Dylan Porter

Professor Weddell

UCOR 102

29 January 2016

Political Science and Drama: A New Lens for Critical Evaluation

The area of Political Science reaches out into branches of complexity and merit. With the complication of modern-day social issues, along with the intermingling relations of Social Justice, the mitigation of economic and social inequality is often met with stark challenges of recoil from opposing political opponents. Seemingly, the viewpoints of any arbitrary person are almost never objective in their deeply-held beliefs. Because of this, progress is difficult and slow. To put it more simply, society often fails to view the problems people face through a lens that accounts for all possible social inequality and oppression. Interestingly enough, however, these individual struggles people face are often well-documented in many works of literature. Their purpose, with respect to the literature’s intent of social protest, is to provide an understanding of the problems people face through a different aspect of understanding. Namely, through a perspective that highlights discrimination and oppression through the operational judgment of society. Pre-conceived notions of a particular race, for example, may hold somebody back from success in many institutions. In *A Raisin in the Sun* by Lorraine Hansberry, the use of social protest is derived from the scholarship of Political Science through a different way of understanding individual struggles. Specifically, the drama is derived from the modern political movements of social justice, feminism, and general liberalism or secularism. Ultimately, the individual struggles of the characters in the drama are shown through different viewpoints provided through those modern political theories.

The scholarship of Political Science, along with the modern-day issues that the discipline addresses through theory, is an important tool in understanding the problems and solutions of a situation. The entire field of Political Science, at least in the United States, often addresses problems through the ideologies of liberalism, conservatism, and libertarianism. Although different in thought, the ideologies of Political Science often boil down to more or less government interventionism in practice. The stark difference, for example, between liberalism and conservatism are seen through mainly the way the solution to a problem is achieved and by what means it is confronted. Liberalism would, for example, promote more government interventionism in society while conservatism or libertarianism would generally support less.

Derived from liberalism, social justice advocates believe in inherent structural inequalities within a stratified system. They confide, for example, that the struggles a minority community faces are almost solely due to their status in society. From social conflict theory, social justice advocates are often against a capitalistic system that favors the wealthy and punishes the disadvantaged or poor. An equal playing field, they would propose, is vital for any successful economy. The purpose of Social Justice, in addition, also pertains to the idea of intersectionality. William Conwill describes the relationship with social justice and intersectionality by putting the relevance into context, “[i]n terms of social justice, the differential rates of domestic violence… can be seen as reflecting the structural inequalities built into the social system” (Page 39). “We have examined the significance of an intersectional paradigm of gender, race and class for understanding domestic violence in lower-class Black communities” (Page 40), Conwill says. To fully define the term, the importance of a broader understanding of inequality is the baseline of “the implications of intersectionality” (40).

With a strict similarity to social justice, feminism often works to achieve a system of equality through the bounds of intersectionality. Its purpose ultimately has been the underlying motivation for the equal rights of women along with the mitigation of structural inequalities for the oppressed. While also derived from liberalism, the feminist movement seeks to challenge social norms and values while also encouraging a society of free-will and liberation. In essence, the desire of the feminist movement seeks to eliminate an “us vs them” mentality in order to encourage women and men, along with any gender-fluid individuals, to reject the conformity of societal expectations. Another important aspect of feminism is the constant critique of an unequal society based off of certain detrimental attributes, otherwise known as anomie. The measurement of inequality, at least within the 3rd wave movement of feminism, has been inclusive of all races and ethnicities. The importance of intersectionality in feminism is emphasized by Eileen Boris, a strong feminist advocate. She mentions that “[c]ritical race feminists charged that advocates in government and the law promoted equality with men as if all women were similarly situated as if the disadvantages of poor black women could be addressed by having white middle-class women represent a universal woman… [w]orking-class women particularly needed special treatment… [w]omen of color additionally required remedies” (Par 3). Boris’ promotion of intersectional politics was critically important in modern theory. The groundwork of most liberal movements, according to Boris, should “take [into] account [all] social and cultural differences” (Par 5). Boris’ points have been promoted and encouraged in most modern political movements ultimately because of the existent and evident disparities present in the U.S. structure.

