

**Black Women's Oppression in *The Personal Librarian* by Marie Benedict and Victoria Christopher Murray: A Matrix of Domination Analysis**

**Cahaya Ria**

[pb221210050@upbatam.ac.id](mailto:pb221210050@upbatam.ac.id)

**Robby Satria**

[robby@puterabatam.ac.id](mailto:robby@puterabatam.ac.id)

**Universitas Putera Batam**

**ABSTRACT**

This study examines how race, gender, and power shape the life of Belle da Costa Greene in the novel *The Personal Librarian*. This research uses a qualitative approach with close reading to analyze Belle, a Black woman who must hide her racial identity in a society dominated by white and patriarchal values. The study applies Patricia Hill Collins's Matrix of Domination as the main theory, supported by Kimberle Crenshaw's intersectionality. The analysis focuses on four domains of power: structural, disciplinary, hegemonic, and interpersonal. The findings show that Belle does not always face clear or direct discrimination. Instead, she experiences control in subtle ways. She must follow strict social expectations and carefully manage her behavior to hide her racial identity. She is also constantly watched in her workplace, which creates unequal power relations. The study explains that Belle's struggles are not only personal, but are shaped by wider systems of racism and patriarchy. Overall, this research shows how racism and patriarchy work together to shape Belle's experiences in *The Personal Librarian*. This study shows how oppression is represented through intersecting systems of power in the novel.

**Keywords:** Black Feminism; Matrix of Domination; Intersectionality; The Personal Librarian

**INTRODUCTION**

Literature is an important medium that does not only tell fictional stories, but also reflects social reality and power relations in society. Through narrative, characters, and conflict, literary works can show the experiences of marginalized groups and how social systems affect individual lives. In this way, literature becomes a space where different forms of oppression such as racism, sexism, and class inequality are revealed. Mufidah (2024) states that in social life, oppression does not appear in a single form, but works through overlapping power structures. Similarly, Choirunia & Surur (2025) argue that women's vulnerability should not be seen only as a personal issue, but as a social condition formed by unequal cultural, economic, and political systems.

Within these unequal structures, femininity and masculinity are strongly shaped by culture and politics. They are closely connected to power relations that benefit men and disadvantage women (Sari, 2024). Feminism is generally understood as women's efforts to demand equal rights with men and to challenge inequality (Auliadinanti et al., 2025). In literary studies, feminist approaches help bring forward women's voices that have been ignored or silenced by patriarchal systems (Mulyani & Putri, 2024). However, racial discrimination has also played a major role in shaping social inequality (Wajiran, 2024). Black women are one of the groups most affected by both racial and gender discrimination. Throughout American history, they have often been placed in lower social positions and represented in media and culture as people without voice or power (Kirana & Wiwoho, 2025).

Black Feminism is part of feminism that focuses specifically on the experiences of Black women. It grows from the historical and ongoing struggle against racial and sexual oppression faced by Black women in their families, workplaces, communities, and society (Maulidina, 2021). This perspective emerged because earlier feminist movements mainly centered on the experiences of white, middle-class women and did not fully represent African American women. Through a Black feminist perspective, issues such as gender violence, social exclusion, and the struggle for independence and agency can be understood more clearly (Wajiran et al., 2025). Understanding stereotypes is also important in discussing inequality because they shape how people see and treat others. According to Wajiran & Labibah (2024), stereotypes are fixed judgments about a group that often lead to discrimination and unfair treatment. These stereotypes are formed through social and cultural beliefs that are repeated in daily life, causing individuals to be judged based on race or gender.

Different forms of inequality often work together, which is explained through the concept of intersectionality. Intersectionality shows that people can experience multiple types of discrimination at the same time, such as race, gender, class, and other identities (Eissa, 2025). Patriarchy further supports these systems of inequality by organizing society into a strict gender hierarchy (Yuliati, 2021). Within this structure, masculine traits are valued more highly than feminine ones, which places women in lower positions and limits their opportunities (Erete et al., 2023; Parilokita, 2023). These inequalities are clearly reflected in literary works, including *The Personal Librarian* by Marie Benedict and Victoria Christopher Murray. The novel tells the story of Belle da Costa Greene, a light-skinned African American woman who chooses to pass as white in order to gain access to elite social and professional spaces. As the personal librarian of J. P. Morgan, Belle earns respect for her intelligence and cultural knowledge. However, her success depends on hiding her true racial identity, and her position remains vulnerable in a society shaped by racial and gender hierarchies.

To analyze these issues, this study applies Patricia Hill Collins's theory of the Matrix of Domination. Collins (2000) explains that women's oppression is

produced through the interaction of race, class, and gender and operates across four domains of power: structural, disciplinary, hegemonic, and interpersonal. Based on this framework, this research examines how the novel portrays the oppression of Black women not only as personal struggle, but also as the result of broader social structures and power relations.

