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**RACISM AND CRIME IN WALTER MOSLEY'S
CRIME NOVELS "DEVIL IN A BLUE DRESS", "RED
DEATH" AND "WHITE BUTTERFLY"**

BACHELOR THESES

5th year, English Philology Part-time Group

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Declaration of Academic Integrity

I hereby declare that this study is my own and does not contain any unacknowledged material from any source.

Date:

Signed:

Anotācija

Bakalaura darbs „Rasisms un krimināls Voltera Moslija detektīvromānos „Velns zilā kleitā”, „Sarkanā nāve” un „Balts tauriņš”” analizē nosauktus romānus ar uzsvāru uz aprakstītas kriminālas situācijas un rasismu ASV kopumā un Kalifornijā. Ņemot vērā ka romāni pieder pie daiļliteratūras un autora situācijas redzējums var atšķirties no reālas situācijas ASV četrdesmitajos un piecdesmitajos gados, ir savākta un apkopota informācija par rasisma un segregācijas vēsturi ASV, lai izprastu, cik paties priekšstats par situāciju autors dod. Bakalaura darba mērķis ir atrast rasisma un segregācijas piemērus romānos; saprast, kā atrastie piemēri ilustrē rasisma, augstu ieslodzīto un apsūdzēto afroamerikāņu īpatsvara, dzīves apstākļu savstarpēju saistību; bakalaura darbs arī pēta, kā romānā aprakstītie afroamerikāņi pozicionē sevi sabiedrībā, jūt piederību valstī, attiecas pret angļu valodu un afroamerikāņu dialektu un tā lomu pašnoteikšanā, attiecas pret afroamerikāņu integrāciju sabiedrībā, utt.. Galvenais uzdevums ir pierādīt ka romānos afroamerikāņu atbrīvošana no verdzības neatbrīvoja viņus pilnā nozīmē; lai atdalītu afroamerikāņus no pārējiem ASV iedzīvotājiem, tika ieviesta segregācijas sistēma, kas atbalstīja rasismu, ievērojami ierobežoja afroamerikāņu tiesības un galu galā nostiprināja nabadzību un noveda līdz kriminogēnai situācijai, kas arī ir aprakstīta romānos. Teoretiskajā daļā ir apkopoti vēsturiskie fakti par rasismu ASV, kā arī patreizējo situāciju ar rasismu un kriminogēnu situāciju ASV. Rezultātā tika pierādīts, ka segregācija un rasisms, kuri ir aprakstīti romānos noveda daudzus afroamerikāņus līdz nabadzībai un daudzi bija spiesti iekļauties kriminālā.

Abstract

Bachelor theses “Crime and racism in Walter Mosley’s crime novels “Devil in a Blue Dress”, “Red Death” and “White Butterfly”” analyses these novels putting a special emphasis on depicted criminal situation and racism in the USA in common and especially in the state of California. Taking in account that novels belong to fiction genre and the author’s vision of the problem might have differed from the real situation in the USA in the 1940s-1950s The goal of theses is to understand the processes which led the USA to racial segregation the author of the theses had collected and analysed the history of racism and segregation in the United States, to understand how close is the author’s image of the problem to what is depicted in the novels. The main goal was to find instances of racism and segregation in the novels; to

understand how the found instances illustrate correlation between racism, high incarceration rate and low living conditions among the African Americans. The theses also covers the theme of African Americans' self-positioning in the society, the matter of belonging to the country, the theme of the English language and African American dialect as a mean of self-determination, attitude to integration in the society, etc. The main task is to prove that in the novels the abolition of slavery had not emancipated African Americans completely; to separate them from the other people of the USA was implemented segregation system which supported racism, significantly limited civil rights of African Americans and ultimately strengthened poverty and made them to enter the criminal underworld depicted in the novels. In the theoretical part are gathered and analysed statistics and historical facts about racism is gathered and analysed, as long as current criminal situation in the United States As a result it was proved that segregation and racism depicted in the novels led many African Americans to poverty and were forced to take up criminal life style.

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INTRODUCTION

Many writers covered the theme of racism and communication between races. Even though prior to Modernity, there had been slaves, slavery was not necessarily connected to race; usually slaves were prisoners of war or debtors, so slave and slave-owner could belong to the same race. The situation changed when the European countries started to colonise Americas: European planters needed labourers, who could be easily imported from Africa. Soon, racist theories provided a basis for slavery, and slavery in the New World began.

Slavery and racism have been depicted by various writers since the dawn of Modernity in the 16th -17th centuries; and literary works since then have shown changes in the attitudes to slavery and racism from century to century. In “Robinson Crusoe”, for example, the protagonist sold and bought slaves and never raised a moral question of slavery, even despite the fact that he became a very religious person and reflected a lot on virtue and goodness. For a person of that time slavery was a usual phenomenon.

The situation changed gradually and already in the beginning of the nineteenth century society questioned the morality of slavery. In the nineteenth century, there also appeared a lot of abolitionist literature: “Uncle Tom’s Cabin”, for example. Abolitionism was one of the key factors to the emancipation of slaves but racist theory which justified slavery was already very strong and was imprinted in the minds of many white Americans, which led to further discrimination of African Americans. Finally, segregation led to increased crime rates among African Americans, and high crime rates among African Americans persist till nowadays, too.

Contemporary literature in the USA, including crime fiction, still pays attention to racial discrimination and one of the representatives of contemporary American crime fiction who pays a great deal of attention to racial issues in his works is Walter Mosley, especially in his series of detective novels about Ezekiel Rawlins, an African American living in Los Angeles of the 1940s-1950s and investigating crimes by request of local police authorities and private clients. Just like Mosley himself, Rawlins is an African American, and through his main character Mosley expresses his vision of racial discrimination in American society.

To understand and properly analyse the novels chosen for the current thesis, it is important to define some main terms, such as stereotype, prejudice and discrimination. According to the online Cambridge dictionary, a stereotype is “an idea that is used to describe a particular type of person or thing, or a person or thing thought to represent such an idea” (Online 68); a prejudice is

”an unfair and unreasonable opinion or feeling, especially when formed without enough thought or knowledge” (Online 69) and discrimination is “treating a person of particular group of people differently, especially in a worse way from the way in which you treat other people, because of their skin colour, sex, sexuality, etc.” (Online 70).

The theoretical background of the paper is based on crime studies, race studies and black studies, making a theoretical framework for the analysis of the novels in the empirical part. The goal of the paper is to analyse racism and crime in 3 novels by Walter Mosley about Ezekiel Rawlings (“Devil in a Blue Dress”, “Red Death”, “White Butterfly”), paying special attention to the characters and their relationships in the context of the criminal situation and of racial discrimination in Los Angeles in the 1940s-1950s.

The hypothesis of the current thesis is: Mosley’s novels demonstrate that the abolition of slavery in the 19th century did not emancipate African Americans fully and that slavery was transformed into racial segregation and systematic discrimination of African Americans, which prevented them from becoming fully integrated in society and led to a high crime rate in Black communities.

The paper poses the following enabling objectives:

1. To find and research theory on crime, racial and black studies.
2. To apply the theory to the novels in order to answer the research questions.
3. To draw relevant conclusions.

The research methodology includes the use of relevant theory as well as textual analysis and interpretation.

RACE STUDIES

Critical Race Theory

Critical race theory (CRT) is a part of social and critical theory to find out how culture and society relate to law, race and power (Gordon L. R. (2001) 2: 98). It is also defined as "a collection of critical stances against the existing legal order from a race-based point of view" (Brooks R. (1994): 85). Unlike the European empires (France, Germany, the United Kingdom and others) which dealt with people from different races usually only in their colonies and in which the presence of representatives of other races and cultures in the metropolies was limited, the situation in the USA was different. The USA itself was a former colony of England and later Great Britain on another continent and white colonists had to deal with indigenous populations from the very beginning of the colonisation. As a consequence of its history, the USA is one of those countries where race issues have been very important, which is reflected both in the wealth of theoretical and critical material produced there and in its literary works in the course of the last four centuries.

The development of CRT started in the middle of the 1980s as an extension of critical legal studies on race issues (Crenshaw K., Gotanda N., Kendall T., Peller G. (1995): 19). Two main cornerstones of CRT claim that first, the supremacy of the white race and its power over other races has been established for a long time and in some particular cases it has been supported by the law and legal authorities (ibid). Second, CRT researches the options for gradual change in power structures and laws so that the law could be a basis for racial emancipation and equality (ibid). More than twenty law schools in the USA and around the world are offering CRT courses and their number is constantly growing (Harris J. (2002): 49). CRT has been developed and taught with close cooperation with women's studies, law, culture, education, political science, American culture, communication and ethnic studies (Delgado R., Stefancic J. (2002): 6-7).

Despite the fact that the USA government has been cultivating the idea of tolerance and equality of races since at least the 1960s, racism in American society has not disappeared and it still plays a significant role in everyday life in the USA. The UCLA School of Public Affairs claims that:

"CRT recognizes that racism is engrained in the fabric and system of the American society. The individual racist need not exist to note that institutional racism is pervasive in the dominant culture. This is the analytical lens that CRT uses in

examining existing power structures. CRT identifies that these power structures are based on white privilege and white supremacy, which perpetuates the marginalization of people of color” (Online 1).

As a discipline connected with sociology and law, CRT investigates how law affects people of different races, placing emphasis on group dynamics rather than a particular individual. Brooks claims that “CRT attempts to analyze law and legal traditions through the history, contemporary experiences, and racial sensibilities of racial minorities in this country. The question always lurking in the background of CRT is this: What would the legal landscape look like today if people of color were the decision-makers?”(Brooks R. (1994): 85). CRT has been examining racism as a logical extension of slavery, trying to determine the reasons of justification of racism. CRT is a “a commitment to a vision of liberation from racism through right reason”(Harris A. (1994): 741-743).

CRT both examines the current situation of racism and deals with its historical roots. CRT investigates many important issues. It pays attention not only to race but also to gender and it does so complexly and simultaneously, e. g. examining sub-groups (white women or African-American women). The basis of this approach is the idea that all oppressed people share similar experiences of being oppressed, however this experience may be expressed in different ways (Delgado R., Stefancic J. (1993): 461-516).

Another important issue is investigating civil rights scholarship and anti-discrimination laws. One of the most well-known researchers in this field is Derrick Bell, one of the founders of Critical Race Theory. “Brown v. Board of Education” who showed that civil right advancement for African American was advantageous for White Americans.

An important issue is also the status of a white American or “white privilege” in the United States before the Civil Right act. This part of CRT deals with numerous examples of social benefits of being white, such as being privileged to get a better job, or in areas with high unemployment, being employed at all; African Americans not allowed to enter expensive restaurants and other public places; segregation in buses (having separate seats for whites and African Americans), shops (separate exits for white and African Americans), army (separate units for African Americans); not served in a bank by a white clerk; or white people avoiding walking on an empty street at night together with an African American (Delgado R., Stefancic J. (2012): (53-71).

Microaggression also takes an important place in CRT. Microaggression is “a term used for brief and commonplace daily verbal, behavioural, or environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory, or negative prejudicial

slights and insults toward any group” (Sue, D., (2010): 5). In CRT microaggression refers to small acts of racism consciously or unconsciously performed towards other racial groups (ibid). Microaggression issue is especially important in the modern world, where racism is officially frowned upon but where it is still experienced in everyday life.

