

Volume 3, Issue 2

December 2025

**e-ISSN: 2959-9407 (online)**  
**p-ISSN: 3006-4392 (printed)**



---

**SINZANG**

---

SCIENTIFIC JOURNAL OF LITERATURE, LANGUAGE,  
COMMUNICATION AND EDUCATIONAL SCIENCES

**Peleforo GON COULIBALY University**

**Côte d'Ivoire**

[www.revue-sinzang.net](http://www.revue-sinzang.net)





**SINZANG**

**SCIENTIFIC JOURNAL OF LITERATURE, LANGUAGE,  
COMMUNICATION AND EDUCATIONAL SCIENCES**

-----  
**Volume 3, Issue 2**

**DECEMBER 2025**  
-----

**e-ISSN: 2959-9407 (online)**

**p-ISSN: 3006-4392 (printed)**

**Logotype Copyright© Affi Yacinthe N'GORAN**

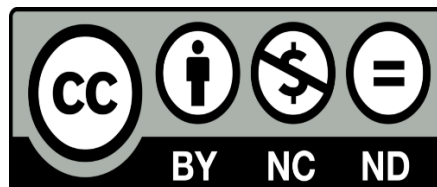
## INDEXING AND REFERENCING

### IMPACT FACTOR



TOGETHER WE REACH THE GOAL

**SJIF 2024: 3.696**



**e-ISSN: 2959-9407 (online version)**

**P-ISSN: 3006-4392 (printed version)**

## INDEXING AND REFERENCING

AureHal : <https://aurehal.archives-ouvertes.fr/journal/read/id/922726>

Mirabel : <https://reseau-mirabel.info/revue/21446/Revue-Sinzang>

ISSN: <https://portal.issn.org/resource/ISSN/2959-9407>

SJIFACTOR: <https://sjifactor.com/passport.php?id=23525>

## EDITORIAL

Among the Senufos from the north of Côte d'Ivoire, the sacred grove is called "Sinzang". The first of these would date from the time of the patriarch and leader of Korhogo SORO Zouakagnon (1840-1894). It is the tutelary space of the initiatory institute of the secret society: the Poro. These sacred forests exist in all the villages of the region and are highly protected and managed. The proof is that in their midst, adolescents perform the rite of passage leading them to the age of maturity. The "Sinzang" is also the centre of intergenerational knowledge transmission. Thus, the teaching of ancestral knowledge, ontology and cosmogony-contributing to the future spiritual, moral and social formation of the Senufo elite-is associated with this pantheon.

In line with this pedagogical and academic logic, the SINZANG Journal aims to promote African and Western humanities in Literature, Language, Communication and Education Sciences. To do this, it is part of a process of promoting the reflections and studies conducted by Teachers-Researchers and Researchers for the sustainable development of society.

As distinctive signs of "Sinzang", Jacqueline DELANGE, in *Arts et peuple Sénoufo de l'Afrique noire*, identifies among others the huts, earth cones and statues (masks). The visual identity of this magazine presents two masks, one symbolizing ancestral knowledge and the other Western science. The two facing the entrance of a sacred hut express the encounter of diverse knowledge put at the service of humanity. *In fine*, they export to other horizons, hence the idea of huts in perspective.

SINZANG is a pluridisciplinary and biannual peer-reviewed scientific journal. It is published in English and French but also accepts work written in German and Spanish. Moreover, depending on the requests made at the discretion of its review committee, it may issue special thematic publications and conference proceedings.

## CONTACTS

**Postal Address:** BP 1328 Korhogo, Côte d'Ivoire

**Email:** [revuesinzang@gmail.com](mailto:revuesinzang@gmail.com)

**Telephone:** +225 07 47 32 80 55 / +225 0709540314

**Website:** [www.revue-sinzang.net](http://www.revue-sinzang.net)

## EDITORIAL BOARD

**Director of Publication:** Daouda COULIBALY, Full Professor, Alassane Ouattara University, Côte d'Ivoire

**Editor-in-Chief:** Casimir KOMENAN, Associate Professor, Félix Houphouët-Boigny University, Côte d'Ivoire

**Computer Graphics and Dissemination:** Dr KOUAKOU Kouadio Sanguen,

Alassane OUATTARA University

## **Subeditors**

Dr. Souleymane TUO, Peleforo GON COULIBALY University, Côte d'Ivoire  
Dr. Kouakou Antony ANDE, Peleforo GON COULIBALY University, Côte d'Ivoire  
Dr. Alama OUATTARA, Peleforo GON COULIBALY University, Côte d'Ivoire  
Dr. Youssouf FOFANA, Peleforo GON COULIBALY University, Côte d'Ivoire

