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KEYWORDS	ABSTRACT
Racism, Identity, African Americans, Double Consciousness, Melting Pot	United States of America is immigrant Nation hence; the word immigration resonates especially strongly with Americans. Critics claim that regulations intended to stop illegal immigration encourage the use of racial profiling by the police, raising the risk of unlawfully detaining and interrogating citizens & legal immigrants. Racism & racial identity are complex social construct. People from all over the world continue to experience racism, which can result in social marginalization when they visit developed nations like the USA. Invisible Man (1952) addresses socio-cultural, economic, political, and ideological issues that African-Americans experienced in 20 th century. This study interprets the concept of invisibility in Ralph Ellison's Invisible Man over Bois's theory of "Double consciousness". Story's unnamed young black narrator exists in surrealist America of 20 th century dependent on deception to survive. America can only live over pretense. The focus of study is on the struggle of unnamed protagonist to survive and be visible in America. This research will highlight challenges that African Americans face due to their race. It will look at the choice the African Americans make; assimilate or maintain their unique identity.
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INTRODUCTION

As America is known as an immigrant Nation, the word immigration resonates especially strongly with Americans. A strict immigration control bill like Arizona's, which was modified by Supreme Court term to remove numerous parts, "threatens to undermine basic ideals of justice that we respect as Americans" according to President Obama in 2010. Critics claim that regulations intended to stop illegal immigration inspire use of racial profiling by police, raising risk of unlawfully detaining

and interrogating citizens and legal immigrants. The greater relevance of these laws, but lies in way they address profoundly held and usually directly opposed opinions about standing of immigration to American history and formation of the country. Two broadly used metaphors are result of these beliefs: The salad bowl and melting pot. Idea of "Melting Pot" which holds that all groups will blend until differences among Americans simply melt away, has been replaced with idea of "Salad Bowl," where cultures of all shapes and sizes may coexist. There is warmth and a sense of community in a pot where as a bowl of salad is chilly. The "mix-ins" were different, and there were people who were together but apart.

The way immigrants are treated in the United States is problematic or would say it is complicated (Barbot, 2019). The Salad Bowl hypothesis preserves individual identities that would otherwise be lost to assimilation, in contrast to the melting pot notion. The Salad Bowl theory's first benefit is that it recognizes the many identities and cultural variances present in multicultural community. There are various challenges that the immigrants must overcome to assimilate and become acceptable members of society. Leaving your culture at the door and adopting American norms and values is the approach. Racism which may lead to social marginalization continues to afflict people when they travel from all over the world to developed nations like the United States of America. Racial abuse and discrimination are substantial barriers to integration and community cohesion when experienced in any country. Themes of social exclusion, rejection, and estrangement are prevalent in literature, music, and film, and they reflect their shared experience (Williams and Nida 1). In this regard, the search for identification in African American life and literature during the twentieth century was hampered by the reality that it is the color that determines the identity rather than what a person project.

The identity is marred by double-consciousness; a separation between one's genuine self and the way that the self is perceived by others. Considering an example from the literature, Ralph Ellison's *Invisible Man* (1952) is about the black identity, racial oppression, social disillusionment, double consciousness, and invisibility. Characters in the novel with double consciousness experience being both an American and an African American at the same time and struggle to reconcile the two identities. The outsiders (white) fail to see their American identity and further see them only as African Americans. Therefore, Ellison's characters become invisible, which paves the way for his conception of invisibility. Thus, this invisibility is both internal and external. Furthermore, this invisibility is not restricted to an individual character, but it extends its boundaries to regions and nations. Set in Harlem in the 1930s and the South in the 1920s, the unnamed black protagonist of the novel struggles with the unfortunate reality that opportunity comes with humiliation. In his hometown, he competes in a blindfolded boxing competition, 'battle royal' with other black people much to the pleasure of the drunken white men. He wins a scholarship from a group of white men for his college studies.

