1997) is concerned with the English major's inability to understand and analyze literary texts at AAU. The researchers reported that they can't do so because a specific and structural literary analysis method is not taught and that it does not develop the communication skills of students by teaching literature. The researchers say that the findings obtained from the stylistic approach indicate that the students taught better than those taught depending on the traditional practical criticism approach at the end-of-course test.

In the context of the two storytelling forms, Hurtubise (1998) explored the strategies of the English poetic verse, by means of style of J.R.Tolkien. His research was achieved by speech act, implicature. Searle and Grice's face was established and Labov's assessment of *The Lord of Rings* has been discussed. *The Hobbit* has portrayed a comic talk with tragic constraints balanced.

In his work of the *Major Story Writers of Flannery O'Connor*, Bloom(1999) argued some of the authors' critical views of O'Connor's literary texts by addressing various features in O'Connor's stories which have differentiated most of the stories for their clarity of vision, redemption, asceticism, violence of metaphor, black-and-white roles. He has written more than 20 books and edited 30 literary criticism anthologies.

In the form of stylistic studies, a review by Amare (2002) was intended to interpret some selected poems from English TsegayeG/Meehan, Solomon Deressa and Eyasu Gorfu. She argued that her research was mainly aimed at researching poet language usage and discovering how the language communicates meanings in every poem and exposes the recurring themes in the performances of each poet. Amare also said that another goal is to demonstrate the effectiveness of the method of style analysis in showing the significance of poems to obtain a credible literary description. In her study, she employed Goeffrey's revised method.

Leech (1969) in his book, *A Linguistic Guide to English Poetry*; however, makes use of other references.

Adane (2012) chose three chapters (1, 7, 16) in the novel, which is called a stylistic head chapter, in spite of the fact that there are 16 chapters in the new novel. For his research, he used lexical categories and speech figures as a theoretical structure. This research shared the current one by using figures of speech and the stylistic approach in their analyses .

In his thesis, Diribu (2012) aimed at studying four of Edgar Allen Poe's short stories stylistically: *The Shadow, The Black Cat, A Tale of Jerusalem and Three Sundays in a week*. He only applied Foregrounding to his research as a theoretical framework. This study shared the current study in that both have taken into account " foregrounding" in the review, but differed with it in that it only used foregrounding for a wider space when current stylistic devices were taken into account.

Li & Shi (2015) is a comprehensive study of E.E. Cumming's poets, who are known as experimental poetry pioneers, with a stylistic approach. By studying the stylistic and artistic

elements of his poetry, he drew the attention of the most well-known linguists. In this study, an analysis was performed to determine the patterns of foregrounding in his poetry as well as the types of deviation on some selected poems with major themes of death, life, nature, and love.

The current study is similar to previous ones in that it relies on the stylistic approach and others in that it employed literary criticism to enhance interpretation. They varied in restricting the analysis to some aspects of the literary styling devices being studied. But it agreed with the previous ones in that the proposed sense was brought out and esthetic value was enhanced.

## **2.20. Intrinsic Elements of the Novel**

### **2.20.1. Theme**

Even if one word can call an idea, it will not act as an idea until a sentence or statement has been made. In other words, an idea requires a subject and a predicate before it can be used as an understanding basis. It is necessary to understand that an assertion of an idea is not the same as an ordinary sentence. (Roberts & Jacobs, 1993:361).

The theme relates to the outcome of the general and abstract writing thought. The idea becomes in this section the novel's general idea. The literary research focuses on the context, perception, description and meaning of the themes. Though themes are typically detailed and complex, a single word can name separate ideas. The problem as the forming part of a novel should be connected to the other elements in order to create a good story. It's important to know clearly what the theme is, as a necessary part of a novel.

### **2.20.2, Plot**

Plots consist mainly of sequentially occurring acts or events. However, seeking a sequential or narrative order is only the first step towards the most critical plot, or the control of governing the development of the actions (Jacobs and Roberts, 1993:88).

Plot is sequence of events or a whole conflict structure that is found in a story. Plot is hardly recognizable; and while it may well be good for the story's development, it sometimes frustrates the reader. Forster (1927-1993) claims that the focus on causality is

the plot of history, describing the former as a narrative of events. ‘The king died and then the queen died,’ is a story. ‘The king died and then the queen died of grief’ is a plot. The time sequence is held but it is overwhelmed by its sense of causality.

The plot in a play is given primary importance by Aristotle in *Poetics* (384-322 B.C. ), and most readers accept that it plays a similar role in a fiction piece. Plot can be defined as the sequence of incidents in a story, arranged in dramatic order. The term "chronological" is tempting to include, but doing so would exclude many stories that deviate from this strict ordering of events Gwynneth (2002:7).

Plot introduces a series of complications and conflict intensification, leading to a period of high stress. According to Kenny (1966:14), a plot reveals events in a not easy story since the author determines that events are causally related.

There are four types regarding plot:

### **2.20.3. Suspense**

For example, dilemma often arises: if a character has been caught in a bad situation by choosing a boat, he either rescues his mom or his husband from drowning.

### **2.20.4. Flashback**

The author waits for the plot to move and then reveals biographical details or deep psychological explanations why a character does the same thing. It focuses more on why things happen, rather than on what happens.

### **2.20.5. Telescoping**

This is an economic issue. During the time the story spans, the author cannot explain every motion of the character or occurrence. She or he must pick the relevant and only suggest the rest of them, without much explanation, by saying they happened.

### **2.20.6. Foreshadowing**

The result of a conflict is often referred to before the climax and the dénouement or foreshadowed. These hints are always rather subtle and remain foreshadowed until the story ends.

Kasim (2005) divides plot into three kinds:

### ***1. Plot of Action***

In this type of plot, the focus is on "what happens next," with little emphasis on character and thought. It is rare, if ever, to come across any serious or intellectual issues.

### ***2. Plot of Character***

This kind of plot deals with the process of change in the moral character of the protagonist.

### ***3. Plot of Thought***

The process of improvement in the thinking and feeling of the protagonist is dealt with in this kind of plot. Most of the plot is conflict, since it induces curiosity, questions, tensions, and interest in the novel. The extremes of human energy are brought out by conflict which causes characters to participate in the decision, actions, answers and interactions which produce most of the stories.

The series of events is the plot which gives sense and effect to the story. In most stories, these incidents result from conflicts that the main character experiences. The conflict may be an external problem. The story action is formed and the plot is created as the character makes choices and attempts to solve the problem. In some novels, the author chronologically structures the whole story, followed by the first event, the second, third, etc., like string beads.

However, several tales are told through flashback approaches in which plot incidents in the past interrupt the present events of the novel. The discussion of the plot consists of talking about the actions or events which typically end in a story. It consists of five main parts:

### ***1. Exposition***

Expository is the start of the story in which characters and the setting are revealed. The exposition presents the characters and the plot setting. The exposition hooks the reader and provides the target audience with enough curiosity and detail to inspire the reader to read more.

## **2. *Rising Action***

This is how a story's events are complicated and the conflict is revealed (events between the introduction and climax). The rising action introduces the novel's conflict or issue. This is the part of the story in which the main character, or protagonist, is confronted. During the rising action, the main character deals with this conflict or issue.

