

Summary of the dissertation

Shadism and Female Resistance in Toni Morrison's Novels

By

Nefnouf Ahmed Seif Eddine

Ph.D. dissertation

Supervisor

Vajda Zoltán, Ph.D., Dr. Habil

Szeged, 2022

University of Szeged (SZTE)

Faculty of Humanities and Social Sciences

Doctoral School of Literary and Cultural Studies

Table of Contents

Introduction	1
1. Theoretical Chapter	9
1.1 Shadism	9
1.2 The Intersectionality	14
1.3 Shadism and Intersectionality	17
1.4 Post-colonial Feminist theory	18
1.5 Memory and Rememory	22
1.6 Trauma and Healing	25
1.7 Background of African American experiences and Literature in the USA	29
1.8.1 Slave Narratives	30
1.9.2 Early 20 th Century	32
1.9.3 The Civil Rights Movement and Post-modernity	33
1.10 Toni Morrison as a Contemporary African American Woman Writer	36
2. Toni Morrison's <i>The Bluest Eye</i>	41
2.1 Intersectionality in <i>The Bluest Eye</i>	42
2.2 The Influence of Intersectionality on Shadism in <i>The Bluest Eye</i> 's Characters	48
2.3 Pecola: The damaged dark-skinned girl	49
2.4 Geraldine: arrogant Black light-skinned woman	53
2.5 Pauline: the disabled woman and mother	55
2.6 Maureen Peal: the reputable light-skinned Black girl	58
2.7 Conclusion	59
3. Toni Morrison's <i>Beloved</i>	61
3.1 The Concept of Memory and Re-memory	62
3.2 'Eighteen years of disapproval and solitary life': African Americans' relations in Toni Morrison's <i>Beloved</i>	65
3.3 "More it hurts more better it is": The Psychological Effect of Slavery on Dark-skinned community in Toni Morrison's <i>Beloved</i>	66

3.4 Slavery as a Collective Trauma in Toni Morrison's <i>Beloved</i> : Dark-skinned Suffering from Shadism and Trauma.....	67
3.5 Light Skinned characters in <i>Beloved</i>	73
3.6 The Trauma of Dark-skinned Characters as Portrayed in <i>Beloved</i>	74
3.7 'Can't heal without pain': Recovering from the impact of slavery in <i>Beloved</i>	76
3.8 Sethe: the mother who seeks salvation	77
3.9 Paul D: the father who seeks manhood	79
3.10 Conclusion	81
4. Toni Morrison's <i>Paradise</i>	83
4.1 Black relations and Shadism in <i>Paradise</i>	85
4.2 Disallowing and Differentiation of the Same Race: Black Characters Dream of Indigenous Ethnicity	87
4.3 Previous Studies on <i>Paradise</i>	88
4.4 Black Sufferance from the White Community and the Prospects of Independence from Colorism and Inferiority	89
4.5 The Idea of Disallowing	92
4.6 The Effect of Shadism on the Black Community	94
4.7 Conclusion	99
5. Toni Morrison's <i>A Mercy</i>	101
5.1 Feminist Solidarity	102
5.2 The development of the term Sisterhood.....	104
5.3 Toni Morrison and Womanism	105
5.4 Sisterhood and Solidarity in <i>A Mercy</i> : Female Characters' Way of Preventing and Resisting Shadism, Oppression, and Racism to Gain Freedom and Self-recognition.	106
5.5 Different backgrounds of sisterhood in <i>A Mercy</i>	107
5.5.1 Family differentiations and religious repression	107
5.6 Confronting racial oppression through sisterhood	112
5.7 The symbolic story of sisterhood as an alternative to motherhood	114

5.8 Sisterhood as Female Solidarity among the marginalized girls: Dark-skinned and white-skinned	115
5.9 Motherhood: sisterhood as a substitute for motherhood between a landlady and a Black woman	118
5.10 Schizophrenia as a substitute for Sisterhood.....	119
5.11 The disintegration of sisterhood and its impact on the heroines of the novel	119
5.12 Conclusion	121
6. Conclusion.....	123
List of References	129

