Chapter 2: Review of literature

Reviews

Books Reviews:

This is the most famous and well known novel written by Alice Walker which is mostly takes place mostly in rural Georgia, the novel revolves around the theme of life and identity in the U.S, describing number of issues including their extremely subordinate status in tradition of American it is an incessant of goal censors and appears on the list of most frequently challenged books. Celie is the protagonist of the novel around which the novel revolves. Nettie who is her younger sister separates from her for many years write letters to her elder sister Celie, in order to maintain her relation and her intimacy about her sister Celie. But Celie’s husband hides all the letters of Nettie to put Celie away from her sister. Celie also thinks that if Nettie had alive she would have certainly met me or tried to contact with her. Thus, at the end of the novel all things get clarified and all the women character’s are displayed as self-sufficient and self-reliance over the barriers of circumstances.


In this novel, Walker has described the stories which are exhibit, it is multi narrative novel which is consisted interwoven tale of Arveyda who is musician by profession and finding his past whose Latin American wife Carlotta stays in banishment from him. Similarly, there is Suwelo who is American History Professor who is also black understands that his linage of main have proved futile to realizes woman. Suwelo’s Ex-wife, Fanny
was going to meet her father the same time Lissie unique character with her heritage and identity.


In this novel Tashi is the main protagonist who moved from U.S to Olinka. She is the woman who is perplexed of the both cultures which are Olinkan and Western. She gets married with Adam with whom also she leads the life in struggle. She does not want to become mother but somewhere in her mind she’s feeling about the child which she desired for. Later, she gets mad and becomes crazy, she distracts her mind and started to behave like senseless woman. In this way, this article focuses on the life of Tashi in which she has to strive and toil because of her heritage.


This is the beginning Walker which is published in 1970. Its story revolves around rural Georgia. It depicts the tale of Grange and his family. Which is also implicates the theme of heritage and human identity in her novels.


Meridian is the novel sets on the Meridian hill where Meridian is seen in a specific way by their communities. The Communities view of characters has its own effect on characters at and their identity where they negotiate about their existence. In these, communities to bring themselves and generates space. This also impacts on an individual person’s interest and betterment within community or outside of the community.
Articles Review
In this article the writer has selected three works Dust Tracks on a Road of Hurtson, Harriet Jacobs’s Incidents in the Life of a Slave girl, Written by Herself and An Autobiography (1974) Of Davis’s Angela Davis. Which tell that the term I Of black American Autobiographies is meant for we and it signifies the whole community of African American Autobiography theory. Harriet Jacobs’s in his Incidents in the Life of a Slave girl concentrates not only the I but also, relatives, friends, slave narratives, acquaintances. Jacobs’s grandmother and Aunt Marthy play an important role in Jacobs’s life and Jacobs assumes she should aspire to it. After the demise of Jacobs’s parent the grandmother surrogates their role. She depicts her as a remarkable women in many respects.

After her escape from the south she is all alone along with a black women and black captain accompany her. She pays thanks to those generous white people who helped her on her path towards freedom. In spite of the amount of help which Jacob’s confesses to having gained while attempting to break free from slavery, she should not be known only as an inactive receiver of the people’s generosity on the other hand utilizing her strong determination, prudence and ingenuity she does act on behalf of her own children’s fate. Similarly Hurston also begins the tail of her life by highlighting on others rather than herself.

Two chapters of the beginning Dust Tracks on a Road entitled My Birthplace and My Folks and puts the autobiographer in a larger historical context of her home community in which Florida, Etonville and then into a narrower context of her family tree. Hurston comes to know her life as a consequence of what she calls, the material that went to make me and thinks it significant that the reader knows something regarding the past where it came from that it may interpret the events and directions her life.
Though Hurston did not spend her life in Eatonville, its heritage and its identity left there trails on her artistic sensibility.


In this article Dr. Rashmi Varma has explained four basic themes sisterhood, emancipation, feminism and lesbianism with her notable and award-winning novel The color purple. Women bonding as well as sisterhood play a very vital role in process of Celie’s emancipation in Alice Walker are The color purple. Celie is a girl who strives hard to transform and emancipate herself from both physically and spiritually with the help of her younger sister Nettie, Sofia her daughter in law and mistress of her husband Shug Avery female ties take various forms like mother, sister and some are in guide and disciples form, some are sexual and some are friendships. Walker not only attempts to gives identity to black women who are consider as subalterns, but also makes available them various opportunities to seek liberty from these suppressive strategies.