The conflict could be:

1. **Character vs. Character:** the problem the protagonist faces is one involving another character.
2. **Character vs. Society:** the protagonist faces a problem involving something in the society in which they live (example: racism).
3. **Character vs. Self:** the character has some internal struggle inside them.
4. **Character vs. Nature:** the protagonist struggles with some natural forces (tornado, harsh climate, etc.).

## **3. *Climax***

The climax is the story's high point, where a series of events culminate to create the conflict's peak. The climax usually contains the most struggle and conflict, as well as the revelation of secrets or missing points. Alternatively, there may be an anti-climax in which a difficult event is supposed to be difficult or extremely simple. The falling action is also known as an anti-climax or anti-climactic action. The main scene isn't always the culmination of a plot. In many novels, it is the final sentence, with no subsequent falling action or resolution.

## **4. *Falling Action***

The falling action is the sequence of events that occurs after the climax; the protagonist must respond to the changes that occur during the novel's climax. The events and complications begin to bring them to a close. The reader is aware of what happened next and whether the conflict was resolved (events between climax and denouement).

## **5. *Denouement***

That is the final result or untangle of the story's events. A part of a story or drama after the end, which sets a new form, a new state of affairs - the way things will be. The author also links the loose ends of the story to the conclusion of the plot.

The author will also write a plot using those methods to make the story more interesting. Foreshadowing occurs when the author suggests what might happen in the future. A flashback is when the author tells us something from the past to help us understand the present. When the author has something happened in the story that is the polar opposite of what the reader expects, this is referred to as irony. The plot is typically divided into two types: closed and open. This division focuses on how an author provides an overview of his story's resolution.

### **2.20.7. Characters**

In his book *Understanding the Elements of Literature* (1981), Richard Taylor says that a character is a word-building designed to convey a concept or view of experience and must be seen in relation to other compositional characteristics such as setting and action.

According to Abraham, people are portrayed in dramatic narrative works and perceived by the spectator as having moral and dispositional qualities conveyed by their words in dialog and action.

characterization is a crucial aspect of the novel. It shows what kind of person and the character is in what situation the character is . A story should never be without characters so that it appears alive and genuine. Characters can be supported or harmed by their environment, and they may struggle for possession and goals. In addition, as characters talk to each other, they demonstrate the extent to which they share the customs and ideas of their time.

### **2.20.8. Setting**

The position, historical period and social circumstances in which the work happens are the general location of a narrative or dramatic work; the setting of an episode or scene within a work shall be that of the actual physical location. (A Glossary of Literary Terms, Abraham, M.H, 1969: 75).

The setting shows not just the place or the time of the events series, but also the character in a novel. Theory of Literature describes that setting is an environment that is particularly domestic, perhaps metonymies or metaphorical character expressions. (221:77) Culture, history, geography and hour can be part of the settings. In conjunction with plot, character, theme and style, setting is one of the key components of literature. A setting is the time, place and social environment of a plot. Setting is a central part of the story as in the stories of man versus nature or man versus society.

The setting itself becomes a character in certain stories. A plot device or literary device may be called in these positions. Often the word 'setting' refers to the social environment in which a novel takes place.

### **2.21. Summary**

This chapter explored the literature written on *Caste: The Origins of Our Discontents* novel. Moreover, it examines related studies in connection with the theory of Stylistic Analysis like the study of Stylistic Analysis of Isabel's Novel . It explored the major perspectives of style and stylistics as well as the nature, goals and functions of stylistics. All of the theories discussed in this chapter shall be applied to the analysis of *Caste: The Origins of Our Discontents* in the next chapter to show how the writer has employed them in her work.

The chapter at the same time provided basic background knowledge on other aspects of stylistic study which will aid the understanding of the concepts discussed in the subsequent chapter.

## **Chapter Three**

### **Research Methodology**

The preceding chapter is a review of previous literary studies that used Stylistic Analysis Theory on Wilkreson's style in *Caste: The Origins of Discontents* to demonstrate its effectiveness in creating meaning and interpreting the work. This chapter provides a framework for the research methods used in the study. The researcher describes the research design and analysis methods used in this study.

#### **3.1. Introduction**

The literature review is discussed in chapter two to respond to the questions of this thesis. The Theory of Stylistic Analysis is one of the influential theories to explore the literature's styles and techniques and their role in the formulation of the language used. The Stylistic Analysis theory may thus be a valuable tool for analyzing the usage of stylistic devices in *Caste: The Origins of Our Discontents* and their role in understanding the minds of readers and viewers.

This chapter outlines the Theory of Stylistic Analysis and the techniques used in the thesis. The researcher explains the research design and analysis methods selected for this study and the reasons for such choices. This chapter then includes details on data collection methods as well as the description of data. Finally, the procedures followed for conducting this study are clarified.

#### **3.2. Method of the Study**

Based on the research questions and the study's objectives, the method used in this study is a descriptive method based on reading and interpreting the text of the novel *Caste: The Origins of Our Discontents*. The theory of analysis is used to uncover the stylistic devices used in this work and to demonstrate the overall impact on the reader's and viewers' interpretation of the overall novel.

Bogdan and Taylor (1975) clarified that qualitative method is a research approach that observes descriptive information such as written words or verbal expressions of

people. The interpretation of the Novel has been discussed in a literary stylistic analysis. It has been examined regarding the aforementioned theory in order to achieve the objectives of the study. To make it clear, the theory of stylistic analysis, such as the theme, the plot, the language, the figurative language, the setting and other stylistic devices, were defined and analyzed according to this Novel.

The primary source of the data was acquired from Isabel Wilkerson's novel entitled *Caste: The Origins of Our Discontents*. First, the researcher read the novel as the source of data of *Caste* as reflected in *The Novel*. Moreover, some data found from the internet was also used as the supporting references in finishing this paper. Data was gathered and selected before it was analyzed. Finally, the findings of the data should be made to support the ideas of the writer.

### **3.3. Procedure of the Study**

The research procedures of the study were as follows:

- 1 The researcher critically analyzed the Novel to learn the most important themes and meanings.
- 2 The researcher examined how some stylistic devices in the Novel convey and enhance the themes and meanings.
- 3 The researcher checked the validity in the study thoroughly.
- 4 The researcher embarked on data collection, description and procedure of data analysis. Data are the very Novel the researcher read evaluatively and critically.

Discussion and conclusion have been derived and recommendations have been provided.

### **3.4. Data Collection Procedure**

There are some steps that the researcher followed in gathering data. In this paper, the data has been collected in many ways:

1. The writer read the novel *Caste: The Origins of Our Discontents*.
2. The writer read some articles related to the novel which helped him to get more information about *The Novel*.

3. The writer searched some information about Caste from articles, books, and also internet sites to support the topic of this thesis . In this stage the author started to emphasize or label statements and discussions that support the main idea to make the study simpler for the author.

### **3.5. Data Analysis**

In analyzing the data of this thesis, the writer combined all the important data that has been collected from many sources. The writer applied the descriptive method to analyze the data.

### **3.6. Summary**

The methodology, data gathering, research processes have been explained in this chapter. The theoretical basis for Isabel's Novel would be the theory of stylistic analysis. The stylistic analysis mainly depends, as already described, on analyzing the different styles used in language. It usually examines the literary styles and techniques used by the writers.

The chapter then affirmed the validity of the investigation and further studied methods for data collection and data description. This chapter finally highlighted the procedures the researcher followed in order to analyze the Novel and thus address questions from the study.

