



“Where Do We Go From Here!”: The Dilemma of Black Americans in Ralph Ellison's *Invisible Man*: Analytical Perspectives

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Abstract— *Invisible Man* is an American novel that is written by Ralph Ellison which is used as an example of how African Americans have lost their identity in the United States and how they may regain it. According to the text, the pain and struggle of black people to build their own identity may be traced back to white people's perceptions of racial discrimination and the flaws of black people. It tells the story of the protagonist's search for solutions to transcend his pain and build a sense of self-identity. Rather of just complying to society's predetermined obligations, the narrator attempts to develop himself as a complicated person.

Keywords— *Ralph Ellison's Invisible Man, Black Americans, White Americans, the narrator's identity.*

I. INTRODUCTION

Ralph Ellison earned a National Work Award for fiction in 1953 for his first book, *Invisible Man*, which was published in 1952. In a racially sensitive American culture, the significance of the narrator's struggle for self-determination and identity is highlighted emphatically. As a consequence of this, African-Americans are commonly referred to as wild animals rather than humans by white Americans with racial prejudice. The narrator in this work is anonymous to white people in the United States because he is seen as a stereotyped black youngster who may be humiliated and exploited for entertainment rather than as an individual. This has completely concealed who he is. Because white people still can't see black people as individuals, the hero can't save the day (High, 1989). Reaffirming one's identity after going through trials, humiliation, and violence is the narrator's epiphany. In order to create his identity and transcend misery, he realized that he must show his value by using his power. To do so, he rejects the social sites that are made accessible to him and sets out to contribute as a multifaceted person in his own unique manner. Because of this, he rejects the gender norms by acting

independently, that have been imposed, and forms his own personal identity.

He also agrees that the lack of visibility that black people have on the international stage is not exclusively the fault of white people. Black people are hesitant to work with one another due to a lack of knowledge and selfishness on their side, which causes a racial divide. When he realizes his own shortcomings as well as those of his fellow black people, the protagonist in the story undergoes a profound transformation in order to free himself from his situation. Both slavery and violence on the part of black people are unpleasant in his opinion. Following his grandfather's advice, the narrator chooses a path that is both sophisticated and concealed. Since the invisible person is not invisible to himself but to others, the work addresses a fundamental racial theme who are unable to recognize him for who he is because of their prejudice. Therefore, the focus is on the inequity that underlies contemporary American culture (VanSpankeren, 2007).

The work traces a young Black man's life as he strives to know himself as an individual and in connection with his race and culture. The narrator suffers racial discrimination as he travels around the country in pursuit of friendship, money, and his own sense of self. Specifically, what are

the instances of white racism and black deficiencies that lead to the loss of one's identity or visibility in the book? As the narrator makes his journey northward from the south in an attempt to reach his life's aims, what hurdles does he face? It's crucial to know precisely what he's attempting to achieve, and what his final plan of action is (Hart, 1986). This paper seeks to provide a solution to these and many more difficulties.

II. RACISM AND THE LOSS OF ONE'S SENSE OF SELF AS A BLACK PERSON

A proclamation that he is invisible is made by Ellison at the beginning of the narrative, and he goes on throughout the story to clarify what he implies by invisible. He believes that he is unobserved because others refuse to recognize his existence. It's because of how people see and treat him that he's inaccessible. That is, they don't regard him as a person. Because of his race, he is viewed as a primitive by white supremacists. Instead of seeing him as a law-abiding citizen, they perceive him as the quintessential black person. When it comes to American society's iniquity and craziness, his invisibility is revealing. This is the reality for the vast majority of black Americans as a result of a racist society in which white people hold the majority of power (High, 1989).

Abolition of slavery was decades away when this novel was written, yet it portrays the treatment of African Americans by white society as comparable to that of slaveholders. White culture is like a circus lion, his grandfather once said of white people, who are constantly in danger of being slaughtered by the vicious beast. In order to entertain the civilized whites, a white lady performs a naked dance in which black teenagers are forced to fight while blindfolded. As an honorary representative of the town's prominent whites, the narrator is called to address an audience of bankers, doctors, judges, lawyers, businessmen, and instructors in the hotel's ballroom. Prior to the speech, he is required to participate in a battle royal with ten other black high school students.