Throughout her writing she always tries to put the importance of sisterhood in black women’s emancipation. Thus this article of Alice walker throws light on her novel the color purple which depicts the gradual transformation of a new black woman, Celie who is as representative of all black women evolves from patriarchal suppression to awakening and independence. Through this article writer wants to describe evils of racism and sexism that suffered by African and American women. Alice Walker penetrates as she chalks out proper solution to their position. The way to follow to get rid from the evils of patriarchy and live decent life.
Marta Miquel Baldellou tries to tell through this Article which is entitled The Beloved Purple of Their Eyes Bessie Smith’s Inheriting Politics of Sexuality in which she throws light on some new perspective studies on African American feminists where black feminism is related with historical developing as a discipline and visualizing greater tasks to take under charge in the future. Other studies heap of common characteristics of thematic nexus among different arts, thus interrelation of cultural exhibition from different genres.

Here also can be seen a specific interest in heaping anthologies which are often neglected. How Alice Walker bridges the gaps between black feminism and black studies with her ‘womanist’ perspective, preserving the wholeness of black community considering both males and females. Marta later talks about Ul a Taylor tried to put black feminist thought in four main phase’s creation of self dominations of women to ward off negative exhibition of black womanhood. In the next step black’s confronted to the structure identical, racial, gender and class and ultimately they reach to distinct traditional heritage to oppose discrimination.

Marta has targeted themes through this article like conflict, suppression, struggle, gender conflicts and violence which is a specific result of penury and oppression with reference to African-African women’s fiction of Barbara Smith. Marta stretches attention forth on Zora Neale Hurston, Toni Morrison and Alice Walker’s works where reflection of the objects can usefully be made in order to expand the evolution of the black studies. Presenting example Zora Neale Hurston’s Their Eyes Were Watching God established women’s literary culture and its transcendence. She has focused on recent studies published on Toni Morrison on
unraveled identity in Beloved in order to bring the concept in limelight of Heritage and culture.

Similarly, politics of sexuality of the classic blue women singers is also highlighted and emphasized on evolution of black Feminism identifying common traits to different arts within its feminism and revealing tendency in African-American studies included in this article. At the time of Harlem Renaissance How the classic blue singers had become popular about 1920’s and 1930’s for which this era is known as the Harlem Renaissance. At the same time black consciousness started to emerge. Taking some examples from critics and their notions Marta has described their commonalities between these black writers how in Beloved blacks had to face the sufferings and pain of slavery same way Jorden putting forth the significance relationships of women in both zora Neale Hurstson’s Their Eyes Were Watching God. And Alice Walker’s The Color Purple. Thus dealing with many ambiguities related with blacks taking into and consideration the works of some of the important writers, critics and recent studies Marta Miquel Baldellou expressed her thoughts with the help of her voracious reading, writing and research can be seen through this important article.

4} Wanneburg Gershwin: A response to arrogant Western criticism by Alice Walker (2003), Gershwin Wanneburg EERSTE RIVIER, Vol-3, ISSN 5533-5731, P-4

Gershwin Wanneburg makes scathing attack through this article and at the same time he provides many examples which are resemble to its title A response to arrogant western criticism. At the very beginning of this article he gives an example of Chinua Achebe who called whites ‘arrogant westerners’ they have no right to review in African literature actually Achebe’s objection regarding western criticism who is identity what he felt. But Gershwin Wanneburg does not consent with this radical view and claims on Chinua Achebe that he might have altered his position nevertheless he is agree to white or western has missed the point black
literature or American literature. He also has given the best example of Toni Morrison who frequently dealt with American white critics.

Morrison also did not forget to respond over it in her respond. Whenever I try to write regarding people that means black people. Further she says that, it was the implication on being made her to write about black people was not that’s much regarding their cosmos? Gershwin Wanneburg points out, still which referred by Morrison as the ‘white gaze’.