Introduction

Since the 18th century, African Americans have experienced extreme challenges in the United States including racism, discrimination, and shadism, among many others. Generally, shadism can be defined as prejudice on the basis of skin color or pigmentation, which can also be referred to as colorism. In the context of this thesis, shadism is regarded as discrimination based on skin tone, typically with a marked preference for light-skinned people. However, it takes into consideration some aspects of individual and collective identity such as gender, ability, age, and economic status that can give privilege and differentiation among Blacks which can translate into traumatic acts in some cases. Racism bears similarities to shadism in that both have a significant effect on the African American community.

In the late of 20th century, there was a rise in female writers of African Americans who tackle the problem of shadism. Toni Morrison (1931-2019) was a prominent figure among these writers. This thesis sheds lights on analyzing the concept of shadism through the intersection of gender, race, class, and ethnicity. Moreover, it discusses the psychological effects of slavery on Black community and the concept of indigenous ethnicity.

Morrison's works (*The Bluest Eye* 1970, *Beloved* 1987, *Paradise* 1997, and *A Mercy* 2008) form a significant part of the analysis in this research. In the majority of her works, Morrison uses history to develop narratives around slavery and racism and the impacts these have had on the Black community. This provides the reader with a holistic background to the specific issues that affected the Black community, which will be essential for explaining and exploring more in relation to the problem of shadism within this thesis. It is obvious that Morrison focused on subjects that the African American community experienced. Her first work was *The Bluest Eye* in 1970 and it provides an insight into how dark-skinned slaves were mistreated while light-skinned slaves received better treatment. In addition to the latter novel and her earlier ones, Morrison showed that Black writers had finally been able to break the barriers that had prevented the acknowledgment of the contribution of their works. Since she is one of the African American writers who brought attention to the problem of shadism, this research adopts her works as a case study.

Throughout her work, Morrison explores racism and how it intersects with issues such as age, gender, and race. A unique theme covered in most of her books and novels is discrimination from fellow Black people. This form of discrimination involved Black people against fellow Black people and was prevalent in communities which consisted of Black people only. For example, in *Paradise* (1997), the dark-skinned Blacks create a community of their

own that runs parallel to their mistreatment during their migration from the south by communities made up of light-skinned Blacks. The themes of slavery and racism are also prevalent in Morrison's works and influence the studies that have been undertaken on the author. Morrison notes that the reason for writing novels that detailed the experiences of Black Americans is to provide more information on the experiences of the Black female character as it has been analyzed in *The Bluest Eye*, when Pecola wants to break the silence of the Black females even though she faces rejection from her society and family (Mahaffey 58). Shadism affected the progress of Black people because when slavery ended, they resorted to discriminating against each other based on skin tone.

As a female writer, Morrison also covered issues that affected women during the slavery period and after the end of slavery. These issues include, rape, a patriarchal system, racism, gender-based discrimination, and mistreatment. In the novel *A Mercy* (2008), Morrison shows how slave owners mistreated women by raping them and, in other cases, killing them. Moreover, in *Paradise* (1997), women resist discrimination against their husbands and community by running away and hiding at the Convent. In relation to this, this thesis also discusses the issue of women's resistance in this context, which provides freedom and helps them heal from the trauma induced by slave owners and their family. Women's solidarity and sisterhood are seen as possible means by which the female characters might obtain freedom and self-recognition from their current miseries in *A Mercy* (2008). It can be seen in these novels that shadism, therefore, affects the development of hatred among African Americans and helps propagate further discrimination. In addition to shadism or colorism, intersectionality is an essential concept for discussing the complex nature of shadism as it refers to the intersection of two or more different identity categories such as race, gender, ability, social practices, among others.

Through this study, it becomes clear that sisterhood and solidarity among members of society (especially from the same race) and women can reduce or eliminate shadism, racial discrimination and patriarchy by giving women the freedom they deserve through eliminating the effects of a patriarchal society. Thus, the solidity of this research lies in the fact that it covers and deals with the subject of shadism from several aspects, which enables us to understand and study the exact rationale, results and possible solutions to reduce these practices.

