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The Unforgettable Literature of *Between the World and Me*

A work of literature is considered as an art form that contains artistic or intellectual value, leaving a superior or lasting artistic merit in the world. Throughout human history, millions of literatures, with different genres and written in different languages, have been publically published, distributed, and read by the world’s population. Not only the books provide readers with knowledge in politics, social structure, history, and religion, some of those literatures have also left a profound impact upon the readers and the society. The books prompt individuals to reflect and think, and eventually, those unforgettable works on literature have become ingrained in part of the world’s culture. Ta-Nehisi Coates’ *Between the World and Me*, written in the form of a letter to his teenaged son, is an exemplar of an unforgettable work of literature. *Between the World and Me*, though narrates in first-person perspective, is an unforgettable literature conveys a brutal and poignant message which has converged the readers to reflect on the black history, racism, and their personal beliefs and life choices. *Between the World and Me* has drew readers to reflect on the history of African Americans through the integration of the struggle of the black population, history of slavery, the conception of race in American culture, and the contribution of the African Americans to America’s prosperity. Additionally, the book brings up issues associated with racism through thorough explanation about relationship between race and racism, as well as vivid depiction of brutal policing, black parent wisdom teaching, social ignorance against the black population, and social distance between white and black. Coates’ book has also impacted readers, regardless of race, through the numerous life lessons regarding human rights and equality, and the meaning and purpose of human lives. *Between the World and Me*, through its incorporation of historical, social, and personal contexts, is an utmost unforgettable work of literature that has elicited numerous impacts upon the readers, the American society, and the American culture.

*Between the World and Me* proceeds chronologically through the author’s own experiences and development. Ta-Nehisi Coates incorporates a variety of historical aspects and influences while telling his personal stories.

Throughout the book, Coates recalls the past struggles that the black population had faced. Half way through the book, Coates explains the origin of the name of his son, and reflects on the history behind the name:

The Struggle is in your name, Samori—you were named for Samori Touré, who struggled against French colonizers for the right to his own black body. He died in captivity, but the profits of that struggle and others like it are ours, even when the object of our struggle, as is so often true, escapes our grasp…. We are, as Derrick Bell once wrote, the “faces at the bottom of the well.” (Coates 68).

As Coates mentions, his son is named after Samori Touré, a military leader who founded a powerful kingdom in West Africa and resisted French colonial expansion in the late 19th century. (*Britannica*). Although Samori died in captivity, his struggle freed many other Africans from combating against western civilizations and white power. The meaning behind Coates’ son not only reveals the struggle that hero Samori went through, but also memorizes the struggle of the black population throughout the 19th century. Admittedly, a series of civil right movements that aimed to free the Africans has taken place over time. However, the past struggle should always be remembered because black suffrage continues due to the conceptual ideology that the black population “faces the bottom of the well”.

Additionally, Coates references to a number of historical accounts of slavery. More than halfway through the book, Coates exemplifies how African Americans were being treated as slaves and material interests by the early president, by the vast American population, by the rich white men in the Mississippi River Valley. Coates states that:

At the onset of the Civil War, our stolen bodies were worth four billion dollars, more than all of American industry, all of American railroads, workshops, and factories combined, and the prime product rendered by our stolen bodies—cotton—was America’s primary export. The richest men in America lived in the Mississippi River Valley, and they made their riches off our stolen bodies. Our bodies were held in bondage by the early presidents. Our bodies were traded from the White House by James K. Polk. Our bodies built the Capitol and the National Mall… “Our position is thoroughly identified with the institution of slavery,” declared Mississippi as it left the Union, “the greatest material interest of the world.” (Coates 101).

After America became independent from the Great Britain, the country’s early presidents, such as George Washington, Thomas Jefferson, James Madison, and James K. Polk, all traded and sold slaves for other goods and prosperities. Furthermore, those presidents even located the national capital in a slave territory. (“Slaveholding President”). During the early age of America, the prosperity of the society and economy was built upon the torture and death of the black bodies. In the latter part of this quotation, Coates’ use of repetitive clause “our bodies” highlights the series of events that involve humiliation and discrimination against the black bodies. The white Americans traded the African American slaves to make profits, render services, and build roads and cities. It is clear that slavery has been woven into the American culture since the 1800s. More severely, the farmers in the Southwest used African Americans as cheap labor to achieve their American Dreams.