He also presents an example of his life that it was despairing when once he met a producer whom he respect since producer was knowledgeable and competent he listened quietly flaws in his script pointed out by producer even if producer did not look it once after submitting it and he was not able to defend if sufficiently. Producer criticized the script which he called that play was political and contrary he said you abused us saying terrible whites. But she clarified it by replying that she was not writing for the queen! Thus putting forth the heap of ample of illustrations Gershwin Wanneburg tries to fetch the attraction of the readers and makes the readers think for a while with his art of the presentation of the thoughts with evidences of writers aphoristic communion. Wanneburg in real sense comes into true with the title A Response to Arrogant Western Criticism.

5) Bhuvaneswari.V: An Eco feminist Study of Alice Walker’s The Color Purple (2012), Research on Humanities and Social Sciences, Vol-2,ISSN 2224-5766,P-12

V.Bhuvaneshwari and Rosamma Jacob focuses on Alice Walker’s Color Purple as an Ecofeminist Study through their article in their paper they depict the contribution of environmental and ecological conscience, utilizing a systematic arrangement that unite ecocriticism with feminist criticism. The Color Purple includes the scheme of the discourses on the images nature and female. Here author tries to show exploitation of
nature and suppression of women by male dominance, making use of women and nature for the sake of commercial business. Nature is amalgamation of miracles it abounds with incredible wonders. Its natural heritage and resources torn and ripped. But we humans have that potentiality to solve its crisis restrain its destruction. Man longed for benefit and profit endanger to destruct the atmosphere of non-humans. Non-humans that carry us on are entangled by the humans. While Heritage, Identity, color, creed, class and Gender oppressions have got an accommodation in the literary theory and criticism. It has been Ignored and nullified from the core. The philosophy of creation of universe tells it is the beautiful creation of God, It the architect of this Nature. The same philosophy puts man as God’s authority and power on the earth not woman at the pinnacle. God’s dwelling is heaven and the man’s soul is meant for descend; it departs from man after death. It is immortal it is said that, after dying it goes to heaven.

Thus soul’s abode is in the paradise somewhere else with god and beyond this earth, god is not disclosed in nature it is mysterious. Whenever ecological awareness increased at any one side it got combined with the rising feminist consciousness and revealed new vista called ecofeminism. Ecofeminism is depicted as philosophy of feminist environment, aroused in the 1970 drawing impact from green movement and the second tide of feminism and With the publication of the French Feminist Francoise d’Eaubonne’s Feminism or Death in 1974, the term ecofeminism came into use and pervaded a central place in the ongoing debates on feminism and ecology. Ecofeminism as a clear discourse apprehends critical nexus between and nature females As an activist an academic movement.
This article suggests at the very beginning about the term Afro-American as a literary genre which derived from the Harlem Renaissance at the beginning of the 20th century in reality Harlem Renaissance is generally considered as the emergence of Afro-American voice, it was one of the movement in which research scholars had started to revise all the forgotten texts of American blacks, thinking that they are in the frame of a literary custom deeply rooted in the span of slavery.

Thus, this new portrait purposes to tell lucidly a new definition in literature in which the black voice performs a role. There is a major problem with Harlem Renaissance that, in its attitude, it leans not only to neglect but, in fact, to nullify candidly the role of woman in African American culture. The reason behind this negligence of the black woman cause, concentrating only black male oppression through History, is explicitly explained by Hooks.

Suppression of blacks during slavery is been explained as for that the same cause that in reality no with research attitude attention is been provided to the oppression of especially black women about slavery. Supporting both attitudes is the sexist supposition that the experiences of men are more significant than all of those of women and that what matters most of them the experiences of men is their potentiality to aver themselves patriarchal. The suffering that the black female experience through history is projected in black women’s literary production is also contributed by many other scholars in this respective field. From the reinvention of black feminine voice. It’s the black woman who has the strength of identifying herself without the exploitation of male and or white people. The prospering of black woman’s tone implies, then, that black
woman has the control over her own identity and she now has known about this new power.

The essays, novels and poems of Ntozake Shange, Maya Angelou, Alice Walker, Toni Cade Bambara, Paule Marshall, Zora Neale Hurston, Toni Morrison, Shirley Anne Williams and Gloria Naylor with their powerful extol of maternal presence have been instrumental in disclosing up the historically and lucid world of black women. The act of expressing their feeling, thoughts and ideas and the act of reading their own works are mutual acts of empowerment. In fact, history of black women is a history of a Self-empowerment in a strike against outward forces trying to silence their own voice.