He is saved from poverty in New York and given prominent position in organization, "Brotherhood" (Ellison, 241) with communist roots, only to discover that to these brothers he was "simply a material, a natural resource to be used" (Ellison, 1952, p. 227), political tool. Thus, I argue that this convoluted form of development seems to reflect upon how underprivileged Americans are never given simple

or obvious possibilities as per their genuine potential/skill. Ellison's (1952) "invisible man" (p.8) is still invisible after two decades. The study is qualitative. Graham Greene's 'close reading technique' will be employed as a research method to analyze the texts. This method studies a text, its language, content, style, and the meaning that it implies to create. It will examine, comprehend, and analyze specific and relevant passages, and characters through a textual analysis in light of Bois's, "double consciousness". The paper will explore the protagonist's existential journey of survival in a white supremacist society and his rejection of 'melting pot' America according to Bois' theory of 'double awareness. It will look at possibility of escaping this invisibility and relevance of Ellison's Invisible Man in Today's America.

LITERATURE REVIEW

Ellison's Invisible Man since its release in 1952, over six decades have passed, the National Book Award-winning novel has never been out of print, continues to get voluminous praise as a mainstay of American literature. It has been studied as a document that narrates the lives of Afro-Americans in the "land of opportunities". Nadel (1988) interprets Invisible Man as pointing toward "some gap, some omission, some blindness in manner read the past or wrote about it" (p. 408) about creation of literary canons and hierarchies. Invisible Man compels literate audience to recognize significance of American tradition's touchstones about one another and, conversely, complexity of American culture (qtd. in Fonteneau 408). Bradley (2021) believes that Ellison is breaking with the dominant literary styles and "expanded the limits of realism to create a world that was, and remains, all too familiar". Yaszek (2005) analyses Ralph Ellison's The Invisible Man in light of current afrofuturism theories. It challenges the whitewashed views of the future created by a global "futures business" that associates blackness with backward development and calamity in technology. Ellison insisted that his book was not science fiction, but he contends that he nonetheless uses a variety of Science Fiction tropes and references that significantly foreshadow later Afrofuturist ideas about future of black history and culture.

The entire narrative revolves around an unnamed young black man's excruciating acceptance of his extreme social estrangement, which leaves him with little to no influence over series of events that shape his life. He feels so acutely marginalized and receives so little acknowledgment for his efforts to build meaningful identity for himself that he adopts a new name: invisible man (Callahan, 2004). According to Tate (2010), the narrator of Invisible Man is a concept, an abstraction, and a bitter reminder of a life lost and filled with disillusionment. He is an unborn kid trapped between the reality of his conception and the impossibility of his birth; he is knowledge bereft of matter (p. 264). The protagonist of Invisible Man is frustrated on his existential journey by the absurdities of racism, hypocrisy and physical and spiritual poverty defines the narrator's feeling of being unseen unheard by society due to racial prejudice and systemic oppression. Author Ihab ul Hassan claims that Black Man in the novel "confronts us" (67) in darkness of which no man can bleach himself, with question: who am I? Ellison's story transcends world of race relations despite its focus on prejudice and injustice, making invisible man in many ways Everyman (Lane 64). For Harold, Bloom (1996), Invisible Man is narrator's book. He descends into depths like Jonah did to rise once again & continue living the narrator's life.

The narrator survives the apocalypse and returns to tell us his narrative, much like Jonah, Ancient Mariner of Coleridge, Melville's Ishmael, and even Job (4). Hobson is of the view that the African American social radicalism of the late 1930s and early 1940s is closely related to Ellison's story in a subtle, ambiguous, and ultimately enormously rich way. *Invisible Man's* connection to radicalism of its author's youth informs not only the way it frames an alternative basis for African American social struggle after the Brotherhood experience, but also actual content of civil rights actions in the decades that follow its publication, rather than merely serving as a backdrop for a shift toward a more individualistic, artistic, or private life stance (55). Ralph Ellison is considered one of the foremost American authors of century as a result of *Invisible Man*, which is hailed as a masterpiece of twentieth-century fiction. Thus, it has been extensively read and researched by readers and critics since its release in 1952. In *Invisible Man*, there is an enormous, existing collection of critical literature. In this regard, the novel's various elements have received a lot of critical praise. The focus of current research is on the concept of invisibility. It explores the protagonist's journey and the dilemma of either rejecting or accepting racial identity with a particular focus on Du Bois's concept of 'Double Consciousness'.

