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Intra-Racism in The Third life of Grange Copeland

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Dedication

I thank God almighty, who bestowed upon me the gift of reason. And thanks to him, I reached this place.

I would like to dedicate this modest work

- To my beloved Mother and dear Father, may Allah protect them.
- To my brothers, sisters and to my nephews and nieces for their encouragements.
- To my dearest friends Chahra, Selma and Safa.
- To my Fiancé Amine, whom I am so grateful to have in my life.

Ibtissam

Dedication

- This work is dedicated to my all dear family members my parents, my sisters and my brothers may Allah bless them
 - To Ibtissam, my friends and to everyone who supported me through my educational journey.

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Abstract:

In *The Third Life of Grange Copeland*, a novel by Alice Walker discusses the difficult living conditions faced by African Americans in the American rural South between the 1920s and 1960s under the Sharecropping system and the tyranny of the white race. Blacks have suffered persecution and oppression in many aspects, including economic and social. Their confrontation of this racial discrimination and enslavement by the white race. It pushed them to commit intra-racism in black families and communities. Male characters like Grange and Brownfield were so psychologically tired of living in poverty and under the tyranny of their white bosses that they took out all their anger and frustration on their children and wives. We find that the female characters are abused either by their fathers or husbands by all forms of domestic violence, whether physical; verbal, or emotionally. Grange violently abused his wife, Margaret, and led her to commit suicide. Also abused his wife Josie and exploit her financially. As for Brownfield, he used all forms of violence against Mem and eventually killed her. In front of In. the eyes of her daughters. The author explains the differences in Grange's three lives; The first was in the south, where he suffered persecution, faced difficult living conditions, and ended up abandoning his son and wife. As for his second life in the North, in which he was disappointed, he discovered that racism exists throughout all of America, similar to the South. As for his third life, in which his granddaughter Ruth becomes the essence of his life. With the emergence of the civil rights movement, through which blacks began to defend their rights.

Key words

Violence , Oppression , Sharecropping system

General Introduction

Introduction

African Americans have been prey to racism and oppression for decades. With their liberation, a new form of slavery emerged in the southern part of America. Where the black citizen has become a symbol of poverty, debt, and frustration. In a white patriarchal society filled with suffering, classism, and gender dissonance, the black man loses his masculine identity and manhood in front of his white boss and stands helpless in the face of the racism practiced against him. Therefore, he vents his anger on his son's mistreatment, in the practice of contempt and humiliation, and ill forms of physical, psychological, and verbal violence against his wife, considering her weaker than him until he regains his manhood. and self-worth. The black woman becomes a victim and subordinate to society and a patriarchal husband. And how the son inherits his father suffering, cruelty, and the same life style for generations to come.

Racism spreads all over the world regardless of developed or developing countries and in every sphere of life.

Alice Walker is one of the pioneers of African American Diaspora literature during the civil rights movements. I dealt with racism, slavery and equality. Her work focuses on the struggles and problems of African Americans, especially women, in societies marked by racism, sexism, and violence.

Illustrating Alice Walker's first novel, *The Third Life of Grange Copeland* (1970) How racism can and does disturb Black family construction and the establishment of one's identity, especially in relation to expectations of Black masculinity and womanhood.

This study depicts sexism, racism, and poverty that often make life a battle amid conflict and struggle for life within a society dominated by racism, fear, anger, and the struggle for survival. The extreme struggles that many illiterate and oppressed African-Americans endured from the 1920s to 1960s caused them to become angry and despondent as a result of their grievances.

The Research Problem

This research deals with the problem of slavery and racism in the USA, which led to the racial persecution that society suffers from, and how families can be negatively affected

by the culture in which they live. And how families can be negatively affected by the culture in which they live. We want to investigate the suffering of black men and women living in an environment of racial discrimination and the pursuit of human happiness.

The Objectives of the Study:

The aim of this study is to investigate the cruel and violent treatment of family members to clarify how blacks view violence and its effects. Additionally, how racial and economic injustice affects how males mature and how people interact with each other

The Research Question

To achieve the goals of the study, the following research questions are raised:

- How is the life of African Americans under the sharecropping system?
- How is the functioning of family relations? and the relationship between father and children?
- To What extent does racial economic oppression impact their economic and social lives?
- What are the reasons that drive black male characters to practice violence against female characters?

The present study is double fold: The first chapter gives a historical, social, theoretical, and biographical background the first part is about African Americans the second part is about African American literature and other forms of racism. the third one is about the author Alice Walker and her literary background.

This study is based on a deep analysis of the actions, and behavior of the major characters in Alice Walker 's *The Third Life of Grange Copeland* in their relations and struggles under the plantation system in the American rural South. the present study is double fold: the first chapter gives a historical, social, theoretical, and biographical background the first part is about African Americans the second part is about African American literature and other forms of racism. The third one is about the author Alice Walker and her literary background.

Methodology:

The data for this study will be gathered using a qualitative methodology from the library and the Internet. *The Third Life of Grange Copeland* by Alice Walker serves as the primary source of information, include articles and journals, textbooks, dissertations, and websites.

Aim of the study:

The study to analyze the diversity of African American relationships in the black family and community during the sharecropping system. And the black man resorted to committing violence and oppression against both his wife and son.

Definition of Key Terms:

According to Your and Collin dictionary

Intra-racial: Within race (group of people); of or by members of the same race.

Sharecropping: system of farming that developed in the South after the Civil War, when landowners, many of whom had formerly held slaves, lacked the cash to pay wages to farm laborers, many of whom were former slaves.

According to Meriem Webster

Womanism: a form of feminism focused especially on the conditions and concerns of Black women.

Shadism: discrimination against people with darker skin colour within the Black community
Additional Information also called 'colourism '.

Colorism: prejudice or discrimination especially within a racial or ethnic group favouring people with lighter skin over those with darker skin.

Violence: the use of physical force so as to injure, abuse, damage, or destroy

Oppression: unjust or cruel exercise of authority or power.

Chapter One:
**Historical and Social, Biographical and
Theoretical Background**

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Chapter One: Historical, Social and Biographical Background

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1- Historical and social background

1.1 African Americans beginning of existence in USA.

Slavery is the most prominent reason for the existence of African Americans. Where a huge number of African men and women were forcibly transferred between 1500 and 1900. And those who hail from West Africa and some parts of Central Africa, from where they were transported across the Atlantic towards Europe and America to work on farms. They were packed into cabins and shackled in completely inappropriate conditions without access to sanitary facilities (Rudwick.2021). These conditions led to the emergence of several diseases and led to the death of a number of them while travelling (Clark 2013). They were sold in Europe to American slave traders, who later sold them to white plantation owners in exchange for cotton, rice, and wheat (Faust, 1991).

Due to many factors, their presence in America was varied, as they lived in modest houses with dirt floors and non-existent furniture. They, have been working from sunrise to sunset. An overseer was appointed for these slaves to ensure that tasks were completed and that no slave shirked his duties. (Encyclopaedia, Britannica 2019). Many states seemed to enforce laws as the slave trade soared, especially in the southern states. Where there are a large number of farms whose owners are of the white race. They became known as the "slave codes" or "black codes" for slaves. The rights of slaves were defined in these slave laws, along with standards of behavior and laws regulating slaves (Karim, 2020). Codes differ from country to country, albeit they share many characteristics (Cole, 2016).

Slavery began to gradually disappear in the north after the end of the American War because it became unprofitable for tobacco. (Library Guides 2021). slavery was gradually proving to be ineffective in the south, particularly for tobacco.

Farmers saw a shift in tobacco prices, which predominantly started to drop (Ogene, 2013), between 1760 and 1770, tobacco prices plummeted precipitously, forcing farmers to switch to wheat production because it was easier and more profitable (McCullough, 2005). Due to the excess number of slaves in the south, their white masters were forced to release them.

In 1860, Abraham Lincoln won the presidency of the United States of America, and as a result of his victory, the southern states seceded from the American Union. Eleven confederate states waged a civil war against the Union States (Vampy, 2006). As a result of

this war, President Lincoln signed the Emancipation Proclamation, ending slavery, and ending the Civil War. This proclamation stated that “all persons held as slaves in recalcitrant nations shall henceforth be freed” (Harris, 2006). After this statement, the slaves were no longer the property of their owners and became free citizens. However, the slave trade continued in some southern states even after the Declaration. (Harris, 2006).

Even with the abolition of slavery, racism against blacks continued. Southern state governments implemented what is known as the "Black Codes" (Harlen, 2006). These laws provided some legitimate rights such as the ability to marry, own property, and file lawsuits. But at the same time, blacks were forbidden to serve on juries or join state militias (Ogene 2013). In addition to the rise of African farmers with white landowners. Where if they refused, they would be arrested, and this remained a form of slavery (Samuel 2009).

Most Africans in the south lived in poverty despite their emancipation (Du Bois, in Lewis, 2009). Ex-slaves were forced to lease land from former slave owners out of economic necessity because they were denied education and income during slavery (Lewis, 2009).

1.2. The Historical roots of racism against Afro-Americans

The transatlantic slave trade was a system of forced migration of Africans to the Americas between the 16th and 19th centuries. The arrival of the first African slaves in Virginia in 1619 marked the beginning of two centuries of slavery in the United States. During this period, millions of African men, women, and children were forcibly brought to the United States to work as slaves on plantations. The economy of the United States was built on the labor of enslaved African Americans, who were treated as property rather than human beings. Deane, Charles, editor.(1850). (pp161-182).

Despite the signing of the Declaration of Independence in 1776, which proclaimed that "all men are created equal," this ideal did not extend to African Americans. They were excluded from citizenship and political participation and were denied access to basic human rights such as education, healthcare, and the right to own property. United States. Congress. (1776). The Declaration of Independence.

The Civil War ended in 1865, and the 13th Amendment to the US Constitution abolished slavery. However, Black Americans continued to face discrimination and segregation. The ratification of the 14th Amendment in 1868 promised equal protection

under the law for all citizens, but Black Americans were still subject to Jim Crow laws and other forms of discrimination that prevented them from exercising their rights. The Civil War ends and the 13th Amendment is ratified, abolishing slavery in the United States. Congress.

The constitution of the United States of America: analysis and interpretation. U.S. Government printing office. (2002, pp. 31-34.)

In 1896, the Supreme Court upheld the "separate but equal" doctrine in the case of *Plessy v. Ferguson*, which legitimized segregation and discrimination against African Americans for the next 60 years. During this time, Black Americans were subjected to widespread discrimination in education, housing, employment, and public accommodations. The Supreme Court upholds the "separate but equal" doctrine in the case of *Plessy v. Ferguson*, (1896).

The landmark *Brown v. Board of Education* case in 1954 struck down segregation in public schools, marking a turning point in the Civil Rights Movement. The Civil Rights Act of 1964 prohibited discrimination based on race, color, religion, sex, or national origin, and the Voting Rights Act of 1965 guaranteed African Americans the right to vote. The Supreme Court strikes down segregation in public schools in the landmark case of *Brown v. Board of Education*. *Brown v. Board of Education*, (1954).

Despite these milestones, racism and discrimination against African Americans continue to persist in various forms, such as economic inequality, police brutality, and the criminal justice system. It is important to recognize the historical roots of racism and work towards a more just and equal society. This includes acknowledging the systemic racism that has perpetuated inequality and injustice for African Americans and acting to address and dismantle it.

1.3 Intra-racial conflicts within the people of color community

The staggering number of victims is one distinctive feature of life in inner cities. Inner-city criminals in America frequently prey on locals in those regions. The majority of people who live in inner-cities are at risk from the virulent epidemic of black-on-black violence, according to (Anderson, Smith (2005); Reports (2002)). Homes, destruction of property, auto thefts, and assaults are frequent. Numerous city citizens are of African heritage, which makes

matters more difficult because occasionally the neighbourhood 'son or cousin is the criminal element in the neighbourhood. (African American studies common, p20.30).