The present article depicts how black women keep concern with Two black and white worlds in the novels of African-American female writers. In Toni Morrison’s (The Bluest Eye 1970), Pecola Breedlove is in contact with the white world through Pecola’s assimilationist manner later in Alice Walker’s The Color Purple, Celie performing the role of Negro nationalist freezes herself in the black world ultimately in Lorraine Hansberry’s A Raisin in the Sun, Mama Younger assimilates with black and white worlds together when she expands a catalyst agenda, as she goes to a white neighborhood.
This article is on Iranian Female which shows amalgamation 9/11 the literary Western Market. The special souvenir, were there which were came out after the assault 9/11 on the president Bush delivered the speech to Iran, Iraq and North Korea, ‘Axis of Evil’ in order to quench the thirst of the desire of reading of the Western readers. However most of the souvenirs have adopted the framework of Western in their preach of writing. Thus it shows the bias of Western against the other which they implement in tradition, culture, psyche this way Western Orientalism through this article.

The main reason of the 1979 Iranian Revolution of the year 1979 was the flow of Iranian coming out and accident of-9/11literary Western markets.

The title mentioned above and stress editor Silvia Castro-Borrego has this nine essays article on contemporary African American women’s literature, it might run the risk of being allocated to New Age or self-help shelf in local bookstore.
Nevertheless, this would be misfortunate because of some high powered shares of two books to academic inquiry into what is Generally, handed over to the realm of touchy-feely psychology: no doubt most of us disappoint of the post modern our lives, not to mention the real happiness of locating and actually being able to privilege continuity in the rat-race for economic survival that has dominated the period often years in particular. But so several time essays dealing with the seek for ‘wholeness’ are less than impressive pieces of real scholarship, relying on the abstract and the psychology but not pinpointing the concrete implications of the texts under study.

Fortunately the academic inquiry sought in this volume spare to manage the profoundness of intend that the very real search for wholeness in the writing of black women over the last thirty years would merit. After all, in the words of Johnnella E. Butler in the Preface to the volume, the very real related is the discovery of what it does mean to be human, how the sites of our humanity change with time and experience, and how ourselves and our experiences connect with one another, with groups, communities, locally, regionally, nationally, and internationally.

There are nine essays in the present volume cover many of the foremost happening in period black women authors Gloria Naylor, Alice Walker, Susan Lori Parks, Toni Cade Bambara, Paule Marshal, Lucille Clifton, Toni Morrison and Gayle Jones and although there are others missing, like Ntozake Shange and Shirley Anne Williams.

10} Kuriakose Dr. V. Maya: A Biannual International Journal of Interdisciplinary Studies and Research on Alice Walker (2013), A Biannual International Journal of Interdisciplinary Studies and Research, Vol-8, ISSN 1462-317X, P-18:

The study of pterylography is useful in taxonomic investigations. Pterylosis of young differs in some pterylae from that of the adults. The
Colour of secondary feathers got changed in Saker and Gyr falcons after two years of age, but the primary feather remains same. In the case of falcons, in captivity, the plumage colouration did not affect pairing.

However, it is to be ascertained under natural condition. In falcons the mouling period coincides with breeding season and seems controlled by photoperiod and hormonal mechanisms. Falcons moult primaries from March to October, secondary’s during April-November and retrices in May-November. In captive falcons, mouling occurs early in Saker and Gyr falcons than in Saker and Gyrs.

11) Kuriakose Dr. V. Maya: Ancestral Eternity in Alice Walker's The Temple Of My Familiar (2013), IOSR Journal of Humanities And Social Science (IOSR-JHSS), Vol-3, ISSN 1473-1719, P-4

Eternity in Walker’s fiction denied opens a gateway to wise and cultural connectivity. Manifestations of infinite presence include Supreme Being directing the present generation to live in relationship and agreement. Ancient existence not only helps to determine complex issues but also constructs a elevated identity where present and past is well assimilated. The concept of ancestral in Walker’s fiction thus possession ambivalent being relevant of African values and personify continuously flow of cultural sociology. Ancestral existence in Walker’s The Temple of My Familiar perform through the memory of Lissie, the proponent who travels a world of endlessness, where animals and human beings live together in harmony.