CRT deals with many other issues, but here the author of the paper has highlighted the most important ones for the needs of the paper.

Race and racism

Racism and race are two of the most important issues in Walter Mosley’s fiction. The Cambridge dictionary defines race as “group, especially of people, with particular similar physical characteristics, who are considered as belonging to the same type, or the fact of belonging to such a group”(Online 66) and racism as „the belief that people’s qualities are influenced by their race and that the members of other races are not as good as the members of your own, or the resulting unfair treatment of members of other races” (Online 67). As crime fiction, Mosley’s novels use racial problems of the American society of the 1940s-1950s not only as a background but to a certain extent as one of the most important “antagonists”. At the same time, racism can be considered the main antagonist throughout the whole series of books about Ezekiel Rawlins. This is why it is important to cover such an issue as racism in the US, especially in the period of time depicted in the novels.

Racism in the US has a long history. Usually, when talking about racism in the USA, people mean racism towards African American people. This can be explained with the fact that African Americans have historically been the most oppressed racial group in the USA, however other racial groups, such as Latin Americans, Native Americans, Asian Americans, etc. also have been suffering from racism. Yet, racism towards African Americans has the most extensive history and segregation laws against African Americans were the most severe.

There were African Americans in the Thirteen Colonies, which subsequently would become the United States of America, and their presence there had an economic foundation (William D. (2005): 15-16). The Colonies were sources for mineral wealth for Britain and were used for the advantage of the metropolis (ibid). Using European colonies for labour was too expensive and ineffective and European labourers were also needed for domestic needs of the metropolis. The solution was an extensive import of African slaves who were “available in large numbers at prices that made plantation agriculture in the Americas profitable” (Conrad C., Whitehead J. (2005): 16). The technological advantage of European countries allowed

Europeans to enslave African Americans and various racial theories gave a social and moral basis for slavery (Eltis, D. (1993): 98).

In the beginning of the nineteenth century a movement for abolition of slavery slowly emerged in the American society. Abolitionism appeared in different ways, one of the most popular ideas was to send liberated African Americans back to Africa. American Colonisation Society (ACA) advocated this option for the sake of both African and White communities (Online 2).

The founder of the ACA, Henry Clay, claimed that «Unconquerable prejudice resulting from their color, they never could amalgamate with the free whites of this country. It was desirable, therefore, as it respected them, and the residue of the population of the country, to drain them off"(Sale, M., (1997): 264).

Gradually, the abolitionist movement succeeded and slavery was abolished in 1861 in the territory of the USA controlled by the Union and later, with the end of the American Civil War, in the whole country.

Abolition did not give African Americans equal rights with White Americans, it just stopped the practice of treating African Americans like slaves or private property. Right after the abolition the era of racial segregation started, which is more important to understanding Walter Mosley's books. Racial segregation includes separation of access to services and facilities, such as education, employment, medical care, housing and transportation (Margo, R., (2008): 68). Segregation was widespread in the whole territory of the United States but, predictably, was more popular in the southern states due to historical and cultural reasons. An American historian of African origins expressed his experience of that time (1950s):

My mother shopped there [Burdine's department store] but she was not allowed to try on clothes or to return clothes. Blacks were not allowed to use the elevator or eat at the lunch counter. All the white stores were similar in this regard. The Greyhound Bus Station had separate waiting rooms and toilets for blacks and whites. Blacks could not eat at the counter in the bus station. The first black police officers for the city had been hired in 1947...but they could not arrest white people. My parents were registered as Republicans until the 1950s because they were not allowed to join the Democrat Party before 1947.

(Dunn, M., (2016): 225).

This is a typical example of racial segregation at the dusk of racial segregation in the United States. In some particular countries, for example, in the Republic of South Africa, racial segregation managed to survive up till the 1990s. Also, racism is connected not only

with African-White relationships but also with other racial groups. Walter Mosley's books contain few examples of relationships among other races so racism towards other racial groups will not be covered in the theoretical part of this paper.

BLACK STUDIES AND AFRICAN-AMERICAN CULTURE

Black Studies and its importance

Black studies is an important area of research in reference to Walter Mosley's crime stories. Unlike in Critical Race Theory, in Black studies (or Africana studies, African American studies, Africology), racism is not the focus of researchers (however, it is also an important part of Black studies and often overlaps with CRT), it deals with the cultural phenomenon and the contribution of African Americans to American culture. Black studies "examines the cultures, societies and political economies of people of African origin and descent, and exposes students to historical texts and literature, modern social issues, philosophical questions and political crises through an African-centered lens" (Online 3). Because of slavery, African Americans are usually unsure about their ethnic origins. White colonists from the European countries usually can track their ancestry to their European origins and identify themselves as "Irish Americans", "German Americans" or "Italian Americans" just as Asian Americans, Latin Americans, etc. Unlike these racial and ethnic groups, the ancestors of African Americans almost always were captured in the African continent and by force shipped to the New World. Even in the 21st century, in Sub-Saharan or Black Africa there are about 1,000 different languages belonging to various language families (Bowden R., (2007): 37). The majority of enslaved Africans were captured on the western shore of the African continent, so, most likely not all of these languages were represented in the New World, still, linguistic diversity must have been significant.

All these people belonging to various ethnic groups needed to communicate with slave owners, traffickers in slaves, and ultimately, with each other. "Lingua franca" was usually the language of a slave owner, and/or, the language of the country/colony; French, Dutch, Portuguese, Spanish, and, in the case of British colonies/the USA, English. Slaves took English names, the English language, Christianity, simultaneously abandoning their native names, language and religion. If a white American had a last name which could be a marker of origins (Irish, Swedish, Italian last name), slaves did not have even that.

People often mention a "melting pot" when they talk about immigration in the United States. Melting pot is a metaphor of a heterogeneous society becoming more homogeneous (McDonald, J. (2007): 50). A phenomena of melting pot includes assimilation, acculturation, and, if talking about the USA, Americanisation. To a certain extent, in American history there have been at least two melting pots, not one, for the two largest racial groups, European

Americans and African Americans. These two separate societies have co-existed, sharing the same language but having different cultural codes in the background. What is more important, these two societies have not intermixed due to segregation laws and prejudices.

Black studies emerged with the growth of African Americans' interest in their ancestry, culture, national consciousness and thanks to the civil rights movement. The aim of this interdisciplinary field of study is to enlarge the knowledge of Black people's experience, stressing that the Black experience has usually been neglected and ignored by institutions of education. At the same time, Black studies is trying to introduce an African American perspective, making a special effort to draw attention to issues related to culture and history.

Robert Harris Jr., a professor of history at the Africana Studies Research Center at Cornell, divides the development of Black studies into four main stages:

1. From 1890 to WW2, when numerous organisations collected information and analysed the history and culture of African Americans.

2. From WW2 to the Civil Rights Movement, when the focus was on African Americans themselves.

3. From the Civil Rights Movement to the middle 1980s, with the establishment of a new academic program: Black Studies. Black studies grew out of mass rebellions of black college students and faculty in search of a change of scholarship.

Black studies are especially important for African Americans; it helps them to find their role and determine their state in society. African Americans often are the worst integrated racial or ethnic group in the American society. Despite the fact that a large part of African American diaspora has been living in the United States for centuries, and English is usually their first language, it is not easy for them to succeed, both because of prejudice and discrimination against them. Black studies help African Americans to claim that they are an important and significant part of multicultural America.

Kehinda Andrews and Lisa Palmers underline the importance of Blackness as referring to people of African Ancestry including those in the Diaspora and on the continent of Africa. In academic terms this is a definition that is itself marginalised because a more expansive definition of 'political blackness', used to denote all people who are not White, is the dominant perspective. For advocates of political blackness, Blackness rooted in African ancestry is too restrictive and a source of disunity amongst minority groups who are seen to need to unite to combat racism (Online 4).

Palmer and Andrews also claim that "there is a political debate between these perspectives but it is "political blackness" that is the dominant perspective (ibid). Black

studies deals not only with historical and political issues of African Americans but also with their place in society.

It is also important to know that Black studies is not only dedicated to African Americans or other persons of African ancestry (ibid). To breach prejudices and allow African Americans to get fully involved in social life, significant efforts ought to be made by other racial groups, especially by white Americans. It is proved by the fact that not only African Americans study and research Black studies:

Black Studies is not a subject reserved only for Black scholars. There are number of scholars from a variety of backgrounds who have done important work looking at the Black population. Again, this demonstrates how Blackness is not a closed and exclusive shop. However, one of the principle reasons to support Black Studies is to develop a critical mass of Black academics.[...] The importance of this is difficult to explain to those who are used to being in the majority. The normative Whiteness [...] has the effect of isolating Black scholars and scholarship, preventing discussions and ideas from developing (ibid).

Black studies is a relatively new academic discipline dedicated to dealing with the past, present and future of African Americans in the social life of the USA; to finding a solution for African Americans to integrate successfully into American society, and to preserving their unique cultural heritage.

African American culture

Black studies cannot exist without study of African-American culture and its influence on American culture as a whole. While African Americans were segregated from the rest of American society, their culture also developed separately. Slave owners consciously and deliberately tried to suppress any independent cultural and political organisation to prevent acts of resistance and rebellions that happened in the New World and in the USA in particular (Price, R. (1996): 1-33). Slaves were illiterate and uneducated and African American culture during the earlier years of the American republic was almost completely transmitted in an oral way. African oral traditions became the main way of preserving history and cultural traditions. This was especially amplified by “griot” traditions in Western Africa of oral history that did not rely on writing. “Britannica” gives an exhaustive definition of “griot”: “Griot, Mande jeli or jali, Wolof gewel, West African troubadour-historian. The griot profession is hereditary and has long been a part of West African culture. The griots’ role has

traditionally been to preserve the genealogies, historical narratives, and oral traditions of their people; praise songs are also part of the griot's repertoire" (Online 5).

Together with the „griot" tradition of oral storytelling, the slave-owners' unwillingness to spread literacy among slaves built the grounds for further strong oral traditions among African Americans. One of the examples of such tales is "Uncle Remus stories" collected by Joel Chandler Harris (Online 6). Other significant representatives are tales about John Henry about an African American who with his hard work achieved recognition not only among other African Americans but also among the white people (Online 7). African American culture was also widely spread through songs, music and other folklore traditions.

Yet, African American culture remained largely unnoticed and ignored by the white community until the Harlem Renaissance, which started in the 1920s in Harlem, New York (Blackmon, D. (2009): 20). Also called the "New Negro Movement" by contemporaries, Harlem Renaissance was an intellectual, social and cultural flourishing of African American culture (ibid). One of the main expressions of Harlem Renaissance was music, mainly jazz. After the abolition of slavery, many African Americans migrated to Northern states, looking for a better life and running away from Southern prejudices, taking their culture with them. A typical jazz band primarily consisted of brass instruments and was considered a symbol of the South, while the piano symbolised wealth (Feather, L. (1989): 59). The popularity of jazz grew and soon spread from New York to the whole territory of the USA and even beyond, making African American musicians Eubie Blake, Noble Sissle, Jelly Roll Morton, Luckey Roberts, James P. Johnson, Willie "The Lion" Smith, Fats Waller, Duke Ellington and many other worldwide famous musicians (ibid).