The combat scenario is set up with chairs around three sides of a makeshift boxing ring to provide seating for the whiskey-imbibing white men. An inebriated naked lady is getting ready to dance in the middle of the floor, which is overflowing with the smell of tobacco and whiskey. Children are shaking as they bow their heads in a hysterical display of fear. Anguish and dread fill his mind as soon as he sees her. There's a newfound vigor in her body. It seems to him that her breasts are full and firm; she also has well-defined nipples. Her thighs are silky and he wishes he could touch them. Others advise the youngsters not to stare at her because of the pressure they

are under from the white men around them. While some of them were threatened by others for looking (Ellison, 2014). The young lads are befuddled and terrified at the same time by what they've seen. A member of the group falls to the ground. A huge member of the group asks for permission to return to his house as the nude woman begins to dance provocatively. He's attempting to use his boxing gloves to conceal his erected organ. In order to avoid being lynched, he fears that he may be molested by white women who have shown interest in him sexually. A near-frenzied throng of white men suddenly descends on her, following and flinging her about as she tries to leave in haste. They act like wild animals in many ways.

It shows white men as wolves with red, howling faces, representing their discrimination and exploitation of African Americans, such as the Negro brothers. They are considered as things like dolls employed in a circus-like atmosphere for the amusement of white males when it comes to white women. In addition, she is abused and humiliated by her tormentors. No one can stop these black lads. Among white individuals, this story demonstrates white dominance and male chauvinism.

First, the black guys are made to enter the ring before they may go. Because of this, they have no choice but to obey the instructions they have been given. It is at this point in the nudist dance when all lads are blinded simultaneously. All of these men are nave. Having trouble seeing because of the white fabric bands shows that white works as a filter between their eyes and the darkness. They've been ordered to fight. There are many blows and his body is coated in warm blood, making him stagger. White guys get a thrill out of the conflict, while black men suffer the consequences. In order to delight the audience's white members, they are portrayed as circus animals. According to Ellison (2014) who describes the scene "I glimpsed a boy violently punching the air and heard him scream in pain as he smashed his hand against a ring post". Therefore, the lads were in excruciating pain.

The narrator is able to convey the suffering of the Negro boys and himself as a consequence of the cruelty and brutality perpetrated by white people by partly removing the blindfold. They also force black youths to gather counterfeit gold coins that are put on electrified carpets as a form of humiliation and disgrace. The coins are enticed into competition by convincing and coercing the young guys. The white males shove the lads into the carpeting as they attempt to avoid it. Seeing black guys in pain and suffering is a source of great enjoyment for them. This kid is spanked and then thrown onto the charged mat after being shouted at. Ellison (2014) refers to the hard times as "his muscles twitching like the flesh of a horse stung by many flies ... someone called like bass voiced parrot".

The narrator's descriptions of his misery, his peoples' suffering, and the joy of white show the double-standards of the American society in dealing with each other.

The narrator, however, referred to himself as a mouse while fighting on the electrified rug. Rats are the world's most basic species, living only via scavenging and scurrying for food. This graphic suggests that in a white society, black people in the United States lack access to decent means of sustenance. Similarly, white guys who scream at black teens are no better than parrots, blindly repeating racist words and acts promoted by white society with no consideration for the repercussions. Parrots mimic words without being able to comprehend their meaning or importance. Likewise, the black kid is compared to a horse, a beast of burden that humans use to achieve their objectives. This indicates that whites have exploited blacks for physical work. The whites are similar to insects that sting the black horse, and their huge numbers are detrimental. While the narrator tries to avoid the rug's shock, a white person continuously pulls him into it. Coins are shown to be worthless metal tokens advertising an automobile. Following such horrible acts of humiliation, the narrator is asked to present a speech that will decide whether he receives a scholarship to attend a State Negro College. Throughout the speech, he is made a laughingstock. To maintain control over blacks, whites develop separate behaviors toward them. They mock, threaten, and extol the virtues of black people in order to coerce them into laboring according to the white man's wills. Before the young narrator makes his comment, the MC complements him. These expressions of gratitude are not genuine; they are only a pretext to coerce him into submission. His speech is a common appeal to African-Americans to be respectful of white people and to accept the status quo. The white folks continue to laugh and converse, prompting him to shout even louder until his mouth is filled with blood and he coughs. He wanted to pull over and relieve himself in the sand-filled spittoon, but he gets apprehensive when he notices the superintendent and others are watching him. Despite his discomfort, he speaks loudly, gulping the blood and saliva together. He believes his speech has increased in length by a factor of a hundred over the course of the previous day. He unintentionally uses the term social equality rather than social responsibility, which makes white people uncomfortable, and he swiftly corrects himself. They loathe the phrase equality being used by a black person, much alone being treated equally with him. They want subservience, humility, and patience in black people. The narrator apologizes for his blunder and receives applause, a leather briefcase, and a scholarship to the

