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Exemples :

En effet, le but poursuivi par M. Ascher (1998, p. 223), est « d'élargir l'histoire des mathématiques de telle sorte qu'elle acquière une perspective multiculturelle et globale (...), d'accroître le domaine des mathématiques : alors qu'elle s'est pour l'essentiel occupée du groupe professionnel occidental que l'on appelle les mathématiciens (...) ».

Pour dire plus amplement ce qu'est cette capacité de la société civile, qui dans son déploiement effectif, atteste qu'elle peut porter le développement et l'histoire, S. B. Diagne (1991, p. 2) écrit :

Qu'on ne s'y trompe pas : de toute manière, les populations ont toujours su opposer à la philosophie de l'encadrement et à son volontarisme leurs propres stratégies de contournements. Celles-là, par exemple, sont lisibles dans le dynamisme, ou à tout le moins, dans la créativité dont fait preuve ce que l'on désigne sous le nom de secteur informel et à qui il faudra donner l'appellation positive d'économie populaire.

Le philosophe ivoirien a raison, dans une certaine mesure, de lire, dans ce choc déstabilisateur, le processus du sous-développement. Ainsi qu'il le dit :

Le processus du sous-développement résultant de ce choc est vécu concrètement par les populations concernées comme une crise globale : crise socio-économique (exploitation brutale, chômage permanent, exode accéléré et douloureux), mais aussi crise socio-culturelle et de civilisation traduisant une impréparation sociohistorique et une inadaptation des cultures et des comportements humains aux formes de vie imposées par les technologies étrangères. (S. Diakité, 1985, p. 105).

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AWIZOBA Essobozouwè, 2019, « Fonctionnement du nom d'emprunt dans le système classificatoire du kabiyè, *Lɔngbou : revue des langues, lettres et sciences de l'Homme et de la société*, n° 008, pp. 97-110.

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LITTERATURE

Imposture of a Democratic Stand: An Analysis of Neocolonial Politics in Chester Himes's *Lonely Crusade* and Ralph Ellison's *Invisible Man*

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Abstract

Western powers have for long positioned themselves as the champions of global democracy, professing to uphold liberty, equality and self-fulfillment for all peoples. However, these promises often mask practices of global xenophobia and neocolonial domination. In the light of the postmodernist theory, this article examines Chester Himes's *Lonely Crusade* and Ralph Ellison's *Invisible Man* to question the contradictions in Western foreign policy. By analyzing the depiction of neocolonial politics in the novels, the study reveals the complexities and even hypocrisies underlying the West's democratic ideals.

Keywords: democracy, neocolonial politics, self-fulfillment, xenophobia, Western powers.

Résumé

Les puissances occidentales se positionnent depuis longtemps comme les champions de la démocratie mondiale, prétendant défendre la liberté, l'égalité et l'épanouissement de tous les peuples. Cependant, ces promesses masquent souvent des pratiques de xénophobie mondiale et de domination néocoloniale. À la lumière de la théorie postmoderniste, cet article examine *Lonely Crusade* de Chester Himes et *Invisible Man* de Ralph Ellison pour remettre en question les contradictions de la politique étrangère occidentale. En analysant la description de la politique néocoloniale dans les romans, l'étude révèle les complexités, voire les hypocrisies, qui sous-tendent les idéaux démocratiques occidentaux.

Mots-clés: démocratie, politique néocoloniale, épanouissement personnel, xénophobie, puissances occidentales.

Introduction

For centuries, Western powers have always been associated with the creed of freedom and have sought to stand out from all the other countries as the defenders of Human rights. Some of these powers, such as France, easily succeeded in charming the other nations, through their motto, into believing that they are the land of Enlightenment and the cradle for democratic culture. Pointedly, F. Briard (2003, p. 5), acknowledging France's influence on American democracy, concludes that "American democracy is the beautiful fruit of French intellectual life, of the Enlightenments" (2003, p. 5). Similarly, W. Cowper's statement (in M. Fabre, 1993, p. 2) is reminiscent of those days when France succeeded its feat of vying with England for the title of foremost democracy in the hearts of African Americans who sought to quench their thirst for freedom:

Slaves cannot breathe in England: if their lungs
Receive our air, that moment they are free,
They touch our country, and their shackles fall.

