



INSTITUTIONAL RACISM AND LAND DISPOSSESSION: A CRITICAL STUDY OF BAKER'S ROOTED

Umme Ammara
aumme317@gmail.com

M Phil(English Literature) Scholar, Riphah International University,
Faisalabad, Pakistan.

Abstract

This paper explores the American legacy of land theft and the modern movement for Black land ownership. It raises the global issues of minorities, their migration, and the deprivation of basic rights. Just because of race, Blacks were unable to stand for their rights. Racism has been found in America's institutions. Racism targeted their courts, housing, education, politics, and health centers. Racism prevailed by giving them advantages to one group, while disadvantaging others. Blacks could not protest against White people. Racism was coming up from their roots. Black minorities could not demand their rights; they just had the option to migrate. Blacks were asking for equal schooling, but they were stopped from getting an education. After segregation, they were completely banned from sitting next to Whites. Racism had ruined their mandatory rights. Land had been stolen from Black communities, and they were made slaves, and this systemic racism affected the economy and stirred the roots of the economy. Historical situation reflects in the present time in America; still, Blacks are considered animals who don't have any life or any rights. This article also researches the Brea Baker's novel *Rooted* (2024). She argues about identity, inequality, and basic rights. This paper builds on that idea by examining how these forces operate in institutional racism and land dispossession. Focusing on Carmichael & Hamilton's theory of institutional racism, it relates the Baker's concept of "identity struggle" and "land dispossession" that how whites occupied their land.

Keywords: *Basic Rights, Colorism, Dehumanization, Deprivation, Identity Struggle, Migration.*

Corresponding Author: Umme Ammara (MPhil (English Literature) Scholar, Riphah International University, Faisalabad, Pakistan)
Email: aumme317@gmail.com

1. Introduction

Baker's family members struggled on their land, but that land was stolen by White outsider. Those people were dispossessed, killed, enslaved, and traumatized. Laws and policies were used against them so that they could not get their social status. They were forced to live under severe weather. Their children were not allowed to study in Whites' schools. She draws a sketch of Blacks' difficulties. She told us how Blacks resisted and moved with a movement that carried proof of their land ownership. She stated everything, including the measurement of her ancestral land. According to Carmichael & Hamilton, Black Power book wants to equate Black power with Black capitalism, which means it simply wants to replace White capitalists with Black capitalists. Maroons were historically attacked and understood the persistent racial wealth gap. They were given just 1% of rural land. According to Brea Baker, Blacks have lost their 90% of land between 1910 and 1997. The book *Rooted* is a strong call for reparations and a call for justice. Whites established institutional racism, "In the process of institution building," Bell expounds, "nearly every African American community in low country Georgia sought to secure title to land for church purposes".

Racism is embedded in institutions, practices, and laws, which is named institutional racism. It is vulgar racism, and its forms have been replaced in several hundred years. In another study of psychology, it is called cultural racism, and according to him. It is the most refined form of racism. If there is a public place and the human beings of both races, Maroon and White, and police and any other person beat them and speak harsh words to them, it can be very painful for any race. Things are combined like biased policies, laws were changed and manipulated, and proportion was disturbed to provide justice that harmed Blacks' roots. The US Agriculture Department refused to provide support and a scheme to Black human beings. Additionally, high taxes are imposed on Black human beings. Violence and dispossession were ignored by the government.

Through these mechanisms, law and force became tools not of justice, but of dispossession, inequality across generations. *Rooted* is a strong call for reparations and a call for justice. Blacks call the land the soul of the nation. Racism is different; wealthy people consider needy people inferior because of money. This is racism. Racism affects housing; people face racism in buying and renting houses. They face unfair results. Some people do not buy houses for the Maroons or needy people. In Pakistan, while in the world, there are separate societies for wealthy people, and poor people can't enter or buy houses in those societies. Poor people are pushed to societies that have fewer facilities. Brea started to do research on my family's history. This land basically belongs to the Haliwa-Saponi and Lumbee tribes, and they were Brea's grandparents. Her family grew crops on their agricultural land. Many young individuals do not know about their history. They were historically attacked and understood the persistent racial wealth gap.

In short, institutional racism affects poor, needy, and Maroon people, showing its colors like consider animal, calling Black and poor, uneducated. Why do we call them Black, poor, and uneducated? Why do we not consider them equal to other people? Racism in institutes in increasing day by day.

2. Literature Review

Expanding on this, the current discourse emphasizes the need for developing critical race methodologies that address the complexities of the hyper-digital age. This involves analyzing the visual culture inherent in contemporary society. By doing so, CRMs can better resist and deconstruct radicalized hierarchies in evolving cultural contexts, aligning theoretical and empirical advancements with the goal of human liberation and resistance.

But at other times, race seems to play a part. When it does, social scientists call the event a “microaggression,” by which they mean one of those many sudden, stunning, or dispiriting transactions that mar the days of women and folks of color (Delgado & Stefaniec, 2001). The concept of institutional racism arose in 1967. This term originated from the book *Black Power*. Institutional racism in the United States has deep roots that go back to the country’s earliest history. According to historian Winthrop D. Jordan, in his perception, racism began in Elizabeth time and Elizabethan England, according to him. After World War II, Whites started to keep an eye on Blacks’ resources, minerals, and on their land (Banton & Jordan, 1975).