State College for Negroes in exchange for his humility (Ellison, 2014).

The narrator's encounters with white prejudice intensify during his college years. Mr. Norton, a trustee and one of the white founders of the Negro institution, seems to be sympathetic to the Negroes, but he is a white bigot. While he admits that black people are to fault, he takes advantage of underprivileged black women. He thinks that their folks are inevitably related to his destiny in some ways. That what occurred to him and to the narrator which is associated. He casts a nice gaze toward the storyteller. He is, nonetheless, a person of dubious character. He employs black ladies but does not compensate them. When the narrator takes Mr. Norton to the cabins for a visit, he overhears black females express their dissatisfaction with him. Therefore, one of the black ladies compares him to a monkey and adds that white people dream of seizing the control of the entire world (Ellison, 2014).

This black lady seems to be aware of white men's greed and sexual instincts, as well as white men's exploitation of black people. A black guy refers to Mr. Norton as father, while another refers to him as grandpa. This is seen by the two black men's dialogue. However, Mr. Norton has had unlawful encounters with several black women, as demonstrated by the two black men's emotions. He exploits their labor, compelling them to work till he satisfies his sexual urges. After that, he dismisses them. Mr. Norton directs Dr. Bledsoe to discipline the narrator for humiliating him and injuring his forehead during the visit. Bledsoe chastises and expels the narrator from college (Ellison, 2014).

The Invisible Man demonstrates how white southerners not only exploit and oppress black people, but also despise their health, wealth, talent, and dignity. The narrator demonstrates how whites are incapable of accepting black advancement and equality. Therefore, the narrator travels from the south to the north in search of a better life. He is, however, persecuted by the sophisticated culture of New York, and his ambitions are crushed. He also comes into contact with the negative forces of prejudice there. The whites own the factories, while the blacks work in them. They are compelled to work for low wages and are fired for minor infractions. The narrator initially works for Liberty Paints, but is fired due to his inexperience. He is hired by another corporation and is assigned to work with Luscious, an old brilliant and committed black man who performs a critical function in the organization. However, the narrator feels that this brilliant man's position is in peril as well; if a white competent employee is located, he will be fired at any time. When the narrator continues to reflect on the old

man and the white masters' harshness, the factory's boilers explode, and he loses consciousness. When he becomes aware of what is happening, he is in the industrial hospital. He feels that white doctors are treated differently at the hospital due to their color. He keeps an ear to the ground while they debate diagnosis and treatment possibilities. The doctor's rationale gives him the notion that white doctors have a distinct attitude toward black patients. The black are used as experimental animals. He learns that they used him to test new treatments, equipment, and diagnostic procedures (Ellison, 2014).

While strolling around the streets of New York, the narrator spots advertisements for beauty products. In this advertising, whiteness is connected with beauty and enjoyment, implying that blackness is the polar opposite. Additionally, he witnesses a black woman crying as she clutches the Bible. Her goods are thrown over the street, and the white guys in the crowd relocating them show little regard for her. She asks the white guys for permission to enter and pray but they refused. The narrator is aware that the old lady wants to pray inside but is forbidden. The narrator assists the woman and her husband in entering the house and addresses the assembly about whites' brutality. One of the black guys encourages him to become a member of the Brotherhood, a covert organization. He soon realizes, however, that it is not really serving black people, but is rather dominated by white interests. He is accused of attempting to exert authority and overwhelm the organization via his own style of work (Ellison, 2014).

