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Diplomová práce

**The African American Critique of Communism in the
Novels of Richard Wright, Chester Himes and Ralph Ellison.**

Kritika komunismu z pohledu afroamerických autorů Richarda
Wrighta, Chestera Himese a Ralpha Elissona

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Abstract

This diploma thesis deals with the criticism of communism in the novels of three African-American writers: Richard Wright *Native Son* and *The Outsider*, Chester Himes *Lonely Crusade* and Ralph Ellison *Invisible Man*. The main characters of their novels, mainly African-Americans, were directly confronted with racial prejudices, injustice during the Great Depression. These unfavorable living situations brought them to the Marxist Ideology. The Communist Party in USA was attractive for African-Americans because their program included the fight for racial equality. After the initial excitement of Marxist Ideology came indignation and disappointment.

Anotace

Tato diplomová práce se zabývá kritikou komunismu v dílech třech afroamerických autorů: Richarda Wrighta *Syn černého lidu* a *The Outsider* Chestera Himese *Lonely Crusade* a Ralpa Ellisona *Neviditelný*. Hlavní hrdinové románů se přímo potýkají s rasovými předsudky, ekonomickou krizí a nespravedlností celkově. Tyto nepříznivé životní situace je přivádí k marxistické ideologii. Komunistická strana ve Spojených státech amerických dokázala afroameričany zaujmout například svým bojem za rasovou rovnoprávnost nebo rovnost pohlaví. Po prvním nadšení z marxistické ideologie většinou přišlo rozhořčení a zklamání.

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1. Introduction

This diploma thesis deals with the criticism of communism, as it appears in four novels by three African-American writers: Richard Wright, Chester Himes and Ralph Ellison.

My aim is to identify the reasons which lead the characters of the novels into the clutches of communism, to describe their life and experience with the Communist Party, as well as to describe the reasons of their disillusionment from the Communist Party and subsequent aversion. I would like to describe the historical background of USA and Europe, the unstable relationship of USA with USSR and how it influenced the position of the Communist Party in USA. The historical background is very important for explaining the context of the novels addressed in this thesis.

Communism was always interesting and often discussed topic in my family. That is why I have chosen this topic for my thesis. While traveling abroad, I have perceived different approaches towards communism and while spending time in Africa and America, I knew that I would like to uncover the downsides of the Communist Party in America. What is more interesting than a motif in literature which was forbidden during the Soviet era in the former Czechoslovakian Socialist Republic?

I hope to find out in this diploma thesis the reasons of joining the Communist Party in USA and to explain why most of the African-Americans became disillusioned with the Communist Party manners.

At the very beginning of my diploma thesis I would like to briefly introduce the historical background of the Communist Party in the USA and to highlight some important moments from the history of USA and Europe. The second part deals with the biographies of the authors Richard Wright, Chester Himes and Ralph Ellison. As there are many autobiographical elements, it is essential to bring the life stories of the authors.

The main part of the work is devoted to the analysis of four novels: *The Outsider*, *Native Son*, *Lonely Crusade* and finally *Invisible Man*. In each novel I analyze the social

background of the African American protagonists and other characters and their respective encounters with the American Communist Party.

The conclusions summarize the criticism of communism in the individual novels as well as the historical background of the Communist Party in USA. The very end of my diploma thesis contains the bibliography fully listing all of the primary and secondary literature that I used to support my discoveries.

2. History of the Communist Party USA

2.1. Path to the formation of the Communist Party of America

American socialism, Russian Bolshevik Revolution, growing industry and labor, this and much more was the triggering mechanism for formation of the Communist Party in USA. The working class in Europe started the Communist Era and American Communists did not wait too long to put them into action as well. In 1919 strikes began in the USA. Communism started to have a revolutionary character there as well.

As the American Socialist John Reed put it, the Bolshevik Revolution “shook the world” by making a workers’ state flesh and blood instead of a goal. In Europe, Asia, Africa and the Americas, left-wing militants rallied to the Revolution and to the new Third or Communist International (Comintern) that Lenin, Trotsky and other Bolshevik leaders initiated in early 1919. The Bolshevik envisioned the Comintern, as a new, genuine, revolutionary International able to create Communist parties from those socialist militants who rejected the “social chauvinism” (support to militarism or imperialism using socialist rhetoric) and parliamentary reformism that had caused the social-democratic Second International to collapse in the face of the War. By summer 1919, the American Communist movement was born, its enthusiasm matched only by its divisions.” (Zumoff 2015: 1)

The Socialist Party of USA was divided into right and left-wingers who tended to follow the model of Russian Revolution, the so called Leninist model. The right wing members of the Socialist Party started to act, there were many minorities of the left wing party members from Russia and other countries and they were expelled. The right wing members were satisfied to keep their ideology; on the other hand the expulsion of the members caused big reduction and weakened the party. A large part of expelled members participated in the foundation of the Communist Party. In the autumn of 1919 two new Communist parties came into existence: the Communist Party of America and the Communist Labor Party of America. Big pressure coming from Russia insisted on the merger of the two parties and thus a unified party was created: the Communist Party of America, known as Communist Party, USA – CPUSA.

“During the first years of its history, when the Party included numerous foreign language groups in addition to an English speaking, probably only one in ten of the members was American-born.” (Lewy 1990: 6)

2.2. The Red Scare

The Red Scare was a [...] *“violent fear of radical subversion”* [...] (Cary c1987: 153) that spread in USA. This fear passed in two waves: after World War I and after World War II. Attorney General A. Mitchell Palmer uncompromisingly led the federal government policy against all manifestation of radicalism. [...] *“the months of November 1919 to January 1920 have sometimes been labeled “Government by Hysteria” or Palmer’s Reign of Terror.”* (Cary c1987: 154) It is said that Attorney General A. Mitchell Palmer hoped to become a president so to reach his goal, he wanted to banish the Communist Party from the country.

On January 2, more than 4000 suspected radicals were rounded up in thirty-three major cities, covering twenty-three states. Virtually every local Communist organization in the nation was affected, practically every leader of the movement, national or local, was put under arrest. Often such arrests were made without the formality of warrants as bureau agents entered bowling alleys, pool halls, cafés, club rooms, and even homes, and seized everyone in sight. Families were separated; prisoners were held incommunicado and deprived of their right to legal counsel. According to that plan, those suspected radicals who were American citizens were not detained by federal agents, but were turned over to state officials for prosecution under state syndicalist laws. All aliens, of course, were incarcerated by the federal authorities and reserved for deportation hearings. (Cary c1987: 160)

After Attorney General A. Mitchell Palmer’s intervention against “The Reds”, [...] *“the new Communist movement was driven underground.”* (Lewy 1990: 5)

2.3. 1921-1929 – Factional wars

In 1921 new legal Communist Party was founded. It was called the Workers Party of America but CPUSA still had the Party under its control. In 1923 John Popper, who was a Communist and Comintern representative from Hungary, got into the leadership of the party. Popper’s problem was that he was a manipulator and it was

difficult to make any compromise with him. Some members did not like to see his authoritarian leadership and had decided to distance themselves from him. John Fitzpatrick was a progressive unionist from Chicago Federation of Labor who was Poppers' main opponent. After a disagreement at a conference, John Fitzpatrick and William Z. Foster separated from the Communists. At that time, one of the general secretary of the Party under the Popper's leadership was Jay Lovestone.

Jay Lovestone was the leader of the Communist Party in 1927. The same year took place the sixth Congress of the Communist International in Moscow. James Cannon, who was the Lovestone's main opponent went there and met Leon Trotsky. According to Dave Renton, Trotsky was:

[...] the man who led the second Russian Revolution, who founded the Red Army and who along with Lenin did more than anyone else to found the Soviet state. He was also the first and most sustained and determined critic of that society when it emerged. Trotsky was the man who refused to compromise, who followed the Revolution to its end, who wrote and argued and never gave up. Other Communists who lost faith in the society they had kept their doubts to themselves, but of all the leading Bolsheviks who rejected Stalin, Trotsky was the only one who fought back. He even gave his life in that struggle. (Renton 2004: 2)

Cannon and Trotskys' meeting was not without consequences. James Cannon was expelled from the party. He did not give up and founded the Communist League of America, which was the Party sympathizing with Trotsky and opposing to Stalin. Trotskyism and Stalinism was one of the reasons of the factional wars.

It is essential to mention basic facts about the Great Depression. Great Depression in U.S.A. hit as well the generation of writers under discussion in this thesis: Richard Wright, Ralph Ellison and Chester Himes. This crisis is reflected in their works. The characters of their novels are affected by the crisis. The lack of jobs offers and collective redundancies passed the ball to the communist "salvation of the world".

2.4. The Great Depression

During the Great Depression in America, the position of communism was better. [...] *“the international communist movement argued that capitalism was collapsing, and the road to world revolution had opened”* (Misiroglu 2009: 172) Capitalism was failing and communist had their own solutions. During the history of the whole world, when the crisis came, radical movements always arose.

In the early 1930s a great economic depression affected a high number of countries around the world. Those countries suffered a crash in international trades and big downs in personal incomes, profits, prices and taxes incomes as well as the unemployment reached horrific proportions and touched almost all professions regardless their education or race.

From the Communist point of view, the Great Depression was a perfect opportunity to blame the capitalist system and to take an advantage from the situation. They criticized and questioned sustainability of capitalist system and accused the capitalist that they inevitably brought the world into the crisis. *“By the late 1930s, membership in CPUSA grew to nearly 70,000. Thousands more Americans were not official members of CPUSA but still supported Communist ideals.”* (Fitzgerald c2007: 26)

Growing numbers of members and supporters of CPUSA was worrying some members of the US government. On this account, the Special House Committee on Un-American activities (HUAC) was founded in 1937.

The president Franklin D. Roosevelt came up with the New Deal, which was his response to the Great Depression. The majority of the conservative members of HUAC condemned this program which objective was to support the unemployed people and underprivileged citizens. One of the HUAC member expressed about the New Deal: *“It seems to me that the New Deal is working hand in glove with the Communist Party.”* (Fitzgerald c2007: 26)

USA started to slowly recover from the Great Depression. With the advent of the World War II, the perception of communists had changed during the war.

The negative views toward communists at home and abroad soon changed drastically. During World War II, the United States and Soviet Union put aside their difference to fight a common enemy, Nazi Germany. American communists who had helped organize labor strike were calling for workers to work longer and harder to support the war effort. [...] During the war, the United States sent more than \$ 11 billion in aid to the Soviets. (Fitzgerald c2007: 26-27)

2.5. World War II

24 August 1939 the non-aggression treaty between Hitler's Germany and the Soviet Union was signed.

Hitler had never disguised his ultimate goal of attacking the USSR, his speeches had blazed with imprecations against Moscow as the center of the "Judaean – Bolshevik" world conspiracy against the Aryan race. (Service 2010: 213)

Stalin's decision caused shock among the members of communist parties around the world.

The world communist movement was profoundly shocked by the USSR's diplomatic and military collusion. Party members have become communist precisely because the USSR and Comintern promised unconditional struggle against fascism. (Service 2010: 215)

In June 1941, Hitler failed to comply with the non-aggression treaty and attacked the Soviet Union. This military invasion was called the *Operation Barbarossa*.

2.6. American Black Communist

According to Harvey Klehr, "*Both Karl Marx and V.I. Lenin had identified the problem of blacks as one of the keys to understanding and transforming American society.*" (Klehr c1978: 53) Colored people represented the most oppressed minority in USA. Communist started to focus on their problem, mainly to get them as members and to gain their votes. The racial equality was one of the slogans of the American Communist movement. The Communist slogan "*black and white, unite and fight*" was to be symbolized in the 1932 presidential election when black party leader James W.

Ford was elected as the vice-presidential running mate of William Z. Foster.” (Ness
c2004: 572)

3. Richard Wright – The God that failed

Richard Wright was a Communist, but different kind than others. Richard Wright joined the Communist Party in 1932 and he left the Communist Party in 1944. He was an individual writer, who did not want to belong to any organization, as well as he did not want to organize anyone.

Through the John Reed Club, he decided to get closer to Communists, and enlighten them into the life and bearing of people like him. Communists were very interested in African-American question in USA. They had just theoretical knowledge about Negro history of slavery and life including Marx's critique of slavery. When Richard brought his first poem to the Left Front, the editor published them and said to Richard: *"We write articles about Negroes, but we never see any Negroes. We need your stuff."* (Crossman c2001: 108)

Like Mary and Jan from Richard Wright's book *The Native Son*. They shared a determination to fight for the rights of people they did not understand. They did not know the circumstances, or the personal history of any black people. When Mary and Jan heard that Bigger's father was killed in a riot in Mississippi, they did not ask any further questions. They were shocked out of their "theoretical comfort zone." Richard was also working in the South Side Boys' Club in Chicago. Every day, he was meeting boys who were of the same sort as Bigger, Gus, G. H. and Jack from his novel *Native Son*. Those boys were meeting at Doc's poolroom or South Side Boy's Club. They were lost, without any future or plans. When Richard decided to report to the Communists about the ordinary life of oppressed African-American boys, he felt that no communist would understand. The description of Bigger and his friends was realistic, enough to imagine but not explain purely by Marxist theory.

