INTERSECTIONALITY IN TONI MORRISON'S NOVELS: A BLACK FEMINIST STUDY OF BELOVED AND THE BLUEST EYE

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THESIS APPROVAL PAGE

I certify that in my opinion the thesis submitted by Sahar Mohammed KHUDHAIR TITLED "INTERSECTIONALITY IN TONI MORRISON'S NOVELS: A BLACK FEMINIST STUDY OF *BELOVED* AND THE BLUEST EYE" is fully adequate in scope and in quality as a thesis for Master of Arts in English literature.

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The degree of Master in English Language and Literature by the thesis submitted is approved by the Administrative Board of the Institute of Graduate Programs, Karabuk University.

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DECLARATION

By signing this document, I certify that this thesis is entirely my own creation and that all data was gathered and presented in compliance with the academic standards and ethical guidelines established by the institute. Additionally, I affirm that any claims, findings, and resources that are not unique to this thesis have been accurately attributed and referenced. I accept all moral and legal repercussions for any indiscretion contrary to the aforementioned statement, without being constrained by a certain time.

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Signature :

FORWARD

I would like to express my deep gratitude to my boss, Dr. Zainab Abdullah Hussain, for her constant care and assistance. I appreciate her helping me at that time with my dissertation. I am indebted to every professor and employee of Karabük University who helped me learn through the classes I took. A special word of thanks and appreciation must be said for helping and inspiring my family.

DEDICATION

To my family members, including my wife, son, and daughters, my sisters, brothers, relatives, and close friends at Tikrit University who supported and helped me throughout my studies.

ABSTRACT

This study explains the representation of black feminism in Toni Morrison's selected novels, namely *Beloved and The Bluest Eyes*. It investigates the position of black females in African American literature and how they are objectified and thingified by male Morrison (2004). Most of Toni Morrison's novels are concerned with black women concerns, whereby the words (black) and (women) indicate two important issues: Racism and Feminism. Being black and a woman at the same time means suffering from the oppression of both; patriarchal forces (sexuality) and racial discrimination Ruth S. (1988). Intersectionality, as a term, refers to the interconnected nature of social categorizing and discrimination that Black women face through the intersection of gender and race Williams (2012) . Metaphorically speaking, if racial discrimination is one road and gender discrimination was another road, then black women will be at the center of where these roads cross.

Keywords: Black Feminism, Intersectionality, Racial, Discrimination, Gender, Race, Beloved, The Bluest Eyes, Toni Morrison

ÖZ

Bu çalışma, Toni Morrison'ın seçilmiş romanlarında siyahi feminizmin temsilini incelemektedir. Afro-Amerikan edebiyatında siyah kadının konumunu ve erkekler tarafından nasıl nesneleştirilip nesneleştirildiğini araştırıyor. Toni Morrison'ın romanlarının çoğu siyah kadınların endişeleriyle ilgilidir, (siyah) ve (kadın) sözcükleri iki önemli konuya işaret eder; Irkçılık ve Feminizm. Aynı anda siyahi ve kadın olmak, her ikisinin de zulmüne katlanmak demektir; ataerkil güçler (cinsellik) ve ırk ayrımcılığı. Kesişimsellik, bir terim olarak, Siyah kadınların cinsiyet ve ırkın kesişme noktasında karşılaştıkları sosyal sınıflandırma ve ayrımcılığın birbirine bağlı doğasını ifade eder. Mecazi olarak konuşursak, ırk ayrımcılığı bir yolsa ve cinsiyet ayrımcılığı başka bir yolsa, o zaman siyah kadınlar bu yolların kesiştiği yerin merkezinde olacaktır.

Anahtar Kelimeler: Siyah Feminizm, Kesişenlik, Irk, Ayrımcılık, Gende, Irk, Sevgili, En Mavi Gözler, Toni Morrison

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ARŞİV KAYIT BİLGİLERİ

Tezin Adı	Toni Morrison'ın romanlarında kesişimsellik: Sevilen ve En Mavi Göz üzerine Siyahi Feminist bir çalışma
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THE ARGUMENT OF THE STUDY

The study reveals Morrison's depiction of black women from the perspective of black feminism. It highlights women's double oppression and suffering because of their gender and race. The study examines Morrison's novels through the black feminist lenses to reveal the status of African American women and how they were victimized for being black and women at the same time.

THE APPROACH AND THEORETICAL FRAMEWORK OF THE STUDY

This study follows the analytic approach, examining the literary text in the light of the theoretical framework of black feminism and intersectionality. Women represent half of the human population, yet they are not regarded as being equal to men in almost the whole world. They live in a male-dominated societies in which they feel obliged to perform various roles. They have always been seen in relationships with the other (men), and they are always supposed to accept themselves as secondary to men. Black Feminism tends to reveal black women's oppression, and suppression, and how they are highly marginalized while being under the slave system or after the abolition of it and even nowadays. As a movement, Feminism has been treated by literary theorists in the West as a series of "waves" and the history and evolution of Western feminism have been divided into three waves: First Wave Feminism, Second Wave Feminism, and Third Wave Feminism. Feminist criticism tackles the works of women writers and measures the effect of society, culture, and environment in their literary texts. Black feminist awareness and realization spring from experiencing the intersecting forms and experiences of discrimination. Thus, studies on race and gender should be linked together to reach authentic results and a full understanding of the traumatic sufferings of African American women.

SIGNIFICANCE AND OBJECTIVES OF THE STUDY

This study is considered significant since it highlights African Women's sufferings using the black feminist theory and intersectionality of race and gender. Besides, this study elaborates on important concepts and thematic concerns, such as discrimination, women's agony, and marginalization. One of the core objectives of this study is to prove that the selected texts are black feminist texts that ensure the intersectionality of race and gender meeting in a common point which is the suffering of the African American women from racism and male dominance.

STRUCTURE OF THE STUDY

This study is divided into three chapters and a conclusion. Chapter one is an introductory, and it introduces the black Feminist Theory and defines the term Intersectionality. Besides, it sheds light on Toni Morrison's life while being a woman and a writer. Chapter two deals with one of Toni Morrison's Novels which is *Beloved* applying the Black Feminist Theory and intersectionality. Chapter three adopts *The Bluest Eye*s, written by Toni Morrison, analyzing it in the light of the Black Feminist Theory and the term Intersectionality. Finally, the conclusion sums up the results of the study.

1. INTRODUCTION

Black American writer Toni Morrison is of African descent, and one of her great known achievements is her ability to portray for us what it means to be black in white American societies. Born in 1931 in Lorraine, Ohio, she holds a master's degree in American literature from Cornell University. She won major awards in the field of literature, especially for my novels, Beloved (1987), and The Bluest Eye (1970) . Most of the characters in Morrison's novels faced difficulties in recognizing their identity and themselves, because the issue of feeling belonging to identity, self, origins, and homelands is a psychological issue, and those characters faced greater difficulties in liberating themselves from oppression and racism among white societies. Some theories in the field of psychological, social and cultural analysis helped to overcome this suffering, and this is a clear explanation and evidence for the survival of black African societies coexisting among white American societies, and this coexistence is not without difficulties in dealing with Karruth, (2016) and Schreiber (2010).

Black feminism and intersectionality were also discussed in the two novels for the purpose of studying how to connect black feminism that intersects with issues related to race, class, and gender. There must be some detail of black and intersectional feminist theory by analyzing the opinions of thinkers, writers, and researchers such as Bell Hooks, Patricia Hill Collins, and others. Hence, it can be said that Morrison's broad imagination is a challenge to the systems on which racism, race, gender, and class were built in America by shedding light on how white Americans try to control the experiences of black individuals. Morrison presented to readers and researchers many of the issues she discussed through African literature in From that time until now Morrison, (1993), the issue of double oppression and oppression suffered by black women at home and in society and the extent of the possibility of liberation from it was discussed by Morrison during those two novels and showed the suffering of African American women being black and women at the same time, (1993). The mistreatment and racial discrimination that resulted due to the intersection of race, gender, and class, which came according to what was made by Bernard, (2005), and he said that through the suffering of African Americans, they had to adhere to the standards and values to preserve the methods of dealing in order to obtain and preserve identity (2005). Morrison shed light on the subject of oppression and the

double suffering of black women, which extended its impact on the attitudes and decisions of the black family's life and on building their family relationships such as marriage, childbearing, and work outside the family in society. Morrison, (1993) . Accordingly, literature was used to study social issues, human relations, and the ideology of curiosity, On this basis, the concept of race, gender, and class has been an interesting topic for researchers and writers because it expresses psychological, physical, and social suffering and one of the basic components of black feminist theory in these two novels, which are messages and cries of distress for the international community to remove white supremacy over blacks and change racist practices and oppression against them,Ruth (1988) .

In this study, the events of the *Beloved* novel and the most blue eye by Toni Morrison, and the events of the two novels take place in the light of black feminist theory and the intersection of the concepts of race, gender, class, and the suffering of black women, as most feminist movements were calling for equality such as the "civil rights movement" and the "black arts movement" Roth (1988). Thus the black feminist literature occupied a prominent place Jennifer (2006). Most of these movements gave a clear picture of the meanings of slavery and racism in America, Chrisnha and (2004), Morrison (1965) . The themes of African-American literature are denunciations of issues of race, gender, class, and racial prejudice, and themes of a claim to regain lost identity, Cooper, Rebecca (2013). Morrison was one of the few black female figures who wrote about these issues and revealed their impact on black people and especially women, (2013) .

In addition, black women suffer from "patriarchal sexual forces and racial discrimination", Crenshaw (2004). The novel *The Bluest Eye* revolves around a young girl who imagines herself to be very ugly and wishes to have blue eyes to be more beautiful according to the standards of beauty set by white Americans, and Morrison highlighted the brutal practices practiced by whites against blacks from slavery, oppression, marginalization and rape, Teeomm (2012). That suffering had a bad effect on the psyche of black women, which prompted them to commit atrocities against themselves and against their children in order to rid them of the suffering of slavery. This seems evident in the character of Pecola, through her mistreatment by her community and her parents to her, Bryson (2022).

Morrison wants to deliver a message to the world embodied in improving the treatment of black women humanely, as she revealed that the mistreatment of blacks by whites is an aggressive instinct planted against the black community, Roth, S (1988) .way, Gwen (2009). Morrison presented axes in these two novels to create deeper and clearer meanings of violence and sacrifice, with reference to black feminism and its relationship to both sexes and the extent of tension between them, Morrison (2015). Seth, in the *Beloved* novel, is an important character who portrayed the life of slaves and linked the painful present to the traumatic past. It also portrayed the lives of children that are an integral part of the psyche and personality of a woman or a weak person who fell under the influence of patriarchal pressure and slavery that was lost in the atmosphere of identity loss, (2015).

In these two novels, *The Bluest Eye* and *Beloved*, Morrison explained the roles played by white social classes that affected the issue of race, gender, class, and the type of racist treatment. Morrison follows feminist criticism because it is the basis of African criticism. It has an impact on the analysis of the black female personality, despite all the feminist movements and writings that denounce the removal of this suffering. Morrison (1970). These two novels provided clear depictions of a white society dealing with abhorrent racism and prejudice against the black community which gave it ample space to discuss the concept of gender, race and class, Morrison (1970). This study is a starting line for a black feminist school of human, cultural and literary studies, and emphasized the serious work to settle all differences between black women and men (1979). Bell Hooks said (2000). The emergence of the black feminist movement came in support of the black women's movement and a reaction against the white women's movement in an attempt to fight the injustice and suffering of black women, (2000) . Morrison highlighted the clear impact of gender, race, and class on the quality of life and coexistence of black women amidst white communities, and focused on the oppression, racial discrimination, and marginalization against them, Edward (2009). The main objectives of this study are to unify the black feminist texts that intersect at common points between gender, race, and class at the center of the suffering of black women, which clearly affected the social and internal life of black women, and thus has a direct impact on the personality of African Americans (2009). Morrison explained the aesthetic standards that white society adopts in evaluating beauty, and these standards were considered a means of pressure and domination in

white American society over blacks, which are among the main reasons for the emergence of oppression and racial discrimination against black ،these aesthetic standards were considered basic principles and are similar to educational and societal theories, Edward (2009). And the use of black feminist theory as well as a critique of the theoretical and social framework that focused on racism and on standards of beauty in white society. Inside and Outside Homes, (2014).

Awareness of the meanings of racism, gender, and race has increased in literary works, and with it the awareness of researchers and writers has increased, as well as young people have become more aware and understanding of human diversity, so this vast world has become peacefully coexisting without separation or discrimination, (2014).

1.1. African American Experience in the 1900s

Racism remained a serious issue in America for years after the liberation of blacks, and they began to take steps towards achieving recognition and obtaining the same rights and opportunities as whites, and it was the first and new step that gave hope for freedom, and it became clear enough to blacks that racism was not a problem Serious in America, Mia (2000). The existence of racism can be felt through aggressive behavior, offensive words, and physical harm, “and racism is directed at a person because of the color of his skin, physical appearance, religion, race, or national origin,” (Mia, 2000: 153). According to the Human Rights Committee, racism has been defined as dangerous behaviors and activities that embody aggression, hatred, racism, abuse, and violence, Lipsky (1987). “In our country the word Africa refers to the color white and everyone needs to use a hyphen” (Mia, 2000: 153).

Based on Morrison’s writings, Mia explained, “Black people are not American citizens, but rather African-Americans, and this is a term that shapes their destiny. It became impossible for blacks to think of living like whites because they are diverse in every way,” (Mia, 2000: 153). Allowing a black person to commemorate their heritage because they were inferior to whites, “race determined not only how slaves viewed themselves, but also how whites saw them” as stated in, (2000: 155). "Now we are free," says Adams, a former slave. "What do we seek?" but neither more nor less than any other race...and then the oppressed race will rise again” (William, 2011:138). The

iron chains restricting blacks have been replaced by harsher laws than chains that do not suit them and their habits, which embodied racism in America so that it kept the blacks' view of racism as actions, images, behaviors, impressions, distortion, rejection, and non-acceptance of the other "Washington (2002). He became an orangutan" and " Balcony monkeys have a way of life for them, (Kohn, 2000, 1989: 357).

Racism in the United States has become “a topic that many African Americans have to deal with on a daily basis and includes racism at work and school and even employment discrimination, police profiling, and medical racism” (Rosenblatt, 2014:153). And that African Americans are at a disadvantage not only because they are black and so distinct in every way from whites, "the inescapable set of legal, civil, and political discrimination that separated black Americans from white Americans during this era served to reinforce these differences." (Mia, 2000: 154).