## Chapter Four

### Results and Discussion

#### 4.1. Introduction

In this chapter, the aim is to explore Isabel's total stylistic approach to express aesthetic and communicative impacts that are existentially achieved in *Caste: The Origins of Our Discontents*. The chapter focuses mostly on the examination of the novel *Caste: The Origins of Our Discontents* by identifying some of the stylistic devices characterizing the style of the writer and thus explaining how language was employed to ideas in a particular literary text.

The researcher intends to include an in-depth analysis of the Novel in this chapter. The chapter analyzes some of the stylistic devices used in this work: An examination of the novel *Caste: The Origins of Our Discontents* from a stylistic standpoint.

Wilkerson's book has examined how serious misunderstandings regarding race were caused by the American experiment. This topic has been examined by notable historians and novelists from diverse angles with attention, fury, profound feeling and wit.

Wilkerson reminds us that the US, like other societies, is not the first country that tried to solve its underlying problem in its proposals to reform or abolish police departments and prisons, exploring slavery reparations and the destruction of the racial foundation of capitalism, and recreating numerous institutions of American life. Unless these bases are addressed and broken, she warned that the caste would persist with the Americans long after the racial evaluation has been done.

In fact, the Nazis have been using American racial laws to construct their own systems. In contrast to the Indian caste system with hundreds of castes, the Americans are essentially two. White and Black.

One of her most significant theories is that racism is not merely a hatred of a person, but a systemic abuse that is often so profoundly integrated into the society that upper castes can overlook it. And the higher caste will do everything to preserve its privilege.

*Caste: the Origins of Our Discontents* reached the public in a conflict over the history of racial oppression and the continuation of what is popularly known as structural racial inequality.

The title of the novel *Caste: The Origins of Our Discontents* announced her iconoclasm. The US must understand its hard and tragic history by breaking away from race terminology. Wilkerson sought to see the nation as working under the unseen but rigorous norms of the caste system.

Consequently *Caste* is intended to educate the readers who are not aware of the profound facts of racism and who do not know about the American history. The appraisal of the book by the historical science or politics has been inevitably thwarted by its hybrid genre, which combined the anecdotes, published studies and Wilkerson's own theories about the "8 pillars of caste," including endogamy, heritage, occupational hierarchy, dehumanization and stigma, cruelty and fear and ideologies of inherent inferiority naturalized by religious doctrines.

The chronological and sequential informal framework of the book collected examples and ideas instead of meticulously defining the point. As history, It has too many points; as a memoir it did not provide a discernable structure of a life lived through time; as a polemic, it relied far too much on sentimental appeal.

Wilkerson employed a mixture of historical studies, specific instances and even personal experience to convey her views. Some of the stories are very awful. It is difficult to realize that there is little difference between a Nazi labor camp and a southern plantation, each adopting different methods to dehumanize the target group.

She properly noted that brutality escalated after the Civil War since the white people had no more money investment in the black community. By 1933, a black person had been lynched every four days.

In Nazi Germany that used American legislation of segregation, the researcher was surprised to learn some things – for instance, he knew of Eugenics or how people in America

would sell body parts, rope seams and postcards – to inspire them to gain power and bring about the same convictions in concentration camps and media.

Today the researcher has been fascinated in reading about the caste system. Even now it is possible to use Manu's law and the Christian religion to perpetuate the caste system. How you interpret the caste structure through medical problems and coronavirus in America

The researcher thinks that slavery and separation occurred although these racist acts have taken place very recently and still are manifested now through mass incarceration and suppression of voters, partly because of post - racial society fiction. The author has also appreciated the deepened or more provocative insights that Wilkerson has given him, for example, how many people in the lower castes tried to absorb and want proximity to the upper castes and how these caste issues extended to areas of deprivation of rights in academia to dishonesty in interpersonal interactions.

*Caste, which lacks the compelling narrative thread and personal storytelling that made Isabel Wilkerson's first book readable and necessary for a more comprehensive understanding of black life and history in America, may mislead those who cherished Isabel Wilkerson's Pulitzer Prize-winning The Warmth of Other Suns.*

Wilkerson discussed President Trump's failure and misery in dealing with the pandemic, but she did not discuss the larger history of the movements that led Americans to this point. Two of the world's leading democracies have demonstrated the limitations of their pandemic response, the consequences of years of support for authoritarian, xenophobic, and anti-scientific policies. Perhaps it is time to remember that "a telegenic American dream family" does not equal hope and progress.

The most vital element of the book, despite its horrific truth, is that ultimately it will become an invitation to "connect with the humanity of a person before us" and "not one of us selected the circumstances of our birth." This knowledge is vital, according to Wilkerson, since it is the first step towards actual freedom.

At *Caste*, the researcher learned that cruelty was deliberate, casual and profoundly consolidated. Although physical violence cannot be read, and political oppression is terrible, he has no doubt that it is much worse to live through, and be crushed. It was curiously appalling to hear that Germans studied American laws in the early days of the Third Reich on the "legal prototypes for their caste system." Worse still, a number of American restrictions for Nuremberg legislation have been considered excessively severe. Let that sink in: the Nazis thought the Americans had gone overboard in racial purity laws.

When the researcher read on, he gradually recognized that he had encountered a pedagogical genre of writing in the sequence of allegories about climate, animals and epic struggles between legendary tribes and metaphors about structures, foundations, roofs, sills and more. The book is a series of contemporary epics on vast, terrible matters like race, caste, cruelty and torture.

Wilkerson's work is a guide to race and racial brutalization in the US, recounted through the allegory of caste, which is seen as the black and white skeleton in the four hundred years of US history. The main audience seems to be the US mass-liberal reading public.

Once the researcher understood the genre, it was not difficult for him to see why many people already knew about each chapter, usually every page had facts, stories, reports and instances. This is not a book based on original research. This is a controversial and pedagogical work, which aims at showing that what we erroneously regard as a race in American history is in fact better understood as a caste, a code underlying the program or the structure that accounts for racist behavior and the primary means and manifestations of institutions.

## 4.2. Themes

### 4.2.1. The American Dream

*"The worst disease is the treatment of black people." Everyone who learns of this state of affairs for the first time at a mature age feels not only injustice, but also scorn for the principle of the Founding Fathers of the United States that 'all men are created equal.' [I couldn't believe] that a reasonable man could hold on so tenaciously to such prejudice." In 1946, Albert Einstein said (Quoted, Wilkerson, 377)*

In December 1932, Albert Einstein left Germany one month before Adolph Hitler seized power. He was surprised to see how African Americans were viewed in the United States.

The US never had a Truth and Reconciliation Commission to examine the history of the Black people's caste, segregation and national injustice. Another opportunity to do so is the mass awakening which began with the uprising against police violence and terror following the murder of George Floyd in Minneapolis on 25 May 2020.

In the 2020 presidential elections, President Donald Trump and his first Black South Asian woman, Kamala Harris, were elected to vice presidency, the strength of this Black-led revolt played a key role.

The "American caste structures" forged over 400 years is defined in Isabel Wilkerson's new novel, *Caste: The Origins of Our Discontents*. During that, other writers wrote about the peculiar structure of American castes (Oliver Cox, *Caste, Class, and Race*, in particular [1948]).