3.1. Communists do not like Intellectuals

Richard suffered from the lack of formal education. He finished only a grammar school but thanks to his passion for books, he found his way to knowledge. His appearance and manner of speaking seemed strange to many people, both white and black. Richard made an impression of white man in a black body. Not so many African-Americans from the south swept away the prejudices about books. If they read, they

rather hide it, since the Jim Crow laws often prevented access to public libraries, and because they were aware of the typical representation of African-American who was working for white people, who was serving them and used only: Yes Sir/No Sir. The society in the South generally did not wish to have educated African-Americans. They were afraid that they could use their knowledge as a weapon against them or to move up and gain skills. The slavery was illegal but many African-Americans, especially still in the south lived like slaves and were treated like slaves. It was still on their minds, deeply rooted that to be literate could bring punishment.

Richard was considered an intellectual by many member of Communist Party. For many Communists to be an intellectual, black or white, meant to be a bourgeois. One day, he was called by a black Communist to a talk. He told him: *"Intellectuals don't fit well into the Party, Wright"* (Crossman c2001: 115)

But what is the real reason? Intellectuals question principles and they have their own free will, which is unwanted by Communists or intellectuals may not follow the Party's decision if they disagree. They use critical thinking and they do not blindly obey the Party. They could oppose decisions from above. They could be dangerous for the Party. Communists wanted the proof of loyalty to the Party and leave decision-making to very top leaders only.

3.2. From oppression to freedom, and back

Richards' family moved from the south (rural Mississippi) more to the north (Chicago, Illinois). For people from the Mississippi, the north was an image of freedom. Richard put a big effort into having a better life. His freedom to speak out only came through communists' newspapers. Soon after, Richard discovered that what he considered a liberating force to set him free was now limiting him. Suddenly, he couldn't write what he wanted. The Party wanted to control his writing as well as his private life.

Did Richard actually join Communist Party from his own free will? He joined the John Deer Club because he wanted to write, publish and wanted to bring the image of the real life of African-Americans in the USA to Communists, as well as give a message to his people about what Communist wanted to do to for African-Americans. Richard served as a secretary in the John Reed Club. One day he was asked by the Party that if

he wanted to continue with his function in the Club, he should become a member of the Communist Party. It was very typical coercive technique of the Party to force people to obtain membership. Richard agreed, and became a member of the American Communist Party in 1932.

In 1935 Richard was sent as a delegate to the congress which was held in New York. One of the topics was about the future of the clubs. The John Deer Club was focused on young artists, painters, writers... to support Communist in public, through publicity and art. That time it seemed that Communists were not interested in the support of the Clubs anymore and they wanted to dissolve them. Richard, as a secretary felt responsible for all the young talented writers and their future. He also did not agree with the decision and policy of the Party. At the congress, he tried to explain the importance of the Clubs but it had already been decided. Richards' speech was taken as an anti-party move.

After some issues with the Party, Richard decided to have a break from all this politics. He was even thinking to resign from the Party. His Party colleague told him: *"You can't resign, no one can resign from the Communist Party."* (Crossman c2001: 134) They threatened him, and it reminded him as many times before, that the communist Soviet Union was only an idol, as he examined its tactics. Richard left the party in 1944.

3.3. "Comrade, you don't understand"

Richard was hearing this sentence quite often from his Party's colleagues. At first, Party was interested to have a black, talented writer on their side but they expected from him to follow all their decisions without any comment. Richard was different. He could not be corrupted by any ideology he did not believe in totally and he always tried to maintain his sanity. He was accused from being a [...] *"petty bourgeois degenerate"* (Crossman c2001: 126), [...] *"smuggler of reaction"* [...] (Crossman c2001: 126), [...] *"bastard intellectual"* [...] (Crossman c2001: 127), an [...] *"incipient Trotskyite"* [...] (Crossman c2001: 127) and that he possessed an [...] *"anti-leadership attitude"* [...] (Crossman c2001: 127) Richard did not fit in the Communist Party. He was more a "left-wing writer" than a real Communist. Richard was an outsider. However, he was an outsider in a different way than Cross Damon in his novel *The Outsider* (1953).

Richard was not fully accepted by many African-Americans. He was from the South, did not attend any University but he was working hard on improving himself. He read books; even it was very difficult at that time for African-Americans to access them. Due to the Jim Crow law, libraries were in the south, lending books only to white people. For his people, he was strange and suspicious because of his sophisticated manner of speech. His black colleagues said that: *"He talks like a book."* (Crossman c2001: 114) and Richard felt with his [...] *"shined shoes, clean shirt"* [...] (Crossman c2001: 114) as [...] *"an alien"* [...] (Crossman c2001: 114) between them.

Richard, who was not fully accepted by either the white Communist, nor African-American Communist, did not even belong to "The Negro Renaissance".(It was a movement of creative black artists that emerged in New York in the 1930s.) He was born in Mississippi and his youth was filled with oppression in its most unjust form. As a young boy, he discovered that [...] *"books could be dangerous"* [...] (Williams 1970: 22), and that *"Worlds could be a weapon!"* (Crossman c2001: 46)

According to this knowledge, Richard was careful. On the other hand, he did not avoid the topics that were shocking and difficult to digest. Naturalistic description of Bigger did not fit into lighter topics of "The Negro Renaissance" writers.

3.4. The most native of sons, a biography of Richard Wright, John A. Williams

Richard Wright was born on September 4, 1908 in Natchez, Mississippi. The life of African-American citizens was extremely difficult there; they were facing daily oppression and injustice. Richard's maternal grandfather – Richard Wilson - was born into slavery.

Richard's parents – Ella Wilson and Nathaniel Wright did not have a happy marriage. She was a school teacher and he was an uneducated sharecropper.

Richard was very curious child and from his early childhood, he had several questions: Why is his town divided between a black and white parts? Why do black people travel on different parts of the train than whites? Why do have to black people buy tickets from another window? Why is his family starving?

The South was tough. Wright's family didn't live, they were just barely surviving. That is why they decided to move to Memphis, Tennessee. Richard was 6 years old.

Memphis was even worse for them. The family was not prepared for the life in the city. After some time of misery, Nathaniel left his family. He could not feed and support them. Ella was alone with her two sons. Richard was older and she wanted for him a better life, a better future. She sent him to school when he was 7 years old. Richard's stay at school was very short but he was able to learn basics skills: how to read, write and count.

In 1915 Ella's economic situation got a poorer quality. Both brothers were sent to an orphanage with the mother's best intention about their future and well-being. Richard hated the orphanage badly. When Ella saved some money, she took them back and they decided to move to the house of their grandmother. Both children were pleased with the change. The grandmother had a tenant in her house as a source of some income. Her name was Ella and like Richard's mother she was a school teacher. Richard and Ella shared a strong enthusiasm for books. That time it was still very unusual for African-Americans. Books were a dangerous issue for black people. They were kept away from higher education. White people were afraid that if blacks became educated, they would not obey them. Once Richard used an uncommon expression and Ella was kicked out of the house. Grandmother was persuaded that this came from her books and books are evil and they do not have a place in her household.

As a result of this incident, Richard made up his mind to two things: the first was that books could be dangerous, and the second was that from now on he would know what a word meant before he spoke it in public." (Williams 1970: 22)

Later on, family moved to Ella's sister house. After a long time, they had enough food so they could relax and gain some weight and energy. Unfortunately this did not last long time. His uncle was killed and they had to keep moving fast.

There was no other way for Richard than to go to the north. Richard and finally his family ended up in Chicago.

3.5. Richard's encounter with communists

The Communists seemed to me the only ones who really meant what they said, and I joined the John Reed Club in Chicago on 1934, where, for the first time in my life, I heard of T. S. Eliot and many others. I wrote some wild stuff which was published as political poems, then stopped. (Williams 1970: 61)

Richard sincerely wanted to publish some of his work. He joined The John Reed Club in Chicago and suddenly his poems were published. Richard never trusted people. He was suspicious why his writing was so popular all of a sudden and was not before?

Of course, he was later to discover that his writing was very meaningful to the Party. It was true that an American political party did not usually speak with genuine concern about black citizens, but the American Communist Party was one that did. In fact, it made, over a period of several years, a concerted attempt to enlist Negroes. What better help could it have than a Negro writer? (Williams 1970: 61)

Richard wanted to help his people and of course, he was delighted that he could publish his writing. Membership in the Communist Party was a good opportunity for him. After some time, he became executive director of the John Reed Club of Chicago. The main aim of the Club was publicity and propaganda. Richard was happy to write for the Party but he also wanted to write for himself and focus on his own work.

Richard was never hiding his attitudes. He was openly speaking and sometimes he got into troubles with Party. He was told that: [...] *"the role of the creative writer is to serve interests of the people by inspiring them."* (Williams 1970: 65)

After this, Richard started to work in a Party in organization which he felt was highly time consuming and he couldn't fully focus on his writing.

In 1937 Richard went to New York, where he became editor of the *Daily Worker*. In New York, he met the future novelist and a jazz musician Ralph Ellison, who was later his best man at his first wedding. Richard felt more comfortable with his situation because he was doing what he was fond of and did not have to do anything else for the Party.

At the 3rd Congress of the League of American Writers, he was chosen to the board of that body. In 1939 Richard became vice president of American Peace Mobilization.

His novel *Native Son* was published in 1940 which enjoyed a big success. It was the book of the month and was sold out very fast. Richard seemed surprised by its success. Later the book was presented on Broadway. *Native Son* reflects communists ideas, shows racial inequality, brutality of hopeless situation of African-American citizens in America. The only one who seems to understand is Communists. The book reflects Richard's state of mind about the communists' answers on African-American question.

After publishing *Native Son*, Richard married and moved to Mexico. Disappointed about bourgeois behavior of his wife Dhima, he couldn't continue in their relationship and broke up with her. Then he married again, this time with his previous lover who was also active in the Party. In 1944 Richard decided to leave the Party. The same year he wrote:

I remembered the stories I had written, the stories in which I had assigned a role of honor and glory to the Communist Party, and I was glad that they were down in black and white, were finished. For I knew in my heart that I should never to be able to write that way again, should never be able to feel with that simple sharpness about life, should never again express with such passionate hope, should never again make so total a commitment of faith." (Williams 1970: 80)

Richard was active in the Communist Party for almost ten years. That time its popularity was growing and Richard truly believed in a change they could achieve. Richard left probably because of disappointment and also, as many African-Americans, he realized that he was just one of the Party's tools.

As he discovered later on, being Communist and critical to society caused him many troubles in the future. Richard and his family finally left USA and moved to France. Richard's fight for his people did not stop there. Even in France he was many times confronted with the fact of being black.

In 1953 Richard published a novel: *The Outsider*. He put in this book a lot of effort as it was his first literary step without the Party's influence. This happened 8 years after he left the Party. Maybe also because of his staying out of USA, he received strong criticism from Americans. In Europe, the book was well received. Communism was described in its worst form: treats, manipulating with people, violence and punishment for disobedience. *The Outsider* is a book full of negativism and there is no hope for reformation of the society or individuals.

4. Chester Himes – Interesting aspects of his life

Chester Himes was a man of many contradictions, just like the main character of his book *Lonely Crusade* – Lee Gordon. Lee is educated African-American who believes in democracy, desires equality for the races and in the same time is afraid of how to achieve this ideal.

4.1. Chester Himes' background

Chester Himes was born on July 29 in 1909 in Jefferson City. His mother Estella had high hopes for her children, especially for the most loved Chester. She was enormously proud of her light skin and ancestors. On this account, Estella did not want her children to play with others so they would not have the bad habits and manner of speech. She was an overprotective mother and it caused more harm than good for her sons in their future life. Chester did not feel as a victim of discrimination until he reached University, so he was more vulnerable and did not build self-protection against racial discrimination, humiliation and attacks, during his childhood and adolescence.

Chester completed his High school in 1926, later on he suffered an accident and when he was healed, he started to study at Ohio State University. Unfortunately, he was expelled from University during his first year. His life was put on the track of illegal business, expensive cars, alcohol and brothels. It was just a question of time when young Chester will be caught and punished. A few times he was arrested but thanks to his parents, he was released.