Why, though, has intersectionality become such an important factor in, not only social justice and feminism, but liberalism in general? According to John Powell, the answer lies within our society. Powell mentions that “[There exists an idea that] [t]he concept of ‘color-blindness’ to suggest that any attention paid to race is itself racist- and therefore created a strong presumption against any conversations about race… the reasons progressives seek to address issues of race follow from the extraordinary racial disparities found in virtually every aspect of life” (Par 4). These disparities, at least in the United States, are seen through the justice system, the educational system, and the job system as institutions of inequality and prejudice still arise. The problems people face, with an emphasis on Powell’s statement, are ultimately definitively different based off of race, gender, or ethnicity. Correspondingly, the importance of understanding these factors helps promote true equality, according to Powell (Par 7). In addition, Powell puts his statement into context by sarcastically saying, “[i]n our view, Americans’ cognitive dissonance regarding race is on the rise. We can boast that we have elected a Black man as our President… while our prisons house a shockingly large number of Black men… [while] Black and Latino children are 3 times as likely to live in poverty” (Par 5). Clearly, the problem of racial and ethnic disparities in institutions are very problematic. The problem, according to Powell, has simply not been resolved in America (Par 8).

The idea of intersectionality and its importance is, of course, proven by hard data. Examples of obvious disparities are highlighted by Lauren Krivo. In her text, she highlights the problems in “housing and wealth inequality” (Par 1), by studying the “differences in housing equity among blacks, Hispanics, Asians, and non-Hispanic whites in the United States” (Par 1). In her experiments, the dependent variable acted as the measurement of Home equity as the “total estimated value of an owned home minus the total amount of principal owed on all mortgages” (Par 14) while the independent variable acted as the race or ethnicity presented. The results found that “racial and ethnic differences in levels of home homeownership [were] an important source of wealth inequality… [o]ver 70% of white households own their homes, compared with 46% of black households and 49% of Hispanic households… Blacks and Hispanics have notably lower values of mean home equity than do whites, and all three minorities have low median housing equity because homeownership is so much less common” ( Par 15). Along with various other studies and results, Krivo ultimately found that there were numerous other disparities that were significant enough to give credibility to intersectional movements.

As mentioned before, the significance of intersectionality is to provide a useful viewpoint of the individualistic problems people face. This is why Hansberry’s play is important when it comes to the realm of Political Science theory. Overall, the underlying point of the text’s message or theme is seen through the idea of individualistic struggle presented in Hansberry’s drama. From the very beginning, the specificity and magnitude of the Youngers’ troubles are shown to the reader through the setting and individualistic actions and events experienced by all members of their family. Because of this, the concept of intersectionality comes into play with the message of social protest along with the drama’s underlying theme through specific and obvious instances.

To start out, the first point of aspiration is outlined individually between Walter, Ruth, Beneatha, and Mama. Specifically, their dreams of a better life are conveyed and understood. Walter’s dream of starting a business, Beneatha’s dream of becoming a Doctor, and Ruth’s and Mama’s dream of a better life all come into play with the formation of the drama. Their chances of achieving an aspiring dream, however, are minimal due to factors motivated by oppression. Specifically, the cynicism of a harsh reality for the Younger family adds to the message of individual struggles from a race perspective. Mama’s story of her past perhaps speaks to a disadvantage in a society that was ultimately caused by slavery. She mentions to Walter, for example, “[s]on—I come from five generations of people who was slaves and sharecroppers” (Act III. Scene 1. 143). Her past is relevant in the context of oppression because it implies that there is a lack of opportunity to thrive in a nation that has resented her previous relatives. By specifically describing her past, the drama helps the reader understand how Mama’s situation, notably in an impoverished environment, came to reality. In addition, we can also derive the individual struggles of Walter, Ruth, and Beneatha through the same reasoning. Specifically, their lack of opportunities of intergenerational mobility in their economic system is evident. Because of their status in society, it is most likely much harder to find decent employment or opportunities. The problematic poverty and struggle that the Youngers family faces are shown when Walter mentions the specificities of his job: “I open and close car doors all day long,” Walter says while also mentioning that he is required to say “‘Yes, sir; no, sir; very good, sir; shall I take the Drive, sir?’” (Act I. Scene 2. 73). The apparent embarrassment of such a job, shown through Walter’s words, implies that he is unhappy and disgusted with the situation that he is presented with. The low-key job ultimately trickles down to embarrassment from Walter and points to an unhappy or unsatisfying lifestyle in which Walter is forced to deal with.