Indeed, capitalism started to develop traditionally as the old caste system in European form began to crumble. Caste membership has been established in the feudal system, whether a noble person, a serf, a member of the guild, etc. But advocates (then known as classic liberals) have steadily abolished this system of rights and limitations. Classical liberalism freed individuals, whether entrepreneurs or free workers, to seek opportunities wherever they led. This social and economic mobility has unlocked humanity's creative capacity and paved the way for an unprecedented rise in living standards.

America's foundation was part of this classic liberal mission. The founders have not, tragically, been consistent. When they designed a new constitution which rejected the old caste system, it was tainted not by abolishing the abominable caste of slavery which had been in existence for over one hundred and one half years in the colonies, but it was an incongruous element, as was the Jim Crow caste structure that followed it. And the purging of both was a fulfillment of the classical liberal anti-caste project that birthed both America and capitalism. But the Jim Crow caste system following it was an incongruous feature. And both were purging the conventional liberal anti-caste project, which gave birth to America and capitalism.

With a universal history of migration, and a lasting search for the American dream, Wilkerson captivates the audience, which is the source of commonality. Their direct connection with today's protest movements for social justice draws between the leaderless revolt known as the Great Migration and both of them respond to unidentified and unspoken past.

#### **4.2.2. Caste and National Oppression**

Why should the caste system be understood? As Wilkerson cites all three examples, racial ideology was recruited to justify its actions. While caste and race represent social systems and are not identical, the caste system is vital to see how the dominant group governs. The caste system, for example, allowed new migrants from Europe to quickly understand that their future was tied to the dominant caste and not to the old community relationship in Europe. So Irish people who were known as less than English soon learned that it was all right to be "white Americans" and look down on Blacks and non-Whites.

Caste explained that a new "American colorblind republic" may have ended with the failure of Radical Reconstruction of 1877. Wilkerson stated explicitly that the foundations are the caste system, and the political rationale for racism. So Blacks had become a lower ethnic group by the twentieth century.

In the time following Reconstruction defeat, the marginalized Black nationality was forged. To end the inferior caste and race system meant that the right to form an independent country within the boundary of the territory of the United States may be required.

Wilkerson's study of the roots of systemic racism opens the door to an awareness of a lasting resolution to national oppression.

#### **4.2.3. The Fallout of Progress**

Americans should have prepared for the response to the 2008 presidential election in the history of backlash for subordinate achievement. Many were shocked, however, by the deep hatred at a black president's victory and the ensuing retaliatory effort to restore power to the dominant caste. Americans from every caste never thought a Black man would hold the country's highest office, a belief backed by 43 white men's history. But, due to his special multiracial ancestry and dynamic personality, Barack Obama was able to take that position which helped him to overcome dark stereotype.

Obama was a graduate and senator of Harvard Law School with encyclopedic knowledge of the constitution, a gift to speak publicly and a simple, non-threatening demeanor. His wife, Michelle, was likewise an intelligent and as charming Harvard law graduate. The Republican nominee John McCain was, by contrast, a beloved, yet aged war hero, lacking the same charm and intensity. And once McCain chose a running mate who was unqualified for the job of second-in-command, his campaign was doomed.

#### **4.2.4. Last Place Anxiety: Packed in a Flooding Basement**

In the American caste system, success demands a certain degree of skin to decode and respond to the existing order. The caste system teaches everyone as to whose lives carries the greatest weight and opinions in every interaction. One of his teachers is the criminal justice system derived from the criminal codes of the period of slavery.

Caste helped to explain the otherwise irrational phenomena of African-Americans, women and other underprivileged individuals who only rejected or decreased their own authority. Caught in a system that gave them little genuine power, they could do so if they

wanted to be brought up, accepted or only survived in the hierarchy and they could do it themselves. They learnt that because of the poor position of individuals who they betrayed or ignored, they could not be held accountable.

#### **4.2.5. The Measure of Humanity**

It would be nonsensical for humans in an alternative universe to ever be divided by color, making it evident that beauty, intelligence, leadership and supremacy are determining factors in terms of height. The thought of connecting distinct groups on the basis of an arbitrary common feature of being very tall or short sounds fascial to us only because the characteristic was not used to divide people into seemingly unchanging "races."

In human society, the idea of race is a recent phenomenon. It goes back to the beginning of the transatlantic slave trade and the caste system arising from slavery. The word "race" was probably taken from the Spanish name "Nazi" and used originally to describe the "caste, the quality authentic horses branded with an iron so as to be recognized," as the Anthropologists Audrey and Brian Smedley wrote.

When inhabitants of Europe explored the world, they started to use the word to refer to the new people they met. Ultimately, "the most strict and exclusionist type of racial ideology was produced by the English in North America," wrote Smedleys. Race in the American mind was and is a statement about profound and unbridgeable differences. It covers the meaning of social distance that cannot be transcended."

Geneticists and anthropologists have long seen race as a man-made invention without scientific or biological foundation. Paul Broca, an anthropologist of the 19th century, attempted to employ 34 colored skin colors to distinguish the races, but he could not come to an end. When all people on this planet had one single physical feature, e.g., height, colour, upward or downward, the highest, the darkest, the lightest, it would make us confused to pick the line between these arbitrary distinctions.

It would be nearly impossible for one person to break up, say, between San people in South Africa and the indigenous peoples who live along the river Marañon in Peru,

scientifically measured by the same colour, despite the fact that they live thousands of miles apart and don't have the same ancestry immediately.

It turned out that the term caste, which is a synonym with India, did not come from India. It derives from the Portuguese word 'race', a Renaissance-era word for "race" or "breed". After noticing the Hindu divisions, the Portuguese, who were one of the earliest European traders in South Asia, used the word to the people of India. A word that we now attribute to India evolved from the European concepts of what they observed; it came from the civilization of the West that established America.

The Indian ranking concepts, however, date back millennia and are thousands of years older than the European race notion. The classifications were formerly known as variants, the ancient term for the various categories of Indians dubbed the caste system in recent decades. The human drive to build hierarchy runs across countries and cultures, precedes the idea of race and so goes beyond raw racism and the comparatively modern division of human beings by skin or colour.

The concept of racism as we know it didn't exist in western society before the people of Europe expanded into the New World and clashed with people who looked different from themselves. "Racism is a recent idea," the historian Dante Puzzo stated, "for nothing in the West could be classified as racist before the 15th century."

### **4.3. The Symbols of Caste**

Symbol is something more we can catch, Siswantoro (2002:43). According to Perrine (1974:628), a symbol may be defined as something that means more than what it is.

Although the 13th amendment eliminated slavery in 1865, it maintained a gap in which the prevailing caste enslaved anybody guilty of a crime.

The dominant caste encouraged people to seal up the lowest-caste people in a time when free labor was needed in a penal system which the dominating caste controlled by itself, in subjective crimes like loitering or vagrancy.

After a decade of reconstruction, as African-Americans sought entry into mainstream society, the North left its oversight of the south, retreated from the region by its occupying troops, and returned power to former rebel forces, leaving slavery survivors at the mercy of the supremacist militia to take care of war wounds. The federal government paid reparations not for the prisoners, but instead for the people who had enslaved them. Few people in Germany acknowledge being connected with Nazis or actively defend the Nazi cause. "Not even the right-wing German alternative to German parties," Neiman remarked, "would propose the glorification of this aspect of the history."

