

Critical Reviews of Toni Morrison's The Bluest Eye and Song of Solomon

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Abstract--- *This paper attempts to review Toni Morrison's The Bluest Eye and Song of Solomon from different critical perspectives. The significance of this review is to provide ample evaluation of the novels in various critical contexts that might enable researchers to conceptualize Morrison's contemporary perception of her people and society in diverse literary styles. In addition, the study tries to open new literary horizons for readers to perceive the precise fictional modes utilized by Morrison to depict reality outside the texts. For this reason, studying Morrison from many perspectives would lead academic researchers to have sufficient knowledge of her influence upon the American literature in particular and world literature in general. As such, the study will find that the selected novels are meticulous replicas of Morrison's writing style as well as her portrayal of reality. Thus, the selected works will be approached by pursuing different critical disciplines, like feminism, racism and psychoanalysis which have been applied to discover various themes in the selected works.*

Keywords--- *Ecology, Feminism, Morrison, Racism, Psychoanalysis*

I. INTRODUCTION

This paper aims to review the main scholarly studies conducted on Toni Morrison's *The Bluest Eye* and *Song of Solomon*. It will specifically tackle the concepts used in these novels. Moreover, the paper will judge the previous studies from a critical perspective in order to demonstrate the differences between them. The review of the previous studies is going to depend on the way by which critics and researchers interpret the selected novels and how they explore new thematic horizons in their researches. Simultaneously, the paper will explain the points of similarities and differences between this research and the previous studies. The significance of this review is to provide plenty evaluation of the novels in various critical contexts that might enable researchers to conceptualize Morrison's contemporary perception of her people and society in diverse literary styles. In so doing, the paper will justify the analysis of the selected novels in the context of various critical fields to offer profound analyses of them. Accordingly, the paper will look into both the thematic and technical peculiarities of the selected novels in different studies that use similar concepts as this research.

In addition, the study tries to open new literary horizons for readers to perceive the precise fictional modes utilized by Morrison to depict reality outside the texts

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There are a number of concepts that is going to be identified in the previous studies. The scrutiny of these concepts – which are rarely applied in previous studies as the foundational premise for tackling the selected works within the broad scope of different critical perspectives.

This paper furthermore, aims to review some critical insights about some themes, arguments, techniques and styles of the novels in previous studies. These concepts will be further elaborated in the wide scope of the concepts of the selected works since they have some critical features. However, the main concentration will be on the selected works in my study's central analysis. Together, these issues are going to be explicated in paper locate this research's argument and originality. Consequently, the current paper will review various themes and concepts in separate sections in order to illustrate the research's different application of them in the textual analysis paper.

A. *The Bluest Eye*

In "Racial and Sexual Intolerance in *The Bluest Eye*," Itishri Serangi and Minushree Pattnaik (2017) [15] explore the intricate relationship among Race, Sex and Black female subjects in Toni Morrison's *The Bluest Eye*. The authors describe the interwoven journey of the protagonist in her pursuit of happiness. They explore the racist discrimination that the black females character face in the white society and how they were stripped from their basic rights. They also emphasize the plight of the black man in the novel in another dimension. Moreover, the authors contends that the dilemma of the black people is not only physical but also psychological. They have repeatedly brought quotations from the novel to display the psychological trauma of the black people. In many occasions, the authors clarify the humiliation that the black people face at the whites. Then, they move on to contend that the discriminatory practices are still found today in America even after the abolition of slavery and the laws against racism are not considered or activated.

In addition to that, the authors describe sex discrimination that black women face in the novel at the hands of black males. They study the plight of black women in society and their struggle or more precisely survive amidst racist and sexist culture. The authors further emphasize Toni Morrison's depiction of black women as the ones who suffer most of the time in society. They maintain that in the novel, Black women face racist and sexist discrimination at hands of the white males and females and at the hand of black males and the authors provide textual analysis from the novel to prove their point of view. In this article, the authors provide detailed textual analysis of Toni Morrison's Novel. *The Bluest Eye* pinpointing the intricate and rather complex relationship between Race, Sex, and Black women. Moreover, they stressed Morrison depiction of Black women as heroines amidst the perplexities of society. The authors have focused mainly on the racist dimension in the lives of the black female characters in *The Bluest Eye*.