Walker’s fiction incorporates anecestor shows as central components of group structure. The concept of ancestral existence is so decisive and commanding that the meaning of the text cannot be psycho analysis
without the act of the ancestry. In such ancestral figure is commonly perceived as timeless creation representing a complex relationship between present and past.

Nevertheless, the existence of ancestor’s position is never explicitly projected. Their distinction strength is involved through assertive suggest and influence of past. Transcending the bounds of time and space, ‘timeless people’ as Tony Morrison fixed. Walker’s novels demonstrate such ancestral especially as directing force towards righteousness. Walker extensively employs ancestral imagination in the process of writing and transforms hidden meaning through heavily burden ancestral values. Walker’s demonstration of the glorified stature of ancestral figure has always been anpsychology. While Walker’s fiction seems deeply rooted within the conventional strands of African American culture, her bold condemnation no longer in use constraints concurrent extends her reconfirmed modern view.

Nevertheless, the distinguished presence of the higher entities of ancestral figure is inexplicitly implied through high approval of them by the present living character. Ancestral figure is generally perceived as a sublime mystic power mediate in the present.


The African-American literature is writing by the people of Africa and they inherited to America. Alice Walker, like the another writers in the African American literature has written about their suffered as slaves in America. In the novel of The Temple of My Familiar, racism in the society is represent. It makes the reader, to travel by the countries of Africa and also into the streets of America. Racism and slave trade made the black people depressed. Most of all the characters in the novel experience
bondage in one form or the other. The experience of their ancestors like that of Carlotta’s father, Jesus, Fanny’s father too gives a clear picture of bondage. Alice Walker has won many awards and honours, got publisher Prize for fiction in 1983, for her work The Colour Purple. Her poetry collection published as Once Racism and slavery are two major themes in her novel the novel, The Temple of My Familiar is an commendable work on Racism and Slave trade is an aspect that is drawing by Alice Walker. Racism is one of the biggest wicked of modern age and it was the reason for quality over the other

The basic difference is the colour of the skin. The whites peoples started to dominate blacks peoples and suppressed them. The African Americans were those who were not willing brought by the Americans, from Africa. There are three couples in The Temple of My Familiar, the old man Hal, astronomy and his alienated wife, Arvedya, Lissie a musician, and Women’s literature his wife Carlotta, Women’s literature professor, Suwelo a History professor and his wife Fanny, a Women’s studies teacher, his wife Fanny. Mr.Hal and Lissie recollect many things from their past. The Blacks sufferings, struggle to overcome, bondage, sufferings of women and children are few things they recall. The Temple of My Familiar, Walker recorded certain incidents of racism, through certain characters’ experiences, both in their present and past. But they believed that they would get freedom in future.

13) Paul John: Bonding and Moving On: Southern Female Companions in Motion (Pictures) of Alice Walker (2008), Moravian Journal of Literature and Film, Vol-32, ISSN 0013-4576, P-7

This article is evidence of outburst of films in which actress have to go through certain phases of development as they wish to find themselves a new self which is comes under the criteria of race, color, creed, identity,
hegemony and the prevalent class system which presents the selfhood of southern women. Who couldn’t come out of the barricades and impediments of womanhood because of female bondage, they’d only a duty ‘mothering the mind’ at the same time lesbianism also evolves women’s growth not only physically but also mentally in order to find ‘self’. Thus, it allows women to follow hegemony of white patriarchy attempting to interpret their existence.


This essay engages the political philosophy of Giorgio Agamben and the literary criticism of Abdul R. Jan Mohammed in critically exploring the contours of the present arrangement of democratic politics in the United States. theory of sovereignty exception Giorgio Agamben’s and bare life are appropriately in order to grasp the political meaning of surprisingly unparalleled and in the case of Mumia Abu-Jamal exceptional recently court rulings, who has been death on Pennsylvania’s row since 1982. Abu-Jamal’s observing of exceptional rulings also need a critical unconscious of the view nature of American democracy.