Black youth living in inner cities frequently experience feelings of helplessness, increased stress, and turbulence. According to Brennan, Molnar, and Earls (2007), youth exposure to these harmful causes is linked to higher levels of violence, which is seen in the crime epidemic that affects African American kids. (Hertz, Albrecht, and Devlierger 2007).

African American youth engaged in peer-to-peer violence, which resulted in a staggering number of incarcerations, violent attacks, and fatalities. The appearance of malformed and impaired children is an expanding phenomenon. These people's involvement in inner-city life has resulted in disfigurement, which has increased their need for public support (Devlierger, Albrecht, & Hertz, 2007). Most studies on black-over-black crime have concentrated on this particular group of young African Americans who engage in criminal or violent behaviour or learn that they have been the victims of such behavior Generations impacted by crime and violence were not inclined to read literature. (African American studies common p121).

Living in the inner-city is characterized by poor living circumstances, a lack of community involvement, inadequate housing, poor public services, and frequent criminal and violent activities (jipguep, sanders-phillips,2003). Majorities of minorities, particularly African Americans, also known as (black on black crime), is pervasive among these.

Numerous terrible incidents involving African American teenagers have been well-documented. Gang-related activities, drug trafficking, drive by shootings, robberies, house invasion, and carjacking are just a few examples of the types of criminal activity that frequently result in jail and limb loss.

Teitz, Chapple, and Housing and Urban Development (HUD) offer eight theories about the causes of poverty in the city. This indicates that underlying economic changes, lack of human capital for the workforce, and other factors all contribute to poverty within the city. As a result of persistent racial and gender discrimination in the workplace, which is a by-product of the complex interaction between culture and behaviour; Apartheid results in spatial mismatches between workers and jobs, as well as local growth deficits, public policy that makes pigeons poorer in their current socioeconomic situation, and immigration processes that remove the middle class and successful members of society (Teitz &

Chapple). The theories of Teitz and Chappelle were supported by the literature. Scott, Salas, Campbell, and Foo (2006) examine the effects of economic globalization on manufacturing jobs in inner cities and on the working class as a whole.

All of the participants made efforts to recover control; two did so by leaving the city or by planning to do so, while the others raised their level of self- and property-protective vigilance. The idea of an external locus of control effectively captures the participant's response to the general problem of crime, violence, and victimization.

Perspective, they believed that they had some degree of control over each of their own victimization experiences, but they did not see this power in the context of the larger issues of crime; violence, and victimization.

In fact, the participants reported conviction that this is simply how things are in the city showed an apparent acceptance of the situation.

The participants were representative of the African American community in Detroit in that it is frustrated by the prevalence of crime, violence; and victimization committed by African American youth; works in small pockets to stop it without a coordinated effort; and is somewhat resigned to the idea that, barring some significant event (often referred to as a miracle), it will continue to be a problem for the most part.

1.4 African Americans as Sharecroppers

A crucial element of the Southern economy after the Civil War ended was "slavery" Sharecropping and tenant farming emerge as a result of the need for legal compensation for agriculture on the part of recently released people and the desire of former masters to maintain power and profits. Share cropping has been a typical contractual structure in agrarian economics for more than a century.

Many attempts have been made to explain the existence of this well-known institution since the seminal work of Cheung (1969). Even in the latter sense of restricted responsibility, apportionment of the harvest may appear to be an ideal lease agreement.

We examine a condensed version of Hölmstrom and Milgrom's (1991) moral hazard model for multitasking. One owner and one tenant make up an economy.

The tenant has been permitted to work on both of the landlord's diverse parcels. In general, it is impossible to separate the tenant's cost-effort function from the efforts in the two plots.

First, we demonstrate that subsequent limited liability alone is unable to account for the formation of equity leasing when efforts in several plots are independent of one another.

The lessee will put forth the greatest efforts consistent with the incentives if he receives the entire share of the produce from each plot of land. Therefore, even if opposite production shocks happen in both land plots, a larger rent might be paid to the landlord, producing a similar outcome to Ray and Singh's (2001) findings. Then, we demonstrate how the rent-sharing arrangement becomes a perfect contract when the tenant's cost function cannot be separated into efforts, or when there is an effect known as effort substitution. Specifically, the crop grown on the piece of land where a low yield is less likely to occur is divided between the landlord and renter. This discovery makes sense in terms of multitasking agency models. Because an additional unit of effort in one task raises the cost of marginal effort in the other task, high motivation in one task reduces motivation to devote significant effort in another one. (Joseph D. Reid, 1975, p.426-440).

Sharecropping has continued as a significant organizational structure in agriculture, where a tenant works on another person's land in exchange for a portion of the yield. However, it is still unclear why it has persisted and what its persistence means for agricultural productivity. Share renters, according to Adam Smith, would put in a lot of effort but only marginally "improve the land... because the [land] lord, who lay out nothing, was to gain one-half of whatever it produced. Beyond Smith, Alfred Marshall argued that the share-tenant would also reduce his daily labor: "For, when the cultivator has to give his landlord half of the returns to each dose of capital and labor that he applies to the land, it will not be to the cultivator's advantage." (John L. Coulter 1989, p12).

However, the fact of sharecropping does not support Marshall's assertion. Landowners' revenues from cultivated land were somewhat higher, rather than lower than theirs from rented land. In addition, the labor-to-land ratio and average yields were at least equally high on cultivated land. The effects of sharecropping and the conditions surrounding its production are now becoming more evident. For instance, shows that The Share tenants and land lords' agreements covered the area of land to be sharecropper, the share rate

(or rates on different crops), The Intensity of labor's contribution, and the crops to be cultivated. (Katherine E. James 2010, p75,79).

Similar terms were included in share contracts in the postbellum South and likewise stipulated:

- 1) the amount of land to be sharecropped.
- 2) the share for each crop.
- 3) the land for allowed crops, including the requirements that the tenant plant all of the land and appropriately cultivate and harvest the crops.
- 4) Tenant and landlord payment share for and main tenancy duties concerning cooperating inputs (such as implements, work animals, and fertilizers).
- 5) responsibilities for land improvements (primarily duties relating to the maintenance and improvement of fences, hedges, irrigation ditches fertility, and barns).
- 6) penalties for noncompliance. The specific terms of Southern and Chinese contracts (share rates, landlord and tenant obligations, and so forth) varied with time and location) and tenant. Contracts usually ran for a year, but they were generally renewed. (Katherine E. James.77-83).

That only land and labor work together for agricultural production. It follows from this that no landowner will accept a share of the crops below the market rent if everyone has the option of renting his land rather than cultivating it. The ability of a landowner to cultivate his property with hired help also indicates that he would not hire any landowner if he could earn more money through self-cultivation. On the other hand, each tenant will demand a share of the crops at least equal to the amount he may make from the land in residence and will not pay the rent if you leave him with less money than he can get from labor as wages. Because each party will demand at least what is practical from each effort.

2.Theoretical Background

2.1 African American Literature

African American writers developed African American literature in the United States authors such as Phillis Wheatley. Biographies and spiritual novels have been sweeping African-American literature. The Harlem Renaissance of the 1920s is considered one of the most important periods in which this literature flourished. Numerous issues and topics are highlighted, including African American culture, racism, and slavery, as well as the role of African Americans in society. African American literature has a history of incorporating oral genres such as gospel music, sermons, blues, rap, and spirituals. Author Toni Morrison has been awarded the Nobel Prize, which is one of the highest honours.

Slave narratives were a type of writing that included stories about life as slaves as well as the journey of justice and redemption to freedom that represented the majority of literature before the Civil War. Over time, however, the focus of African American literature evolved along with the evolution of the status of African Americans in American society. The literature of free blacks born in the North differs from the literature of freed slaves. Where free blacks used a different narrative to describe their oppression, they also often used a spiritual narrative to protest against slavery and racial injustice. Spiritualism dealt with many of the same issues as slaves but has not received attention in contemporary academic debate. Authors such as W.E.B De Bois and Booker T. Washington whose non-fiction works at the turn of the twentieth century debated whether racist attitudes in the United States should be challenged or moderated. Authors such as Richard Wright and Gwendolyn Brooks spoke about segregation and black nationalism during the American civil rights struggle.

With titles such as Toni Morrison's *Beloved*, Alex Haley's *Roots: The Saga of an American Family*, Alice Walker's *the Colour Purple* (1982), which won a Pulitzer Prize, and *Roots: The Saga of an American Family* by Alex Haley, African-American literature It has become recognized as a vital component of American literature today.

The nation has always called for freedom and democracy in addition to equality. Among the topics that African-American literature aspires to are African-American culture, slavery, racism, migration, feminism, apartheid, and others. Introducing the African American perspective of the African American experience in African American literature. African American literature provided early free black Republicans with a means to negotiate their new identity in a republic based on the nation-state. " Any study of African

American speaks the meaning of African American presence in the nation " Albert J. Raboteau.

African American literature and art flourished between 1920 and 1940 during the Harlem Renaissance and were part of the development of social and cultural thought. It was based in Harlem, New York. Black musicians and painters developed a variety of works from jazz to classical works.

During World War I, African Americans began to emigrate in huge numbers, and they reached their peak in World War II. They abandoned the South and the racism that existed in it and settled in some northern cities such as Chicago. This movement contributed to the liberation of black Americans and the development of their black urban culture. The black authors sought to develop black nationalism and eliminate racial segregation. The civil rights movement had a huge impact on black authors in the 1960s.

2.1.1 The reflection of racism on African American literature

Racism has had a profound impact on African American literature, shaping its themes, style, and content. This essay will explore the reflection of racism on African American literature, beginning with the historical context of racism and the ways in which African American writers have responded to it. We will then examine some of the key themes in African American literature, including identity, oppression, and resistance.

The historical context of racism in the United States is a significant factor in shaping African American literature. From slavery to Jim Crow laws to contemporary systemic racism, African Americans have faced pervasive discrimination and oppression throughout the nation's history. African American literature has often been a way for writers to make sense of these experiences and to confront the injustices that they face.

African American writers have responded to racism in a variety of ways. Some have written explicitly political works that call for social change, such as Richard Wright's *Native Son* or James Baldwin's *The Fire Next Time*. Others have used their writing to explore the psychological impact of racism on individuals and communities, as in Toni Morrison's *Beloved*. Still, others have used humour and satire to subvert racist stereotypes, as in the works of Zora Neale Hurston. Regardless of their approach, African American writers have

consistently used literature as a means of confronting and addressing racism in their lives and in society at large.

One key theme in African American literature is the search for identity. Racism has often been used to deny African Americans a sense of self and belonging, leading many writers to explore questions of identity in their work. For example, Ralph Ellison's *Invisible Man* is a powerful exploration of the ways in which racism can make individuals feel invisible and disconnected from their own identities. Similarly, Alice Walker's *The Colour Purple* explores the intersections of race, gender, and sexuality in shaping individual identities.

Another central theme in African American literature is the experience of oppression. African American writers have often used their work to explore the ways in which racism has limited their opportunities and subjected them to violence and discrimination. For example, Maya Angelou's *I Know Why the Caged Bird Sings* is a powerful memoir of her experiences growing up as a Black woman in the American South. Similarly, Ta-Nehisi Coates's *Between the World and Me* is a searing critique of the ways in which systemic racism continues to shape the lives of Black Americans.

Finally, African American literature has frequently been a means of resistance against racism. Writers have used their work to challenge racist ideologies, to celebrate the achievements and resilience of African Americans, and to imagine new possibilities for social change. For example, Langston Hughes's poetry is filled with celebrations of African American culture and resistance to racist oppression. Similarly, Octavia Butler's science fiction works imagine new futures for Black people and other marginalized communities.