In her thesis *Beauty as a cultural Aspect in Toni Morrison's The Bluest Eye*, ImaneHidayetBelaid (2016) studies the dominant ideology in the white society and its impact on the life of African-American people. She uses Toni Morrison's *The Bluest Eye* as a case study. The author uses feminist and psychological approaches to investigate the influence of white Beauty standards on the identity of black females, which implicitly refers to the national identity[1, 8]. She begins by setting the relationship between the novelist and the historical events in her time, and stresses the idea that Toni Morrison, a black writer, is definitely intrigued by the racist history of America, and racial discrimination that the black people face in the American society. The author focuses on the concept of Beauty and

its high estimation in the white dominant society. She argues that Beauty as perceived in society further distance the black females whom are perceived as ugly. She further claims that this is a recurrent theme in Toni Morrison's *The Bluest Eye*. The author presents a textual analysis of the novel, and explores each character's situation and investigates their identities. Moreover, Belaid traces the shift in the protagonist life from self-hatred to self-esteem, which is brought by a shift in the perception of the self. The author argues that Toni Morrison's protagonist challenges the standard perception of beauty in her society, and she manages to reach peace of mind. The author contends that *The Bluest Eye* is a depiction of the life of the African-American people and their struggle to live or more precisely survive amidst this unsettled society. She further claims that the novel not only perceive the psychological dilemma of the black people but also the economic, cultural, and political dimension of their plight in the 20th century America.

The author maintains that the study of Toni Morrison's *The Bluest Eye* from a feminist and psychological perspective prove to dismantle the perplexity in the novel. She further explores the concept of Beauty as perceived and highly regarded in the white society. The author shows the way in which Toni Morrison downgraded the concept in her novel *The Bluest Eye* and the author shows through textual analysis the black females' characters' transformation in the novel and how they managed to topple the concept in their lives. The author argues that Toni Morrison's *The Bluest Eye* is also a cry for love and compassion in a society filled with hatred and injustice. It is not only a mere documentation of racial history in America but also a message to all members of the society that it is time for forgiveness and learn from the lessons of the past. The author has studied the concept of Beauty in one of Morrison's novels from a feminist and a psychological point of view [2].

In "Toni Morrison's *The Bluest Eye*: When Beauty Turns Out To Be Hegemony", RirinKurnia Trisnawati (2016) argues that White Beauty has been consistently used as a hegemonic tool in the American society and the black people ,especially black females, have suffered in many ways from this hegemonic ideal whiteness set by the dominant White society. The author relies on Antoni Gramsci's theory of hegemony to study and analyze Toni Morrison's *The Bluest Eye*. The researcher contends that the novel bears the intricacies that whiteness has been used as a hegemonic tool by the white society. Moreover, the author studies other hegemonic ideals such as the white people familial relations and the white woman mannerism. Trisnawati contends that whites' familial relations and the white women's mannerism are perceived as perfect. In his view, these tools combined serve as hegemonic ideas that the black people are trying to emulate which brings them most of the suffering. Trisnawati maintains that the African-Americans' pursuit of these ideals brings them most of the suffering because of their inability to catch up with them. The author present Morrison's novel as a case study to highlight the interplay of these hegemonic tools. Trisnawati begins by describing Hegemony in the American society in general and that has affected the other minorities. She says that the White dominant society has spread consciously or unconsciously their own ideals about beauty, familial relations and women mannerism. Consequently, the other minorities find themselves emulating the ideals of the dominant majority. The author uses Gramsci's theory of Hegemony to account for this process.

In addition, Trisnawati presents Morrison's *The Bluest Eye* as an example of these forces. The author argues that the fate of the two protagonists in the novel, Pauline and Pecola, is determined by the interplay of these hegemonic tools. Trisnawati argues that Pauline in her attempt to emulate the white women has caused her to lose her identity

as a black woman, to neglect her own children and to find solace in becoming a servant for a white family directing all her love and attention to the white family's children. The author argues that Pauline has downgraded her self-esteem and dignity as a black woman because of the hegemonic ideals of the white dominant society. Furthermore, the author claims that the young female character Pecola is miserable due to the hegemonic idea of White Beauty. Trisnawati argues that Pecola's desire to have blue eyes has led her become miserable simply because this is unattainable which led Pecola to live in an imaginative world and lose her sense of direction. The author has also provided textual analysis of the novel where many incidents are due to the hegemonic ideals of the White American society. Trisnawati argues that Gramsci's theory of Hegemony has provided the medium to account for many incidents in the novel and to explain much of the African-American sufferings alongside other minorities. The author has focused mainly on the concept of Beauty as a tool of hegemony using Gramsci's theory of hegemony [17].