Thus, The Agamben’s theory search a critical complement with the work of literary theorist Abdul R. Jan Mohammed, particularly Jan Mohammed’s formulations of social death and death-bound-subjects dialectics of death. Now It is clear that Mumia Abu-Jamal’s case exemplifies the exception as the rule in a quite striking way. Abu-Jamal has become especially visible as one for whom the virtues of U.S. law are regularly suspended. Indeed, exceptions in legal decision-making are enacted to keep him in prison for life and on death row. For example, in its ruling of March 27 2008, the U.S. Third Circuit Court of Appeals heard
evidence that Philadelphia prosecutors used racial discrimination against prospective black jurors in exercising their right to eliminate jurors during the selection of Abu-Jamal’s original jury.

In other rulings, the U.S. legal system has an established precedent against racial discrimination in the jury selection process. That is, there is a near zero tolerance for this type of discrimination in the selection process and the legal threshold for proving discrimination in these matters is quite low. Even recently appointed conservative justice to the U.S. Supreme Court, Samuel Alito, who is known for being very strict on this matter, wrote the majority opinion in a Supreme Court ruling, Snyder v. Louisiana, providing relief for a death row inmate because of prosecutorial discrimination in juror selection.


I persuade that African feminism is generally flawed by being couched in the discourse of African anti-colonial movement. By so doing it inevitably inherited parts of the cultural setbacks of the movement. My take on African postcolonial discourse is that the line between resistance to the evil of colonization and resentment of the cultural world of the colonizer was largely blurred. There was therefore an overabundance of reactionary impulses. While in agreement with the discourse about the concerns of women’s human rights, I mention that African feminism or rather feminism as articulated by African women thinkers must free itself of ressentiment in order to focus on creating flourishing communities in Africa. This volume is underpinned by the aim of reviewing the various
debates, Inclination and Linguistics that have sign of the trajectories of the area of Specialization known as African feminisms.


Edward W. Blyden has been called the father of cultural nationalism in the African. In this article, I will explore the evolution of his cultural nationalism while also showing how he can equally be seen as the first major proponent of what I call the Black Gift thesis: a view that combines cultural nationalism and cosmopolitanism, making the idea that black people should preserve and cultivate black culture mutually implicative with the idea that all the world’s people should engage with and gain from each other’s cultures. In addition to this, I wish to confront some of the disturbing aspects of his thought as it relates to the growing power of Europeans over Africans during his lifetime.

Blyden, I will argue, falls victim to some of the pitfalls of thought about black people and black culture due to the rise of global white supremacy to its culmination. We must identify and lament this even while celebrating the of spirit qualities, to the elevation of the soul directed toward heaven, to spiritual aspirations and celestial communications.

This is a theme to which Blyden will many time return: the idea that the black people Some contribution to the world will come in the form of cultivating the characters and spiritual sides of human nature. It should be noted that by praising the manner of a future Africa, Blyden does not yet contradict his aforementioned Reduction of value of the African past and present.
He does Nevertheless, introducing an idea crucial to the differentiation of cultural from political excessive patriotism, namely, the conception that a nation is to be distinguished from others peoples not only by political but by its being the bearer of distinction qualities that ground a different, and not different, form of life.


Everyone has the fundamental right of living life, liberty and safety of person. Human Rights of the condition. Everyone has the fundamental right of freedom of thought, obsolete and religion; this right includes freedom to change his (one’s) religion or belief. Some Kenyan women, Nevertheless, cautiously and culture, need western feminists to ‘discover’ or ‘explore’ their suffering. Some women might have internalized their subordination yet none of them would want to retain that condition if they were offering a viable option.

18} Abel Elizabeth: Black Writing, White Reading: Gendered Selves Reconstruction in Alice Walker’s The Color Purple and Maya Angelou’s I Know Why the Caged Bird Sings (2013), A journal of Humanities & Social Science, Vol-22, ISSN 0039-3789, P-12

Research in various kind of fields as anthropology, science of language,
between others, has firmly build the fundamental role of society in the disposition of part and establishment of human identity, but failure to indicate the cause roles of individuals in self-identity and constructing gender. Most gender scholars avoid the simple truth that gender roles are more of self ascription than societal. The society is not a person but persons who come gathered with a common language and culture. The color purple. I know why the caged bird sings Maya Angelou’s. The investigation pictures the ways Walker and Angelou negotiate manipulate and rebuild the Black-female identity. It is more pervading lack in authority.