1.2. Black Women and Patriarchal System

The term "patriarch" in Latin means "father". Derived from the name Patriarch, which in Greek means “homeland” according to the Catholic Church, the term “patriarchy” refers to a system of government headed by fathers or older males in a given society (Hopkins & Thomas, 2010:68). And patriarchy is a social arrangement in which the male in the family is regarded as the head of the family and is a representation of a situation in which the male imposes his dominance over the female companion in a society where men rule and use their influence for their own benefit.” In this way, it is clear that patriarchy serves as a cover for the Percy-cutter-oppressor relationship where domination is Resounding motivation for the relationship according to the Oxford dictionary (Majstorivic & Lassen 2014: 1).

The idea of patriarchy, according to Gwen Honeycutt, “maintains the focus on social situations rather than individuals bent on domination” (Gwen Honeycutt, 2009:554). The black man has been exposed to situations as a result of the dominance of whites over black males and the separation of blacks from their wives because they are unable to protect and care for them, and because “African males” have been castrated and thus their sense of responsibility faded until rape and physical and sexual abuse affected their friends and daughters, Stewart (1999). African American males are held,” he said, noting that a black male who was angry with a black female felt

powerless when they couldn't provide for their families and that black males like other men often feel powerless, one possible response to this feeling of powerlessness is violence" (Smith, 2020: 62). Black women believe that violence against males makes them able to achieve something to compensate for men's work, and when there was an urgent need to castrate men came Smith's designation "The Submissive Wife of a Black Man" (2020). That the violent situations faced by the black woman made the black man feel his manhood despite the physical and sexual abuse he was subjected to, and that the black woman was another form of compensation for his manhood, and that the woman "hates the other" instead of the white man who is the architect of the patriarchal system" (Hopkins and Thomas, 2010: 68-69) .African-American women experienced racism and humiliation, and these stereotypes that were deeply rooted in history became common views about black mothers and the devaluation of their sacred role as a mother (Hopkins and Thomas, 2010). life skills (Qtd.in Webster).

The black woman faced the terrifying experiences of life alone because black men were taken as slaves, and from here she began her struggle against the racist system in American society to protect herself and her children and develop her personality to be strong, Alvin and Poussant (1977). And the black mother learned how to live with that pain and hurt and she tended to fight racism and was trying to protect her family from falling apart, Dr. Alvin and Busan say that because of this racism, black women had to have power as they often had to provide for their families (Alvin & Busan, 1977: 160).

1.3. The Rise of Black Feminism

Slavery was rife with torture and brutality towards enslaved women and men and this brutality often had a sexual dimension" (Yannick 2015:104). and "white men sexually exploited many enslaved women" (2015: 104). In addition to shattering their sense of self-identity and self-esteem, this abuse portrayed them as sexual objects." The "bad" image of black women, which persisted throughout the twentieth century, shows them as sexually promiscuous and physically strong", (Jannick 2015: 42-41). As a result, the stereotype of black women as sexually primitive arose even after slavery was abolished, and white views and behaviors toward black women remained unchanged. The perception of black women as prostitutes, mothers, or tragic mulattoes

helped legitimize the cruel treatment that white men and women received. Through history, (Bobo-Jacqueline, 1989: 57)

The suffering of black women was divided between racism and patriarchy, because she was weak in the face of many forms of discrimination, and her job obligations were reduced to a domestic commitment centered around her family and children, so she must live her entire life as a satellite of her companion, but after she turned into a biological function, she was appropriately described as “Legal prostitution” (Jacqueline, 1989: 67). The black woman is forced to rethink her values and identity in light of white standards because she has lost faith in her blackness and can no longer reveal her beauty, making her wish she could be someone else. “It is not beautiful… and it can only be beautiful by impersonating another person” (Bobo Jacqueline, 1989: 351).

The oppression of Black women becomes apparent, “Black women and other historical groups attempt to develop means to escape from and remain in and/or challenge existing social and economic justice” (Collins, 2000:9). In the early 1970s, many black feminists began to express their dissatisfaction with the current liberation movements, Patricia (2000). Institutions to combat dual and multiple forms of oppression have been initiated by Barnett (1970). And it has produced ideas that are commensurate with the difficult situations they experience in their reality and living conditions according to Patricia Hill Collins, in other words, black feminist philosophy is "the one who lives it and explains it theoretically." Black feminism helps African women regain their sense of themselves, their blackness, and their femininity. Feeling good about yourself and feeling normal is paramount Barnett (1995). Nor are men seen as enemies by black feminists Unlike white feminists, “black feminists have refused to view black men as mere enemies and their political allegiance may sometimes lie with men of their own ethnic group rather than with white women” (Bryson, 2019, 2022:202). During slavery, black males and women suffered together. As a result, white women can never understand what kind of bond there is between them. Although sometimes some black men were cruel and aggressive towards their wives, this does not mean that they should be removed from the lives of their partners; "Acknowledging black male sexism does not mean we are 'man-haters' or that we have to cut them out of our lives." This means that we should strive for a different kind of connection with them” (Hook, 2015: 76).

1.4. The Black Female Identity

The black feminist movement has evolved and has sought to affirm the identity of the black woman in a patriarchal and racist society, and to remove misconceptions about the black American female, and this has been achieved by exposing the brutal racist realities and the patriarchal system that created the misery of the black woman, Bell (1981). Black feminist writers dealt with many issues in which the black female is the central element of the study, and the person of black feminist literature placed black American women in a racist and patriarchal society, and black feminist writings worked to critique stereotypes and question the typical black female identity. This type of literature addresses many topics such as sexual violence, racial stereotypes, and oppression as well as the impact of racism and patriarchy on the lives of black women, Gwen (2009). Black women have few or no options for preserving their own lives because “racism and patriarchy are not two independent systems but rather intersect exclusively in the lives of Black women,” and their mutual support is vital to understanding oppression. on the basis of gender (Cowen, 2009: 72). Pointing fingers at the core of the problem will not save black girls, “Now is the time to write about who women of color are and the desire to be accepted” (Torabi & Ghasemi, 2015:123). Writing about a desired identity gives hope and opportunity to oppressed women, and this enhances self-esteem and self-confidence and people will not be able to improve their circumstances and liberate themselves unless self-esteem and self-realization, Qasimi (2015).

According to Collins, “Black feminist ideology cannot combat interlocking oppression without first empowering African American women…because self-definition is necessary to empower the individual group” (Collins, 2000:36). According to Hooks, "the oppressed define themselves as vulnerable by defining their reality, forming their new identity, naming their history, and telling their story." This new spirit can only be achieved if black females come to terms with themselves and their painful histories (Collins, 2000:36). Maria Stewart was the first black American woman to speak out for black females, "noting that race, gender, and class were fundamental causes of black women's poverty and that the strength of self is the survival of black women at stake." Stewart also encouraged mothers to fight for their rights and rebel against the limited role they played. Previously, Stewart (1999). Black

feminist writers focus heavily on expressing the sexual trauma experienced by black women, such as assault and harassment by white and black men, and black feminist writing provided an insightful critical stance on sexual political problems affecting black women, especially the issue of sexual assault" (Warhol & Hornell 1988) .

He white dominant system and its principles degrade the beauty and appearance of black women, which is why African-American feminist writers glorified blackness and distinct beauty and described it in a new and striking way according to the authors Hrndel (1988). One of the profoundly liberating effects of the rise of black feminist literature is the ability of black women writers to reconstruct the standard of beauty for the black female from the dominant portrayals of white beauty standards (Beaulieu, 2006:51). These writers combat the prevailing and misguided perception that blackness means ugliness and thus dispel the white illusion about the physical appearance of black females, and also "break the white view that views the black female as not white, and therefore not beautiful, offering instead idealized images of desirable, beautiful black women." (Beaulieu, 2006: 5).

1.5. Black Feminism and Intersectionality

Black feminism thought (2000), Patricia Hale Collins sought to focus on the aspirations of black women and their thoughts towards conflicts through the harsh work that they do or impose on them, in addition to personal struggles within society, Collins(2002). The goals of the book, which adopt black feminism and link the views and ideas of black African women towards social justice, and Collins provided a description of a number of concepts that distinguished black feminist theory and its ideas in relation to black women in America, because black women are always the largest affected group in society, it is necessary to research The focus is on black feminism as a political, critical and social theory concerned with the experiences of black women (2002) . Collins focused on important key topics and on negative methods of dealing with black women and the nature of their lives, and also focused on the issue of intersectionality and its importance in work intersections in America, (2002). And the analysis of how the effect of control and control on black men and women is the persecution that colored people faced in the world and suggests that the excerpts and pictures of mistreatment clarify the difference between whites and blacks,

and among other serious topics that appeared clearly is the persecution and ill-treatment of blacks, Kilic (2021) . The forms of social injustice and oppression determined the type of relationship between whites and blacks, which were used as a method of abuse in daily dealings, Kilic (2021) The issue of femininity and motherhood focused on Collins and considered it a negative case against black women because it forms part of the construction of a society based on oppression, which has become a normal state in daily dealings (Collins). After analyzing the extent of the impact of the nature of the relationship and its patterns on black men and women, centered on the uncontrolled oppression that colored people faced during their lives, which showed the difference between blacks and whites, black feminism considered that oppression on the basis of race, gender, and class is one of the dangerous tools that highlight the abuse in dealing with blacks and colored people. The persecuted, Kilic (2021). Social injustice has many forms that can be controlled weakly because it also shows the type and strength of the relationship between whites and blacks, knowing that it has become a method for the purpose of abuse in dealing with blacks, Kilic (2021) .

A Collins also explained how ideologies placed the mother in an important position for a sexual purpose, because she does the daily housework and takes care of the children of white families, and he said that she is a center of intersecting oppression of race, gender, and class (Collins). As for Kilic, she said about the black woman, she is not considered and is not seen as a good wife or a good mother, because most of her time is far from her family home, Kilic (2021) . Through feminist theory, it was also shown that intersectionality is one of the well-known methods for the purpose of depicting the relationship between systems related to oppression and its official, and it adopts the issue of identity and social positions related to hierarchies of power, and that the aim is to clarify the origins of intersectionality and theorize it as one of the temporary concepts in the works of Kimberly Williams Crenshaw, which she says is a model It was issued by those concerned with black feminism in the periods that were prevalent at the time, and that these theorists and researchers of black theory had proposals of four analytical benefits related to the intersection that is considered a context or line of course of action (such as complexity, non-reduction, simultaneity, and comprehensiveness). Another goal of intersectionality within the black feminist tradition is to build a strong structure for the purpose of black women's liberation,

Kimberly (2004) . And that Barbara Smith described black feminism in 1984, saying, "I have often wished I could spread the word that a movement is committed to combating sexual, racial, economic, and heterosexual oppression", Barbara (1986). In her article, she showed how black feminism, long ago, developed a political tradition that is based on a systematic analysis of oppression in which gender, race, and class are intertwined. On the basis of this analysis, black and colored feminists developed an approach that prepares a strategic plan for the purpose of combating all forms of oppression, Barbara (1986).

The focus on intersectionality that affects the strong relationship between gender, race, and class categories, and intersectionality can be used in political debates regarding identity and control over women and violence, where by analyzing violence and control over women, it was possible to establish inequality in society through the intersection of discourses based on factors Therefore, a person must establish an awareness of the interacting discourses that help to form an identity at the individual level, even at a minimum, and used intersectionality in order to reach that there is a discussion within Morris's novels in order to solve social problems (Crenshaw). Through this study and by developing the awareness of the black community on how to know themselves by educating and teaching the individual how to seek to obtain his identity hermann "Formation of Identity", Kilic (2021) .

Researcher Kimberly Crenshaw worked on developing the concept of intersectionality through the concepts of black feminist theory and made it a tool for analyzing issues of gender and race with a focus on social and political intersections , (Collins & Bilge 2016:80-81). Sirma Bilge and Patricia Hill Collins, while writing their book Intersectionality, searched for how the factors of class, gender, race, and nation construct with each other, so the result was through this definition of intersectionality according to Bilge and Collins p25 "that intersectionality is a method To understand and analyze the complexity in the world, in people and in human experiences.It is rare to understand political and social conditions and events through one concept and one factor, but rather through many factors and different methods.It is through black feminism that when the issue of inequality in society is discussed, it must You must realize and understand the general life of the people and the nature of the organization of power, l Inequality does not consist of social divisions due to class, gender and race, but rather through a number of axes that work together in order to

reach solutions to social problems, Kilic (2021). Peleg and Collins considered that intersectionality is one of the analytical tools that examined how the relations of power are intertwined with each other, and within this relationship there are different categories that refer to intersections and social divisions such as gender, race, class, religion and nation, so from here we must focus on intersectionality as it is one of Analytical tools in the treatment of social problems and issues, Kilic (2021) .

In the 1970s, a group of French women emerged who developed the concept of feminism into “feminine E’criture,” which in English means “feminine writing.” Helen Cixous said that feminism is a writing and philosophy related to the female body, Cixson (1975). While Lucy sees that the issue of linking writing to a woman's body is a subversive practice for women and their feelings, Lucy (1974). As for Julia Kristeva, the psychological philosopher, along with the psychoanalyst and artist Brasha Ettinger, they said that feminist theory is a set of critical and literary concepts specific to women, Kristeva (1989), Ettinger (2006). As for the feminist researcher Elizabeth Wright, she said that French women do not support feminist movements in English-speaking regions. Wright (2000) And Lisa Lucille Owens saw feminism as a global liberation movement, Owens (2003) .

Activist Maria Stewart was one of the first African-American women to give a speech in support of black women's rights against hostility, oppression, and slavery, Stewart (1999). Sojourner Truth also gave a speech to the women's conferences in Akron, Ohio in 1851 titled "Am I A Woman?" This speech was in the form of a plan of action, and was the first of its kind to mention the suffering of black women from abuse, oppression, and slavery. Truth, (2001) .

As for Harriet Tubman, she is a vital member of the movement to abolish the death penalty, an advocate for equality between men and women, after which a National Association or Organization for Colored Women (NACW) emerged that was formed under the leadership of activist Mary Church Terrell to improve the conditions of black women through which black theory appeared to the world in the eighties and nineties (1896). And in the late twentieth century, white feminism arose to distinguish it from black feminism, Crenshaw (2019). Which cause in divisions along gender or race was to reduce the influence of the power of black feminism, Gilman (1916). As for the black feminist movement of writer Alice Walker (1916), she added some

modifications to it and focused on black women. Early adopters of black feminism were Beyoncé (2014), Angela Davis (1983), and Crenshaw (1991).