In conclusion, African American literature reflects the deep and pervasive impact of racism on American society. Through their work, African American writers have confronted racism, explored the ways in which it shapes individual and collective identities, and imagined new possibilities for resistance and social change. In addition to these works, there are countless others in African American literature that reflect the impact of racism on Black individuals and communities. These works have helped to shape our understanding of the ways in which racism affects our society and have provided a means of resistance and resilience for African Americans.

It is worth noting that African American literature is not a monolithic entity, and writers have approached questions of race and racism in different ways. Some have focused on the experiences of individual Black people, while others have explored the intersectional nature of oppression, including the ways in which gender, sexuality, and class intersect with race. Some writers have focused on celebrating African American culture and history, while others have been more critical of the social and political systems that perpetuate racism.

Despite these differences, African American literature as a whole reflects a deep engagement with questions of race and racism. This engagement has been an important means of resistance against the systemic oppression that African Americans have faced throughout American history.

In conclusion, the reflection of racism on African American literature is a complex and multifaceted topic. From the historical context of racism to the themes of identity, oppression, and resistance that permeate African American literature, writers have used their work to confront racism and its effects on individuals and communities. Through their writing, African American writers have provided a means of resistance and resilience, helping to shape our understanding of the impact of racism on American society.

1.2.1.2 The portrayal of black male in literature.

The portrayal of black men in literature has evolved over time, reflecting the changing social, political, and cultural contexts in which these works were produced. Black male characters in literature have been represented in a variety of ways, from stereotypical depictions of violence and criminality to nuanced portrayals of humanity and resilience. Through an analysis of several key works of literature, we can explore the complex and often contested ways in which black men have been depicted in literary texts.

One of the earliest and most influential depictions of black men in literature can be found in the works of Richard Wright, whose novels *Native Son* and *Black Boy* offered searing critiques of racism and white supremacy in America. *Native Son*, published in 1940, tells the story of Bigger Thomas, a young black man who is driven to commit a series of violent crimes in response to the oppressive conditions of poverty, racism, and segregation in 1930s Chicago. Wright's portrayal of Bigger as a complex and multifaceted character challenged the prevailing stereotypes of black men as inherently violent and criminal.

Similarly, in James Baldwin's 1953 novel *Go Tell It on the Mountain*, the protagonist John Grimes struggles to come to terms with his identity as a black man in a society that devalues and oppresses him. Baldwin's nuanced portrayal of John and his family members, as they grapple with issues of race, religion, and sexuality, offers a powerful critique of the systemic injustices that black men faced in mid-twentieth century America. In more recent years, contemporary black male authors have continued to explore the multifaceted experiences and identities of black men. In Colson Whitehead's 1999 novel *The Intuitionist*, the protagonist Lila Mae Watson is one of the few black women working in a predominantly white, male-dominated field. Whitehead's novel offers a critique of both racism and sexism in the workplace, as Lila Mae navigates the politics and power dynamics of her profession while also contending with the racialized and gendered stereotypes that are projected onto her.

In his 2013 novel *The Sell-out*, Paul Beatty offers a satirical and often irreverent take on the experiences of a black man living in contemporary America. The novel's protagonist, simply known as "Me," finds himself embroiled in a series of absurd and comedic situations as he attempts to reclaim his neighbourhood's sense of pride and identity. Through Beatty's humorous and subversive prose, the novel offers a trenchant critique of the ways in which race and racism continue to shape American society.

The portrayal of black men in literature has thus evolved over time, reflecting the changing social and political contexts in which these works were produced. From Richard Wright's searing critiques of racism and white supremacy to Colson Whitehead's exploration of the intersections of race and gender in the workplace, black male authors have offered a diverse range of representations of black men that challenge and subvert prevailing stereotypes.

1.2.1.3 The portrayal of black female in literature

The slave tales are a defining feature of identity for black people in America and for black authors of literature. These narratives are the closest representation of black people's ancestors' history and literary works, despite being heavily impacted by the standards of the time's white-dominated society. Although slave narratives established odd prototypical patterns in terms of theme and structure, they helped to convey a reality that included the

experiences shared by all different types of slaves rather than just one individual's perspective.

The portrayal of black women in these stories had a significant impact on later American literature, which would go on to dominate the world of literature. (Foster, 1978, p.846).

According to Foster, slave narrators included numerous portions in their stories that repeated the oppression and exploitation of black women, whether as mothers, laborers, or women, in an effort to impact the audience and change the position of the black slave woman. It was challenging for the middle-class audience of the nineteenth century to comprehend how a woman could perform a man's labour in the fields because women were viewed as frail people by that audience. How did they manage to survive despite the beatings, sexual assault, physical and mental torture, and mutilations they suffered? It is paradoxical, yet the slave narrators attempted to depict the mistreatment and exploitation of black women in order to show.

There is a lot of prejudice towards black women since slave narratives about them show how them to be strong women who overcame hardships and sexual exploitation.

A lady was not worthy if she was not "pure". Harriet Jacobs argues in incidents in the life of a slave girl that black women shouldn't be held to the same standards as other women because the slave system made it impossible for them to keep their chastity (Jacobs, 1987, p.386).

Male ideas about women were linked to racial advancement. Racial uplift was more about giving black men the same status as white men than it was about the social advancement of the entire black community. Although Du Bois voiced the issue with such clarity, In Du Boise's description of the double-consciousness of the African-American experience as "twonessan American, a Negro; two souls, two thoughts, two unreconciled strivings; two warring ideals in one dark body, whose dogged strength alone keeps it from being torn asunder" (Du Bois, "Souls," 5), he did not recognize this double-consciousness as a problem for the African-American community. He saw black men's double awareness as a challenge and connected it to the development of black manhood. Hence, even though Du Bois is aware of the challenges. For black women, with double-consciousness came double task: fighting against the white male patriarchy while fighting for gender recognition.

Black women identified with gender nonconformist; they were distancing themselves from gender norms, opting out of parenting, and furthering their careers because they preferred to work rather than stay at home. And redefine the core and behaviour of black women, starting with their urge to rebel against and redefine the act of silencing, rather than forced slave labour or familial financial necessity. The essays I'm referring to contained these identity reconstructions. These essays were not published in a vacuum; rather, they were produced in reaction to problems brought up by other female Renaissance writers.

Blacks have always been made to suffer in silence as a result of patriarchy, and women have always been expected to do the same.

Ultimately, finding a voice is ultimately important for self-expression and self-determination. Black women discovered that they had power over who they wanted to be and how they wanted to be perceived in society and that they did not have to be who black males or whites believed they should be.

1.2.2 Intra-Racism: Intra-racial Discrimination.

Intra-racism, also known as colorism or shadeism, is a form of discrimination or prejudice that occurs within a particular racial or ethnic group based on skin color or other physical characteristics. This phenomenon is prevalent in many societies, including those with a history of colonialism and slavery, where lighter skin is often associated with privilege, beauty, and social status, while darker skin is stigmatized and devalued (**Hunter 113**).

1.2.2.1 Intra-Racism in literature.

In literature, intra-racism can be portrayed through characters who experience marginalization or rejection within their own community because of their skin color, facial features, or other visible markers of difference. This can be seen in Toni Morrison's novel "The Bluest Eye," which tells the story of Pecola Breedlove, a young African-American girl who longs for blue eyes and white skin because she believes that it will make her beautiful and accepted by society. However, Pecola is subjected to ridicule and abuse by both white and black characters, who view her as an outcast and a victim of her own ugliness and poverty (Morrison 39).

Through Pecola's character, Morrison exposes the damaging effects of intra-racism on self-esteem, identity, and mental health, as well as the ways in which it perpetuates the white supremacist ideology that values whiteness over blackness (Hogue 45). Morrison also challenges the readers to examine their own biases and assumptions about beauty and race, and to recognize the diversity and complexity of black experiences (Nefnouf, 224)

Another example of intra-racism in literature can be found in Nella Larsen's novel "Passing," which explores the lives of two African-American women, Irene Redfield and Clare Kendry, who both have light skin but make different choices about their racial identity. While Irene chooses to embrace her blackness and raise her family in a predominantly black community, Clare decides to pass as white and marry a white man, in order to escape the discrimination and limitations imposed on black people (Larsen 23).

Through the characters of Irene and Clare, Larsen reveals the tensions and contradictions within the black community regarding skin color and assimilation. Irene, who is proud of her African heritage and resentful of the privileges that light-skinned blacks enjoy, feels threatened by Clare's passing and fears that it will expose her own vulnerability and undermine her sense of belonging (Harris 25). On the other hand, Clare, who struggles with her own identity and feelings of guilt, longs for the social acceptance and economic opportunities that come with whiteness but pays a heavy price for her betrayal of her race (Bhabha 137).

Intra-racism is a complex and pervasive issue in literature, which highlights the intersectionality of race, class, gender, and culture. By examining the experiences of characters who face discrimination and marginalization within their own racial group, writers can challenge the stereotypes and assumptions about racial identity, foster empathy and understanding, and promote social justice and equality.

1.2.3 Colorism: Skin Tone-Bias

Color discrimination against Africans has its roots in the genesis of slavery. (Burton, Bonilla-Silva, Ray, Buckelew, & Freeman, 2010; Keith, 2009; Hunter, 2007). Slavery is the main reason for the rise in the SES of light-skinned blacks. Slave owners preferred lighter-

skinned slaves or those who were related to white people. They were usually employed as domestic slaves rather than in the fields (Russell Wilson, Hall 1992).

The roots of colorism in the black race, which is known as (light versus dark), go back to slavery in America. Then the tasks they would perform were determined according to the color of their skin. (hunter, 2002). Light-skinned slaves (they were biracial and had lighter skin due to slave masters frequently engaging in sexual relations with their female slaves).

They were also granted more prestigious jobs. As for black slaves, they were given physically demanding tasks (Keith & Herring, 1991). This Bias made sure that the lighter a person was the better his life, and this is what led to conflicts between slaves (Ross, 1991).

1.2.3.1 How literature defined Colorism.

It is the idea that a certain skin tone is better than another skin tone. It is a misconception that light skin is better than dark skin. " The internalized bias and preference for European features with fair skin and fair hair divided societies for generations " before Alice Walker coined the term "colorism" in 1983 (Wilder 185). "Coloring is a discriminatory and prejudiced practice based on skin color on the part of people of the same race," according to Alice Walker. (1983.p.290)

The most accurate definition of colorism is a social hierarchy based on the subtleties of skin tone that gives privilege and preference to individuals who represent the palest hues (Maddox, 2004; Glenn, 2008).

The sisterhood between Maggie and D.V. Alice Waller's "Everyday Use" is a unique example of a sisterly relationship. Two sisters of different skin tones, born to a mother from the South, unmarried, black. Maggie has a dark complexion of chocolate color, while Dee has a paler and smoother complexion, and the difference in skin color leads to the internal and external difficulties of coloring, which is characterized by prejudice or discrimination against dark-skinned people. Hence the phrase was first used in 1983 by Alice Walker, who defined it as "the intrinsic preference of African Americans for European physical characteristics, such as light skin and straight hair, that divides the black community (Harris2073-2074).

W.E.B. Du Bois wrote in the Philadelphia Negro about the "aristocracy of the negro people" in that city in the late 1890s, Describing It As intra-racial colorism. They are primarily Philadelphia natives, and given that they are derived from the house servant class, many of them are mulattoes, according to du bois.

Du Bois observed that African elites in Philadelphia did not socialize with their fewer wealthy peers in common gatherings or promenading locations.

Du Bois' assessment that "strangers acquire entry to this circle with difficulty and only by introduction" indicated the exclusive and exclusive nature of the group. An African with light complexion and other European features has, without a doubt, an advantage with white people in the North.