In "Ecological Feminism in *The Bluest Eye*", Ding Zhirui (2016) discusses the relationship between Ecology and Feminism. He contends that there exists a strong relationship between them. The author argues that women as representatives of feminism and nature as a representative of ecology bear many similarities. He maintains that there has been always a resemblance between the image of women and nature. Furthermore, the author insists on the idea that as nature brings harmony and peace also women act the same way bringing harmony and peace to the family and to society in general. The author studies Toni Morrison's *The Bluest Eye* to explore the relationship between Ecology and Feminism. Zhirui contends that Morrison as the representative novelist of the African-American people in general and Black women in particular calls for harmony and equality among all members of the American society. Zhirui maintains that the American society has a long history of racial discrimination and harsh patriarchal practices. He argues that Morrison in her literary career attempts to bring harmony and justice to the American society by pinpointing to the tragedies of her protagonists. The author maintains that this is more evident in Morrison's *The Bluest Eye*. The protagonists in the novel face tragic fate. Moreover, the author shows Pecola's fate as a representative of the harsh realities of black women and girls, in which Pecola turns to madness at the end of the novel. The author argues that Morrison in her attempt to show the tragedies of the Black women tries to call for harmony, peace and justice. In doing so, the author observes, she acts as nature. Zhirui maintains that the fusion of Feminism and Ecology can account for the writings of authors such as Toni Morrison. Nevertheless, the author has limited the scope of his study to the relationship between ecology and feminism to account for the plight of African-American women [18].

In their article "The Framework of Racism in Toni Morrison's *The Bluest Eye*: A Psychosocial Interpretation", Reza Hassan Khan and ShafiqurRahman (2014) [7] argue that Toni Morrison's *The Bluest Eye* can be interpreted from a Marxist and Psychoanalytical point of view. They describe the internalization of racism in a capitalist society and claim that this process affects the minorities. They maintain the idea that the African-American people have consistently internalized the white capitalists' ideals. It is clear that the African-American people cannot attain these ideals and this put them in a miserable condition. Moreover, the authors argue that the Black people aspirations to internalize the whites' ideals is the source of much of their suffering asserting the point that this process of suffering is visible in Toni Morrison's *The Bluest Eye*.

Moreover, the researchers trace the sadomasochistic behavior of the characters in *The Bluest Eye*. They maintain the idea that one of the novel's features is revealing the interrelation of racism abuse in America. They claim that the characters in the novel both endure and resist the racial bias at the same time. In addition, the authors claim that Toni Morrison clarifies the relationship between capitalism and the image of the self by pointing to the basic elements of society and media's commercials. The authors insist on the idea that the idealization of whiteness has immense economic and sexual overtones. They provide textual analysis of the novel where the idealization of whiteness has affected the two protagonists in the novel. They give the example of Pecola, the young black female, who desires a pair of blue eyes and the other character is Pauline, Pecola's mother, who tries desperately to emulate the white family. The authors argue that both characters suffer from the consequences of their choices. Pecola and Pauline lose their identities because of their idealization of Whiteness. The authors connect Beauty as a commodity in the capitalist industrial American society with the fate of the protagonists in the novel. Moreover, the authors trace the process of self-hatred projection to the other. They use Sigmund Freud theory of the 'unconscious' to account for Pauline's hatred towards her own daughter. The authors argue that Pauline hatred to Blackness is projected to the world around her and at the same time, she endures and resists Racism [7].

In "Racism: Toni Morrison's *The Bluest Eye* a Mouthpiece of Colored People", Dar, Mir and Ganaie (2018) argue that Toni Morrison's first novel *The Bluest Eye* is one of the first attempt to cry out racism which is felt by the Afro Americans. The authors trace the ideas of race, slavery, and inferiority. They begin by defining key terms related to the binary oppositions, which are dominant in the history of the Whites' Western civilizations. The authors trace the roots of Racism that begins with colonization and continues to exist in the post-colonial era. They argue that despite the abolition of slavery a long time ago, the mistreatment of the black people still exists. The author maintains that Toni Morrison's *The Bluest Eye* is a depiction of the interrelationship of Racist discrimination and the suffering of the Black People. Moreover, the authors argue that Morrison is trying to preserve the heritage and identity of black people. They point out that the protagonists in Morrison's *The Bluest Eye* lose their identities as African-Americans that brings them much of the suffering. The authors provide analysis of the protagonists in the novel: Pecola and her father Cholly as representatives of the African-American traumas. They study Pecola's character in terms of her wish to have a white skin and a pair of blue eyes, which drives her to live in an imaginary world. The authors argue that Pecola feels inferior to society and she wishes to gain admiration from people around her through having blue eyes. In addition, the authors study cholly's character where he was humiliated at different points in his life. At the end, Cholly's self-hatred is projected onto his own daughter Pecola. The authors contend that despite the abolition of slavery, the black people are still trying to emulate the white. Moreover, they argue that Morrison is trying to encourage the Black people to value their own identity and resist any attempt to dehumanize them[3].