Following the declaration of independence and the constitution's drafting, black people were optimistic about their bright future or upward mobility. The black community aspired to equal rights, opportunities, and security, but their desires, aspirations, and ambitions were not fulfilled. It has infuriated members of the black community. They work hard hours yet maintain their position. It has been elucidated the causes via *Invisible Man*, which include racist attitudes among whites and a fault among black people (Ellison, 2014).

III. PROBLEMATIC ISSUES IN THE BLACK COMMUNITY

The narrator's grandparents are born as slaves before the abolition of slavery; after the abolition, they gained freedom, which made them verbally part of the United States, but in the social realm, they were segregated from whites and denied citizenship and identity. They were unable to live in a free and equal society. It is not just white people's racist attitudes that are responsible for the loss of black people's identity, freedom, and equal opportunity, but also the black people's own flaws.

Humility, perseverance, servility, selfishness, lack of collaboration, talent, and extreme radicalism are some of the flaws. Rather than honoring and truly considering the advice of experienced older members of their own race or family, black people adhere to the dominant white dogma. The hero's fundamental weakness is his unquestioning readiness to do anything others ask of him in order to succeed, and this was the precise form of his innocence. He goes where he's told, does what he's told, and doesn't even get to choose his Brotherhood name. He accepts it since it was selected for him. He has embraced the rules of the party and is unable to dispute their judgment. For the first two decades of his existence, the narrator has relied on others to help him define himself. By asking others instead of himself, he was seeking for himself. He confesses that he should not feel ashamed of his grandparents' past, but rather he should feel ashamed of himself for being invisible for a long period of time (Gale, 2017).

The narrator recalls his grandfather's counsel to his son, the narrator's father, to continue the black people's hidden war against the whites as traitors and spies. Ellison (2014) remembers his grandfather's words which are "Our life is a war and I have been a traitor all my born days, a spy in the enemy's country".

Grandfather's comment implies that black people's lives are similar to circus performers who risk their lives to survive by interacting with hazardous white animals. He also proposes that black people should seem to be yes men, undergoing all tortures and humiliations while working as spies or traitors on the inside.

The elderly man's statements startle, unsettle, and perplex the narrator. The strong white men complimented him for his meekness, particularly for his graduation address, in which he emphasized on humility and said that humility was the key of growth. He's unsure how he should interact with the whites. Ellison (2014) declares that "I was praised by the most lily-white men of the town".

He endures all the torments and tensions in order to seem acceptable to the white folks. To succeed in life, he undoubtedly follows the path laid forth by others. He lacks the ability to anticipate and react correctly to people's actions and behaviors.

Not only does the narrator portray whites' harsh treatment of blacks, but he also exposes the blacks' fragility. It depicts how the latter contend with one another in order to appease the whites by providing entertainment at the price of their dignity and lives. They fight amongst themselves for little prizes. Additionally, Tatlock, the most powerful of the black schoolboys, refuses to cooperate with the narrator when the latter tries to fool the whites by creating a bogus combat in which no one is wounded. Because the

narrator is also driven by the corrupting pull of reward and recognition, Tatlock is not solely responsible for the heinous situation in the boxing ring. Therefore, the narrator wants to give the opportunity to Tatlock, who is bigger and stronger than him, and he wants to be the victor. This does not mean that black people are reluctant to collaborate, but rather that they are responding to social Darwinism, which encourages individuals to fight to the death for rewards. Ellison wants to bribe Tatlock by giving five dollars more (Ellison, 2014).

The narrator feels that Tatlock is stronger than he is and will prevail in the conflict. In addition to the reward, he gives Tatlock money and seems to lose the battle. Tatlock opposes this passionately. In addition, the narrator partly removes his blindfold during the blinded combat, resulting in his friends being injured by the attacks directed at him. This implies that the black's acts are driven by self-interest and that the black is prepared to inflict another person's pain or harm.