Sociologist E. Frazier reached the conclusions in 1957 in Black Bourgeoisies and wrote, "The light-skinned mulattoes of mixed race were raised to a higher level than the non-race Africans." According to Frazier, "The black of mixed ancestry considers himself superior to the unmixed Negro. This is due to the unequal treatment practiced by the mulattoes, because fair skin was the most valuable.

In *Brown Shades: The Law of Skin Color*, Trina Jones analyses colorism and sexism in America. In addition to traditional discrimination, which includes the latter discrimination of whites against all blacks. The first includes light-skinned African Americans and whites against dark-skinned blacks. Dark-skinned people remain the victims of all forms of discrimination.

Taunya Banks in *A Darker Shade of Pale* researches racial history in the United States and addresses the issues she finds in employment discrimination cases and says 40 courts are reluctant to recognize color discrimination as a form of employment discrimination. She found that judges are less likely to recognize racial prejudice in cases involving Black claimants than in those involving ethnic Whites and Latinos.

Courts are sceptical of claims of interracial discrimination because they do not fit the stereo type of whites discriminating against blacks.

In Her conclusion, Banks Stated That Because African Americans Have the Legal ability To Seek Redress Under Present Ant-discrimination laws, courts should be more disposed to accept their claims of color discrimination. (Leland Ware 2013, p77-79).

1.2.3.2 The difference in privileges between light-skinned and dark-complexioned

The practice of discrimination is defined as “colorism” by preferring light-skinned individuals over dark-skinned individuals (Hunter 2005). Light-skinned people have many advantages that their dark-skinned counterparts do not lack. They enjoy more income. They complete their education for more years, live in better areas, and marry people of higher social status. (Arce Etal, and Hill 2000, p237).

Patterns of social and economic stratification were greatly influenced by skin colour in the black community. According to previous studies, in the past, it was people with fair skin who had high status. As for black people, they are of low status. White society gave light-skinned people access to economic and social privileges that were not available to their dark-skinned counterparts. These advantages led to inequality in skin color over many generations (Verna M, Herring, p764).

Light-skinned African slaves were granted additional privileges by white slave masters such as the ability to learn, read, and work in homes rather than in the fields (Davis 1991).

Even the criminal system was affected by the coloration. Research has articles at black people with darker skin tend to serve longer prison terms than those with lighter skin. An article on racial disparities in the criminal justice system examined 67,000 male offenders incarcerated in Georgia for their first offense between 1995 and 2002. Accordingly, dark-skinned black criminals received longer sentences than those with lighter skin.

According to a recent study, between 1995 and 2009, the authors collected information on 12,158 Black women who were incarcerated in North Carolina. Lighter-skinned black female offenders received fewer prison sentences than darker-skinned female offenders. According to the study, fair-skinned women received sentences that were approximately 12% shorter than those of their darker-skinned peers. The study looked at things including previous convictions, conviction dates, misconduct in prison, low body weight, and whether the women had been convicted of murder or robbery because those offenses carry longer prison sentences. (2013,80-81).

Many people tend to get skin tone bleaching to lighten their naturally dark skin tone for "fitness" because society favors lighter skin tones. In response to this demand, the

growing cosmetics industry has grown into a multi-billion-dollar global business. Those affected experience significant distress as a result of the psychological effects (Keyes, 2019).

I.1.2.3.3 The danger of color-based discrimination on Afro-American females.

Colorism is a very risky behavior for African Americans, especially women. The most recent study on naming women based on skin color was done by researcher Wilder. Wilder set out to determine whether there was a decline, no change, or progression in the stereotypical names given to women of color based on their skin color using Charles Parrish's research over 60 years ago. In his research, Parrish discovered that the names of women of medium complexion were the most flattering, while the names of women of exceptionally light or dark skin were usually unfavorable and offensive, respectively (Wilder 184).

According to researches, skin color discrimination has a different effect on women because they are subject to harsh judgments about their outward appearance (as it relates to beauty). (Celious and Oyserman 2001; Keith 2009).

(Hunter 2007) refers to several studies that showed that African-American women are affected by colorism more negatively than men, and this condition is called (Gendered colorism).

For working women, the connection between skin tone and attractiveness assessments may be especially significant. (Hunter 2002). Many feminist academics have claimed that women's beauty matters in much the same way as men's "brains" do. (Freedman 1986; Lakoff and Scherr 1984; Wolf 1991).

The experience of being a woman of color is complicated; findings from the Keith et al. (2010) survey suggest that 82% of African American women reported experiencing at least one instance of routine discrimination over the course of their lives, such as being treated rudely or being called insulting names.

According to Wilder and Cain (2011), women are more impacted since attractiveness is associated with pale skin and is valued more highly by women in our society. Therefore, certain racial, social, and political circumstances that favor white Americans and constantly damage African American women are to blame for the desire to be lighter or whiter. (Mathews, 2013). Light-skinned black women are thought to be more

attractive due to colorism in the United States, which increases their likelihood of having greater social capital and obtaining the financial advantages of marriage. (Hunter, 2007).

1.2.4 Womanism And Black Feminism.

Womanism and Black feminism are both frameworks and movements that address the unique experiences and challenges faced by women of African descent both womanism and Black feminism share common goals of addressing the specific experiences and struggles faced by Black women. However, womanism has a broader cultural and spiritual focus, while Black feminism tends to be more academically grounded and emphasizes the intersectionality of identities. Both frameworks seek to empower and uplift Black women while advocating for social, political, and economic equality.

1.2.4.1 WOMANSIM

In search of our mothers' gardens, published by Alice Walker in 1983, opened with a two-page description of womanism (walker 1983). A womanist, according to walker, is a "black feminist or feminist of color" who values and prefers the culture, emotional adaptability, and strength of women and is dedicated to the "survival and wholeness of entire people, male and female." (walker 1983: xi).

She firmly places womanism within black matrilinear culture, deriving the term from the way black mothers would describe their daughters as being "outrageous, courageous, or willful" and wanting to know "more and in greater depth than is considered 'good' for anyone." (Walker 1983: xi). As a result, it is obvious that the focus should be on behavior that is both responsible and playful, courageous and caring. In Walker's more figurative description of womanism: "Womanist is to feminist as purple to lavender" (Walker 1983: xii)

She uses the strong color of purple, which is frequently referred to as the royal color, to compare womanism to and distinguish it from other forms of femininity. Feminism pales in comparison by being related to weaker lavender and this judgment reminds one of the discussions whether feminism actually lost its attraction to many women during the 1980s and 1990s. The idea that feminism is more closely associated with white women than colored women is cleverly linked to lavender's paler hue.

According to the semantic similarity, Montillaro notes, the exclusively white bourgeois feminism literally pales in comparison to the more expansive, non-exclusive womanist concerns represented by the rich, undiluted purple, as Montillaro notes: "This contrast of forms in Walker's definition corresponds to her political intent to show difference." The essential difference between the terms "womanist" and "feminist". (Montellaro 1996: 14).

Although researchers frequently questioned what womanism was in the years after its publication, walker's description would become the focus of a lively inter disciplinary debate. What distinguishes it from black feminism and feminism in general?

What significance does give black feminism a new name has? Is there a strong and unique politics in womanism? In some instances, walker's definition of womanism as "feminist, afro centric, healing, embodied, and spiritual" (Razak 2006, 100) is quite specific, referring to "a black feminist or feminist of color," and in other instances, it defines womanism "associatively" by linking the womanist subject to a group of behaviours and convictions (Torfs 2007, 20)

In Walker's opinion, Womanism differs from the mainstream feminism movement because it derives from a black woman's perspective and from the common and unique experience of black women's oppression on the basis of race and gender. Therefore, he believes that Womanism describes "black women's historical responses" to patriarchal and related conditions. With white supremacy (Collins 1996,16)

1.2.4.2 Black feminism:

Black feminism is a movement and theoretical framework that emerged in the 1960s and 1970s, primarily led by Black women scholars and activists, to address the unique experiences and forms of oppression faced by Black women. It emphasizes the intersectionality of gender, race, and class, highlighting the interlocking systems of oppression that affect Black women's lives (Collins, 2000). Black feminism challenges the exclusion of Black women from mainstream feminist movements, which often centered the experiences of White women, and seeks to develop a more inclusive and intersectional approach to feminist theory and activism.

According to African-American women who use the phrase black feminism, it has different meanings. Feminism is "the concept that women are human beings capable of

participating in and leading in a range of human activities. These include intellectual, political, economic, sexual, as well as spiritual activities.” Pearl Cleage (1993,28) is a political ideology that challenges sexism. It is the social relationship in which men as a group have power over women as a group. This is the broad meaning of feminism.

By using the term Black feminism, African-American women are able to investigate how the specific set of difficulties affecting black women in the United States relate to the struggle for women's liberation around the world" (Davis 1989; James and Busia 1994).

The patterns of feminist knowledge and politics faced by African American women in the United States are only a small part of feminism as a global political movement for women's rights and liberation as reflected through the dichotomous racial politics of white supremacy in the country.

Feminism is often viewed by both blacks and whites as a cultural artefact of white women because the American media portrays it as a movement for whites only and because many white women accept the idea that American racial segregation results in separate institutions of all kinds, including feminist organizations. (Caraway 1991).

Many African American women have long fought against this exclusive feminism and actively engaged in what appears to be feminist action reserved for white people, despite their media erasure. Black women have occasionally long- directly contested racism in feminism organizations run by white women. This age-old practice is best exemplified by sojourner truth's famous statement, "ain't i a woman" (Joseph 1990).

1.2.4.3 Connotation of Womanism

Womanism, coined by author Alice Walker in 1983, expands upon the feminist movement to address the unique experiences and struggles faced by Black women. While womanism and Black feminism share common goals, they have distinct connotations and perspectives. Womanism emerged as a response to the limitations of mainstream feminism, which often failed to acknowledge the cultural and historical context of Black women's oppression (Walker, 1983).

One key distinction between womanism and Black feminism lies in their respective focus and connotations. Womanism tends to have a broader cultural and spiritual focus, encompassing the experiences of Black women within their communities and drawing upon

African and African-American cultural traditions. It emphasizes the importance of sisterhood, solidarity, and communal strength (Walker, 1983).

Furthermore, womanism places a strong emphasis on the intersectionality of multiple identities and oppressions. It recognizes that Black women face unique challenges due to the intersection of race, gender, and class and seeks to address these intersecting forms of oppression (Walker, 1983).

In contrast, while Black feminism also recognizes intersectionality, it tends to have a more academically grounded and politically oriented approach. Black feminism emerged as a scholarly and activist movement in the 1960s and 1970s, led by Black women scholars and activists who sought to challenge the exclusion of Black women from mainstream feminist movements. It focuses on the intersectional experiences of Black women and aims to develop an inclusive and intersectional approach to feminist theory and activism (Collins, 2000).

In summary, while both womanism and Black feminism address the unique experiences of Black women, womanism carries connotations of cultural and spiritual dimensions, emphasizing community and solidarity. On the other hand, Black feminism tends to have a more academically grounded and politically oriented approach, seeking to address intersectional forms of oppression.

1,2,4,4 Prominent Black Feminist authors:

Bell Hooks: bell hooks are a feminist theorist, cultural critic, and author who has written extensively on topics such as race, gender, and representation. Her works, such as "Ain't I a Woman?" and "Feminism is for Everybody," have been influential in examining the intersectionality of race and gender. *Feminist theory from margin to center* (Hooks. Bell, in the U.S(1984).

Audre Lorde: Audre Lorde was a poet, essayist, and activist known for her ground-breaking work on issues of intersectionality, including race, sexuality, and class. Her collections of essays, such as "Sister Outsider" and "The Cancer Journals," address the experiences of Black women and advocate for social justice. *A Might voice: Black feminist intellectual* (Audre Lorde, 1988).