In the "The Black Community's Ideologies Regarding Whiteness in Toni Morison's *The Bluest Eye*: A Comparative Study between the American Standard of Beauty and Racism" FarhanaHaque (2016) studies Racism, the idealized concept of beauty and sex as a tool of oppression. Moreover, Haque compares the familial relations between the Whites and Blacks within the matrix of Toni Morrison's *The Bluest Eye*. First, the author sets the scene by showing how the whites spread their idealized image of Beauty, white skin, blonde hair and blue eyes, onto the

other races. She maintains that this pervasive image forces the Black people to view themselves as ugly. The author presents the character of Pecola who desires to have the bluest eyes in order to be loved and admired by society. The author studies the character of Claudia as the anti-thesis of Pecola. The author maintains that Claudia hates the pervasive idealized image of beauty and always questions the authenticity of this image. In addition, the author argues that *The Bluest Eyes* has depicted the oppressed black females and she presents examples of this of oppression emphasizing the vulnerability of black women. Moreover, the author shows the inherited hatred of the white people against the black viewing them as dirty, unhuman and ugly. She presents the example of the immigrant storekeeper who is unable to see Pecola because of her blackness. He denies her right of even existence. In addition, the author points to the idea that Sex has been viewed in the novel as a tool of oppression against women and she provided examples of different women who suffered the oppression of sexual acts even Cholly, the black male, suffered when he was young when the whites forced him to rape his friend. The author argues that Cholly self-hatred is projected onto his own daughter when he raped her. Moreover, Haque study the image of the white family and the black one and how the white family is viewed as happy and the black one is seen as distorted and fragmented and she argues that this is due to the racial discrimination against the black people [5].

B. *Song of Solomon*

In “African Culture, Folklore and Myth in Toni Morrison’s *Song of Solomon: Discovering Self Identity*” ReenaSanasam (2013) focuses on the role of African songs, myths and folklore in constructing the identity. The author argues that these tools are weaved in the fabric of Toni Morrison’s *Song of Solomon*. Sanasam maintains that Morrison shows the horrible effects of slavery on the identity of African-Americans and suggests the way to build a complete and strong identity through the heritage of one’s own past. In addition, the author emphasizes Morrison’s call for understanding and comprehending one’s ancestral past which is a necessary step to internalize his/her cultural identity. Sanasam argues that Milkman character and his transformation from being a selfish person into a culturally aware individual came about through his discovery of his ancestral past alongside their songs, myths and folklore.

The author shows that the Black people brought with them their rich history of myths, folklore and superstitions from African and although it is oral, it has a deep influence on the African-Americans. Therefore, the author demonstrates that Morrison’s notion of self-discovery that implies one’s awareness of cultural tradition, folklore and myths lies at the heart of Milkman’s dilemma. The author shows that the process of referring to myths takes place at the very beginning of the novel where Morrison’s introduces the myths of naming and flight. The author argues that Morrison introduces the myth of flight as a tool to connect ones to ancestral past. Moreover, the author maintains that Milkman feels disconnection with his own community because he is not connected with his own ancestral past. Only when he finds the connection to his own ancestral past, he feels free, connected and grounded. Milkman is freed only after he delves and journeys into his own cultural traditions. In addition to that, the author notes that sometimes the past can give solutions to today’s problems [14].

In “Black Women’s Quest for Subjectivity: Identity Politics in Toni Morrison’s Novels’: *Song of Solomon&Beloved*”, KhamsaQasim (2012) [13] discusses the idea of identity politics as a dominant theme in

African-American feminist fiction. Qasim argues that Black women's struggle to establish their identities is often intermingled with the oppression of race, class and gender. In this paper, the author argues that Toni Morrison presents her female characters as culturally aware of their identities. Moreover, the author maintains that Morrison's protagonists survive the hardships of slavery and the oppression of race and gender and at the same time retain their own identities as black women. In addition, Qasim traces Morrison's attempt to record and preserve those brave voices and provides the example of Pilate, the black female protagonist in Morrison's *Song of Solomon*.