Mr. Norton, the white institution's director and founder, reports to Dr. Herbert Bledsoe, the local black college's black president. According to him, Norton has the power of a ruler. On Norton's orders, he discards the spinner of tales from the institution. Because whites are seen as superior to blacks, Bledsoe thinks that in order for blacks to succeed in life, they must work hard, adopt the speech and habits of whites, and please them. Mr. Norton condemns the narrator of tarnishing the institution's image by bringing him to see the homeless black guys. Bledsoe despises the black man because he is a liar and a destroyer, while he reveres the white man as divine. He insults black people by calling them bastards and other nasty phrases (Bone, 1966). Despite the narrator's candid and forthright communication with him, Bledsoe rebukes him incessantly. He hopes to please his white employer by exercising authority over the black youngsters. He accuses the storyteller of possessing no knowledge other than that of destruction. He affirms that the college is completely for black Americans. This remark illustrates that Bledsoe's actions are motivated by self-interest, namely the desire to govern his own race. Bledsoe is convinced that the treatment of blacks by whites is unjust, but he lacks the confidence to challenge their power. He informs the narrator that the whites have all what they need such as media which can enable their voices to be heard (Ellison, 2014).

Dr. Bledsoe is well aware that white people have complete control over the government, industry, educational institutions, and the media, among other things. He is also aware of the injustices meted out to black people, yet he does nothing to assist those of his race. Instead, he cautions the narrator and tells him not to

raise his voice in opposition. Bledsoe's servitude does not stop with the expulsion of the storyteller from institution. It also includes writing seven different letters to his New York college classmates in order to gain the favor of the white people by persuading them that he is working in the interests of the whites rather than the blacks. The narrator believes that the letter would help him increase his chances of studying in a New York university. However, contrary to his expectations, it contains a recommendation that he face even harsher punishment (Ellison, 2014).

The African-American community is trapped in a pernicious loop. Their poverty and lack of professional skills inhibit their development, leading them to engage in illegal activities and jeopardizing their self-respect and humanity. Jim Trueblood commits incest with his own daughter. This wicked act is the result of poverty and a situational blunder. He is unable to find job and has no one to aid him, leaving him trapped in a chilly environment rife with criminal activity. The crime committed by Trueblood is a disgrace to him, his spouse, and his daughter, in addition to the whole black community. It becomes a tool whites use to highlight the animalistic nature of black people. (Ellison, 2014).

The storyteller is a young employee with little experience. He uses cables and lighting to illuminate his place of living. Unemployed individuals have limited money and are more inclined to participate in unlawful behavior. He gets employed in New York by an American corporation, but is fired because of irresponsibility and an absence of knowledge. His experience there is a real reflection of African-Americans' experiences in business. For a month, the narrator performs his duties as a Brotherhood member in his own distinctive style. Then, he gets a message from an unnamed friend cautioning him about the dangers he may meet due to his irresponsible driving. The narrator has received a letter from one of his supporters, and he recognizes that he has gone too far and too quickly on his journey. The other members of the group are starting to resent him. One of the partygoers, Mr. Wrestrum, accuses the storyteller of attempting to dominate and occupy the group. As a result, despite the fact that the Brotherhood party is open to black support, it is governed by the narrow interests of whites. The use of a nigger policy is being implemented by the white majority. The narrator observes that the black community is blissfully oblivious of the inequitable treatment of black people. In response to his accusation of casting a pall over the Brotherhood, he seeks out Tod Clifton, a former high-ranking Brotherhood member. When he spots a police officer tailing Clifton, he punches the officer and the officer murders Clifton. The narrator is unable to speak with Clifton. He's worried about how his death will be

reported by the media. He intends to hold a lavish funeral in order to protect Clifton's identity and to stoke public outrage over the police's brutality. A meeting of the organization is held after the burial, and the narrator is requested to explain his conduct there. It is on the grounds that Clifton is selling a degrading thing that the police should intervene. The narrator discovers that the Black Brotherhood is not sincere in its support of African-American causes at this point in time. He comes to the realization that all of their efforts had not made any improvement in the life of black people (Ellison, 2014).