Restitution to the survivors of the Holocaust has been rightly paid in Germany and is still paid. It was slave owners in America who received reparations, not individuals whose lives and wages were robbed of them for twelve generations. Those who in the following century, following the formal end of slavery, instilled terror on the lowest caste, tortured and killed humans before thousands of spectators or assisted and encouraged those lynchings, and who looked around, well into the 20th century, were not only released but were also raised to be the leading figures -southern governors, senators, sheriffs, businessmen and the mayors.

#### **4.4. Stylistic Devices used in *Caste: The Origins of Our Discontents***

Stylistic devices are basically devices used by writers to convey meaning and create aesthetic effect within a text which makes it more effective, interesting and approachable. Thus, writers often use language artfully as a means of expressing feelings, thought, ideas, as well as adding beauty and clarity to a literary piece.

A text's emotional, aesthetic and intellectual appeal is enhanced by stylistic devices. Certainly, the richness and beauty of literary work is enhanced by a writer who organizes his ideas in a distinctive, appealing manner.

Isabel used several stylistic devices in *Caste: The Origins of Our Discontents* to create a deep depiction of meaning and ideas, which clearly exposed the underlying message she wanted to deliver. In the Novel, the following stylistic devices were used.

## ***IMAGERY:***

The fundamental function of imagery in literature is to give scenes, characters, or circumstances a lifelike quality. Imagery is used by writers to give life to their words in a genuine and true way. Thereby, this enables them to create a certain set of thoughts and images in the mind of the reader that convey a particular perspective on reality.

Imagery may provide a great deal of context for the reader and make the scene, characters, or situation depicted both vibrant and realistic when it is used properly.

Throughout Isabel's *Caste: The Origins of Our Discontents*, the novelist uses a variety of pictures to paint a vivid picture in the reader's mind.

This book is about huge evil things such as race, caste, cruelty and torture as a series of contemporary epics. It is a guide to racial violence in the USA, told in the allegory of caste, which the latter is perceived as the skeleton in the 400-year history of what became the US as the flesh of black-and-white interactions. The mass liberal public reading from the United States seems to be its main audience.

At other times, the science imagery is a metaphor for the effects of the caste system:

Caste is an illness. Alcoholism has been encrypted into the DNA of the country and cannot be proclaimed completely cured. It is like a cancer which only returns in remission when the body's immune system is weakened.

However, with the use of imagery, Wilkerson in *Caste: The Origins of Our Discontents* carefully appealed to the real sense and brings a lifelike quality to the characters, setting and other objects in the text which create images and visual representation that aids and stimulates the reader's imagination. Hence, the text becomes more interesting and meaningful.

Wilkerson utilizes this metaphor to imply that all US inhabitants are "the latest caste in a long drama that first appeared on that early 17th century land" (40).

Isabel Wilkerson gives us a magical depiction of an invisible event in America in her excellent book, exploring, in engrossing, carefully researched narratives and stories about

real people, how America is structured today and throughout its history by a secret caste system, a tight hierarchy of people. There is a strong caste system beyond race, class, or other elements that affect the lives and actions of people as well as the destiny of the nation.

***METAPHOR:***

If you're looking for a metaphor, it's a figure of speech that compares two dissimilar things. A metaphor is a phrase or an expression that in literary usage implies something different from its sort, according to Wales (1989). Various analogies are used in *Caste: The Origins of Our Discontents*, including the following:

In *Caste*, the central metaphor of Wilkerson is one of a house that has disappeared. The house is the United States, and it was damaged by caste system. For her part, Wilkerson is the inspector who has examined the roof and the walls and pointed out what has to be fixed. "People need to understand where we came from, through what we were, where we are, so we can get a clearer sense of where we have to go," she says. Wilkerson, a dedicated inspector, did not prescribe a particular solution, but did indicate a good renovation might be in order. "That does not mean tearing down the whole house, but it does mean going to the heart of the problem," she says. "Clearing all of it away."

In the chapter "The Intrusion of Caste into Everyday Life," Wilkerson discussed the interlude between "a white contractor, a white engineer," a "Black Engineer, who happened to be African-American and a woman," and "a white engineer." These titles were retained only until the very end of the story, when the white engineer was transformed into "the dominant caste man." Perhaps, in keeping with the book's fondness for pathological metaphors (and metaphor in general), this was a spoonful of the old ways to help the new vocab sink in.

In an attempt to give insight into our current condition, the author used the analogy, particularly the metaphor for American civilization in an ancient house. The researcher thinks a better metaphor would be an old tree that grows with each generation, covering previous wounds rather than a static building, unlike the authors' house.

The use of the metaphor by Isabel Wilkerson represented the generations that occupy the house and the need for each occupant to gaze at the wall behind the painting or wallpaper. She used this metaphor to present the idea of the architecture of caste or our place in society.

Metaphors were collected from caste. America is an old house that needs repair. For generations, a play has taken place, and the caste has become familiar with its given roles. Human beings are imprisoned in the matrix, scheduled to live their lives like a drone. Caste is America's invisible skeleton, so, looking at caste is like holding the country's X-ray up to the light.

Author Isabel Wilkerson compared American racial hierarchy to a dormant Siberian virus at the onset of CASTE. To clarify this concept and help us visualize it: the bones of a body, the beams within a home, Isabel Wilkerson's book *Caste* contained particularly striking extended metaphors in the struggle for racial justice.

Wilkerson's work incorporated many various metaphors, including a number of different ones. The first of these two analogies dealt with our medical history. First, she described the country as a sick patient who visited a doctor and needed to take an honest, complete history to identify the disease and prescribe a medication in order to demonstrate the deep coding of both castes in the human mind and how resilient people face and break free from their illusions. This metaphor contrasted the racial history of America with our personal medical history.

We don't have to feel guilty or disgraceful of racism, but we need to be educated, and committed to destroying the deep-seated structures of whitish superiority of our nation, so that all people will have a fairer and more free future, irrespective of skin colour.

Returning to her metaphor of caste as a dwelling, Wilkerson explained how competition within castes is a tool elites use to maintain the system:

When they start to climb to the floors above them in the basement, surveillance starts [...] Thus caste may fight the settlers in a flooding cellar, causing illusion, even fear, that they only compete together. One example is a harmful caste technique called colorism,

which pays tribute to people who resemble more closely dominant caste persons – White Europeans in the United States. This is especially painful and troubling for Wilkerson because of the tool's historical roots: “the rape and sexual abuse of enslaved African women at the hands of their masters and of other men in the dominant caste over the centuries” (238).

Wilkerson addressed the concept of the scapegoat needing to carry the sins of the world through another metaphor. In the eradication of humanity in the subordinate cast, the displaced guilt complex preserved by the ruling caste is complicit: "The scapegoat was used by the ancients, for the whole community, as the curing agent. The idea of scapegoat has in recent times changed simply from an unfortunate carrier to an individual or group that is guilty of bringing misfortune.

‘Wilkerson used the concept of the alpha and the necessary underdog in a metaphorical order to illustrate how alpha roles were compelled to assume such roles in identities, therefore showing that caste placement has been inadequate: "The great tragedy among humans is that people were often given or seen as qualified for alpha posts, not necessarily on the basis of intrinsic leadership characteristics but, from the perspective of history on the basis of having been born to the dominant caste...”