The Harlem Renaissance also increased the political involvement of African Americans when they were gradually becoming a political force to deal with. Among the most influential political movements were the National Association for the Advancement of Colored people, the Universal Negro Improvement Association and also the Nation of Islam, a quasi-Islamic religious movement (Johnson, W. (2007): 33).

The next step in the development of African American culture is marked with the Black Power movement followed by the Civil Rights movement in the 1960s and the 1970s. While the Civil Rights movement aimed to integrate people of colour in the American society, the Black Power movement focused on racial pride, ethnic cohesion and Black people's unique culture (Stokely, C. (2003): 13). Unlike the Harlem Renaissance, which mostly was connected with the music and literature of African Americans, the cultural

movement of the 1960s-1970s also involved poetry, fine arts and literature, with such well-known persons as the poets Nikki Giovanni and Sonia Sanchez, the playwright Amiri Baraka, and the poet Haki Madhubuti. Among the African American writers the most influential were Mari Evans, Larry Neal, Ed Bullins, Ahmos Zu-Bolton and Dudley Randall (ibid: 17). Also, since that time African Americans have become interested in African culture even more than before; hairstyles such as “afro” came into fashion, as well as African clothing and first names taken from indigenous African languages, for example, Swahili first names are very popular (Online 8).

African American culture entered the 21st century as unique and easily recognisable. Standing aside from the culture of Americans of European ancestry, it has been a source of inspiration, especially in music. The contribution of African American culture to the USA and even world culture is impossible to deny.

CRIME STUDIES AND CRIME IN AFRICAN AMERICAN COMMUNITY

Crime in the United States of America

Crime is one of the major problems in the United States of America. Merriam-Webster dictionary defines crime as “an illegal act for which someone can be punished by government, especially, for a gross violation of law” (Online 9). Minor violations of law are considered “administrative”.

Crime has a long history in the USA and due to many factors, the situation with crime is one of the worst in the OECD countries. On a large time scale, crime rates have decreased since the colonial times: from more than 10 records per 100,000 people in 1700, plummeting to under 20 by 1800 and dropping to under 10 in the 1900s (Online 10).

Crime rates have been changing through the history of the USA, rising dramatically in the beginning of the 1960s (and coincided with the Civil Rights Movement and the Vietnam War), reaching a peak in the 1970s – the beginning of the 1990s (Online 11). Since the 1990s, crime rates have declined and at the moment are similar to the beginning of the 1960s (Online 12).

Currently, the situation with crime in the United States has significantly improved. Researches state many explanations of this phenomena, which if combined, give a well-developed picture how the government of the United States has managed to overcome high crime rates. Steven Levitt mentions as one of the most important factors a considerable increasing of the number of police officers in the the 1990s (Levitt, S. (2004): 163-190).

Another important point is broad financial support from the American government in the 1990s. President William Clinton on September 16, 1994 signed the Violent Control and Law Enforcement Act under which till 2000 30 billion dollars from the federal budget had been spent to improve state and local authorities (police, judicial system, prisons, crime prevention programs) (Online 13).

Legalised abortions in the majority of the states also positively affected the situation. The number of children born to mothers with a difficult financial situation always has been a risk factor, with the legalisation of abortion mothers can decide whether to keep the child or not. Yet, in many religious confessions and communities, for example, in Christian communities, abortions are not welcomed, which keeps the number of children born in poor environments among Latin Americans, for example, high (Donohue J., Levitt S. (2000): 69).

Nevertheless, the crime rate in the United States remains one of the worst in the developed countries. The USA still is the country with the highest incarceration rates in the world (Online 14). In 2016, in the USA 2,3 million people were incarcerated (including sentenced prisoners and pre-trial detainees) in local and federal jails and prisons, which is 793 persons per 100,000 of population (ibid). Incarceration rates differ from state to state, with the highest rates in Oklahoma and Louisiana with 1310 and 1270 incarcerated persons per 100,000 to 340 and 330 in Vermont and the District of Columbia (Online 15).

Comparison of crime rates in different countries may be not completely accurate due to different definitions of “homicide”, “violation”, etc. Yet, according to researchers, the total crime rates in the USA are much higher than in the other developed countries, especially homicides, with South African and some Eastern Europe countries being the exceptions (Online 16).

One of the reasons why crime rates are higher than, for example, in Europe is, as already was mentioned previously, a different approach to statistics and definition of crimes and yet, even taking this into account, the criminal situation in Europe is better. Both Western Europe and the USA as regions are economically developed countries with similar incomes, yet there is more poverty and far less social security in the USA than in the Western European countries. Another reason is the widespread use of weapons in the United States. Gun politics in the USA is very loyal to gun-owners and allows almost everyone to buy a weapon. According to the official statistics, Americans have 393 million units of firearms (Online 17). The USA has the highest number of guns per capita, 120,5 guns for every 100 people (ibid). According to the same source, 35-42% percent of households have at least one firearm (ibid). An American attitude to the gun policy is even reflected in the Constitution, as the Second Amendment states: “A well regulated Militia, being necessary to the security of a free State, the right of the people to keep and bear Arms, shall not be infringed.” (Online 18). The gun policy has been criticised constantly, with arguments from both sides of the problem: advocates and critics. Access to not only handguns but also to a wide range of assault weapons certainly raises the crime rates.

Unlike the majority of developed countries, the USA does not have well-developed social security programs, like in Scandinavian countries, for example. Higher education is expensive and free higher education is rarely available, which limits the access to education for the poor layers of society. Medical help and insurance are usually also expensive. Overall, the situation with social inequality in the USA is also worse than in Western Europe. According to researches, social inequality is slowly growing, especially after the

economic crisis in 2008 (Online 19). During 2012 alone, incomes of the wealthiest 1 percent rose nearly 20%, whereas the income of the remaining 99 percent rose 1% in comparison (Online 20).

Another explanation of the high crime rates is that the American system of incarceration is made to isolate criminals from society and not to help them to return to normal life; which means that the American incarceration system implements retribution instead of rehabilitation, which causes recidivism. The incarceration system does not give a prisoner knowledge or professional skills. The society itself also is not willing to help an ex-prisoner to integrate into society. All these facts lead to recidivism. According to a report by the Pew Center, the average national recidivism was 43% in 2011. For example, in Norway, whose criminal justice system is based on the principles of rehabilitating prisoners and restorative justice, recidivism rates are 20%, among the lowest in the world (Online 21, Online 22).

All these factors cause high crime rates in the United States. The systemic racial discrimination serves as the grounds for even larger criminal rates among various ethnic and racial groups and especially among African Americans

Crime among African Americans

African Americans are a racial and ethnic group with the highest likelihood of going to prison (32% for African Americans, 17% Latin Americans, 7% White Americans) (Online 22). African Americans are also one of the most stereotyped racial groups in the USA, the majority of these stereotypes are not positive, and one of the most popular of them claims that African Americans are dangerous criminals. Being one of the least socially protected, poor and integrated parts of society, African Americans often are forced by their disadvantaged environments to commit different kinds of crimes, which supports and amplifies these stereotypes. These stereotypes, prejudices and discriminatory treatment prevent African Americans from becoming integrated into the American society pushing them to recidivism, basically making a self-repeating cycle.

Some researchers claim that stereotypes of African Americans as potential criminals were cultivated in the American society as a justification of slavery and of white people's harsh attitude to African Americans, as well as a tool to control and discipline them in the

time of slavery. In the Southern states, even biblical passages were used to justify slavery (Online 23). According to Amii Barnard, slaveholders deliberately spread the idea of the violent and cruel nature of African Americans, for example, that fugitive slaves may rob, kill a white person or rape a white woman (Online 24). Spreading these stereotypes distanced African Americans from the representatives of the white population, even from those who were poor and were not able to own or purchase a slave. These stereotypes ensured that if a fugitive slave was seen, a slaveholder would be immediately informed of it. The stereotypes also prevented rebellions among African Americans (ibid). One of the examples of such fear is a law introduced in 1700 in the state of Pennsylvania. The law gave white people the rights to castrate or even punish to death an African American slave if he made an attempt to rape a White woman (Online 25).

Such attitudes towards African Americans led to lynching, an extrajudicial act which was widely spread in the Southern states of the USA (Online 26). Lynching was supposed to be a response of the White community to African American rapists, however, according to records, lynching went out of control very fast. Ida Wells, an African American anti-lynching activist, claimed in her book “Southern Horrors: Lynch Law in all its Phases” that among all lynchings less than 30% were connected with rape cases and even among them, sexual relationships between African American males and White females were illicit and consensual (Online 27). The typical attitude to African Americans in the beginning of the 20th century was depicted in the film “Birth of the Nation” which was made in 1915. The film gave a new inspiration for “Ku Klux Klan”. It is interesting that all roles of African Americans were played by White actors with black greasepaint (Комаров, С. (1965): 113).

After the abolition of slavery and years of the Reconstruction, the stereotypes did not disappear and continue to spread and develop, yet according to many researchers, the crime rate among African Americans did not increase until the 1960s and remained relatively low. One of these researchers, Marc Mauer, the executive director of the Sentencing Project, a group that advocates for criminal justice reform and addresses racial disparities in the United States criminal-justice system, claims that the crime rate among African Americans increased only in the 1970s and the early 1980s (Barlow M., (1998): 149-183). Already in the 1990s the situation became so dramatic that Melissa Barlow in her research wrote that: “talking about crime is talking about race”, thus confirming that the stereotypes came true (ibid). In 1993, African Americans constituted only 12% percent of the population of the USA, while they comprised 31% of total arrests (Mauer M. (2011): 87-101).

African Americans also show a high percentage of incarceration for various crimes. They committed 45-50% of all felonies in the USA in 1994, being arrested six times more often than other racial groups (Cooper A. (2012): 3). According to Alexia Cooper, in the period of time from 1980 to 2008, African Americans committed 52,5% of homicides (ibid).

Representatives of the African American community also show a high percentage in drug related crimes. The percentage of incarceration for drug crimes, for example is not only high but also growing continuously. Between 1965 and 1980 the risk of being arrested for African Americans was twice as high for the other racial groups, while by the end of the 1980s, this risk was five times higher (Online 28). However, this percentage does not necessarily reflect the real situation with the use of drugs, as the high percentage of arrests and incarceration among African Americans also reflects the racist attitudes of some employees in the government agencies, the police and the judicial systems as well as the conditions of their existence because crime goes hand in hand with poverty and lack of opportunities.

The stereotypes about African American criminality in the American society may appear at an unconscious level, an individual growing up among these stereotypes may even not realise his or her predisposition to racial prejudice. Psychologist Patricia Devine states that “people perceive individuals, process information and form judgements” (Devine P. (1989): 5-18). Such superstitions make a racial profiling phenomenon, when a person of a certain race is automatically considered more likely to be guilty (Welch K. (2007): 276-288), being an example of racial stereotypes in the judicial system. Another example of it is that prison sentences of African Americans are on average far longer for the same crimes as those committed by other racial groups (Online 29).