The storyteller serves for Lucious Brockway, the anti-union and anti-party black manager of Liberty Paints. He feels that unions and political parties want his position. On one occasion, when the storyteller was running late to the office owing to a union meeting, the narrator's coworkers were understanding, Brockway becomes enraged and almost assaults the narrator. He believes that unions are a source of conflict. His loathing of the union is expressed in a way that led him to believe the unions are working against him because of his position. He has a deep and abiding hate for them. This demonstrates the widening gap that exists between blacks and whites. They believe that the unions are a threat to their positions of power, whereas laborers believe that the unions are influenced by their white counterparts (Bloom, 2009).

Brotherhood members resent his popularity, and they accuse him of using it to achieve their own agendas, as the narrator discovers. As his notoriety develops, he is unable to complete his mission in Harlem. Later on, he is summoned to return to his duties as the man in charge of monitoring Ras's activities. An extreme member of the party, Ras is a leader of a gang of anti-white activists.

The narrator's choice to have a lavish burial for Tod Clifton once again stokes Brotherhood friction. It is not Jack's job to ponder, but rather to carry out the work as he is told. There are individuals out there, like Jack, who treat him as just another gear in the system, he realizes. According to Ras, the narrator is not doing anything for the liberation of black people, but rather mimicking whites and their supporters' behavior.

Ras contends that the protagonist is unaware of white domination and his identity loss. The narrator leaves the spot in silence since he has nothing to offer in his defense. Two of Ras's men pursue and attack him. In order to eliminate them, he receives assistance from the theater's doorman. During a race riots in Harlem, many individuals are killed and a significant amount of property is damaged. Ras develops into a destructive force. The African-American community has deceived its own people. Ras orders his troops to execute the storyteller by hanging. Therefore, the storyteller hides behind a hedge

and saves himself at this crucial moment. To protect himself from Ras's troops, the storyteller conceals himself as Rinehart. He is positioned between the two black factions: the violent group of Ras and the servile company of the Brotherhood. The one attacks all blacks and whites while the latter assists them under the guise of Brotherhood. Both groups are detrimental to the downtrodden black population (Ellison & Kostelanetz, 1989).

IV. THE REALIZATION OF SELF-IDENTITY

As a matter of fact, *Invisible Man* examines how white superiority has stripped African-Americans of their sense of identity. Presenting the experiences of an unidentified man also meets the objective of boosting black readers' awareness of the dangers of living a life based on borrowed concepts. (Alison, 2017). He has relied on others for answers to questions about his own identity for the first two decades of his life. He is obedient and tries to win the admiration of the white people by demonstrating his selflessness. For a scholarship to attend a public school for blacks, he is subjected to humiliation, abuse, and pain. In the eyes of others, he is nothing more than a stereotypical black guy, and he comes to terms with the fact that he is an unseen man. When asked about his grandfather's statements about his life and encouragement to his father and the black society in order to be a traitor and spy, he says he has no idea. His humility has been lauded by the strong white males, therefore he is startled by the elderly man's statements. However, he follows his grandfather's counsel towards the end of the story.

To find his identity, the anonymous narrator travels from the South to the North, where he meets a variety of people. He learns through experiencing pain and interacting with others. The timid and nave narrator learns that only he has the ability to find out who he is. With this realization, he grows to value his grandfather's advice that life is a perpetual struggle and that they have to endure the situation with their necks in the jaws of the beast. (Gale, 2017).

In spite of the narrator's initial call for his people to be modest and polite to the white, he eventually apologizes for saying social equality in front of the whites, and although he seems thrilled to get a leather briefcase and a scholarship, he is not pleased. Next night, he has a dream in which he attends the circus with his deceased grandfather, who would not laugh at the clowns' humorous performances. Because his actions resemble those of a clown, the youngster apparently believes that his grandpa disapproves of them. The white, he believes, is humiliating him. He is unsure of who he is, yet he does not lash out in rebellion since he must first discover who

he is via his studies. However, he found in a dream that he reveals his unconscious knowledge of being humiliated by white people. It bothers him that he and Tatlock are cast as a pair of bumbling fools. He prioritizes, however, his studies in order to learn more about himself. There are a lot of blind individuals out there, and they can't see his true personality. Another element he discovers is the loss of one's individuality or identity when one is unable to behave according to one's own concept and instead seeks to satisfy others by doing as they want. Furthermore, he realizes that one must be knowledgeable and diligent in one's career and activities in order to prevent blunders and errors. Professional expertise and vigilance are two ways to build a strong sense of self-worth and authority. Liberty Paints fires him for his sloppy work and lack of competence (Ruland & Bradbury, 1992).