The book is devoted to an extended analogy: she wanted us to understand America's ongoing resistance to Black equality through the lens of Indian caste systems. In a secondary line of thought, she observed that the Nazis' anti-Semitic regime borrowed ideas and practices from the Jim Crow South's legal structures, and she invited us to see echoes of America's caste order in some of the Holocaust's horrors.

## ***SIMILE:***

Similes are figurative expressions that compare two things; it is a figure of speech that makes comparison between two different things, explicitly indicated with words such as “like” or “as”.

What Wilkerson brings to the table is a wealth of knowledge about what previous researchers have said about it, the ability of a fine writer to use interesting comparisons and metaphors to get the reader to reframe thinking about race, the power of the story to reach the reader in a logical or emotional way, and the ability to bring these findings to bear in a powerful way that speaks to our time. Wilkerson used the similes listed below *in Caste: The Origins of Our Discontents*.

Wilkerson explored eight pillars that underpinned caste systems across civilizations, including divine will, bloodlines, stigma, and more, through riveting stories about people like Martin Luther King, Jr., baseball's Satchel Paige, a single father and his toddler son, and others.

Wilkerson described the USA as a caste system composed of the upper, middle and lower castes, a work that mixes memoirs, travel documents, anecdotal evidence, historical vignettes and a cacophony of similes and metaphors.

The higher caste is the white majority, the bottom caste is a Black minority, the middle caste is made up of undifferentiated 'Hispanics' and Asians, trying to make it into the upper caste. The middle caste is made up of Indian Brahmin upper case. The caste system, Wilkerson says, "is an artificial structure, a fixed and embedded rank of human value which, in the abstract, but ascribed in a hierarchy as a life and mortal significance, sets the supposed supremacy of one group against the supposed inferiority of other groups, based on their ancestry and often immutable characteristics.

” The United States DNA is caste. It is also “the wordless usher in a darkened theater” and a “powerful Sith Lord.” The caste is a "sickness" that "none of us is immune" like alcoholism or cancer, which is buried deep inside, ready to occur at all times. The past of

racial violence is as a pathogen buried in the permafrost: as the heat can revive anthrax, just under the surface lurks the "human pathogen of hatred and tribalism."

The caste is the "underlying grammar" of our mother tongue. In this way, race is the "visible agent of the unseen force of caste." Where "race is fluid and superficial," "caste is fixed and rigid. Wilkerson's treatment is tied between the Indian caste and the brutal persecution of the Dalits.

The present incarnation of American racism is described by Wilkerson as a collective disease. She used the social psychology of group behavior to explain the omnipresence of everyday racism, which influenced social interaction but did not reach the readable level of harm.

In *Caste: The Origins of Our Discontents*, Isabel Wilkerson writes, "Caste is the infrastructure of our divisions." Caste is analogous to the "studs and joists that we cannot see in the physical buildings we call home." It's also like "our bones," literal bones, the structural integrity of our internal organs that is mostly invisible without an X-ray. Caste is analogous to a detailed medical history. "Caste is a contagious disease." It's a slow poison, "an intravenous drip to the mind," bolstering a "immune system" that's also vulnerable to its "toxins." It has cellular, "molecular," "neurological," and "cardiovascular" components.

Caste is like a "container" for these dark skin Americans' aspirations, Wilkerson argued — a series of unequivocal assumptions about where and how they are to live. Although the country moved from slavery to freedom to a time after civil rights, there were a number of racist regimes, the assumptions about caste remained relatively constant, frequently invisible and practically impossible to denounce." She affirmed, with all her assumptions of the innate superiority of one of the arbitrary scholars who pointed at the race. " "Caste," on the other hand, "is fixed and rigid." "Caste, like grammar, becomes an invisible guide not only to how we speak, but to how we process information."

The book touched upon some of the most famous events in the analogy between race and caste — such as the trip to India of Dr. Martin Luther King Jr. in 1959, where he was

greeted with rapturing applause and came to view himself as a kind of "untouchable". On February 1958, the month-long visit by MARTIN LUTHER KING JR as a pilgrimage to the land where Gandhian nonviolence had achieved its greatest victory. But the tour exposed him to caste violence, beginning from the Indian Dalits, who welcomed King as an untouchable American. Although he fought this at first, he was able to see the strength of the analogy. He returned to the United States with a keen interest in India's efforts to redress the historical discrimination of caste.

Wilkerson's work is strongest, illustrating her arguments with emotional stories, like that of a Black woman born in Texas to parents who simply named her Miss following the era of civil rights, in defiance of the caste assumptions that required Black people to be addressed by their first names. However, Wilkerson gave only little room to the comparison of the Nazi regime with America or with India. The Nazi system, according to her, has taken some form of legal framework from American status, such as racial-intermarriage prohibitions, for its notorious Nuremberg laws, based on recent work of legal historian James Whitman.

Wilkerson described an essential and new method to think about race in the United States. She compared specifically to the caste systems of Hindu India and Nazi Germany, similarities that have been apparent to those from those countries but seem novel to most Americans. Her claims were supported in a steady, continuous tapestry of examples that revealed the countless dimensions of the system, historical and current, radically and subtly, violently and structurally, obviously and surprisingly.

In chapter after chapter, in the Indian and American Dalit, and African-Americans in the USA, and Jews in Nazi Germany, Wilkerson pointed out striking similarities. Members from the lower caste were dehumanized and stigmatized and were prevented from getting into marriage with members of the highest castes by violence and intimidation. The privileges of the high caste were arrogated. Contact with the low caste caused pollution. When a Black civil rights activist tried in the 1960s "to integrate" a swimming pool with a lap, Wilkerson told us that it was drained and entirely refilled to appease its white users.

### ***PERSONIFICATION:***

Another form of figurative expression in literature is personification. . It is the attribution of human qualities or nature to inanimate, animals, or abstract ideas especially as a rhetorical figure. In personification, non-human subjects are imbued with human characteristics in order to give them a sense of life. In *Caste: The Origins of Our Discontents*, such expressions included the following:

A 16-year-old African American girl won Columbus, Ohio essay contest in 1944. The question was: “What to do with Hitler after the war?” Her winning response: “Put him in a Black skin and let him live the rest of his life in America.”

In the example above, "Black skin" in America was the worst punishment she could envision, thus we must learn to understand her as a member of an subordinate caste enduring caste-based prejudice. White people accepted her as long as she stayed in "the box" they have made for her, according to the author.

In addition, she compared the U.S.’s history of slavery and racial violence to a deadly pathogen, long dormant under Arctic ice, emerging into the air. She argued that awakening to the realities of living under a caste system is like learning a legacy such as alcoholism.

Wilkerson also compared the domination of caste with the film *The Matrix* and its gloomy depiction of reality as a simulation computer. She likens caste to a 'underlying grammar,' to architecture, to a computer system and to a dramatist that allocates every fixed role to us.

She employed this poetic technique to depict a variety of characters, including a Jewish woman in a fur coat who was thrown into a pigsty by the Nazis and a Black child who was only allowed to enter an Ohio swimming pool in 1951 in an inner tube to keep his body from touching the water, and then only after the white swimmers had left. The only Jewish person mentioned is Einstein. At an academic conference, a young Dalit scholar and activist was compressed to a telling detail: he wore sneakers that are too big for him, because his self-

esteem has been so shattered by caste that he can't muster the courage to ask for the correct size.