## **Drafting Board**

Dr. Daouda COULIBALY, Peleforo GON COULIBALY University, Côte d'Ivoire  
Dr. Moussa OUATTARA, Peleforo GON COULIBALY University, Côte d'Ivoire  
Dr. Evrard AMOI, Peleforo GON COULIBALY University, Côte d'Ivoire  
Dr. Adama SORO, Alassane Ouattara University, Côte d'Ivoire  
Dr. Dolourou SORO, Alassane Ouattara University, Côte d'Ivoire  
Dr. Yehan Landry PENAN, Peleforo GON COULIBALY University, Côte d'Ivoire  
Dr. Yao Katamatou KOUMA, University of Lomé, Togo  
Dr. Oko Richard AJAH, University of Uyo, Nigeria  
Dr. Boua Paulin AKREGBOU, Peleforo GON COULIBALY University, Côte d'Ivoire  
Dr. Jean-Paul ABENA, Teacher Training School of Bertoua, Cameroon  
Dr. Resnais Ulrich KACOU, Jean Lorougnon GUEDE University, Côte d'Ivoire  
Dr. Gervais-Xavier KOUADIO, Peleforo GON COULIBALY University, Côte d'Ivoire  
Dr. Le Patrice LE BI, Peleforo GON COULIBALY University, Côte d'Ivoire  
Dr. Issiaka DOUMBIA, Peleforo GON COULIBALY University, Côte d'Ivoire  
Dr. Siaka FOFANA, Felix Houphouët-Boigny University, Côte d'Ivoire

## **REVIEW COMMITTEE**

Philippe Toh ZOROB, Professor, Alassane Ouattara University, Côte d'Ivoire  
Honorine SARE-MARE, Professor, Joseph Ki-Zerbo University, Burkina Faso  
Anthony AIZEBIOJE-COCKER, Associate Professor, Ambrose Alli University, Nigeria  
André KABORE, Associate Professor, Joseph Ki-Zerbo University, Burkina Faso  
Aboubacar Sidiki COULIBALY, Associate Professor, University of Humanities of Bamako, Mali  
Mariame Hady WANE, Associate Professor, Cheikh Anta Diop University, Senegal  
Kandayinga Landry YAMEOGO, Associate Professor, Norbert Zongo University, Burkina Faso  
Zouakouan Stéphane BEUGRE, Associate Professor, Peleforo GON COULIBALY University, Côte d'Ivoire  
Eckra Lath TOPPE, Associate Professor, Alassane Ouattara University, Côte d'Ivoire  
Sati Dorcas DIOMANDE, Associate Professor, Peleforo GON COULIBALY University, Côte d'Ivoire  
Martin Armand SADIA, Associate Professor, Alassane Ouattara University, Côte d'Ivoire

## SCIENTIFIC COMMITTEE

Daouda COULIBALY, Professor, Alassane Ouattara University, Côte d'Ivoire  
Kasimi DJIMAN, Professor, Félix Houphouët-Boigny University, Côte d'Ivoire  
Anne Claire GNIGNOUX, Professor, Jean Moulin University, Lyon 3, France  
Désiré ANTANGANA KOUNA, Professor, University of Yaoundé I, Cameroon  
Fallou MBOW, Professor, Cheikh Anta Diop University, Senegal  
Mamadou DRAME, Professor, Cheikh Anta Diop University, Senegal  
Georis Bertin MADEBE, Professor, Omar Bongo University, Gabon  
Alain SISSAO, Professor, Joseph Ki-Zerbo University, Burkina Faso  
Kodjo Ruben AFAGLA, Professor, University of Lomé, Togo  
Honorine SARE-MARE, Professor, Joseph Ki-Zerbo University, Burkina Faso  
Vamara KONE, Professor, Alassane Ouattara University, Côte d'Ivoire  
Kouamé ADOU, Professor, Alassane Ouattara University, Côte d'Ivoire  
Obou LOUIS, Professor, Felix Houphouët-Boigny University, Côte d'Ivoire  
Kouadio Antoine ADOU, Associate Professor, Peleforo GON COULIBALY University, Côte d'Ivoire  
Koffi Syntor KONAN, Associate Professor, Alassane Ouattara University, Côte d'Ivoire

## ÉDITORIAL

Chez les Sénoufos du nord de la Côte d'Ivoire, le bosquet sacré est communément appelé « Sinzang ». Les premiers du genre dateraient de l'époque du patriarche et chef de Korhogo SORO Zouakagnon (1840-1894). C'est l'espace tutélaire de l'institut initiatique de la société secrète : le Poro. Lieux fortement protégés et aménagés à l'envi, ces forêts sacrées existent dans tous les villages de la région. La preuve en est qu'en leur sein, les adolescents effectuent le rite de passage les amenant à l'âge de la maturité. Le « Sinzang » est aussi le haut lieu de la transmission de la connaissance intergénérationnelle. Ainsi, l'enseignement du savoir ancestral, de l'ontologie et la cosmogonie- contribuant à la formation spirituelle, morale et sociale de l'élite Sénoufo de demain-est associé à ce panthéon.

S'inscrivant dans cette logique pédagogique et académique, la Revue SINZANG ambitionne de faire la promotion des humanités tant africaine qu'occidentale dans le domaine de la Littérature, des Sciences du Langage, de la Communication et de l'Éducation. Pour ce faire, elle s'inscrit dans une démarche de vulgarisation des réflexions et des études menées par les Enseignants-Chercheurs et des Chercheurs pour le développement durable de la société.

Comme signes distinctifs du « Sinzang », Jacqueline DELANGE, dans *Arts et peuple Sénoufo de l'Afrique noire*, identifie entre autres les cases, les cônes en terre et les statues (masques). L'identité visuelle de cette revue présentant deux masques, l'un symbolisant le savoir ancestral et l'autre la science occidentale. Les deux se faisant face à l'entrée d'une case sacrée expriment la rencontre de connaissances diverses mis au service de l'humanité. In fine, elles s'exportent vers d'autres horizons ; d'où l'idée des cases en perspective.