Angela Davis: Angela Davis is a scholar, activist, and author who has played a significant role in Black feminist thought and intersectional activism. Her works, including "Women, Race & Class" and "Are Prisons Obsolete?" examine the interconnections of race, gender, and incarceration, and highlight the importance of collective struggle. Blues legacies and black Feminism (by blished 1998).

Kimberlé Crenshaw: Kimberlé Crenshaw is a legal scholar and professor known for coining the term "intersectionality" and advancing its theoretical framework. Her work focuses on the ways in which multiple forms of oppression intersect and impact individuals with intersecting identities. On intersectionality (Kimberlé, the new 2017).

Patricia Hill Collins: Patricia Hill Collins is a sociologist and author who has contributed extensively to the field of Black feminist thought. Her book "Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment" is a foundational text in exploring the intersectionality of race, gender, and class. a black feminist thought (Patricia Hill,1990).

1.3. Biographical Background

1.3.1 Alice Walker

She is an African American writer best learned for her novel *The Color Purple*, which explores themes racism and misogyny.

African American author Alice Walker is well recognized for her fiction and articles that explore racial and gendered topics. She is credited with helping to resurrect

The works of authors Zora Neale Hurston winning the national book award and the Pulitzer prize for fiction for her 1st fictional novel *the color purple*. She has also published numerous collections of poetry, criticism, and nonfiction. (their eyes were watching god).

In 2007, the California museum for history of women, and the arts inducted walker, the firstafrican american woman to receive the pulitzer prize for fiction, in its California hall of fame. More than two dozen languages have had her books translated.

Walker was born in Eatonton, Georgia, on February 9, 1944. She was the eighth child to be born to sharecropper Willie Lee Walker and maid Minnie Lou Tallulah Grant Walker.

She was unintentionally shot in the right eye with a BB pistol by one of her older brothers in 1952 when she was eight years old. She was left largely blind since the family didn't have a car and couldn't get to a doctor for a week after the incident. Walker's father and she would be estranged for the rest of his life as a result of his failure to provide for her right away. Walker had a confident, gregarious demeanor before the incident. She was however made fun of when scar tissue emerged over her eye. Walker worked for the Head Start program in Jackson, Mississippi after graduating here, she met and later married civil rights lawyer Melvyn Leventhal in 1967. Walker got pregnant even in 1968, but problems caused her to miscarry the child. Her debut collection of poetry, *Once*, was inspired by the incident, which led to another episode of despair (1968). Rebecca, who was born soon after Walker's debut book, *The Third Life of Grange Copeland* (1970), was published and was born during the marriage, which lasted until 1976.

Walker held the position of writer-in-residence at Jackson's Tugaloo College in the early 1970s before accepting a fellowship offer from the Radcliffe Institute. In 1972, she obtained teaching jobs at Wellesley College and the University of Massachusetts at Boston. Walker released her debut collection in 1973. (*Contemporary Literary Criticism* Volume 319, Gale, 2012).

Walker's love of poetry and writing in general combined with the fire in her heart to establish equality for African-Americans, especially African-American women give her writing a unique stamp. Her style takes freedoms structurally and her writing is put together in a beautifully poetic way allowing her creativity to shine through; however, at the same time, she ingeniously weaves in themes that hold a lot of weight and have the quality of raising awareness to the issues that she and another African-American's go through in their struggle to be recognized and appreciated.

1.3.2 Major Works

Walker's first novel, *The Third Life of Grange Copeland*, explored gender and racial inequality. Her next novel, *Meridian*, follows a Southern black family and examines the effects of racism on black mothers. Her best-known novel is *The Color Purple*, which is told

in an epistolary form and is composed of three sections: letters written by Celie to God, letters from Celie's sister, Nettie, and correspondence between Celie and Nettie.

Walker's stories, novels, and poetry continued to examine the hardships faced by African Americans, particularly women, after the success of *The Color Purple*. Characters from *The Color Purple* appear in her novels *The Temple of My Familiar* (1989) and *Possessing the Secret of Joy* (1992). Female genital mutilation is a reality in the imaginary African nation where *Possessing the Secret of Joy* is based. Walker only made a passing reference to it in *The Color Purple*, but in *Joy*, she brings it front and center along with Tashi, a supporting character from that book.

Walker's 2004 book, *Now Is the Time to Open Your Heart*, re-examined the idea of God and spirit that was central to *The Color Purple*. Less focused on the idea of an all-powerful god (*Contemporary Literary Criticism* Volume 319, Gale, 2012).

1.3.3 Writing Style

Alice Walker Writings are in multiples and variety. In relation to black woman, it discusses sexism, racism, classism and colorism. Through her writings, she illuminates the difficulties that Black woman face in a patriarchal society, including assault and discrimination.

Her Writing reflected her experience as a civil Rights Movement activist in real life and firsthand. Racism and misogyny are explored in Walkers works(crayton,2017).

Through the use of literary tropes like irony, imagery, and symbolism, Alice Walker employs a distinctive style of writing that grabs the reader's attention.

She employs dialect in her writings together with slang and vulgarity. in Walker (1976).

1.3.4 Her career as Womanist Activist

Walker is known for her important role in the development of African-American literature, especially for her revolutionary stance in expressing the particular experiences and

oppression of black women—and in doing so, attacking black patriarchy as well as white domination. The forms and structures of her novels, along with her thematic concerns, have helped create a distinctive style in which to articulate the African American experience.

One of the most influential and outspoken black women writers in the twentieth and twenty first centuries in the United States is Alice Walker. Her novels are what are most well-known, particularly *The Color Purple* (1982), which has won the Pulitzer Prize. She has also written poems, short tales, essays, and autobiographical writings in addition to winning the Pulitzer Prize.

African American women's perspectives and experiences, particularly in the rural South, are a major focus of Walker's novels (Walker 11-13).

She has frequently encountered opposition because she has been revolutionary in criticizing both white racism and black patriarchy and misogyny.

In fact, rather than directly addressing how African American communities, Walker writes mostly realistic literature, but she occasionally incorporates spiritual and paranormal elements.

Walker is a dedicated activist and champion of human rights in addition to being a writer. After college, she was forced to return to the South and join the fight against segregation after meeting Martin Luther King Jr. in the early 1960s. Her participation in the civil rights struggle and subsequent activism influenced her poems and novels, and in the 1980s, she became a prominent figure in the literary and feminism communities. Her writing was greatly impacted by both African American women writers like Zora Neale Hurston and her experiences growing up in the Jim Crow South. To tell the mostly unrecorded tale of women of color in the South in the early 20th century, she was inspired to write *The Color Purple* (Walker 1944).

1.3.5 Critical Insights

African women struggle against a patriarchal culture in Alice Walker's novels, a theme she frequently broached in public throughout her lifetime. She expressed concern over problems including women's education and their legal ability to marry.

She is a modern author who captures the very values that emanate from the hearts and soul of contemporary African women. (Meridian, oxford: landmark Books,1944).

She loved Hurston's pride in black people, how she pursued her path, and the black people's perception of Hurston as a complete, complex, undiminished being.

Nonetheless, some women have the courage to declare their beliefs and then live by them rather than submitting to the pressure from those in positions of authority. Daily usage is a significant tale that emphasizes many of walker's concepts and issues.

It is a fundamental work because it personifies the central principle of Walker's Womanism, which is the capacity for women to give in to one another and forge their individual identities. It honours the unbreakable spirit of black women's inventiveness. Her memories of seeing her mother tending flowers in the sharecropper's shacks where she was compelled to live.

Become a symbol for the black woman's quest for empowerment and control over her destiny, to live and create art from that struggle. Africa is a developing nation where women's customs, ideas, and social standards are generally under control.

Black women are typically included under the umbrella term "women." The word initially appeared in Alice Walker's essay In Search of Mother Land. Women from Afro-America tend to use the words "woman" and "motherhood" more frequently than other women. A black African, she should have been able to fit, Mariama Ba writes in her novel. Having been subjected to the same colonial force, both Senegal and the Ivory Coast were easily assimilated into black African civilization. Yet, Africa is complicated and fragmented. The protagonist experiences a psychological transformation that opens up new opportunities for her to be understood. The next issue is the Civil Rights movement for African American women.

It ignored the reality of their discrimination, which included sexism, racism, and classism. She does all of her duties with the most commitment and involvement, tears

streaming down her face. Meridian is told to consider the 1950s' racial and gender inequality as a previous point.

Chapter Two

Intra-racism In Alice Walker's Novel in *The Third Life of Grange Copeland*

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Introduction

In *The Third Life of Grange Copeland*, Walker demonstrates the devastating impacts of racism, classism, and gender conflict in a black community under the plantation system in the rural South. In this chapter, we analyse how the conditions of economic and social oppression of the planter contribute significantly to the breakup of the black family and the black community. These contributions appeared in the father's venting of his anger and frustration towards his son and wife. So, the children live under the tyranny of the tyrannical father. Violent and uninvolved in his child's life. The black woman or wife is considered the biggest outlet for her husband's frustration and a victim of the patriarchal society while getting oppressed and receiving all kinds of physical, verbal, emotional, and violence practiced against her as a weak being. In addition to social and economic oppression, the black man became a symbol of poverty and suffering through living in uninhabitable homes and bad roads, as well as child labor passed down through generations and from father to son.

1. The Dynamics of Black father involvement in father-child relations

Walker presents us with a phenomenon that is repeated and prevailed in the black community in America. An exploration of patriarchal relationships under the sharecropping system in the American South. She sheds light on the fierce and absent fathers from their children's lives. In her first-ever novel, *In the Third Life of Grange Copeland*, Walker recounts three intergenerational parental relationships in the same family. It depicts genetic suffering passed from Grange to his son Brownfield, and from him to his three daughters Daphne, Ornette, and Ruth as well as Grange's relationship with his granddaughter Ruth.

“The child will always, as an adult, do to someone else whatever was done to him when he was a child. It is how we, as human beings, are made” (Walker, Safa, Susan, 2022, p5).

1.1. Brownfield relation with his Father and daughters

As an adult and a father, Brownfield treated his family more appallingly than his father had ever treated him. Because he was stuck in the frustrated sharecropper mentality. Walker depicts the negative impact of a father's lack of love and affection on his child. And this caused Brownfield to lose self-confidence and plant cruelty in his heart. Because he was neglected by his mother Margaret and unloved by his father Grange “*His father almost never*

spoke to him unless they had company. Even then he acted as if talking to his son was a strain, a burdensome requirement.” (Walker 1970, p11). Which later made him a brutal and murderous person. Brownfield turns into a vindictive person who does not understand the concept of love due to his father's failure to provide it to him, which affected him in a detrimental effect in the father-son relationship. And because he did not receive this feeling in his upbringing, especially from his father, he is unable to provide love to those around him *“I couldn’t ever even express my love... I loved my childrens”* (213). Here it can be argued that anyone who experiences injustice and torture throughout their lives is rendered incapable of living a normal human existence and being able to treat others with love and kindness. He cannot express his affection to other people particularly, to his family because of the frustration he is hidden.

“Brownfield's childhood is ruled by fear. He fears his father, fears the white men who frighten his father, fears never getting out of the South. That fear is toughened by his growing bitterness and proclivities and to violence. His resentment and bitterness increase as his oppression is fueled by being unable to understand his father's abandonment” (John Goodie,2021, p33).

Brownfield suffered greatly from his father's neglect of him, which had a very bad impact on his life. Even worse, he threatened to kill them and had them run into the woods. *“He threatened Margaret and she ran and hid in the woods with Brownfield huddled at her feet.”* (19). Brownfield saw his father humiliate his mother and encourage her to kill herself. His father abandoned him and his mother and left for the North, and this devastated his heart. He harboured a fierce loathing for him.