In American society where democracy is considered a cornerstone, there is a strong attachment to the idea of promoting the common good. Elaborating on this concept, W. A. Galston (2013, p. 9) argues that "the idea [...] rests on important features of human life, such as inherently social goods, social linkages, and joint occupation of various commons." This statement makes the promotion of the common good a *sine qua non* condition for a peaceful coexistence in a world where "the well-being of some people affects the well-being of others" (2013, p. 10). Theoretically, Western democracy is supposed to target the correction of the flaws of interpersonal and interracial relations, secure the welfare of all human beings regardless of gender, race, religion, class and ethnicity in order to transform the world into an earthly paradise. However, in practice, it has not succeeded in meeting the expectation of all peoples. The effective practicability of democratic ideals by Western powers raises questions about the sincerity of the advocates of democracy to such an extent that an observer of international relations would be brought to wonder whether the democratic stance of these Western powers is an imposture, concealing neocolonial aims.

The persistence of Western hegemony through neocolonialism is a poignant issue in both Chester Himes's *Lonely Crusade*¹⁸ and Ralph Ellison's *Invisible Man*.¹⁹ In *Lonely Crusade*, the discussion between Abbe Rosenberg and Lee Gordon fails to back up the propaganda of Western democracies, while the concept of Blacks' invisibility in the

¹⁸ Chester Himes, 1997, *Lonely Crusade*. New York: Thunder's Mouth Press. All subsequent references are taken from this edition and parenthetically marked *LC* in the text, followed by the page number.

¹⁹ Ralph Ellison, 1994, *Invisible Man*. New York: Modern Library Edition. All subsequent references are taken from this edition and parenthetically marked *IM* in the text, followed by the page number.

white world, which is inherent in *Invisible Man*, attests to the actualities of the rejection of democratic principles by the very advocates of democracy. This paper, therefore, scrutinizes the neocolonial politics in *Lonely Crusade* and *Invisible Man*, questioning the real nature of Western powers' foreign policies to reveal their insincerity toward weaker nations, especially the black ones.

Based on the Postmodernist theory, this analysis draws on Gerald Graf's observation (in W. V. Harris, 1992, p. 293) that postmodernism "calls into question the traditional claims of literature and art to truth and human value." It argues that Black creative writers must resist imperialist domination, which aims to construct a fake Black identity, and set up a strategic framework for a fake self-fulfillment for the Black peoples. This perspective aligns with Anthonia Kalu's stand that the engagement of "Black intellectuals in the quest of true African freedom from continued western domination" (2000, p. 48) is imperative. Furthermore, the need, therefore, to reframe Black history, in terms of how Black peoples view themselves and what they want for themselves, justifies this paper's opposition to the whimsical hegemonic aims of Western powers. This stance resonates in Wendell V. Harris's postmodernist call for "resistance to the dominant forces of society by art and literature" (1992, p. 291).

This study is structured into two parts. The first part delves into history to relate the origins of democracy and its requirements. The second part examines how Western powers' foreign policies are portrayed in *Lonely Crusade* and *Invisible Man*, unmasking the imposture of the democratic stance of Western powers in the context of the ongoing geopolitical dynamics.

1. On the Origins and the Claims of Democracy

The most common definition of democracy, which has hitherto captivated the mind of intellectuals, is the one of Abraham Lincoln, "the Government of the people, by the people, for the people" (in J. G. Nicolay & J. Hay, eds, 1905, p. 209-210). Such a statement by Lincoln was purported to redefine the primary goal of the Civil War which went beyond the mere rescue of the Union to encompass the safeguard of freedom and equality. However, this statement has been so widely quoted that Lincoln has earned the reputation as one of the pioneers of world democracy.

John D. Hicks was prompt to vest Lincoln in the role of defending democracy. As he puts it, "The principle of democracy in government never had a more persistent champion than Abraham Lincoln" (1930, p. 16). Yet such praise for Lincoln might be considered a usurpation of title to the detriment of figures like Cleisthenes of Athena, and even to the detriment of renowned fathers of American democracy such as George Washington and John Lock. What is most heartrending is not how Abraham Lincoln succeeded in clearing a way through the existing group of pioneers of democracy both worldwide and in the American context. It is rather how his view of democracy gained

such global prominence to such an extent that he has come to supplant his predecessors who also addressed the issue of democracy, but whose valuable ideas have been shelved.

