



Systemic Discrimination Exposing Chaos Among African Families in Their Eyes were Watching God

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ABSTRACT

Families of African Americans were purposefully maintained fragmented to support the culture of slavery. They overcame institutional prejudice, legal segregation, and poverty in order to maintain their loose construction. In *Their Eyes Were Watching God*, African American families are subjected to systematic discrimination that creates chaos and internal hatred by encouraging racial preference, affirmative action, targeted citizenship, personal bias, gender inequality, and other issues. This research sheds light on this issue. Systemic discrimination in this research refers to institutional inequity, prevailing intolerance, marginalization, and rejection of a person/character based on membership in a certain group. These concepts in the chosen novel have been examined using theoretical framework produced by Critical Race Theory. The novel's textual analysis indicates that systematic prejudice aids in the transfer of racial oppression from the individual to the institution of marriage and family life functioning in society. The study also demonstrates the negative consequences of institutionalized inequality on marriage and family structures, which destabilize communities and present African American families as weak and loosely knit.

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1. Introduction

White policymakers believed that legal marriage could simply pull up Africans who were helpless, enslaved, or free during the last several decades of the nineteenth century. To accomplish their objectives, they introduced reforms to American law, namely to the institution of marriage, which supported and made African Americans members of a civilized country. A foreigner who marries an American citizen will immediately become a citizen of the United States, according to a law passed by the Congress in 1855. For African Americans, marriage became both required and permitted. They were free to select their mates under the Constitution. Marriages among them were celebrated, which was authorized. In this aspect, according to Franks, African Americans were also able to participate in same-sex or mixed-race legal marriage ceremonies. According to (Franke, 1999), many African Americans began to live legally as husband and wife. He adds that the Constitution guaranteed them fundamental rights and vowed to provide them with all the amenities provided to citizens. This was part of the Constitution's goal to force them into marriage-based servitude. They were utilized in this manner for both private and national interests. On the condition that they submit to the dominant culture, they were "provided with all the rights and benefits" (p. 269). They were unable to manage their families and resolve their marriage conflicts due to the dominating culture in America. They were unable to construct solid and worthwhile relationships out of these marriages. Due to this circumstance, African Americans were unable to raise stable families like those in other countries. Brenda Stevenson notes that although African marriages were monogamous, they did not function like White families in this regard (Stevenson, 1997).

African Americans' lives become more challenging and dangerous because of the creation of this statute governing civil unions. These malfunctions of their families have appropriately been shown in *Their Eyes Were Watching God*. to investigate all these urgent concerns that bring to mind the outright denigration and segregation of Black families both inside and outside of their community. The study's theoretical framework has been decided to be Critical Race Theory. The theory is a complete academic discipline focusing on the issues of racial oppression. The theory is appropriate for this research since it also analyses American society and culture and criticizes those who support racial segregation legislation. Since slavery was a prevalent issue in their culture, African American families had to deal with several difficulties. Their way of life and family structure were severely shattered by the culture of slavery. A fundamental obstacle to maintaining a strong family life was selling and purchasing an African as a slave. Male slave companions who were executed. They endured banishment and were sent to remote locations in other nations to perform difficult labor. Child pawns were used. As a result, women presided over many African American homes. African women who were held as slaves experienced sexual harassment and exploitation at the hands of the slave traders.

Marriages were significantly impacted by these issues. Following the establishment of the anti-slavery movement in 1833, further issues were created because of the ongoing system of laws governing marriage and family life that affected many political, economic, educational, marital, and family institutions. African existence was publicly disregarded at those institutions. They hid their identities. To implement discriminatory laws against African Americans, several political and administrative entities drafted them. These discriminatory laws were created specifically to harm their family structures. Some policymakers in the antebellum era supported allowing free marriages between African Americans, but this led to several issues since the state improperly interfered with their family life by making discriminating judgements. African Americans were the first group to have marriage legalized. After the Civil War, African Americans were able to marry for free and own both private and public property. Some socialists believed that due to their illiteracy and sloth, these dispersed Africans were unqualified for legitimate marriages and citizenship. The United States Constitution forbade African Americans from enjoying equal rights, which prepared the path for anti-African American legislation. The Congress had a very damaging part in this. According to an 1868 modification to the statute governing lawful marriage and citizenship, only White women may get citizenship status through marriage to a U.S. citizen (Lopez, 2006). However, the urge to seem White had already been part of American culture at the time.