“And he knew, even before he realized his father would never be back, that he hated him for everything and always would. And he most hated him because even in private and in the dark and with Brownfield presumably asleep, Grange could not bear to touch his son with his hand” (Walker, 1970, p28).

When Brownfield was subjected to his father's brutality when he was at a young age, it led the boy to follow his father's path in his life by performing similar acts against his family against his father. He didn't even want to follow in his father's footsteps. He was upset when he realized that his life is a repeat of his father's. *“That was the year he first saw how his own life was becoming a repetition of his father’s. He could not save his children from slavery did not even belong to him”* (60). What Grange sowed in his heart of cruelty

and hatred was reaped by the three Brownfield daughters, Daphne, Ornette, and Ruth. His daughters see him as a "human devil". He called them rudely like "crazy" and "stupid" and even kept mixing up their names. Brownfield practiced the same strategy as his father with them, not talking to them, just giving them orders. His daughters did not share pleasant memories with him, all they wished for was death. *"wished nothing so hard as that their father would trip over his own stumbling feet, fall on his open knife, and manage somehow to jab his heart out."*(96). His death serves as a dream they've been having all along, a wish that will eventually set them free. This desire reflects the terror their father instils in them. In his daughter's mind, the father is seen as an oppressor and dictator. In Daphne's hallucinations, it appears as if her father is tormenting them constantly and throughout their lives. To Remember is a game that Daphne, Ornette, and Ruth, to remember the old good days when they felt safe and happy with their loving and caring father. But this it was from girls' pure imaginations because Brownfield never was loving or cared for his daughters.

“When Brownfield overheard Ornette babbling to Ruth about some extraordinary kindness he had done her (“he bought me a dress” or “he fixed my dolly”) he did not think anything of it except that Ornette was going to turn out to be an incorrigible liar. They knew he did not understand their game and that made it all the more fun; their “good” daddy would have understood, they said, which proved Brownfield was nothing compared with him.” (Grange Copeland, p113).

Walker explains in the novel that all of the children characters do not live in tranquillity. Where children are abused and deprived of their legitimate rights due to the result of oppression by white people. Either under the despotism of a violent and cruel father, or subject to work in the cotton fields, which forces him to make efforts that exceed his age, or this is what is called child labour.

1.2 Grange relation with Ruth

In his third life, Grange triumphs over the failures and obstacles facing him, and chooses a new mentality for himself, far from cruelty and coldness, after Brownfield prison after killing his wife, M. Daphne and Ornette both went to their mother's relatives, while Grange decided to keep and care for their youngest daughter, Ruth, as she went to live with him and his wife, Josie. During that period, the relationship between Grange and his granddaughter Ruth develops, as she becomes a close friend to him, even Josie begins to become jealous of their relationship. Grange did not hesitate when it came to teaching Ruth

how to survive in this world of adversity and cruelty, and Grange became something of a mentor to her. He spent a lot of time with her, taught her to dance, and also stole books from the library to introduce and expand her information. Grange would read pages from the Bible and tell her stories of black history. Grange planned to teach her everything he knew. (Walker, p. 207).

“Grange’s third life concerns his return to South, his attempt to exorcise past iniquities, to break the desolate social structure, to interrupt a set of relations, in which he and his son have fallen victim. It shows Grange’s uncompromising attempt to create a new social structure, a new set of relations, where his granddaughter Ruth can have more options and opportunities in her life than he or his son” (N.R Charrumathi, p76).

Grange felt a responsibility toward her that he had never felt before even toward his son Brownfield or his wife, Margaret “His one duty in the world was to prepare Ruth for some great and herculean task, some magnificent and deadly struggle, some harsh and foreboding reality”. (Walker, p194). He would even buy her dresses and save her money, as well as forbid her to work in the fields “You not some kind of field hand!” (p125). He desired to see her self-sufficient and independent. She filled all his time and attracted his undivided attention, through hugs and kisses Ruth helped her grandfather overcome his depression. Grange was obsessed with Ruth's protection, he wanted to protect her at all costs and from everything, even from her father, Brownfield, when he obtained custody of her and then killed him in the courtroom. Walker portrays Grange's third life as a rebirth of him, how he goes from being cold and incapable of love to being able to offer him to his granddaughter Ruth and how she becomes the core of his life. Perhaps Grange wanted Ruth to be the human he couldn't be, he didn't want her to be a victim of the sharecropping system or an oppressed black woman like her mother Mem, and grandmother Margaret in an oppressed society.

2.Domestic violence; Patriarchal oppression as a release of suppressed emotions of Black male characters against Black female one’s

In this work, the female characters suffer from many forms of cruelty, including family and social discrimination, and marginalization, in addition to the investigation of the gender that is subjected to domestic violence in all its physical, verbal, and emotional forms in a male-dominated society. Walker raises the issue of women's subjection to violence without apparent resistance. And what are the main reasons for providing violence by men

against women, as they are forced to submit to the individual's patriarchal society? In the Third Life of Grange Copeland in the context of racial, economic, and patriarchal depression, the life of an African woman revolves around poverty, debt, and hard work on the one hand, and the inability to control her own life and make her own decision. All this with a partner (male character) mistreats her in front of her children and seeks to justify his failure and expel his depression and frustration by committing violence towards her.

The novel shows how families and individuals alike are affected by their society's culture, which encourages men to practice gender inequality. It also shows how traditional ideas of masculinity interact with the racial and economic oppression suffered by black men and women, leading to a crisis of masculine identity that they desperately try to resolve by turning to violence as a sign of excessive masculinity. On patriarchal norms in the black American community, Walker in *The Third Life Grange* problematizes the topic of wife abuse in light of an African-American cultural milieu. She thus opposes the dominance of ideology, which has a supremacist nature, and as a result, Grange's life serves as a conduit to illustrate how racism and sexism affect black people.

“In beating their wives, Brownfield and Grange redirect the aggression they feel as a result of their own subjugation. Therefore, domestic violence, creating brokenness in their homes, is the only way they can sustain the brokenness of their lives in the sharecropping system” (Cochran p25).

In the novel *In the Third Life of Grange Copeland*, the reader can easily discover the topic of wife-beating. The male characters attempt to completely subjugate the black women by beating their wives. Black women who put up with this are denied any dignity. Margaret's marriage has been filled with hardships. Her husband is the source of all of her woes and suffering. She adapts her behaviour to her husband's mood. Grange is an irate and frustrated man. In order to release his day's stress, he turns to drinking. His alcoholism leads to Margaret receiving poor treatment. He has doubts about his wife's personality. He loses his cool when she casually converses with anyone. She then receives an insult and a brutal beating. She commits suicide as a result of the inhumane treatment she receives and her lack of enjoyment in life.

Brownfield abuses his wife. Once he hit her so hard that she lost all her teeth. Mem remembers one such experience. "Mem" suffers from psychological stress as a result of her husband's physical abuse. As a result, Mem ends up in a bad spot. Mem, who was educated,

self-confident, and attractive, was reduced to bare bones and became an ordinary woman. After that, she started to doubt herself.

“It is a physical act of one person beating another. The abusive acts include physical abuse, emotional abuse and sexual abuse. the discussion of domestic violence is quite essential as it is an issue of concern of all societies of the world. She further adds that most of the societies are culturally and legally quite supportive towards actions that keep women subordinate to men either physically or emotionally and economically.”
Evelyn White.

2.1 Violence of Grange on Margaret

Events the novel reveals that Grange's violence against his wife is the result of the dominance of the white race, which causes Grange to suffer in silence. He returns home after a day of hardship, exhaustion, and being dominated by Mr. Shipley. Which makes him very frustrated and ready to vent his anger on his wife, Margaret. From here appear some contradictions in the behaviour of black *men*. Is there a reason for them to be so cruel? Or do they just blame others?

“Late Saturday night Grange would come home lurching drunk, threatening to kill his wife and Brownfield, stumbling and shooting off his shotguns”(Grange Copeland,18).By abusing his wife, Grange found an outlet for his anger *“he had stumbled on the necessary act [wife abuse] that black men must commit to regain or to manufacture their manhood, their self-respect.”*(Grange Copeland.p154).Black men believe that committing violence is necessary to restore their masculinity and dignity, even if it means sacrificing their women and their happiness.

It is believed that Margaret was verbally and physically abused by Grange. She was humiliated, beaten, and threatened to abandon her and her son, Brownfield. Grange's mistreatment of Margaret would have been most severe given the conditions faced by both genders, men, and women (hard work, extreme poverty, debt, meagre wages, as well as frustration and racial discrimination). In the end, he was brutalizing her as if he was seeking revenge for his failure on her. *“But these activities depressed him, and he said things on Wednesday nights that made his wife cry.”* (Walker.p18). Depression makes things worse, which makes Grange is more violent towards Margaret and treats her badly in an attempt to control her as a submissive to him, and he views her as weaker and of lesser status than him

in society. And more than that, he believes that he has the right to dominate and abuse his wife because he considers himself the boss in the house.

Grange's move North without communicating or telling any of his family is an example of his selfishness and neglect of Margaret, leaving her hurt and humiliated as a woman. Although Grange realized his mistake very late, he admitted it in his third life. *"the crackers could make me run away from my wife, but where was the man in me that let me sneak off, never telling her anything about where I was going, never telling her I forgave her, never telling her how wrong I was myself?"*(Walker.p201).Brownfield's abuse of Margaret manifests itself in many situations in the novel that have an obvious relationship to his frustrations and depression such as neglect, silence, and infidelity with his lover Josie. Especially when Grange ignored Margaret's pleas to return to her. Margaret felt shunned and unwanted by her husband and society. Later, Grange goads her into committing suicide, which she eventually does.

Upon Grange's involvement in a secret relationship with a prostitute named Josie, he is presented as virile and manly, with a strong masculine personality. Margaret endures endless anguish as a result of her husband's adultery when he takes Josie as a concubine because she is unable to accept the fact that he left her for the love of another woman. His infidelity left her feeling embarrassed and hated, and as a result she eventually killed herself (after trying in vain to play her husband's game of seeking love in male strangers). After enduring much pain, Margaret begins to fight her husband's lust and indifference by engaging in a game of rudeness. Her final act of rebellious suicide reveals her submission. The rape traps the white landlord has set up for her in an effort by her to pay for and save her husband from debt, it's vital to note, is what ultimately drives her to turn to wantonness. She begins a new track of sex trade to get revenge on herself (as she believes she would) for her husband's negligence, desertion, and betrayal after Grange betrayed her and the white boss once raped her.

"Margaret s behavior seems to be outrageous, audacious, and courageous because she does what man does and survive the most hostile situation. Margaret revolt is not the only against her husband but also against society, which accepts and forgive men's fault and their transgressions, but women have to suffer greatly and are punished violently for these same transgressions at the hands of men. Margaret works out her own way of life within these limitations" (Willis, 2006.p6).

Walker illustrates Gender stereotypes that males acquire from society males begin to judge women by unfair stereotypes that they gradually pass on from society that unnecessarily judges women, and, their attitudes and behavior towards ladies are greatly affected in the black Community. Grange believes he is Margaret's sole owner. This idea stems from the belief that traditionally, women are seen as having little power over anything or themselves. Thus, Grange was about to sell his wife in his previous existence. *"Was Angeline who told him that her mother said that Grange was no good; that he had tried to get his wife to "sell herself" to get them out of debt."*(Walker, p16). Grange confesses his love for Margaret and justifies his aggression towards her by blaming the white racial oppression, his impatience, and his disgust with his white master, Mr. Shipley. He uses this as an excuse to excuse himself from his shortcomings. He believes that being black will absolve him of the wrongs he has committed on purpose; He believes that because of his oppression and frustration, he has the right to oppress others, or more specifically, to put women down and control him. *"had absolved Grange of his guilt, and his blackness protected him from any feeling of shame that threatened within himself"* (Walker. p175).