The global interest in Lincoln's position vis-à-vis democracy and the constant references to it, are imputable to many factors among which the democratic values which are promoted in his definition of democracy and the contribution of his vision to global harmony and coexistence. As Edgar Appleman (1961, p. III) aptly puts it, "The Lincoln story is ever fresh. It springs eternal from the deep current of human tribute that wells up to do homage to man's achievement in the realm of the moral and the spiritual." This enduring admiration derives from Lincoln's success in incorporating the principle of equality and liberty for all in his representation of democracy. He earns the merit of proposing a kind of government which was grounded on the will of the people. This proposed government champions the ideals of unity, clears off race prejudice, and survives throughout time. Critics such as David Hell praise Lincoln's government for "its underlying conception of human beings as free and equal, as active moral agents, with capacities for self-determination and political choice" (2006, p. ix), and such favorable reception of Lincoln's model of democracy has turned him into a national hero whose good reputation is even beyond national borders.

Additionally, the United States of America has claimed itself to be the model of worldwide democracy through the promotion of a unique democratic system which it has always sought to make universally applicable. This self-acclaimed privilege of being the pioneers of a one-size-fits-all democracy has prompted in the decision-makers in America the desire to be role-models who adopt a didactic approach in the magnification of democracy. Pride underlies the American people's determination to impact the entire world with what they consider, as Frederick J. Turner (1920, p. 393-394) echoes,

An American ideal, and an American example for which we fight; ... the best we have to give Europe, and it is a matter of vital import that we shall safeguard and preserve our power to serve the world, and not be overwhelmed in the flood of imperialistic force that wills the death of democracy and would send the free man under the yoke.

Turner therefore reveals an American zeal of impacting the world with a unique democratic system which is solidly grounded in the ideal of freedom. Freedom is the very essence of democracy, and is what distinguishes democracy from despotism. Right from Independence, American people embraced democracy to the detriment of despotism, and following this choice, Thomas Paine avers,

It was ... against the despotic principles of the government, that the nation revolted. These principles had ... become too deeply rooted to be removed, and the Augean stable of parasites and plunderers too abominably filthy to be cleansed, by anything short of a complete and universal revolution (1969, p. 69).

The French democratic concerns went beyond those of the Americans to include the principle of equality that was so dear to the *Société des Amis des Noirs* who was overtly against colonization and any form of human subjugation. About the *Société des Amis des Noirs*, Lanthenas (in M. Dorigny, 1993, p. 424) asserts,

Ce que tout le monde n'aperçoit pas, et que les amis des noirs peuvent aujourd'hui démontrer, c'est la nécessité pour un pays réellement libre d'avoir des colonies où l'on puisse aller jouir, sans changer de pays, de tous ses droits. Or, la liberté et l'esclavage ou le commerce des esclaves, sont absolument incompatibles.

[What not everyone realizes, and what the friends of the black people can demonstrate today, is the necessity for a truly free country to have colonies where one can go and enjoy all their rights, without changing the nationality. However, freedom and slavery or the slave trade are absolutely incompatible.]
(The translation is ours).

The etymological definition of democracy, far from substantiating the American claim of paternity over global democracy, rather takes away from America the privileges of being the fathers of democracy and confides such privileges to Ancient Greece. Therefore, the commonly accepted definition of democracy, which is the “rule by the people,” is derived from the Greek language “demokratia” (demos, “the people,” and kratos, rule or “power”). Most interestingly, democracy, irrespective of its American, French or etymological considerations, is constructed around the same basic principles. It calls for the enforcement of basic rights of citizenship that should be “exercised under conditions of freedom, equality, transparency and responsibility, with due respect for the plurality of views, and in the interest of the polity” (*The Universal Declaration of Human Rights*, 1997, IV). To fall in line with postmodernists, this paper contends that human beings should praise diversity and avoid narrow-mindedness. Such a praise of diversity is a sine qua non condition for peaceful together-living to be a reality. “Diversity is the word. Let man keep his many parts and you will have no tyrant states,” the Invisible Man would claim (*IM*, p. 567), and in the name of this diversity, the undemocratic ways of the American leadership have been crudely exposed in *Invisible Man* and *Lonely Crusade*. Pointedly, Siti Sudartini (2024, p. 15)

contends that “Postmodernism is present to provide an alternative to new ways of thinking in knowledge, especially by prioritizing the principle of respecting differences in plural particularities.” In the name of the respect of the diverse particularities of global cultures, ideas of uniformism or universalism should be abandoned because they are the source of hegemonic, imperialistic and xenophobic behaviors which cause so many disparities between peoples and nations.