African Americans received social, educational, and economic gains during the Reconstruction era that had previously been denied. These amenities were all provided in response to their enslavement under the dominant White culture and were based on the normal racial and gender disparities. African Americans continued to be the target of prejudice thanks to the system of rejection and marginalization. After the impractical laws governing legal marriage were imposed upon African Americans, life in America became challenging and challenging for them. To make them citizens of America, the State enforced these strict laws derived from the marriage institution. When these rules were carefully examined, it became clear that the sole reason they had been passed was to trap African Americans in free marriages and make them work long hours. Many African Americans lived together as husband and wife, but the Constitution did not recognize them as equal citizens, therefore they were not legally married. They were unable to voluntarily integrate into American society. Due to the racist society and these regulations, they were let into American society with the understanding that they would not be termed citizens. Frank provides a thorough understanding of African American families and aids in understanding the causes and effects of their failure in *Becoming a Citizen: Reconstruction Era Regulation of African American Marriages*. According to him, they were granted legal marital rights and independence after the Civil War "only to bind them for hard labor and to increase wealth and income of America" (p. 262).

Two reasons led to the legalization of black weddings. First, they were not considered respectable members of society by either the American Constitution or its racial culture. They wished to impart to them knowledge of Christian living and marriage. He adds that the Constitution also said that they should not imitate non-Whites and refrain from acting in an impolite manner. Second, there was a huge need for manual employees who could perform the task without demanding exorbitant compensation following World War I. To gain their favor and employ them as readily available work, white people who desired assistance accorded African

Americans a basic level of rank and prominence. Following their relocation, many African Americans sought out jobs to help support their families. There were a lot of freed slaves and their families seeking good work. It was a time when families were being rebuilt and the great African culture was being revised.

The families of these people were "looking for employment and opportunities to rebuild their families and become independent and self-sufficient" (Denby and Curtis, 2013, p. 245). Jim Crow Laws also established several discriminatory laws. Through the Jim Crow Law act, which saw them as inferiors, all marriages between Whites and Black people and between Black people and White people were outlawed for the sake of the integrity of the nation. It was a means of forging fresh ties with the community in order to reconstruct it. They were made victims of institutional racism and educated about the racism present in the society. According to Frederick Douglass, this kind of freedom would harm them and should be taken (Pyke, 2010). This article focuses on the way institutional racism reveals racism in American families and society through the chosen books. She portrayed the themes of sexuality, identity, race, and gender in her writings. The same topic of dysfunctional family structures is covered in the work of the Harlem Renaissance, *Their Eyes Were Watching God*. The story follows Janie, the protagonist, through significant events connected to her marriages to three very different men. Her mother experiences institutional racism throughout the entire book. She gives birth to Janie after the teacher rapes her. Since Janie's mother went away, Grandma Nanny is parenting her. She envisions Janie growing up in a solid and secure home environment. Her need for a family causes her to experience a new set of hardships. In the prejudiced culture, Logan has learned how to employ labor. For Janie, the concept of a perfect family's emergence and growth is still unloved. Applying CRT to the chosen novel allowed for the analysis of all these topics in this research.

1.1. Research Objective

- To Trace systemic discrimination creating chaos and internal hatred among African American community as portrayed in *Their Eyes Were Watching God*.

1.2. Research Questions

- How does systemic discrimination in *Their Eyes Were Watching God* create internal chaos among the African American community?

1.3. Statement of Problems

African Americans were trying to start over in America during the Harlem Renaissance, but sadly, neither the state nor the law supported them. Social workers did not focus their reform efforts on African American families. Like this, no current policies or programs had been culturally adjusted to meet the needs of African Americans. Therefore, African Americans made an effort to get their own organizations back together to promote the cause of the family system, but the difficulties were larger than the resources at hand, which were insufficient for their success. So, as portrayed in *Their Eyes Were Watching God*, their families had to deal with numerous difficulties and hardships brought on by institutionalized prejudice in the law and society. Considering Critical Race Theory, this research examines the chosen novel to determine how systematic prejudice against the African American community causes internal strife among families.