RESEARCH METHODOLOGY

The study is qualitative. Graham Greene's 'close reading technique' is adopted for this study. This technique seeks to offer readers with deeper comprehension of text complexity and ramifications. This reading approach provides a greater understanding of ideas and messages of the literary work while illuminating its subtleties. The study examines and analyze specific and relevant passages over textual analysis in light of Du Bois' theory of "double consciousness" considering race, class, and social inequality.

ANALYSIS & DISCUSSION

The *Invisible Man* is a story of an African American who lives in "The Promised Land". It is about his transformation from "a child of emancipation to the youth of dawning self-consciousness" (Bois 48). The novel's defining characteristic is the way it evocatively integrates an existential investigation into identity in general, what it means to be socially/racially invisible, with sociopolitical allegory of the history of African-American experience in America. As a young man of African American descent, he is not a person who complains about his origin; neither is he skeptical nor disillusioned. The story is retrospective. At the beginning of novel, the narrator mentions how he bumped into a white man who abused him in return. The narrator kept on thrashing him and almost killed him. He realizes later that the offender actually might not have seen him because it was dark. After all, he thinks, how would he see a black man in the night? It startles him and at same time, he understands that was invisible to him for his color. Narrator learns how to exploit his lack of gratitude as benefit because he can live rent-free and get enough free electricity from Monopolated Light & Power (the white power source) to fill his "hole" with light. He notes that 1,369 light bulbs are used to illuminate his "hole" (Ellison 3).

His emphasis on light and illumination might be understood as process of intellectual illumination considering Ellison's story an allegory. This infers that Whites are ignorant and thus blindfolded to

the existence of African Americans. Hence, whites cannot see and feel the presence of a Black man. It would be appropriate to say that they (Whites) do not want to accept his existence, thus, they ostracize him. Only this light can confirm his reality. The novel endorses internally hybrid identity that Souls also holds up, to be both "Negro and American" (Boyagoda 111). Bois initially presented the concept of dual consciousness in *The Souls of Black Folk*. The conflict that African Americans experience between embracing their connection to black culture and assimilating into the majority white society is known as double consciousness, according to Du Bois. About the dilemma of Afro-American identity Bois says: "It is peculiar sensation, this double consciousness, this sense of always looking at one's self over the eyes of others, of measuring one's soul by tape of world that looks on in amused contempt & pity" (3). Also, invisible man is viewed differently, he explains the lens as: "That invisibility to which I refer occurs because of a peculiar disposition of the eyes of those with whom I come in contact (Ellison 3).

This consciousness fetters the lives of Blacks and indoctrinates a sense of inferiority in them. Life is never easier for him. As he moves on, it becomes more challenging. This invisibility hinders his dreams. Assimilating into the same culture is indeed complex, difficult, and demanding for a black man. The question that arises is whether they will be treated as equally after integrating into the dominant culture. Ellison's idea of American identity resembles Du Bois' as put forth in *The Soul of the Black Folk* who called his own life "the autobiography of a race concept (qtd. in Appiah 2). The young African American man starts his life journey with naivety. He does not seem to be zealously conscious of his race nor does he think his race will be the biggest hurdle of his life. He has a dream of studying in a college. The scholarship is awarded to the students through a 'battle royal'. These black students have to fight blindfolded. In the first point, it is a very non-academic way of giving a scholarship. It happens for entertainment of whites who derive desire from helpless fight of these students. Bledsoe, (the principal) encounters the narrator. He is upset because narrator took Norton (school trustee) to Golden Day, Jim Trueblood's cottage, and old slave quarters- all these places are occupied by Southerners.