In *Invisible Man* and *Lonely Crusade*, the self-appointed guardians of democracy, as it happens, the White American leadership and philanthropic organizations pretend to create a more secure arena for together-living by promoting the protection of fundamental Human rights such as freedom of religion, freedom of speech, freedom from fear and want, equality before the law, including due and fair trial. Equally, the people’s right to govern themselves should not be excluded. The novels, therefore, point an accusing finger at any government which practices disfranchisement, and holds people mentally or physically captive. However, these fictional promoters of democracy have paradoxically found themselves bogged down in unhealthy practices of human humiliation. This way of presenting democracy in the novels is, in fact, a criticism or an attack against American democratic leaders, and such a discourse of democracy in the novels justifies black writers’ tremendous role to artistically save democracy through their writings. Adebayo Williams has construed the contribution of African writers in the grounding of democracy in colonial and post-colonial Africa. For him, “African writers have played a crucial role in the political evolution of the continent, particularly in influencing the turbulent trajectory of the post-colonial state in Africa” (1996, p. 349). With regard to the part played by African American writers in the rooting of democracy in America, Alevin B. Tillery Jr. (2018, p. 1) highlights how “African American intellectuals began to elevate Democracy in America to the status of canonical text on race relations and republicanism.”

The discourse of freedom, equality, and responsibility is one of the major themes around which the plot of *Invisible Man* revolves. The characters’ democratic concerns are quite obvious as Ralph Ellison puts on stage a protagonist whose dream of becoming a democratic leader is shattered as he is brought to experiment the bitter dichotomy between freedom and the responsibilities of political engagement. Other instances, which underline the novel’s democratic concern, include the Black characters’ crave for equality and justice, as well as the representation of supposed democratic leadership which, at least theoretically, grants political freedom and self-expression to the protagonist and other Black characters by providing them opportunities for visibility. One of the most important remarks to be made here is that the quest for freedom in *Invisible Man* is central to the Black characters’ interactions with political leadership. Brian Danoff (2019, p. 57) clarifies the role Ralph Ellison has assigned to democratic leadership in the novel, “For Ellison, a key task of democratic leadership is to help one’s fellow citizens achieve and maintain freedom.” To give a final touch of perfection to American democracy, Ralph Ellison presents

social responsibility as part and parcel of the democratic principles. Social responsibility is so crucial for individual freedom to be meaningful. Liliya Duobliené (2020, p. 18) has identified social responsibility as “a significant element for the basics of democracy” and has placed it on equal terms with equality, respect for Human rights, and freedom of opinions. It is with regard to the importance of social responsibility in the democratic implementation that Ellison has deemed it necessary to make his protagonist leave the manhole which epitomizes the place where he embraced freedom. The protagonist reflects on this necessity, stating, “I’ve overstayed my hibernation, since there’s a possibility that even an invisible man has a socially responsible role to play” (*IM*, 1952, p. 572).

In *Lonely Crusade*, Chester Himes presents a protagonist who rebels against existing norms of American institutions which undermine the basis of democracy. In his essay “Democracy Is for the Unafraid”, Himes (1944, p. 2) provides ground for the riots and the protest which are observed in his literature. The aim of these acts of defiance is to prevent the United States from abandoning its democratic ideals and shifting into dictatorship. As he puts it, “What concerns me more at the present is that, if the white man is not unafraid, the United States will never attain democracy.” (Ibid). He goes further to expose the need to fight off dictatorship, and this necessity of preventing the United States from turning completely authoritarian justifies the rebel nature of Lee Gordon. He writes, “We have also to understand that in the growing weakness of the white race in America, as demonstrated by its present fear-driven actions, dictatorship may come to the United States before we know what true democracy is like” (Himes, 1944, p. 2). Through this contention, Lee Gordon condemns American institution for practicing superficial democracy. American institutions are dazzling with democratic principles, but truly, there are imbued with dictatorial tendencies. The most dangerous part of the fake game played by imperial powers is that they are luring their peoples into believing in their professed holiness as regards the respect of human dignity and freedom.