19} Abhinav: Black Woman as Mother in two selected novels of Alice Walker- The Third Life of Grange Copeland and Meridian (2013), Journal of Beijing Institute of Technology, Vol-12, ISSN 0276-3362, P-16


Alice Walker, enthusiast of eco-spirituality, especially British to usher the flourishing soul of purpose and Justice through little acts of earthly functions which may change our environment and distinct the surroundings with heavenly touch of natural beauty. Earthly delights always in plenty revel and recognize wholeness and dishonesty, though misfortunate it is man himself who never trouble to explore and proceed the adoration treasures of happiness on this planet. Walker as an eco-spiritualist try to relocate the salvation springs of earthly attachment that clearly protects and encourage human family without any abuse or
Walker’s eco-spiritualist tenet seems best elaborated in her Pulitzer Prize winning novel The Colour Purple.

The blue singer in the novel awakens Celie towards true Christianity that supports opposition to fight against dehumanization hostile power. Celie has brutalized and silenced by Alphonso, her step father who repeatedly raped and infuse her. Even her children are separated and exchange away by Alphonso. Patriarchy whips her further when Celie is forewarn.

Unfolding her unlikely tale to Christian God, the only man she knows, Celie writes, Her early letters to God weak reveal that church as an essential part of community, urging moral values to human society. Celie quiet herself to Alphonso, the beast, as her mother’s reaction to the pressure of situation is cool and indifferent. Her capacity to stomach the demeaning behavior, brutalities and outrage, utterly shiver herself possession. She is completely strip of her self and persist only by sinking

21} Tuten’s Nancy: Alice Walker’s Everyday Use (2004), Australian Studies Centre journal, Vol-21, ISSN 0039-3786, P-4

A False Sensation of Heritage: An Analysis of Everyday Use 'She is dead, Wangero said. Alice Walker’s short story, when African Americans were conflict to define themselves.

Walker, a supporter and a critical of the black power motion, uses Dee to highlight the misread ideologies of the African American youngster of the 1960’s. Dee is coming to home for the first time since she left for college, has pamper herself within her supposedly new bound African heritage. She has changed her name, changed her style, and is now suddenly control with her family’s heritage. Encounter arises when Dee
asks Mother for the family’s valuable quilts. After Mother tells Dee she had already promised the quilts to Maggie, Dee’s younger sister, Dee winds out of their home and heads back to college. Because the quilts hold such great dispassionate value and symbolize the Jackson’s family heritage, Mother wants the quilts to fall in the right hands.

In Alice Walker’s Everyday Use, Mother gives the quilts to Maggie because she accept with Maggie, and belief she deserves them more than her sister, To whom Mother believes to have a wrong sense of heritage. From the way Mother discuss Maggie we, as the readers, can quickly tell that Mother has some sort of sympathy for her. Mama describes Maggie as a lame animal and a dog run over by some careless person rich enough to have his own car. Not only is Mother siding with Maggie, she is also growing away from Dee. Mother prohibited calling Dee by her name and begins calling her Wangero. Like Dee said herself, Dee is dead. It is also concealed to the reader that Mother has empathy for Maggie when willing Maggie tells Dee she can quilts.


Present review on the short story ‘Everyday Use,’ by Alice Walker Theme of the story; Strategy for contemporary African Americans to persevere with oppressive community. These readers acclamation the simplicity of Maggie and her mother, along with their loyalty to their specific family identity and tribe heritage as well as their refusal to change at the whim of an outside world that doesn’t really have much to do with them. Such a reading blames the older, more worldly sister, Dee, as condescending, shallow, and manipulative, as overly concerned with
style, fashion, and refined, and thus as need a true understanding of her heritage.


It is apparent that genders decide the level of people all over the world. This truth charge genders, especially females. If they are not only women’s but also colored, it becomes much harder to live in any society. They are separated from the society. They have to experience all the violence and racialism behaviors of both white women and men. In addition to these, a colored woman not only blunders against racist society, but also she has to endure at the hands of black men. Being attention of these facts, both famous simultaneous writers, Alice Walker and Toni Morrison aspire to portray the experiences of black females in their novels. Both Walker and Morrison ...deepen our understanding of the limitations and possibilities of lives of black Americans... (Bell, 1987: 269) They are the African-American writers. This is evident in the way that Walker has proceed on some of Southern heritage in her fiction.