Norton instructs him to stop at the cabin and the narrator protests. In response, Bledsoe claims that white people frequently issue stupid instructions and that the narrator should be able to fabricate an explanation for them. He tells the narrator that he has to be disciplined. Threatening to inform everyone, the narrator claims that Bledsoe betrayed Norton's pledge not to punish him. In his angry reply, Bledsoe claims that he has put a lot of effort into obtaining his position of power and that he has no intention of giving it up. Instead of immediately dismissing the narrator, Bledsoe instructs him to spend the summer in New York and work to pay for his year's tuition there and after that, he will be granted permission to go back to school. He offers to write letters of recommendation to some of the trustees. Seven sealed letters are found the following day, and the narrator tells Bledsoe that he does not regret his sentence. Every letter read: "Keep the Negroe Boy Running" (Ellison, 1952, p.27). So, he runs and runs. He is declared guilty without even being heard because his words have no voice- mere echoes. He is innocent. Bledsoe aggressively declares that even if he says the truth no one would trust him because of his socio-economic status and of a "racially biased understanding of crimes" (Appiah 10).

He is relentlessly viewed as black, judged as black, and punished as black so how could he see himself other than the way the world sees him? Even then he continues to trust the institutions and organizations without the least of suspicion of insincerity and betrayal. Racial prejudice leads to class difference and adds to the poverty and the ignorance of the victims- African Americans- the criticism of the outside world also pushed the African American minister or doctor toward ideas that made him feel ashamed of his menial work (Bois, 1903). His struggle seems unending, ceaseless challenges continue and he is never triumphant. African Americans suffer because of their race, they have limited or no opportunities hence, the chances to change their socio-economic status are meager as they have no jobs, no businesses, and no support system. Racism adversely affects every sphere of their life. So, as Bois says to be poor is tough but to be a poor race in the "land of dollars" is the bottom of hardships (12). It will rather take a heroic struggle to pull themselves out of poverty. This leads to the question that in such circumstances which forced the invisible man to hibernate underground: What would he decide about his future? To Americanize his identity for a country whose "doors of Opportunity closed roughly in his face (Bois 9) and where the people "simply refuse to accept him" (Ellison 1).

He begins his life journey with the belief in the land of freedom. Free? In what sense? Slavery was abolished! They are still enslaved psychologically. They dance to the race music like sambo dolls, unfortunately. The narrator's life at every point seems fulfilling. When he joins the 'brotherhood' he starts feeling like accomplished person, an orator who can influence his people but again his path is obstructed. He is not allowed to speak his own words. He has no freedom of speech and is directed to propagate hidden agenda of the Brotherhood. Hence, with every episode in his life, he becomes more and more disillusioned and bewildered. It is because of racial preferences that the protagonist not only suffers but his condition continuously retrogresses. He has hope for the bright future, but whenever he thinks of progress, another ordeal awaits him. His optimistic ambitions manage to persist beyond his experience: at college, his unsettling encounter with Ras, his discovery of Bledsoe letters, his nightmarish job in the paint factory, and continual employment refusals even after being expelled from college. First thing that surprises him is blindfolded match. As a result, boys compete in the "battle royal" and afterward he gets a job at Liberty Paints: "Keep America Pure with Liberty Paints" (Ellison, 1952, p. 88).

Interestingly, to achieve purity, a component of black paint has to be mixed with the white. This does not imply that the little bit of the black paint consequently disappears in the white paint like the melting pot identity in America: in addition to exposing blackness as a fundamental component of American identity, the painting allegory also criticizes black culpability in the ongoing erasure of national history (Boyagoda, 2010, p. 63). The droplets of black color are essential to create pure white color, metaphorically, it implies that African Americans are an integral part of the American society, if understood in the same context. As mentioned earlier the unnamed protagonist does not lose hope. He does not surrender to the hostile circumstances and unseen setbacks. To achieve the dream of becoming a race leader like Booker T. Washington he goes to work for a paint factory in the North. In an accident caused by his ongoing efforts in the factory, he suffers significant injuries, and Ellison utilizes his remarkable recovery to imply the young man's symbolic rebirth as well as

development of a new identity. Thus, the young guy discovers that he must define his new identity and chart the plan for his new life when he regains the consciousness. Moreover, when he sees the magnificent blonde woman. He desires her but he knows he should not even dare to look upon the forbidden white woman.