Feminist theory emerged from feminist theory, to understand the meaning of injustice, slavery, and gender inequality and, Wollstonecraft (1851) theory seeks to study and analyze racial discrimination and inequality between blacks and the subject of women and their rights, "The Change of Woman" (1851). Sojourner Truth stressed men's misunderstanding of their rights and said that women have been able to perform the duties and tasks that men do, Truth (2021). and Susan B. Into, (1872), Defending the Legal Right of Women, (Antoi, 2005: 91-95). Nancy Cott, who explained the difference between the ancient and modern women's movement, especially the right to vote, and on this basis women obtained the right to vote in the constitutions (1915 , 1920, 1930).

Through the formation of feminist theory, rules and foundations were laid for ideas and opinions that distinguished men with the mind and women with the body. Feminist philosopher Suzanne Bordeaux (2005) agreed with Nancy Cott, describing the nature of the male mind and female body. As for Aristotle, Descartes, and Hegel, they found that men's activity and women's passivity are manifested through masculine and feminine characteristics, Cott (1989). That the advantages mentioned about women still apply to them until the present time and "even the diet is related to women and not to men because men have an immoral responsibility to work, fight and work, while women and their class and their men." Their race determines the possibility of dealing with women and their bodies” (Purdue, 2005:91-95).

Patricia defended black women and pointed out the world's injustice to them "as black women face sexual and racial oppression" (Collins, 2000:45-67). The paragraph of black women's oppression from which emanated principles and contributions to the study of feminist sexology, which was concerned with the study of intersections between the sexes, while placing restrictions on the sexual use of women with men, and the intersection became a distinct concept for this use, and through black feminism against racism in 1991 Crenshaw presented a plan Action Against Black Women and Identity Politics Crenshaw (1989). She added two-track discussions and dialogues to this effect, Crenshaw (1991).

The first track is the phenomenon of marginalization, and it was in the form of legitimate dialogues and speeches with the force of law. As for the second path, it is evident in the discourses of feminist resistance against racism. A common link has been established between marginalization and privilege, which is evidence that intersectionality is not fixed on one social position, but rather it is a concept that moves in all directions, Crenshaw (1989), (1991). Many scholars and researchers presented intersecting publications analyzing the two paths and calling for justice and equality that emerged through them . Racism, beliefs and behaviors that depended on color, gender, race, language, residence location and culture, which appeared since the beginning of God's creation of life on Earth Al-Salami (2015). Al-Maamari said that racism is one of the main causes of wars, conflicts, epidemics and deadly diseases in humanity and society, Al-Maamari (2016).

The slave trade was a disappointment to blacks because of racism and is one of the concepts and terms associated with racism, Issa (2014). As for race, a study of the material aspects and the cultural dimension of man and his identity, Imam (2015). And that applying the law to one group strictly and arbitrarily to one group without achieving equality creates hostility and humiliation for one of the parties at the expense of the other, Kazem (2016). Applying a set of conditions and controls to one group and not applying them to the other group to harm the other group is called indirect discrimination, Salami (2017). As for racism, it benefits a group to achieve its goals at the expense of another group to deprive it of its rights, as all divine laws and religions were revealed to eliminate discrimination and racism and considered people equal in everything, Abu Mustafa (2016), Al Diwan (2016). As for intersectionality, it is one of the comprehensive concepts of opinions and ideas against the complexities of dividing society into classes and its misuse creates axes for oppression and social differentiation (Brown & Misra.2003:488).

Intersectionalism has also been described by Williams as "intersectional feminism," a branch of black feminism, and has social and cultural implications for black women and children, but stands against issues of corruption and injustice, Williams (1989). She introduced another term for the concept of intersectionality called "intersectionality of forms of discrimination" and considered it a stimulus to explain the details of persecution and marginalization. It was presented in the form of a speech she delivered at the International Legal Conference at the University of

Chicago and considered as a criticism of anti-discrimination policy, Williams (1989). And she drew pictures of the concept of the intersection, which became a crossroads for traffic, and said that racial discrimination is what men and women are subjected to in terms of oppression and marginalization, (1989).

The experience of black women cannot be separated from racism and sexism because black women can experience sexual oppression in different forms, compared to white women and men, Cullen (2000). The issue of excluding women from work and politics is one of the ways of gender inequality, “because previously it was no longer appropriate for all women, as shown in a study of the experience of black women and in a study of feminist theory” (Cullen, 2000: 45-67). Women’s forced labor in the public sectors in America, even if the home is my resting place, “is now a place of discrimination and oppression in the home, so that resistance in the home is very difficult” (2000:46). It is noted that interest in women appeared after modernity and after the emergence of the stratification of women, Spellman (1988). The intersectionality raised the irrational questions, “How do we simultaneously adhere to a radical and accidental angle to knowledge claims and epistemological objects, thus removing ‘we’, the false face of feminism, and through longstanding or broad feminism” (Ditz, 2003:410).

And that any analysis is to address its various social dimensions, "This strategy can generate an infinite regression that resolves groups into individuals" (Young, 1994: 221). It becomes evident through the proposals made by Collinos, (1999), that each researcher should examine “a concrete topic already under investigation…and find the aggregate effects of race, class, gender, and nation, where only one or two explanatory categories have been used before” (Young 1994: 278). The exchange using more than one explanatory category is difficult and tedious “only the status of persons and a description without any analysis of how their particular circumstances are placed within power structures” (Crenshow & Berger 2009: 70). One way to work around past errors and their effects is the first step to de-cluttering errors caused by old exceptions. McCall (2005).

As for Betty Friedan, the American writer and activist in the feminist movements, and one of those who ignited the second wave of feminist movements, she said in her book "The Feminine Mystery" in 1963, that the movement neglected the

principle of racial equality and focused on political justice between women and white men only, Friedan (1963) As for the second wave of feminist movements, their ideas were also derived from the book "The Feminine Mysteries", which classified the grievances of black women and emphasized the Equal Pay Law, Rovi Wade (1963). As for the third wave of feminism, it appeared in the twentieth century and introduced the concept of intersectionality and urged attention to identity, race and sexual orientation and tried to find solutions to social and political differences, (1963). As for Lizzie McCall, she explained that the intersection of discrimination is important and necessary in sociology, and wrote a study to treat victims of injustice in society, McCall (2005). Iris Marion Young, an American socialist political science professor, stressed the need to recognize the lack of social equality in society, and also sought to standardize issues and clauses in interpreting social justice provisions, and helped the emergence of a number of alliances associated with the National Councils of Negro Black Women (NC N W).

In the seventies of the twentieth century, the idea of the Combahee River appeared in Boston, which made progress in the needs of black women to enhance their personality in the home and society, and this gathering challenged the social movements that focused on the patriarchal system, and among its paragraphs was the liberation of black women from bullying by men and forcing them to change their sexual methods with women blacks and improving the lives of blacks and children, “We are, of course, particularly committed to working on those conflicts in which race, sex, and class are simultaneous factors in oppression” (Harriet, 1941: 316-317). One of Barbara Smith's writings is to give black women an opportunity to analyze the political aspect of black women and their practice of working directly in the "Kumbahi River Gathering". The urgent need to talk about violence against black women,” (Smith, 1979: 316-317). Historian and Duchess Harris believes that “the Comfay River group are the most cohesive and active when it comes to the Boston murders, and the presence of these murders gives them a reaction, and the collective organization to rally around them causes focus.” (Harris & Barbara, 2008:3-26).

The Duchess Harris indicated that feminism is one of the political movements against the oppression of black women, and she was one of those who advocated the development of the term "intersectionality", Harris (2002). Beverly asserted that black women's subjection to racism and discrimination through race and gender was due to

the duality of race and gender identity, Beverly (1995). DeBois K. King published the article "Multiple Dangers, Multiple Consciousness: The Context of Black Feminist Thought" in 1988 and it became the cornerstone for establishing Intersectionality. In addition to the ties we have with men of our species from time immemorial and under the particular circumstances of our lives in the United States:" (King, 1988: 42-71). present identity in separate or opposing terms, but always refer to it in relations to the other" (Buikema, Plate & Thiele, 2009:65-63). Gloria Wicker described some of the words and activities of Sojourner Truth on the topic of convergence between justice and social issues and the intersection of forms of discrimination through the discourse of truth "Am I? I am not a woman?" Conversely, white women's focus became suffrage rather than emancipation ‹Thiele (2009).

1.6. Toni Morrison's Life and Main Literary Works:

Toni Morrison is an African-American writer and activist; her real name is Chloe Anthony Wofford, and she was born on February 18, 1931, in Lorain, Ohio, in the United States. She is best known for her fascinating selection of experiences for black and colored women in the United States and the world. She is the only one who won the Nobel Prize for Literature in 1993, for her total work, and the Pulitzer Prize for her literary excellence, the *Beloved* novel in 1988, whereby critics considered it one of the masterpieces written by Toni Morrison about the black race, and the novel was included in the list of the 100 best novels written in the English language. From 1923 to 2005, she is one of the first black women to obtain a seat at Princeton University, which was all reserved for white men exclusively. Morrison received her BA in English literature from Howard University in 1953, and her MA from Cornell University in 1955 Muhammad, (2018). She has another novel entitled Blue Eyes, which is the story of a girl whose wish was to have blue eyes, in which she wrote the negatives and psychological, social and economic consequences of slavery and persecution. She also wrote other novels such as "Sola", which won the National Book Award in 1975, written in 1973. Besides, "The Song of Solomon"won the National Critics' Award, and "The *Beloved*", which won the American Book Award in 1987, then in 1988, it was turned into a novel, and The *Beloved* was turned into a movie, and in 2006, this novel was considered the best novel published in the past 25 years.

Morrison worked as an editor at Random House. Most of her major novel titles are about the American experiences of black women in unclassified and marginalized areas and about the oppressed African Americans. The people of these areas and most of the characters in Morrison's novels struggled against oppression to find and obtain their own cultural identity. As for the style used in her novels, it is fantasy and the interwoven poetic and mythical style that gave her stories great texture and strength (The Arab Journal, 2019: 70, No. 518). It must be noted that most of her works have literary eloquence and a fine language close to poetic and lyrical language. Her works are also rich in a lot of emotion and sadness that make the reader follow the events to the end. Much of Morrison's writing is about social history and slavery used against African Americans, and about the experiences of black women in their domestic environment and in the environment of white American society. The most important and prominent event that worried Toni Morrison throughout her life is the deadly effect of racism on black women and even on children. These two groups are the most harmful in African and American societies because these people have no protection in society. Another of Morrison's features is her abundance of literary writings, where she wrote 11 novels in addition to a collection of children's books, and an opera text, and also wrote two plays that reviewed in her writings the suffering of black women and the history of black Africans in America. In addition to her literary career, she supported US President Barack Obama when he announced his candidacy for the presidency of the United States, awarding her the Medal of Freedom in the form of an American Presidential Medal. She was also close to former US President Bill Clinton, as he came from a poor family. Toni Morrison died in August 2019 in the Bronx in New York City in the United States. US President Obama called her a national treasure, and her style of writing is a gentle and moral challenge that penetrated our souls, our consciences, and our imaginations, (Morrison, 2019: 70),

2. INTERSECTIONALITY AND BLACK FEMINISM IN THE BLUEST EYE

The Bluest Eye takes place in the city of Lorraine in Ohio, which is the same country in which the writer Tony Morrison lives. It tells the story of a young black African American woman named Pecola, and the events of this novel revolve around the year 1941 about a girl who is called ugly because of her black skin. As a result of this harassment, Pecola develops a disease or a complex called inferiority, which provokes Pecola's desire to have blue eyes to have a relationship and bond with people of white skin. The themes of this novel were racism, persecution, sexual harassment, and incest, Morrison (1990).

The Bluest Eye tells the story of two sisters Frida, ten years old, and Claudia McTeer, nine, who live in Lorraine, Ohio, with their parents, and a girl named Pecola who lives with them permanently after Pecola's father was burned. He is addicted to drunkenness and sexual deviance and has no personality as he burned the house. Then, Pecola went to Claudia's house to live with them temporarily and a tenant also lives with them named Mr. Henry, Morrison (1970) . Pecola was a quiet girl, but she had no firmness and had little money, and was in a constant quarrel with her father. The girl Pecola always suffered from the sons of her community and school, who called her annoying and offensive words. Pecola seeks and tries to beautify and improve her situation, and her biggest wish was to have blue eyes. Pecolas' parents Paulin Chapin and Cholly were suffering from racism and subjugation as they are from the African American community and they were from the Prostate community, while the American dependence was of the Anglo-Saxon white color. Pauline Chapin, Pecola's mother, works as a maid in the house of a rich white family. One day, Pecola was alone at home washing dishes, so her drunken father, Cholly, raped her. The atmosphere of the Peccolas' family was a mixture of love and hate. Cholly, the drunken father, ran away and left the house after he raped Pecola for the second time and left her pregnant. Claudia tells for the first time about accurate details of this novel. That is, Pecola's madness is the result of her father's rape, who died and could not show his love for his daughter except by raping her.

Toni Morrison was asked about the motives and reasons that made her write *The Bluest Eye,* and she said that she always wanted to keep in the memory of the

reader the size of cruelty, harm, and fear of black people resulted from the white community, through her own personal experience that she lived as a child. Morrison wanted to explain through the suffering of her childhood and through the bad people the extent of the suffering of the black feminist society and the intense anxiety they live, Morrison (1990). Morrison also wanted people and society to understand the mistreatment of the white class, and felt compelled and must write such a novel because most of the black authors and writers had their published literary works with a strong and revolutionary but positive discourse and these writers and authors did not write novels with such depth and such an accurate depiction of the events of violence, racism, and persecution. In her imagination, Morrison focused on how black society, especially the feminist figure, is affected, and Morrison aims to analyze the oppression of black women by shedding light on race, gender, racism, and the interaction that take place between them, Morrison (1970).