Apparently, from Grange Copeland's effective rhetoric in Third Life that the dominance and abuse of wisdom is highly valued. As a result, it stands to reason that Grange would define his life as one of violence and aggression toward his wife. When he insults, verbally threatens, yells at, and scolds her, his socially unrecognized and imprisoned voice may be heard. Only then does his voice find freedom, and the whites are forced to freeze as a result of a certain degree of freedom in his actions. He believes that by hurting Margaret, he can show and enjoy his power and position of power.

The novel gave some hints that Grange loved Margaret despite abusing her. He groans while bemoaning her cruel life and cruel death, his defense of her when Josie flails out at her, and other clues revealing his implicit and inferential affection for his wife. To maintain his membership in the group of men that dominates society, he is guided by male chauvinism, which makes him aggressive towards his beloved wife. The emotional well-being of the black family in the novel is hampered by social and cultural restrictions and stereotypes. *"It was confusing to realize but not hard to know that they loved each other. And even when Margaret found relief from her car care the arms of her fellow bait-pullers and church members, or with the man who drove the truck and who turned her husband to stone, there was a difference in her eyes that spoke of her love for Grange"* (Walker. p27).

2.2 Violence of Grange on Josie

Another black woman forging her world is Josie, who was abused by her father and forced out of her home. Josie became pregnant at the age of 16 despite not being married. Her father, the "minister", refused to forgive her and continued to insult her. She later gives birth to her daughter, Lorene, whom Josie does not care about and considers her a burden. Josie opens her business, the Dew Drop Inn, to serve drinks to her male customers. Josie dedicates her loyalty and affection to Grange. When Grange returns from the north, she sells her only source of livelihood "Drew Drop Inn" to help Grange financially buy a farm where waits all of her life and does everything to win Grange's love but unfortunately, she fails. Jesmin, Osman Buly noted That:

“In the 16-year-old Josie’s mind, and in most narrative standards, her father should be a strong, hero-like figure; however, he destroys her; she is so traumatized” that she can't even “say his name”. She said to Sister Madeline that “he rides me”. As a result, she is positioned below her father.”(Hami, I. 2016)

Although Josie was Grange's mistress whom he loved for many years and who did not hesitate to give him pleasure and make him forget his harsh conditions and life. But she was not immune to Grange's violence and abuse. The forms of violence change, but the motives are the same. Josie did not suffer the beatings and physical violence like Margaret, although she did give in and submit to it. However, she was subjected to emotional and psychological violence, which is no less than other forms of violence.

Grange's first wrongdoing against Josie is desertion, which seems to eventually set the stage for him to use excessive violence against her, particularly when she displays excessive emotional dependence and loyalty. Leaving her behind, Grange breaks his commitment to take her with him to the North and free her and himself from the harsh existence in the South as they both conceived and planned. Thus, Josie felt deeply betrayed and wronged by Grange.

Josie believes Grange has abused and wronged her. If one defines violence as any aggressive and violent act, then what Grange does to Josie is the ultimate embodiment of his aggression toward her. Because Josie feels victimized this situation, she views Grange's behavior as aggression because he abuses, anger, and hurts her. Feelings of ill-treatment and

pain are heightened due to humiliation, coarse language, and neglect. Josie suffers from this as a result of Grange's lack of interest and emotional abuse. The fact that he never thanks her for all that she has done for him, makes her feelings hurt. *"After all I did for him!" Josie began to fume when she talked with him. "He doesn't pay me the mind you'd pay a dog."* (Walker. p167).

"Josie feels betrayed and overlooked by Grange, and several times she has complained of his injustice and mistreatment. She falls in love with two men, son and father. Although she saved his life when he was in the south, she is rewarded with brutality and cruelty by him. His savage behaviour shows his disrespect. He despises her and does not value what she does for him when she rescues him from the greedy Shipley and 'Evil' and his white companions. Bates (2005 p6).

Various indications from the novel reveal that both Grange and Brownfield were sexually abusive to Josie. Grange once told Margaret, "You loved Josie because she could not have 'boys'; I love you because ... I trusted you to raise our children. "(Grange Copeland.p173). Grange views Josie as a sexual being in this way. He exploits her sexually at first, then once his wife dies, he marries her for her financial situation. In his third life, Grange decides to make amends for his wrongdoings towards women. Believing he has begun to give his granddaughter Ruth the rest of his life, he ignores Josie, who begs him to give her the respect he never decides, as Walker reveals in her clauses, is the fact that Grange's son Brownfield also benefits from Josie both sexually and financially. Josie will do anything for Grange because she loves him. She becomes involved in an affair with his son Brownfield to make him jealous and win back his affection, and decides is the same impulse that leads Margaret to date and makes relations with other men.

Although Grange never seems to have feelings for Josie, he strives to keep her close because he believes her presence can help him retain a part of his self-worth and manhood. Grange saw his aggression against Josie as evidence of his ownership of the woman and an affirmation of his masculinity and financial exploitation of her. *"Could he tell her of how Margaret grappled with his explanation that Josie was necessary for his self-respect, necessary for his feeling of manliness?"* (Walker.p173). Perhaps by exploiting Josie Grange and owning a plantation achieved economic freedom from white domination, he still felt stuck under white rule and oppression. So, realizing that racism is preventing him from

feeling truly free, Grange realizes that his only option is to insult Josie with his derogatory words in order to feel truly manly. Therefore, Grange's position suggests that being a man and being wronged or mutilated by another do not go hand in hand. His pride feels wounded and his masculinity a bit restricted; As a result, he declares that in order to regain what remains of his manhood, he must possess women.

Walker illustrates the fact that Grange is a misogynist, using his wife Margaret to conceive boys and using Josie as a prostitute to satisfy his sexual and financial demands, revealing his misogynistic tendencies. According to Grange, the woman's function as sexual being and provider of offspring is complete. His mentality is shaped by traditional ideas about gender roles, which is actual evidence that his violence follows a set of norms, values, and social stereotypes and seems to be a means of controlling women's gender. Another form of violence against women is when Grange sells black women to white men after he moves north in search of a better life, which he never finds. Selling women is a deliberate act of "self" violation. However, Grange is referred to as a sexist, male chauvinist who seeks to promote his well-being as a man and a human being at the expense of mistreating women. When starving, he physically and emotionally abuses strangers by selling them to white men to survive. He physically oppresses Margaret and mentally attacks Josie to make him feel like a man.

2.3 Violence of Brownfield on Mem

The novel presents another of the same marital relations with factual discourse. There is Brownfield, the son of Grange and Margaret, a black man trapped in slavery and powerless to overcome it in a white society. His wife, Mem, is another victim of violence in the novel. To deal with the issue in terms of frustration and offense, one could claim that Brownfield's wife became the object of his discontent as a result of his rising debts, poverty, and the tyranny of white owners.

The first form of abuse that Mem was subjected to by Brownfield was forcing her to stop working as a schoolteacher and to work as a maid in the homes of wealthy white people until her appearance changed and became like an old woman *"his battered ego, made him drag Mem away from schoolteaching. Her knowledge reflected badly on a husband who could scarcely read and write. It was his great ignorance that sent her into white homes as a domestic"* (Walker. p61). Because of Brownfield's vulgarity, his abuse of his wife is intensified and repeated most of the time, eventually reaching the point where it is described

as "murder". *"He had never had sympathy for ugly women. A fellow with an ugly wife can ignore her, he reasoned. It helped when he had to beat her too."* (Walker. p64). Because of Mem's education and elegant accent, Brownfield was jealous of her and felt inferior to her. He is not able to completely hide the fact that her education makes him reflect on his shortcomings and frustration. *"Her knowledge reflected badly on a husband who could scarcely read and write."* (Walker. p61).

Compared to Grange's early life with his wife Margaret, Brownfield's is more rambunctious. The restrictive farm system and Brownfield's brutal abuse of his wife, Mem, serve to underscore how similar his existence is to his father's early life. The abuse Brownfield's father inflicted on him and his mother, Margaret, had an impact on Brownfield's life. Despite his dissatisfaction with his father's treatment of his mother, he repeats the same thing with his wife in front of his daughters' eyes. Brownfield treats his wife in a misogynistic manner, abusing her physically, verbally, emotionally, and otherwise. He frequently acts misogynistically toward Mem to make her feel scared and insecure. Mem suffers from Brownfield's actions, both physically and mentally. He batters, intimidates, abuses, and calls her things like "ugly," "pig," and other derogatory terms to retain his superiority over her. Despite this mistreatment, Mem continues to be unselfish and self-sacrificing. He also physically abuses her by destroying her belongings, including her books, magazines, and flowers to humiliate her. "Brownfield beat his once lovely wife now, regularly, because it made him feel, briefly, good. Every Saturday night he beat her, trying to pin the blame for his failure on her by imprinting it on her face" (Walker. p62).

In some cases, violence can be interpreted as a restriction of one's freedom. Another form of violence is when another person's aspirations and dreams are shattered, as this stifles the victim's ability to live their life without restraint. Brownfield works to limit Mem's self-management and independency by using a whole host of verbs and forms that are exercised against her.

Brownfield attempts to dramatize his aggravation and oppression by white people through the abuse of Mem, his black wife. Brownfield is often forced to move without giving him any prior notice or justification, and he in turn forces Mem and his three daughters to do the same and endure a new residence that is often worse than the one before it. Brownfield is often forced to move without giving him any prior notice or justification, and he in turn forces Mem and his three daughters to do the same and endure a new residence that is often

worse than the one before it. Brownfield is often forced to move without being given any prior notice or justification, and he in turn forces Mem and his three daughters to do the same and endure a new residence that is often worse than the previous one. This is another act of violence. He does it on purpose to make her suffer. He sternly and wilfully orders her and her children to leave for a dirtier, colder stable after she attempts to turn an abandoned cowshed into a loveable home "*Each time she had to clean cow manure out of a room to make it habitable for her children*" (Walker.p65). This is what prompted Mem to respond by first shooting Brownfield in an attempt to force him to let her and their daughters leave for the city, even though she had suffered severe physical abuse from him.

The odd thing about Brownfield's views of Mem. as a black woman is that when he approaches Mr. Davis, his white owner, Brownfield views her as an equal partner, lover, supportive, and most importantly, a fellow human being. But it may show that the black man sympathizes with his victim girlfriend in the eyes of his opponents because he feels the same suffering as theirs. However, Brownfield never expressed his thoughts to anyone saving himself." He thought of her as of another mother, the kind his own had not been. Someone to be loved and spoken to softly, someone never to frighten with his rough, coarse ways. But he could never successfully communicate his feelings to her; he did not know the words she knew, and even if he could learn them he had no faith that they would fit the emotions he had" (Walker.p54).

Brownfield is persuaded to despise Mem, but every part of him adores her lovely spirit and resents him bitterly for having married her once as a punishment for guilt sin that neither she nor he has ever done. "*I loved your mama*"(Walker.p213).

Aims to utterly repress his woman in yet another, more sad manner. In actuality, this conflicts with Brownfield's brutality toward Mem. Brownfield doesn't regret killing his wife. He does actually wish her dead because he wants her to continue to be mythical for her beauty and plumpness as she was before she owed him. He dislikes skinniness possibly because it reminds him of his and the white people's depravity. Instead, he wants to relieve her of the anxiety and depression that he and the whites have trapped for her. As a result, he puts an end to her suffering to provide her with a lasting sense of relief.