2. Literature Review

African Americans were primarily ignorant and unskilled southern rural peasants towards the end of the 19th century. According to the American Constitution, Black people are biologically inferior. The Supreme Court ruled in 1856 that "If one race is inferior to the other socially, the Constitution cannot put them in the same place" (Liu, 2005). This demonstrates how the Constitution itself separated them and disregarded their political, cultural, linguistic, and Black female ethnic variations. They were seen as inadequate. It psychologically led to a form of intellectual racism in both racial groups' minds. Blacks were pushed into the agricultural sharecropping system. They continued to be denied access to better-paying manufacturing and industrial occupations in metropolitan regions. Different institutions created laws that violated people's rights to liberty, justice, and the due treatment of African Americans, as well as favored meritocracy and favoritism. The establishment of discriminatory legislation, institutionalized prejudice in American culture, and its impacts on the Black family institutions shown in the

chosen subjects of interest for this study are *Their eyes were Watching God* and *Passing*. As a result, the researcher draws on Critical Race Theory, which provides the study's theoretical foundation. CRT has been used to recommend the appropriate responses to predetermined questions. The theory serves as the study's theoretical underpinning since it examines the link between the law, race, and society. Their unions are not institutionalized love relationships; rather, they are only a socially acceptable means of establishing new ties with the state and society.

The study of the novels is based on a type of covert racism known as institutional racism. Critical Race Theory has been used as a lens through which to examine these concerns. CRT aims to emancipate people of color from the law's prejudice and investigates how the law contributes to their marginalization. The idea offers a prism through which to examine the prejudiced attitudes of different racial institutions, as well as the creation of laws and their application to minority populations. These are the study's noteworthy themes. Specifically, in the institution of marriage, prejudiced laws created and upheld in other institutions have a devastating impact on black family structures. In the selected literature, these families are shown as being frail, unsure, and shattered. This specific conviction that "racism is engrained in the fabric of American society" (Delgado & Stefancic, 2000) is kept in mind while CRT is employed to study these organizations. It demonstrates how racism is a persistent problem that hinders people from achieving their full potential in society.

The most cherished institution of marriage and family life, though, serves to further prolong marginalization rather than to uphold their rights. Africans have waited for decades for marriage to improve their quality of life, but sadly, this is not possible. They are not eligible for benefits from this institution because of the constantly shifting legal roles that view them as slow and lazy. According to Wendy Brown, the law attempted to control their behavior by giving them employment and hard labor since it did not view them as morally upright people (qtd. in(Franke, 1999)). It reveals that the law is not impartial or objective. This research investigates how weddings are legalized to link people to national integrity rather than offering them freedom of choice and citizenship status. Founded in 1970, CRT. It takes the initiative to present fresh ideas and proposals for handling the problems of colorblindness, systemic racism, and law-making institutions. Derrick Bell, a well-known African American professor, and Alan Freeman, a White academic, established the Critical Race Theory field of study, which has the potential to alter how people view race, racism, and other forms of power systems. It criticizes the social order that upholds White supremacy and White privilege, which continue to reject and marginalized people of color on the basis of their membership in a particular group.

CRT, in the words of Roy L. Brooks, is a "collection of critical stances against the existing legal order from a race-based point of view" (Brook, 1994, p. 85). According to her, the emphasis on prior customs about race marginalizes individuals of color and works against their belonging to a community. Here, the issue of why CRT is created emerges. The idea was developed to counter the current mechanisms that discriminate against minorities, which is a very clear explanation. This aids in understanding the shifting legal climate and the struggles of African American families. It also offers the route for information gathering on the reasons behind these families' failure and why and how they are disadvantageous. Therefore, the content analysis of this study will benefit from using these approaches. By using the experience of the minority as an example, it explores the function of legislation across time and recounts a whole history of regulations that have marginalized people. Professor Dorothy Brown's work in this area is likewise of utmost importance. The author of CRT believes that it "seeks to highlight the way in which the law is not neutral and objective but designed to support White supremacy and the subordination of people of color" (Brown, 2006). She continues by claiming that the law unfairly rewards White people for their good deeds.