Similarly, he learns through personal experience that he, like many other black people, has been a victim of the two extremes represented by Dr. Herbert Bledsoe and Ras, who are servitude and radical violence. Both categories of individuals impede the free development of black people. When he starts working on his own, without the help of others, he becomes famous in Harlem or New York. He contemplates his identity and realizes that he is acting as a clown in order to amuse the whites. This leads him to feel devious and cautious about answering his puzzle (Ellison, 2014). After deciding to look for himself, he sets out to live a life of freedom. He can only enjoy a life of freedom if he proves his worth. To demonstrate his skill and authority, he must use tact, caution, and an eye for detail in all he does. In contrast to the speeches he protests and condemns white supremacy on the streets of New York City the day after his commencement speech, which he delivered in front of white people on his graduation day and speaks out in favor of a black couple's right to worship inside a church. They are pushed inside by him and he makes an anti-white tirade to the people gathered there. Here, he gets the audience involved in a protest by rushing the white couple and bringing the black couple's goods into the home with them (Ellison, 2014).

As a Brotherhood member, he devotes his time and efforts only to helping the city's disadvantaged black residents. Tod Clifton's death, however, causes him to recognize that the organization, which is dominated by white people and docile black citizens, is of little use to him. It is clear to him that Brother Jack has used him as a part in the system, and if he continues to work for him, he wants to deceive the people of Harlem. To put it another way, he refuses to labor for their benefit and goes it alone. When he decides to come out of hibernation, he intends to do it without the intention of deceiving anybody. He intends to do something to break out of his invisibility and draw the

attention of others. Ellison (2014) uses an accurate language to express the narrator's moment of clarity and subsequent decision, which is "I must come out, I must emerge".

To him, it's now clear that his grandfather's counsel was sound. He is aware of the factors that contribute to his invisibility and the measures he may use to combat it. These difficulties have harmed him for a long period of time, and they have caused him to feel as if he has not done enough for others around him. This requires him to break away from his long-held condition of invisibility. Rather of following others, he will forge his own path to discover who he really is. He will do something to help the poor, since he is a multifaceted person.

V. CONCLUSION

In order to restore his identity or find himself, an unidentified young black kid travels from the south of the United States to New York City in Ralph Ellison's *Invisible Man*. First, he is subordinate to the white racists, but through his suffering and degradation he realizes that his identity and that of the whole African American community in the United States is in danger or invisible. That it's not only the racial divide between whites and blacks that contributes to their invisibility or loss of self-esteem is something he learns through his encounters with both groups.

People of color are subjected to racial stereotyping and oppression by whites, who utilize them for their own amusement and gain. The blacks, too, aren't willing to work together because of their own self-interests. High-ranking blacks, whose servitude to the white oppresses the black and their double dominance are in stark contrast to their lower-ranking counterparts. Aside from that, the black are consumed by the urge to defeat one another and to please the white people in exchange for empty applause and reward. While their poverty and inability to do basic tasks causes them to commit crimes, faults and blunders as well. This leads to a lack of self-discovery on their part. Initial thoughts of escape for the narrator are a little hazy. To acquire their admiration and respect, he is obedient to the whites, and he fights with his fellow blacks because of his fervent desire to do so. Later in life, he recognizes the dangers of subservience and his grandfather's exhortation towards the black population to secretly strive for their freedom. Furthermore, he is aware of the dangers and flaws of an aggressive and extreme approach, which is why he has formed an underground party called Brotherhood to pretend to represent white people's interests. This man finally decides how he wants to define his own identity and break free from the status of being invisible. It is his intention to rise from his

slumber and demonstrate his worth to the world by making a positive contribution to his community in his own unique manner, rather than relying on others to define him. As a result, this novel is considered a long journey from obscurity to self-discovery for a naive young man.

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