The current socio-political situation supports racial stereotypes and even the attempts of the government to improve the attitude to African Americans cannot change the fact of segregation in the American society, in fact, some researchers consider that the segregation is growing. After fifty years of the Civil Rights Movement implementation, the American society still remains segregated, for example if a White American and a Black American nowadays are working side by side, they still prefer to live separately from each other and this is especially typical to suburban areas (Sethi R., Somanathan R. (2004): 112). The tendency of some Whites to prevent their children from going to the public schools with African American children triggered the “white flight” movement, a phenomenon, when Americans of European ancestry tend to live in homogenous urban areas (Online 30). The price of land and/or houses in these areas is usually so high that the vast majority of African Americans

cannot afford to live there. In turn, racial “purity” in these “white neighbourhoods” keeps property prices higher than in the mixed, “black” and other neighbourhoods, preserving the segregation of the society. The identical situation is also with education: unlike White Americans, African Americans usually cannot afford to study in a university or college, which also contributes to their segregation in the American society.

Thanks to the stereotypes of African Americans in the American society, African communities in other countries are also affected. A survey made in Canada showed that White Canadians consider African Canadians more likely to commit crimes; almost half of the respondents claim that African Canadians committed more crimes than any other racial group in Canada (Frances H. (1996): 469-476). Similar results have shown other surveys in different countries, for example, Equador (Rahier S.: (1998): 421-430).

The negative attitude towards African Americans in American society is also reflected in popular culture. The stereotypes of African Americans are depicted in books, films, TV series, etc., amplifying them and returning to the society reinforced (Tucker L. (2007): 5). As long as American popular culture, especially cinematography, has a huge cultural impact worldwide, American superstitions and prejudices are also spreading around the world.

Conclusions

All three covered research areas (crime studies, Black studies and race studies) are crucially important to understand, analyse and interpret Walter Mosley’s trilogy. Race studies provides a historical review of racism and slavery in the USA, as well as an explanation of CRT; Black studies explains the importance of African American culture, its sources, heritage and impact on the American and also, global culture and crime studies’ section gives an image of the current criminal situation in the USA with a special stress on the criminal situation among African Americans.

The time frames in Mosley’s novel extend from the late 1940s to the middle 1950s, the time before the Civil Rights Movement, when de jure racial segregation still existed but the society had started to change slowly with the African American community gradually starting to express their discontent with the current situation. Mosley’s books are especially valuable as a depiction of the African American community in the 1940s-1950s and taking into account that the number of the novels about Easy Rawlins (the main protagonist of the books) totals fourteen books, the time frames in them are stretched to the 1960s, the turning point for the African American community in the USA. Yet, in this bachelor’s paper, special

emphasis is on the very first novels which cover the early post-war years, when the racial segregation was much stronger than that shown in the subsequent novels.

EMPIRICAL PART

The empirical part of this paper will include the analysis and interpretation of Mosley's representation of racial discrimination and crime in Los Angeles in the 1940s-1950s, different aspects and examples of the life of African Americans in the time period of the 1940s-1950s in the state of California. Several aspects of the life of African Americans will be covered: racial segregation; the language of African Americans and the attitude to it from the perspective of African and White Americans; belonging and exclusion of African Americans from the American society; police prejudice and discrimination; the question of colour; the era of McCarthyism and witch hunts, etc.

Walter Mosley was born in California in 1952, the year, when his main fictional character had already made his first investigation (Online 31). His father, Leroy Mosley, an African American from the state of Louisiana was a WWII veteran and worked as a supervising janitor in one of Los Angeles public schools (ibid). Walter Mosley's mother, Ella Mosley (born Slatkin) was of Jewish ancestry (her parents had immigrated to the United States from Russia) and worked as a clerk in one of Los Angeles companies. (ibid). In the 1950s no one gave them a marriage licence, although intermarriages were officially allowed in California (ibid). Walter Mosley was the only child in the family, so even though his parents were not prosperous, they could afford to send him to a private African American school, supported by the Baptist confession and he graduated from Alexander Hamilton High School in the 1970s, when racial segregation had already been banned. All these factors have influenced Mosley, and his personal experience and the experience of his parents are also depicted in his books. After becoming Mosley's advisor, Edna O'Brien, an Irish writer, told him: "You're Black, Jewish with a poor upbringing; there are riches therein" (Online 32), thus suggesting that his upbringing gives him powerful knowledge of the underworld life. Mosley claims that he identifies himself as both African American and Jewish, feeling strong ties to all of these groups (Online 33). Here is the part of an interview with him conducted by Johanna Neuman:

I ask Mosley if he feels Jewish. "Sure," he says. I ask him what it means to him to be Jewish. "In a way, to be a Jew is to be a part of a tribe," he says. "Being a part of a tribe, you can never really escape your identity. You can be anything inside, but in the end you're always answerable to your blood." I ask if it's harder to be black or Jewish in America and he pauses, eyes twinkling as he ponders the question, though he has no

doubt heard it often before. “People say to me, ‘Well, Walter, you’re both black and *white*.’ And I go, ‘No, I’m black, and I’m *Jewish*. Jews are not white people.’ They get mad at me. American Jews get mad at me. White people get mad at me. Black people get mad at me.” He recites the line from an old Tom Lehrer lyric, “Oh, the Protestants hate the Catholics and the Catholics hate the Protestants and the Hindus hate the Muslims, and everybody hates the Jews!” (ibid).

All Walter Mosley’s ideas about inequality in the American society, are reflected in his novels.

LANGUAGE

Black Vernacular English (BVE), also known as African-American Vernacular English or Ebonics, is a significant marker of African Americans. BVE has strong historical and cultural ties with Southern USA dialects, being their logical extension. Yet the origins of BVE are still disputed (Online 68).

BVE is also a strong means of self-identification, the balance of usage of BVE on one hand, and so-called “English of White people” perfectly determines whether an African American wants to be integrated or is integrated into the American society and to what extent. BVE is often used within a family, while “White English” is used to communicate with the society. BVE can also be a source for discrimination. During telephone job interviews, for example, an employer cannot see his prospective employee and cannot judge him/her by his/her colour of skin, while the accent (BVE) would mark his/her racial identity perfectly. Walter Mosley used BVE in his books extensively. In “White Butterfly” Rawlins expresses his attitude to a White woman, who was trying to teach African American children to talk “as Whites do”:

We were on a first-name basis, Stella and I, but I was unhappy that she held that job. I was unhappy because even though Stella was nice, she was still a white woman. A white woman from a place where there were only white Christians. To her Shakespeare was a god. I didn't mind that, but what did she know about the folk tales and riddles and stories colored folks had been telling for centuries? What did she know about the language we spoke?

I always heard her correcting children's speech “Not “I is”, she'd say. “It's I am”.

And, of course, she was right. It's just that little colored children listening to that proper white woman would ever hear their own cadence in her words. They'd come to believe that they would have to abandon their own language and stories to become a part of her educated world. They would have to forfeit Waller for Mozart and Remus for Puck. They would enter a world where only white people spoke. And no matter how articulate Dickens and Voltaire were, those children wouldn't have their own examples in the house of learning-the library. I had argued with Stella about these things before. She was sensitive about them but when you told her that some man standing on a street corner telling bawdy tales was something like Chaucer she'd

crinkle her nose and shake her head. She was always respectful, though. They often take the kindest white people to colonize the colored community. But as kind as Mrs. Keaton was, she reflected an alien view to our people (Mosley W. (1996): 466-467).

In this abstract, Rawlins (and also Mosley) explains how important it is to keep BVE and maintain it among African Americans. Rawlins does not support the idea that the dialect of African Americans is a way of speaking of uneducated people, an accent African American should drop and be ashamed of. In a sentence “What did she know about the language we spoke?” Rawlins underlines that from his point of view, BVE is generally another language, different from the English language Stella spoke. Cultural heritage, folklore, “folk tales, and riddles and stories” of African Americans for her do not exist and are beneath her notice. The time depicted in the novel is the 1950s, long before BVE emerged and appeared in literature. In that time African American literature was underestimated, and the literature of White people was dominant.

Stella corrected African American children, when they utter “I is” instead of “I am”, most likely she corrected them in other cases, like the usage of a zero “copula”, for example “he my brother” instead of “he is my brother” (zero “copula” is very common in other languages, for example in Russian), simplification of the possessive case (“my momma friend” instead of “my mom’s friend”), complefixation of tenses and aspects of verbs (“I’m a-make”, “I be making”, “I been making”, “I done made”, etc), non-rhoticity (dropping the “r” sound at the end of words and syllables), metathetic use of “axe” instead of “ask”, omitting of “-s” ending in third person singular verbs (e. g. “he go”, she move”, when it should be “he goes”, “she moves”). Typical is also vice-versal “overuse” of “-s” ending (“they goes”, “we makes”, etc).

These features are very common in various dialects of the English language not only around the world but in England itself. Some examples mentioned in the previous abstract can be found in Cockney, Estuary English, Southern English, Northern dialects, Irish English, etc. However, these grammatical peculiarities of dialects cannot be used widely in the written form of the language and are barely found in the books (usually underlining origins of the character, marking the background of narration, while a narrator tells the story using Standard English), the person who speaks a certain dialect is usually proud of it, distinguishing himself and his origins.

Ezekiel is also proud of his cultural heritage and ancestry embodied in his dialect of the English language and his way of speaking, which is mentioned several times in the

novels. Ezekiel can speak “White English” as well as Ebonics and does so, choosing an appropriate English manner of speaking with his friends from the African American community, White Americans, police, etc. For him, African American English is not only the marker of his origins and White English is not only the tool of assimilation; he uses both these English varieties to achieve his goals, usually investigating his cases. Here is an example of his speech with DeWitt Albright (a White American), Ezekiel’s first “employer” in investigating a crime, who asked Ezekiel to do him a favour:

“Yeah, well, Mouse is a lot like Mr. Albright. He’s smooth and a natty dresser and he’s smilin’ all the time. But he always got his business in the front’a his mind, and if you get in the way you might come to no good.” I always tried to speak proper English in my life, the kind of English they taught in school, but I found over the years that I could only truly express myself in the natural, “uneducated” dialect of my upbringing. (ibid: 12)

Unlike the vast majority of his African American friends, neighbours, etc., Ezekiel studied in a university and served his term in the United States Army during the Second World War (“His pale blue eyes reminded me of the wide-eyed coprses of German soldiers that I once saw stacked up on a road to Berlin”(ibid: 21)), so he was much more educated than an average African American of the 1940s. Still, the language of his upbringing is still more convenient for him, and using African American English he can express his thoughts much better.

Another part of the African American community does not show any interest in learning how to speak “White” English, probably because they understand their role in the American society and that speaking “White” English will not make them equal to White Americans. In the novels, except for Rawlins, no African American tries to “speak as White”, probably because in the novels there are few situations in which African Americans speak with White Americans.

Joppy, a friend of Rawlins’, unlike Ezekiel, does not hesitate to speak Ebonics in front of a White man: “That’s right!” [...]Them people own them big companies don’t never even come in to work, they just get on the telephone to find out how they money is. And you know they better get a good answer or some heads gonna (ibid: 4).”

Unlike the majority of characters in the novels, White, Black or any other race, Ezekiel is almost the only one who understands the richness, beauty and importance of Ebonics to preserve the cultural identity of his people. Rawlins understands that African

Americans would not be culturally assimilated into the mainstream American society, like White immigrants from the European continent. For him the colour of his skin, and the skin of other African Americans would always distinguish them from white people and if one cannot be assimilated or integrated completely, he must keep up his cultural identity.