The Constitution established discriminatory laws that harmed the families of African Americans. Even the common western marital laws of marriage were altered by the Constitution. A foreign lady would immediately become an American citizen after getting married to a U.S. citizen, according to a legislation approved by the Congress in 1855 (Lopez, 2006). These choices were made in the Whites' and their government's favor. Through these evolving legal tactics, the agenda behind the marginalization of persons of color was obvious. They made this choice to astound those outside of America, eradicate severe prejudice, and prevent domestic unrest. This ruling made it quite evident that women's position and that of their husbands were

intertwined.

According to Emily Hough in this respect, it aids in exposing the covert causes of the oppression and suffering of people of color as well as the diplomatic posture of White supremacy. CRT makes an effort to find the perpetrator of this prejudice. The same ideas are celebrated in each of the chosen books. CRT is therefore the method that best fits this study and provides the framework for analyzing the chosen books to discover solutions to the research difficulties. Both authors successfully convey the zeitgeist in their work. To create a strong family structure in American society throughout their historical period, the regulations created by the Congress regarding the legalization of marriages restricted African American immigration due to racial prejudice.

These policies weren't impartial and fair; instead, they served White interests while causing instability among African Americans. As a result, African Americans suffered total discrimination. Brown, a well-known proponent of CRT, explores how the legislation discriminates against African Americans and investigates the plan behind its denial. When it comes to this system, "the law is not neutral and objective but designed to support White supremacy and the subordination of people of color" (Brown, 2006) is what he explores. The Constitution rejected the idea that the presence of African Americans was holding them back and instead created rules only to benefit White Americans. Critical Race Theory opposes this legal bias and denounces judgements that, whether intentionally or unintentionally, marginalize minority groups and further racism in society. For a very long period, African Americans were denied citizenship. They had no identities and were residing in America. This law's discriminatory stance encouraged widespread racism in society. According to Chief Justice Roger Taney, Black and Scott "free and enslaved were not and could never be citizens because they were a subordinate and inferior class of beings" (Lopez, 2006). This statement was made in 1857. This decision sparked resentment and unrest in the North of America because it sought to further splinter the state by depriving African Americans of citizenship. It was already difficult for them to exist in America because of other negative issues including enslavement and the state's impartial power structure, which dominated African Americans and averaged middle class Whites.

The law itself was encouraging overt racism, which made it difficult for people to survive in society. Until 1866, this pain persisted despite the creation and revision of legislation. Finally, it was established that "all the persons born [in America] are declared to be citizens of the United States" the same year" (p. 13). Several ethnic organizations vehemently disagreed with the move to provide citizenship to minorities. They were opposed to granting African Americans citizenship. They wanted to keep them under their control and in possession. The citizenship limitation was formally and legally repealed in 1952. However, there was still a great deal of contention in the state over the subject of married women's citizenship. The Supreme Court ruled in 1855 that any woman, domestic or foreign, who marries a citizen of the United States will be referred to as a citizen. Mulatto African Americans were greatly relieved by this judgement since they could easily get citizenship by passing for White society. Many Afro-American women attempted to pass for Whites in this way by severing ties to their community. They stopped believing in their own customs. Unfortunately, passing them did not make them feel better and just made their situation worse. White people controlled all the material resources and were living affluent, comfortable lives. They enjoyed higher social standing and were held in great regard. The 'Property of Whites' is how Gloria-J. Ladson-Billings, a CRT theorist, describes this circumstance. According to her, White people are like fully developed properties, and African Americans are unable to purchase or gain access to these properties (Ladson-Billings, Parker, Deyhle, & Villenas, 1999). In *Their Eyes Were Watching God* by Zora Neal Hurston, the topic of scattered African American families is explored along with the impact of institutional prejudice. Through an analysis of the chosen works against the backdrop of critical race theory, these concerns have been brought to light in this research project.