At the age of nineteen, after committing a crime – stealing money and jewelry from a rich gangster, he was sentenced for twenty years in prison. Chester Himes started to think about his future profession when he was at High School. His English teacher, Miss Ernestine Copeland, gave him the idea to become a writer. He finally realized it during his time in prison. Chester Himes was known for his writing in isolation. When he had an idea and started to write, he was searching for a place where he could write without intrusiveness like riotous nightlife or company or the influence of other writers. Ironically, he started to write in prison, far from everything that could disturb him.

Chester Himes was publishing from prison and his success helped to boost his bruised ego. The fact that he was known outside the walls of the jail facilitated his life behind bars. It changed his position and he became more respected which means a lot in this prison environment. We have to consider that although Chester Himes was able to publish some articles from prison, he knew he could not express himself openly because of prison censorship. In total, he spent 6 years in prison and in April 1936 he was paroled, again thanks to his mother.

Edward Margolies and Michael Fabre aptly commented that many of Himes's books, *Lonely Crusade* included, contain elements of his personal life and that Chester Himes and Lee Gordon share many common features e.g. [...] "*love-hate perception of America, deep ambivalence about race and relationships with white women*". (Margolies, Fabre c1997: x)

4.2. Common features of Chester Himes and Lee Gordon

4.2.1. Physical appearance

In Chester's childhood, he and his brother painted their hair with a green house color. Their mother, Estella had to cut their hair and it affected the growth of Chester's hair forever. This reminds me of a story from *Lonely Crusade*, when Lee was invited to a party which was held in a house of one Communist. One of the communist Jews, because in *Lonely Crusade* all the Jews mentioned were Communists, was smoking Tobacco that was called: "Nigger Hair". The Jew, watching Lee's reaction, said: "*We got the U. S. Tobacco Company to stop using this label, then we bought up the stock at a discount for personal use.*" (Himes 1997: 90) There was a woman observing their conversation and she tried to placate Lee about his hair. She told him: "*We can't all have beautiful hair. And it doesn't take a thing away from your character.*" (Himes 1997: 90)

4.2.2. About women

In the same way that Lee Gordon wanted well being for his wife, to let her stay at home, protect her and financially secure the family, Chester Himes's vision about marriage was similar. Frequently, both of them felt their failure in securing a proper life for their wives. "*Himes's ambivalent attitude toward women was complicated by the*

paradoxical Victorian view that a man's chief business was to protect and provide for his woman" [...] (Margolies, Fabre c1997: 47) Lee's way of thinking was conservative as well. "I like women who are women, I like to sleep with them and take care of them. I don't want any woman taking care of me even competing with me." (Himes 1997: 91)

Both of them considered as the beginning of the end of their marriage the fact that in certain period of their lives, both Ruth – Lee Gordon's wife and Jean – Chester Himes's first wife found a steady work and were more successful than their husbands. The financial support from the spouses was frustrating for both husbands. Lee and Chester felt inferior and began to observe that their wives no longer needed them. Actually, the image of Ruth reminded of Jean to many people although Chester denied it. Jean after reading the script of *Lonely Crusade*, Ruth found herself easily identifiable and felt dejected. Another similarity between the two women, one real and another fictional, is that they were described by their husbands as their only soul mates and true loves. Both as well went with their husbands through very difficult periods like affair with a white woman, financial crisis, heavy drinking, and absence of children. Both childless couples gave a lot of love to their pets. There is described the same bitter memory of empty feeling and deep sadness when both couples lost their dogs.

4.2.3. War workers

Lee Gordon, who was a graduate of the University, did not want to accept a job that he considered degrading – cleaner, waiter or worker in the industry. That is why he did not have a steady job. Although this time, during the war it was really not so difficult to find a job. The problem was what kind of job! The majority of the jobs the colored man could find were unskilled labors. Lee was a proud man and his pride was the only thing he could not sacrifice.

Chester Himes did not finish the University. It was his mother who was inculcating his whole childhood that the Himeses are something more. He was raised in reference to his ancestors to whom his mother was so proud. His mother behavior plus his nature and intellect caused that Chester, as Lee, did not want to take an inferior job because he identified himself with more intellectual job. Chester Himes was writer even though the majority of the time he did not make his living from writing and publishing.

4.3. Chester Himes and Communists

The time that Chester Himes spent in Los Angeles reminded of sobering in a reality in which the racial discrimination and segregation was ironically more visible than in the South. Thanks to some contacts, he got to Wilford Wilson, who was a Communist and he recommended him some places where to go and search for the job. *“Himes began to feel (and quietly resent) that the Communist Party was using him to prove that Negroes were being discriminated against, especially when America’s war needs were greatest.”* (Margolies, Fabre c1997: 48)

Although Chester Himes had many friends among the Communists and was attending parties that were thrown by Communists, he did not become a member of Communist Party. In a correspondence with John A. Williams he wrote: *“Politically I was never intrigued by communism.”* (Williams c2008: 204) There is a perfect sentence by Edward Margolies and Michel Fabre: *“If capitalists were exploitative, Communists were manipulative.”* (Margolies, Fabre c1997: 48) Chester Himes was aware of that. When he decided to travel to Europe, he had difficulties to get his passport. He was afraid that he might be connected with Communists. In 1950s in USA it would be an obstacle for issuing his passport. He sent proofs that his books aroused a lot of antagonism between him and communists.

4.4. Criticism of Lonely Crusade

Finally, the day on which Chester Himes was waiting so impatiently came. September 7, 1947 was the date. Releasing of his novel *Lonely Crusade* after all was not successful. All pre-arranged events, the radio show were called off at the last minute. He presupposed that the book will be hard to digest, especially for Communists and Jews. *“Needless to say, the Communist press savaged the novel in reviews and the Jewish journal Commentary found it intellectually and aesthetically wanting.”* (Margolies, Fabre c1997: 66) Anyway, Chester Himes was devastated by its failure. *“He had poured his heart and his mind into the book, he said, but people did not want to know the truth.”* (Margolies, Fabre c1997: 67)

It is important to say that Chester Himes wrote sharply without constraints. Many of his friends or even family members found themselves as some character of his

book. He offended Communists mainly and Jews. Many colored people disliked the book because they could not align themselves with the colored characters like Luther.

There were topics that were not pleasant to read and Chester Himes was an expert in that. Some people did not want to admit the reality for what they felt ashamed or pretended that it could not be true. This was one of the reasons why Chester Himes was struggling with publishing his novels. His writing reflected his life, was full of bitterness, his fight for life, especially about being black in white America. The majority of the publishers did not find it interesting because they were afraid of the failure of the books and they assumed that it would not sell.

5. Ralph Ellison

Ralph Waldo Ellison was born on March 1, 1913 in Oklahoma City to Ida and Lewis Ellison. The exact year of his birth is not clear. His official papers say 1913 but Ralph Ellison always said that he was born in 1914. His father Lewis Ellison died when Ralph was a small boy. This loss substantially changed and influenced his life. Ralph, his three year younger brother Herbert and mother Ida Millsap Ellison suffered from the effects of poverty for many years, both financially and emotionally.

Ralph's name was not a coincidence. Ralph Waldo Ellison too much resembled the name of the American famous transcendentalist poet and essayist, Ralph Waldo Emerson. The secret wish of his father was the best future for his children. The name was a wise gift. Ralph became fascinated with transcendentalism during his life and his name may have encouraged him to become a writer.

Ralph's grandfather Alfred Ellison, like the grandfathers of Richard Wright and Chester Himes, was born into a slavery. Born in South Carolina, Alfred married Harriet and both worked as domestic servants. Harriet was "virtually white" and Alfred was described as a brave man, not at all ashamed of being black. He was the opposite what people called "Uncle Tom". Ralph Ellison's father could read and write. In his twentieth year, he was a volunteer in the U.S. Army. Three generations of Ellison's men: Alfred, Lewis and Ralph had the same quality, they were brave men.

In years 1919-1932 Ralph attended a public school for colored students, Frederick Douglass School in Oklahoma City. It was a combination of Elementary and High School. The family was poor but Ida was still able to send Ralph to school. Ida was working as a maid for the Randolphs' family. The whole family positively influenced both Ellison's boys. They treated them as family members and encouraged Ralph in his future profession. Even though the Randolphs' were nice, Ralph was aware that there is a huge difference between the families and still suffered from his fathers' early death.

Ida Ellison married again a total of three times after her first husband Lewis passed away. Nevertheless, Ralph had to financially help his mother. He was the oldest son. At the age of twelve, he started to work as well as in weekends as a shoeshine boy; waiter or he was delivering newspapers after or before school.

Ralph started to take saxophone and trumpet lessons. Music changed his life forever. He found a big passion in music and started to think about a career as a musician. Classical music, jazz and books remained his passion and accompanied him throughout his life.

His dream was to get to the Tuskegee Normal School and Industrial Institute and finally, in the summer of 1933, he was admitted there. Ralph was amazed by the place. Later on when he wrote his novel *Invisible Man*, the Tuskegee Institute and his experience was inspiration for him. Tuskegee Institute was founded by Booker T. Washington in Alabama and it was a college for African-American students. Ralph was facing financial problems, so sometimes when he had an opportunity, he earned some money by playing music at the private parties. Ralph read Thomas Stern Eliot's *Waste Land* and, as he stated in an interview, he fell in love with this poem and was fascinated by the style of improvisation that he connected with jazz music.

At Tuskegee, he was studying at the School of Music. Because of his financial problems, he started to work at the College Library. This period was essential for his life. He met a friend, Walter Williams who worked there as a librarian. William helped Ralph a lot, he even paid his school debt when Ralph was in constant distress. Before he finished his degree, he went to New York. In an interview, Ellison says that he went off to New York with the intention of going back to Tuskegee. He wanted to gain experience, to learn about photography and sculpture.

There is a similarity with the narrator of his novel *Invisible man*, who as well went to New York to find work and earn money for another school year. Neither Ralph Ellison, nor the narrator finished their studies. At that time Ralph Ellison decided to become a writer and Richard Wright, whom he met in New York, encouraged him. Richard Wright was Director of the *Daily Worker* and gave young Ralph Ellison an opportunity to publish some of his reviews. Richard Wright influenced him politically as well, and Ralph Ellison had sympathies for the Communist Party. Like Richard Wright, Ralph Ellison became disillusioned while the Communist Party changed their tactics and emphasis on equality and started to support the survival of the Soviet Union during World War II. The

Communist Party in the USA was not interested in supporting African-American writers and their struggle for the rights of colored people was put aside.

Ida Ellison died in 1937 when Ralph learned of her illness and went to visit her. After that, he came back to New York and continued in his career as a writer and musician. One year later, he married Rose Aramita Poindexter. The marriage did not survive. They broke up in 1941. Ralph Ellison was writing for *New Masses* or *New York Post*. He started to work on his novel *Invisible Man* and he finished it in 1952. The novel was a big success. He won the National Book Award in 1953. In 1946 he married Fanny McConnell. They stayed together until he died.

6. The Outsider

6.1. Cross's recruitment in Communist Party

Cross was not interested in the communist ideology or politics. The reason why he was thinking of joining the party was that he was looking for a new identity, he was lonely, had a reason to escape from the society and to hide from the law. *"They feel that my being wanted by the police will make me rest my weary head on their red pillow..."* (Wright 1965: 173)

He knew that communists are interested in people who have made no promises, who are nobodies and responsible for nothing. It actually corresponds with the lack of psychology in communist ideology. Communists do not understand human feelings. *"We Communists do not admit any subjectivity in human life."* (Wright 1965: 174) Cross felt that he has something in common with the Communists: he was an outsider, he had a secret to hide and in his way, he was a deceiver.

One of the first references to the Party in the book is when Cross, who did not give a hand to his black brother, comes to find him and apologize. Immediately, he saw a change that happened to him and felt his determination to recruit Cross to be one of them. Cross was invited to eat with members of the Party. It was in Sarah and Bob's apartment. Bob was the fresh one in the Party, taking care of recruiting new members. Other guests were Gilbert Blount, working in the Central Committee of the Communist Party, his wife Eva and Jack Hilton – a senior member of the Party.

When Eva and Gil came, before the dinner started, they were having a little talk. Cross was asked what he thinks about the position of the Communist Party on the Negro question. Cross didn't know what to say but he started to calculate and wanted to get under their protection. He answered: *"I know you fight for Negro rights."* (Wright 1965: 176) And Gil said that he is surprised; the Negro question should have been much more interesting for Cross.