3.The Racial economic oppression in the South

The novel demonstrates the negative impacts of racism, sexism, classism, and gender inequality in the context of plantation life. Sharecroppers suffered irreparable psychological and emotional wounds as a result of the then-existent plantation system in America. Black people for generations were unable to escape this oppressive system, which drained the life force from many African Americans. Through the events of the novel, Walker makes evident the racist implications of sharecropping. By doing this, she has demonstrated how black people have been destroyed by white hegemony for many years. Instead of degrading black males, Walker has addressed the negative representation of men and provided examples of what black men ought to and ought not to do through the black male characters in the novel.

" the debut novel of the American author Alice Walker the *Third Life of Grange Copeland*, which was published in 1970, is a good depiction of a poor black sharecropping family in South America. Several issues that occupy Walker's career were addressed in that novel, such as the Civil Rights movement, the black women abuse caused by their fathers and husbands, and their necessity of women's self-reliance and moral responsibility." (Brown,2004 p86).

The black characters in the novel reflect the economic oppression experienced by the black community, as the writer used debt, low wages, and worn-out homes as symbols of poverty, frustration, and hardship. *Life of Brownfield and His Children* conveys an oppressed childhood drawn by whites. Mem and Margaret's lives reflect the heavy, low-paying jobs that whites offer blacks. In her speech, Walker uses several terms that refer to the economic oppression of black people.

The author demonstrates accuracy in describing how the homes of the black characters are located. The roads are presented from the beginning of the story as dirty, bad, and bumpy. "*The road scraper...never got their way which is why it was rough and muddy when it rained*". The road embarrassed Brownfield when their uncle visited them. In addition to the houses being uninhabitable, Walker described them as "*rickety hoses, two-room cabins* "that lacked heating equipment and had "*rat holes*", and "*cow dung*". Mem hated when the white landowner ordered Brownfield to move from one cabin to another. "*Each time she stepped into a new place, with its new, and usually bigger rat holes, she wept. Each time she had to clean cow manure out of a room to make it habitable for her children,* " (Walker . p65).

The occupations given to black characters have come to symbolise their economic exploitation. Black male characters continue to be sharecroppers and wage workers earning meagre and inconsistent wages (particularly in the rural South). Brownfield defends his difficult circumstances as a farm tenant. They must therefore choose between semi-starvation and dependence on white people.

Unlike the white ladies who used to work as nurses, receptionists and other high-end jobs. In the mid-20th century, black women used quilting, gardening, storytelling, and cooking as forms of self-expression. Walker herself began writing as an outlet for the helplessness she was experiencing after becoming pregnant while in college, especially since abortion was not permitted or legal at the time. Both Margaret and Mem worked as domestic servants to help their husbands cover their living costs.

“Margaret’s primary responsibility as a sharecropper wife was to work for the survival of her husband and son” .W. Lawrence Hogue (1983 p3).

Child labour affected Brownfield's life. He learns how to feed and milk a cow from his mother. Help her in these tasks. From the age of six he also worked at his father's side for four years in the cotton field planting, cutting, poisoning and picking. Together with other young workers, he works. The task given to the children is known as "scraping the cotton" and involves skipping the rows their parents went to in the previous week. Brownfield has spent his entire life performing labour-intensive tasks around the house and outside, which keeps him out of school and becoming illiterate. He pays dearly for this throughout his life.

“Whites prevent his freedom and childhood by integrating him in „scraping cotton”. “The children were too tired to play and were encouraged not to play because of the cotton” (Walker . p14). This problem also passed on to Brownfield’s daughter Daphne, who also became working in the fields at the age of only 9 years. But for Ruth, Grange forbade it. from working in the fields at an early age.

The author introduces strong lexical terms in the novel as a discourse to represent the racism of the white race against the black race. When Grange described meeting a pregnant white woman in New York. Where she refuses to help her save her from drowning because she is white and he is black. She thinks that being white she is stronger than any black person. *“She called him “nigger” with her last disgusted breath.”.* (Walker. p153).

Knowing that her whiteness gives her the power and right to hate, ridicule, and belittle Grange, who reaches out to comfort and support her after seeing her abandoned by her lover. He feels sorry for her because she not only declines his proposal but also insults him using words like "nigger" and other derogatory terms.

Grange moved that the woman's death was a straightforward murder, which is soul-condemning, but in a strange, bizarre sense, it freed him. He experienced a sense of vindication for his own sad life. Not the taking of her money, but the taking of that white woman's life and the denial of the life of her child drove him to want to try to live once more. He felt that he had unintentionally discovered the deed that black males needed to carry out to reclaim or create their manhood and self-respect. Killing their oppressors is required.

"He believed that, against his will, he had stumbled on the necessary actions that black men must commit to regaining, or to manufacture their manhood, their self-respect. They must kill their oppressors." (Walker. p154).

The novel presents another scene of the overt racism practised by whites against blacks. Grange's granddaughter, Daphne, suffers a real-life racist incident while taking her mother to the hospital. Daphne is well aware of the white nurses' disregard for her and her mother. Because they are "*Negroes*" their skin is of a different colour, and then you realise that because whites lack blood, they lack colour, sympathy, and any other form of sympathy.

From these two scenes, the reader can infer from Grange's encounter with the pregnant white woman and Daphne's confrontation with the white nurses that blacks are rejected and hated, whether they are trying to give life to whites or begging for it. Grange begins to realise that throughout this tale white people are coming to possess them and express nothing but a cruel look towards them.

The novel reveals that blacks suffer from racial discrimination and apartheid. Brownfield's experience with the white bosses (like Shipley, Captain Davis, and Mr. J.L), Daphne's experience with the white nurses, Ruth's experience with the white school, Mem's experience with the white woman she works for (and who calls her my „*coloured girl*"), and Grange's experience with every white he comes in contact with whether in the North or the South; all of these demonstrate deep racism and hatred that the whites feel towards the blacks.

“Grange hated them with great frustration. Loving their white neighbours in the North as in the South got them nothing but more broken heads and contemptuous children. But did they dare to learn why they had no love for themselves and only anger for their children? No, they did not. “(Walker. p155).

General Conclusion

Conclusion

In the first chapter, we highlight the most prominent issues discussed in African American literature. It is intra-racial racism, which is also known as colorism or shadism, including the treatment and privileges that people with light skin receive, which differed from their dark-skinned counterparts. Where their marginalization, suffering, and feelings of rejection and denial are described among their race and society. As both male and female genders are described the black male in literature, it reflects social stereotypes, which are frustration, criminality, and violence. As for the black female, she is always portrayed as the weak and oppressed subject to the violence of the man.

Born and raised in Georgia, South America, to sharecropper parents, who better than Alice Walker who was a living witness to share her thoughts and life knowledge about the sufferings of black Americans and the dehumanizing aspects of the sharecropping system? In it, blacks experienced oppression, poverty, and difficult living conditions.

In Chapter Two, Walker explains through her novel *The Third Life of Grange Copeland* the emotional wounds this system causes to black characters and the breakdown in relationships. The male characters in the novel take into consideration the black man's feeling of humiliation and weakness under the domination of his white boss, which makes him search for self-worth and masculinity by expelling his frustration and anger through the dominance and oppression of the son in addition to neglecting him. And the biggest victim of this frustration is the black woman or wife whom the man considers a weak being, as he oppresses her and practices all forms of violence against her.

Throughout the novel, as a black womanist, Walker does not view the man from the perspective of the black woman. It urges men to fight and work hard to overcome frustration and despair. And that a man is not a man with his violence and cruelty, but with his love and concern.

Walker demonstrates that racial issues cannot be resolved until African-American men and women actively work to combat sexism and intra-racism on a personal level. The key to social and personal change affecting a person at all levels is an important aspect.

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Résumé :

Dans *The Third Life of Grange Copeland*, un roman d'Alice Walker traite des conditions de vie difficiles auxquelles sont confrontés les Afro-Américains dans le Sud rural américain entre les années 1920 et 1960 sous le système de métayage et la tyrannie de la race blanche. Les Noirs ont souffert de persécution et d'oppression dans de nombreux aspects, y compris économiques et sociaux. Leur confrontation de cette discrimination raciale et de l'asservissement par la race blanche. Cela les a poussés à commettre des actes intraracistes dans les familles et les communautés noires. Des personnages masculins comme Grange et Brownfield étaient si psychologiquement fatigués de vivre dans la pauvreté et sous la tyrannie de leurs patrons blancs qu'ils ont évacué toute leur colère et leur frustration sur leurs enfants et leurs femmes. Nous constatons que les personnages féminins sont maltraités soit par leur père, soit par leur mari, par toutes les formes de violence domestique, qu'elle soit physique; verbalement ou émotionnellement. Grange a violemment abusé de sa femme, Margaret, et l'a amenée à se suicider. Il a également abusé de sa femme Josie et l'a exploitée financièrement. Quant à Brownfield, il a utilisé toutes les formes de violence contre Mem et l'a finalement tuée. Devant In. les yeux de ses filles .L'auteur explique les différences entre les trois vies de Grange; Le premier était dans le sud, où il a subi des persécutions, a fait face à des conditions de vie difficiles et a fini par abandonner son fils et sa femme. Quant à sa deuxième vie dans le Nord, dans laquelle il a été déçu, il a découvert que le racisme existe dans toute l'Amérique, comme dans le Sud. Quant à sa troisième vie, dans laquelle sa petite-fille Ruth devient l'essence de sa vie. Avec l'émergence du mouvement des droits civiques, à travers lequel les Noirs ont commencé à défendre leurs droits.

Mots-clés

Violence, Oppression, Système de métayage

ملخص:

في الحياة الثالثة لجرانج كوبلاند ، تناقش رواية أليس ووكر الظروف المعيشية الصعبة التي يواجهها الأمر يكون الأفارقة في المناطق الريفية الأمريكية الجنوبية بين عشرينيات و ستينيات القرن العشرين في ظل نظام المزارعة وطغيان العرق الأبيض. عانى السود من الاضطهاد والقمع في العديد من الجوانب ، بما في ذلك الاقتصادية والاجتماعية. مواجعتهم لهذا التمييز العنصري والاستعباد من قبل العرق الأبيض. دفعتهم إلى ارتكاب العنصرية الداخلية في العائلات والمجتمعات السوداء. كانت الشخصيات الذكورية مثل جرانج و براونفيلد متعبة نفسيا من العيش في فقر وتحت طغيان رؤسائهم البيض لدرجة أنهم اخرجوا كل غضبهم و إحباطهم على أطفالهم و زوجاتهم. نجد ان الشخصيات النسائية تتعرض لايداء إما من قبل أبائهن أو أزواجهن من خلال جميع أشكال العنف المنزلي، سواء كان جسديا ، لفظيا او عاطفيا .. أساء جرانج بعنف إلى زوجته مارغريت وقادها إلى الانتحار. كما أساء معاملة زوجته جوزي واستغلها ماليا. أما بالنسبة لبراونفيلد ، فقد استخدم جميع أشكال العنف ضد ميم وقتلها في النهاية. أمام عيون بناتها.

يشرح المؤلف الاختلافات في حياة جرانج الثلاثة. الأول كان في الجنوب، حيث عانى من الاضطهاد، وواجه ظروفًا معيشية صعبة، وانتهى به الأمر بالتخلي عن ابنه وزوجته. أما بالنسبة لحياته الثانية في الشمال ، والتي أصيب فيها بخيبة أمل، فقد اكتشف أن العنصرية موجودة في جميع أنحاء أمريكا، على غرار الجنوب. أما بالنسبة لحياته الثالثة، حيث تصبح حفيدته راعوث جوهر حياته. مع ظهور حركة الحقوق المدنية، والتي من خلالها بدأ السود في الدفاع عن حقوقهم.

الكلمات المفتاحية

العنف , الاضطهاد, نظام المزارعة