Dr. Jan Foreman, a professor of English at the University of Michigan, argues that Morrison's writing of *The Bluest Eye* will allow and give the reader space to analyze the natural factors that shape the self-identity of black girls and women during the process of these young women's maturation. As it is noted, Morrison has tried to teach and clarify the known and main characters of the novel to have a sense of feeling that they are less valuable than the average person when they notice that people avoid dealing with Pecola. *The Bluest Eye* criticizes white-skinned people as they dominate and control American societies of African descent. This study of suffering and persecution intersects with gender and race in this novel, which gave a semi-full explanation through the dealings with which African American women deal with the oppression that befalls them, (1970). The novel shows the effects of oppression on black American society through the control of white beauty in making oppression and adherence to it have the most impact on the deprivation of African women and create in them a feeling of inferiority, so that African women hate their structural and physical characteristics that are not related in any way to the ideal qualities of beauty. Peeople with the dark skin are suffering from another oppression by some African American societies, which consider these women unequal to societies with white skin, and this in itself is another oppression of black women. This oppression and persecution suffered by black women made them lose their pride in their identity and self because these two characteristics are among the main factors for liberating black

women from oppression and subjugation. Without identity, black American women will remain in poor and miserable conditions throughout their lives, Iswalono (2014). The reality of the United States of America through the many diverse concepts and theories of beauty, such as skin color (light or dark), pointed nose, thin lips, eye color, and other characteristics made the white woman's body a measure when evaluating beauty. Through these concepts, at the first and ideal level in society, the black woman and her shape, body, and color were made at a low level in America and even in other countries, because they do not rise to the levels. These concepts and standards made women beautiful and acceptable. This is also considered one of the types of oppression and pressure on women. These standards are outside the controls, and building societies that characterize a person as handsome or not or consider him attractive at a certain time and unattractive at other times Wolf (2004),(2005) .

Beauty can never be made an indicator and measure of the acceptance of races in societies. If these standards are used, we would have inflicted a thunderbolt and injustice on the rest of the non-white human races. In addition to a number of other indicators that are considered physical, race shows the contrast, and the difference between a number of different groups of people. It also shows some clear physical characteristics of a group of people. There is another classification given by Cropper to some races, which is the same description he gave, Koentjaranigrat (2014).

2.1. Aspects of Intersectionality in *The Bluest Eye*

The majority of research tackles how *The Bluest Eye* portrays racial prejudice and racial attractiveness. Stephanie Saunders examines how Toni Morrison's *The Bluest Eye* illustrates the crippling effects of a racist beauty standard in her article "Waging War Against the Mirror: Pecola's Victimization of the Standard of Beauty". According to Saunders, Pecola is a victim of racist cultural ideals of gender and beauty. Because of this, she thinks that women with blue eyes will be adored and revered. She is unable to alter her eyes to blue as she desires despite trying to meet this criterion. According to Saunders, Pecola is heavily inspired by the White people's conception of beauty during the period, which she correlates with happy existence , Stephanie (2002). Saunders argues that White superiority, in this case in culture, makes Pecola suffer and desperately long for blue eyes. Saunders also argues that

Pecola's inability to defend herself from the white standard of beauty is the cause of her madness at the end of the story. Thus, in her essay, Saunders shows how the racist beauty standard victimized a little girl and turns her into madness. Saunders blames the "white supremacy culture" in which Pecola and other black women live and become slave of it Stephanie (2002).

More than depicting racism and white's supremacy as, Birch (1931) wrote in her book *Black American Women's Writing*, Morrison in her novels tells a lot about the black woman voice. "A chronological reading of Morrison's work will show that her own voice - heard in *The Bluest Eye* and Sula, where she focuses on the black female-gathers strength in later work as she considers the issues of female friendship, a different aspect of love, and the succor afforded by community", (Birch, 1994: 149). Birch argues that Morrison in her *The Bluest Eye* novel is trying to depict a character who is unloved by her own family. Birch also argues that being unloved leads Pecola to a self-hatred feeling. She compares it with another character who lives in a familial love, Claudia. Birch says that Pecola's self-hatred is the result of the world judgment toward her condition. Pecola believes that her ugliness makes her unloved. She believes that being beautiful is the only way to solve her intersectional problems of discrimination, racism, and marginalization. That is the reason behind her wish of changing her eyes color into blue. She longs for blue eyes because she believes blue eyes make her look more beautiful. Birch also argues that Pecola never learns to love herself. She forces herself too far to get what she will never adhere. Pecola thinks that with blue eyes she will see and be seen differently. Her idea of beauty leads her the wrong way. It leads her to a world that will never be real in treating her. Meanwhile, the unfair treatment does not come from her family only. She should face the reality that her teachers, classmates, and other people around her also despise and reject her "Mr. Yacobowski and Geraldine are the representation of white and light skinned black who also despise and reject her", (Susilowati, 2005: 57). Thus, these treatments contribute to the feeling of low self-confidence and low self-esteem in Pecola. Susilowati states that Pecola is greatly influenced by the idea of white beauty. She looks around and sees that her family and society neglect her because of her physical appearance. Thus, Susilowati concludes that family and society treatments toward Pecola give much influence on the development of her identity crisis. Thus, the current

study examines the effects of gender and race on Pecula's character and how she struggles to get her true identity, Susilowati (2005) .

Considering that most white people in the United States and elsewhere belong to Caucasian races, while blacks belong to race (Negroid), there is an intersection of oppression between these two sexes with race in Morrison's novel *The Bluest Eye*. On this basis, the control of white-skinned people over blacks is due to their large number and superiority in the practice of oppression, injustice, and discrimination against black people because they are the lowest value and the lowest level in America. If we review the historical pages and their aspects in the United States of America, we cannot go beyond racial issues because they are rooted in America, despite the claim and declaration that slavery has been ended and strong foundations for equality between the white and the black have been laid, Mia (2000). As for the problems of race and color, they are considered very difficult issues, especially the problem of race. Many acts of violence and the laws attached to it, such as the death penalty, for example, are evidence that there is still a conflict between people with white and black skin, and these problems are considered intractable to our time, Mia (2000).

Cement presented us a clear picture of the acts of violence, killing, persecution, mutilation, torture, and unjustified execution against blacks from the beginning of the nineteenth century until the end of the twentieth century, and these are clear indications and images that the black are at a lower level and inferior to white people. Another clear indication of the remarkable superiority of the white over black people in the United States is the rights and privileges of white people in all public life facilities, meaning that racial segregation is applied to the black only and this is one of the clear signs and indications of injustice against the black Americans. As a result, violence and conflicts existed in the American society, which has become very difficult to achieve equality, Cement (2007).

In response to all these conditions that black women are exposed to, forms of violence, injustice, and inequality and the racial side, the conditions were ready for the emergence of some of many different social movements that seek and demand to obtain equality or the minimum level of equality for bridging and closing the gap of injustice suffered by the black. These social movements also seek to obtain pride in race and self-esteem, which in turn is reflected in the cultural movement of the black.

This white supremacy has made the black at the lower levels, and inequality between the white and the black sexes. Moreover, the black woman is also subject to the controls of the patriarchal society because she is subordinate to the man. This is in contrast to what is customary among white-skinned people. The most important aspect is that she is a woman. The concept of persecution or intersecting persecution is of great and unlimited importance because it shows us the clear and remarkable forms and images of the experiences experienced and suffered by the black woman, Cement (2007).

Collins argues that through his observations in the experiences of black women, one can find "a kind of overlap and intermingling between the sexes, such as race, which has an oppressive effect and has multiple faces", Collins (2002). Udasmoro revealed in his clarification that mixing and overlapping are not easy and complicated, and that sex has nothing to do with it. The continuation of persecution, according to Roth, is in four ways, so that persecution continues according to an economic, psychological, physical, and internal perspective when it is an economic power that makes oppressed blacks unable to pay any wages or the minimum wages to sustain life, through a large number of unemployment and low wages that made them unable to pay their debts, (Ruth, 1988), (Udasmoro, 2015) .

As for the psychological aspect, that is through the power,there are unequal standards between the black and the white people, in addition to reminding the oppressed of superstitious myths and stereotypes about them. Physical control comes through punishing the black with beatings, force, intimidation, and threats. As for the other internal control, the oppressed admit that they are weak and that they are at a lower level and admit that they are subject to persecution. The assertions of Collins on black women and encouraging them are to make many attempts to defend themselves by increasing the self-awareness of black women, which is considered one of the most important factors, but rather an essential factor in how to deal with injustice and oppression so that black women can strengthen their self-awareness by relying on herself and empowering, Collins (2002). In *The Bluest Eye*, there is a stir on the issue of gender and race that has to do with skin color and women's attractiveness, which appears in the unacceptable and rejected character of Pecola because of her dark skin color. On this basis of color for women, the African American woman is very important in the white American society, due to the dominance of the white color of

the American woman in the novels, Morrsion (2004). This study is one of the attempts to reveal the oppression and injustice that black women and African American feminists suffer from. It also describes how feminist figures deal with this oppression. *The Bluest Eye* was among the many novels that were researched and analyzed, which revealed that there is a clear relationship between its events with the area of its occurrence in Ohio, to which many Africans immigrated in the early part of the century. This coincided with the birth of Morrison in the same region in which the events of the novel took place, Morrison (2015).

It became clear that those attractive appearances are reserved for women without men, and this includes the black woman as well, given that her beauty is through her body, which has more attractiveness, and according to this criterion, it is not intended for black men because these criteria see a black woman who does not have an aesthetic appeal that will suffer greatly from the oppression that is imposed on her, Collins (2002). The prevailing ideas at the time and the standards of white color in evaluating beauty made black American women in a lower position than women with the white skin. These ideas created different levels and classes in American society on the ground that the white color is one of the sacred, clean, and prestigious color, whereas the black color is associated with misfortune, filth, and evil things. Through this structure in building society, the white color is considered a priority and has positive connotations, and it may sometimes be one of the attributes of worship. On the contrary, the black color carries negative and despised attributes at a lower level in the American society, Becky (2002).

According to Patton, the beauty that a white woman bears or is characterized by contrasts with the beauty that characterizes a black woman. The black color is the color contrasting with the white color, and this is what was described and evaluated in *The Bluest Eye*. The interest of the American society in the characteristics and ideas that prefer the white woman over the black woman is because the whiteness influences describing beauty, Morrison (2004).

Pecola's mother Pauline had a clear concept of beauty through her watching of films that spread ideas and ideologies about the beauty of the white color. Pauline concluded that the white color has a set of acceptable and positive values, whereas the black color is always on the contrary because it is hated and ugly, Morrison (2004).

Through our audit, a group of beauty factors was identified, such as the beauty of the body and its attractiveness, the weight of the woman, the skin color, the eye color, the shape of the lips, the height of the body, the color and shape of the hair, and many others, but the most important characteristics are the color of the skin. The most prominent problem in the assessment of beauty is related to race and this is what Pecola and others suffer from who are of the same color and shape. This leads to the rejection of the black American woman, and this rejection leads to violence and bullying by white-skinned women frequently, Farrington (1993). Pecola was suffering from her friends in school and society because of her shape and color. She became a victim and a source of ridicule and rejection, and none of her friends accepts to be a part of it. As a result of these behaviors, Pecola prefers and accepts isolation to protect and preserve herself from expressions of the white because she is inferior and more repulsive in the society, Varringon (1993).

Even Junior, a friend of Piccola, noticed that she was standing and walking alone with her head lowered and not communicating with any of the students who were with her during the school break. The teacher's behavior with her was supposed to be emotional, but on the contrary, it was all because of her unacceptable appearance, which has something in it. Many teachers do not interact with her during the lesson so that she is not part of the classroom. They made her alone on a double chair. This deliberate treatment with Pecola has become annoying and makes her feel guilty and sad. Despite everything in the novels of Toni Morrison, especially *The Bluest Eye*, it turns out that issues related to the racial and sexual aspects remain and still among the great tasks on the scale of society and the home in America, although there is a guarantee of the rights of the black human being that is enshrined in the American Constitution. We can say that the problems related to race are over and that racial relations have dissolved and diminished in the country (Henretta, Brownlee, Body, Ware, 1993; Ultra, 2019). Morrison explained, through the character of Pecola, problems related to race that are of great danger, not only to adults, but even to children, who later became among the victims, deprived of will, and subjected to injustice and persecution. They became a target and a source of hatred because of the color of their skin and their physical characteristics. The child's suffering from persecution from the external environment in society also reached the inside of the family environment, which became a deeply rooted nature in the family because

children do not receive love from their parents but suffer from violence from their parents, (2019).

Accordingly, violence is one of the prominent features that appeared in Pecola's life. Her father is one of the causes of violence and among the perpetrators. Despite her mother's knowledge of it, Pecola had been subjected to rape by her father, Morrison (2015). Her mother could not help her with anything, and this abuse is considered incest, which made Pecola in a state of severe depression indescribably because of what she was exposed to from this incest and what she was subjected to persecution and violence by her outside society. According to her, beauty means happiness and brings comfort and reassurance. Through this suffering that Piccola received from outside and within the family, it becomes clear that there is an overlap between race and gender which indicates the dominance of the white color and its beauty, thereby showing bad results in the society . All this made the black hate African identity and themselves as well. This in itself is an intersection of oppression between race and gender, Morrison (2015)

Morrison criticized the black American society and the inferiority that they are in, through her discovery of strong and severe oppression, so that the black became victims of the ideas of white skin that dominate black Americans. It became possible for the black woman alone to resist the oppression of white people without the support of others or dependence on anyone, and this is what black women were designed to liberate from oppression, Synnott (2002). Jeron Bombe points out and explains how the novel *The Bluest Eye* indicated that the beauty of the body is one of the virtues that have been rooted in society. It makes people and society show their judgments and the extent of their biases. This was noted through what she was exposed to and received Pecola from her family, friends, and the surrounding community, Jeron Bombe (2010). Lynn Scott argues and says that the word **"whiteness"** repeated in the novel *The Bluest Eye.* This represents beauty in the perception of society and has serious consequences as one of the stages that have terrible effects on many of the characters of the novel, but Scott expresses other than this opinion. Excellence and strength as well as the virtue of color and beauty are also in the origin of whiteness, and Lynn Scott also confirms that the images that we see and notice in the media consider whiteness one of its most important criteria, Scott (1996).

Hariha, on other hand, emphasizes women's relations and how to live in a society dominated by people of white skin. It is clear that Pecola went through oppression, persecution, racism, self-hatred, and shame, Hariha (1993). As for religious belief, Alan Alexander said and confirmed on the subject of religion that it is one of the important topics in *The Bluest Eye* because Morrison's work has several facets. Alexander sees that Pecola has unspeakable suffering stemming from several attempts to reduce the misfortune she suffers from, believing that God is omnipotent. He has white skin. This is a policy that is incompatible with Pecola and her mother, Pauline, who believes in and accepts Christianity. Her mother spends most of her time in a white family caring for her rather than being the patron of her family. Alexander explains that the African view of the image of God is the most humane and is more appropriate and favorable to Afro American characters and their lives, Alan (1998).