3. Research Methodology

This study examines systemic discrimination creating chaos in African American community as portrayed in *Their Eyes Were Watching God*. To achieve the objectives of this study, the researcher analyzes the selected novel through the theoretical framework of Critical Race Theory by applying the method of textual analysis. This is a decisive, dependable, and

common method for literary, cultural, and qualitative nature of study. It looks on text's rhetorical point of view focusing on its features by putting the text in new context. The current study is based on the disciplines of humanities or literature. This is a literary and cultural study based on the analysis of the novel, that is why it is qualitative in nature. The Qualitative Content Analysis Technique has been applied based on the textual analysis of novel which gives sometimes intended and unintended meanings of the literary and non-literary text to answer the proposed questions. The researcher uses theoretical framework based on Critical Race theory and applies textual analysis method to answer the questions.

4. Discussion

This chapter is based on a critical study and interpretation of Zora Neal Hurston's novel *Their Eyes Were Watching God* using the framework offered by critical race theory. How does institutional discrimination reveal racism penetrating Black family institutions is the research topic covered in this chapter? Institutional racism is defined in this chapter as "institutional systems and certain processes operating on the basis of racial discrimination in housing, education, economics, employment, and police structure" (Institutional racism...net 2008). These systems and processes not only cause intentional racism but also have an impact on the characters' psychology by disadvantageous them as a racial group. They saw God watching them. Janie's enslaved grandmother Nanny begs her to be married, but she is unable to show her the way. Janie starts crying about marriage. She experiences social and racial marginalization on top of each other in society. A woman under servitude, Nanny. She lacks experience with marriage and family life because she is the result of rape rather than a legally valid marriage. It was general knowledge in those days that many slaves were either the result of rape or they were raised in broken families where they were unable to receive adequate care. The sad events in Nanny's life had a profoundly detrimental effect on Janie's life, leading to her failed marriages. She has had the traumatic experience of slavery, and the practice itself entirely transforms a person into a pitiful and tragic character in society. Her statements demonstrate how heavily slavery has shaped her.

She is cruelly influenced by institutional prejudice, which shapes how she feels about the other women in the neighborhood. She believes that everyone is treated the same way. According to her, "nigger women is the mule uh de world so fur as Ah can see" (Hurston, 1990), when referring to Black women. She says these things because of how badly slavery has affected her. She is aware that Black women in society are mocked. They are viewed as impolite and low-status individuals. She wants to protect Janie from the oppressive social norms. She is very aware of how African American women are seen negatively and used as slaves in society. The shackles of enslavement control Nanny's behavior. The institution of slavery had a deleterious impact on the families of African Americans who were held as slaves as well as the relationships amongst their siblings. The institution of slavery has entirely turned Nanny into a victim. She continues to be affected by it for the rest of her life. Her decisions are constantly motivated by this influence. Janie is forced to be married by her.

She admits to being scared for her future and even says, 'Ah can't die easily thinkin' maybe de menfolks White or Black is makin' a spit cup outa you' (p. 27). She worries that both Black and White men will take advantage of Janie in society. She desires to deliver Janie from the shackles of the racist culture. She emphasizes her desire to wed Logan, who could provide for her security and safety. Nanny warns Janie to be cautious since she is aware of the negative stereotypes about Black women in society. She tells her that racism discriminates against Black women and has an impact on society. Racial laws in the society caused several issues for African Americans. The legislation had been biased in favor of the powerful side. According to Wendy Brown, a critical theorist, American law did not appreciate African Americans and treated them unfairly by considering them to be inferior and morally weak (Brown, 2006). The Constitution has been establishing regulations that were lethal to African Americans who were either slaves or free. These laws have a significant impact on society. They had continued to suffer psychological torment even after slavery was abolished. Janie is whining and pleading for justice while Nanny attempts to get her to consent to being married.

She worries that the social system will prevent Janie from ever being able to live alone. At the time, Nanny was a resident of the Washburn household. Her speech demonstrates how systemic racism has influenced her mind. Hurston sobs in front of Janie because she believes Nanny is in trouble and wants to shield herself from the harsh world. Old Nanny "sat there

rocking Janie like an infant and thinking back and back," according to Hurston. "Mental images inspired feelings" (Hurston, 1990). These comments imply that Nanny is aware of the issues that slavery and other discriminatory systems have brought for her ladies. She informs Janie about the impending danger for this reason. She views her as a little child who lacks knowledge and is unable to make wise judgements for the future. With her own terrible life in mind, she makes decisions about her future. The shadow of Nanny's past haunts her. She ties Janie up forcibly in the marriage to Logan, an elderly guy. There was broad institutional power. The ruling class intended to profit from its discrimination against African Americans. Since the whole civilization was sick, it became challenging for them to survive. Essential Race Racism "was already ingrained in the society," according to theorists. Everywhere in the society, institutional racism was prevalent. It was natural to disfavor minorities. Every facet of society was affected by racism. Institutional racism has an impact on the way of life, markets, the police force, politics, and the media. All facets and tenets of the society exhibit institutional racism.