There is a need for a study that discusses the issue of shadism using the four selected novels by Morrison to expand available knowledge on this topic through adding some

important elements that were not addressed in previous research. In addition, addressing this topic enables researchers to understand the causes of and anticipate possible solutions to shadism and racial discrimination. This study is critical because it provides new insights into the topic of shadism and female resistance in Toni Morrison's novels. The concept of shadism needs to be analyzed using the four Morrison novels as they contain information that can help expand knowledge on the topic due to the insight they provide on the events that affected Black people during and after slavery.

In relation to intersectionality, *The Bluest Eye* shows how race and gender or other identity aspects often collide to cause negative experiences among Blacks, but they have to be studied equally. Furthermore, in the 1980s, *Beloved* (1987) covered the topic of mother-daughter relationships which is a result of the split slavery causes. Morrison gives a comprehensive explanation of the phenomenon as the novel shows the psychological and physical effects of slavery among Blacks which results in trauma and how to heal by adopting a solution such as isolation, finding a partner, confrontations, among others. In the 1990s, it is clear that the novel of *Paradise* (1997) points out the problem of Black relations and examines the privilege of class in Black community in parallel with skin-color and racial identification. Also, it explores the idea of purity and authenticity of the Black identity to create indigenous ethnicity throughout the confrontations of dark-skinned and light-skinned Blacks. Finally, in the 21st century, the dissertation selects *A Mercy* (2008) because it is considered one of the novels that included the most important solutions, which are not included in the other novels, through which oppressed women find solutions and resistance to escape the patriarchal society and gain their freedom from excessive slavery.

Thesis statement

Since the selected novels discuss shadism, in this research they deal with the topic from different angles that other studies have not addressed in order to cover the whole topic by analyzing the causes, consequences and mechanisms of eliminating shadism and racism. These angles are addressed in different ways in the individual chapters. *The Bluest Eye* (1970) shows the intersection of gender, race, and class in advancing shadism in the Black community. In *Beloved* (1987), Morrison reveals the effects of shadism on African Americans through characters such as Sethe. The novel also explains how shadism induced trauma on the characters and how it contributes to their healing. In *Paradise* (1997), the idea of the disallowing provides an insight on the discrimination of dark-skinned Blacks at the hands of light-skinned Blacks who were considered superior before the end of slavery period. In *A*

Mercy (2008) racism, sexism, shadism, and patriarchy help in advancing discrimination of women in a cruel way which leads women to solidarity and sisterhood to eliminate the oppression they are facing.

Objective

The purpose of this dissertation is to explore the manifestations and forms of resistance to shadism in selected examples of Toni Morrison's fiction through the following concepts: the manifestations of intersectionality, the role of trauma and cultural memory and their relation to shadism and how it leads healing, an exploration of intra-racial discrimination and disallowance, and the relevance of female bonding and womanism to eliminate shadism and patriarchy.

Literature Review

Shadism

Skin color matters as human beings are visual species and respond to one another based on physical presentation. People from different races often have different skin tones, and as a result of discrimination, humans have a tendency to be more attracted to a particular color. In the United States specifically, a very diverse population has further raised skin color differences.

Shadism, also known as colorism, is a less familiar form of discrimination, but it has existed for a long time as with another form of discrimination, such as racism. According to Hunter, it is defined as discriminating against another person who falls in the same racial group based on the color of their skin where the light-skinned person is privileged over the dark-skinned one (37). Intra-racial shadism occurs when the members of the same racial group discriminate each other based on their skin tone. In contrast, inter-racial shadism occurs when members of a particular racial group discriminate against individuals from another racial group based on skin color (Suchit 3). When it comes to shadism, the skin tone is of great importance as people vary from darker skin to lighter skin, which then introduces skin-tone discrimination (Landor 817).