Through the spread of democratic principles, which promote global peace and economic development, the advocates of democracy have succeeded in luring the peoples from the four corners of the world, especially the colored people, to adhere to their project of implementing a worldwide democracy. For all adherents to the democratic project, the full application of democratic principles is supposed to protect individual lives and liberties, combat terrorism, crime, and resist any tendency that undermines human dignity. Those adherents to worldwide democratic process also believe that the implementation of democracy should resist any attempt at fostering human self-alienation or self-destruction. Theoretically, the promoters of democracy have succeeded in making the whole world believe that democracy is far more the best system of governance which is likely to eliminate moral obscenities and help individuals achieve their dreams of a better world. However, from the times of slavery to date including the period of colonization, weaker nations’ sense of abhorrence vis-

à-vis Western powers and their pre-democratic systems is due to the fact that the very creed of democracy, which these powers profess, is at odds with the actual exercise of social responsibility.

2. The implementation of western powers' racial policies: the imposture of a democratic stance

It is virtually impossible to overlook the extent to which Western powers have embraced democracy. The downplay of Athens' ever prestigious democratic position due to the failure of its rich leaders to protect the underprivileged social class from disenfranchisement has quickly propelled the United States and the other Western powers into an usurped position of the promoters of democracy. George Tridimas, in his analysis of the downfall of the Athenian democracy, attributed such a collapse to the disenfranchisement of "the middle and low income earners" (2015, p. 102). Meanwhile, according to Modi (in Bajpae, 2024, p. 5), India stands as "the best advertisement for democracy in the world." Such a statement shows the entire venerability that has been imputed to democracy in India. Nonetheless, the country's failure to canvass for its internal and external policy, just like Western democracies, accounts for its failure to be a worldwide role-model in the implementation of democratic principles.

A keen observation of the parameters which define the brilliant ascension of Western powers to a position of global democratic leadership and which favor these powers' supplantation of Greek and Indian democracy has been laid out in *Invisible Man* and *Lonely Crusade*. The motivations which underlie such a desire of Western powers to encroach on the once prestigious position of India and Greek is that democracy seems to be a battlefield which encourages ideas of democratic hegemony and the survival of the fittest scramble. Since democracy has become a terrain for scramble and hegemony, it is no wonder that it has become the favorable ground for title usurpation, imposture, containing thus the seeds of its own destruction. Imposture contributes to the self-negation of democracy because it is contrary to the very essence of democracy.

Brian Danoff's works on democracy and leadership sketch the relation of democratic leadership to the discourse of freedom inherent in *Invisible Man*. Danoff grounded his study on Ellison's exemplification of the Brotherhood's leadership, to reveal that the "novel provides us precisely with an understanding of leadership that can nurture rather than hinder democracy" (2019, p. 55). Even so, the current article, rather than implicitly interpreting the Brotherhood as a democratic aspect of the American leadership, emphasizes the falsehood of the American democratic leadership that Ellison's fictionalized American institutions urged. The representation of American institutions in *Invisible Man* occurs at three levels, namely the southern town's white leadership, the black college, and the Brotherhood.