Qasim also explores the idea of the "other" as manifested in the literary tradition and maintains that the "other" poses a threat to the social norms of the civilized society. The author contends that the black women suffered double marginalization and observes Morrison's fight against the unjustified binary oppositions such as White/Black, Masculine/Feminine and Beautiful/Ugly in her novels. At the same time, Qasim shows that Morrison challenges the stereotypical image of black women as mummies, breeders, servants and whores. The author claims these negative images of black women have been spread to hide the exploitation of black women. In the same token, the author contends that Morrison's female characters construct their own identities by challenging racial stereotypical images of black women. Moreover, Qasim explores the importance of mother and daughter relationship within the black community as well as the importance of friendship as these relationships help black women to resist and endure racial discrimination. Therefore, the author studies the black female relationships in Morrison's *Song of Solomon* and shows how black female characters give each other support and guidance.

In addition, Qasim mentions that Morrison in *Song of Solomon* deals with the quest theme. The protagonist in the novel goes on a journey to discover his self-identity and affirms his existence as a culturally aware African-American individual. Moreover, the author studies the character of Pilate who is a strong and independent black woman. Qasim notes that Pilate is compared to a tree in many incidents of the novel. Pilate gives guidance and support to the other characters. The author maintains the idea that Toni Morrison's black female characters defy and resist the attempt to marginalize them [13].

In her essay, "Signifying Circe in Toni Morrison's *Song of Solomon*" Judith Fletcher (2006) argues that Toni Morrison's *Song of Solomon* has striking similarities with Homer *Odyssey* in terms of naming. The author points to the idea that "Morrison's *Song of Solomon* is a story about naming". In addition, Fletcher maintains that the characters' names denote certain functions within the story and the author provides examples of different names and shows how their names allude to their functions. Fletcher focuses on the character of Circe, the midwife, in Morrison's *Song of Solomon* and claims that this character plays a central part in the structure of the novel. Moreover, the author points to the relationship between Circe in Homer's *Odyssey* and Toni Morrison's *Song of Solomon* and shows that both characters help the protagonists in their quest journeys.

In addition, Fletcher shows the contrast between the western mythical tradition and the African mythical folktales. The author focuses on how Morrison structures *Song of Solomon* within and beyond the western mythical tradition. Fletcher points out that *Song of Solomon* is different from Morrison's other novel where her protagonists are black females and the focus of attention is on the suffering of black women, but in *Song of Solomon* the protagonist is a black male character who embarks on a journey much like that of Odysseus. The author studies the

journey of Milkman, the protagonist in *Song of Solomon* and shows how Milkman's journey is different from that of Odysseus, but both follow the same initiation rituals. Fletcher points out that Milkman's journey is spiritual and that his transformation from selfishness to awareness of his own past and identity is the central theme of the novel.

Furthermore, the author studies how Morrison manipulates and subverts the western mythical tradition by shaping an epic hero who resembles and goes beyond that of the western tradition. Fletcher shows that Odysseus journey is physical but Milkman's journey is both physical and spiritual. In addition, the author demonstrates the significance of Milkman's damaged watch, which denotes the escape of linear timing to the realm of the unknown. Moreover, Fletcher points to importance of Circe who plays a major role in Milkman's transformation by giving him the clues to pursue his self-exploration journey. The author points out that the character of Circe in Morrison's *Song of Solomon* stands at the door between two different worlds very much like the character Circe in Homer's *Odyssey*. Fletcher points out that unlike Homer's *Odyssey*, Morrison's *Song of Solomon* has no old wise man to advice the protagonist in his journey. There is only old wise women to guide and support Milkman in his journey[4].

In "The Quest for Authenticity and Cultural Identity: A Study of Toni Morrison's *Song of Solomon*," MahboobehKhaleghi (2011) [6] studies the protagonist's journey in Toni Morrison's *Song of Solomon*. The author refers to this journey as a quest for authentic cultural identity as well as a self-exploration journey. Khaleghi argues that Toni Morrison's *Song of Solomon* is an exploration of family history, which is a reflection of the African-American history. The author focusses on the character of Milkman Dead and his inner transformation. She points out that at the beginning of the novel; Milkman was ignorant of the plights of his own race and in many ways, he was insensitive to those around him. The author shows that Milkman is preoccupied with materialistic objects and he cares only for the instant fulfillment of his desires. Khaleghi contends that Macon Dead, Milkman's father, has a huge impact over his son making him value the possession of material objects and advises him on the importance of accumulating wealth. The author argues that Milkman's mindset has distanced him from the African-American community. The author maintains that the African-American community viewed Milkman as a white man because of his materialistic view and that is why he got in trouble with black men. Khaleghi shows that Milkman's skin is black but he behaves like the whites. The author points out that Milkman's father, Macon Dead, focusses on the accumulation of wealth because he believes that this can bridge the gap between him and the white society, which ultimately alienates him from his own community.