Intersectionality

Intersectionality is a concept that has become common and is frequently used in relation to feminism, but at the same time it remains challenging to understand and is easy to misuse. Furthermore, it is important in evaluating and changing the patterns of injustice and inequality. The concept is widely used in articles such as Kimberlé Crenshaw's work about Black feminism (Crenshaw, 1989) where she also gives a very simple definition of the concept. In

another way, Davis (1992), in her book *Toward a Feminist Rhetoric*, claims that intersectionality “refers to the interaction between gender, race, and other categories of difference . . . social practices, institutional arrangements, cultural ideologies, and the outcomes of these interactions” (68). She shows that the experience of African American females is multi-dimensionally constructed, and it is not logical to separate the identity categories from each other to define or determine a person’s way of acting.

Intersectionality in modern times has become a central tenet of feminist thinking. This is one of the most important contributions to our present understanding of issues of race, gender, and class. The intersectionality perspective reveals that individuals’ social identities influence people’s beliefs and experiences of gender, class, and race (Shields 302).

Post-Colonial Feminist Theory

Postcolonial feminist theory is concerned with how women were represented in the once colonized countries as well as in Western locations. It emphasizes the construction of gender differences in both colonial and anti-colonial discourse (Petersen and Anna 77) and therefore aims at understanding and undoing the legacies of colonials concerning feminism activism. Nash states:

Feminist theory has long imagined a Black woman as the quintessential location of complexity and marginality, a figure that disciplines the interdisciplinary project of feminist theory by demanding an account of gendered racism and racialized sexism, and by advocating feminism that transcends a preoccupation exclusively with gender. (118)

This theory resists the European-American feminists’ propensity to universalize the different forms of oppression they experienced in their own lives, which ignores the significant differences in the way the women from varying ethnic, religious, or national backgrounds perceive gender. Postcolonial feminist theory reminds people that equality varies between a middle-class woman in the United States and a Muslim woman in Arab countries and completely denies the concept of universal oppression (Kerner 848).

Memory and Rememory

'Memory' refers to recollections of the past, and an individual's memory consists of the experiences they have, while 'Remembrance' refers to thinking about the present throughout revisiting it. This term 'rememory' has been used by Toni Morrison and Alice Walker as a tool to recall the present and remember the past. So, memories are pictures or places that serve as re-introductions of striking memories. Through Toni Morrison's 'rememory' narrative strategy, she reinvented memory in *Beloved* (Madhumita 2) and her enactment of memory tries to

introduce bondage to readers for whom servitude is not a memory, but rather a distant, suppressed or forgotten historical fact.

Trauma and Healing

Trauma is the effect of a terrible event such as slavery, natural disasters, and other types of accident. Black people have experienced various terrible events in the course of their history in America. Toni Morrison identifies these traumatic events in her novels and seeks to provide information on how the African American community was affected. While healing is the main purpose of writing about the atrocities meted against Black people. It could be argued that the ordinary response to atrocities is to banish them from consciousness simply because some of the violations may be too terrible to speak about. However, atrocities cannot be wished away and must be dealt with because of the power they possess over the victims (Fanon 30). So, racism or shadism affected the lives of African Americans and then how it can cause trauma but also contribute to healing in the novel through the characters.

The dissertation Design and Structure

This thesis is divided into five chapters; the first chapter is an introductory and theoretical overview of race, gender, class, and slavery and African American women writers. A background to African American experiences in the USA is given as it is noted that Morrison uses historical background in her works. Also addressed are contemporary African American women writers and their way of presenting Black minorities by mentioning the most renowned writers, especially Toni Morrison and her life, works, themes, styles, receptions, as well as criticism of her works. It discusses the theories and approaches to be adopted in the analysis such as intersectionality theory and feminist-postcolonial theory, details the context of the study, and introduces some key concepts that are related to the main problem to a broader understanding of the research such as trauma and healing, sisterhood and solidarity, the notion of shadism, and how it appears in real life and literature.