In addition to their past of previous family roots, Hansberry encourages a message of social justice and intersectionality through examining the Youngers family’s living situation. By and large, their apartment is seemingly cheap and unsuitable for a family of their size. To understand the compactness of their apartment, Beneatha mentions, after the subject of her kid is brought up, that she does not know if there is enough room in the apartment for another addition to the family. She says, “where is he going to live, on the roof” (Act I. Scene 2. 58)? To evaluate the apartment even further, Ruth conveys her disdain for their place of living by mentioning, “[a]ll I can say is –if this is my time in life… to say goodbye to these goddamn cracking walls… then I say it loud and good.” (Act II. Scene 1. 93) Their problematic living conditions show that the Youngers family faces a situation that is not akin to the average lifestyle. The drama is, therefore, expressing an image of oppression through their unique circumstance of poverty which is derived from the concept of social justice and intersectionality. The importance, however, arises in how their situation actually affects their dreams.

It is curious, however, to understand how the Youngers family’s living conditions affect the outcome of the drama. The motivation for everybody’s dreams in the play is ultimately derived from the horrible life they live. There seems to exist, in addition, a pull factor for the Younger family. In other words, there is a force in their lives that holds them back from achieving a better lifestyle. The poverty that afflicts them, for example, makes it much more difficult to move into a better environment. Without the inheritance, Hansberry draws from the idea that it would have been nearly impossible for the Youngers family to achieve what they had hoped for. The shady deal of operating a liquor store, for example, is built on the structure of unstable connections and promises. Namely, Walter’s trust with his friends is a concerning factor with the development of his mission to become rich. Walter’s optimism is shown when he mentions to Ruth that the liquor store deal is a “no fly-by-night proposition” (Act I. Scene 1. 33). The ultimate collapse of his dream, however, shows that simple businesses and start-ups mostly cannot happen in a place riddled with crime and poverty. Perhaps in a normal environment, Walter might have been able to succeed. The event, however, speaks to the additional challenges that Walter faced while trying to achieve a better life due to the environment in which he lived. In addition, the event of Walter’s failed business ultimately affected the whole family. Their dreams of a new life were taken away from the thievery that befuddled them. Overall, every action that hurts the Youngers family is shown to have a much harsher effect on the stability of their relations as well as their chances of survival. Everybody in the Younger family, in other words, is simply dependent on their total income more. This scarcity of funds has a deep and prominent effect on their hopes and dreams for the future. This is shown through Beneatha’s chances of college, in particular. Where her chance of achieving that dream is almost certainly wiped away from Walter’s incident.

Overall, the message of social conflict and intersectionality in Hansberry’s play provides a unique viewpoint of interpretation with regard to the characters’ problems. Specifically, it is apparent that the Youngers family faces more problems than most others due to, in part, their place of living, but also their financial status as well. Generally, the concept of intergenerational mobility ties into Political Science in different ways. Normally, however, it is mostly understood that there is less mobility at the bottom of the economic ladder. Because of this, it is obvious that the Youngers family had a much harder time achieving their dreams and, ultimately, moving into a better and safer place of living.

In addition to social justice, there is also a feminist point of view that is crucial in understanding the message of Hansberry’s play. The structure, for example, of the Youngers family is largely based off of gender roles and politics. Throughout the drama, the reality of a hierarchal structure in the family is obvious through many instances in Hansberry’s drama. Gender importance is shown, for example, when Walter describes Beneatha’s role as a wife. Walter criticizes Ruth by saying, “[t]hat is just what is wrong with the colored woman in this world… Don’t understand about building their men up and making ‘em feel like they somebody. Like they can do something” (Act I. Scene 1. 34). Clearly, Walter sees Ruth’s purpose as an ego-booster. Instead of considering her dreams, it is obvious that Walter believes in the idea of husband superiority. This, of course, implies that Walter believes in a Patriarchal society. In other words, he believes in a society that holds the father in charge of the family and, ultimately, the decision making. Mama, on the other hand, seems to agree with the role of Walter and the importance of his superiority in the family. For example, she spoke to Walter’s purpose by saying, “[w]hat you need me to say you done right for? You the head of this family” (Act II. Scene 1. 94). Throughout the drama, it seems that the overall goal of Mama is to size Walter up and make him the man that the family deserves. To put it into simple terms, it seems that the functionality and purpose of the whole family are largely formed off of Walter.