Up till this moment the African American community remains to a certain extent separate from other racial and ethnic groups in the United States, being the most segregated racial and ethnic group for both external (e. g. unwillingness of some White Americans to communicate with African Americans) and internal (memory of long years of slavery and current poor material conditions of African Americans). The language can be considered a barrier to African Americans to integrate into the society, and at the same time, it is a means to prevent cultural assimilation.

THE QUESTION OF COLOUR, “ONE-DROP RULE” AND MISCEGENATION LAWS

The matter of race has always been important in the United States. As slavery in the country was based on Black slaves imported from the African continent, it was also important to define who an African American is.

The matter of colour is strongly connected with anti-miscegenation laws and “one drop rule” in the United States. The first laws which banned marriages and sexual relationships between Whites and non-Whites appeared in the colonial era in the states of Virginia and Maryland. The first application of the law was the case of Eleanor Butler who announced the intention to marry a man referred to as “Negro Charles” at the age of 16 (Online 34). Virginia and Maryland were the first English colonies which enacted laws forbidding marriages between whites and blacks in 1691 and 1692 respectively (Online 35). Because of the fact that the majority of new coming colonists were male, they were allowed to marry Native American females but marriages with blacks were forbidden (ibid).

The stereotype of horror of intermarriages was artificially cultivated in the minds of colonists:

by the creation of a total system of domination, a system that penetrated every corner of Colonial life and made use of every Colonial institution. Nothing was left to chance. The assemblies, the courts, the churches, and the press were thrown into the breach. A massive propaganda campaign confused and demoralized the public, and private vigilante groups supplemented the official campaign of hate and terror (ibid).

Winthrop Jordan, an American professor of history admitted that the laws of the Colonial era were mainly aimed not at Black slaves, but at free born colonists:

While the colonial slave codes seem at first sight to have been intended to discipline Negroes, to deny them freedoms available to other Americans, a very slight shift in perspective shows the codes in a different light; they were aimed, paradoxically, at disciplining white men. Principally, the law told the white man, not the Negro, what he must do; the codes were for the eyes and ears of slaveowners.... Members of the assemblies, most of whom owned slaves, were attempting to enforce slave-discipline by the only means available, by forcing owners, individually and collectively, to exercise it (ibid).

Despite the harsh laws, people of mixed heritage continued to be born, and these children needed to be classified as belonging to a certain race. Unlike the countries of Latin America, where the matter of race and ethnicity was not so important as in Anglo-America and anyone who had at least minor white heritage was officially recognised as White, in the English colonies, anyone who had at least one African ancestor was officially considered to be African or “Black”, “Coloured”, “Negro”, etc. as well (Online 36). This is what is called and is commonly known as “one-drop rule”.

One-drop rule was also invented as one of the means to prevent intermarriages. A White parent, determined to have children from an African American partner, had to keep in mind that their children will be automatically considered African Americans (in those times though, such a term did not exist yet, the term “Negro” was in use), without a corresponding attitude from the society.

After the American Revolution, the attitude towards intermarriages has changed in several states, mainly in the North. While the attitude to intermarriages in the Northern states was milder and more humane, and free African Americans were living mostly in the North, racial segregation did not disappear.

In some cases, the fact of belongingness to any race could not be proved or disproved, in these cases the principle of the burden of proof was implemented. In 1802 a twelve years old girl (Gobu) found an abandoned male infant in a barn. The baby had straight hair and an olive, yellowish skin colour. He was taken home by Gobu and was raised as a slave. After reaching maturity, the man demanded freedom, claiming that there was no legal document or another proof of his belonging to the African race. The judge decided:

I acquiesce in the rule laid down by the defendant’s counsel, with respect to the presumption of every black person being a slave. It is so, because the negroes originally brought to this country were slaves, and their descendants must continue slaves until manumitted by proper authority. If therefore a person of that description claims his freedom, he must establish his right to it by such evidence as will destroy the force of the presumption arising from his color (Online 37).

By this, the judge established a judicial precedent, which claimed that a Black person will be automatically considered a slave, unless proven otherwise, and a White person would be considered free (ibid). On the other hand, the judge admitted that this precedent was not fair enough towards African Americans and established the precedent, that a person of mixed heritage would not necessarily be considered Black:

I am not aware that the doctrine of presuming against liberty has been urged in relation to persons of mixed blood, or to those of any color between the two extremes of black and white; and I do not think it reasonable that such a doctrine should receive the least countenance. Such persons may have descended from... a white parent in the maternal line or from mulatto parents originally free, in all which cases the offspring, following the condition of the mother, is entitled to freedom. Considering how many probabilities there are in favor of the liberty of these persons, they ought not to be deprived of it upon mere presumption, more especially as the right to hold them in slavery, if it exists, is in most instances, capable of being satisfactorily proved (ibid).

The case “Pase vs. Alabama” held in 1883 showed that the judicial system had found a way for the Fourteenth Amendment to the United States constitution and anti-miscegenation laws. The Supreme Court decided that anti-miscegenation laws did not violate the Amendment, and the principle of equality was not offended because White and Black Americans were punished equally for breaching the law of interracial marriages and interracial sex.

The situation did not change significantly after the American Civil War. In Northern free states, where slavery had been abolished already before the war, nothing changed. In Southern states, although slavery was completely abolished, the other limitations for African Americans remained, including anti-miscegenation laws, and Southerners also tended to implement the laws in the whole territory of the USA. A representative of the state of Missouri Andrew King in 1871 proposed a constitutional amendment which, if accepted by the Senate and the House of Representatives, could make interracial marriages illegal in all states of the USA. He backed his point of view with the fact that the Fourteenth Amendment to the American constitution, ratified in 1868, ensuring equal civil rights to all emancipated slaves, will sooner or later contradict anti-miscegenation laws. The law’s proposal was rejected in the same year (Online 38).

Later, in 1912, the same proposal was introduced again by a Representative Seaborn Roddenbery (from the state of Georgia) to add a ban to the American Constitution and prohibit interracial marriages. Roddenbery’s proposal was even more strict than Andrew King’s one, implementing „one-drop rule”: „Intermarriage between negroes or persons of color and Caucasians [...] within the United States [...] is forever prohibited. [...] (ibid).

Roddenbery’s proposal was very important in the context of the rising of African Americans’ self-consciousness. In 1908, the first African American boxer Jack Johnson became a world boxing champion, beating the previous, White champion Tommy Burns. In

1910, Johnson repeated his success by winning another White boxer Jim Jeffries. At the same time, Johnson married White women several times and also had various affairs with other White women. These facts frustrated and infuriated White Americans across the country. Representative Roddenbery in one of his speeches to the Congress compared these marriages and affairs to the enslavement of White women and warned of a possible future civil war, which would happen if certain laws were not adopted:

No brutality, no infamy, no degradation in all the years of southern slavery, possessed such villainous character and such atrocious qualities as the provision of the laws of Illinois, Massachusetts, and other states which allow the marriage of the negro, Jack Johnson, to a woman of Caucasian strain. [applause]. Gentleman, I offer this resolution that the States of the Union may have an opportunity to ratify it. Intermarriage between whites and blacks is repulsive and averse to every sentiment of pure American spirit. It is abhorrent and repugnant to the very principles of Saxon government. It is subversive of social peace. It is destructive of moral supremacy, and ultimately this slavery of white women to black beasts will bring this nation a conflict as fatal as ever reddened the soil of Virginia or crimsoned the mountain paths of Pennsylvania. Let us uproot and exterminate now this debasing, ultra-demoralizing, un-American and inhuman leprosy (Online 39).

Roddenbery's speech was soconvincing that in many states, where anti-miscegenation laws were not in use, implemented them, for example, the state of Massachusetts, where anti-miscegenation laws were banned in 1843, introduced a law which banned intermarriages for applicants from other states in 1913 (Online 40). The law was not cancelled till 2008 (Online 41).

The last attempt to implement anti-miscegenation laws nationwide was held in 1928 by Senator Coleman Blease from South Carolina, who proposed not only to ban intermarriages but also to punish interracial couples for attempts to get married. Unlike Roddenbery's proposal, Blease's one did not find large support in the society, Senate or House of Representatives (ibid).

The broad repeal of anti-miscegenation laws started after the Second World War. The Supreme Court of the state of California announced that anti-miscegenation law was unconstitutional and directly violated the Fourteenth Amendment. With this, California repealed its anti-miscegenation law in 1948. California was the first state to repeal anti-miscegenation laws since 1887 (Online 42).

This precedent triggered the repealing of anti-miscegenation laws state after state in the 1950s but the laws were still in use in the South. Hannah Arendt, a refugee from Nazi Germany, in 1958 in an essay dedicated to the Civil Rights crisis compared the situation with the Third Reich, where Germans and Jews were also forbidden to get married, introducing to the society the idea that anti-miscegenation laws were violating human rights of African Americans even more than racial segregation in transport, schools, hospitals, etc. In the same essay, though, she wrote that the situation should be resolved patiently and that giving African Americans equal rights to White Americans could be dangerous to the society:

It is therefore quite possible that the achievement of social, economic and educational equality for the Negro may sharpen the color problem in this country instead of assuaging it...More than fifteen years now has been greatly in favour of the Negroes. But it does commit one to advocating that government intervention be guided by caution and moderation rather than by impatience and ill-advised measures (Online 43).

Karl Gunnar Myrdal, a Swedish economist and sociologist in 1948 wrote an essay "Social Trends in America and Strategic Approaches to Negro Problem" where he ranked violations of rights of African American from lowest to highest: jobs, police and courts, politics, basic public facilities, social equality, and the largest violation, intermarriages. But the vast majority of White Americans did not support interracial marriages. A research held in 1958 shows that 94% percent of White Americans were against anti-miscegenation laws. In 2016, though, 84% of White Americans supported intermarriages, a positive change, even taking into account that 16% were still against.

All anti-miscegenation laws were banned in 1967 after the case "Loving vs. Virginia", when an interracial couple litigated with the state of Virginia for the right to legally get married. In 1965, the judge Leon Bazile explained his decision to forbid the marriage: "Almighty God created the races white, black, yellow, Malay, and red, and placed them on separate continents, and but for the interference with his arrangement there would be no cause for such marriages. The fact that he separated the races shows that he did not intend the races to mix" (Online 44).

Finally, in 1967, the Supreme Court resolved the case „Loving vs. Virginia” allowing Lovings to marry, making an important precedent and at the same time banning anti-miscegenation laws in all territory of the United States:

Marriage is one of the "basic civil rights of man", fundamental to our very existence and survival ... To deny this fundamental freedom on so unsupportable a basis as the racial classifications embodied in these statutes, classifications so directly subversive of the principle of equality at the heart of the Fourteenth Amendment, is surely to deprive all the State's citizens of liberty without due process of law. The Fourteenth Amendment requires that the freedom of choice to marry not be restricted by invidious racial discriminations. Under our Constitution, the freedom to marry, or not to marry, a person of another race resides with the individual and cannot be infringed by the State (Online 45).

After the decision of the Supreme Court, anti-miscegenation laws became forbidden in all fifty states and the District of Columbia but the years of racial segregation echoed for long years; when African American in some Southern states, for example were allowed to vote only if they had passed a test on the knowledge of the Constitution and civil rights till the 1970s. In the state of Louisiana, one of the judicial officers of the lower court refused to register a marriage of an interracial couple (Online 46), but such occurrences are already very rare.