By 1839 the Mississippi slave-worked cotton plantation had demonstrated its superiority as a unit for producing the great southern people. To be sure, thousands of farmers were raising cotton in Mississippi as their principal cash crop on a small scale and were doing so profitably…Whenever the circumstances permitted, farmers purchased slaves in order to enlarge the scope of their farming operations…A planation ranging in size from 1,000 to 1,500 acres and worked by a crew numbering from 75 to 100 able-bodied field hands was generally regarded as ideal. (Moore 17).

As Moore and Coates mentioned, the privileged white Americans in the Mississippi River Valley were selling and purchasing the black population to plant cottons in order to make money. The black population were slaves. They were treated as a type of cheap labor, an equipment to generate profits, and a way to enlarge the scope of cotton operations. Moore’s application of logos, “75 to 100 able-bodied field hands was generally regarded as ideal”, reveals the significant amount of African American population being mistreated. Clearly, in the eyes of the white Americans, the African Americans were slaves, useful resources, and “the greatest material interest of the world”.

The catalyst for slavery is the ideology of race. Coates asserts that the white Americans’ notion in white supremacy stimulates slavery and racism, as explained by Grizzle: “With regard to the history of race in America and its impact on whites, Coates maintains that, for whites to comfortably enjoy their ill-begotten gains, they must believe that they are deserving of their current prosperity in ways that others, especially blacks, are not.” (Grizzle). Coates strongly believes that there is a notion of race that persists in white Americans’ minds. This conception of race has urged the white Americans to believe that they deserve their gains and prosperity in ways that the African Americans are not. Gradually, this ideology of race triggers white supremacy. As white supremacy dominates white Americans’ notions, the belief that the white population ranks higher than the black population begins to ingrain in the American culture. Because of this popular belief, oppression and segregation against the black citizens starts to occur. What is more unfortunate is that the white Americans never realize that they are violating social justice when they are utilizing the bodies of the African Americans.

Another aspect of *Between the World and Me* is that Coates frequently emphasizes on the African Americans’ contribution towards America’s grandeur and power, and how the American society is incapable of recognizing the nation’s loss while embracing the nation’s gain. Towards the end of the book, Coates visits the mother of his African American friend, Prince Jones, who was killed in a manslaughter. As Coates recalls, “She compared America to Rome. She said she though the glory days of this country had long ago passed, and even those glory days were sullied: They had been built on the bodies of others. ‘And we can’t get the message,’ she said. ‘We don’t understand that we are embracing our death.’” (Coates 144). As Jones’ mother mentions, since the beginning of the nation’s independence, the glory and economic prosperity of the country has been achieved through slavery, as well as the exploitation and oppression of the black bodies. Unfortunately, the white population cannot imagine the struggle of the black population or recognize the perpetrators of the destruction of the black bodies are themselves.

As explained in the aforementioned paragraphs, *Between the World and Me* manifests multiple aspects of historical context, specifically relating to the struggle of the black Americans, the history and catalyst of slavery, and the black population’s contribution to the nation’s development. By referencing a number of historical context, Coates vividly portrays how white Americans exploited the African Americans to make money and build their society. Through the revelation of his perspective on white Americans’ notion, Coates analyzes the impact of ideology on slavery. Overall, Coates has encompassed a range of historical aspects throughout his book, encouraging the readers to reflect on the history relates to the African Americans.

*Between the World and Me* embodies topics surrounding significant social themes that have profoundly impacted the readers and the society. Racism is one of the biggest social issues that Coates aims to address. Coates communicates his personal accounts to depict social behaviors such as black parent wisdom teaching, brutal policing, and social ignorance against the black population. Coates also expresses his view on the relationship between race and racism and the social distance between white and black.