The study focuses on the major communities that experienced institutional discrimination and open marginalization. It states that "Stop and Frisk" regulates the police system and gives them the right to detain or search a person without the approval of a higher authority on any accusation, including possession of a weapon, rape, or kidnapping. By bringing any lawsuit against African Americans at any moment, they were dehumanizing them and pushing them. While Janie's mother is raped by a schoolteacher, this type of institutional prejudice is discovered, and her case is not prosecuted. According to Nanny's account of Janie's mother, "schoolteacher had done hid her in de woods all night long, and he had done raped mah baby and run on off just before day" (p. 26). She becomes a victim of institutional prejudice, and a schoolteacher wrecks her life. This demonstrates the enormous gap among Black households. They fail to adequately care for their children while sending them to school. Schoolteachers rape them or treat them like animals because of systemic racism in schools and universities. They rob them of their education and abuse them. In Leafly's school, there is also abuse. In her culture and family, she receives neither care nor protection. Slaves are viewed as monsters, and the women they own are frequently mistreated and exploited as mules. Their owners view them as their property and do not send them to school. Those fortunate enough to attend school experience instructor abuse and victimization. Due of racism, the police do not investigate Leaf's case. They repeatedly go to her house but never actually make any headway in catching her criminal because he is a White man. They came "tuh ketch mah papa for whut he done tuh mah mama," according to Janie, who refers to them as "bloodhound." Dey didn't discuss how he was spotted afterwards trying to contact mah mother so he could wed her (p. 13).

Janie says that her father is free to choose whether to wed her mother. He abuses her mother, yet the cops never place him under custody. Police do not really try to catch him, and they frequently lose the chance to do so. Hurston aims to depict the power structure in her book, as well as the police's intentional bias and favoritism of White people. Police do not take her case seriously since they view her as a lower type of human. She also provides evidence that Black families frequently experience similar issues. Even the cops fail to detect the disorder in Black homes. She therefore has an illegitimate kid, and no one expresses sympathy for her loss. It demonstrates that racism exists in society and that African Americans are targets of social marginalization. Police swindling disproportionately affects middle-class persons, and more than 80% of these victims were Black.

'Liquor Store Lining' or 'Supermarket Redlining' is another kind of institutional discrimination. Selling low-quality goods and charging African Americans exorbitant rates is the goal. Some shops had high-quality items but exclusively wanted to cater to White customers. For minorities, these businesses held filthy items and did not provide them with economic opportunities. In this kind of discriminatory culture, people were concerned about buying and selling. Wealth comes to Jody, Janie's second husband. He leverages the fact that White people have marginalized him against them. For the sake of his neighborhood, he established a separate store in his town. They are happy that a new store has opened in their community since it eliminates the need for them to trek to White folks and their markets to buy food. Hurston wants to emphasize the creation of individual markets. Because of this, Jody's decision to create a unique and distinct store just for her characters is presented as making them feel scared and grateful. Racism is pervasive in modern culture. (Lawrence III, 1992), a proponent of CRT theory, says it is a "structure of subordination in society" (p. 792). In addition, he

contends that racism constantly exists in society and negatively affects Black families through the employment, school, housing, and market systems, among other everyday activities. 'Media and Stereotyping' is one of the most significant institutional racism systems. The goal of presenting derogatory pictures of Black people to society and the globe was to foster prejudice against them. They receive inadequate treatment and unfavorable representation in society.