She is not just a taboo in terms of sexuality; more importantly, she is the mechanism used to deny the anonymous young guy the chance of independence. She is the means through which black people, in general, were punished for exercising their right to choose, the punishment being charge of rape and the death penalty. Thus, the historical roots of association between the white lady and freedom can be traced to the South's long history of racial relations. Ellison uses her as a powerful means of dramatizing the psychological journey of young protagonist to the part of consciousness from which he claims his newly discovered freedom, but after he faces this taboo in her symbolic manifestations (Tate, 2010, p. 258). Despite popular belief, black advancement over the past fifty years has been impressive. Still, country still has a long way to go before there is true racial equality. In this context, Thurgood Marshall said in his acceptance speech on July 4, 1992: he expressed his wish that he could state that prejudice and racism were just in past, but he sees that even well-educated White people and African Americans had given up on idea of equality ("Stirring Acceptance Speech"). For most of the African Americans come across the question sooner or later in their life: How does it feel to be a problem?

The experiences are myriad and different. Existing as a problem. Bois (1903) explains the dilemma as to merge his two selves to become a better and more authentic one. He hopes that neither of the previous selves will be lost during this union. America has a lot to teach the globe and Africa, thus he would not Africanize America. He understands that the "Negro blood" has a message to share with the world, hence he would not allow white Americanism to bleach his "Negro soul" (p. 9). In a related vein, Obeidat details in his Jordan Times article, "George Floyd: America's Visible Man," how, on May 25, 2020, four white police officers killed George Floyd, 46, in the latest Minnesota carnage in US history. They left behind a smothered corpse and a horrifying crime, all in the name of social order and law enforcement. The terrible incident most strongly evokes and connects to the Ralph Ellison's black Invisible Man. Therefore, the final, fundamental question that calls for an immediate response from all Americanists across the globe is this: Can this tragic moment in George Floyd's life be a significant turning point in America's great historical leap to rebuild and live up to the alluring ideals of the renowned American dream of the justice, success, and exceptionalism? (Chicago Tribune, 2020).

The Brotherhood in Ralph Ellison's Invisible Man is a parable for the Communist Party of the 1930s and 1940s, with its persistent black recruitment efforts and methodical shift in the emphasis and political favor at the outbreak of the World War II. However, the narrator very soon senses how 'Brotherhood' manipulated him for their benefit. It is when he joins the brotherhood that for a short period, he feels a sense of purpose. Once the reality of the hypocrisy of the organization is disclosed, he decides to leave it. He refuses to live in shadows anymore. It is a realization that comes through a painful series of injustices experienced as a Black man. He comprehends that he has to understand first who he is as an individual. He knows that those in positions of power use color as a tool to further

their agendas and that there is strength in playing on one's vulnerability and in not allowing oneself to be seen. Thus, the most crucial thing that he discovers is that accepting the ambivalence and paradoxes of life brings order and, ultimately, utility. The protagonist is frequently subjected to physical pressures that also serve as psychological stressors as Bois (1903) understands that "the facing of so vast a prejudice could not but bring inevitable self-questioning, self-disparagement, and lowering of ideals which ever accompany repression and breed in an atmosphere of contempt and hate" (p. 14).

The cumulative effect of these psychological and physical encounters is comparable to that of a boxer who has taken too many punches to the head; the protagonist is left irreparably shaken out of his senses and forced to retreat to a place where the fighting has stopped and things are clearer—inside and underground—where comprehension can once again be attained and remedial action can be started. "Please, a definition: a hibernation is a covert preparation for a more overt action," the protagonist requests (Ellison, 1952, p.16). Moreover, the benefits of social advancement provided by the college encourage the students and staff to ignore one of the most marginalized sections of American blacks: the poor sharecroppers. The reader does not get a clear picture of narrator very often, most particularly since he never mentions his name. Names he is given in Brotherhood, the hospital, and even his college's name and state of residence are all left unspecified. The narrator never surfaces as objective, definable reality; he exists as a voice. He feels that being invisible can be beneficial and frustrating at same time. He goes through an excruciating existential crisis that urges a throbbing want to be recognized by others "to make it possible for a man to be both Negro & American, without being cursed and spit upon by his fellows" (Bois, 1903, p.3) and realizes that his attempts rarely succeed.