SINZANG est une revue pluridisciplinaire à comité de lecture et scientifique. Elle est bilingue : éditée en anglais et en français. Mais elle accepte également les travaux écrits en allemand et en espagnol. C'est une revue semestrielle, tenant deux parutions l'an. Au demeurant, elle peut

procéder, selon les demandes ou les sollicitations formulées à l'appréciation de son comité de lecture, à des parutions spéciales thématiques et à la diffusion d'actes de colloque.

## **CONTACTS**

**Adresse Postale :** BP 1328 Korhogo, Côte d'Ivoire

**Email :** [revuesinzang@gmail.com](mailto:revuesinzang@gmail.com) et [sinzangarticles@revue-sinzang.net](mailto:sinzangarticles@revue-sinzang.net)

**Téléphone :** +225 07 47 32 80 55 / +225 0709540314

**Site internet :** [www.revue-sinzang.net](http://www.revue-sinzang.net)

## **COMITE ÉDITORIAL**

**Directeur de publication :** Daouda COULIBALY, Professeur Titulaire, Université Alassane Ouattara, Côte d'Ivoire

**Rédacteur en chef :** Casimir KOMENAN, Maître de Conférences, Université Félix Houphouët-Boigny, Côte d'Ivoire

**Infographie et Diffusion :** Dr KOUAKOU Kouadio Sanguen, Université Alassane OUATTARA, Côte d'Ivoire

### **Secrétariat de rédaction**

Dr. Souleymane TUO, Université Peleforo GON COULIBALY, Côte d'Ivoire

Dr. Kouakou Antony ANDE, Université Peleforo GON COULIBALY, Côte d'Ivoire

Dr. Alama OUATTARA, Université Peleforo GON COULIBALY, Côte d'Ivoire

Dr. Youssouf FOFANA, Université Peleforo GON COULIBALY, Côte d'Ivoire

### **Comité de Rédaction**

Dr. Daouda COULIBALY, Université Peleforo GON COULIBALY, Côte d'Ivoire

Dr. Moussa OUATTARA, Université Peleforo GON COULIBALY, Côte d'Ivoire

Dr. Evrard AMOI, Université Peleforo GON COULIBALY, Côte d'Ivoire

Dr. Adama SORO, Université Alassane Ouattara, Côte d'Ivoire

Dr. Dolourou SORO, Université Alassane Ouattara, Côte d'Ivoire

Dr. Yehan Landry PENAN, Université Peleforo GON COULIBALY, Côte d'Ivoire

Dr. Yao Katamatou KOUMA, Université de Lomé, Togo

Dr. Oko Richard AJAH, Université d'Uyo, Nigéria

Dr. Boua Paulin AKREGBOU, Université Peleforo GON COULIBALY, Côte d'Ivoire

Dr. Jean-Paul ABENA, École Normale Supérieure de Bertoua, Cameroun

Dr. Resnais Ulrich KACOU, Université Jean Lorougnon GUEDE, Côte d'Ivoire

Dr. Gervais-Xavier KOUADIO, Université Peleforo GON COULIBALY, Côte d'Ivoire

Dr. Le Patrice LE BI, Université Peleforo GON COULIBALY, Côte d'Ivoire

Dr. Issiaka DOUMBIA, Université Peleforo GON COULIBALY, Côte d'Ivoire

Dr. Siaka FOFANA, Université Felix Houphouët-Boigny, Côte d'Ivoire

## **Comité de Lecture**

Philippe Toh ZOROBİ, Professeur Titulaire, Université Alassane Ouattara, Côte d'Ivoire  
Honorine SARE-MARE, Professeur Titulaire, Université Joseph Ki-Zerbo, Burkina Faso  
Anthony AIZEBİOJE-COCKER, Maître de Conférences, Ambrose Alli University, Nigeria  
André KABORE, Maître de Conférences, Université Joseph Ki-Zerbo, Burkina Faso  
Aboubacar Sidiki COULİBALY, Maître de Conférences, Université des Lettres et des Sciences Humaines de Bamako, Mali  
Mariame Hady WANE, Maître de Conférences, Université Cheikh Anta Diop, Sénégal  
Kandayinga Landry YAMEOGO, Maître de Conférences, Université Norbert Zongo University, Burkina Faso  
Zouakouan Stéphane BEUGRE, Maître de Conférences, Université Peleforo GON COULİBALY, Côte d'Ivoire  
Eckra Lath TOPPE, Maître de Conférences, Université Alassane Ouattara, Côte d'Ivoire  
Sati Dorcas DIOMANDE, Maître de Conférences, Université Peleforo GON COULİBALY, Côte d'Ivoire  
Martin Armand SADIA, Maître de Conférences, Université Alassane Ouattara, Côte d'Ivoire