The second chapter is about the Shadism in Toni Morrison's *The Bluest Eye* (1970). It shows the issues of shadism from the perspective of intersectionality, which differs from previous research which has focused mainly on understanding Black relations against their perception of the concept of beauty. However, this chapter aims to explore how Black people suffer discrimination from the same race through shadism practices and their interaction with class, gender, and race. This problem is substantially represented in Morrison's novel *The Bluest Eye* as Pecola is considered ugly by her family and community due to her dark skin tone. Morrison uses Pecola to show shadism among Black people, how shadism can be influenced by other identity factors and how it impacted the current view of beauty.

The third chapter is about the psychological effect of slavery in *Beloved* (1987). In the novel, the characters depend on one another within a collective trauma to endure the traumatic effects of slavery. They have to confront their past so that they can be symbolically reborn. The novel *Beloved* addresses the issue of shadism that is related to the rewriting of African American history. First, it shows how shadism has affected the lives of African Americans, especially the character Sethe Suggs, since the time of slavery. Second, it shows how shadism can cause trauma but also contribute to healing through the actions of the characters. Morrison shows the trauma and suffering that Black people endured and the ways which they dealt with it, but she focused on women characters rather than men in terms of prioritizing their position as they are more victimized than men.

The fourth chapter discusses disallowing of the same race in *Paradise* (1997), where Black characters dream of indigenous ethnicity. Hence, this chapter aims to discuss shadism where the dark-skinned people were aristocrats (8-rock) with an unbroken bloodline. Most of the time, Ruby's citizens speak about the founding fathers who establish the town by telling the story of the disallowing, which means that those founders were rejected from joining other communities. For them, the first principle is the rejection of light-skinned people or whites. So, the marginalized people and light-skinned people suffer from the rejection of dark-skinned people. Rejection is a central aspect in the selected Morrison works and when it occurs, it leads to negative consequences instead of having an indigenous identity in terms of purity and racial differentiations among Blacks and especially women characters.

The fifth chapter explores sisterhood and solidarity in *A Mercy* (2008). The novel depicts female characters' way of preventing and resisting oppression, patriarchy, racism, and shadism to gain freedom and self-recognition. The novel reveals what lay beneath the surface of slavery in America during the 1600s. It is both the story of mothers and daughters and American history more broadly. More importantly, it shows the effect and outcomes of solidarity and sisterhood to gain female characters' rights to gain freedom, stop racism, sexism, shadism, and patriarchy. There are numerous experiences and ideas that make the characters compelling. These are voices that have not been heard before because they were consistently looked down upon, silenced first by cruelty and then by history. Morrison helps in bringing these voices out which is essential for the Black community, especially women, and sheds a light on the chances and solutions to prevent and resist what women suffer from.

Discussion and Outcome

To sum up, shadism and female resistance are concepts that can be studied extensively in Toni Morrison's works, specifically, *The Bluest Eye*, *Beloved*, *A Mercy*, and *Paradise*. Morrison's works explored the meaning of being Black in America, which is why their analysis was crucial for this research. This dissertation highlights how Morrison as an author brought more, and significant, focus to African American literature. This research aimed to address four main points, with each of them focusing on the issues of shadism from different angles.

This study has drawn attention to the various slave narratives that have been written by various writers over the years. They had distinct features, which enhanced their authenticity. Some of these characteristics include endorsement by a white person, a phrase "written by himself," and an opening statement that began with "I was born..." This indicates that in the early 19th century, not many African American writers emerged due to the excessive discrimination that was enforced by the whites. The slave narratives described the life of the slaves and in most cases contained dramatic incidents such as escape plans. For example, in one of the narratives by Henry Brown, the writer narrates an escape where he packed himself in a box.