In addition to the portrayal of a Patriarchal family structure, Hansberry also challenges the typical role of women in society through Beneatha’s character. Her aspiration to become a Doctor, for example, challenges the traditional role of women at the time of the drama. Her dreams of high education, unfortunately, experience rebuke from the family. Walter says, in light of Beneatha’s career choice, “[w]ho the hell told you you have to be a doctor? If you so crazy ‘bout messing ‘round with sick people—then go be a nurse like other women—or just get married and be quiet” (Act I. Scene 1. 38). This quote specifically speaks to the expectations of women by a typical society at the time. With regard to feminism, it affirms the idea of gender roles and ultimately portrays women as only useful in certain careers. Interestingly enough, Walter believes so fiercely in the purpose that women serve in society, that he is willing to stomp on his Sister’s hopes and dreams. This idea of the purpose women serve in society also attests to the realm of intersectionality. Specifically, intersectional theorists would claim that minority women face more oppression than minority men because of pre-conceived gender roles and constructs. Throughout the story, Beneatha does face harsh feedback from her family over her defile of a traditional women’s role. This constant bombardment of gender roles perhaps mitigates her chances of success and ultimately hurts her innovative personality.

With regard to Hansberry’s play, it is obvious that the social protest evident in her writing deals directly with feminist issues. As mentioned before, Walter’s purpose in the family serves as an image of male importance in society at the time. Walter was simply expected to become the leader and main provider of the Youngers family. To prove his role in the family, Walter professes a disappointment in his inability to provide for them by saying “I have been married eleven years and I got a boy who sleeps in the livingroom – and all I got to give him is stories about how rich white people live” (Act I. Scene 1. 34). This important role that is placed on Walter in his family speaks to societal expectations and gender roles attributed to him solely because of his gender. His attitude towards Ruth along with the way he interpreted Ruth’s role in the family shows that he expected to experience special treatment and consideration to his needs and desires. Mama’s encouragement of Walter’s role, in addition, spoke to certain important feminist issues such as internalized misogyny and patriarchal family structure. The attributed role of importance to Walter from Mama, for example, is shown when Mama says “I’m waiting to hear how you be your father’s son. Be the man he was… I’m waiting to see you stand up and look like your daddy” (Act I. Scene 2. 75). Aside from Walter, however, Beneatha’s character was important in challenging gender roles and stereotypes. She brought to the table a potential career that was unmatched by any of her critical family members. Her dreams, ultimately, were shot down due to what the family believed her place truly was in society. Overall, the structure of the Youngers family is seen through the feminist lens in a unique way that helps the reader understand individual struggles on an even deeper basis with an emphasis on intersectional theory.

With regard to general liberalism, Hansberry ties social protest into the need or desire for progressivism in society. All of the individual problems the Youngers family faces are ultimately a result of societal oppression through pre-conceived notions of gender and race. Ultimately, the relevance to liberalism is shown through the understanding of intersectionality, social justice, and feminism tied together. The lasting oppression the Youngers family faced due to their past oppression and current experiences with racism, shown through Mr. Linder, is an idea that is derived from the heart of liberalism itself. In other words, the idea that there can exist structural disadvantages to certain races or ethnicities is the underlying motivation of current-day progressivism. In essence, and with respect to intersectionality, understanding peoples’ problems through their racial or ethnic background is important to the message of liberalism and also the message of Hansberry’s play. In total, Hansberry’s critique of these unequal structures also adds to a liberalistic message in the drama’s social protest.

Sofia Jose, an author for The Dawn Journal with a purpose of literary criticism, seems to agree that Hansberry’s drama ties into many modern-day political theories that relate to general liberalism. Through her analysis, she uses the idea of social justice and applies it to main themes in the text. The setting, individual struggles, and ultimate outcome are only a few examples of Jose’s criticism. She adds credibility to this idea by saying, “[r]acial stratification has occurred in employment, housing, education, and government. Formal racial discrimination was largely banned in the mid-20th century, and it came to be perceived as socially unacceptable and/or morally repugnant as well, yet racial politics remain a major phenomenon” (Par 8). After her analysis of individual instances of institutionalized racism in Hansberry’s drama, she adds that “[t]his play is based on racial prejudice, the tension between Whites and Black in American society” (Par 24). Interestingly enough, the points that Jose outlines largely pertains to a broader perspective of the social conflict theory. She seems to agree that the drama emphasizes prejudice social institutions and individual demerits with respect to race and ethnicity. Importantly, Jose highlights the overall goal of Hansberry’s drama through the lens of general liberalistic perspectives.