## **Comité Scientifique**

Daouda COULİBALY, Professeur Titulaire, Université Alassane Ouattara, Côte d'Ivoire  
Kasimi DJİMAN, Professeur Titulaire, Université Félix Houphouët-Boigny, Côte d'Ivoire  
Anne Claire GNİGNOUX, Professeur Titulaire, Université Jean Moulin, Lyon 3, France  
Désiré ANTANGANA KOUNA, Professeur Titulaire, Université de Yaoundé I, Cameroun  
Fallou MBOW, Professeur Titulaire, Université Cheikh Anta Diop, Sénégal  
Mamadou DRAME, Professeur Titulaire, Université Cheikh Anta Diop, Sénégal  
Georis Bertin MADEBE, Professeur Titulaire, Université Omar Bongo, Gabon  
Alain SİSSAO, Professeur Titulaire, Université Joseph Ki-Zerbo, Burkina-Faso  
Kodjo Ruben AFAGLA, Professeur Titulaire, Université de Lomé, Togo  
Honorine SARE-MARE, Professeur Titulaire, Université Joseph Ki-Zerbo, Burkina Faso  
Vamara KONE, Professeur Titulaire, Université Alassane Ouattara, Côte d'Ivoire  
Kouamé ADOU, Professeur Titulaire, Université Alassane Ouattara, Côte d'Ivoire  
Obou LOUIS, Professeur Titulaire, Université Felix Houphouët-Boigny, Côte d'Ivoire  
Kouadio Antoine ADOU, Maître de Conférences, Université Peleforo GON COULİBALY, Côte d'Ivoire  
Koffi Syntor KONAN, Maître de Conférences, Université Alassane Ouattara, Côte d'Ivoire

**TABLE OF CONTENTS**  
**TABLE DES MATIERES**

- 1. GASTRONOMIE, COMMUNICATION ET PRINCIPES DE MARQUAGE SYMBOLIQUE DANS LA PROMOTION DU TOURISME LOCAL IVOIRIEN**  
..... Khan KOUAME (khankouame@gamil.com/  
.....Sainghot SOUMAHORO (sainghotsoum777@gmail.com) (Côte d’Ivoire) \_ P.1-24
- 2. EFFICACITÉ DU SPONSORING DES PARRAINEURS DE LA LIGUE DES CHAMPIONS UEFA 2025 EN TERMES D’ATTITUDE SUR LES POPULATIONS KORHOGOLAISES**  
.....Katia OUATTARA (ouattarakatia@yahoo.com) (Côte d’Ivoire) \_P.25-42
- 3. L’ORPAILLAGE ILLÉGAL, FACTEUR DE RISQUE SUR LA SANTÉ ET L’ENVIRONNEMENT NATUREL : CAS DE ZAGUINASSO EN CÔTE D’IVOIRE**  
.....Doffou Brice Anicet YAVO (anicetyavo@upgc.ci) /  
Francis Pacôme KOUAKOU (kouakoufp@yahoo.fr) (Côte d’Ivoire) \_P.43-57
- 4. YA KOI DE CHARLES NOKAN : UNE DRAMATISATION DU TRAGIQUE**  
.....Bangali DOUMBIA (bangalidoumbia.bd@gmail.com) (Côte d’Ivoire) \_P.58-70
- 5. MODERNITY: A NECESSARY EVIL? A POSTCOLONIAL READING OF ISHMAEL BEAH’S *RADIANCE OF TOMORROW***  
.....Kouakou Antony ANDE (andekouakou@yahoo.fr) (Côte d’Ivoire) \_P.71-83
- 6. ORAL LEGACIES IN ANDRÉ BRINK’S *A CHAIN OF VOICES AND IMAGININGS OF SAND***  
..Oumarou DIABAGATE (Oumaroudibagate75@gmail.com) (Côte d’Ivoire) \_P.84-100
- 7. GENRE DES ENSEIGNANTS, TYPE D’ÉVALUATION ET PERFORMANCES SCOLAIRES DES ÉLÈVES DU SECONDAIRE**  
.....Zakari MAHAMADOU (zakmohd4@yahoo.fr) (Niger) \_P.101-116
- 8. STYLE IN SOME SELECTED POEMS BY ATUKWEI JOHN OKAI AND WYSTAN HUGH AUDEN**  
.....Sansan SIB (sibsansan01@gmail.com) (Côte d’Ivoire) \_P.117-136
- 9. LA PROBLÉMATIQUE DU DÉVELOPPEMENT D’UNE CONSCIENCE D’OPÉRATIONS MÉTALINGUISTIQUES DANS L’ENSEIGNEMENT DE LA GRAMMAIRE DES LANGUES ÉTRANGÈRES**  
....Kouakou Yannick KONDRO (yannickkondro@yahoo.fr) (Côte d’Ivoire) \_P.137-150
- 10. CHARACTERS AND DYSTOPIA IN THOMAS HARDY’S *THE RETURN OF THE NATIVE***  
.....Julien Tanoé AFFI (affijulien@gmail.com) (Côte d’Ivoire) \_P.151-161

**11. CONTRIBUTION DE L'IRONIE AU STYLE DU ROMAN *LES SOLEILS DES INDÉPENDANCES* D'AHMADOU KOUROUMA**

.....Abdoulaye SERE (lucasere2015@gmail.com) /  
Tégawendé Donatien NANA (tegawendedonatienana@gmail.com) (Burkina Faso)  
P\_162-175

**12. LESLIE SILKO MARMON'S CEREMONY: THE CARICATURE OF THE INDIANS' ALIENATION**

.....Acho Patrice ADOUPO (adoupo\_acho@yahoo.fr) (Côte d'Ivoire) \_P.176-191

**13. LECTURE INTERSECTIONNELLE DU FÉMINICIDE ET DES VIOLENCES ENVERS LES FEMMES DANS *SALVAGE THE BONES ET SING, UNBURIED, SING* DE JESMYN WARD**