In *A Mercy*, Rebekka received favoritism from the masters because she was lighter in complexion. An analysis of the novels indicates that slaves were grouped into two categories, field slaves and house slaves. Thus, colorism manifests itself in the way the responsibilities are distributed. Also, this study reveals that there was a perception that the Black people of lighter complexion were less aggressive and less rowdy, which made them appropriate for house duties. The novels *The Bluest Eye* and *God help the Child* reveal the introduction of shadism in the family context. Morrison explores how people of darker complexion were treated in the family. This can be seen in the character Pecola from *The Bluest Eye*, who wishes she had blue eyes because it would make her beautiful. Pecola encounters prejudice from her family and her society and is even raped by her father. It presents shadism in a way previously encountered. Morrison, in this sense, tries to bring the reader's attention to the double sufferance of female characters, and this is particularly true for the young ones from light-skinned (mulatto) and male. Therefore, she depicts the patriarchal system within Black society and indicates the irresponsibility of men towards his family. This indicates how Black writers helped in understanding how the issue of shadism and racism influenced different aspects of the lives of Blacks in America.

Various theories are applied in this study to highlight how issues of shadism and women resistance can be discussed. One of the theories is postcolonial feminist theory that

seeks to understand how women were represented in the colonial era. The theory is essential in understanding women's resistance to various issues such as gendered racism and racialized sexism. Another theory applied is that of Franz Fanon which indicates that Black people are still viewed as inferior. Fanon provides an example of perfect diction and how even when Black people attain it, they are still viewed as inferior. Fanon concluded that Black people will still be viewed as inferior even after they attain the same standards. These theories were useful in understanding the concepts of shadism and racism and their impact on Black people. This brings to light the issue of intersectionality, which provides more analysis on the questions of gender and race.

In the novel *Beloved*, Morrison applies the concept of memory and Rememory to highlight the experiences of the Black community. The concept is applied by making the characters remember things that happened to them in the past. In doing that, the author creates a way for the character to learn from the past. The analysis indicates that shadism positively affects the characters as it contributes to their healing through memory, rememory, and embodied memory even though it is painful for them. The remembering process could be painful because the memories have been suppressed for a long time, especially when it comes to cultural trauma. Still, it empowers people to interact with their ancestors to understand and stop the pain they are suffering from. Throughout the novel, the characters depend on one another or fight each other (more often than not intentionally) to help them endure the traumatic effects of slavery as they have to confront their pasts so that they could be symbolically reborn. Because trauma helped them heal from their past trauma as it is indicated in the chapter's title: "more it hurts more it better". This is a sentence from the novel itself.

All in all, racial discrimination does not stem from the skin but from the human mind, and therefore the solution to racial discrimination, xenophobia, and other manifestations of inequality must, first and foremost, address the mental illusions that, over thousands of years, have given rise to false notions of the superiority of one race over another or one person of the same race to another in terms of ability, age, gender, and economic status. At the root of this racial intolerance lies the misconception that the human race is essentially composed of separate races and multiple classes and that these different human groups have varying mental, moral and physical competencies that require different types of interaction.

The novel *Paradise* involves a parallel history of two places. One of these places is the town of Ruby, while the other one is the Convent which houses women who seek safety and freedom. Ruby was formed by descendants of former slaves who wanted to forget the racial and economic suppression they underwent during the slavery and Reconstruction era. The

differentiation that occurred between light-skinned and dark-skinned Blacks resulted in their community being disallowed from some towns due to their skin color. Shadism resulted in the creation of the two towns, Haven and Ruby. The founding fathers had aimed to create a community where their dark skin color was considered pure. This is a replication of how racism was created. The white people considered themselves superior to the Blacks. The replication of the ideals of racism in Ruby may be an attempt by the writer to show us that discrimination within the same race was similar to racism meted against Blacks. The Black women of Ruby suffer the consequences of shadism by living a highly controlled life by their men which resulted in the double suffering of women with male domination being seen as the reason women of Ruby are well behaved as compared to other places. The idea of disallowing is central to the way the people of Ruby differentiate themselves from other people in *Paradise*. The town was vibrant and well taken care of by the people, but at the same time there was simmering discontent. This discontent may be attributed to the disallowing, which resulted in the town's founding fathers disliking people who are not similar to them in skin color.

The differentiation that occurred between light-skinned and dark-skinned Blacks resulted in their community being disallowed from some towns due to their skin color. Shadism resulted in the creation of the two towns, Haven and Ruby. For this reason, women are prohibited from being in relationships with people from the outside (whites and light-skinned Blacks). Thus, the Convent is seen as a place where evil things happen, and the council decides to invade it.