Despite the civil rights movements that took place in 19th century, racism still remains as a prominent issue in the American society. Racism has elicited much societal phenomenon, and one of the phenomenon is black-on-black crime. After Coates graduated from Howard University, he received tragic news about the death of his African American friend, Prince Jones. Prince Jones was a charismatic, wealth, accomplished Christian and a young father. Jones was killed by a black police officer, who believed Jones have drug-dealing suspect. Towards the middle of his book, Coates underlines that the murder of Prince Jones is the nature of black-on-black crime:

There is a great deception in this. To yell “black-on-black crime” is to shoot a man

and then shame him for bleed. And the premise that allows for these killing fields—the reduction of the black body—is no different than the premise that allowed for the murder of Prince Jones. The Dream of acting white, of talking white, of being white, murdered Prince Jones as sure as it murders black people in Chicago with frightening regularity. Do not accept the lie. Do not drink from poison. The same hands that drew red lines around the life of Prince Jones drew red lines around the ghetto. (Coates 111).

Coates argues that Prince Jones was killed by a black police because the police thought Jones’ facial appearance and skin color was suspect. However, ironically, the police who killed Jones was also an African Americans, which, in this case, should also be regarded as a suspect. The death of Prince Jones reveals the social phenomenon regarding the tendency towards white culture and white life. The dream of becoming white is one of the most vital factors that lead to the death of the black bodies. Most Americans, regardless of their race, judge a black person by the public’s stereotypical view on the black population. The stereotypical belief that black people are poor and suspect has become a part of the American culture. This belief is influential and dangerous; it impacts the judgements of all Americans, no matter of race. More ironically, the Americans try to protect affluent and predominantly black communities through oppressive policing. In Andrews’ article on black-on-black crime, Andrews echoes Coates’ opinion on the societal influence on black-on-black crime and brutal policing:

“Most of the conferees agreed that the least acceptable method of combatting crime in Black communities is the cry for more repressive police measures. This is left to the advocacy of the "law-and-order" types, both Black and white. The Black community has had its fill of police shooting down bicycle thieves and arbitrarily stopping Black men as robbery suspects. On the other hand, it seems that many Black residents are tired of sleepless nights and triple-locked doors.” (Andrews).

Because of the dream of becoming white and acting white, black suburbanites reside in black counties are overly concerned with their possessions and safety. Andrews words “black residents are tired of sleepless nights and triple-locked doors” reveal the fear among the African Americans themselves. The black population is known for their higher homicide rate. The concern towards the safety of the black population has led to notorious repressive police measures that are enforced to combat crime in black communities. From “arbitrarily stopping black men as robbery suspects” to “shooting down bicycle thieves”, many black residents are killed by black police for their suspicious looks or actions. The impact of the white society has made the African Americans become afraid of people in the same color as them. Implicitly, the dream of being a part of the white community is the intrinsic motivation of black-on-black crime.

Black-on-black crime uncovers the underlying danger associated with the black population in the American society. Coates’ most impressive trick in *Between the World and Me* is that he underlines harsh conditions the black population is facing to fully display the tradition of black parent wisdom teaching. The illustration of black parent wisdom teaching resonates well with the African American communities. In fact, as stated by Lewis, most black parents share the danger of being destroyed by the American society with their kids. “The emotional tone in print is what he has shared with his own son; it is what I have shared with my own daughters, my parents with me, and Coates’s own father with him. This, and the familiar coming-of-age truth that every black child receives from sane parents.” (Lewis). As racism became woven into the American culture, the deconstruction of black bodies has become a heritage. Under the influence of racism, it is a tradition that the African-American parents depict the danger of the society in the aim of teaching their children to protect themselves from social injustice. In the letter to his son, Coates genuinely discloses his personal experience with black parent wisdom teaching. When Coates was young, his father told him that if Coates wasn’t beaten by his father then Coates would be beaten by the police in reality. After Coates became a father, he conveys the same message to his son. Black parent wisdom teaching is a consequence of the deep-rooted racism existed in the American society. Coates’ humble and sincere tone manages to touch the heart, emotions, and humanity of his readers, evoking those readers to think about the

harms and risks that racism has brought to the African Americans.