.....Selay Marius KOUASSI (lebonselay@yahoo.fr) (Côte d'Ivoire) \_P.192-208

**14. ANALYSE STYLOLINGUISTIQUE DE *BISTOURI DES LARMES* DE RAMONU SANUSI**

Eiloghosa ENOGIOMWAN (Eiloghosa.enogiomwan@uniben.edu)  
(Nigéria) \_P.209-226

**15. LE RYTHME NARRATIF DE LA SUBORDINATIVE RELATIVE DANS LES STRUCTURES PROVERBIALES**

.....Kouadio Wilfried Cédric N'DRI (cedrickouadio@gmail.com)/  
.....Mohamed CAMARA (mohcame@yahoo.fr) (Côte d'Ivoire) \_P. 227-239

**16. THE AMERICAN POLICE AS A TOOL OF WHITE SYSTEMIC OPPRESSION: A STUDY OF ANGIE THOMAS' *THE HATE U GIVE***

.....Ollo Desiré HIEN (hiendesire6@gmail.com) (Côte d'Ivoire) \_P.240-250





## THE AMERICAN POLICE AS A TOOL OF WHITE SYSTEMIC OPPRESSION: A STUDY OF ANGIE THOMAS' *THE HATE U GIVE*

Ollo Desiré HIEN

Université Alassane Ouattara, Bouaké (Côte d'Ivoire)

Email: hiendesire6@gmail.com

### ABSTRACT

This article examines police oppression against Black Americans as portrayed in Angie Thomas's *The Hate U Give*. The police actions in both the novel and broader American society reveal issues beyond public safety; these actions deeply rooted in systemic racism. The study aims to show how the U.S. policing system implicitly maintains Black subjugation by reinforcing racial hierarchies and white supremacy. Using Critical Race Theory, developed by Kimberlé Crenshaw et al., the analysis explores the intersection of race and power within legal and law enforcement institutions. By highlighting these realities, Thomas contributes to the ongoing fight for justice, equality, and the dismantling of systemic racism in America.

**Key words:** Black Americans, Police, Oppression, Slavery, Superiority, White Americans

Cet article examine l'oppression policière à l'encontre des Afro-Américains telle qu'elle est dépeinte dans *The Hate U Give* d'Angie Thomas. Les actions de la police, tant dans le roman que dans la société américaine au sens large, révèlent des problèmes qui vont au-delà de la sécurité publique ; ces actions sont profondément enracinées dans le racisme systémique. Cette étude vise à démontrer comment le système policier américain maintient implicitement la subjugation des Afro-Américains en renforçant les hiérarchies raciales et la suprématie blanche. Fondée sur la théorie critique de la race, développée par Kimberlé Crenshaw et al., l'analyse explore l'intersection entre race et pouvoir au sein des institutions juridiques et policières. En mettant ces réalités en lumière, Thomas contribue à la lutte continue pour la justice, l'égalité et le démantèlement du racisme systémique aux États-Unis.

**Mots clés :** afro-américains, américains blancs, esclavage, oppression, police, supériorité.

## INTRODUCTION

Police violence remains a serious issue in the United States of America, particularly the form of police brutality that affect African Americans. It often involves the use of excessive and unjustified force that result in injury or death. Facts and data consistently show that Black people are killed by police at disproportionately high rates, as indicated by I. Kyriopoulos et al. (2022, p. 2). This pattern cannot be explained solely by crime statistics; rather, it reflects a deeper, systemic problem rooted in America's history of racial injustice. Police violence is not only a criminal or legal matter but also a racial one. The roots of this issue are embedded in the legacy of slavery and institutionalized racism that continues to shape American society. The effects of police brutality go beyond physical harm; it creates psychological trauma, fear and a sense of injustice in the Black community.

Angie Thomas's novel *The Hate U Give* highlights the emotional and social impact of police violence. The protagonist, Starr Carter, is a sixteen-year-old Black girl who witnesses her unarmed friend, Khalil, being shot and killed by a white police officer. Khalil's death is portrayed not as an isolated incident, but as part of a larger system that devalues Black lives. Through Starr's struggle for justice, Thomas reveals how Black Americans are forced to live with fear and mistrust toward institutions which are meant to protect them.

Scholars have examined these issues in various academic works. L. Marshall (2017) discusses how African Americans live under constant fear of police violence. She cites the case of Freddie Gray, a young Black man who died in police custody, illustrating how these incidents are part of a recurring pattern. Similarly, T. G. Gardner (2020) explains how Black Americans must conform to specific behavioral expectations in encounters with police. Speaking disrespectfully, making eye contact or expressing uncertainty can be interpreted as defiance. Gardner (2020, p. 878) writes, "You're Black, you can't be looking at them saying, 'Oh, I don't know, why don't you tell me?' That... is giving them the license to pull you out of your car and physically harm you". This quote reflects how African Americans are forced to navigate daily interactions with law enforcement with fear and submission. The psychological consequences of this violence are equally damaging. According to R. Young-Drake et al. (2022, p. 8) argue that police violence "disparately impacts people of color—

especially Black and Latinx people—increasing the potential for feelings of diminished self-worth and value within American society”.

This article explores how the American policing system continues to uphold forms of racial control that resemble modern-day slavery. This analysis prompts two central questions: In what ways does the police system implicitly sustain the oppression of the Black community in the United States of America? How does the legal system contribute to or fail to prevent the disproportionate killings of Black individuals by law enforcement?