In addition, the author studies the character of Pilate, Macon's sister, who stands in sharp contrast to her brother. Khaleghi shows that Pilate is caring and helpful and centers her life on the wellbeing of the African-American community. Moreover, the author asserts that Pilate acts as a healer to those around her and that she gives guidance to Milkman although he makes her suffer in many ways. Khaleghi maintains that Pilate acts as the preserver of the African-American heritage through her songs that serve as reminders for Milkman of his heritage as an African-American. In addition, the author points out to Milkman's transformation into a culturally aware and sensitive man. She contends that Milkman's loss of his clothes symbolizes his departure from the white materialistic thinking into becoming absorbed within the African-American culture. Moreover, the author observes that the loss of Milkman's watch signifies his departure from the whites' linear timing into the blacks' cyclical view of time. The author has focused her attention on the transformation of Milkman and his quest for identity. The author has limited her study

to Toni Morrison's *Song of Solomon*. My study focuses on the plight of the African American women in a selection of Toni Morrison's novels [6].

In her article "Limping or Flying? Psychoanalysis, Afrocentrism, and *Song of Solomon*," Ashley Tidey (2000) [16] discusses the notion of 'doubleness' in the African-American character, culture, and tradition. Tidey investigates the nature of 'doubleness' in Toni Morrison's *Song of Solomon*. She asserts that there is a unique way of reading the African-American narratives in which the reading has to be identified within the 'doubleness' nature of the African-American tradition. Therefore, she argues for two ways of reading the African-American narratives; one of them points to the African tradition and the other points to the western one. The author claims that this kind of double readings is useful to comprehend the African-American narratives. She chooses Toni Morrison's *Song of Solomon* and argues that the novel carries this complex relationship of 'doubleness'.

Moreover, Tidey offers two frameworks in this novel: the first one is Sigmund Freud's concept of "death instinct" and the second is the Afrocentric frame of thought of Dona Richard. Tidey claims that both frameworks provide unique ways of reading the novel. In such light, the author explains that the Freudian psychoanalytical analysis of the protagonist, Milkman, can be integrated in the first part of the novel in which Milkman's long attachment to his mother, Ruth, brings 'regression' to his character. On the other hand, the author points out that Dona Richard's 'Afrocentric' framework can account for the second part of the novel in which Milkman's embrace of his African heritage leads to his spiritual awakening. Tidey contends that both frameworks stand in sharp contrast to each other in terms of accounting for Milkman's fate at the end of the novel. The author maintains that from a Freudian point of view, Milkman's journey is a regression towards death. However, from Richard's 'Afrocentric' perspective, Milkman's journey and fate is liberating.

II. CONCLUSION

This paper has reviewed the main studies applied to Morrison's *The Bluest Eye* and *Song of Solomon*. Nevertheless, this study tackles the novels from a psychoanalytical point of view focusing on two characters, Cholly and Milkman. My study differs in terms of the framework used to discuss the novels. In my study, I am going to study the inhumane treatment of the female characters in two novels using Albert Bandura's Moral Disengagement and Van Dijk Critical Discourse Analysis. My study encompasses the study of two novels using different framework, namely Van Dijk's critical discourse analysis and Albert Bandura's moral disengagement. My study tackles violence, oppression, sexism and racism in the novels and another novels by Morrison.

My study focuses on the inhumane treatment of black women including racism among other subjects such oppression and sexual violence. The authors have limited their study to the cultural materialistic approach and this may outlook important aspects in Morrison's the selected novels. In my study, I will be studying four novels and using a variety of approaches to fully understand Toni Morrison's literary career. The author has limited his study to one of Morrison's novels providing textual analysis of the novel to view the mistreatment of black women in the novel. On the other hand, my study is going to view the inhumane treatment of black women in a selection of Morrison's novels using Albert Bandura's Moral Disengagement and Van Dijk's Critical Discourse Analysis.

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