In *Invisible Man*, the first American institution, which displays falseness in the implementation of democratic values is the leading figures of the southern Black community. These leaders, consisting mainly of the White big shots, feigned to promote Blacks' intellectual emancipation, but actually denied it. Their hypocritical philanthropic actions which pretend a so-called sympathy toward Black humaneness and the uplift of the Black race has been denounced in the battle royal scene and in the mishaps of the invisible protagonist at the Black college. The battle royal scene was supposed to be one of the excellent occasion for the white American leadership to reconcile with freedom of expression, an important democratic value. Unfortunately, the battle royal has proved to be a missed opportunity for the white leadership to show their attachment to democratic values. The undemocratic ways of the American leadership have been bluntly exposed through scenes of both human belittlement and reification (*IM*, p. 19 - 20). As the blond lady and the partakers in the battle royal have been humanely degraded, the Invisible Man exclaims, "I suspected fighting in the battle royal might detract from the dignity of my speech" (17). First, Ellison uses belittlement and reification as the direct consequence of the American leaders' denial of racial and gender equality. Whites' denial of the democratic principles of equality is explicit in the exchange between the invisible protagonist and one of the white philanthropists. In his rebuke of the protagonist, the white man echoes, "We mean to do right by you, but you've got to know your place at all times" (*IM*, p. 31). Second, belittlement, as it is portrayed in Ellison's novel, is the direct cause of Whites' denial of the democratic principle of freedom. The denial of self-expression is also evident as the Invisible Man confesses, "There was nothing to do, but what we were told" (*IM*, p. 20). The battle royal scene is, therefore, a fictionalized form of the black minstrelsy whereby the black folks are turned into "sambos" and play derisory roles for the entertainment of their white masters.

The American leadership's denial of Blacks' self-expression pervades *Invisible Man*. Apart from the battle royal scene, white denial of black self-expression is boldly exposed through the relationship between the students of the black college and their white leaders. These black students, to whom Mr. Norton constantly refers to as, "you are my fate," have to deny themselves and reflect the true intent of the American white leadership.

In the Golden D scene, the protagonist, who plays the role of lackey for Mr. Norton, was seriously mocked at by The Vet who could not help describing him as "a walking zombie, ... A walking personification of the negative, ... The mechanical man" (*IM*, p. 92). Ralph Ellison uses the insane Vet's reaction to ironically rebuke the American White leadership for their undemocratic treatment of the black folks, and to show them the chaos that they create by flouting Blacks' freedom of expression.

The imposture of America's democratic position is seen through the ambivalence which characterizes the American racial policy. In *Invisible Man*, although the American leadership self-volunteers to help Blacks achieve emancipation and self-assertion through schooling, speech making, and accession to positions of leadership, their sincerity remains to be questioned as their very acts towards the Blacks contradicts the basic principles of democracy. One, therefore, wonders if the democratic claims of the white leadership in *Invisible Man* is not just a pretense to reinforce the veil of oppression more firmly on the black folks. Such criticism of the ambivalence of American racial policy is evidenced in the moaning of The Old Woman, Singer of Spirituals. The Old Woman's incapacity to define the freedom she so loved indicates her craving for an unattainable freedom which is only possible in a dream form. She asserts, "He promised to set us free, but never could bring hisself to do it" (*IM*, p. 10). The expression of such a heartache reveals the Old Woman's estrangement from the hypocritical ambivalence of the white American leadership.

If *Invisible Man* denounces the fake nature of the American leadership by crudely disclosing the ambivalence of their so-called democracy, *Lonely Crusade* not only debunks the hypocrisy of the Western media as regards the practicability of democracy but also overtly exposes the racial disparagement which the black race suffer in an America that cherishes democracy so much.

Equality and freedom are vital components of democracy and their extirpation from democratic implementation deprives democracy of its very essence. Unfortunately, Himes's readership uncovers such extirpation of freedom and equality for Blacks in the culture of American democracy. The main racial conflict, which is inherent in *Lonely Crusade*, is based on Whites' denial of racial equality. Such denial of Blacks' equal positions with Whites is evident in Lee Gordon's struggle for visibility, in the death of his father, and in his relationship with the Communist Party. In his exploration of Blacks' pathway toward the achievement of equality, Lee Gordon avows that, as black man, you are imposed a sense of handicap that seems never to be overcome (*LC*, p. 4) and which "keeps you from fulfilling the promise of yourself" (*LC*, p. 8). Whites' refusal to acknowledge Blacks' equal position with them is made explicit by the so many degradations which often confine Lee Gordon to self-alienation and self-diminishment (*LC*, p. 34). Blacks' isolation from the normal way of life, the several acts of discrimination and racial bigotry, and the attribution of stereotypes to black folks account for the degradation that most black characters experience in *Lonely Crusade*. The circumstances and the appreciation of the death of Lee's father, first, corroborate Whites' refusal to consider Blacks as equals. With reference to America's promotion of inequality between Whites and Blacks, Himes's narrator contends, "If this was what his father's life was worth to all these people, a Negro's life was nothing. He had once read where a pedigreed dog was worth more actual money and held in higher esteem" (*LC*, p. 35). Second, they evoke democratic America's dissociation

with freedom from fear and want principle which is also another value of democracy. Throughout the novel, fear has been portrayed as the sword of Damocles which constantly pends upon the head of Lee Gordon. Therefore, analyzing the circumstances of his father's death in retrospect, Lee confesses, "But to know that any Negro might be killed at any time a white person judged him to be a criminal filled him with a special sort of terror" (Ibid).