Ultimately, Hansberry has described a tail of social justice and conflict. Her emphasis on individual issues through different ideologies of Political Science theory is important with the formation of social protest in her drama. Correspondingly, a new vantage point of understanding is achieved through the traits of intersectionality. The drama successfully describes the Youngers family’s problems as foreign to typical. It is understood, however, that the problems they face, through the examples shown, could very much have been racially motivated. In addition, it seems that the magnetic factor of poverty is a reality. The lower bounds of the economic ladder, in other words, tend to have less intergenerational mobility. The individual struggles that protruded the Youngers family were, as a result, more damaging to the Youngers family’s relationship and chances of success. In addition to the messages of social justice and intersectionality, it seems that Hansberry dabbled in some feminist theory. With the challenge of gender roles, seen through Beneatha’s unique character, a patriarchal family structure was envisioned throughout the drama. A structure with a king named Walter and his subordinates of women. Because of this structure, Walter’s ambitions and dreams were seemingly more important than the dreams of other significant family members. Through the totality of this structure, the height of irony is achieved. An unstable and unfair structure, which Walter motivated, was of the same type of structure that ultimately oppressed him. That is preconceived notions of race and gender.

Works Cited

Conwill, William Louis. “Domestic Violence Among the Black Poor: Intersectionality and

Social Justice” *International Journal for the Advancement of Counselling* 32.1 (2010):

31-45 ProQuest Central. Web. 10. April. 2016.

Conwill highlights the importance of analysis on the basis of race, ethnicity, and gender instead of an individualistic approach. This piece of literature seeks to define the problems people face through the idea of intersectionality: a viewpoint through the lens of societal oppression through peoples’ race, ethnicity, or gender. The topics of discussion mostly pertains to the disproportionally unjust laws and sanctions towards a minority community. Explaining the special problems black people face in their communities, Conwill highlights the problems of current policies and legislation that try to mitigate crime in those areas. It is important to note that Conwill believes in the idea that negative stereotypes towards people of color have a profound impact on their poverty. He highlights this through their lack of opportunities in employment and in education. By looking at minority community’s problems through the lens of intersectionality, Conwill notes, a greater understanding of systematic oppression can arise through the disproportionate amount of poverty and incarceration. He suggests in concordance that social justice seeks to end this problematic structure in which our system disproportionately affects minorities in a noticeable way.

Nuru-jeter, Amani M. “Racial Segregation, Income Inequality, and Mortality in US Metropolitan

Areas” *Journal of Urban health* 88.2 (2011): 270-282 ProQuest Central. Web. 10. April.

2016.

In a dense metropolitan area, Nuru-jeter explains the significance of racial segregation, income inequality, and mortality in metropolitan areas and how these issues are experienced disproportionally by minority communities within the vicinity. Nuru-jeter, starts out by explaining that income inequality and mortality increases are reflected almost solely in minority groups. They are, in essence according to Nuru-jeter, on the rise in the communities that are afflicted by poverty and malnutrition. His studies indicated that most of the laws enacted affected those communities in a very noticeable way. Crime rates sky-rocketed, for example, due to assistance cuts and a lack of job availability. With the high crime rates, Nuru- jeter mentions, the chances of business investment were mitigated substantially due to concerns of vandalism. The effects of these problems ultimately caused more enhanced poverty and more enhanced mortality rates. Towards the end Nuru-jeter suggests that the problems of minority communities in metropolitan areas are almost forgotten entirely by the surrounding community. Those afflicted with these problems are ultimately affected by poor housing and access to nutritious food. In addition, their struggles with poverty and malnutrition have seemingly worsened throughout time according to Nuru-jeter’s studies. The income gap, Nuru-jeter notes, seemingly worsens by approximately 25% for most minority communities in proportionality. Through his data, these problems attest to his original idea of the disproportional problems minority communities face in metropolitan areas.

Krivo, Lauren J. “Housing and Wealth Inequality: Racial-Ethnic Differences in Home Equity in

the United States” *Demography* 41.3 (2004): 585-605 ProQuest Central. Web. 10. April.

2016.