Another social behavior that Coates displays is the social ignorance of the injustice against the African Americans. In one of the black parent teaching lessons, Coates tells his son that “You would be a man one day, and I could not save you from the unbridgeable distance between you and your future peers and colleagues, who might try to convince you that everything I know, all the things I’m sharing with you here, are an illusion, or a fact of a distant past that need not be discussed.” (Coates 90). The white Americans live in their own dream where everyone is equal and happy. However, the white Americans never realize the fact that millions of African Americans have sacrificed their lives to build that dream. The white Americans have never experienced or acknowledged the struggle of the African Americans. They believe that their country is peaceful and equal, and they refuse to accept the existence of any injustice in their country. To some extent, the white Americans are not even ashamed of neglecting the harsh conditions that other races are facing; they are willfully blind about the hardship plaguing the African Americans.

In addition to the social behavior surrounding racism, Coates narrates a variety of personal accounts that reveal the natural social distance between the black population and the white population in America. Near the end of the book, Coates narrates an account that happened to Prince Jones’ mother:

My mother and I were going into the city. We got on the Greyhound bus. I was behind my mother. She wasn’t holding my hand at the time and I plopped down in the first seat I found. A few minutes later my mother was looking for me and she took me to the back of the bus and explained why I couldn’t sit there. We were very poor, and most of the black people around us, who I knew were poor also, and the images I had of white America were from going into the city and seeing who was behind the counter in the stores and seeing who my mother worked for. (Coates 137).

This personal experience uncovers the social distance between the black and the white. Though there isn’t any sign on the bus that allocates the seating by passenger’s race, the African Americans naturally draw themselves away from the white Americans because they believe the white Americans holds more rights and power. The bus is a representation of the American society. The white Americans sitting in the front of the bus are the elites of America who belong to the top of the social class pyramid. Meanwhile, the African Americans, who cram at the back of the bus, are at the bottom of the social class pyramid. The top of the social class pyramid wouldn’t exist without the foundation of the bottom. Similarly, the prosperity hold by the white Americans would only be a fantasy without the devotion of the black Americans.

*Between the World and Me* also explores the relationship between race and racism. As explained by Wood in his journal *Reading Baltimore in the Breach*, he mentions that:

For Coates, “race is a child of racism, not the father” (p. 9), and creating race by whites a means of creating a separate identity for themselves and in so doing denying the right to nonwhites to secure and govern one's own, dark-skinned body. Without race, there would be no basis for white people to view themselves as separate, to orchestrate control of nonwhites, directly as with lynching or indirectly through redlining. (Wood).

Coates believes that racism leads to the conception of race. Throughout the book, Coates explains how racism makes people view each race differently, prompts people to separate themselves by their skin color, and triggers inhuman and unfair actions between races, such as lynching and redlining. Racism separates the black from the white. The black race is simply a creation of the white race to guarantee that there was a class of people that lays the foundation for the privileged race to stand upon.

As discussed in the paragraphs above, *Between the World and Me* incorporates a range of issues and impacts surrounding race and racism. Coates speaks about the unpopular and unconventional truth through his nonfilter voice. Because Coates addresses contemporary issues that impact everyone in the society humbly and authentically, people listen to and reflect on what he says.

Throughout *Between the World and Me*, Coates’s bleak and unoptimistic tone emphasizes on the foolishness of believing that a black person can end racism and assimilate in the American society. Coates incorporates numerous life lessons regarding human rights and the meaning of human lives. Coates conveys that instead of hoping others to end discrimination, we should live and fight for ourselves, our ancestors, and our race’s future. *Between the World and Me* has impacted me on a personal level, pushing me to think about the rights and freedom I hold, as well as the purpose of my life.