Since 1917, Blacks have been challenging racism; they have not received any equal treatment. Once they got selected and then eliminated, no one knows the selection process and elimination reason. This is the reason for institutional racism, and this reason changed from war to war. After seeing this, everyone could observe the Whites’ attitude towards Black soldiers (Murray, 1971). Whites have historically dehumanized Black people through diverse means, often drawing their faces as animals, particularly apes or monkeys, in social media, sporting events, online forums, and even when they meet human beings, they tell them that Blacks are inferior and not human beings (Jardina & Piston, 2021). Racial profiling is stereotyping a person based on assumed characteristics of a racial or ethnic group rather than the individual. The impact of racism on politics and policies is not always good. Racial prejudice influences Whites’ support for punitive crime policies and opposition to preventive measures (Green et al., 2006).

Racism focused on health; however, racism and systemic racism are not present in health literature (Castle et al., 2018). Historical and ongoing racial discrimination affects mental health across generations, particularly in African American communities. The first study analyzes how structural racism and repeated shocking experiences contribute to depression being more severe and long-lasting in racially marginalized groups. It suggests that the effects of racism can be passed down from one generation to the next, influencing

mental health outcomes over time. The second study focuses on resilience, the ability to adapt and recover despite adversity. It discusses how African Americans have developed resilience in response to centuries of oppression, including slavery and systemic discrimination. This resilience can take different forms: some individuals develop deep, lasting adaptations that help them cope, while others may only appear resilient on the surface but still suffer from stress-related health damages. This study highlights the complex interplay between historical shock, racism, mental health, and resilience (Bombay et al., 2009). The causes of discrimination are multifaceted, stemming from the dealer's prejudice and the perceived prejudice of white clients. Discrimination grades were positively associated with the percentage of the White population in the destination sector for black movers (South & Crowder, 1998).

3. Theoretical Framework

Through the application of Carmichael's theory of institutional racism frame to Baker's work, this research deals with the way in which racial gradation is established, sustained, and thrown stones in literary works. Carmichael's theory is strongly associated with Blacks' racism. It notifies how to deal with injustice. This chapter discusses the whites' brutality and the Blacks' racism. The colonial subject divides into three sections: political, economic, and social. Political subject means all decisions are taken by colonial owners, and those decisions are applied indirectly to Blacks.

Blacks do not consider the "White power structure" to be good. People in the Ghetto area say that their masters just collect rents and the total amount, but do not pay attention to broken things to repair them. Blacks know that the inspection department will close their eyes on it or impose a little fine (Carmichael & Hamilton, 1967, p. 20). Prof. E Franklin Frazier stated in his book, *Black Bourgeoisie*, that if a black hides their identity, then automatically he wants to assimilate with whites, but he is unable. Now he is a marginal man. Whites' society forces him to adopt American middle-class values. This identity change tells Maroons that they have been degraded by color. Whites ran a movement on social media whose purpose was to degrade Blacks in every way. White segregation schools in America taught the students to make Blacks believe that they are inferior in everything, and that they are not human beings. Make them realize that they started to hate themselves. White society always says they are perfect; they are intelligent; they have all the things. Black society was about to end (Carmichael & Hamilton, 1967, p. 31).

4. Analysis

Racism shows how it works in institutions. Whites were always a barrier to the Maroons as a barrier. Words tell us how blacks were colonized, and they were removed from their main spot. This injustice shows how blacks' backbone cannot work. This situation wasn't simply about individual job-seeking efforts; it was rooted in broader

patterns of racial discrimination, underfunded schools, limited access to job training, and the geographic and social isolation of predominantly Black neighborhoods like Central Harlem. The word “explosive” is especially telling. It suggests that this level of joblessness among young Black men wasn’t just unfortunate; it was dangerous, indicating that high unemployment can lead to feelings of frustration, hopelessness, and alienation, which in turn may contribute to increased crime rates, social unrest, and political activism. Baldwin (1963) clearly explained that, “When a race riot occurs, it will not spread merely to Birmingham. The trouble will spread to every metropolitan center in the nation which has a significant Negro population”.

History tells us that Black, especially indigenous people, have been excluded from ownership’s golden opportunities. This separation was intentional, demonstrating a rejection of basic rights such as economic autonomy, fair access to property, and equal participation in the market. Institutional policies, from redlining to discriminatory hiring practices, have reinforced this divide, ensuring that the benefits of labor are disproportionately enjoyed by those in power, while the lower classes, often racially marginalized, are denied the fruits of their work (Baker, 2024, p. 225).

5. Conclusion

Institutional racism is prevalent in different forms. The author of the book *Rooted: The American legacy of land theft and black land ownership* discusses land that is stolen from them. First, she and her ancestors were owners of the farming land; after that, they became slaves with the arrival of whites. Baker walks into her family with a bundle of papers to show the world that all land in North Carolina belongs to them, and whites are colonizers. It is suggested that racism on institutes does apart them from society and brings inequality based on color, culture, and land, and how Whites control all things by the use of power and brutality. It was against the Maroons, but modern movements should bring active enrollment in such matters, and it should be in favor of the Black masses. While reading books and articles on institutional racism in Africa and North Carolina is also suggested. It will come up with great knowledge to understand the topic.

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