An analysis of the ways racism impacts both the victim and the perpetrator is made possible by the metaphors of blindness and invisibility. He is socially excluded. The most significant concept in Invisible Man is blindness. It recurs frequently throughout the book and, in general, depicts how individuals deliberately avoid facing and seeing reality. The statue reflecting his ideology's defiant indifference to racial realities. Brother Jack is discovered to be blind, a condition he has faked by donning a glass eye. The comments that people's unwillingness to perceive what they want to ignore their hesitation to see what their prejudice prevents them from seeing—have forced him into an existence of actual invisibility. These disenchanting experiences in his life are because of the almost ineludible double consciousness. Bois explains this eerie feeling of "two-ness, an American, Negro; two souls, two thoughts, two reconciled strivings" (p. 14) gives birth to internal conflict: whether to become American & cease being Negro? Blacks experience self-inquiry, many identities, internal struggle and ongoing negotiations as they internalize conflict (Patricia 24). Black identity, suffers from Americanism, systematic racism & hegemonic patriotism, is in hostility to American identity, a soul that yearns for realization of complete social inclusion and bound to American history, ideals, and spaces (Bois 13).

Their interpretations, expressions, and brands of patriotism reflect how they resolve this identity conflict. This invisibility renders him disempowered and vulnerable. The question arises which cultural forces make invisibility a viable choice. According to Ellison, the main weakness in hero's

goal is that he is unsure of his willingness to carry out the tasks that others ask of him in order to succeed, and this was the particular manifestation of his innocence (qtd. in Wilner 242). He is naïve. He blindly trusts the people and the system that constructed these social hierarchies for him just like whites are blindfolded to his reality. The socio-political system, segregation, marginalization, and an exclusive society coerces African Americans like him to meld together their culture and identity to create a homogenous society. The narrator's life is a trial, a series of cruel events that follow one after another. He ultimately becomes conscious that it was not only system that "Keep[s] the Negroe Boy Running" (Ellison, 1952, p.149) but he is liable for his invisibility. Ellison's unnamed protagonist realizes that he is just a mere material, a natural resource to be used. The only difference is that of people; he had moved from conceited arrogance of Norton and Emerson to manipulation of Jack in the brotherhood "... it all came out the same -- except I now recognized my invisibility" (1952, p.394).

He discovers his identity through a process of negation and disenchanting experiences that pushes him towards the darkness where he comes to terms with his invisibility first and enlightenment next. By telling his story, the unnamed invisible protagonist hopes to bring light and visibility to many stories. The Invisible Man asks to be read not just as a critique of white supremacy's destroying gaze, but also as a fantastical story that expands our perception of reality to amuse and, perhaps, save us. He rejects idea of "conformity" and believes in "diversity". He avers, "Let man keep his many parts and you'll have no tyrant states" otherwise 'they'll end up forcing me an invisible man, to become white which is not color but the lack of one' (Ellison 1952, p. 447). For Ellison's protagonist America is made up of many strands. He would recognize them. His decision to terminate his hibernation as an invisible man to "a socially responsible role to play" (p. 450) is after finding a new identity as an 'invisible man'. He says that he began to accept his past and felt memories surging up within him: ... images of past humiliations, more than distinct practices. They were me; they defined me. I was my experiences and my experiences were me and no blind men, no matter how influential they became, even if they conquered the world, could take that, or change one single itch, taunt, laugh, cry, scar, ache, rage, or pain of it.