The years of miscegenation laws and segregation limited intermarriages and sexual contacts between races but did not stop them completely, as a result, in the United States there are a lot of people who have both European and African ancestry. Special terms are used to define these people: mulattos (one parent is White, the other is African), quarteron (only one of grandparents was African), octoroon (1/8 of African ancestry), hexadecaroon (1/16 of African ancestry), etc. It is important that in the USA, according to "One-drop rule" everyone who has at least one African ancestor is considered African American; even despite the fact that "One-drop rule" does not have legal power anymore, it still affects determination and self-determination of African Americans.

This is largely illustrated in Mosley's books. When Ezekiel introduces his African Americans friends or acquaintances, he often mentions the color of their skin: "Jackson was a small man and very dark. He was so black that his skin glinted blue in the full sun."(ibid:117); "Quinten was a brown man but there was a lot of red under the skin. It was almost as if he were rage-colored"(ibid:427).

Here, Ezekiel tells that one of his ex-employers, an Italian, is even darker than many African Americans:

Benny was shorter than I but he had broad shoulders and big hands. His salt-and-pepper hair had once been jet black and his skin color was darker than many mulattos I'd known. But Benny was a white man and I was a Negro. He wanted me to work hard for him and he needed me to be grateful that he allowed me to work at all. [...] Benny didn't care about what I had to say. He needed all his children to kneel down and let him be the boss. He wasn't a businessman, he was a plantation boss; a slaver (Mosley, W.(1996):58).

Benny also treats White Americans differently. It is difficult to say whether this is common solidarity with White Americans or he treats Black Americans much worse because he wants to distinguish them from himself with such an attitude; to show White Americans that despite his very dark skin he is still a White:

The white workers didn't have a problem with that kind of treatment because they didn't come from a place where men were always called boys. The white worker would have just said, "Sure, Benny, you called it right, but damn if I can see straight right now." And Benny would have understood that. He would have laughed and realized how pushy he was being and offered to take Mr. Davenport, or whoever, out to drink a beer. But the Negro workers didn't drink with Benny. We didn't go to the same bars, we didn't wink at the same girls. [...] If I had told Benny I couldn't see straight he would have told me to buy glasses (ibid:56).

Mosley expressed the idea that the shade of skin colour is only one of the most easily distinguishable features of one's belonging to the African race but not the only one. Actually, one's ancestry is more important than colour, and it is even more important to prove that one does not have African blood. Even the existence of a distant African ancestor can turn a White American into an African American in a moment.

For the matter of colour, the most important is the first book, "Devil in a Blue Dress", where a girl Daphne Monet, who was an African American (according to "one-drop rule") but also had White ancestors, which made her look as a completely white person. She is determined to escape her "African personality" and is trying to integrate in the society of White Americans and is hiding her upbringing but at the same time she feels strong connections with the African American community: "Daphne has a predilection for the company of Negroes. She likes jazz and pigs' feet and dark meat, if you know what I mean"(ibid:18).It is important that Daphne had come to California from the Southern states, where stereotypes and prejudices about African Americans always had been stronger than in other parts of the country. Daphne was hiding her belonging to the African American

community but the truth is revealed. Mosley expressed the idea that an African American cannot become White even if she/he looks and behaves like one. Mouse, a friend of Ezekiel says:

She wanna be white. All them years people be tellin' her how she light-skinned and beautiful but all the time she knows that she can't have what white people have. So she pretend and then she lose it all. She can love a white man but all he can love is the white girl he think she is [...] That's just like you, Easy. You learn stuff and you be thinkin' like white men be thinkin'. You be thinkin' that what's right fo' them is right fo' you. She look like she white and you think like you white. But brother you don't know that you both poor niggers. And a nigger ain't never gonna be happy 'less he accept what he is (ibid: 180).

It is important to underline that Ezekiel always distinguished himself from the Whites but from the point of view of Mouse, Ezekiel, who had served in the US Army during the Second World War, studied in a college, and was able to speak proper "White English", was trying to integrate into the White society, at least to a certain extent. According to Mouse there is no sense even to try.

The fact that if a White person is suspected and proved to have African ancestors, his role in the society is diminished was also proved when Ezekiel told his employer, Mr. Carter (the man who was in love with Daphne Monet and hired Ezekiel to find her) about Daphne's hidden ancestry, Carter lost his interest in her: "But what really got to him was when I told him that I knew Daphne was colored. I told him that she wanted me to tell him that she loved him and wanted to be with him but that she would never know any kind of peace as long as she was with him. I laid it on kind of thick but he liked it that way" (ibid: 182).

The society in the 1940s-1950s did not welcome attempts of an African American to integrate in the society; White Americans did not treat one as equal, while African American considered such a person as an outcast or almost a traitor of the race:

The black people didn't like him [Quinten, an African American police officer] because he talke like a white man and he had a white man's job. The other policeman kept at a distance too. Some maniac was killing Negro women and Quinten was all alone. Nobody wanted to help him and the women continued to die (ibid:436).

The first book ("Devil in a Blue Dress") deals with the colour of skin, and "one-drop rule", while the third ("White Butterfly") explains the unwillingness of the society to accept miscegenation and indifference to crime within an African American community. The time of

narration is 1956: “A black woman getting killed wasn’t photograph material for the newspapers in 1956”(ibid:431), (Mosley is very accurate in his novels, defining the year), when intermarriages were already allowed in the majority of the USA states. Still, the vast majority of White Americans did not support the idea of intermarriages.

In “White Butterfly”, three young African American women were killed and police and officials did not do anything until the fourth victim was a White female. Ezekiel expressed his discontent with the situation: “Here you come crowdin’ up my livin’ room an’ talkin’ t’ me like you got a blackjack in your pocket [...] an’ then you cryin’ ‘bout some dead girl an’ I know they’s been three before this one but you didn’t give one good goddam! Because they was black girls an’ this on is white!” (ibid: 462).

Ezekiel himself was also not willing to help until he was forced to do so. He was trying to stay out of any investigations and troubles but at the same time he also feels guilty: “Captain Violette would run me to ground if I didn’t. And Quinten was fuming because I refused to help when there were only black victims. Now that a white woman was dead I would agree. The air we breathed was racist” (ibid: 464).

Quinten (an African American police officer) also explains the interest of his White colleagues in the case: “She was white, she was a college student, and she didn’t live anywhere near this neighborhood; no one seems to know what she was doing down here. That’s one of the reasons the brass is so upset. They think some crazy Negro is going to go on a rampage killing white woman” (ibid: 512).

In the novel, a White girl (Robin Garrett), a daughter of a wealthy Californian prosecutor, gave birth to a black child. Resolved to avoid the disgrace, a prosecutor (Vernor Garnett), killed his own daughter and framed another man. Even worse, this murder was backed and supported by his wife: “On every straightaway I imagined killing Vernor Garrett. He was everything I hated. He’d killed his own child and his wife still stayed behind him. He’d got me a jail just telling a lie. A white man” (ibid.:648).

Even in nowadays not all White parents would accept and support a daughter who gave birth to a black child. For an official of such high rank as a prosecutor, especially in the 1950s, such an occurrence would almost definitely lead to a disgrace among the White community, neighbours, probably Vernor Garrett could also lose his job and status. Additionally, Robin lived the life of a prostitute. Only this fact itself could destroy Vernor Garrett’s career. Ezekiel told him: “You’re a prosecutor, man. [...] The thing with yo’ girl is ugly and you might not really wanna get into it. You might find out all kindsa things. You

might find a dead baby someplace. You might find a pimp done sold your baby girl to some sex fiend in Las Vegas. You open up this can'a worms and you could find out anything” (ibid.: 615).

MCCARTHYISM, WITCH HUNT AND AFRICAN AMERICANS

The term “McCarthyism” refers to the Republican senator of the state of Wisconsin, Joseph McCarthy, and his anti-communist activity in the 1950s. McCarthyism aimed to spot and exclude from political life anyone who felt sympathy for communists as well as to prevent espionage by Soviet agents (Online 47). It was a practice of persecuting those Americans who were suspected of subversion and treason. Some of those who were accused of anti-government activities belonged to the Communist party and held communist ideas. A typical feature of McCarthyism was not following the due process of law, that is charging individuals with crimes without proper proof or evidence, which is a violation of human rights and of the principle of the presumption of innocence (Online 47). In 1947, President Harry Truman signed an order that aimed to unmask federal officials in association with political organisations described as “Totalitarian, Fascist, Communist or subversive” or any organisation which aims “to alter the form of the Government of the United States by unconstitutional means” (Online 48). In February of 1950, senator McCarthy presented a list of the Communist party members working as officials in the State Department: “I have here in my hand a list of 205—a list of names that were made known to the Secretary of State as being members of the Communist Party and who nevertheless are still working and shaping policy in the State Department” (ibid). The list did not include any proof of his allegations but it drew the attention of the press and of the society (ibid). A month later, the term “McCarthyism” appeared for the first time in a newspaper “Christian Science Monitor” (ibid). Initially, the term referred to the anti-Communist movement, but later it acquired a broader meaning, being applied to unverified accusations and to patriotic demagoguery.

When Dwight Eisenhower became the President of the USA in 1953, he supported the loyalty review policy of Harry Truman, extending full powers of state authorities and limiting the possibilities of accused persons to appeal the accusations. In 1954, Julius Oppenheimer, the head of the project which had built the first American nuclear bomb, was accused of sympathising with communists and lost his top-secret clearance (Schrecker E.: (1998): 203).

During the era of McCarthyism, many other politicians, state officials and other citizens had their rights violated. For example, every fifth employee in the USA was forced to go through different kinds of procedures, which were developed to check people’s loyalty (ibid: 207). If a person was found guilty of sympathizing with communists (no matter how fair or unfair the judgement was), he or she lost the job without much prospect of finding a new

one: "A man is ruined everywhere and forever"(ibid: 271); "No responsible employer would be likely to take a chance in giving him a job"(ibid).

The Department of Justice started to pay special attention to organisations considered to be subversive in 1942, listing 78 different groups and societies, and during the McCarthyism era the list was constantly complemented with new organisations, comprising 154 organisations, with 110 identified as Communist ones (Fried, R.: (1990): 70). Membership in these organisations put a person's loyalty to the government in doubt but did not necessarily serve as the basis for a criminal charge.

In order to protect the USA from different kinds of subversive organisations, including communists, many other laws were passed and enforced. One of the most famous ones was the Smith Act. The act aimed to unmask those who

knowingly or willfully advocate, abet, advise or teach the [...] desirability or propriety of overthrowing the Government of the United States or of any State by force or violence, or for anyone to organize any association which teaches, advises or encourages such an overthrow, or for anyone to become a member of or to affiliate with any such association (Online 49).

In 1949, eleven leaders of the Communist Party were convicted under the Smith Act. Ten of them were sentenced to five years of imprisonment each and the eleventh, to three years (Fried A.: (1997): 13, 15, 27, 110-112, 165-168). Two years later, 23 more leaders were charged, including Elizabeth Flynn, a founding member of the America Civil Liberties Union (a famous human rights organisation, founded in 1920) (ibid: 201-202). Many of them were convicted on the basis of false testimonies (ibid). Overall, during the era of McCarthyism, 93 members and high standing members of the Communist Party were convicted and another 47 were charged (ibid).