They are not even given their full names. Critical theorist Delgado refers to it as a hate speech indictment. He claims that racial slurs and hate speech perpetuate a false perception of Black people that has an impact on psychology. In the Washburn household, Janie goes by a variety of names. She is known as Alphabet by their kids. She discusses all the issues she has with the White community with her friend Pheoby and calls their actions by various names. Pheoby hears her explain, "Dey all useter call me Alphabet' because so many people had done named me different names" (Hurston, 1990). She feels the bad effects, and she begins to fight for her own identity. Children make fun of her and never address her with respect or thanks. Everyone calls her by a different name. They frequently engage in hate speech against her even though they are aware she is the granddaughter of Nanny, an escaped slave. They always view her as a low rank human being.

They also occasionally refer to her as "hush-hush." Their attitude really disturbs Janie. This study also suggests that institutional racism takes the form of a method or system that society teaches its members to use, as well as a plan that shapes the behavior of those who belong to a certain group. Since the entire Washburn family is a product of this racist culture, taunt Janie whenever you want. The racist culture of America teaches these youngsters who is superior and who is inferior, even though they do not see this in actual society. With the Washburn family, Nanny resides. They are fully privileged and respected because they are White. Their family is well-built and well-organized. To her granddaughter, she uses the Washburn family as an example and encourages marriage. The organized structure and social and legal favoritism of white families served as role models for them. African Americans also wish to embrace this system, but they are unable to do so due of their environment. Second, there were racially discriminatory policies that made it impossible for African American families to work closely together and build solid relationships between partners. White families, on the other hand, were robust, healthy, and consistently given preference by the law. Racism was so pervasive that African American households were fragile. When Janie marries, Nanny tells her, "You got yo' lawful husband same as Mis' Washburn or anybody else!" She is idealizing them. (p. 30). She makes an effort to persuade Janie that she will encounter Washburn's family structure. She envisions Logan and Janie being in the same kind and adoring atmosphere. African Americans yearned for a solid family structure. They demanded Mr. and Mrs.'s titles. However, it is impossible to do and enjoy in a racist environment.

This chapter's introduction covered how CRT theorists view Whiteness as a quality. Black people were unable to purchase or object to this property. According to Karen Pyke, Black people felt inferior to White people, who were viewed as superior creatures, in this aspect. When Jody enters Janie's life, she says that he "acted like Mr. Washburn or somebody [whom Janie idealizes] like that to Janie" (p. 37). The influence of many institutions has led to a preference for White people and a rejection of African Americans. Janie views Jody as authoritative and strong like Whites since he is wealthy and owns land. Society was racially influenced. The system of various institutions and American law were examined by critical race theorists. They arrived at the conclusion that these institutions had only been aiding Black Americans for their personal benefit. Institutional discrimination encompassed all societal institutions and excluded minorities. This chapter has previously covered the topic of market red lining.

Food and other necessities were difficult for Black people to get because they were either expensive or of poor quality. They were utterly regarded as beings of low level and foolishness. To overthrow the racist structure of the society, they became more determined to create their own market and communication system. They are delighted and applaud Jody's ideas when he tells them he plans to establish a store and post office. "Ain't never seen no sich uh colored man before in all mah bawn day," one of the people said. He is getting a post office from the government and plans to build a store (p. 51). Because they are sick of the racism in society, they gladly embrace him. They comment on how merciful and loving he is to us. He wants to construct a store for us in order to raise our standards. This demonstrates how White-dominated

institutions discriminated against and mistreated people of color, which is why they welcomed Jody's suggestions for opening a store and post office.

Booker T. Washington, a victim of systemic racism in White civilization, is the person she is referring to. She claims that throughout his novels, he only fosters bigotry and exposes derogatory stereotypes about Black people. Whites applaud him for portraying bad traits of Black people. In her words to Mrs. Turner, "He wuz uh White folks' nigger" (Hurston, 1990). She believes that Whites have abused Booker T. Washington. They applaud him for advancing their goal. He has been applied to Black people. CRT proponents pay close attention to the interactions between Whites and Blacks and refer to this as interest convergence. It implies that Whites simply compliment Black people to obtain their trustworthy services. They think colorblindness works against them. It also puts a barrier in the path of individuals who require assistance while strengthening the influence of Whites who currently hold positions of authority. in a courtroom. Janie anticipates that the court won't punish her because she killed a nigger instead of a White guy. She is aware that, according to historical records, the court had nothing to do with the death of a black person. This is an instance of institutional prejudice. She has seen things throughout history that have had a bad impact on her.