### ***PARADOX***

Siswantoro used paradox as part of a style that employed contradictory phenomena that, when examined, reveal the truth (2002:41). Perrine (1974:649) defined paradox as an apparent contradiction that is nonetheless true.

When MARTIN LUTHER KINGJR went to India in search of Gandhi, who was a social conservative on caste issues, he never really understood the paradox. Certainly, Gandhi's bitter opponent, Dalit leader and constitutionalist B. R. Ambedkar, had a political philosophy that was more similar to King's. As Ambedkar memorably characterized it, caste is a system of "graded inequity" based on a "ascending scale of reverence and a descending scale of contempt"

In summary, "caste" refers to an ancient social structure with an equally lengthy history of strife and transformation. As Wilkerson argues, a Dalit perspective helped relate caste with democracy in much the same way as we can approach the paradox of race and democracy.

Wilkerson barely acknowledges that modern America has made significant strides in addressing racism, and her dismissal of Donald Trump as a "cocksure champion for the dominant caste, a mouthpiece for their anxieties" revealed her own politics. Her analysis was riddled with contradictions. How can the 'deplorable' be of the same caste as the enlightened coastal elite? Mrs. Clinton's disparagement of their culture, surely, reflected her belief that they belonged to a different caste? ... Several readers will be disappointed that Ms. Wilkerson does not pay more attention to the role of caste within races.

The writing style of the author is really smooth and readable. The premise of this book is that the concept of caste is applicable, in terms of race, gender, sexual orientation, etc., to current American culture.

## ***IRONY***

Irony is a figure of speech in which the true meaning of the statement is radically different from its surface or professed meaning (Knickerbocker and Renninger, 1963).

There are three types of irony: verbal irony, dramatic irony, and situational irony. When a speaker uses a phrase that is the polar opposite of what he or she is actually thinking, he or she conveys a meaning that contradicts the literal definition. As a literary or theatrical device, dramatic irony is the act of having a character say words that the reader or audience understands to have a specific meaning but that the character himself is unaware of. Situational irony occurs when a situation occurs that is diametrically opposed to one's expectations.

Ironically, anti-caste theorists in India depended on race to explicate the conditions of inherited power. New words were needed to reinterpret the history of caste as violent. Ambedkar's intellectual forebear Jyotirao Phule, portrayed the struggle between the upper caste and the impoverished in his 1873 work *Gulamgiri* [Slavery], as a race war. Unaverse to historical comparison, Ambedkar distrusted Phule's essentialist notion of race, which he regarded as unfounded. This led him to adopt the analytical techniques and philosophical assumptions of the new social science disciplines, such as comparative method or historical developmentalism.

There is no upward mobility in a caste system, because it is considered to be by divine will that you are assigned your particular caste, whether it be untouchable or privileged.

After the civil rights movement, separate drinking fountains, swimming pools and bathrooms were prevalent. Separate lunch counters were also common. Untouchable is literal, despite the irony that a white child may have been nursed, bathed and diapered by a black domestic woman employed by their family as a nanny.

Ironically, her approach embodied one aspect of the American exceptionalism she criticized : it centered on the United States, mostly as a reference point, as a foil to show Americans that we are not better... caste also bends in other ways that Wilkerson does not

convey... The irony of systemic oppression, as Wilkerson so movingly conveys, is that it robs both the subordinate and the dominant of their individualities, implicating them in structures larger than themselves...

Although Wilkerson employed systemic problem terminology, the solutions she proposed were not systemic... For those who still believe that the United States is unique, an ideal more than a nation state, and a place of equal opportunity, this book illuminates who we truly are by connecting us to a concept that many Americans are regarded as foreign, feudal, and backward.

### ***Foreshadowing***

As a literary device, foreshadowing is employed by writers to hint at future events in a work's narrative. As a general rule, it is utilized to provide insight into future events within the confines of a certain plot or story. Writers use foreshadowing to help readers foresee an event that will take place later in the novel. This helps to keep the reader engaged and makes the story more exciting. There are several instances of foreshadowing in the Novel "*Caste: The Origins of Our Discontents.*"

Similarly to how DNA is the code of instructions for cell development, caste has been the operating system for economic, political, and social interaction in the United States since its conception. This foreshadows the chapter on slavery, which became the social, political, and economic framework from 1619 on, more than a century before the United States of America existed, and which became the foundation of caste in America.

### **4.5. Summary**

This chapter illustrated *Caste: The Origins of Our Continents* plot. Then, it elaborated on different themes conveyed in the Novel including; The American Dream and The Legacy of Castes . Afterward, the researcher shifted to analyze the novel, stylistically, as the main purpose of the novel. He examined The Symbols of Caste, Figures of Speech and Stylistic Devices.

## **Chapter Five**

### **Conclusion**

#### **5.1. Introduction**

This chapter provides a summary of the findings, results and recommendations for additional research. The purpose of this paper is to analyze the novel *Caste: The Origins of Our Discontents* through applying the Stylistic Analysis Theory.

The conclusion and recommendations reached by the researcher after reviewing the previous studies through employing the descriptive analytical approach for the Novel are discussed in this chapter.

#### **5.2. Stylistic Analysis Theory and Understanding Formulation**

The aim of most stylistic studies is help the reader and the researcher obtain comprehension of the linguistic organization of a literary text. In doing this, it brings many benefits to the reader of the literary text and improves the traditional language thinking. It also discloses the function of some features of a text and helps to comprehend the role of such functions to support the text in attaining its performance.

Stylistics seeks to strengthen linguistic skills and the traditional method of language analysis. Besides, stylistic analysis offers help to second language learners in which it clarifies the function of text which helps in interpreting meanings.

The Theory of Stylistic Analysis has determined its capacity to support specialists' learners in properly understanding and grasping their literary work. However, stylistic analysis reflects the style that is displayed in the way of speaking, the selection of words, grammar, and the tone of voice.

Without thinking that this literary work was generated by the writer just by reading the available research on the area of organized crime, the used stylistic devices helped to represent the image of caste hierarchy in the United States in a realistic manner.

### 5.3. Conclusion

The analysis reveals that the novelist in '*Caste: The Origins of Our Discontents*' particularly makes use of metaphoric language, descriptions and multiple points of view for the purpose of characterization as well as developing her theme(s).

In this study, the stylistic application of the novel *Caste: The Origins of Our Discontents* by Isabel Wilkerson, has been demonstrated in this work. The study used the analytic method recommended by Leech and Short (1981) in analyzing prose style.

There are numerous linguistic and stylistic categories, yet the study limits its examination to figures of speech besides other techniques, focusing on specific significant devices such as similes and metaphors.

Most of the time, a novelist uses similes forms and figures of speech not only to assist the author to convey his expressions and thoughts to the readers, but also help the reader understand the meaning and content of the novel, to feel and envision the story in the novel. Language resources are also proven to be a vital aspect of the novel's meaning, making it more accurate and methodical and allow the novel to be more understood and enjoyed.

*Caste* is a wondrously constructed novel. Beyond her consideration of the feature of the chapter, Wilkerson has filled it with stories and examples. The stories generally raise the readers' awareness of prevalent issues among others. But they go down to toughness fairly quickly. Her own stories are plenty, including two hundred years of reputable, unfamiliar outrages and insults.

Most importantly, 2016 was not an anomaly in the 2020 presidential elections. Trump was supported by a large majority of 'ordinary whites' in the elections in 2020. There is also a gender divide in race, as a vast majority of women of color voted for Joseph Biden while 56% of white women went for Trump.