This is the other example of the lack of understanding psychology. Communist were straight, they were not interested in the personality of a human being. They needed to use people to reach their goals. The emotions or feelings were totally

unwanted. Everything was just about politics and social class. *“The whole of human life is politics, from the cradle to the grave.”* (Wright 1965: 176)

6.2. Cross’s first insight in the Party matters

“You aint no worries now, boy. The Party’ll take care of you. ... From now on, the Party’s going to be your mother and your father.” (Wright 1965: 179)

Jack Hilton walked in the flat, late for a dinner, and in front of everyone, with Bob Hunter’s wife included, Jack called Bob off his mission. Sarah stood up for her husband. She felt that what Jack said was humiliating and not fair. Bob insisted to carry on with his work for the Party that he has already started but Jack uncompromisingly said he has to stop without an explanation. *“Hunter, when will you ever learn to respect a decision of the Party? You don’t discuss decisions of the Party. You obey them!”* (Wright 1965: 181)

Hilton also threatened him with being excluded or disciplined. Bob’s wife Sarah opposed these proceedings against her husband, and insisted that she has something to say. Jack answered that there are things just between the Party and Bob. She has nothing to do with that. He also said that: *“The Party is not obliged to justify its decisions to you or anybody.”*(Wright 1965: 182) Gil took Bobs side.

“You’re going to be a Bolshevik and obey the Party.” “But my fellow workers’ll think I’m crazy if I change my mind like that, “Bob pointed out. “That doesn’t matter,” Gill said. “You are an instrument of the Party. You exist to execute the Party’s will. That’s all there is to it.” “But I feel ---“Bob began. “Goddamn your damned feelings!” Gil spat. “Who cares about what you feel? Insofar as the Party is concerned you’ve got no damned feelings!”(Wright 1965: 183)

This conversation between three men shows what the humans feeling meant for the Party. The members were presented as instruments and if they do not fulfill the requirements, they are replaced by other “instrument” that will obey the authority. They are very straight in their speech and without any hesitation they use quite harsh expression: [...] *“the Party will toss you aside, like a broken hammer.”* (Wright 1965: 183)

This was Cross's the first direct experience with Party matters. He was aware that the Party had ruthless tactics and personally emotional engagement is not desired. Cross actually did not mind.

6.3. Eva and Gil's marriage vs. the Party - Personal feelings vs. the general welfare of the Communist Party

There is a close intersection to a relationship of Eva and Gil through her private diary. Eva, a young painter, discovered that her marriage was governed by the Party. Not only the marriage, everything else in her life as well. She felt, she was trapped. Her husband did not marry her because he loved her. This marriage was ordered by the Party. They wanted Eva to join in. She was a famous artist and it was useful for publicity. This is a note from Eva's diary:

According to Gil, I must accept this betrayal and be loyal to the Party, to be loyal to my feelings means betraying the Party. I don't know what to do – I feel that everybody's laughing at me, that everybody knows – I could kill Gil. (Wright 1965: 208)

Eva knew that it was not possible to back out of the marriage. She would be publicly destroyed. She was conscious of what the Party does to people who do not obey, who do not sacrifice their personal feelings, or who stray from Party discipline. She has seen a lot. That is also one of the reason she will not ever be unleashed from the clutches of the Party. She knows a lot so she could be dangerous.

6.4. Bob's expulsion from the Party

The Party was sowing fear. It was one of its the most powerful weapon. To not to obey the Party meant to be punished. They knew all the private secrets of members and if needed, they used it against them. Bob was not in America legally, he was an African-American from the West Indies with British citizenship. He began to act according his own consciousness and wanted to finish what he had started. His wife Sara put a lot of pressure on him because she could not stand the feeling that her husband was just a puppet in the hands of Party. She wanted him to be the one who leads. He decided to not obey the Party decision and he was expelled. Additionally, the immigration department had suddenly started to be curious about him. He was afraid

to be expelled from the country. His life was in danger. Once, he had to escape from Trinidad. He was on the list because of his activities for the Party.

Bob asked Gil for help. He believed they were friends. After that he discovered that there is no real friendship in the Party. There is a friendship which is not based on human values. It is a different kind of link. This one is based on the benefits. If there are no benefits, there is no friendship. Bob did not have any proof that Communists had an interest in his expulsion. He had nothing in his hands, just a feeling of outrage and despair.

6.5. Cross's vision about Ideologies

At the end of this chapter Cross offers an explanation why he could not join the Party. This is not so much connected with what he had seen, but what comes from Cross's status as an outsider. To be outside the society, he had an ability to observe, to not be willing to sympathize with any ideology. He is not pro or anti anything. Cross is convinced that ideology is just an instrument to gain the political power. Leaders of the parties take advantage from mankind who does not believe in God, does not believe in anything and has no hope. Ideological dogma is here to answer all the questions and return hope to mankind. Is any ideology interested in people who are able to think critically? No, the aim is to follow, obey orders and become an instrument of the ideology, or literally, to become a slave.

I'm not so naive as to believe that these men want to change the world! Why, they love human nature just as it is! They simply want their chance to show what they can do with that world and the people in it. To their minds human life on this earth is a process that is transparently known! They are out to grab the entire body of mankind and they will replace faith and habit with organization and discipline.
(Wright 1965: 365)

7. Native Son

7.1. Introduction of Bigger Thomas

Bigger Thomas a boy of twenty years had a daily routine embodied in racial stereotypes, oppression, hate, feeling of discrimination and cruelty. His name Bigger rhymes with nigger.

These were the rhythms of his life: indifference and violence, periods of abstract brooding and periods of intense desire, moments of silence and moments of anger – like water ebbing and flowing from the tug of a far-away, invisible force. (Wright 1966: 31)

His life was in the hands of others because he could not decide his future for himself and also until he committed the murders, he had never been held responsible for crimes he had committed. After the murders, he was asked what he thought he was doing. He answered:

I don't know. Maybe this sounds crazy. Maybe they going to burn me in the electric chair for feeling this way. But I ain't worried none about them women I killed. For a little while I was free. I was doing something. It was wrong, but I was feeling all right. Maybe God'll get me for it. If he do, all right. But I ain't worried. I killed 'em 'cause I was scared and mad. But I been scared and mad all my life and after I killed that first woman, I wasn't scared no more for a little while. (Wright 1966: 328)

He was living his life but inside he felt empty until he killed Mary Dalton. He was only thinking about the actions he could not do as a black man. Until he killed a white girl, he felt trapped but afterwards he felt great power.

7.2. Black Youth's perception of Communism and rich white people

One day, while hanging out with the gang from his neighborhood, killing boredom and preparing for a robbery, Bigger went to a cinema to relax. The cinema world was for Bigger a distraction. He could live through a movie life of someone else; his mind could get away from his fears. The title of the movie was "The Gay Woman". One of the scenes brought them to a music club, where a wealthy white lady was

dancing with her lover when suddenly someone opened the door and entered. This man carried a bomb. People were screaming. One woman yelled: *“He’s a Communist!”* (Wright 1966: 34)

What did the poor uneducated blacks know about Communism? Almost nothing, as it turns out, only they supposed that Communists have an aversion to rich folks. They actually did not have experience with rich white people either. Bigger wanted to learn more about them. *“His mother had always told him that rich white people liked Negroes better than they did poor whites.”* (Wright 1966: 36)

He was supposed to work for a rich white man in order to discover this new world. His employer, Mr. Dalton, seemed to give Bigger a chance. They made an agreement regarding his job and duties as well as his salary. Mr. Dalton’s daughter came and out of blue asked Bigger if he belongs to a union. Bigger, who did not have any idea what it was, answered no. He felt that unions and Communists had something in common and knew that her question was highly provocative.

Peggy, a girl working in the kitchen, informed him that Ms. Mary Dalton was associating with reds. That was totally new to him.

He remembered seeing many cartoons of Communists in newspapers and always they had flaming torches in their hands and wore beards and were trying to commit murder or set on fire. People who acted that way were crazy. All he could recall having heard about Communists was associated in his mind with darkness, old houses, and people speaking in whispers, and trade unions on strike. And this way something like it. (Wright 1966: 66)

7.3. Mary and Jan as representations of change in the Chicago’s society in the 1930s

Ms. Mary Dalton behaved in a different way than Bigger was accustomed to. She introduce Bigger to her friend Jan Erlone. Bigger was insecure since he did not know how to relax in the company of white people. They told him about the equality of black and white brothers, paying attention to him, asking him questions. He was not used to this and it made him feel awkward. He was dreaming before about how the world would be,

what he would be able to do if he was equal to whites like he would become a pilot or a president. They treated him as a white man but he did not like it. He could not help it. He felt embarrassed for what he was, what society made him, what he felt. Those feelings were deep inside him. He became more conscious about his color, race, and role in society. From the State of Mississippi where he (and the author Richard Wright) was born, he knew his place and in the same time he hated that position and the fact that he could not change it. Bigger's final statement about white rich people: *"They don't even let you feel what you want to feel. They after you so hot and hard you can only feel what they doing to you. They kill you before you die."* (Wright 1966: 327)

Mary and Jan behaved as if they wanted to help him as well as all his people. In fact, they did him more harm than good. He was black, poor and uneducated and so he belonged to the blacks. There were some traditional rules, e.g. If he eats with white people, he becomes unwelcome and suspicious among his own people. Yet if he refuses the help of whites that was offered to him, he looks ridiculous. Mary and Jan were idealists. Their knowledge of the black people living in the same town was absurdly naive and theoretical. How could they even think to understand him? They imagined they were doing everything for him with their best intention, but they only addressed their own guilt and their needs and in fact did nothing for him.

Mary and Jan were so excited about revolution and the idea of racial equality and social equality! As a naive girl from a rich family, Mary's father was in fact a slum landlord and besides that he was donating comparatively modest sums to African-American students. Mr. Dalton considered himself righteous, acting in their interest even though the slums he rented were rat-infested. Oddly, the lack of understanding and too much enthusiastic willingness to help, aided to cause Mary's murder. Bigger panicked, lost his self-control and committed a crime.

7.4. Jan's feelings - more Communist than human

Jan came to visit Bigger in jail. Even though Bigger had killed his girlfriend and pointed the finger at him. Jan saw Bigger before he was arrested, outside to ask what had happened to Mary and Bigger threatened him. Bigger tried to frame Jan Erlone from the murder of Mary Dalton. Jan was the first one who discovered what had happened

that night. Everything that had come to pass aroused in Jan a sense of right and wrong. Bigger's murder opened his eyes. Mary was gone but the Communistic struggle against racial and class inequality arose and needed some engagement. When Jan overcame his loss, the responsibility for the miserable life of black people brought him to Bigger. He introduced Bigger to his friend Mr. Max Boris. He was a lawyer from the Labor Defenders. The Communist Party was publicly brought to this case and it was necessary to act.

Bigger, I've never done anything against you and your people in my life. But I'm a white man and it would be asking too much to ask you not to hate me, when every white man you see hates you. I—know my...my face looks like theirs to you, even though I don't feel like they do. But I didn't know we were so far apart until that night. ... I can understand now why you pulled that gun on me when I waited outside that house to talk to you. It was the only thing you could have done; but I didn't know my white face was making you feel guilty, condemning you. ... (Wright 1966: 267)

7.5. Society treats blacks and reds in the same way

State's Attorney Buckley certainly hated Communists as much as blacks. The combination of a Negro – murderer and his lawyer – Communist was totally scandalous for him.

"What in the hell you reds can get out of bothering with a black thing like that, God only knows. Why in God's name can't you pick out somebody decent to defend sometimes? Somebody, who will appreciate it. Why do you reds take up with scum like this...?" (Wright 1966: 271)

Buckley was persuaded that Jan and Max were helping Bigger just for political reasons, publicity and to release the Communistic party from participation in murder and extortion. Jan was asked these questions at his hearing.

"Do you believe in social equality for Negroes?" (Wright 1966: 295)
"Are you a member of the Communist Party?" (Wright 1966: 295) "Mr. Erlone, didn't you give that Negro material relating to the Communist Party?" (Wright 1966: 296) "Yes." "What was the nature of that material?" "I gave him some pamphlets on the Negro question." "Material advocating the equality of whites and blacks?" "It

was material which explained...”“Did that material contain a plea for ‘unity of whites and blacks’? (Wright 1966: 296)“Did you shake hands with that Negro?” (Wright 1966: 297)“You like Negroes?” (Wright 1966: 297)“Didn’t you promise to contact the Negro to see if he was grateful enough to join the Communist Party?” (Wright 1966: 300)

From this hearing, the prosecutor was trying to indirectly blame Communism through Jan Erlone for Mary Dalton’s murder, though not directly. It was through the communistic pamphlets which Jan gave to Bigger which were referring to the equality of blacks and whites and through that Bigger should understand that it was acceptable for a black man to engage in sexual relations with a white woman. From their perspective, it looked like Bigger was guided by the Communistic slogan to rape a white woman. This connection of a black boy’s guilt for murder because of his communist “friends” were all published in the newspapers: *“Reds take charge of killer’s defense.”* (Wright 1966: 316)

Bigger’s trial gave the impression of something else than just to punish the black boy for murder of Mary Dalton. The fight had a political character. The State’s Attorney wanted to defeat Communists, as his statement from the newspapers says.