Another act, the Communist Control Act, after only cursory discussion passed both Houses of the Congress in 1954. The Act was written by the Democrat Hubert Humphrey and the Republican John Marshall Butler (which shows that representatives of both two main American political parties were anxious about the Communist Party even though it never enjoyed much popular support in the US) and declared that the American Communist Party was considered illegal, just like other "Communist-Infiltrated Organisations" were "not entitled to any of the rights, privileges, and immunities attendant upon legal bodies" (Online 50). A lot of notable scientists and artists were blacklisted during the era of McCarthyism,

such as the actors Charlie Chaplin and Orson Welles, the director Jules Dassen, the physicists Albert Einstein and Jules Oppenheimer, the novelist and playwright Irwin Shaw.

In 1957, thanks to such cases as „Watkins vs. United States” and „Yates vs. United States” the American society gradually stopped backing McCarthyism era laws and the persecutions characteristic of this era came to an end; however, it had long repercussions; for example, a somewhat similar situation took place during the War on Terror in the beginning of the 21st century, but on a smaller scale (Coulter, A. (2003): 13-17).

A Red Death, Mosley’s second novel about Ezekiel Rawlins’ adventures, is set in 1953 (Mosley, W. (1996): 200), the year when McCarthyists were especially powerful. The novel’s subject, thus is not only racism but also McCarthyism, that is anti-communist ”witch-hunting”. Depicting the 1950s, Mosley could not avoid writing about such an important subject as McCarthyism. Still, racism is the most important social phenomenon depicted in the novel and Mosley shows connections between McCarthyism and racism.

At first glance, racism and anti-communist “witch hunts” appear to have little in common, but Mosley’s main idea in the novel is that racism and McCarthyism actually have much in common. In the novel, Craxton, a federal agent, whose main objective is to limit communists’ activity, explains his understanding of communists: “One thing you have right is how bad the Reds are. They want to take the whole world and enslave it. They don’t believe in freedom like Americans do. The Russians have been peasants so long that that’s the way they see the whole world: from chains” (Mosley, W.(1996): 237). In return, Ezekiel thinks, “a white man lecturing me about slavery” and says, “Yeah, some folks learn how to love their chains, I guess”(ibid). He is not convinced by Craxton’s argument because it is not a question of American slaves’ or Russian peasants’ “loving their chains” as the question of the ideologies of slavery and of Stalinist totalitarianism and the repressive inhumane practices these ideologies support and condone. In fact, Ezekiel thinks that Communism and slavery have a lot in common as they both justify the oppression of huge masses of people. If Rawlins disagrees with the agent, it is not because he has any illusions about the totalitarian nature of the Communist ideology but because he sees that the agent uses this ideology as an excuse for persecuting those who dissent from the mainstream views on race relations or on the relations between capital and labour. In other words, Rawlins understands that for the agent “communist” is just a label that he puts on those who disagree with the authorities in order to silence them.

Craxton represents the authoritarian tendencies in the US government of the 1950s, such as McCarthyism itself. He has such extensive powers that he is able to save Ezekiel from

being charged with tax evasion in return for collecting compromising information about one of the local leaders of the Communist party, Chaim Wenzler. Craxton describes him as “One of those communist kind of Jews. Union persuasion. Calls himself a *worker*. Building chains is what he’s doing” (ibid: 238). Craxton’s description reveals his anti-Semitism and his belief in the Zionist-Communist conspiracy, which is totally untrue and yet, despite being discredited many times, it still persists today among white supremacists.

While talking and working with Chaim, Ezekiel sympathizes with him more and more. Chaim, a Jew and a communist, is much closer to Ezekiel than any other White person he has known. Chaim even considers Ezekiel as an equal to himself, what no White American has ever done to Ezekiel before: “ ‘We fought side by side with the Russian guerrillas, [...] They were soldiers of the people,’ he said, and he touched his chest with one hand and my arm with the other. ‘Like you and me.’ [...] I never knew a white man who thought that we were *really* the same. When he touched my arm he might as well have stuck his hand in my chest and grabbed my heart. Agent Craxton might have liked what I was doing for him, but he didn’t think I was on his level” (ibid: 305). The fact that a white person recognizes him as an equal is extremely important for Rawlins as it proof that he is also a full human being, not someone who belongs to an “inferior race”, and thus it boosts his self-esteem.

In the course of time, Ezekiel understands that he has much more in common with Chaim than he thought. Shirley, Chaim’s daughter, says, “That’s why my father works with you, Mr. Rawlins. He knows that the trouble he felt in Poland is just like what you feel here”(ibid: 317). What helps bring Chaim and Ezekiel closer together is their shared experience of not being recognized and treated as fully human. To a certain extent, the violation of the human rights of the American communists, or of those who sympathized with them, in the time of McCarthyism was similar to the violation of the human rights of African Americans as in both cases groups of people were targeted for their difference from the majority: communists or those who were labelled “communists” (many of those who came under government scrutiny under McCarthy did not hold extremist political views at all) for their different political beliefs and African Americans for their different colour of skin. Both groups were highly stereotyped, treated with prejudice, considered guilty without proper evidence, etc. Still, the situation is not identical. Jackson, a friend of Ezekiel explains:

You ever heard ‘bout the blacklist? [...] It’s a list that the rich people got. All kinds a names on it. White people names. They movie stars and writers and scientists on that list. An’ if they name on it they cain’t work. They even got the guy invented the atomic bomb on that paper, Easy. Big ole important man like that. [...] Yo’ name ain’t

on that list, Easy. My name ain't neither. You know why? [...] They don't need yo' name to know you black, Easy. All they gotta do is look at you an' they know that. [...] One day they gonnat'how that list out, man. They gonna need some movie star or some new bomb an' they gonnat'how that list away. Mosta these guys gonna have work again, [...] But you still gonna be a black niggah, Easy. An niggah' ain't got no union he could count on, an' niggah ain't got no politician gonna work fo' him. All he got is a do' step t'shit in and a black hand t'wipe his black ass (ibid:377-378).

Here, Mosley shows that even if communists and African Americans are both discriminated, the attitude toward communists, or those accused of sympathizing with communists, will change, while racism will remain. Also, a person can become a communist and stop being one (one's commitment to communism cannot be inherited), while a person's skin colour, which is the main marker of race in the case of African Americans, is inherited and a person cannot do anything about it. Still, McCarthyism is another example of the violation of human rights in the USA in the 1950s.

POLICE PREJUDICE AND DISCRIMINATION

Police prejudice and discrimination against racial minorities based on stereotypes about race have always been a significant problem in the American society, which affects not only African Americans but also other racial groups. In police practice it is known as “racial profiling”: “the act of suspecting or targeting a person of a certain race on the basis of observed or assumed characteristics or behavior of a racial or ethnic group, rather than on individual suspicion” (Online 51). At the same time, police profiling is not necessarily based only on race, it can be also based on ethnicity, religion, country of origins, etc. (Online 52). The term “racial profiling” is mainly used in the USA, and is applied mainly to the police treatment of Native Americans, Latino/Hispanic, Asian, Arab/Muslim communities in the United States. Racial profiling has also been applied to some ethnic groups of White/European Americans, e. g. persons of Italian ancestry (Online 53). In European countries, the term “ethnic profiling” is usually used instead of “racial profiling”.

The American Civil Liberties Union gives an extensive description of “racial profiling”:

Racial profiling' refers to the practice by law enforcement officials of targeting individuals for suspicion of crime based on the individual's race, ethnicity, religion or national origin. Criminal profiling, generally, as practiced by police, is the reliance on a group of characteristics they believe to be associated with crime. Examples of racial profiling are the use of race to determine which drivers to stop for minor traffic violations (commonly referred to as 'driving while black or brown'), or the use of race to determine which pedestrians to search for illegal contraband (Online 52).

Racial profiling is strongly connected with racial prejudices and stereotypes and thus, is obviously an act of discrimination and a violation of human and civil rights. The American Civil Liberties Union claims that "Discrimination based on race, ethnicity, religion, nationality or on any other particular identity undermines the basic human rights and freedoms to which every person is entitled." (Online 54). The police tactics of racial profiling actually limits the rights of minorities, when these rights should be equal. The singling out of individuals from the crowd based on race, ethnicity, religion or language is a violation of the due process of law. ("The authority and influence of law in society, especially when viewed as a constraint on individual and institutional behavior; (hence) the principle whereby all members of a society (including those in government) are considered equally

subject to publicly disclosed legal codes and processes" (Online 55).) The racial profiling and race, ethnicity, etc. of criminal suspects is also often highlighted in the news, with this mass media often supporting and enforcing prejudices and stereotypes because the majority of the population absorbs the information mainly from the mass media. Media also often manipulates people's views, using provoking headlines which encourage negative attitudes towards certain social groups and, according to John Scott, can cause moral panic. Scott defines moral panic as "the process of arousing social concern over an issue – usually the work of moral entrepreneurs and the mass media" (Scott, J. (2014): 492). According to researches, when the society and media criticise the police for racial profiling, the police reduce the practice but whenever there is a lack of social opprobrium from the society and media, the number of arrests and traffic stops for African Americans rises again (Online 57).

Police prejudice and discrimination are important issues in Mosley's novels about Ezekiel Rawlins. In the years depicted in the novels (1940s-1950s), racial segregation was still a very important issue and almost all police officers were White Americans. At that time, they had just started to recruit African Americans for work in the police forces and they still did not have equal rights and powers in comparison with their White colleagues. For example, an African American police officer was not allowed to arrest a White person; mostly they worked with their own Black community. The community, in turn, did not trust police officers, no matter of what race.

The community trusts Ezekiel much more than the police; Ezekiel is known in his neighbourhood. In Mosley's novels which follow the original trilogy, he even establishes his own private investigation agency but in the first books he is a person whom the community trusts and also, to a certain extent, regards as a representative of the police: "I knew when he [a police officer] called me mister that the LAPD needed my services again. Every once in a while the law sent over one of their few black representatives to ask me to go into the places where they could never go. I was worth a precinct full of detectives when the cops needed the word in the ghetto"(ibid: 428).

Yet Ezekiel himself does not trust the police much and tries to limit his communication with it. The novels contain numerous examples of police discrimination and racial profiling:

I was worried because they didn't follow the routine. I had played the game of "cops and nigger" before. The cops pick you up, take your name and fingerprints, then they throw you into a holding tank with other "suspects" and drunks. After you were sick

from the vomit and foul language they'd take you to another room and ask why you robbed that liquor store or what did you do with the money? (Mosley, W.(1996): 61).

With "I had played the game of "cops and nigger" before" Ezekiel explains that simply picking an African American on the street without any reason is a regular occurrence in the period in which the novel is set and by putting the word "suspects" in inverted commas he expresses his attitude in an ironic way: the vast majority of those suspects are innocent and in fact are not even indicted. When arrested, Ezekiel thinks, "I didn't know why they had me, but I did know that it didn't matter as long as they thought they were right" (ibid:62). Police officers also know that Ezekiel is completely helpless and they have absolute power over him: "'He means", fat Mason said as he planted his foot in my chest and pushed me over backwards, "Thursday morning"' (ibid: 63). Policemen use physical violence against Ezekiel and even threaten him: "Means we can take your black ass out behind the station and put a bullet in your head"(ibid).