One of the most vital lessons that Coates conducts to his son is the value of human being and the rights and equality each human being holds. More than halfway through his letter, Coates instructs his son that “You existed. You matter. You have value. You have every right to wear your hoodie, to play your music as loud as you want. You have every right to be you. And no one should deter you from being you. You have to be you. And you can never be afraid to be you.” (Coates 113). In the contemporary society, many people doubt about their existence and wonder what they value for the society. In elementary school, I always questioned myself what my existence means to other people and how I am mattered. Coates tells me that all human beings hold their precious values due to the rights and freedom they have. All humans, regardless of their race, generation, or nationality, are equal. All humans have the right to be themselves and should never be afraid of being themselves. Coates’ message regarding human value encourages me to cherish my existence. Although I am as small as a dust in the vast universe, my rights matter, my freedom matters, and my future matters. As Coates mentions to his son, no one should deter me from finding my path, from voyaging to my future. When I was in grade 8, I never thought about my career aspiration. I simply wanted to follow the mainstream, be whoever my parents asked me to be. Fortunately, I came across the opportunity to discover my interest and life aspiration ever since I joined the robotics team. Once I used physics to determine gear ratio, held a drill for the first time, and jumped into the pit to fix a robot, I was hooked with the marvels of science, engineering, and technology. About nine months ago, I faced a tough decision-making process. Standing in front of the intersection to my future, I had to pick between being the person my parents want me to be and being the person I want to be. I didn’t let my parents to intervene my future decision, and I am so glad that I chose pursue a field I enjoy exploring. Coates life suggestion to his son and his readers resonates with my belief, and I can find shadows of myself while reading the book.

Coates also taught me what I should struggle for and what the meaning and purpose of my life is. In the end of his book, Coates concludes his view on racism and guides his son, as well as me, to struggle for our ancestors, ourselves, and our future:

“Struggle for the memory of your ancestors. Struggle for wisdom. Struggle for the warmth of The Mecca. Struggle for your grandmother and grandfather, for your name. But do not struggle for the Dreamers. Hope for them. Pray for them, if you are so moved. But do not pin your struggle on their conversion. The Dreamers will have to learn to struggle themselves, to understand that the field for their Dream, the stage where they have painted themselves white, is the deathbed of us all. (Coates 151).

For Coates, his son, and the rest of the African American population, “dreamer” symbolizes the white population, who live in their own bubble, willfully blinding the discrimination existed in the modern society. Coates compares the white population with the black population, and makes it clear that all African Americans shouldn’t hope for an end for racism because racism has been woven into the American culture. Coates intends to tell his son and all African American readers that they should struggle for themselves and the black population instead of struggling for the extinction of racial injustice. For all white American readers, Coates tries to convey the message that they are building a society upon the torture and deconstruction of the black bodies, and the white population needs to realize that they are embracing the death of others while enjoying their own happiness, success, prosperity. On a personal level, Coates inspires me to fight for my dreams and my future. While I challenge against the odds and fight for my future, I should embark on the past—the past struggle of my ancestors, the struggle of my family. Instead of hoping others to change their views on me, I should focus on my self-development, my acquisition of knowledge and skills, and my integrity, morality and belief.

Although I am an outsider of the African American society, the life lessons carried throughout *Between the World and Me* have notably impacted me to endeavor to my values, rights, success, and dreams.

*Between the World and Me* is an extraordinary work of unforgettable literature that has left a profound impact upon the readers and the society. As Coates narrates his experience chronologically, he emphasizes on historical context including the struggle of the black population, the history of slavery, the ideology of race, and the African Americans’ contribution to the country’s development. *Between the World and Me* also embodies discussions of longstanding social issues that have shaped the society. In particular, the book addresses issues surrounding racism against the African Americans, such as black parent wisdom teaching, brutal policing, social ignorance against the black population, social distance between the white and the black, as well as the relationship between race and racism. Lastly, numerous of Coates’ life messages communicated throughout the text has evoked the readers, including myself, to reflect on their values, dreams, and future aspiration. The objective of this essay is to analyze the remarkable impact of Between the World and Me, specifically the book’s incorporation of historical and social context and its historical, social, and personal impact. Ta-Nehisi Coates aimed to write this book to convey the message that it is a common and old tradition that the white population are endowed the authority to destroy black bodies, and thus it is dangerous to be a black male in America. Coates strived to convince his son that racism has been woven into the American culture, and therefore, it is hopeless to believe that a black person can end racism and assimilate in the American society.

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