To understand the deeper implications of police brutality, this analysis uses Critical Race Theory (CRT), developed by Kimberlé Crenshaw and others in the 1980s basing on the concept of intersectionality. D. Atewologun (2018, p. 2) defines intersectionality as “a critical framework or approach that provides the mindset and language to examine interconnections and interdependencies between social categories and systems”. CRT argues that racism is not merely the product of individual bias but is rooted in legal systems, institutions and public policies. According to Delgado and Stefancic (2001), CRT seeks to examine and transform the relationship between race, racism and power. It also sheds light on how white supremacy influences the American legal and social systems, what entails racial inequalities to persist in American society.

This article is structured in two main sections. The first section analyzes the psychological and physical oppression imposed on Black individuals by police forces. The second section investigates the role of the justice system in perpetuating the oppression of the Black community in the United States of America.

## **1-THE PSYCHOLOGICAL AND PHYSICAL OPPRESSION OF BLACK AMERICANS BY THE AMERICAN POLICE IN ANGIE THOMAS’ *THE HATE U GIVE***

Psychological exploitation can be understood as the abuse or manipulation of an individual’s or a community’s mental and emotional well-being. This understanding is supported by D. Doherty and D. Berglund (2008) when they state:

There is no simple definition of psychological abuse. Generally, researchers and front-line service providers define it as the systemic destruction of a person’s self-esteem and/or sense of safety, often occurring in relationships where there are differences in power and control (Follingstand and Dehart 2000). It includes threats of harm or abandonment, humiliation, deprivation of contact, isolation

and other psychologically abusive tactics and behaviours. A variety of terms are used interchangeably with psychological abuse, including emotional abuse, verbal abuse, mental cruelty, intimate terrorism and psychological aggression. Also, when the abuse occurs in a residential care setting, it is often called systemic or institutional abuse (2008, p. 1).

This quotation demonstrates how psychological abuse is experienced by the Black community through policing. American police impose strict rules on Black individuals that cause mental distress and oppression. As a result, Black Americans often become victims of discrimination by predominantly white law enforcement officers. Starr's father warns her to always comply with police instructions during encounters, he states "Starr-Starr, you do whatever they tell you to do," he said. "Keep your hands visible. Don't make any sudden moves" (Angie, 2017, p. 8). What is being taught to Starr does not underline the psychological oppression that blacks feel. In fact, in the terrifying social context wherein blacks are being often killed to due to racial profiling, it is a must for parents to teach survival techniques and lessons that they have drawn by experience and the psychological oppression that permeates their existence. In reality, the American police system does not protect the Black community but rather treats African Americans as threats to society.

Thus, the policing system perpetuates harm and undermines the progress and well-being of Black communities. White police officers within the American policing system often demonstrate a deep-seated bias and animosity toward Black individuals. Their patrols are frequently concentrated in Black communities, where African Americans are unreasonably subjected to police violence and fatal encounters. This racial injustice is highlighted in the line: "A sixteen-year-old Black boy is dead because a white cop killed him... if this was out in Riverton Hills and his name was Richie, we wouldn't be having this conversation" (Angie, 2017, p. 20). The quotation exposes how systemic racism influences police behavior, with white officers regularly oppressing Black people often to the point of death. This assumption can be reinforced by "the murder of George Floyd by police officer Derek Chauvin in May 2020 which sparked global outrage and protests". Despite being recorded on video, such crimes often go unpunished, reinforcing the idea that police officers, particularly white officers can act with impunity. This sense of immunity contributes to a culture where racial violence by law enforcement continues unchecked.

Rather than serving as protectors, these officers act as threats to Black lives. This recurring pattern of violence recalls the historical role of Slave Patrols, suggesting that modern-day policing still echoes the legacy of slavery. In this sense, the killing of African Americans by white police officers can be interpreted as a continuation of institutionalized racial oppression. The Slave Patrol was an institution that empowered white patrollers to control and monitor enslaved Black individuals, using force when necessary to restrict their freedom of movement. In the same vein, M.A. Robinson *et al.* (2018) state:

The history of the police force in America has also been linked to the institution of Slave Patrols and Night Watchers during the era of slavery. These patrollers were usually White men who were authorized to control the movement and behaviors of slaves, to prevent escapes and uprisings. The slave patrollers were sanctioned to maintain the system of enslavement and the established racial order (2018, p. 37).

The killing of Khalil by a white police officer can be seen as an act intended to preserve the racial hierarchy in the United States of America. The use of force against African Americans by law enforcement reflects a form of modern-day slavery. In the mindset of some white officers, Black individuals are still perceived as inferior or subhuman, so making their deaths appear, in their view is justifiable. A Black person may be killed even when posing no danger or threat to anyone. This is supported by the statement “Khalil wasn’t a threat that night” (Angie, 2017, p. 20), which emphasizes how Black victims are frequently killed without evident crime. Such violence implies that some officers may derive a sense of power from these acts, what reinforces the dehumanization of Black individuals. R. Young-Drake *et al.* (2022, p. 12) unveil that “In 2019, the police killed 235 Black Americans”. This alarming figure reveals a systemic failure to value and protect Black lives. This way of treating of Black individuals highlights the ongoing marginalization of the Black community by institutions meant to ensure public safety.