Black writers of contemporary American novel, AliceWalker and Toni Morrison have focused on endure and struggle of Blacks in the United States.

As they were black writers, both of them highlighted that to be a black woman is more different than to be a woman. Not only Walker’s immediate novels Meridian and The Color Purple but also Morrison’s novels The Bluest Eye and Beloved have immediate how Black women could survive in hard situation. Both of the writers established the African-American women’s life vividly and the roles in their novels have endured beyond what one can think human being can endure. Reading this
important task one can see the reasons of why black females suffer and the problems that black women face.

24} Sandoval Chela: The Suffers of Black Women in Alice Walker’s Novels The Colour Purple And Meridians (2012), Asian Social Science journal, Vol-28, ISSN P-8

One can say that being colored women, both Walker and Morrison have the advantage of portraying what it is to be a woman of color in the society. It is obvious that their slave ancestors and the years of struggle of woman rights give them the opportunity to create life-like characters in their novels.


In this study the sufferers of black women in Alice Walker’s novels The Color Purple and Meridian and Toni Morrison’s novels Beloved and The Bluest Eye, the popular and significant works of African-American Literature are examined. It is obvious that the authors’ source knowledge about sufferers of the black women is their life experiences in the black community.

One can say that being colored women, both Walker and Morrison have the advantage of portraying what it is to be a woman of color in the society.
26) VasilleAlexandra: Subversions of Colonialism and Patriarchal Values in By the Light of My Father’s Smile, (2012), Language Arts Journal of Michigan, Vol-23, ISSN 1878-5417, P-12

Alice Walker often writes about the difficult themes of racial injustices and the oppressing of women. However, Walker mostly celebrates and revels in the happy subject of sex. In this paper, the novel By the Light of My Father’s Smile will be deconstructed by post-colonial feminist criticism. The rebellion against patriarchal values should be combined with the rebellions against colonialism and imperialism. The novel, By the Light of My Father’s Smile, is a manifesto of this post-colonial feminist criticism. It demands the liberation of women from all forms of oppression which would deny them access to the knowledge and power of the body and the erotic.


Despite the widespread belief that the world grows increasingly violent, Steven Pinker’s 2011 volume The Better Angels of Our Nature convincingly argues that the opposite is true. Tracing the history of humanity from its origins to the present day, Pinker shows how violence has declined, and that strong, stable government is the principal reason for this happening. The book briefly touches on the way literature may play a part in the reduction of violence through the transmission of empathy – the way in which stories about other people, even fictional people, teach us to comprehend more closely our fellow human beings.


This article has two functions: (a) to illuminate the historical and sociological aspects of racism and sexism; and (b) to demonstrate how

29} Tally Justine: Orientalisation through Paratexts: The Covers of Muslim Memoirs in the novels of Alice Walker, (2013), Australian Studies Centre journal (4326), Vol-7, ISSN 0524-6881,P-8

The influx of memoirs by and about Iranian women has saturated the post-9/11 Western literary market. These memoirs, which emerged after 9/11 and the President Bush’s ‘Axis of Evil’ speech addressed to Iran, North Korea and Iraq, are written to quench the curiosity of the Western readers. However many of these memoirists have adopted Western Orientalism framework in writing their discourse.

30} EzeChielozona: REPRESENTATION OF GENDER IN FICTION: A READING OF THE NOVELS OF ALICE WALKER, (2003), Australian Studies Centre journal (4326), Vol-23, ISSN 2224-9554,P-18

Most Yoruba female critics have accused early Yoruba male writers including D.O. Fagunwa, a Yoruba literary legend, of condoning patriarchy and those male writers are deeply entrenched in one dimensional, minimalized presentation of women in their novels which ignites and perpetrates hegemonic patriarchal discourse in Yoruba literary criticism. This paper attempts a re-analysis of the representation of gender from the lenses of literary narratives of, Igbo Olódùmarè, ÌrèkéOníbùdó,
Irinkèrindò, and ÀdíítúOlódùmarè constitute the sources of data for the analysis.

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