O'Reilly declares that African American women are able to pass on culture, knowledge, and everything related to the constants of social morals to their generations, through black mothers who inherited their traditional black cultures. O'Reilly portrays *The Bluest Eye's* account of how attempts to integrate white Americans' ideologies destroy the course and approach of black African Americans. This is what appeared in Queens when Claudia agrees with the expectations of white society. On the other hand, the rapprochement that occurred with Shirley Temple is one of the manifestations of whiteness, and this clearly notices the strong influence of the media where Queens gives a clear picture of this influence in this novel, Andrea (2014).

Chauhan Koo Kochar argues through his article 'The Treatment of Violence' that when studying two novels, *The Bluest Eye* and *the Beloved,* violence and discrimination did not take enough time in the discussion in these novels. However, the white character is always strong and socially and psychologically offensive to people of other cultures and lower-level races, which clearly led to the dominance of violence, discrimination, and prejudice in these novels. She also says that most studies related to psychoanalysis emphasize racial tensions that always cause emotional damage. Shedding light on the psychological analysis of the novel, Professor of English at Loyola University Chicago Fiji Brooks Boson, J. Brox states that *The Bluest Eye* is a phrase. It is a narrative of events in a dramatic and sometimes shocking form

because the novel used Pecula and some characters to study how people respond to injustice, violence, and persecution, Boson (2002).

In *The Bluest Eye*, Toni Morrison breaks the long and traditional patterns compared to the rest of the novels in which we find a discussion of the difficulties of wars, as well as these strange views that we do not find in American history and are not described in it. So in Morrison's writings, there is a challenge to ideologies because they focused on setting the reality of the situation and the lives of African Americans at the time. The narrative technique in *The Bluest Eye* differs from others' techniques. Morrison does not hide her story as others do. Morrison said that her guest was to break the cord about the egregious practices of communication, and this activity is considered a matter that has been decided for any black marginalized person in his belonging. She says about Pecola that she is a black and ugly girl and is considered a victim of racism that she always denies, and some consider her non-existent. Morrison is also working to strengthen the black American cultural identity, Morrison (2014) .

Tessaronion, a professor at Oxford University who studies African and American literature, sees that many theories concerning race are derived from the innovative theories of class systems. These included Hume, Kant, Jefferson, and Concei Sophhed, who is considered obsessed with race. He says that *The Bluest Eye* is a collection of racial theories and racist beliefs, where the destruction of Pecola is the outcome of these racist beliefs. This made Pecola suspects that everything around her was black including her country. The history professor Abdul Latif Al-Khayati argues that racist beliefs create a kind of violence, and he says that Pecola does not exist and even her rape is hidden, except for the images that the other may reflect. He goes on to say that there is a history of unsuccessful efforts to hide anything related to racism, in which it may directly raise the difficulties that we sometimes go through with each character, Tessaronion (2012). Ryder Anne Salvatore gives an explanation for Morrison's failure as a clear contradiction to such typical novel. Pecola failed to develop her individual identity to confront a society of oppressive character, and this failure forces her to hate herself. The great and unique level of style in this novel and the descent to the level of madness means that there is a breakdown in the structural structure of the novel, and this in itself is the destruction of ideology and harmful ideas as Morrison seeks to reduce it, Salvatore (2002). The analytical study is a very important subject because it has a great influence and illiteracy in the fields of literary

and cultural studies all over the world. It clearly clarified the extent of the suffering of African American society. The black race in general, and the black woman in particular, were brought from African countries as slaves. In addition, the white-skinned Americans sold and bought blacks and used them as they wanted and were subjected to various types of violence, torture, persecution, hard work, and even rape, Salvatore (2002).

Over time, the number of the black increased and they are still suffering despite all attempts to claim their rights by organizations, movements, associations, writers, intellectuals, and critics. They themselves have repeatedly demanded the rights that are still practiced against them. Class and social differences are still dominating. Despite the recognition by their masters of their rights, they are still considered second-class citizens and have not been given any full rights or equality with the natives. This enslavement, the robbery of rights, and marginalization have an ancient history from the Middle Ages until now. This suffering is because they are strong in body and structure and entrusted to them or given all the hard work. Women and girls have a large share of this suffering, and even black children are isolated and separated from the sons of white Americans or dispersed among the sons of the royal class. The black were subjected to the most severe forms of persecution, torture, violence, and enslavement, until organizations, movements, teams and writers began to appear calling for the elimination of the fatal differences against the black, especially women, among whom most suffering, persecution and physical and sexual torture are present. All these organizations seek to remove the intersection between gender, race, and marginalization. Thus, one of the reasons for our analysis of *The Bluest Eye* is to examine the black feminist movement or black feminist theory, Salvatore (2002).

This novel clarifies and gives us more than a clear picture of the emotional conditions and harsh living conditions of women in general and black women in particular, as the situation of African-American women is very painful and arouses pity. On the other hand, it was also shown through the analysis of the novel that Morrison gave a description that is almost very accurate about the suffering of women in general and black women in particular, and it was also found through the analysis that women have other sufferings that are no less important than their suffering from society. It is the suffering of the patriarchal society within the family, and women do not have the ability to get or protect themselves from the hegemonic patriarchal society

that oppresses women. Morrison coincides with the themes of the feminist movement through which we explored the thoughts and feelings of women that oppose political and economic oppression. There is a congruence between Morrison's ideas and what Kimbri Crenshaw said through the precise meanings of the intersectional concepts that seem to address the marginalization that women are exposed to, as well as the congruence in the intersectional concepts that created ideas for organizing social movements and calls for the practice of violence against women. Crenshaw emphasized this concept clearly in the novel that it is necessary to seek to dismantle any appearance or any form of marginalization through strong discourses against the meanings of racism and discrimination and even against the patriarchal system, as well as against all identity politics. We find the meanings of the concepts of intersectionality clear in the novel. In addition, intersectionality includes more than one issue in this novel, such as social identity and other legal and political systems, and the features of intersectionality even in discursive structures. One does not find any removal of the intersection between gender and race, Morrison (2015) .

The approach of this analytical study may be new through a reading of literary texts in which the focus is on issues that were ignored by the years of injustice, enslavement, oppression, and violence that passed on to the immigrant African peoples who were bought and enslaved to work for white people in America. Through Toni Morrison's writing on the events of the twentieth century, one can be able to apply the feminist theory and intersectional concepts to many of her writings, especially *The Bluest Eye*, and we were able to analyze her writings on those concepts that are very important regarding the problems of black Americans, such as the issue of race, gender, social class, rape, enslavement, and marginalization. Toni Morrison focused her attention on the suffering and problems of black women, giving women the impetus and incentive to demand issues related to race, gender, and racial discrimination to rid themselves of this suffering and for solving many problems related to motherhood and psychological and emotional problems facing black Americans as well as their liberation of the domination and enslavement of the white society. However, many of Morrison's works on issues of slavery and racism, as well as the cultures of black Americans, still need analysis and investigation, Morrison (2015).

Jennifer L. Beer, in his ‘Context for Innocence’ argues about the question of innocence about racist practices that still exist, although they are considered to have disappeared to some extent, but they are still practiced openly and denied by all, Beer (2003) .The attempts of the critic, Zebia Lovich, and Marek Balasinsky, in their research of racial dilemmas in *The Blue Eye* using the telescope in psychology, recently touched on the use of the view in psychological and psychological analysis, considering that psychology is one of the tools that show how are the interpretation and analysis of racial dilemmas on female characters, especially black women, and the extent to which these racial dilemmas intersect with issues of race, gender, social classes and slavery, and the extent of the impact of feminist theory on African American women in this narrative, (2003) .

By examining and analyzing the novel, it seems that we do not differ from what Lovich and Balasinsky said about *The Bluest Eye*. Numerous discussions in the field of criticism talked about the impact of racism, racial discrimination, and marginalization in the feminist theory and the possibility of their intersection on the basis of gender and race, in addition to many other issues related to the social, moral, and psychological aspects of the issue of race, femininity, and the feminine body of black women and marginalized people, (Zebialowicz & Balasinsky 2010). Through the novel, it became clear to us that the issue of race and concepts related to racism are of high importance in *The Bluest Eye*. The issue of the debate about race and gender in feminist theory remains over the long term of high importance. It can be continued as one of the basic and important factors in cultural and political studies of Afro-American all over the world. Because of the issue of race, gender, discrimination and marginalization of the basic concepts of feminist and intersectional theory, it is one of the cognitive and explanatory means of social life in the world. Through feminism, it is clear that the issue of racism does not intersect with the issue of race and gender, but it remains always and throughout life a topic for discussion in the literary, political, and economic fields because it is one of the topics that are intertwined with politics and economics and cannot be separated from them, (Zebialowicz & Balasinsky 2010)

All the elements of intersectionality and black feminism can spring from obviously making them inferior and subject to all kinds of ill-treatment that makes them even invisible. In her writings, Toni Morrison uses literary strategies to thematize the oppression of black women. Her novel comes to be “ a prose so precise, so faithful

to speech and so charged with pain and wonders that the novel becomes poetry" 'The New York Times'. The novel is also controversial, and can be regarded as "the most challenging book ' www. Ala.org / bbooks'. The writer exposes the pain and the suffering of the black women in a style that makes her reader be taken by both the pain of the black women and the majesty of the style. The first aspect of intersectionality in the novel is color, which all women's sufferings spring from. The writer pays a great deal of interest to color to the extent that black people hate the novel. In an interview with Christopher Bollen in 2012, Morrison notices that black people were dismissive about the novel because it constantly reminds them of being inferior Interview Magazine', May 1(2012).

Patrick Bryce Bjork in his book The *Novels of Toni Morrison: The Search for Self and place within the community* uses Sartre's term "The look" to show how others pay attention to the importance of color and how it participates in invaliding man, Bjork (1994). In " *The Bluest Eye*", Morrison alludes to this aspect when she makes Claudia reflect on this difference: " To discover what eluded me: the secret of the magic, they weaved on others. What made people look at them and say ' A www ' but not for me? The eye slide of the black woman as they approached them in the stree", (Morrison, 2007: 22). Even dolls which have blue eyes and yellow hair are more valuable. Morrison admits this by commenting "Adults, older girls, shops, magazines, newspapers. Window signs- all the world had agreed that the blue-eyed, yellow haired, pink –skinned doll was what every girl child treasured", (Morrison, 2007: 20).

What is worth mentioning is that even mothers preferred white children to the black ones. Pauline, for instance, chooses the white girl instead of her own daughter. She sees Pecola as strange. Sharma, on the other hand, notes "it is a common observation that an appropriate show of strengths and weakness in human relationships is possible only under adversely affecting circumstances. Be it a relationship of husband and wife or a mother and child", (Morrison, 2007: 51). Sometimes, the black are looked at as non-human. They are highly ignored by the white. One example is that when Pecola buys candy Mr. Yacobowsk is storing, he does not see her. "He waste the effort of a glance . He does not her , because for him there is nothing to see. How can a fifty- two – year – old white immigrant storekeeper… see a little black girl? … The total absence of human recognition", (Morrison, 2007: 48).

There is discrimination even among the black. Geraldine, for instance, feels superior to the other black women because of her lighter skin. She prevents her son from playing with the black. “colored people were neat and quiet, niggers were dirty and loud”, (Morrison, 2007: 84).

According to Bjork, Geraldine longs for white appearance and freedom, (Bjork, 1994: 52).The color complex affects the black woman herself and makes others oppress her. Hence, oppression results from color.

Blackness, as it has been noted, equals ugliness in the community. Hence, the black compete to become closer to the white. They also hate their blackness. Morrison sees ‘’their contempt for their own blackness that gave the first insult its teeth” , (Morrison, 2007: 65).

Maureem Peale has African roots, yet her skin is lighter. She bears some caucasian features which distinguish her from others, (Trisnawati, 2008: 15).

The black oppress each other in addition to the oppression of society. Gerald line, for instance, oppresses herself. She shows her ignorance of identity as she calls Pecola “nasty little black bitch”, (Morrison,2007: 93).

The black women in the novel are oppressed by different kinds of people because of their race and gender “Everybody in the world was in a position to give them orders. White women said, ‘ Do this, ‘ white children said, ‘ Give me that. ‘White men said, Come here ‘ . Black men said , ‘ lay down . ‘The only people they need to take orders from were black children and each other”, (Morrison, 2007: 138).

This situation is called according to Tyson a voice of color, (Tyson, 2006: 377) . Oppression can be touched even in narration. Pecola was given a chance to express herself. Her story is told without her voice. Discrimination has an important role in showing how black women suffer in their community. According to Trisnawati, white beauty has led to the appearance of intra-racial discrimination within African American society as it is shown in *The Bluest Eye*. This is due to the efforts of the characters to look for the approval of the white hegemony, (Trisnawati, 2008: 67). Hence, it becomes clear that “ race , gender and class are implicated together because the fact of being a woman of color correlates strongly with poverty”, (Crenshaw, 1994: 94) .

Another subject which is discussed in "*The Bluest Eye*" is Violence. The way Pecola is treated by the community after the rape shows that the whole community is against her. This kind of violence, according to Crenshaw, results from racism. It is, therefore, reasonable to investigate the relationship between racism and domestic violence. As for Cholly, the only ones who are inferior to him are the females especially his daughter and his wife. Hence, violence can be touched in general and as domestic as well. Pecola's rape represents how women and even younger girls are subject to sexism and discrimination. Claudia comments on the incident. She regards Pecola as a victim: "They danced a macabre ballet around the victim, who for their own sake, they were prepared to sacrifice to the family pit", (Morrison, 2007: 17) .

The incident of rape arose pity " What could he do for ever ? What give her? What says to her ? What could a bumed – out Blackman say to his hunched back of his 11 year old daughter?", (Morrison, 2007: 167) . Patriarchy participates in deepening the suffering of black women. All black women are subject to bad treatment and oppression by men, but "…each woman's specific needs, desires and problems are greatly shaped by her race, socioeconomic class, sexual orientation, educational experience, religion and nationality", (Tyson, 2006: 105). However, women, or females in general are ill-treated by men. Hence, they face the oppression of their community and the oppression of men. Discrimination can be touched clearly when Panline comments on how white women are treated by their husbands: " White men taking such a good care of their women, and they all dressed up in big clean houses", (Morrison, 2007: 102).