Black Americans are dehumanized by the police. They are treated as though their lives hold less value, and subject to violence at any moment, particularly at the hands of white officers. Maverick, an African American character, has witnessed this reality firsthand, having seen two of his friends killed by the police. This tragedy is expressed in the line: “Maverick, she’s seen two of her friends get killed” (Angie, 2017, p. 21). Such a statement reflects the traumatic impact of police violence on the Black community. In this context, the police in the United States of America function as an

institution that restricts Black freedom rather than protecting it. White officers exercise oppressive power over African Americans in order to keep them socially and politically marginalized. This dynamic reinforces a system in which Black communities are portrayed as threats, what justifies increased surveillance and violence. Such policing practices limit African Americans' mobility, autonomy and access to equal civic participation. Over time, this creates a cycle in which state power is used to maintain racial hierarchy rather than protect all citizens equally. As a result, Black individuals are denied the same freedoms and sense of security that white citizens enjoy. In many ways, Black people in American society are treated like second class-citizens forced to obey, yet still at risk of being killed. Even when they follow police instructions, their lives remain in danger. This ongoing reality is further illustrated by:

One-Fifteen follows Khalil's hands with the flashlight. He orders Khalil to get out with his hands up. He barks at me to put my hands on the dashboard. I kneel beside my dead friend in the middle of the street with my hands raised. A cop as white as Chris points a gun at me (Angie, 2017, p. 33).

This tragic quotation reveals how African Americans in the United States of America are positioned as second-class citizens under police authority. From a CRT perspective, this reflects how systemic racism operates through state institutions, normalizing unequal treatment and reinforcing racial hierarchies. The torture and mistreatment of Black individuals by law enforcement is a persistent and well-documented reality. The act of systematically oppressing African Americans through violence and intimidation can be further sustained by the following statement:

From 1972 to 1991, over 100 African Americans were tortured by former Police Commander Jon Burge (a former military police officer who served in Vietnam) and detectives under his command at Area 2 and 3 Police Headquarters in Chicago, Illinois<sup>5</sup> (p. 7).

This passage illustrates how the police subject Black individuals to a form of under human beings through systemic torture and violence. Black people are often

---

<sup>5</sup> Extracted from "In the Shadows of the war on Terror: Persistent Police Brutality and Abuse of People of Color in the United States." (2007), published by United Nations Committee on the Elimination of Racial Discrimination.

killed by police officers despite committing no criminal offense. In many instances, white officers kill African Americans as a means of asserting and maintaining white supremacy. This tragic reality is poignantly captured in the exchange:

“They killed my baby”

“I know”

“They killed him”

“I know” (Angie, 2017, p. 36)

Black individuals in the United States face a much higher risk of being targeted with deadly force by police. This imbalance shows that violence is not evenly applied, but shaped by racial bias and systemic inequality. Predominantly white officers perceive Black people as inherent threats to society, thereby rationalizing, in their perspective, the use of deadly violence against them. Police brutality against African Americans functions to reinforce white supremacy and maintain established racial hierarchies. This viewpoint is supported by M. A. Robinson et al. (2018 p. 40) when they assert that “the system is intended to preserve whiteness as the status quo”. This statement exposes how the policing system in the United States of America systematically privileges white individuals over Black ones.

The killing of African Americans by police in the United States of America is indirectly linked to the judicial system. Building on this pattern of unequal treatment, in many instances the legal system appears to favor white individuals over Black individuals, particularly in cases involving police misconduct or violence. This disparity underscores how institutional structures can uphold racial bias even when justice is expected to be impartial.

## **2. JUDICIAL COMPLICITY IN THE OPPRESSION OF BLACK AMERICANS BY THE POLICE IN ANGIE THOMAS’ *THE HATE U GIVE***

The justice system, which is expected to protect all citizens, regardless of race, in cases involving police violence, fails to do so equally. In practice, it tends to favor white individuals over Black individuals. This imbalance is corroborated by D. W. Carbado (2017, p. 142), when he states: “The Supreme Court’s colorblind interpretation of the Fourth Amendment ends up protecting whites more than it does people of color”. This quote underscores how the American legal system, particularly at its highest level, systematically privileges white citizens while failing to provide

adequate protection for people of color. Consequently, Black victims of police violence often hesitate to report these crimes, knowing that the law may not protect them. This sense of fear and powerlessness is captured when Starr reflects “I always said that if I saw it happen to somebody, I would have the loudest voice, making sure the world knew what went down. Now I am that person, and I’m too afraid to speak” (Angie, 2017, pp. 13–14). Starr’s fear reflects the broader distrust the Black community feels toward a judiciary system that continues to deny them equal protection.

Starr’s fear of speaking out reflects a deeper issue within the American legal system. The perceived complicity of the justice system in enabling police violence against African Americans. In many cases, the law appears to protect police officers more than the citizens they are meant to serve, particularly when those citizens are Blacks. This imbalance is powerfully captured in the statement: “If I kill Tyrone, I’m going to prison. If a cop kills me, he’s getting put on leave” (Angie, 2017, p. 21). This quote illustrates a clear double standard in accountability. Black civilians often face harsh legal consequences, while police officers who commit acts of violence are frequently protected from punishment. Even fatal acts of violence often result in only minimal disciplinary action, such as placing the officer on administrative leave. It suggests a system in which the lives of Black individuals are treated as less valuable, and where justice is unevenly applied based on race and position of power. This systemic inequality not only perpetuates fear and silence within the Black community. It also reinforces a cycle of violence and mistrust between law enforcement and those they are supposed to protect. The following statement further underscores this troubling reality:

In reality, law enforcement officials enjoy impunity with respect to the use of excessive force against people of color. Criminal investigations are rarely convened, charges are seldom brought and convictions are rarely sought or obtained against officers responsible for such violations<sup>6</sup> (p. 5).