Through the novel *A Mercy*, Morrison can discuss the issue of female solidarity and sisterhood. It shows that the sisterhood bond and solidarity were essential in enabling the female characters to persevere and fight the prejudices of racism, shadism, and sexism imposed on them. This part of the study highlights the story of Lina and Rebbeka, who are from different races. The two assist each other to survive in the wilderness, which indicates the essence of female solidarity. Morrison also used Florence and Jane to illustrate the importance of solidarity among Black women. This shows that even though the Black and white women experienced prejudice, they still found a way of helping each other. It also indicates that they were aware of their sufferings. Throughout the novel, Morrison manages to demonstrate how the sisterhood bond between the female characters provided them ways to survive. However, this depended on their capacity to persevere, limit, and combat the hardships of racism, sexism, classism, and shadism that were imposed on them. This sisterhood is presented among various female characters in the novel. For instance, it is presented between Lina and Rebekka, who are

from the differing races of white Native American and white European, and who help each other to survive alone in the wilderness. Furthermore, through the sisterhood bond, Florence and Jane, a white girl and a Black dark-skinned young lady, are able to overcome their differences through recognizing each other's sufferings and experiences imposed by their own race and another.

In analyzing Morrison's works, this study adopts her own argument that whiteness and the American identity are tools used to enhance the discrimination of African Americans. Morrison explored other American literary works and concluded that white hegemony is a major concept or theme in all the works in an interview with Charlie Rose "And my feeling is that white people have a very, very serious problem and they should start thinking about what they can do about it" (1993). This influenced most of the works of Morrison and ensured that the themes were unique to the plight experienced by the Black community. The study highlights the reception of most of Morrison's works. One of the issues highlighted in this study is how African women struggle against shadism and how this issue is addressed in the works of Morrison. It is important to consider what critics say about the four novels used in the study because it provides a better understanding of the issues.

Therefore, this research has addressed different concepts of shadism and women resistance based on the four novels highlighted above. The analysis is crucial in providing more knowledge on this critical topic in relation to Morrison's work. This is because few studies have analyzed the four novels based on the ideas of shadism and women resistance, especially when it comes to seeing the issues of shadism or colorism from different angles to those adopted by other researchers such as seeing the issues of shadism from an intersectional point of view, the rationale behind it, and its effects and outcomes. Women's experiences are an important topic because of the nature of the way society has treated women in the past. It is vital that society attempts to deal with the issue of shadism because it enforces the same ideals as racism. This study attempts to start the conversation and other studies can proceed to identify how to counter the effects.

All in all, racial discrimination does not stem from the skin but from the human mind, and therefore the solution to racial discrimination, xenophobia, and other manifestations of inequality must, first and foremost, address the mental illusions that, over thousands of years, have given rise to false notions of the superiority of one race over another or one person of the same race to another in terms of ability, age, gender, and economic status.

List of publication

Nefnouf, A. S. E. "Disallowing and Differentiation of the Same Race: Black Characters Dream of Indigenous Ethnicity in Toni Morrison's Paradise". *International Journal of Linguistics, Literature and Translation*, vol. 5, no. 3, Mar. 2022, pp. 71-79, doi:10.32996/ijlilt.2022.5.3.9.

Nefnouf, A. S. E. "The Idealization and Self-Identification of Black Characters in the *Bluest Eyes* by Toni Morrison: Using Voyant Text Analysis Tools." *Journal of Literature, Languages and Linguistics* 49 (2018): 26-31.

Nefnouf, A. S. E. "Book Review: James Baldwin, Toni Morrison, and the Rhetorics of Black Male Subjectivity". *International Journal of Linguistics, Literature and Translation*, vol. 5, no. 2, Feb. 2022, pp. 159-61, doi:10.32996/ijlilt.2022.5.2.20.