In the Los Angeles of the 1940s, according to Walter Mosley, a reason for the arrest of an African American could be even his running along a street: "I left the station at a fast walk but I wanted to run. It was fifteen blocks to John's speak and I had to keep telling myself to slow down. I knew that a patrol car would arrest any sprinting Negro they encountered"(ibid: 68).

Among the police officers of the time depicted in the novels, racial prejudice about miscegenation was very strong despite the fact that at the time of the narration, anti-miscegenation laws in California were forbidden: "We hadn't even seen a police car on the ride and that was fine with me, because the police have white slavery on the brain when it comes to colored men and white women"(ibid:82).

In the 1940s nothing indicated that one day laws would be passed that would make African American equal in rights to White Americans. It was two decades before the Civil Rights Act; the Civil Rights Movement had not even started yet and the society and the police did not show any sign that their attitudes toward African Americans would change, or at least, might change: "But I didn't believe that there was justice for Negroes. I thought that there might be some justice for a black man if he had the money to grease it. Money isn't a sure bet but it's the closest to God that I've ever seen in this world"(ibid:108). Here Ezekiel also expresses the idea that money is very important to an African American if he or she wants justice. Money is, of course, also important for a White American seeking justice (e.g. to hire a good lawyer), but it is even more important for an African American who faces a great deal

of prejudice. According to Ezekiel, money does not solve everything, but with a significant amount of it one can hire a good lawyer, for example.

Overall, Mosley pays a great deal of attention to the issue of racial profiling, police discrimination and violation of African American rights by the police in the novels. Actually, this issue is one of the most important ones in the novels and it is also one of the main manifestations of racism in the USA of the 1940s-1950s.

THE MATTER OF BELONGING AND EXCLUSION: AFRICAN AMERICANS IN THE US ARMY

Although African Americans have been discriminated against throughout American history, many of them (mainly free African Americans, of course) have still felt strong connection with the country, participated in its political life and also taken part in all the wars the USA has waged. During the American Revolution, 9000 of both slaves and free African Americans fought on the side of the USA (Nash, G.(2012): 254). Yet, one of the main reasons of enlisting was to gain freedom. Ray Raphael notes that "A far larger number, free as well as slave, tried to further their interests by siding with the patriots" (Raphael, R (2001):281). Many slaves also served on the side of the British army for the same reason: to become free. Yet, the fact that not only slaves but also free African Americans participated in the Revolution proves that there were also patriotic reasons to fight in the war.

In the British-American War of 1812-1815, African Americans also took part in some battles (for example, the Battle of Lake Erie) and they constituted up to 25% of the ships' personnel. The US Navy at that time suffered from the lack of personnel and had no limitations for African Americans. At the same time, the situation in the US Army was different; in 1792, the enlistment of African Americans was generally forbidden and this policy remained official until 1862 with the exception for militia of the state of Louisiana (Online 60). Unlike the Army, where African Americans were not allowed to serve, in the Navy they were welcome also after the war, in peacetime, and in 1838-1839 they constituted 12% of the US Navy personnel (Online 61). African Americans also fought on the British side; any African American who volunteered and joined the British forces was promised to be granted freedom or go "as free settlers to the British possessions in North America or the West Indies" (Dudley, W. (1992): 324-325).

Already in the American Civil War, when the limitation of 1792 was cancelled, in the American Army served already 186000 African Americans, including 7000 officers (Online 60). The Confederate States of America used African American slaves only for labour and only when the situation became desperate, slaves were allowed to serve in the CSA army and were promised freedom (ibid).

When the Civil War ended and all slaves were emancipated, African Americans continued to serve in the army despite the fact that freedom from slavery was guaranteed to everyone. Five segregated units of African Americans earned the Medal of Honor, during the

Battle of San Juan Hill (in the American-Spanish War)(Online 62). During the First World War, many African Americans volunteered and till the end of the war, 35000 of them participated in the American Expeditionary Force (Online 63). Even more African Americans enlisted during the Second World War.

Despite the fact that African Americans actively participated in every single American War alongside other Americans, the racial segregation of the civil society was reflected in the military structures until President Harry Truman prohibited it in 1948 with the Executive Order 9981 (Online 64). Before the Order, African Americans served in segregated units.

Besides segregated units there are many other differences between African Americans and White Americans in the military. For example, during the Civil War, soldiers of African descent received as a salary of 10\$ and 3\$ as a clothing allowance; in comparison a White soldier received a 13\$ salary and 3,5\$ for clothing (Online 65). After the war, in 1872, attempts were made to better integrate African Americans in the military. John Conyers, for example, was allowed to enter the United States Naval Academy but due to the other cadets' negative attitude toward him was forced to resign a year later:

An example of this was the case of James Conyers, who became the first black naval cadet in September 1872. Hailing from South Carolina, Conyers received nomination from Robert Elliot, a South Carolina congressman. Conyers's first year at the academy was marked by unceasing verbal torment, seclusion, beatings and an attempted drowning by his classmates, among other abuses. Conyers yielded to the academic, physical, and psychic pressures and resigned by October 1873. Over the years, the next four African-American cadets faced parallel pressure and similarly bowed out after their freshman year. Altering this environment took many years and came from several different directions (Online 66).

The situation changed slowly and it was more than seventy years later when Wesley Brown, the first African American, managed to graduate from the Academy. He entered the Academy in 1945 and despite the fact that since the Conyers incident the society had become more tolerant to African Americans, it was not easy for Brown to study and graduate:

The vast increase in demand for manpower that the navy needed to fight in Europe and the Pacific called for a much more inclusive policy, one that would accept all recruits regardless of race. Wesley Brown, a Washington D.C. native, came into the Naval Academy in 1945 on a nomination by Adam Clayton Powell Jr., a congressman from Harlem, who was perhaps the most powerful and influential African-American

politician of the twentieth century. Bright, athletic, likable, and deeply driven, Brown went to Annapolis in the summer of 1945 knowing he would face major obstacles but determined to overcome them. At the academy, he found that several dozen upperclassmen were bent on driving him out by giving him an overload of demerits (ibid).

The issue of African Americans in the US Army does not seem important at first glance but this importance emerges in the broader context of one's belonging to the American society and/or exclusion from it. Since the origin of the USA, African Americans have taken an active part in all wars the USA has waged. Despite the slavery, many African Americans felt strong connection with the country, wanted to protect their land side by side with White Americans or in segregated units.

Ezekiel also volunteers for the service in the US Army because he is sure about American values, such as democracy and principle of equality and is proud of his country: "When I joined up I was proud because I believed what they said in the papers and newsreels. I believed that I was a part of the hope of the world"(Mosley, W.(1996): 87).

On the other hand, Ezekiel confesses that African Americans were not treated equally even in the war; in fact, in the beginning they were not welcome to participate in a battle, and soon his faith in the American values vanished and he did not want to volunteer for a battle:

I was in a black division but all the superior officers were white. I was trained how to kill men but white men weren't anxious to see a gun in my hands. They didn't want to see me spill white blood. They said we didn't have the discipline or the minds for a war effort, but they were really scared that we might get to like the kind of freedom that death-dealing brings. [...] I thought that men who volunteered for combat were fools (ibid).

After the war, Ezekiel found out that no matter how hard an African American tries, he would always be discriminated against and his military merit would not help improve his position in society. Here Walter Mosley expresses the grievances of all African Americans who had served the USA in various ways (not only in the armed forces) and still were not treated equally.

The majority of African Americans did not try to integrate in the American society, considering that they would never fully fit in it. At the same time, Mosley expresses the idea that they did not have any other land in the world except the USA to belong to and for them to return to the African continent, to live there and to communicate with the locals would

probably be even more difficult than to live in the USA among the White America: “Africa ain’t got no mo’ wild than America gots. But you know I cain’t see how them Africans could take kindly t’no American Negro. We been away too long” (ibid: 364-365).

Ezekiel’s best friend, Mouse, had never tried to integrate in the society, unlike Ezekiel himself. For Mouse everything is simple: the American society would never accept him and treat like an equal, so there is no sense even to try: “It ain’t never right, Ease. Niggah ain’tgonna get nuthin’ right till they put ‘im under six feet of loose dirt”(ibid: 598).

Until the abolition of slavery, African Americans in the south of the US had only one role to play, that of slaves; after the abolition, they have been trying to find a new place in the society and not all of them have succeeded thanks to the prejudices and discrimination. Besides the issue of racial discrimination, the matter of belonging and exclusion is one of the most important in the novels.

CONCLUSIONS

Being representatives of the “noir” detective genre, Mosley’s novels not only tell an entertaining crime story but also depict the social atmosphere of Los Angeles of the 1940s-1950s. Mosley’s novels represent the American society of the 1940s-1950s, which was moving towards the full abolition of all segregation (which would happen only 10-20 years later), yet it was still to a great extent racist. Mosley emphasizes racism and segregation more than the majority of other crime fiction writers and covers a period of the American history when African Americans were still discriminated against but they were also gradually receiving more and more political rights.

Besides racism against African Americans, Mosley also represents anti-semitism in the novels, the era of McCarthyism and witch hunts, discrimination against women and against other races and ethnic groups. Several times Mosley compares racism with anti-semitism and McCarthyism, showing that these are different phenomena, but basically sharing the same grounds, as they are both expressions of intolerance of the Other.

For further research the author of the bachelor’s paper suggests several directions.

To cover all fourteen novels about Ezekiel Rawlins and analyse how the attitude toward African Americans was gradually changing through the years. The first three novels cover only a decade while all fourteen novels deal with a much more extended time frame. Due to the large number of novels (fourteen), most likely it could be a master theses. Another direction of further research could be comparing Mosley’s with other fictions covering the same period. This approach offers a large field of research: racial segregation in different states, different circumstances, etc. It would be also important to compare Mosley’s representation and representations of those authors who lived and wrote in those decades and decide how close Mosley’s representation is to theirs.

THESES

1. The novels show that racism and segregation in Los Angeles in the 1940s-1950s was systemic and widespread.
2. Overall, the American society in the 1940s-1950s, according to Mosley, was intolerant of various racial, ethnic, religious and political groups.
3. The author of the novels underlines that segregation and racism was a serious barrier for African Americans to integrate in the society.
4. The characters of novels express that segregation also prevented African Americans from getting a proper education and getting a job, which led them to commit crimes.
5. Intermarriages and miscegenation were not approved of the society in the novels.
6. Mosley's vision is that "One-drop rule" remained very influential and was used to define one's race; even if a person looked as a completely White person, if he had at least one African American ancestor (no matter how distant), he was automatically considered African American as well.
7. The main protagonist, Ezekiel Rawlins, stresses that the English dialect or accent of African Americans (Ebonics, Black Vernacular English, etc.) was a strong means of identification and self-identification of African Americans.
8. African Americans in the novels themselves had a different attitude to integration into the society, yet the vast majority considered that they would never be accepted in the American society, so there is no sense to even try.
9. The novels show that racial profiling was widely used by police.
10. Despite the fact that California had never been a slave state, in the novels its population had the same racist attitude towards African Americans like the population in other states.
11. The novels depict that racial segregation White Americans and official authorities were indifferent to the crime in African American communities and murders of African Americans.
12. Still, police departments started to recruit African Americans to be able to work with African American communities more effectively, however still relied in many cases on characters like Ezekiel Rawlins.

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