Hatred and fear for "the other" are the main approach of Trumpism. The caste Wilkerson's discussion of caste reveals why this mentality is so prevalent—and why fighting and stopping it in the bourgeois democracy founded by slave holders is so difficult.

A Black presidential election demonstrated that the Americans in both parties were progressing against prejudice; some even advocated a new post-racial era. But in 2008 or 2012, the majority of white voters did not support Obama. Lyndon Johnson was the only Democrat to be elected President with a white electorate majority. The population forecast of a non-white majority in 2042 led to an increasing number of hatred-racial groups and aggressive electoral suppression activities. Wilkerson describes it as "fear of anticipation."

I think that *Caste* isn't an easy read, but it's a book that examines the dangers of the electoral drama 2020 and provides new views into the future. Wilkerson's anticipated "world without cast" looks to be a fantasy, as she encourages guiding readers to create together a better way of existing together amid a route of real-world hard facts and brutal history.

In short, the 'caste' is a millennia social structure that has equally a long history of conflicts and transformation. A Dalit perspective serves to link caste and democracy in the same manner that we can tackle the contradiction of race and democracy, not only a complete inventory of transgressions, as Wilkerson argues.

Though slavery remains for a "unhappy chapter" apologists in our history, it stresses that our development as a nation is essentially vital. She responded, "You might possess property or be a property for 246 years. There were therefore extreme possibilities." Not only did the results deprive the Black people of any equality in a society based on their labor, but also robbed the globe of the full capacities of the enslaved people. .

The novel ends in an optimistic but questionable tone: it will continue to expand as long as the Whites identify the existence of castes and combat to remove them. Each of us and especially those in the Upper White Rung have to decide to continue working for this racist caste. The researcher liked the author's style and the logical flow from one concept to the next.

Finally, Wilkerson's determination to definitely define caste and race impedes an understanding of how inequality and prejudice take on new forms and shapes now — as forms of violence continued to exist but changed and aggravated in history. It is virtually

futile to misjudge the essential core of power, but it diminishes the role of those who have fought past struggles and marched presently in the streets.

When the researcher read this book during the pandemic, he was most surprised by the fact that Wilkerson's picture does not allow him to understand how the tremendous social movements of COVID 19 era could develop — led by the youth, the poor, the women, the queers, the trans and the non-binaries, the Black and the Dalit leaders in India and America.

The researcher has concluded that she is talented with varied expressions of her messages. Her ability to communicate messages to others is deep and remarkable. The creative use of language in the transmission of multiple significances and in the promotion of esthetic value attracts the interests of the readers. She has displayed various allusions and images of various characters. She gained enormous recognition and admiration in accordance with the researcher's expertise and based upon the limits of this study.

In the first chapter, the researcher presented background of the study with a brief review of the Stylistic Approach Theory, followed by the statement of the problem, significance of the study, objective of the study and finally the questions of the study. In Chapter Two, Reynolds (2001) analyzed the poetic effects of Isabel's novel, *Caste: The Origins of Our Discontent*, in which the researcher shed light on Isabel's literary studies. Also, she presents a literature review of *Caste: The Origins of Our Discontents*, in which Lei Lin (2008) investigates *The Novel* from a linguistic stylistic viewpoint, and tries to explain how Isabel's linguistic choices and narrative techniques represent the novel's theme in addition to literature review to other studies that focused on the same theory. Besides, the researcher mentioned the application of stylistic analysis on literary works on other literary works.

In chapter three, the researcher focused on methodology, providing a framework for the research methods used in the study. He described the research design and analysis methods used in this study. In addition, he represented the procedures of analysis. The fourth chapter of the thesis, *Caste: The Origins of Our Discontents*, focused on an in-depth investigation of the topic. As a result, in order to comprehend the novel, the researcher evaluated the novel's

primary stylistic tools, which included the plot, point of view, writing style, figurative language, and themes.

Results and recommendations were presented in the final chapter's conclusion part. Isabel, in the novel, used a number of stylistic devices that helped to change the overall meaning of the story. They allowed Isabel to state her themes clearly and produce the work of fiction that is hailed as the greatest literary work of all time. Discussion demonstrated that stylistic devices played a role in presenting the novel. Moreover, through the novel, stylistic tools highlighted the themes of the novel and suggested the distinguishing features of the characters of the novel.

The author also stressed that the most important thing to grasp and understand the meaning of the expression is to understand the notion of each expression. Finally, the researcher concluded that he has attained the study's goals by reaching this conclusion.

The researcher has concluded that this novel is still a compelling evidence for American caste reality. There is, however, an implied message that there are no opportunities for reform. Elements of optimism are restricted in this novel. But if the reader had been more informed, it would have done some good.

It is concluded that the purpose of most stylistic studies is to aid a reader and researcher in comprehending the language organization of a literary text. So, this stylistic analysis is very vital as it provides the reader with a literary work that offers a variety of benefits.

As a result of this analysis, the reader is better able to understand the writer's message. It also helps the reader grasp idioms and figurative language. Moreover, it helps to develop language skills by facilitating the interpretation of meanings and providing assistance to second-language learners.

Furthermore, is proving to be a valuable tool for helping students and readers understand literary works. Students are able to identify linguistic elements employed in the literary work, which is a valuable skill for any language learner!

Stylistic analysis can reveal the writer's style by his choice of lexical items, grammar, coherence and cohesion. Moreover, stylistic analysis theory has proven to be a very important tool for the researcher, enabling him to achieve his goal.

#### **5.4. Pedagogical Implementations**

In fact, this study is the most fascinating experience that the researcher has ever had. Following this research, it is critical to understand the significance of learning. As a result, this approach is an excellent theory to teach at the university level, and it could be used in schools as primary simple lessons to give learners a basic understanding of the theory.

#### **5.5. Recommendations and Suggestions for Further Research.**

For literary analysts and linguists who both carry out stylistic analysis of a literary work of writing, the study can prove quite useful.

This research will also aid students who are interested in conducting researches in stylistic analysis and who are interested in studying the language and literature. Thus, the researcher recommends that future authors make their writing style fascinating and attractive by using figures of speech in their novels and thus make their thoughts and concepts more understandable by readers.

It is awful to read *Caste* as the White American, but then the researcher assumes it is unpleasant for African Americans, descendants of slaves who continue to endure Jim Crow's and casteism's residual consequences. Wilkerson tries to confront white Americans with the casteism/racism she thinks is in their DNA. She knows that's going to be painful. The first step forward is to find out, understand and have the original sin of America and resolve the legacy of 400 years of enslavement, terrorization and exclusion.

To read this book is a prerequisite for every educator who aspires to educate students to take account of America's social architecture and at the same time to teach future architects who may help build a better and fairer society.

The researcher believes that *Caste* was a fantastic resource to instructors and students based on the voices of the victims, residents, leaders and historical precedents. Each chapter

is genuine and gives him new insights into America's past. He has constantly said "*He wishes he knew this*" or "why didn't he know this in reading of Caste?"

Isabel Wilkerson is a genius in the examination and presentation of the caste system in America. Intellectually, the researcher always knew India's caste system, but never saw how it was implemented in the USA. This book opens his eyes, and he recommends it to all Americans, particularly to white Americans.

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