While reviewing the writings of "Smith and Barbara", as well as the two writers Zebia Lovech and Palasinski, Malitric mentioned in his research on the subject of racial dilemmas in *The Bluest Eye* that the American community of African origins and black women, in particular, were deprived of many rights. In particular, they were denied integration because white people have imposed unfair views and lines on the issue of race, gender, and place, for they feel uncomfortable because they are different from the society dominated by white skin, Barbara (1986).

Based on the observations and in-depth analysis, it was found that the African man who works for Americans of white skin is a human and slave who is socially and politically owned by his master. He performs all the work of his master compulsorily

and not voluntarily, where he is owned by the white only and performs all his works, and the slave is considered to be at a lower level than the common people. After slavery was abolished in the African Americans in the United States and after the conditions and suffering they were experiencing improved, a careful analysis of another issue related to the issue of rape emerged which is the ill-treatment that children receive, as some writers verified it through *The Bluest Eye*, Morrison (1990).

Wilfred Dee also investigated the novel and as a result of this investigation, our analysis seems to be identical to what Wilfred Dee said in his investigation of the novel that these practices appear to be socially and secretly known to everyone, but it was not addressed because considering all black families belong to the whites. They do with it how they want and practice with it what they want, whether they are women, men, or children. It becomes clear the suffering and struggle of black women in particular and women in general for the purpose of liberation from this great suffering of the white society and the suffering of the patriarchal society through what Morrison said about female characters in the novel such as Pecola, who wished that she had blue eyes where this wish is a breaking of her black race and lack of self-respect because she wants to attract the attention of others and attract people to her, as there are still beliefs that consider beauty in white and blue eyes. This belief is not in the whole world, but there are ideas that say that everyone in this world and the universe are equal, Morrison (1990).

Morrison shows in this novel that Pecola wants her eyes to become blue because she wants to integrate her identity with American society. Pecola's measurements of beauty are in white and blue eyes, and this is the opposite of what is recorded in the novel, which is considered to be the main concept in the novel, namely the black color, which illustrates the suffering of African American women, followed by other sufferings, such as marginalization and sexual discrimination based on the black color. As a result, black women are affected in an unbearable way when they are subjected to sexual harassment. This seems clear when Pecola was very affected by her father when he exposed and harassed her physically, and this is another clear evidence of the suffering of the black woman within her family. When Pecola eventually desired and wished for blue eyes, in our estimation and analysis, it is not the desire for beauty or getting rid of the black identity; rather, it is considered one of the first steps on the road to loss of reason and madness. It also turns out that the writer Morrison has been

interested in aspects of racial problems. It seems that African American women do not find appropriate security in captivity, so how do they find it in society? This is noticed clearly through the explanation of Pecola's father and his obscene act with his daughter. Pecola was suffering from the lack of acceptance and intense hatred by her mother, who used to scold her and despise her emotions and was not interested in her feelings, Morrison (1999).

One of the main reasons for Morrison writing this novel, in addition to the previously explained suffering, is the seeking for African American women to obtain freedom, good treatment, human rights, and equality lost in white society. In captives fathers placed shackles in the hands of women to oppress and exploit them physically. This analysis based on the feminist and intersectional theory of this novel and its paragraphs is cultural, political, and moral responses to oppression, marginalization, domination, oppression, and racial exploitation, in addition to something more important than all of this is patriarchal sex. One can argue that the world or society that Morrison wrote about is characterized by many cultures. It is noted that interdependence, relationships, and interactions between members of society are difficult and complex. This can be noticed in most of Morrison's novels. The goal is to shed light on the method and how to intensify attempts for removing any barrier that hinders communication between multiple cultures in multicultural societies. When using the intersectionality list as the main method in experiments and attempts for the purpose of analyzing a society, there are many cultures that were not the same, as well as individuals with an unknown and multifaceted past have special and distinctive backgrounds, Morrison (1999).

It became clear that suffering came according to what was made by Bernard Bell, where it is necessary to strive to make efforts to preserve individuality. Individuality, with values and standards, calls for and makes societies adhere to them. Also, one of the aims of this study is Tony Morrison's observation of how to deal with the ideas of double vision when she was focusing on the styles of the novel because they intersect with each other. The oppression of women that African American women feel, and this double oppression emanating from the African family and society, which is considered one of restrictions and suffering, in addition to the oppression inflicted on them, has a great impact on the attitudes of the oppressed woman and her decisions towards the important events in her life, especially her

marriage. Morrison considered it and emphasized it as another double oppression that imposes on women based on ethnicity and sexuality, and on which societies are also measured based on race and gender, and these concepts intersect in this novel in itself and other novels by, Morrison & Bell (2005).

If we look at the writings of many African-American writers, we see their different approaches that mix the study of literature with the study of other sciences with sociology and psychology towards women. Many texts of these writings shed light on the intersection that focuses on the issue of discrimination within these societies and focuses on the treatment of white-skinned Americans towards African-Americans. This is an aspect of the analysis of the roles played by white societies in distinguishing black American women from African-Americans.

If we want to shed light on the social aspect of the novel through Harding, who is summarizing his saying that the black experience is also the formation and creation of attempts whose purpose is to distance the African person from himself. Thus, he makes the birth of influences rooted in African society to affect the growth of the personality of the African individual, which makes the society of white skin distinguish this behavior in society,Wendy (1994) .

One of the reasons for understanding and analyzing social relations is to realize the necessity of taking into account the basic and necessary concepts used in this novel, as intersectionality is considered a model of social models that interact with socially disparate groups, through which oppression, racism, and marginalization are analyzed based on ethnic, sexual, racial and class because they are considered concepts and dimensions that intersect with each other and generate methods and systems of oppression, Landry (2007).

When highlighting the intersection, oppression is understood and the realization and understanding that race, gender, and social class are ways of dealing with society. To make it clear, the oppression of women in the United States must know the ways in which society can be affected by race, gender, and class, and is also a way to understand the ways which can intersect with the different concepts that are inferred to exist in society, Lott (2003).

The study of this novel, in addition to what has been mentioned, is considered feminist criticism and African-American criticism, and it is considered an approach

through which it can shed light on how to reveal the workings of concepts, race categories, and identity formation for personalities, social sites, and age group. Since the concept of intersectionality is a central topic for this novel, it has provided a benefit through which it becomes possible to analyze how the categories of race, gender, and age group work, and their impact on the lives of the characters on it. We can analyze these female characters for this novel, and we can learn how race, gender and age overlap with each other, and they affect the lives of the female character and the black character. Celebrating what Toni Morrison wrote in November of 1970, John Leonard wrote about the *The Bluest Eye*, describing the words of the novel in which you see clearly the pain, persecution, sadness, and suffering experienced by blacks and black women. So, we see that John Leonard described this novel as one of the successful fictional works because it captured the attention of the whole world, Leonard (1970). Christopher Pauline wrote about the novel in 2012. He said to Morrison that many blacks were not satisfied and did not accept Morrison's writings, but rejected and hated them, because in this novel, the individual's racist self-hatred provoked the black and considered them to be inferior to white people, Leonard (1970).

Christopher Pauline also mentioned some other topics that are also controversial, because there is language that may be offensive to public opinion. There is also sexual language that has a kind of frankness that may not be suitable for some age groups. On the other hand, we see that Toni Morrison focused on many negative aspects, such as oppression, racial discrimination, and sexism, which attracted the attention of many critics who participated with Morrison in many works that focus on race, gender, and age with some minor differences of views, Pauline (2012).

The critic Patrick Yris Björk said that *The Bluest Eye* is a critical and cultural novel in African American literature because it contains a search for the same black woman and her position in society, Björk (1994). Through her analysis of this novel, Ririn Korna Trisnawati was considered identical to her opinion when she considered the concept of beauty as the prevailing concept in this novel, and she also considered that the concept of beauty is a standard of dominance in this novel, especially white beauty, which is one of the means of practicing domination in white-skinned societies and American society. This control and domination created the emergence of racial discrimination in African American societies, Ririn (2008).

When examining the articles and book of Edward L. Ellsworth, 'blackness: Arrested development in *The Bluest Eye',* he talks about white beauty and its standards and the impact of these standards on women and characters in this novel, especially in Pecola. Through the texts referred to by Melicia R.sandy in her article "Female Subjectivity, Sexual Violence, and the American Nation in Toni Morrison, *The Blue Eye*", she said the use of the theory is criticism that focused on violence, gender, and race with which society was dealing with a personality of Pecola, especially after her rape, which is the reaction of society's practices to discriminate the black communities, and the black women, particularly who were subjected to double oppression and persecution because they are women and black at the same time. Through the concepts and meanings of feminist theory as well as intersectionality, it was revealed that mothers in general, and black women in particular, have special characteristics in their personalities. These traits are genetically transmitted to the personality and souls of sons and daughters. Mothers always feel the weight of racism and the destructive humiliation of their identity. These mothers are exposed to physical disabilities and traumas that affect their psyche as a result of that racism, Sandy (2014).

Here, we found out by looking at the book "Colonial Motherhood in the Blue Eye" Suchsarita Sharma which talks about black motherhood and its suffering, how the characteristics of these mothers are transmitted to their daughters, and that these mothers, due to the humiliation and racial persecution they suffer from, suffer from psychological and physical trauma that may destroy their identity, Sucharita (2015).

Many writers and critics consider that the feminist movement is a school or an approach to literary and cultural studies, whereas Bill Hooks considers that the feminist movement is for all women and that the black feminist movement emanating from the feminist movement is a reaction against the white feminist movement. Fighting oppression through the combination of gender and race is considered because white women are traitors in the eyes of black women, and white women focus on race and present it and distance sex, Bill (2000).

Louis Tyson said that the marginalization of black women comes through the tendency of white feminist currents. He gives priority to white women and gives them support and encouragement. He argues that the impact of the suppression of sex

discrimination on black women is more than the impact of racism on them. This produced a black patriarchal society with the marginalization of black women because of gender. On the other hand, it gives priority to racial issues over gender issues, given that the oppression they are subjected to because of racism outweighs the oppression of gender discrimination. Repression due to racism and sexism is considered double oppression and is considered a cornerstone for the formation of American feminist criticism of American origins. For this reason, African women are subjected to several aspects of oppression, including racial oppression, the suppression of sexism, and black women's exposure to patriarchal oppression. All these form the black feminist theory and the women's movement perspective, Tyson (2006).

In terms of patterns, concepts, and principles of intersectionality in *The Bluest Eye*, Kimberly Williams Crenshaw says in her book "mapping the margins" that it is rare for an intersection between racism and discrimination on a sexual basis, although this may happen on some racist practices in the lives of the black. On this basis, our analysis of this novel, and according to what Crenshaw said, one of the reasons for the oppression of black women is sometimes caused by the intersection of concepts and types of racism and discrimination based on the basic structure of gender, as well as the overlapping identity of women as a woman of color. The reasons that are observed on black women may fall on them and their interests to be marginalized, so the intersectional analysis of this novel is one of the basic matters according to Williams Crenshaw's concept of intersectionality because he sees that there is a relationship between the lower level and the higher level, and he also sees that there is an interactive relationship between race, gender, and class. On this basis, black women are considered victims of their racism and sexism discrimination, but it is different from what black men and white women are exposed to, Crenshaw (1994).

Toni Morrison's novels show another main and important topic in *The Bluest Eye*, which is the violation that women have been subjected to over a long history, and this was clear when Mary Helen Washington was interviewed. It was found that Alice Walker's point of view on the development of the black African woman's experience through the passage of time and history that women are victims of society and men, and then this victim developed into a woman who can control her life affairs well but in a limited way, Washington (1977).

Mary Helen Washington developed the views of what Alice Walker brought about the historical development of black women by analyzing the use of the following terms for the stages of the development of the black woman's personality, as follows: "the hanging woman", "the assimilated woman" and "the emerging woman". The hanging woman is the one who is under great pressure, and she is not able to move anywhere, and the possibility of her suicide becomes possible at any time because of the restrictions imposed on her. Some of this category of women may go crazy because their suffering is due to the violence of the man, as well as because of poverty and physical abuse that she is exposed to it, and here her suffering is typical. Regarding the assimilated woman Washington states that she is also a victim of psychological violence, not physical violence. On this basis, she is forced to separate herself from her roots, and the assimilated woman must also deny even her identity, Washington (1977).

As for the third woman or the emerging woman, Washington says that she is the one who is affected by political events and the resulting variables, such as freedom. She is also a woman searching for her past and traditions, and she can struggle to search for her relationships with society, Washington (1977). Through our analysis of this novel, it was found that there is an interaction between age groups, race, and gender with the way in which these concepts intersect, taking into account the class, given the link between poverty and black women and women of color. This is what makes a close link between race, gender, and class. We have noticed the congruence of Williams Crenshaw with this analysis, where she said that poverty is strongly linked to black or colored women and that the effect of race, gender and class is a real effect on her being a black or colored woman affected by these intersecting patterns. We do not forget that there is an important shift in the characters of the novel in both Pecola and Claudia, given that they are children. The age group in this novel was the influencing factor that explained the impact of these intersecting patterns in the lives of those characters, Washington (1977).

3. INTERSECTIONALITY AND BLACK FEMINISM IN *BELOVED*

Beloved is one of the books of the African American novelist and writer Toni Morrison, written and published in 1987. The novel takes place during the Civil War in the United States between 1861-1865. Through this novel, Morrison was inspired by an African American woman named 'Marcrete Garner', who escaped from the heated events of war and the racial atmosphere from the Kentucky region in the southern part of America in January of 1856. She settled in the Ohio region in America, because it is a calm and free area at that time, McNult (2015), Morrison (1987) .

Beloved has many meanings in social life, as it is also considered a historical novel and it is not a novel of inspiration and a fictional depiction; rather, a novel that made researchers and readers imagine and remember the oppression and slavery that blacks suffer from in white American societies, Morrison (1987). Also in the novel, many topics of great importance make the reader and researcher live in the atmosphere of the suffering of the slavery of weak blacks and the poor in their societies and white American societies since 1873, McNult (2015). The overall events of the novel revolve around one of the mothers of the black American women owned by a wealthy white American, who tried to escape with her children to rid them of the slavery of the owners, and after finding her to return her to her master, she tried to kill her children, but the lawmen and police prevented her, and she was arrested after she killed one of her two daughters, Ingles (2013). Toni Morrison said in writing this novel that the murdered girl 'the daughter' is the most important character in the novel and not the murdering mother of her daughter. Sethe was the mother who depicted the lives of black Africans in America who sought in many attempts to regain part of their freedom of life to preserve their sense of self that was lost from them since they came to white America. In all her writings, Morrison mentioned humanistic concepts related to the life and livelihood of Africans in America, such as slavery, sex, race, trauma, rape, and marginalization, Brooks (2000).