This passage suggests that the legal system in the United States of America not only fails to hold police officers accountable for acts of violence but may also implicitly encourage such behavior by consistently allowing it to go unpunished. This lack of accountability sends a dangerous message that law enforcement is above the law

---

<sup>6</sup> Printed from “In the Shadows of the War on Terror: Persistent Police Brutality and Abuse of People of Color in the United States.” (2007). Published by the United Nations Committee on the Elimination of Racial Discrimination.

thereby reinforcing systemic injustice and eroding public trust, particularly within the Black community.

Black Americans frequently harbor deep mistrust and fear toward the justice system because their grievances are often marginalized or outright ignored. This sentiment is poignantly expressed in the question, “If you don’t trust the system, can you at least trust me?” (Angie, p. 21) which underscores the pervasive skepticism within the Black community about the impartiality and fairness of law enforcement and judicial institutions. Starr’s father’s anxiety stems from his personal experience with incarceration. This incarceration symbolizes the systemic barriers that prevent African Americans from securing justice, especially when confronted with white police officers. His assertion, “You think the cops want Khalil to have justice? I ask... people like us in situations like this become hashtags, but they rarely get justice” (Angie, p. 23), demonstrates the pervasive belief that the legal system routinely fails Black victims of police violence. This fact reduces their struggles to fleeting social media trends rather than genuine legal redress.

This pervasive lack of accountability fosters a system where police officers, particularly white ones are frequently shielded from prosecution despite committing egregious offenses. Starr’s father thus embodies the countless Black individuals excessively incarcerated, what reflects a broader pattern of systemic mass incarceration. This reality is starkly illuminated by The Rev. J. C. Gregg (2013, p. 3), when he asserts “No other country in the world imprisons so many of its racial or ethnic minorities. The United States imprisons a larger percentage of its Black population than South Africa did at the height of apartheid” (p. 3). Gregg’s comparison powerfully exposes the uniquely brutal and racially discriminatory nature of American incarceration practices. This comparison situates mass imprisonment as a contemporary form of racial control and oppression.

## **CONCLUSION**

Angie Thomas’s depiction of the police violence in her fictional work exposes a contemporary form of systemic slavery imposed upon the Black community. Black Americans endure both psychological and physical oppression enforced by a predominantly white police force. Thus, arbitrary rules are imposed and any perceived noncompliance can result in lethal force. Furthermore, a disproportionate number of innocent Black individuals face incarceration, what reflects entrenched racial biases

within the criminal justice system. Crucially, this cycle of violence and subjugation is perpetuated by a justice system that frequently absolves white officers of accountability, implicitly sanctioning their actions. As a result, the legal and policing institutions collaborate to sustain a social order that continuously subjugates Black Americans, reinforcing white supremacy and perpetuating systemic racial inequality in American society.

Angie Thomas's *The Hate U Give* serves as a powerful critique of the American police system and its role in upholding white supremacy. Through the lens of Critical Race Theory, the novel reveals how policing, incarceration and legal structures operate not as neutral institutions, but as tools of racial control and oppression. The fear, trauma and injustice experienced by Black communities are not accidental, but the outcomes of a deeply embedded system designed to sustain racial inequality. By foregrounding these realities in her novel, Thomas contributes to the broader struggle for justice, equity and the dismantling of systemic racism in the United States of America.

## WORKS CITED

ANGIE Thomas, 2017, *The Hate U Give*, Harper Collins imprint Balzer + Bray.

ATEWOLOGUN Doyin, 2018, "Intersectionality Theory and Practice", \_\_\_\_\_  
<https://deltaalphapsi.com/wp-content/uploads/2023/06/Intersectionality-Theory-and-Practice.pdf>, pp. 1-20.

CARBADO Devon W., 2017, "From Stopping Black People to Killing Black People: The Fourth Amendment Pathways to Police Violence", *California Law Review*, pp.125-164.

CRENSHAW Kimberlé et al., 1995, *Critical Race Theory: The Key Writings That Formed the Movement*, New Press.

BERGLUND Doherty and DOROTHY Deborah, 2008, "Psychological Abuse: A Discussion Paper", Ottawa: *Public Health Agency of Canada*, pp. 1-32.

GARDNER Trevor George, 2020, "Police Violence and the African American Procedural Habitus", *Boston University Law Review Editorial Staff for Excellent Editorial Support*, pp. 849-893.

GREGG J. Carl, 2013, "The New Jim Crow: Mass Incarceration in an Age of Colorblindness", *Unitarian Universalist Congregation of Frederick*, Maryland, pp. 1-9.

KYRIOPOULOS Ilias et al., 2022, "Police killing and suicide among Black Americans", *Social Science & Medicine*, pp. 1-13.

MARSHALL Latrice, 2017, "An Examination of Police Brutality in the United States: Living and Working in a State of Fear", University of Wisconsin-Platteville, pp. 1-19.

ROBINSON Michael A. et al., 2018, "A Critical Race Perspective of Police Shooting of Unharmed Black Males in the United States: Implications for Social Work" *Urban Social Work*, Volume 2, Number 1, University of Louisville, Louisville, Kentucky, pp. 33-47.

YOUNG-DRAKE Reginald et al., 2022, "A Growing Dilemma: How Police Brutality Affects Mental Health in Black Communities", *The Movement Lawyering Clinic*, Howard University School of Law, pp. 1-24.