They were blind, bat blind, moving only by the echoed sounds of their voices. And because they were blind, they would destroy themselves and I'd help them. I laughed. Here I had thought they accepted me. They felt that color made no difference, when in reality it made no difference because they didn't see either color or men (Ellison, 1952, p.393). The Ellison understands that there is a desperate need to educate white liberals about racial notions, African American history, and the subtle forms of structural racism. He believes that many white liberals have good intentions and could play a significant role in uplift of African Americans over black empowerment, racial justice, and cultural healing. The novel explores themes of identity, race, power, and social change. We may use George Floyd's tragic death to respect him by spreading awareness about racial understanding, racial equity, and racial healing. But this was real. Many black people, not just in United States but all across the world, live in a reality similar to what happened to George Floyd. Ellison at the end of novel states: "Who knows but that, on lower frequencies, I speak for you?" (p. 259). And that is what

the narrator is doing since one can only reveal true selves, human beings, by gradually peeling the layers of invisibleness.

CONCLUSION

The Invisible Man decides to take neither path. Instead, he rejects the dilemma that the black characters must navigate by refusing to define or represent himself in it. By narrating his story in a way that dares to cross the racial divide and assumes the role of a black man speaking to a white audience without garb of persona produced by that barrier, while neither denying or rejecting his black identity—he subverts the separating system of black and white. Every individual has to be considered as real irrespective of color, race, class, religion, and gender. Finally, Ellison's 'Invisible Man' begins, "to have a dim feeling that, to attain his place in the world, he must be himself, and not another" (Bois, 1903, p.11) or else he will continue to remain invisible to world. He refuses to abandon his culture, loses his identity in melting bowl, and begins his fight for acceptance and equality in a racist society. Ellison uses unnamed protagonist's double-consciousness to give readers an insight into a character who is stressed to settle his dual identities as an American and as a Southern black man. The narrator states that all his experiences define him and his identity. He rejects conceit of a melting pot. Key test of American democracy is to what extent it fosters inclusion not assimilation of African Americans.

Recommendations

In the culture we live in today, mutual understanding and tolerance are sadly missing. Though we all differ, we are all equally real. And everyone has more than enough troubles to deal with in this world. The predicament for Black Americans is to be a Black and American at same time. Ellison's text speaks of resistance, change, and progression. There is an anticipated realistic hope that these invisible men will rise and be visible to world on their terms and be accepted and seen like Barack Obama. People like the Obama experienced success and fame in the same America where all these ethnicities clash and grow. He represented himself as the image of racial harmony and American exceptionalism in his 2004 keynote speech in Boston at the Democratic National Convention. The extraordinary Negro hallmark had come a colossal long way from poet Phillis Wheatley to Barack Obama. Every invisible man "must come out" and "must emerge" (Ellison, p.1). George Floyd's death where it spurred a great deal of public discourse spoke for racial justice. Floyd's death changed the track of history, but it served as an unsettling reminder of structural realities of black life for Black Americans in particular.

We must connect with individuals who continue to experience the abysmal implications of slavery to build a healthy nation. Du Bois (1903) voices the desire of an African American in the following words: "He [The American Negro] simply wishes to make it possible for a man to be both a Negro and an American, without being cursed and sit upon by his fellows, without having the doors of opportunity closed roughly in his face" (p.3). If this happens, every individual will be able to sing America on his terms. Therefore, in the Ellison's view, both oppositional blackness cultivation and segregationist racism are elusive, and not realistic. The idea is that genuine black pride will resist the urge to "The Promised Land" because it recognizes that in doing so, they will have to abandon

their existence and existence of unique people—whether they be Negro, black, or Afro-American, that such pride is intended to affirm and love. We must publicly denounce discourses that promote beliefs of racial superiority and hatred. There is a need to uproot the factors that continue to seed ‘invisibility’ in the USA. Embracing the humanity and adopting the tolerant and compassionate worldview may play a crucial role in changing the essentialist view of race. There will be resistance to change but also a hope that one day there will be a nation that is more inclusive and harmonious to breathe in freely!

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