What else can you expect from a gang like that? I’m in favor of cleaning them out lock, stock and barrel. I’m of the conviction that if you got to the bottom of red activity in this country, you’d find the root of many unsolved crime. (Wright1966: 317)

The State’s Attorney took this fight personally. He put all his energy into the prosecution. The result of Bigger’s trial could influence the upcoming elections and state’s attorneys are elected into office. It seemed to be more reasons for his extra efforts in this case. Bigger was colored and his lawyer was a Jew sympathizing with communistic ideology. This was something for the newspapers. His final speech at the trial demonstrated the prosecutor’s aversion to communistic ideas:

I shall not lower the dignity of this Court, nor the righteousness of the people’s cause, by attempting to answer the silly, alien, communistic and dangerous ideas advanced by the defense. (Wright1966: 372)

7.6. Mr. Dalton's well intentioned actions on the Negro issue

Mr. Dalton was renting flats but in the same time, he was dividing whites and blacks, keeping inequality growing. He kept all the Negroes in ghettos. What could be worse? Whites and blacks look at each other, yet they do not understand each other. They are afraid of each other, suspicious and simply do not trust each other. As Bigger said: *"White folks and black folks is strangers. We don't know what each other is thinking."* (Wright1966: 324-325) Mr. Max Boris asked Mr. Dalton at the trial why he was donating money to colored students. Mr. Dalton responded: *"I want to see them have a chance."* (Wright1966: 304) On one side, Mr. Dalton is taking advantage of colored people by keeping them in the ghetto. On the other side he thinks that he is giving them advantages by sending some money for their education and always letting all people know of his generosity. Mr. Max Boris says to him: *"So, the profits you take from the Thomas family in rents, you give back to them to ease the pain of their gouged lives and to solve the ache of your own conscience?"* (Wright1966: 304) There is a picture of a Negro boy for white people: a rapist, killer, thief, lazy, impossible to educate, troublemaker. The image of white rich man for African-Americans: is one of exploiter, unwilling to hire black people to work, with a certainty that if it is possible to replace them with a white worker. In contrast Mr. Dalton hired black servants and was naively sending ping-pong tables to some of the afternoon club for black boys. Mr. Max Boris is laughing about this weak form of help.

My God, man! Will ping-pong keep men from murdering? Can't you see? Even after losing your daughter, you're going to keep in the same direction? Don't you grant as much life-feeling to other men as you have? Could ping-pong have kept you from making your millions? This boy and million like him want a meaningful life, not ping-pong... (Wright1966: 273-274)

Mr. Dalton as well as Mary and Jan wanted to help since they all felt a certain imbalance in the world however they did not have a clue how to solve it. Communists thought they had an answer to stop the oppression of black people via revolution.

7.7. A brief reflection on the criticism of Communism

In this novel, it was very difficult for me to criticize Communism. There were only three main characters that represented Communism: Mary Dalton, Jan Erlon, who openly admitted membership in Communist Party and Max Boris, who was his friend, a lawyer from the Labor Defenders.

Both of them “fought” in modest way for human rights, against oppression of all poor people, but with some special attention to black people. They were searching for solution not only on Negro question.

Mary and Jan probably criticism since they acted naively and without experience. Concern about social inequality connected them. They did not want to sit back and watch. Their actions were not deliberate and wise. They wanted to struggle for the rights of the socially disadvantaged citizens without any real knowledge about them. Mary was in particular a spoiled girl.

7.8. The Trial

The first sentence that Bigger heard from Mr. Boris Max, his lawyer, was: *“I’m from the Labor Defenders. I want to help you.”* (Wright 1966: 270) Bigger was surprised. Deep inside he felt that Mr. Max really wanted to help him and for the first time in his life the help was coming from a white man. *“I’ll see that his rights are protected.”* (Wright1966: 271) What brought Max to help Bigger? Bigger shuffled Communists into his case. Mr. Max was convinced that if the attitude of society (police, politicians, newspapers) would not have been so negative and tensed, it would never have occurred to Bigger’s mind. He did not blame him for it. Bigger’s reaction was simply a reflection of position of the Communist Party in American society. Mr. Max’s mission was to open the eyes to all American citizens, regardless their class or color. *“If I can make the people of this country understand why this boy acted like he did, I’ll be doing more than defending him.”* (Wright1966: 271)

The State Attorney tried to dissuade his effort. *“You’ll never get this boy off in a million years. Nobody can commit a crime against a family like the Daltons and sneak out of it.”* (Wright1966: 272) Bigger committed two murders. Was he going to be

punished for the murder of Bessie, his colored girlfriend? If he had killed just her, would be the trial the same? Mr. Buckley accurately described the situation. A colored man dared to commit a crime on a white woman. It was an exemplary case with the omnipresence racial inequality and supremacy of whites. Was life of Bessie less valuable? Did her family mourn less just because they were colored and poor? In reality, there are proofs that Bigger raped his girlfriend Bessie Mears. There is no evidence that he raped Mary Dalton, as Ana Fraile wrote:

Bessie's death, like that of Mary, proceeds from a heterosexual experience even though the sexual act she shares with Bigger is a non-censual one. Perhaps it is more rape than a non-censual sex act, given its context: however, because of her race and the historical, social and political context in which Wright is writing out of, Bessie's alleged rape is obscured. Mary's death is viewed as more rape than murder while Bessie's rape or non-censual act becomes more murder than rape or sexual violation. (Fraile 2007: 51)

Bigger put a pillow over Mary's head so she could not talk and her blind mother could not feel how drunk Mary was. Bigger probably did not kill Mary this time but he panicked and put Mary in the trunk. The description of the act is brutal, as well as the nature of his act.

Mr. Max Boris seemed to be honestly interested in destiny of Bigger and his people. He understood the terrible injustice and oppression that the minorities in American society had to face every day. Max himself was one of the minorities; he was a Jew and Labor defender, connected with the Communist Party. Mr. Max Boris made Bigger to feel in a yet unknown way. *"It made him live again in that hard and sharp consciousness of his color and feel the shame and fear that went with it and at the same time it made him hate himself for feeling it. He trusted Max."* (Wright 1966: 321)

There was growing a fragile relationship between them. Mr. Max Boris was aware what Bigger went through his life; he knew how difficult it was for Bigger to trust him, even though Bigger did not have many options. He told to Mr. Max Boris about his unfulfilled dreams. Obviously, it was not only Mr. Dalton who was keeping colored and whites apart. Bigger's dream was to become an aviator.

I wanted to be an aviator once. But they wouldn't let me go to school where I was suppose to learn it. They built a big school and then drew a line around it and said that nobody could go to it but those who lived within the line. That kept all the colored boys out. (Wright 1966: 327)

Mr. Max Boris did not want to question Bigger's murders. He accuses society because society made Bigger in to a murder. He could be an aviator or soldier but American segregating society and kept him apart. All the colored boys living in ghetto are like ticking time bombs. They were impoverished, bored, uneducated. It was just a question of time this to happen. Was Bigger Thomas a murderer? Yes, but American society was his accomplice. Mr. Max Boris was asking all the people to wake up from their perfect America and start to act, to support colored people and thus prevent further bloodshed.

The hunt for Bigger Thomas served as an excuse to terrorize the entire Negro population, to arrest hundreds of Communists, to raid labor union headquarters and workers' organizations. Indeed, the tone of the press, the silence of the church, the attitude of the prosecution and the stimulated temper of the people are such a nature as to indicate that more than revenge is being sought upon a man who has committed a crime. (Wright 1966: 356)

8. Lonely Crusade

8.1. Lee Gordon

Lee was born in California in 1912 to his parents Tom and Anna, who were domestic servants. The excitement about getting a new job as Union organizer at the Comstock Aircraft Corporation occurred at many levels:

Race – Lee, as a colored man was not willing to accept a job below a level of his education. He completed a Bachelor of Arts degree at the University of California, Los Angeles.

“Negro First” – Lee was proud because this position used to be occupied only by white men.

Fear – *“Because the fear was the price he paid for living.”* (Himes c1986: 5) Fear of rejection, humiliation, hate: Fear, that almost every colored person had to face, to find themselves confronted on the basis of race every day.

Relationship with his wife Ruth – Lee wanted to get the status of a head of the family.

8.2. Lee’s attitude towards Communists

How did Communists cross his way for the first time in his life? The Second World War was coming and the society in USA was divided between those, who supported the strategy of isolationism and those, who supported the strategy of interventionism. Before the war and after the attack in Poland in 1939, the American Communists espoused the strategy of isolationism and they changed it in 1941 when Hitler attacked the Soviet Union.

In 1939 Lee got a job as a postal clerk. At that period of time, Communists were especially concerned about the African-American question, discrimination of all minority groups and the fight against capitalism.

“Using the union as a lever, the Communists pried into his family life to recruit him into the ranks of isolationism.” (Himes c1986: 42) There was a committee in his

department involved in [...] *“protest against the discrimination in hiring of Negroes and Jews.”* (Himes c1986: 42) They wanted him to be a head of that committee. Lee turned down the offer. These Communists seemed to be quite persistent, and they came again to ask him to join them, at least as a regular member. After a very moving speech about the idea that the time is ripe for revolution, African-Americans should fight against the racial discrimination and evil capitalism; they had the final poignant sentence: *“Let us stand side by side and fight the forces of injustice, intolerance, and prejudice. You Negroes have never had a break.”* (Himes c1986: 43) He finally consented.

In fact, Lee had a very little sympathy for Communism. As he said about himself: *“Good old Lee Gordon, the proof of democracy.”* (Himes c1986: 48) So it was not about the Communist Party. Lee was alarmed about the consequences of the upcoming war and increasing racial tension.

When Germany attacked Russia, the Communist Party in the Soviet Union had their invisible hands on many places in the world, as well as in this committee. The change of the Communist program from the prevention of racial discrimination to the striking down of Hitler’s Germany was obvious.

Industry was flourishing, principally reinforced by the war. Industry needed factories and factories needed labor. Workers were coming from all over the whole country to work in California factories; they were usually black migrants from the Southern states, [...] *“each group bringing the culture of its section. Racial tensions rose and racial prejudices ran rampant.”* (Himes c1986: 43) Cases of oppression from the white employers were one of the unfortunate results of this economic migration.

Lee wanted to bring those cases to the committee he was member of. It appeared that his committee was suddenly dissolved and was replaced by [...] *“The Committee to Aid Russia”* [...] (Himes c1986: 43) What a disappointment! When Lee himself got into a trouble with his employer, he immediately asked for help from the members of Communist Party, who were members of *“the antidiscrimination Committee.”*

Yet he did not get any help. He said to himself: *"Never again will I have business with a Communist,"* [...] (Himes c1986: 45)

It seemed like the Communist Party totally changed their strategy in 1941. What was so important before was not important anymore. Lee could not trust them and he felt deceived. From this time on, Lee's attitude towards Communists was highly critical. He was quite careful about what to expect from them and decided that he did not want to have anything to do with them anymore. Communists were focused on helping the Soviet Union and Stalin. Problem of the American minorities was discarded.

Lee was asking, what is Russia going to do for African-Americans? Lee wanted the Communists to give him a reason why colored people should still support or join the Communist Party. And he got the answer. *"The Negro problem is indivisible from the problem of the masses. You have no special problem."*(Himes c1986: 89)

8.3. Ruth Gordon's experience with the Union and the Communist Party

There was a period of time when Lee could not find a job while Ruth knew that her chance to get a job was better. Ruth's new employer was a Jewish Communist. The Majority of her colleagues were Communists as well. Logically, Ruth's color predestinated her to the executive board of the local union.

She was absorbing communistic literature and was excited about it. Her husband likewise started to learn more about Marxism, out of curiosity, but simply because wanted to win all the arguments.

However, Ruth was careful about Communists. She knew well about her husband's experience. Sometimes, she was accused by her "Leftist socialist-minded friends" of being indifferent about the destiny of African-Americans in USA. There was one attitude which she shared with Lee. They both honored freedom and democracy. As Ruth wrote in her letter to Lee: *"I like being an American even more so and I wouldn't exchange this democracy I live in for all the Utopias they can possibly picture-"* [...] (Himes c1986: 85)

8.4. American Communist Idealistic Image of the Soviet Union

The majority of American Communists had not experienced the real life in the Soviet Union during the era of Soviet Union. Instead they were kept in some idealistic image of a dreamed country, where all the people are equal. *“Russia is the only nation in the world where human rights are placed above property rights.”* (Himes c1986: 89) They were blindly following the orders, so they said yes, Marx is right. We have to support Russia that is in need and fighting for us. Lee had a discussion with few members of the Communist Party. They were talking about freedom and dialectical materialism.