In the article, Krivo talks about housing and wealth inequality through the understanding of the differences in housing equity among blacks, Hispanics, Asians, and Non-Hispanic whites in the U.S. The data provided in the text found enormous gaps in housing equity for blacks and Hispanics compared with whites. These tests took into account a variety of factors, according to Krivo, that would eliminate any perceived inequality normally. Interestingly enough, housing equity for blacks and Hispanics was lessened due to the government’s classification of high-risk neighborhoods. Apparently, laws prohibited subsidies or investment in neighborhoods if the population was black or Hispanic. These sort of problematic policies, according to Krivo, created a stratified system in the housing market. Namely that only the better communities would receive funding. In addition, the poverty most black and Hispanic communities face due to a lack of business and job creation contributes to the denigration of their surrounding environment and ultimately their housing value. Towards the end, Krivo sums up by saying that prejudice policies have only created more problems for the black and Hispanic communities. These discriminatory laws ultimately create a system in which people are taken advantage of solely because of their race or ethnicity.

Powell, John; Godsil, Rachel. “Implicit Bias Insights as Preconditions to Structural Change”

*Poverty & Race* 20.5 (2011): ProQuest Central. Web. 10. April 2016.

Powell’s text seeks to address the importance of intersectionality in our daily lives and our legislation from locally and nationally elected leaders. Understanding the problems minorities face is almost impossible, according to Powell, without understanding the societal oppression that affects them on a daily basis. From micro-aggressions to outright discrimination through actual policies, the purpose of intersectionality helps shapes laws and rules that take into account those various problems that minorities struggle with on a daily basis. As Powell notes, the income disparity is largely attributed to racial discrimination in the work place. The income gap, often cited my many proponents of social justice, shows that there is a structural problem with our private and public sectors in job creation. Along with that, many other institutions are rather discriminatory towards minorities, according to Powell. The disparity in education availability for minorities is deeply problematic. Powell conveys this by showing the disproportional amount of Whites vs blacks and Hispanics in education. In addition, the crime that afflicts poor communities creates an environment that simply does not encourage higher education or job stability. With constant crime, minorities face the constant fear of danger, in other words.

Boris, Eileen. “Possibilities Lost and Found: Recovering the Intersectional Vision of Legal

Feminism” *Reviews in American History* 41.1 (2013): 156-161 ProQuest Central. Web.

10. April. 2016.

Boris highlights the importance of Feminism through its strides of gender equality and its dismissal of gender roles in society. She notes, however, that Feminism should represent all arbitrary demographics of people. Namely, that traditional Feminism did not focus as much on the greater disparity of inequality present in women of color. With Boris’ studies, it is apparent that various inequalities that females face in certain institutions like the job market or education are heightened considerably when they are also a minority. The wage gap, for example, is much steeper for women of color where they ultimately experience a forty-two cent gap in their total earnings. In addition, she found that there were not enough affirmative action policies to create an even playing field for minority women. Due to this disparage in earnings, women of color, according to Boris, do not have as much of an opportunity to move up the economic ladder in our stratified system. It seems, according to her, that most of the high-paying jobs are occupied by White people due to this system of inequality and oppression. With this, she emphasizes the importance of intersectionality through the perceived oppression and discrimination towards women of color. For example, they are the least-likely to receive employment or opportunities because of their gender and skin-color. She mentions that our patriarchal society already puts women at a structural disadvantage while the internalized-racism, often present in our legislation, adds, in essence, a double-whammy to women of color.

Jose, Sofia C. “RACISM IN LORRAINE HANSBERRY’S A RAISIN IN THE SUN.” *The*

*Dawn Journal* 3.1 (2014): 876-83. *The Dawn Journal.* Web. 10. Apr. 2016.

In Jose’s journal, she starts out by emphasizing common themes in *A Raisin in the Sun* by Lorraine Hansberry. She mentions that America has always been a land of opportunity and racial diversity. It has always been, in addition, a place where discrimination was rampant in society and also where those people discriminated against were not able to experience the American dream as easily. She mentions that Hansberry’s play pertains to the idea of social justice, or the black power movement, feminism, racism, and how these issues come together in social protest. The problems the Youngers family faces, she mentions, are mostly due to discrimination and societal victimization towards minorities. In total, she mentions that the play is mostly based on racial prejudice, the tension between Whites and Blacks in American society, and how previous societal oppression still affects their communities today. With these themes, it is apparent that the social protest of Hansberry’s play is derived from social justice and equality. Jose shows this idea through Hansberry’s portrayal of their housing situation, along with the problems in the community they live in.