Sethe, the black Negro woman who is one of the characters and protagonists of this novel, escaped from the oppression of slavery to the Cincinnati area of Ohio. Seth was surprised 28 days after her escape, in the presence of a group of police and lawmen to return her with her children to her Kentucky area according to slave laws

issued in 1950 which stipulates the return of every black owned or negro who escaped from his area to h+is area of residence to which the first African was brought. This law gave slave and slave owners the right to take back any lions that escaped from their owner, McNulty (2015). The tragic catastrophe began when Sethe committed the crime of butchering her daughter in order not to make her daughter become a slave. In Sweet Home, one of the slavery areas in Kentucky, Sethe's conscience began to hurt her throughout the years of her life until the ghost of her murdered daughter came to haunt her all the time. Piccola's influence on Paul D is emotional, mixed with their past and present as an ethnic identity from which they cannot escape. Paul D came to understand that the hard life and the insults they had endured came from their past, race, gender, and from where they came, Zeng (2010).

Through this novel, Morrison sought to heal painful wounds to address social errors related to the exclusion of Africans from the class, ethnic, and lost self-differentiation of American society, and attempt to make corrections to issues of neglect and oppression. Morrison tried to make a mark in establishing the well-being of a society and a world teeming with pain, grief, oppression, and slavery. Morrison wanted to explore what is the origin of slavery and what its effects and consequences are through the suffering of blacks and their living as slaves among whites, and the hatred and lack of interest that blacks suffer because of the low poverty that affected them, Richardson (1999). Morrison wanted to show the facts and motives that led to the killing of children, and she fought against conflicts related to language, and she fought against practices of obscenity with children. Her struggle was primarily for independence and deregulation from the black communities living in America, Morrison (1988).

Morrison sought in most of her writings for the independence and freedom of African American communities, and that seeking and diligence in writing about that suffering are the only way in the matter of defending all forms of perversion and American slavery that blacks suffer from. Morrison also defined the literary and monetary constants that have meaning and persuasive impact on society, Miller (1993).

Morrison was dealing with non-main characters in her novels to make them superimposed and with a sober structure, because these characters have varying

creative abilities that express several layers of feelings, and emotional scenes, Morrison (2021). This made the reader carry high enthusiasm that exceeds the social structure of society, and the critical construction in literature. Morrison was distinguished from others in the structural building property and the nature of the relationships between the characters of the novel in writing her novels, Morrison (2021), Miller (1993).

One of the most prominent themes in the novel, The *Beloved*, is the curbing of the maternal bond between Sethe and her children, and as a result of the dangerous maternal affection, the mother slaughtered her 'self she preferred' daughter, which led to the alienation of her other daughter from the Negro community. The mother's illusion was an attempt to rid her children of the life of slavery. Mother Sethe fails to realize the need of her other daughter Denver to interact with society, and the youngest daughter Denver has succeeded in establishing her own independent personality away from her mother, Miller (1993). The other prominent theme in the novel is solitude and loneliness, where Sethe becomes lonely after the spirit of her murdered daughter has left her, and she searches for her old relationships with Paul Dee to 'redeem herself' from the death of solitude and loneliness, in addition to extricating herself from the bondage of restraining motherhood. She was controlling her life. The topic of masculinity and masculinity associated with feelings of love and self-esteem was also prominent. Morrison described the meanings of slavery through which men lost their masculinity, as she described the suffering and masculinity of Paul D, which was in a constant challenge to the norms of culture and values among whites. The existence of the difference and the difference between African values and ideas and Western ideas and values is one of the controversial topics for the differences between the two ideas and values, which is always raised by personal motivation by Morrison, Sitter, (1992). Another prominent theme in this novel is the inferiority and racism, where Paul D was a victim due to his inability to achieve his goals, dreams, and high ambitions, due to being of African descent and black color Ag, Andrew Hock Soon (2011). As for Jim Crow laws, it is a very important issue that limits the movement and participation of black Americans in a white-dominated society. These laws also did not allow black men to establish their identity and themselves, and as a result of these restrictions and pressures, black men struggled with Paul D, to achieve their goals and find their value in their societies and white societies, because they were at the bottom of the social

hierarchy that did not allow them to achieve their goals, Tyler (2017). The subject of physical, psychological, and social pain, and the pain of depriving one's language of the human being, are prominent and main topics in this novel. It does not conform to the texts and principles of the feminist theory, and the intersectional theory, despite the presence of an atmosphere of romance in the global atmosphere of this novel to relieve the pain of the lives of the enslaved Black women and men, Boudreau (1995). The continuation of Sethe's repetition of what one of the white girls said is about her and the marks of pain and scars on her back as "the cherry tree. Trunk, branches and even leaves", Morrison(1987). There are other topics, such as gender, race, trauma, rape, and marginalization in addition to ideological and ideological conflicts.

According to the theories of 'feminism and intersectionality', there are still a lot of Toni Morrison's works, especially in the field of slavery and racism, as well as in the cultures of black Americans of African descent that need analysis and investigation, Pierce (2003). We find that he argued about the issue of research and acceleration about many of the practices that a survey worked on and found that the features of racism still exist and cannot be removed, despite the existence of practices by whites that deny the existence of racism and consider its illusions in the minds of classes developing and poor. Most of the novels written by Morrison motivate and emphasize the struggle against all forms of race and racism that can be observed in many cases of supernatural rape in the novel. These ideas are still embedded in the minds and ideas of whites, Morrison (1991), but I disagree with Pamela E. Barnett, who considers rape to be present and rooted in the memory and behavior of white supremacists with a low standard of living and poverty in black American society, because she deduced this through images and allusions to rape in Toni Morrison's novels. It simply seems that rape is a very important issue and a major sign of slavery and servitude and its like, and the most severe beating that slaves and blacks receive from white American society, Morrison (1997). We also find in the novel *Beloved* a great interest and a material and cultural focus on issues related to rape, race, slavery, sexuality, and many other problems suffered by African Americans, and we considered that these concepts were the major influence on American literature during the 1920s. As for our other opinions, through our observation of a large number of modern critical discussions, the focus is on racist issues and racial discrimination, which we considered intersect with the foundations and concepts of feminist theory based on

gender and race with other psychological, moral and social issues, practiced on the black femininity, whereby the female body is related to race and class. So, my view of most of Morrison's novels is that they revolve around poor black women and a lot of marginalized men. We agreed with this view of the *Beloved* novel with, Zebyalovic & Balasinsla (2010).

The other point of view is also about race, which remains one of the most important factors, mainly in issues related to politics and culture, which we considered mixed with the principles of the feminist movement and theory, and does not intersect with the goals and concepts of intersectionality that made race one of the means of knowledge and culture in the concepts of social relations not only in America but also all over the world. Through the foregoing, we considered the issue of racism and race as major concepts that enter into literary, economic, and political issues, given that race is one of the real and intellectual important factors in the field of human development and cultural exchange, which is inseparable from the concept of gender and which do not intersect in the details between them, and are also considered as obstacles to the concepts of white Americans. We also found out through this novel that there is a distortion of the characteristics of black women, especially in the issue of self-worth and self-respect for reasons related to marginalization, oppression, and racism in the form of degrees according to the color of the skin of women, and the degree of their blackness, and this was reflected on the lives of black individuals and their generations. As for my point of view on the issue of slavery, I consider it to be one of the issues of paramount importance and must be taken into consideration in all literary texts related to women, while we say not only these issues but also literary texts with clarification of issues related to the oppression and enslavement of African American women. Slaves are owned by their white masters in all political and social fields who force them to do the work they are forced to do. As for the large and multiple problems that aroused our controversy by focusing on the narration of the *Beloved*, it is the issue of the segment of slaves whose suffering was increasing and multiplied not only because of skin color but also with reasons related to gender, class, and marginalization that led these blacks to neglect and indifference. These were some examples of the situation and the experiences of African Americans as slaves who could be sold and prosecuted at any time, Morrison (1997).

Shalott Davis agreed with us when he expressed his opinion toward Morrison's texts namely *Beloved* and consider it to be a narrative of my words in which it is from the imagination closest to the truth when the reader reflects on the inner life of these slaves, through the writings and real documents written from the prevailing cultural point of view at that time Angela Y. (1983). Here, I must mention through what I have previously seen of Morrison's writings and this particular novel the weakness of the bodies of these slaves and black women because of the hard work they were assigned to, which exceeded their physical capabilities so that they were unable to protect themselves and their families. We have also clearly mentioned in this novel, and in other literary works, not a few cases of physical and sexual assaults and rapes on African Americans, that are inconsistent with the general concepts of feminist and intersectional theory. It turns out that Morrison focused directly and accurately on reminding researchers and readers to learn about the unnatural and painful effects of slavery, and its history when it began, but it was noted that there is a disregard for these practices in traditional literary works to forget them. The researcher and writer Holland Kirwan stated in one of his interviews with Bonnie Angelo of Time magazine, in support of our words that Toni Morrison stated that there are attempts by the American nation to forget the memories and history of slavery, its history, and tragedy, Angela Y. (1983).

Most of Morrison's novels always mention and urge researchers and readers about the crimes of slavery and the tragedy that befall blacks by white Americans, and the thing that confirms our words is that Morrison emphasizes in her novels the negative effects and consequences, injustice and misery on women that have no connection with humanity. The best evidence and the best witness to our words is the character of Sethe, who was subjected to many types of violations, the rape of her body, and the rape of her milk for me only by her masters. She makes her body a commodity to be traded with because she and others are unable to protect their bodies from being raped by their masters and others. Here, in the novel, *Beloved*, it becomes clear that the reason Sethe killed her daughter was out of fear for her, and to free her from slavery and its painful consequences of assault and rape. Besides, our embrace is the contradiction of the texts and general principles that the feminist and intersectional theories came with. We also noted that the novel *Beloved* is a reminder and a warning to researchers and writers not to forget the crimes and events that occurred during the

past years against African Americans. The *Beloved* novel was one of the novels that are referred to as an illusion because it achieved through the characters of the novel a clear and very painful criticism of the slavery practices that fell on black Americans.

I do not agree with Foston White, who clearly stated that Sethe did not kill her daughter, but slavery and its effects and consequences made her commit this ruthless crime against her daughter. As for Charlotte Brooks, who was speaking in one of his interviews, African Americans are burying their children for fear that they will be slaves to whites, and she also says that many children are destined to die because they are alone in their homes because there is no one to care for them, and Charlotte used to say that I would be happy when I see and hear children dying because they will be better off when he is with, Lord (1999).

We must express our point of view by looking at the book ‘A Raisin in the Sun’ by Lauren Hans Berry, in which she mentioned many topics, including one related to sex and race, in which she focused on the clear and tangible class distinction between the black and white class in America, and this is self-evident. What attracts attention in this book, Lauren said that all those who wrote about such topics, especially those related to class and cultural discrimination, and topics related to race and gender, became prominent and brilliant writers, because they explained to the world and humanity accurate facts about the situation of black life in America, most notably Toni Morrison who is known for highlighting the issues of class, racial and sexual differentiation and the extent to which these topics affect the social life of African Americans, especially black women and their children, Berry (1958).

As for our view as a researcher, I do not agree with many poets and writers such as Yoon Jordan, Ntozaki Chang, and Jane Cortez, who consider rape cases to be a case of combat and that the bodies of black women are the arena for this fight. Besides, she is not allowed to think about freedom, which contradicts the concepts of feminist theory. It seems that it is consistent with what Linda Brent wrote in her autobiography in 1861, and she said that the white master makes the affiliation of the weak black woman to his unity, unlike what others have written about her that she is open to all, and this affiliation that Linda Brent talked about forces the woman to complete submission to the master. The ugliest thing about this submission is rape, which is the lowest level of humiliation in the life of black women which is contrary to the

principles and concepts of feminist and intersectional theory. I built my point of view and considered the issues of abuse in dealing with blacks, children, and rape important and prominent topics in most of Morrison's novels mentioned in Toni Morrison's book, 1990. It seems clear when Dr. Wilfred talked about topics that were not socially addressed, knowing that they are clear and known, but Toni Morrison addressed and treated them, and clarified their dangers and the dangers of misery, slavery, marginalization, and the problems of racial discrimination that the black American community suffers from. Everything that Toni Morrison wrote about and explained was the spark and the beginning of the liberation movements for black women, and Toni Morrison's writings were considered anecdotal in the fields of literature and were considered literary references and sources for most literary and cultural studies that focused on the nature of public life in which black Americans live, as well as references for studies which relate to political, social, economic, class, racial discrimination, political oppression, and economic exploitation. From my point of view, Toni Morrison was considered one of the pioneers who made the path enlightening for researchers to save the weak, the oppressed, the poor, and the miserable African women living in America. We have noticed through the *Beloved* novel that Morrison argues and emphasizes the necessity of a good relationship and the clear characteristic of African writings that distinguish their relationship with each other and with the rest of the races. She considers the origins and dates of some races and personalities a reason for creating a different social class in some circumstances, but there is strangeness in the writings of Bill Hooks about black women, especially in her book 'I am not a woman', which contains something about the history and types of feminist oppression and the sequential social foundations founded and described by whites as race and sex. Blackness is the fourth and final degree concerning the social relations that relate to the political strategy of sex and rape.

From the point of view that we followed, we considered the black woman to be the lowest group of human beings through what appeared on Sethe, the black woman suffered from the worst kind of treatment by her white master. Several aspects and cultural, social, and political levels revolved around something from the history of African minorities living in America. Morrison was in her writings a continuation of the writings of her predecessors of writers and researchers, such as WEP Du Bois, Zoranel Hurston & James Baldwin (1993).

Black Feminists' writings are a product of long years of struggle for searching for identity. They have a heap of the legacy of oppression, patriarchy, gender, and racism. Writers are not only concerned with their oppressive conditions but also the sufferings of their mothers. Cardyu Rodgers writes: "My mother, religious- negro, proud of Having waded through the storm, is very obviously, a study Black bridge that I Crossed over on", (Rodgers, 1981: 77-78). In Toni Morrison's *Beloved*, intersectionality plays a vital role in the experience of characters. Different aspects of intersectionality are present in the lives of some round characters of the novel. Sethe, for instance, is the main character who is a former slave and mother. She passes through different kinds of suffering physically and psychologically. Her life is impacted by her race to a great extent. She was the only child of her mother because her mother had got rid of other children because they resulted from slavery and trauma. In other words, they are not from a black dad. Hence, the intersection of gender and race shapes the story and gives it a notable identity. Sethe gave birth to *Beloved* and she is aware of the slavery politics. She is aware of the position and value of a woman in a society completely controlled by the issue of race, gender, and sexism, Rodgers (1981) .