8.5. The Concept of Freedom

Lee, who is not blinded by Communistic ideology, could see Russia with wary eyes. He did not believe that people in the Soviet Union had freedom, not political, intellectual, freedom of the press, religious, freedom of choice. The Communists opposed that people in the Soviet Union have freedom, even more than any other people in different countries. They asked Lee, if he as a colored man in USA thinks he has freedom. Lee is convinced that he is freer than all the people in Russia. Communists usually refer to capitalism and its harm to society. They believe that freedom in any capitalistic system does not exist.

Freedom of the press

Communists likewise doubt that there is freedom of the press in USA. They say that the contents are dictated and censored; they need to support the press which is bringing the truth that is not [...] *“falsified to serve imperialistic ends”* [...] (Himes c1986: 88) Lee is teasing them, that newspapers in Russia are dictated as well, but only by [...] *“Joe Stalin.”* (Himes c1986: 88) Communists disagree and claim that there was no one dictator in Russia. People are equal and they all can dictate.

What is freedom, then?

From the words by Communists:

“According to Martin Dies it is anti-people,”

“According to Father Coughlin it is anti-Semitism.”

“To Hitler, it is anti-everything.”

Lee says: "According to Karl Marx, Freedom is the appreciation of necessity." (Himes c1986: 88)

8.6. Dialectical materialism vs. Religion

Lee: *"I might point out that religion and materialism are much the same."* (Himes c1986: 86) Lee figured out that *"There is no proof for either unless one believes. I wonder how many of you, Marxists realize that it is your belief, and not Marx's proof, that he established the truth of materialism."* (Himes c1986: 86) One of the Communist Jews replied: *"To me the two are the same – Marx and materialism,"* [...] (Himes c1986: 86)

It seems like the religion is for Communists something "static" because you have no tangible proof. You either believe in it because you want to, or not. On the other hand, dialectical materialism has a dynamic dimension for them. Material is changing and it leads to the progressive development of humankind. *"But every scientist knows that man could not develop if matter were unchangeable."* (Himes c1986: 87)

Lee is in opposition to this opinion. He tries to explain that the majority of poor people in Russia do not think about "philosophy of dialectics". They were just converted in the name of the proletariat revolution from [...] *"the Greek Orthodox faith for the Communist faith."* (Himes c1986: 87)

One of the Jewish Communists added: *"That only illustrates the truth of dialectical materialism. Are not the masses of Russia reflecting change? Do they have to know it? Or even believe it?"* (Himes c1986: 87)

How much did the Communists in America really care about ordinary people in the Soviet Union? Were the masses just an instrument to win the communistic revolution? *"As long as Russia stands the masses will have hope."* (Himes c1986: 89) said one Communist. It was not about saving Russia. It was about something else. The Stalin's regime had to be maintained. This was important.

8.7. The Relationship between Unionism and Communism

Unionism has democratic principles. As the vice-president of the Comstock Aircraft Corporation, Louis Foster, who is the epitome of capitalism in the novel said:

“The privilege of collective bargaining is the democratic right of all workers.” (Himes 1997: 178) He found unions as helpful organizations for both, employer and employees. The only threat for him was the Communist influence or Communist effort to control and manipulate the unions.

Unions and Communists were both fighting for the rights of the workers. Minorities and oppressed groups of people were especially their target groups for recruitment. There were many African-Americans in unions and many African-Americans and Jews in the Communist Party. Some of them sympathized with both.

Unions were concerned about: seniority, higher ratings, insurance, employment, accident benefits...

Booklet: Your Union at Work

“We, the Workers, realize that the struggle to better our working and living conditions is in vain unless we are united to protect ourselves collectively against the organized forces of the employers.... We, the Workers, form an organization which unites all workers in our industry on an industrial basis and rank-and-file control, regardless of craft, age, sex, nationality, race- (Himes c1986: 21)

8.8. Equality of all persons

For Lee, the promise of equality that both Communists and Unions gave to the colored people was dangerous. He was convinced that was better to accept the fact of inequality between colored and white people. It was his belief that accepting this could save many lives because: *“For whenever a Negro came to believe that full equality was his just due, he would have to die for it, as would any other man.” (Himes c1986: 139)*

8.9. Jews and African-Americans in Communist Party

Rosie, a Jewish Communist quoted Marx’s and a preface to his Contribution to the Critique of Political Economy:

“It is not the consciousness of men that determines their being, but, on the contrary, their social being that determines their consciousness.” (Marx 1859:181) Rosie continued with an explanation of the consequence of social being vs. consciousness. It

works like the law of action and opposite reaction. There is a capitalistic exploitation of workers on one side and as an opposite reaction arises Marxism on the other side.

“Therefore out of Negro oppression-” (Himes c1986: 160) Lee guessed if he is following Rosie well, [...] *“might come Communism to America.”* (Himes c1986: 160) Rosie suggested.

Within the African-American issue, Marx’s idea could be interpreted as, in American history, when white people started to treat African-Americans as slaves, so they finally became slaves. They were put in a position of oppressed minority and even their inner desire was to be free and equal. In conclusion, their social status made them into slaves.

Why did African-Americans tend to join with the Communism movement? Generally we know the main reason: the promise of racial equality, yet every person is different with a different life story and therefore different reasons. Lee hated the Communist Party; Luther was selfish, so he took part anywhere where he got any benefits. In fact, African-Americans were fragile and many of them did not trust any promises. Lee’s reflection shows the experience of many African-Americans: *“Negroes had been kicked around so much, had been told so many lies, so often betrayed,”* [...] (Himes c1986: 27) Exactly on this account Lee had difficulties to bring people to the Union’s meetings. Even though he was colored, he understood the mentality of his own people better than other people in Union. His colleague from the Union was describing the workers who are coming to work in the factories. *“Most of ‘em are from the South, against the union in general principles. They been taught the union is part of Russia, they believe what they read in the papers.”* (Himes c1986: 23)

This war time full of insecurity and a blurred future was not serving unionism nor the Communist Party. The workers had work because the industry was expanding rapidly and they did not care very much about the future, because of the war. Many of them perceived Unions and Communist Party as the same thing. One African-American woman was asked to join the Union’s meeting and her reaction was quite depreciative. *“I ain’t gonna have nothin’ to do with no Godless Communism.”* (Himes c1986: 63)

8.10. Common Good above Individuality

What was needed and called for was to sacrifice individual interests for common good, they both – Communists and Union did not hesitate and did it.

The national committee wanted Bart to arrange the order in the Comstock case. *“He knew fully the implication of this order and what it entailed. In the Soviet Union someone would be taken out and shot. Here they executed in another way.”* (Himes c1986: 253) This way of reasoning points out the tactics of Communist party, regardless of the country. *“Law, morality, religion, are... so many bourgeois prejudices, behind which lurk in ambush just as many interests.”* (Himes c1986: 254)

What does it say about moral values of the Communist Party? Manipulation, lies, sacrificing or accusation of the innocent people was the daily routine whenever the Party needed to achieve its goals. It was not desirable for the reputation of the Communist Party to accuse an African-American, who was moreover a member of the Party. Luther McKinley was a colored man. He was a Communist mainly because he could take advantage of benefits from being a member. He knew he could do immoral acts, acts against the law and society, like spying, agitation, bribery, murder...He knew that the Party always swept his dirt under the rug.

Bart was asked to solve the problem and he knew he had to falsely accuse someone. As mentioned above, to kill someone would be a solution for Communists because if it was needed, it was approved in the name of revolution and revolution often requires sacrifices. Communism was revolutionary movement. Fortunately, these practices were unacceptable in USA because of general negative opinion towards Communists. The police was expecting everything from “the Reds” so they went after them hard.

Bart chose Jackie to be framed up. She was a Communist but apparently she was not that important or useful. Jackie was a spy for Communists on the Union at Comstock. She was instructed to seduce Lee Gordon and persuade him to cooperate, but she failed her mission. She succeeded in seducing Lee but for him, she was only an attractive white woman rather than a Communist. Jackie was not needed anymore. Jackie stayed alive but she was expelled from the Party and was socially excluded. Lee Gordon went to ask

Bart why he expelled Jackie. Bart said he does not know anything about it. There was nothing else for Lee to say, but: *"Lies made up by your dirty Communist -"* [...] (Himes c1986: 262)

There is one contribution very much connected with framing Jackie, instead of to point out the real culprit. This contribution is called integrity. *"It was not that the Communist Party lacked integrity, it simply did not recognize it. For integrity was the virtue imposed by the bourgeoisie upon the proletariat to stabilize oppression."* (Himes c1986: 255)

The Union let Jackie be framed up. They recognized that Communists and Louis Foster had their fingers in this case. They did not allow Lee to fight to uncover and publish the truth. Jackie was first expelled from the Union and than from the Party. Union leaders knew, they could not win over the Communists so to keep the Union alive; they let Jackie be sacrificed. Before Lee did not want to admit that the Communists had any control over the Union but this was his proof.

In a nutshell, Communists exchanged Jackie in order to calm the atmosphere in the Party. And the Union let it happen so they could maintain unity with Communists because it would otherwise make their life very difficult. It denotes that both preferred common good above individuals and achievement of common good would come about by any means necessary.

9. Invisible Man

9.1. The Brotherhood as an Underground Political Movement

The Brotherhood is presented by Ralph Ellison's protagonist as a movement fighting against dispossession of all kinds; their ideology of the American Communist Party, though "Communism" never appears in the novel, brotherly world is based on racial equality, women rights and common good.

The unnamed narrator first met the Brotherhood after he was deceived and rejected by society. Before, he had been university student like the Tuskegee Institute which Ralph Ellison attended with the goal to become a professor. He had gentle manners and respect to the authorities. He realized that although he had this attitude towards society, it meant nothing because he was nothing. He was expelled from the college, deceived by the colored president of the college and later in the North he was used as a subject of experimentation in the hospital. He was angry because all his life he was a victim of racial injustice.

The narrator was walking through the streets of Harlem and suddenly he saw a crowd of colored people looking at dispossessing of an old couple from their home. This was exactly what brought him into an action after a long period of passivity; he did not hesitate and used his rhetorical talent. Everything rebelled in him. He started to talk about injustice, oppression and he made the crowd to act. To act against injustice, dispossessing, passivity, he moved them. Finally, the police came to restore the order. Someone advised the narrator to run. *"You'd better hurry. The longer you remain unknown to the police, the longer you'll be effective."* (Ellison c1952: 247) At that time, he had no idea what this warning had meant or what to think about it. He did not know that he would be used as an instrument of power for the Brotherhood.

Brother Jack stopped him on the street. He told him: *"I haven't heard such an effective piece of eloquence"* (Ellison c1952: 251) *"With a few words you had them involved in action!"* (Ellison c1952: 251) As a Communist, the members of the Brotherhood knew how to flatter someone to get what they wanted. Brother Jack offered the narrator a job, to be a speaker for the Brotherhood. They needed him in

Harlem because he was colored so colored people would listen to him. Subsequently he started working for the Brotherhood. Everything seemed to go right at the beginning.

I was dominated by the all-embracing idea of Brotherhood. The organization had given me the world a new shape, and me a vital role. We recognized no loose ends; everything could be controlled by our science. Life was all pattern and discipline, and the beauty of discipline is when it works. And it was working very well. (Ellison c1952: 331)

9.2. Common achievement over individual ambition

One of the important features of the Brotherhood is the notion of the common achievement over individual ambition, will or need. Once you became a Brother, you had to get rid of your past, family, friends and even your name. Nothing personal could stand between the brothers. For all the members it was important not to be individualistic, not to think about what they as individuals would like to say, or how they would like to act. There was the only possible way they had to be aware of was: [...] *“duty toward the people”* [...] (Ellison c1952: 254)

For totalitarian regimes is always better to lead a uniform crowd of people, not individuals. Individuals have different development, attitudes and approaches. They are difficult to handle and it is not so easy to manipulate them.

The principle the narrator of *Invisible Man* decides to affirm is, it seems, very different from those seductive political ideas of the Brotherhood and Ras that in the name of equality for the workers or equality for black people, respectively, demand uniformity. The equality offered by “the principle” makes room for individuals to realize diverse possibilities. This individual diversity enriches everyday life but makes utopia impossible. Perhaps this negative correlation between the possibilities available to individuals and the possible triumph of utopian (or totalitarian) iniformity is among the most important political lessons of *Invisible Man*. (Morel 2006, 33)

The narrator thus had an inner struggle: he always had to fight only for himself. [...] *“they usually think in terms of “we” while I have always tended to think in terms of “me” – and that has caused some friction”* (Ellison c1952: 274)

Once, Brother Jack told the narrator: *"But you mustn't waste your emotions on individuals, they don't count."* (Ellison c1952: 252) After few months of learning Brotherhood ideology, the narrator started to think differently. The Brotherhood was using powerful techniques of manipulation. *"Individuals don't count for much, it's what the group wants. Everyone here submerges his personal ambitions for the common achievement."* (Ellison c1952: 344) The idea of the common good was a beautiful concept. The problem was that many brothers were still thinking about their personal career and power, some of them were double faced, working for their own profit. The Brotherhood was also not transparent and it was a confusing movement. All the decisions were taken by a committee yet ordinary members had no idea who represented the members of the committee. Eventually, the narrator was charged with conduct contrary to the Brotherhood. *"This here brother constitutes one of the greatest dangers ever confronted by our movement."* (Ellison c1952: 345) The narrator was charged with being an opportunist; he was accused of [...] *"using the Brotherhood movement to advance his own selfish interests."* (Ellison c1952: 346), of being [...] a *"dictator"* (Ellison c1952: 347) and of being [...] *"a petty-petty individualist"* (Ellison c1952: 347) After an investigation and subsequent verification of the evidence, he was acquitted. He was advised not to take it personally; feelings do not take place in the Brotherhood. The emotional experience of individuals should submit to all decisions of the Brotherhood. The Brotherhood was wrong. They had to pay the price for underestimating and ignoring humanity, its individuality and emotional experience.