Whether in *Invisible Man* or in *Lonely Crusade*, the imposture of Western countries is sketched at two levels. The first level is black people's disillusionment in *Invisible Man*. At this level, white philanthropic organization epitomized by the trustees of the black college, the white American leadership of the South and the Brotherhood conspire to lure the Invisible Man into believing in his dream of becoming a democratic leader. These American institutions deceive many Blacks by pretending to offer what actually is impossible for them, and therefore keep Ellison's protagonist running from disillusionment to disillusionment. The same pretense is observed in *Lonely Crusade* with Lee Gordon's deceptions vis-à-vis the Communist party and the fake nature of Western media.

The brotherhood in *Invisible Man* and the Communist Party in *Lonely Crusade*, in the framework of this investigative work, are seen as White American organizations who self-volunteer to help black people achieve equal rights with Whites, but end up in betraying them. Abe Rosenberg's earnest desire to investigate the truth in interracial relations brings him to vehemently criticize the American democracy and to reveal its unauthentic nature. He attacks the Western media for their role in perpetuating injustice, and for luring people away from the truth. If the content of the American Newspaper is dictated by the overlords, as Rosenberg believes it, then, so many questions should be asked regarding the true position of America vis-à-vis the freedom of the press, another important principle of democracy. Under such circumstances, are Western powers not comparable, in terms of democracy, to countries such as Russia, North Korea, and China which are charged by the very Western powers to be totalitarian regimes?

Conclusion

The current study has championed postmodern thought as the theory par excellence to shed light on the democratic practices in *Lonely Crusade* and *Invisible Man*. The study aimed at assessing the sincerity of Western powers' democratic claims and to expose any insincerity in interracial relations that is likely to sully the beauty of interpersonal or interracial relations. The choice of this theoretical framework is particularly relevant following global concerns today with the maintenance of peace and self-fulfillment. The attainment of such global peace and self-fulfillment is a prerequisite for the achievement of the global beautiful and self-fulfilled world towards which human spirit strives.

Through the study of Chester Himes's *Lonely Crusade* and Ralph Ellison's *Invisible Man*, this paper has scrutinized the neocolonial politics and has shed light on the real nature of Western powers' foreign policies to reveal their insincerity vis-à-vis the weaker nations, especially the black ones. It highlighted how the democratic principles professed by the so-called guardians of democracy are in fact oriented toward racism and a disguised xenophobia at the detriment of the black people. For most Western democratic powers, democracy has become a tool to downgrade the black people's leadership while selectively granting Human rights to those they want. Besides, the Western powers' hegemonic tendency to erect democracy as both their creation and monopoly is biased. In fact, democratic practices existed both in Ancient Greece and in Africa before Abraham Lincoln made of the term democracy a scholarly concept in 1863. Additionally, the principles of freedom and equality which should underpin democracy, should foster a more inclusive postmodern vision of interracial and interpersonal relations. The importance, thus, of the practicability of democracy has been the concern of blueprint writers such as Ellison and Himes who, in their worship of global diversity, have raised the discrepancy within the culture of global democracy, as it has been practiced by Western powers, and how it should normally be. Visibly, the philanthropies and the justice professed by Western powers conceal hegemonic and xenophobic ideologies. The culture of global democracy, as it is shown in the blueprints reveals a chaotic political, social and economic reality in the Third World in general, and in African nations in particular. The analysis of democratic principles, in both novels, reveals the imposture of Western powers' democratic stance, especially in global geopolitics. Inductively, it is crucial to wonder if our contemporary world would ever escape chaos and embrace true self-fulfillment. There is, therefore, a pressing need for the teachers of global democracy to internalize values of acceptance and respect for the differences in order to prevent worldwide tyranny and chaos.

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