She is aware of how unfair the situation is for African Americans. Black people are aware that the state and the Constitution frequently enact racist laws, which contribute to racism in society. She believes she would have been put to death if she had slain a White guy. She defends herself by killing a Black guy, yet she receives no punishment. Through the evolution of legislation, it demonstrates the position of Black men and how women view their communities. She claims that a Black woman "kin kill all the mens dey wants tuh, but you bet, not kill one uh dem" as a result of this biased attitude of the law. If you do, "De White folk will sho hang you" (p. 253). Janie claims to have murdered a Black guy. According to her, Black people are inferior to White people and are useless. According to CRT theorists who study how the law operates, it has always been biased against Black people and has never been judged to be just. According to them, "the routines, practices, and institutions that we rely on to do the world's work-----will keep minority in subordinate positions" (Delgado & Stefancic, 2000). Furthermore, they claim that any Black person seeking justice who enters the courtroom will discover only racism and legal prejudice that have a severe impact on the lives and psychology of Black people. The culture has become the most racist and prejudiced against African Americans because of institutional racism.

5. Results

Through exposing racial concerns, CRT academics concentrate on the presence of race through gathering data from societal developments. They believe that race is a significant social problem that should not be disregarded at all. They continue by asserting that White people already hold positions of power and that anyone who downplays racial issues just strengthens their position (Delgado & Stefancic, 2000). The White supremacy system that existed at the time was a significant barrier to minority groups' advancement. Because they had no place in White society, they were unable to obtain respectable positions in the face of White dominance. Blacks believe they are beneath whites. They began taking advantage of their own people after becoming enamored with their way of life (Harris, 1994). Jody evolves throughout the book into the ideal representation of Whiteness. He reveals prejudice towards his own ethnic group. Ah desired to have a loud voice. Hurston models his character after the ideal White person. He is racist towards Black people inwardly. Racism in the Black community exists because of him, not because he is White. He experiences institutional racism while working for the White community, and now he uses that experience to help Black people, with his wife serving as the society's mayor. The 'Material Determining' function of CRT examines the role of the material and property. It examines the function of various institutions and the use of various resources in society. The hypothesis does not entirely support Whiteness and the dominant White social structure. It also aids in judging the forces that utilize their power and resources against marginalized communities (Brown, 2006).

6. Conclusion

This study used the theoretical framework of Critical Race Theory to analyze the chosen works by African American authors in *Their Eyes Were Watching God*. The researcher wants to draw the conclusion that institutional discrimination and legal issues expose the underlying

unrest in American society, which eventually causes issues for families and has a detrimental effect on children's psyche. *God Was Aware of Them and Was Watching Nanny* has a reputation for being a woman in slavery. Her mistreatment by her lord, Leafy is born to her. Additionally, Leafy is raped by her instructor and gives birth to Janie as a result. Police do not investigate her case and her perpetrator is not prosecuted because of the pervasive institutional racism. To rob African Americans of their ability to perform physical labor by keeping them in possession, American legislation regarding family institutions forces them into marriage. The power of those who work for Whites is impressive, and they go out of their way to impress their spouses and community.

African American men begin using force against their wives and others of their community while under the influence of American racist law. Blacks in the middle class start to marginalize their own race. They were at first subdued under White control, and after they establish some rapport with Whites, they attempt to use this authority against their own people. Janie is racially repressed and stifled by Jody. He discriminates against them in his store by torturing them while they are selling and buying to gain control over the residents of his neighborhood. The law's discriminatory mindset has an impact on his actions. The dehumanizing effects of American legislation led them to view their people as heartless and emotionless. The state and the law fail to defend Janie when she kills Tea Cake out of self-defense. Logan, Jody, and Tea Cake have caused her harm, but they have also suffered because of the prejudiced culture. As a result, nobody can create a solid family unit. In accordance with the American Constitution, Whites are in a superior position than Blacks. Even in public settings, the law discriminates openly against Black families by dividing Blacks and Whites.

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