9.3. Scientific Approach

Brotherhood ideology was allegedly based on the scientific reasoning. The main problem is that the Communist do not understand human psychology and that is why the scientific approach fails here. Brother Jack is ignoring basic manifestations of human nature. He is determined that everything can be explained scientifically.

Invisible Man does not challenge the specific theses that make up the Marxist theory of history – there are no debates about the nature of proletariat, and nobody speculates on the historical implications of the labor theory of value. More radically, the novel questions the possibility of any attempt to achieve a scientific understanding of human life. The narrator begins to suspect that the human truth of

history will not be found in any theory but might be captured in music or art or in a novel such as the one he finally decides to write. (Morel 2006: 31)

The first speech the narrator made for the Brotherhood was in an old arena in Harlem. When it was over, Brother Jack asked other brothers to give feedback about the narrator's speech. One of the brothers said: *"In my opinion the speech was wild, hysterical, politically irresponsible and dangerous"* [...] (Ellison c1952: 303) Brothers agreed that his speech was everything but scientific. *"We are champions of a scientific approach to society, and such a speech as we've identified ourselves tonight destroys everything that has been said before. The audience isn't thinking, its yelling its head off."* (Ellison c1952: 304) The Brotherhood explained history through science, in particular the dialectic. The Brotherhood believed that history can be predicted according to the already-known Marxist formulas. Why did they dislike the speech of the narrator? Because instead of emotions, [...] *"we must strive to reach the people through their intelligence..."* [...] (Ellison c1952: 303) The scientific approach dispenses with all unnecessary emotions. The narrator's style of speaking on the other hand was to arouse emotions, to move the crowd, and give rise to action. *"The world was strange if you stopped to think about it, still it was a world that could be controlled by science, and the Brotherhood had both science and history under control."* (Ellison c1952: 331)

9.4. Discipline

The discipline and respect to the authorities was regarded as essential in the Brotherhood. *"You will rise to the task; it is only necessary that you work hard and follow instructions."* (Ellison c1952: 267)

The Brotherhood required a complete obedience to all the rules completely. *"Our discipline demands therefore that we talk to no one and that we avoid situations in which information might be given away unwittingly."* (Ellison c1952: 268) The Brotherhood hired the narrator to be their speaker. Sometimes when he took on a project on his own initiative, he was reprimanded by the Brotherhood. It was strongly reminded to him, that he was hired to be a speaker and to follow the orders of the Brotherhood. No one wanted to know his point of view, his experience. He was the one

who was with people, he was talking to them, and they knew his face and adored him. Whereas other members of the Brotherhood were exploring the world via scientific methods, the real world with real people was far from them. They advocated the theoretical, scientific side of the politic, and he the practical, human side.

9.5. “Keep This Nigger-Boy Running”

This sentence, repeated in letter and orally, is quite essential thought for mankind in this novel by Ralph Ellison. It is connected with the destiny of the “universal” narrator and his work for the Brotherhood. Ralph Ellison is breaking the myth of race in his novel *Invisible Man*. As Greif mentioned, the narrator – *Invisible Man* can be everyman, regardless of his race.

The essential flaw in the American discourse of man always been race. (We could have known this from the novelist already.) The discourse of man turned out not to be capacious enough to contain the divisions of racial identity and racial inequality. This construction highlighted the first place of disunity. The rhetoric of a universal man and human stature proved inadequate to the complexity of African American existence in the postwar period [...] (Greif 2015: 261)

Eugene V. Moran is as well dealing with this existential conception of man: “*Still Ellison’s work is very important because he writes about race relations in the context of universal human concerns.*” (Moran c2002: 182)

Before the narrator became invisible (which was not long but a very hurting and in the same time liberating process), he had graduated from high school. The narrator was a gifted speaker and had excellent grades, so on his graduation day, he gave a speech in front of the whole school. The speech was so good that he was invited to repeat his speech in front of the most important white men in town. The important men of the town were more interested in being entertained than to listen to a freshly graduated colored boy. Before the speech, he and other colored boys were put in the ring to fight, just for the entertainment of the white men. After the fight, boys were encouraged to take their reward. It was even not a surprise that the carpet with some bank notes and coins was electric. Boys were getting electro shocks and white men were extremely amused. Finally, the narrator was allowed after this humiliating process to

deliver the speech. There were words that were changed by threatening demand of the audience in mockery, e.g. [...] *“social responsibility.”* [...] (Ellison c1952: 32), [...] *“equality”* [...] (Ellison c1952: 33) They pressed him to deny what he said about equality and admit that he was wrong or it was a mistake. Still, the narrator seemed to be calm as he was taught to have big respect for the authorities, especially white ones. He was rewarded by a scholarship to the college for colored boys. After a very difficult day, he had a dream in which he opened the letter with a scholarship.

“To Whom It May Concern,” I intoned. “Keep This Nigger-boy Running.” “(It was a dream I was to remember and dream again for many years after. But at that time I had no insight into its meaning. First I had to attend college.)” (Ellison c1952: 35)

At the college he was a good student but it did not guarantee him the completion of his studies. After one accident, when he was just fulfilling his duty, he paid for his respect to the authorities and complaisance. He was expelled. It was an act of injustice and he was beginning his way eventually to the Brotherhood. He was given letters of recommendation, or at least he thought they were, and sent to New York to find a job and later return to college. He had high expectations about the letters. Unfortunately, he could not find a job in New York, the letters did not help but hurt his efforts. Soon he discovered why.

“My dear Mr. Emerson:

The bearer of this letter is a former student of ours (I say former because he shall never, under any circumstances, be enrolled as a student here again) who has been expelled for a most serious defection from our strictest rules of deportment. Due, however, to circumstances the nature of which I shall explain to you in person on the occasion of the next meeting of the board; it is to the best interests of the college that this young man have no knowledge of the finality of his expulsion. For it is indeed his hope to return here to his classes in the fall. However, it is to the best interests of the great work which we are dedicated to perform, that he continue undisturbed in these vain hopes while remaining as far as possible from our midst. This case represents, my dear Mr. Emerson, one of the rare, delicate instances in which one for whom we held great expectations has gone grievously astray, and who in his fall threatens to upset certain delicate relationships between certain interested individuals and the school.

Thus, while the bearer is no longer a member of our scholastic family, it is highly important that his severance with the college be executed as painlessly as possible. I beg of you, sir, to help him continue in the direction of that promise which, like the horizon, recedes ever brightly and distantly beyond the hopeful traveler. Respectfully, I am your humble servant, A Herbert Bledsoe (Ellison c1952: 167-168)

When he discovered the truth, he by himself summarized the letter into one single sentence: *"Please hope him to death, and keep him running."* (Ellison c1952: 171) His consideration was right. There will be many more examples from his life when he is treated according to this notion. In other words: Do not let him rise up, just give him some hope, keep him busy, keep him in his limits because this is what he needs. Otherwise he could be dangerous, in the way that he will be thinking on his own and doing things according his consciousness, he will not obey if he thinks that the order is nonsense. This attitude is exactly against the thinking of Brotherhood where discipline is placed on highest level of significance.

"Keep This Nigger-boy Running" was exactly the same notion for individual members in the Brotherhood. Brother Jack saw potential in him, he saw his anger and understood that this boy was treated wrongfully by society. He wanted to regulate him, to tame him and show him the right direction by explaining to him his limits and the importance of hard work and discipline in the Brotherhood. From the beginning Brother Jack was behaving sensitively towards him, they educated him, showed him the values of Brotherhood and emphasized the scientific approach to the history. The narrator naively hoped he could evolve his talent; he could contribute to the betterment of the world, a better society – brotherly society. He had the impression he could change something, that the Brotherhood was exactly what he was looking for. The Brotherhood wanted to help his people. However, the narrator was wrong. He was just a tool for them to reach their goals and if needed, they would change them. The Brotherhood did not have to explain anything to justify their tactics. It took him some time when he again discovered that he was kept in limits, but given hope. It was just rhetoric. He was not important; he was only a small figure on their battlefield. Appreciated and wanted, only if needed. One day he received an anonymous letter.

Brother,

This is advice from a friend who has been watching you closely. Do not go too fast. Keep working for the people but remember that you are one of us and do not forget if you get too big they will cut you down. You are from the South and you know that this is a white man's world. So take a friendly advice and go easy so that you can keep on helping the colored people. They do not want you to go too fast and will cut you down if you do. Be smart... [...] (Ellison c1952: 332)

Again, it showed up that someone from the Brotherhood, from inside wanted to keep him in his place. Someone knew that he could be a pain in the neck. By this letter he was advised to keep working, knowing his position, his color and stop making troubles. He was advised to step back, to become even more invisible than he was.

9.6. Status of Women in American Society

The main narrator and other colored boys were invited to fight in the "Battle Royal" to entertain important men from the town. The colored boys wore boxing trunks only and were blindfolded fighting. Beside them ran more attraction – half naked, blonde, attractive, voluptuous woman exotic dancer. The boys encounter the same problem that Chester Himes wrote about. Black men and white women have in common being abused and exploited, especially by white men. Other examples from the book are Emma and Sybil who are rich, beautiful white women who served to the political movement as a source of money or they had their political mission, e.g. to seduce someone or to discredit someone. The women were not themselves politicians but they were used by male politicians. They were beautiful tools in the hands of someone else who was giving them orders. They were used as entertainment. Brotherhood, the main political movement of the novel, in addition to other social issues of their program, was focused on the Woman Question. As it is well known, women were oppressed through centuries and finally they reached their right to vote in the 1920s after years of struggling. The first half of twentieth century brought them new opportunities and socially thinking parties, political movements and communists were supporting this topic. In Sybil's case, it was the main narrator, a colored man, who wanted to take advantage from her unhappy marriage with a member of the Brotherhood. Sybil, talking to the narrator said: *"Men have repressed us too much. We're expected to pass up too many human*

things." (Ellison c1952: 449) She is a white, fancy lady vulnerable to be seduced by him because as many rich ladies who believed in brotherhood society, she was released from racial stereotypes and believed in equality of colored and white people. Her sexual fantasies concerned a relation with a colored man. He needed information about her husband. The main narrator thought it could be a great deal for both, without her knowing that. She was about to be used as a source of information for him. Unfortunately for the narrator, it turned out that she was kept far from all important issues of the Brotherhood. Emma was another woman connected with the Brotherhood. She was as well a fancy white woman who was an entertainment and lover of Brother Jack, the most important local figure of the Brotherhood. Emma was aware of the role of African-Americans in the Brotherhood. She was also aware of the real reason why the Brotherhood needed them, without all those phrases of propaganda about equality of all people. She apprehended that in reality African-Americans are used as a tool, that there are so many colored people in the country and if you get them on your side, you have many additional voting people. When the narrator of the novel was introduced to members of the Brotherhood, she made an astute remark about his appearance. *"But don't you think he should be a little blacker?"* (Ellison c1952: 263)

In many novels by African-American writers like Richard Wright, Chester Himes or Ralph Ellison the only colored men who had white women belonged to the Communist Party. Some colored people were disgusted by these mixed-race relationships. Ras the Exhorter is one of the most important characters of the novel who holds this attitude. He represented the Black Nationalist movement, modeled apparently on Elijah Mohammed, the foremost black nationalist in the United States from the 1940s to the early 1970s.

9.7. Final Disappointment in the Brotherhood

The narrator was recalled from his mission in Harlem when he was accused of being too ambitious and individualistic. After some time, he was called back. The situation has changed diametrically. He was disappointed that his hard work with black people in Harlem had come to naught. Colored people thought that the Brotherhood turned back to them. And they were not far from the truth. The Brotherhood did not

want to explain what happened but the narrator felt that: *"There had been, to my surprise, a switch in emphasis from local issues to those more national and international in scope, and it was felt that for the moment the interest of Harlem were not of first importance."* (Ellison c1952: 370,371) This is echoed in the novel by Chester Himes, *Lonely Crusade*.