Women are frequently subject to exploitation and objectification by their white masters. They are even subdued to principles of trading. However, *Beloveds'* price would be high because she was mulatto and beautiful. Mulatto women are more exploited and objectified. Sethe's experience which will be alluded to later reminds her that women are objectified and looked at as entities. As a result of this future point of view, she killed *Beloved* and justified her actions by saying: "I t ain't my job to know what's worse. It is my job to know what it is and to keep them a way from what I know is terrible I did not that" (Morrison, 2004: 18-194). Hence, Sethe's identity made her kill *Beloved*. The story will be different if *Beloved* is a boy for women or a female in general completely dehumanized. To talk about oppression, one should concentrate on three female characters who pass through different kinds of oppression. They are Sethe, Denver, and *Beloved*. Before this, one should be a were of Sethe's mother who is the first victim in the world of this novel. Sethe did not have a chance to enjoy living with her mother. Once, Sethe's mother showed her the branding under her breast and informed her that she could recognize her if anything happened. Seth's mother went through different aspects of suffering in the field of work and her master's

residence, and Seth played the role of a surrogate mother to take care of the child and the home in her mother's absence. And then Sethi leads a life of loss and deprivation when her mother is hanged. Slavery destroyed Sethe's mother and left the child in the merciless society of slavery. Nan narrates the narrative of raping and how she and Sethe's mother were raped on the ship from Africa and how they were impregnated several times by the crew. She explains what happened later- she says:

"She through them all away but you. The one from the crew she through a way in the island. The other frommore whites she also through a way. With out names, she through them.You she gave the name of the black man.She puts her arms around him. The others she did not put her arms around", (Morrison, 2004: 74).

Based on this incident, Sethe did not want her children to live in misery. She would rather kill them than leave them to the nightmare of slavery. She expresses this as she talks to Paul D. " I could not let her nor any of them live under school teacher. I took and put my babies when they'd be save", (Morrison, 2004: 192-193).

The suffering did not stop at physical torture; it extended to emotional one. This is clear when Sethe's milk is stolen. She recognized the importance of breastfeeding for both mother and child. She underwent this experience as babies:

> "Nan had to nurse white babies and be tow and me
> to because ma'am was in the rice. The little white babies
> go it first and I got what was left. Or none. There was no
> nursing milk to call my own. I know what is to be without
> the milk that belongs to you; to have to fight and holler
> for it, and to have so little left", (Morrison, 2004: 236).
> What is left to her is her milk for her children. Sethe talks to Beloved :
> "only me had your milk, and God do what he would.
> I was going to get it to you. You remember that, don't
> you; that I did? That when I got here I had milk enough" (Morrison, 2004: 233).

She sees that her milk is for her daughter only: No one would share *Beloved* in this heavenly grace: " All I know was had to get milk to my baby girl. Nobody was going to nurse her like me…Nobody knew that but me and Nobody had her milk but me", (Morrison, 2004: 16). The act of killing *Beloved* has its own motivations and reasons. The main one as it has been noted earlier is that she Sethe does not want a gloomy future for her daughter " Why I did it. How if I had'nt killed her she would have die and that something I could'nt bear to happen to her", (Morrison, 2004: 200). It was not easy for Sethe to do this. She is still suffering as *Beloved* was a copy of

Sethe " When I went in, I was her face coming to me and It was my face too. " She smiles at me and it is my own face smiling", (Morrison, 2004: 214).

Sethe's suffering continues after the death of *Beloved*. It is a kind of Physiological oppression that now she suffers from. The ghost of *Beloved* continually visits Sethe and Denver. Hence, the three females: Sethe, Denver, and *Beloved* come to be the core of psychological torment. Denver was very aware that her mother killed her sister. Hence, the ghost of her sister disturbs her tranquility. She hears the ghost of *Beloved* crawling up the stairs. "The return of Denver's hearing, cut off by an answer she could not bear to hear, cut on by the sound of her dead sister trying to climb the stairs, signalled another shift in the fortunes of people", (Morrison, 2004: 124).

Denver, from that time, began to suffer. In the end, the voices of the three females are unified which represents the sub-community. There is a dialogue between Sethe and *Beloved*:

"Where are you earrings? They took them from me . The men without skin ? Yes", (Morrison, 2004: 265).

Then, *Beloved* talks to Denver: " We played by the creek. I was there in the water . In the quiet time we played", (Morrison, 2004: 266). Finally, all the three females exchange talk: "*Beloved* You are my sister. You are my daughter. You are my face; You are me", (Morrison, 2004: 266). After all these aspects of suffering, isolation comes to play its role. Sethe dismissed Bugler and Howard. Thus, the writer isolated the three female characters: "When Sethe locked the door, the women inside were free at last to be what they liked, see whatever they saw and say whatever was on their mind", (Morrison, 2004: 245). Silence is a kind of isolation. The three main female characters spend most of their time in silence. They are completely isolated, and based on this Hooks argues,

> "This emphasis on women's silence may
> be an accurate remembering of what has.
> Taken place in the household of
> women from WASP background of the United
> States , but in the black communities…
> Women have not been silent", (Hooks, 1989: 6) .

Patriarchy shows itself on more than one occasion. The love for possession is clearly shown in the case of Paul D . He tries to divert Sethe's attention from the ghost.

He wants to posses her. He represents a threat for Beloveds' ghost authority. He addresses the ghost: " You want to fight , come on ", (Morrison, 2004 : 22).

Paul's voice represents control and patriarchy. As the ghost disappeared, Paul announced himself as the head of the house: " There is not room for anything or body until Paul D arrived and broke up the place, making room, shifting it, moving it over to someplace else, then standing in the place he made", (Morrison, 2004: 49). Hence, the defeat of the ghost did not last long for Paul D, who began to feel that it was not Sethe's voice that connects him to home but that he loves to stay. However, the voice of *Beloved* did not die but faded. It came again. "She moved him… imperceptibly, downright reasonably, he was moving out of", (Morrison 2004: 140).

This incident brought back the psychological oppression Sethe and Denver suffered from. Morrison's *Beloved* tackles the problem of black women in the white harsh and dominated white American society. Gender, identity, and racism came to be an issue for black women. Black women had to strive and suffer for no clear reason but for being black. The novel explores the inhumanities of the slavery system during that era. Hence, black Women are in a continuous search for identity. Harold Bloom argues that a woman's purpose is:

" not to convince white readers of the slave's humanity, but to address black readers inviting us to return to the very part of our past that many have repressed, forgotten or ignored", (Mobley, 2007: 38).

The technique of fragmentation and stream of consciousness used by Morrison disclosed the inhumanity of slavery and the psychological impact it left on black women. The fate of the *Beloved* for instance represented the deprivation of identity and the ways to regain it. The voyage toward freedom of female characters is not only haunted by patriarchy but also by poverty slavery and racism. At any rate," The revolt of women is not received and perceived in good gesture by this male-oriented and dominated norm and structure of the society", (Bala, 2012: 104). Morrison delves into the psychology of black women to show the impact that resulted from slavery on their subconscious. It was not a matter of freedom only that black women searched for the past but still haunted the present.

Sethe comments on this by saying " Freeing yourself was one thing; claiming ownership of that freed self was another", (Morrison, 2004: 95). In *Beloved*, gender

is differently depicted. There are male and female slaves. She shows “the particularly brutal from of double oppression suffered by black women on account of their race and gender”, (Chakravarty, 2008: 178). Black women were brought to either breed white children or to give birth to slaves. Sethe’s mother-in-law Baby Suggs has eight children with six different men.

“Her two girls, neither of whom had their adult teeth were sold and gone. And she had not been able to wave good bye”, (Morrison, 2004: 29).

This reflects how slavery destroyed identity and dehumanized the slaves. Slave women most manage both household and plantation. They would work even at night in the fields. They did not have a rest but during Sundays. Where they “could sleep like a stick”, (Morrison, 2010: 110). Moreover, white men had a right to satisfy their sexual desires with black women. Black women could not deny it as was previously mentioned in the narrative of Sethe’s mother and how she was raped and impregnated by the crew of the ship. When she had children, Sethe was the most lovable among them: “she threw them away but you.

The one from the crew she threw away One on the island Without names, she threw them You she gave the name of the black man She put her arms around him”, (Morrison 2004: 78).

The most horrible scenes were those when black men saw their wives and daughter sexually abused in front of them, whereby the whole plot of the novel moves around racism. Alienation, which was represented by Sethe, in fact, represented all black females. One can say that all the black characters in the novel suffered from alienation. Sethe was not alienated only physically and emotionally from children, the husband, and society. She was separated from her husband and two sons and she killed her daughter. She is alienated from the love of a mother. The ghost of *Beloved* also represents alienation a matter in which Cruely hurt Sethe. The ghost felt injustice as being killed by her mother instead of being looked after and loved by Sethe. The black in general are poor and deprived of their simplest rights. All these kinds of suffering are depicted by Toni Morrison in *Beloved*. Morrison’s literary history is a record of “assessment of black experience within the fabric of black community”, (Sahukar, 2009: 9).

CONCLUSION

The conclusions drawn from this study are how black feminism as a theory and intersectionality as a concept affects issues of gender, race and class, and how it was used for the purpose of discussing the situation and life of black women in the American community, and that the ideas that black women hold and their experiences and experiences at work among the white American community become It is necessary that the concept of intersectionality be one of the analytical tools for analyzing the two novels *The Bluest Eye* and The *Beloved*. Through the use of intersectionality, we have clarity and understanding of the ambiguous and overlapping issues in the matter of gender, race, class, and the subsequent suffering, which were the cause of the oppression and suffering of women and even American men who are from African origins. What aroused more interest is that the two stories of these two novels are different, but the subject is almost the same.

The concept of intersectionality was one of the auxiliary tools for understanding the daily experiences and sufferings of black women, being a woman on the one hand and black at the same time and of African descent living in America, and that the tragic life that she lives through the clear images of the characters of the two novels because of gender, race and class, although most of Morrison's writings are fictional except It is not devoid of some facts in its stories and in theoretical frameworks. Black feminism expresses some perspectives on the experiences of black women in the American community. The characters in these novels also depict for us a period in the history of slavery, suffering and persecution that blacks faced in general in America

Black feminism and intersectionality came and were applied in a manner consistent with the experiences of black feminist characters and black men and matched the elements of gender, race and class in the two novels. Toni Morrison had made researchers and readers aware of the tragedy that African Americans dealt with in their lives within the white American society. The two novels contributed to revealing to the world the true situation of blacks in general and females in particular. And that the aim of these two novels is to highlight and demonstrate the issue of racism and slavery centrally and to show the brutal image with which white Americans dealt with blacks in the nineteenth and twentieth centuries. Members of the white

community, as is the case in *Beloved*, how Sethe, the heroine of the novel, has been neglected, and is at the same level of suffering from her black community and white society. The subject of violence and persecution always has its devastating and devastating consequences for peoples.

It turns out that the difference between these two novels is that in *The Bluest Eye*, there was an emphasis on the individual disintegration formula in society, while the one that characterizes the Breedlove family, in *Beloved*, focused on the societal and collective disintegration that had pervaded and pervaded the whole of society. Slaves. The difference in these portrayals between the two novels is that, in *Beloved*, Morrison is dealing with slavery. While in *The Bluest Eye*, Morrison depicts a period in which the subject of the Depression was so great, that slavery was a thing of the past. Many of the characters in *The Bluest Eye* were in dire straits, because of poverty, and because of the color of their skin. Therefore, it is necessary and it has become necessary for a person to always remember his past in order to understand the meaning of his existence in society, whether he is white or black, because this is the only way for societies to establish their own identity, because it is one of the greatest achievements of peoples to establish and preserve their identity.

The purpose of this study is also to study the impact of the intersection of race and gender on the development of the black female identity in Toni Morrison's novels The Blue Eye (1970) and The *Beloved* (1987). Because she used the black feminist theory, which seems to have been achieved in many circumstances that contributed to the dehumanization of African American women as a result of their persecution, as well as examining and analyzing these works from a black feminist perspective in insights into the life experiences of black females living in a racist and patriarchal society . In addition, she sheds light on the aspects that influence the development of the black female identity.

The term "intersectionality" refers to the intersections of forms of discrimination, oppression, and marginalization with color and social class. This came from understanding and dismantling the complex experiences facing the female element.

Morrison turned her attention to problems related to African-American lives, and greatly stimulated black women and those interested in reading literature to

understand issues related to race, gender, class, racial discrimination, and white dominance. Many writers have said about rape like a battle or a struggle and that the woman's body is the field for this struggle. It must be mentioned that Toni Morrison's novel, *The Bluest Eye*, illustrates the influence of the dominant image of white beauty standards, and the black feminist writer directs the events of the story to show the dehumanizing effects of such judgment and stereotypes of black female identity.

As for the conclusions drawn from feminist theory, it was born and developed from extensions of old feminist theories, which advocate gender equality, analyze women's social roles and political concerns in the fields of anthropology, sociology, psychoanalysis, literary studies, and education. It also concluded from this study that the people of the black continent were displaced to Europe and America due to poverty and the low standard of living, cultural, health, social and political. The theory criticized most of the coercive laws that serve the interests of the society of whites and men, which imposed on black women a commitment to blind obedience to these laws. In addition, the theory presented many ideas and studies to advocate for women in the social, religious and spiritual aspects in order to rid them of oppression, marginalization, aggression and class discrimination. This study clearly showed the connection of men with the mind, and women with the body, so that masculinity became positive activities, and femininity negative activities. He considered rape one of the weapons that supported and helped the survival of white supremacists, and one of the weapons of suppression of any attempt to demand equality.

The study showed that the intersections are concepts to build and establish strong movements to combat sexual, economic and racial oppression for the liberation of women, as well as help in the destruction of patriarchy and authoritarian social, economic and political systems.

It was concluded from Morrison's writings that she gave the largest share of her ideas to black girls, and this is a positive sign for the reader of the need to continue reading the novel to clarify the basic concepts of writing the novel, in addition to the psychological and behavioral factors to build the personality of men and women in particular. It has also been noted recently that there is a convergence and merger between ideologies, beliefs, and religion in American society in general, which is one

aspect of the rapprochement between blacks and white society, and to alleviate the suffering and pain of African American women.

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