Nefnouf, A. S. E. "Book Review: Re-Membering the Black Atlantic: On the Poetics and Politics of Literary Memory by Lars Eckstein (2006)". *International Journal Online of Humanities*, vol. 5, no. 3, June 2019, pp. 77-80, doi:10.24113/ijohmn.v5i3.102.

Nefnouf, A. S. E. "Gender Identity in Toni Morrison's *Tar Baby*". *International Journal Online of Humanities*, vol. 5, no. 3, June 2019, pp. 64-76, doi:10.24113/ijohmn.v5i3.101.

Nefnouf, A. S. E. "Shadism from the Perspective of Intersectionality in Toni Morrison's *The Bluest Eye*". *International Journal of Linguistics, Literature and Translation*, vol. 4, no. 4, Apr. 2021, pp. 222-7, doi:10.32996/ijlilt.2021.4.4.24.

Conferences:

- The 6th International Conference in Humanities: Representation and Hegemony ICH , 7-9 March 2019. Higher Institute of Applied Language and Computer Sciences of Beja, University of Jendouba, Tunisia
Paper Title: Shadism from the perspective of Intersectionality in Toni Morrison's *The Bluest Eye*
- The 29th Annual International Conference, 16-18 May 2019. The West University of Timisoara , Romania
Paper Title: Psychological effect of Slavery in Toni Morrison's *Beloved*

List of references

- Crenshaw, Kimberlé. "Mapping the Margins: Intersectionality, Identity Politics, and Violence against Women of Color." *Stanford Law Review*, vol. 43, no. 6, 1991, pp. 1241–1299.
- Davis, Kathy. "Toward a Feminist Rhetoric: The Gilligan-Debate Revisited." *Women's Studies International Forum*, vol. 15, no. 2, 1992, pp. 219-213.
- Hunter, Margaret L. "'If You're Light You're Alright.'" *Gender & Society*, vol. 16, no. 2, 2002, pp. 175–193.
- Kerner, Ina. "Relations of Difference: Power and Inequality in Intersectional and Postcolonial Feminist Theories." *Current Sociology*, vol. 65, no. 6, 2017, pp. 846-866.
- Landor, Antoinette M., et al. "Exploring the Impact of Skin Tone on Family Dynamics and Race-Related Outcomes." *Journal of Family Psychology*, vol. 27, no. 5, 2013, pp. 817-26.
- Lipschütz, Alejandro. *El Indoamericanismo Y EL PROBLEMA RACIAL En Las Américas*. Nascimento, 1944.
- Mahaffey, Paul Douglas. "The Adolescent Complexities of Race, Gender, and Class in Toni Morrison's 'The Bluest Eye.'" *Race, Gender & Class*, vol. 11, no. 4, pp. 155–65.
- Morrison, Toni. "TONI MORRISON: The Pain of Being Black." Interview by Bonnie Angelo. *Time*, 22 May, 1989, p.2. <http://content.time.com/time/subscriber/article/0,33009,957724-2,00.html>
- Morrison, Toni. *A Mercy*. Alfred A. Knopf, 2008.
- Morrison, Toni. *Beloved*. Vintage Books, 1987.
- Morrison, Toni. *Paradise*. A.A. Knopf. 1998
- Morrison, Toni. *The Bluest Eye*. Vintage, 2019.
- Petersen, Kirsten H., and Anna Rutherford. *A Double Colonization: Colonial and Post-Colonial Women's Writing*. Dangaroo Press, 1986.
- Phiri, Aretha MyrahMuterakuvanthu. *Toni Morrison and the Literary Canon: Whiteness, Blackness, and the Construction of Racial Identity*. Dissertation. Rhodes University, 2009.
- Shields, Stephanie A. "Gender: An Intersectionality Perspective." *Sex Roles*, vol. 59, no.5, 2008, pp. 301-311.
- Suchit, Caroline Rita. *Shadeism: Exploring Inequalities Within a Historicizing Agenda*. 2016, York University, Master Thesis,

https://yorkspace.library.yorku.ca/xmlui/bitstream/handle/10315/32664/Suchit_Caroline_R_2016_Masters.pdf?sequence=2&isAllowed=y