The novel does not give us concrete information about the time when the actions took place. This change of the strategy clearly represents the Communist policy changed in 1941 when Hitler's Germany attacked the Soviet Union in the summer of 1941. They started to support Soviet Union and everything else was not important anymore. The Brotherhood expressed the changes in program. : *"We are making temporary alliances with other political groups and the interests of one group of brothers must be sacrificed to that of the whole."* (Ellison c1952: 433)

Ras the Exhorter had never believed in the Brotherhood. He was of the opinion that colored people have to help themselves without any intervention of any white people. Once, he told to narrator: *"Don't be stupid, mahn. They white, they don't have to be allies with no black people. They get what they want, they turn against you."* (Ellison c1952: 325) Ras was sure that Brotherhood was using colored people only because they are interested in getting them on their side, they needed their support and votes. Not the Brotherhood, nor the communists really cared about the problem of colored people. The narrator before refused this and finally understood what Ras was talking about. The narrator felt he was used as many other colored people. *"I was simply a material, a natural resource to be used."* (Ellison c1952: 439) Awakening to reality was hard. He was deceived, again. Here, he started to think as himself, as one individual person.

They were blind, bat blind, moving only by the echoed sounds of their own voices and because they were blind they would destroy themselves and I'd help them. I laughed. Here I had thought they had accepted me because they felt that the color made no difference because they didn't see either color or men... [...](Ellison c1952: 439)

10. Conclusion

The description of the four novels of the three African-American writers, their approach to Communism and Marxist ideology and their return back to critical thinking without ideological dogma.

All three writers had something in common: they came from the South originally, moved to the North and their grandfathers were born into slavery. They experienced the racial injustice, sympathized with the Communist Party but later in the 1940s, they distanced themselves from the Communist Party.

The Bolshevik Revolution in Russia started the formation of the Communist Party and it gradually expanded to many countries in the world, the United States of America included. The Great Depression was such a traumatic disappointment and so people supported the anticapitalistic way of thinking and pointed to the huge social differences in American society. The development of the Communist Party, its factional wars or sending the Communist Party underground during the Red Scares did not prevent the expansion of the Communist Party and its members and supporters.

African-Americans played a major role in the Communist Party in USA. In the spirit of the fight for equality, intellectual or uneducated African-Americans joined the party. Marxist ideology was persuasive and the Communist Party manipulative.

Through the lives of African-American authors, we can see the enticing notices of the Communist. They promised to address and help to solve racial inequality, the oppressed position of women in the American society and help to decrease the unemployment. Promises were giddy, the solutions little bit worse.

Richard Wright understood that he could publish his works thanks to the Communist newspapers. He totally supported the communists' anti racial policy and he wanted to encourage young African-Americans in the creative process of fiction writing which confronted racism.

In his first novel, *The Outsider*, the main protagonist Cross Daemon, tended toward the Communist Party because it offered him a new identity. He felt that he has several things in common with the communists. In his nihilist way of thinking, he thought

he could use the Communist Party for some time as a place to hide, as the Communist Party was an underground movement and did not mind to have in its rows people with dark past. In a detailed look into the affairs of the Communist Party, he found that the party requires total dedication and disobeying the orders could mean death. He thought that he was cleverer than any other members. The main protagonist, Cross Daemon, was not disillusioned by the Communist Party brutal behavior and tactics. He counted on it. The Communist Party was something evil for him but he knew that. He also found that the Communists used their members as tools to reach their goals. The life of the individual did not count, it was the mass which was important. Cross Daemon did not hide too long after three murders. He was caught and punished. Just before that he had uncovered a raw truth about the communist tactics.

Native Son introduced us to the main character, Bigger Thomas. He was a black uneducated boy, born in Mississippi whose family moved to the North, who get the opportunity to work for a white family as a chauffeur. Bigger met Mary Dalton, a daughter of his employer, who was a slum lord. *Native Son* shows the naive vision that communists held about African-Americans. Mary Dalton and her boyfriend Jan Erlone wanted to help Bigger, but instead they led him into troubles. They did not understand his psyche, and they underestimated his background. By accident, Bigger killed Mary. *Native Son* as well describes the evil image of the Communist Party in America through the media. Bigger wanted to frame the communists for the murder and subsequent extortion. Nevertheless, he was assigned a communist defense lawyer, Mr. Max Boris who tried to explain what he did in his murder trial through the Marxist ideology. Mr. Max Boris accused society from sealing Biggers' fate.

Chester Himes spent 6 years in the prison early in his life. Ironically, this is where he started to write. His novel *Lonely Crusade* introduces Lee Gordon, African-American man who was hit by the Great Depression in its greatest strength. Lee Gordon, who did not like Communism at all, perceived communists as manipulators, who use unfair tactics. It comes from his personal experience when the Communist Party turned its back to him, when he needed their help the most.

Ralph Ellison almost graduated from the Tuskegee Institute. He was a musician and writer. *Invisible man* is a novel that brings the topic of the racism across all the social spheres and reveals the racism that lurks within the Communist Party. The narrator of the novel was a communistic speaker who was taught the Marxist scientific approach to understanding economics and the world. The narrator was betrayed by whites and blacks, seeking justice in the communist ideology. He was betrayed by the communist too.

In the novels of Richard Wright we can find the criticism of manipulation in the Communist Party in USA, a lack of understanding of the human psychology, exploitation of African-Americans in the Communist Party, the theoretical naive approach of white communist towards black people and again, underestimating the human feelings.

The criticism of communism in the novel of Chester Himes consists in the betrayal of the African-Americans when the Communist Party changed their strategy in 1941, dialectical materialism, collective good above individuality, sacrifice of individual members of the Communist Party when they were not needed anymore, spying, bribery and even murder.

Ralph Ellison reveals the unimportance of individuals for communists, their hypocrisy, exploitation of women and black men as well as racism inside the Communist Party.

From my point of view, I have successfully accomplished the aim of my thesis which I found extremely interesting and at the same time totally shocking and oftenly brutal. The behavior of the Communist Party in USA did not differ too much from the tactics of the Communist Party in the Soviet Union. African-Americans saw a salvation in the Communist Party, mostly they became disillusioned.

11. Czech summary

Trojice autorů afroamerického původu, Richard Wright, Chester Himes a Ralph Ellison, nám odkrývají náhled do životů hrdinů jejich románů, kteří měli co dočinění s americkou komunistickou stranou. V jejich dílech můžeme vidět naději, se kterou hlavní hrdinové vstupovali do komunistické strany anebo se stali jejími sympatizanty. Na druhou stranu můžeme také pozorovat rozčarování, které jim komunistická strana přinesla.

V první řadě je třeba popsat historické okolnosti a přiblížit dobu. Nacházíme se ve Spojených státech amerických, v první polovině dvacátého století. Všichni tři spisovatelé pocházeli z jihu Spojených států amerických a mimo jiné je spojoval fakt, že se jejich praotcové narodili do otroctví. Spojené státy americké byly i po zrušení otroctví plné rasových a etnických předsudků. Bílí občané a občané afroamerického či jiného etnického původu žili v naprosté izolaci. Byli vůči sobě nedůvěřiví a v podstatě o společná setkání neměli zájem. Segregační zákony Jima Crowa byly všudypřítomné a silně zakořeněné ve společnosti.

Velká hospodářská krize potopila, již tak sociálně znevýhodněné afroameričany, na dno společnosti. Nedostatek pracovních nabídek nebo hromadná propouštění, to vše zažívali lidé v mnoha zemích světa, bez ohledu na jejich rasu nebo sociální status. Krize zkrátka dostihla všechny, ale nejvíce se dotkla těch, kteří byli z nějakého důvodu znevýhodněni. Komunistická strana ve Spojených státech amerických sílila. Obviňovala kapitalisty a kritizovala neudržitelnost jejich systému. Spisovatelé jako Richard Wright, Chester Himes nebo Ralph Ellison cítili sociální a rasovou nerovnost v americké společnosti. Domnívali se, že komunisté mají řešení a odpověď na jejich problémy. Richard Wright vstoupil do komunistické strany v roce 1937. Komunisté mu otevřeli dveře v publikování jeho děl. Prostřednictvím strany se domníval, že najde svobodu pro svou práci. Podporoval jejich politiku a zejména boj proti rasové a etnické diskriminaci. Vystřízlivění z ideálního světa proběhlo v roce 1941, kdy Hitlerovo Německo napadlo Sovětský svaz a komunisté změnili svoji strategii. Podpora minorit již nebyla na prvním místě. Vystřídala ji podpora Sovětského svazu a boj o zachování Stalinova režimu.

Richard Wright zjistil, že komunisté naprosto zradili afroameričany a nechali je na pospas americké společnosti.

Díla všech třech autorů obsahují autobiografické rysy, a také jejich prvotní nadšení a následné zklamání ze změny strategie komunistické strany. Tato změna také velmi trefně popisuje naprosté neporozumění a podcenění lidské psychologie ze strany komunistů. Komunisté vnímali a popisovali svět prostřednictvím marxistické teorie dialektického materialismu. Koloběh dějin vnímali vědecky, pro lidské vnímání a emoce zde nebylo místo, stejně tak jako neuznávali jednotlivce a protěžovali masu. Američtí komunisté obdivovali Sovětský svaz. Měli o něm velmi romantickou a zprostředkovanou představu. Komunismus nemohl setrvat navždy, jeho utopistické prvky ho nasměrovaly k jeho zániku.

V prvním románu Richarda Wrighta, *The Outsider*, hlavní hrdina Cross Daemon, inklinoval ke komunistické straně, protože mu nabízela novou identitu. Měl pocit, že má s komunisty několik věcí společných, ukrýval se před zákonem, byl osamělý a cítil sociální nespravedlnost. Při detailním pohledu na záležitosti komunistické strany zjistil, že strana vyžaduje naprostou oddanost a že neuposlechnutí nařízení může znamenat smrt. Dalším poznatkem bylo, že komunisté využívali jejich členy jako nástroje pro vykonání určitého úkolu a zajištění moci. Život jednotlivce neměl cenu, na druhé straně, spíš důležitá byla masa. Cross Daemon se před zákonem neukrýval dlouho. Po vraždě třech mužů byl dopaden a potrestán.

Další román, kterým se ve své práci zabývám, se jmenuje *Syn černého lidu*. Hlavní hrdina Bigger Thomas se setkává s komunisty prostřednictvím dcery svého zaměstnavatele. Mary Dalton a její přítel Jan Erlon vykazují naprosté nepochopení psychiky utlačovaných afroameričanů. Snaží se pomoci, ovšem velmi naivně. Shodou nešťastných náhod Bigger zabije Mary. Způsob popisu sledu událostí je velmi brutální. Bigger vtáhne do celé záležitosti komunisty, protože má prostřednictvím médií vštěpeno, že komunisté jsou schopni všeho. Nakonec ho obhájí advokát Max Boris, který je mu komunistickou stranou přidělen. Max Boris viní společnost z vraždy Mary Dalton. Vyplývá to z nespravedlivého a segregačního vztahu společnosti ke všem minoritám.

Jeho závěrečná obhajoba je opravdový kus umění, který nepomůže hlavnímu hrdinovi od trestu smrti, pomůže mu ovšem uvědomit si jeho prožívání a smysl života.

Chester Himes, druhý afroamerický spisovatel, ve svém románu *Lonely Crusade* poukazuje na manipulativní a zločinecké techniky komunistické strany. Na příkladu židů v komunistické straně odkrývá, že afroameričané nebyli jedinou nenáviděnou skupinou ve Spojených státech amerických.

Ralph Ellison a jeho *Invisible Man* popisuje psychologický vývoj muže, který se stal mluvčím komunistů v Harlemu, jeho propadnutí marxistické ideologii a následné vystřízlivění do reality. Hlavní hrdina tohoto románu zjistí, že i uvnitř komunistické strany se ukrývá rasismus a nedokáže se ztotožnit s marxistickým vědeckým výkladem světa.

Komunistická strana ve Spojených státech amerických byla silně ovlivněna Sovětským svazem. Cesta ke komunismu každého z autorů a jejich postav byla v americké nerovné společnosti pochopitelná. Cesta ze spárů komunismu byla však ještě pochopitelnější.

Věřím, že jsem ve své práci splnila své cíle, přiblížila důvody afroameričanů pro vstup do komunistické strany. Doufám, že jsem popsala, proč ze strany vystoupili, anebo se od ní distancovali. Je naprosto šokující, že Sovětský svaz mohutně zasahoval do věcí americké komunistické strany, která slepě plnila svou úlohu. Komunistické principy nefungovaly v Evropě a ani ve Spojených státech amerických.

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