## LITERATURE REVIEW

### Previous Related Studies

Several studies have examined oppression using intersectionality and Patricia Hill Collins's matrix of domination. Sabry (2022), in "Undermining the 'Matrix of Domination': Religion, Race and Gender and the Intersectionality Politics of Aliaa Sharrief's 'Hijabi' Hip-hop and Modest Fashion," focuses on the role of religion in intersectionality. The study analyzes Aliaa Sharrief, a Black Muslim American hijabi hip-hop artist, and shows how race, gender, and religion place her at the margins of mainstream culture. She resists oppression through music and fashion. Another study was written by Mufidah (2024) entitled *Black Women's Oppression and Resistance in Evaristo's Girl, Woman, Other: A Feminist Study*. The study also uses Patricia Hill Collins's theory of the matrix of domination and applies a qualitative method with close reading. The findings show that Black women experience different forms of oppression and respond through resistance, such as defining themselves and expressing their voices. Furthermore, research by Eissa (2025), in "The Intersectionality of Race, Class, and Gender, and the Matrix of Domination in Angie Thomas's *On the Come Up* (2019)," analyzes how race, class, and gender affect the life of Brianna Jackson, a Black working-class teenage girl. The study shows that she faces many forms of discrimination but also resists with support from her family and community.

Although the previous studies use intersectionality and Patricia Hill Collins's matrix of domination, this research is different in several ways. First, the object of the study is different. Sabry (2022) analyzes the real-life experience of Aliaa Sharrief. Mufidah (2024) studies several Black women characters in *Girl, Woman, Other*, and Eissa (2025) focuses on a teenage girl in *On the Come Up*. In contrast, this research analyzes a different novel, *The Personal Librarian*, and focuses on one main character. Second, the context is different. The previous studies mostly discuss contemporary settings, while this study examines early twentieth-century American society. Finally, this research gives special attention to racial passing and institutional exclusion, which are not the main focus of the previous studies. Therefore, even though they use similar theories, this study has a different object, context, and focus.

### Black Feminism and Intersectionality

Black Feminism developed because both the feminist movement and the civil rights movement failed to fully represent Black women. Feminism often focused mainly

on gender, while civil rights activism focused on race. As a result, Black women, who experience both racial and gender oppression at the same time, were left out of both struggles. Crenshaw (1989) explains that the oppression faced by Black women cannot be understood by looking at racism and sexism separately, because their lived experiences are shaped by the interaction of both at the same time. For this reason, any analysis that ignores this intersection fails to fully explain how Black women are subordinated. This means that racism and sexism must be examined together, not separately, when studying Black women's lives.

The concept of intersectionality shows how different identities and systems of power create forms of inequality. Collins (2000) supports this idea by explaining that oppression works through overlapping systems such as race, gender, sexuality, and nationality, and that these systems combine to produce injustice. From this perspective, Black women are not only marginalized because they are women or because they are Black, but because these identities operate together within a wider system of power. Moreover, Collins (2000) also describes intersectionality as an approach that sees race, class, gender, sexuality, ethnicity, and nationality as interconnected parts of social organization that shape the lives of Black women, while at the same time being shaped by them.

### **Matrix of Domination**

To analyze oppression related to race, gender, class, and other social categories in American society, Patricia Hill Collins develops the concept of the Matrix of Domination, based on Kimberle Crenshaw's idea of intersectionality. While intersectionality explains how different forms of oppression overlap, Collins focuses on how these systems are structured and maintained in society. According to Collins (2000), inequality is produced by interconnected systems of power rather than a single category such as race or gender. These systems form what she calls the matrix of domination. The matrix operates through four connected domains: structural, disciplinary, hegemonic, and interpersonal. Each domain plays a specific role in maintaining oppression (Collins, 2000).

### **Structural Domain**

The structural domain works through large social institutions such as education, law, employment, and government. Rules and policies determine access to resources, opportunities, and power. Because it operates at a broad institutional level, inequality in this domain becomes stable and difficult to change (Collins, 2000).

### **Disciplinary Domain**

The disciplinary domain maintains power through supervision and control within institutions. Schools, workplaces, and organizations regulate behavior through

monitoring and evaluation. In this way, power functions by encouraging individuals to control themselves to avoid punishment or exclusion (Collins, 2000).

### **Hegemonic Domain**

The hegemonic domain operates through culture, ideas, and beliefs that make inequality appear normal. Dominant views about race, gender, and class are spread through media, education, religion, and everyday language, shaping how people understand power relations (Collins, 2000).

### **Interpersonal Domain**

The interpersonal domain refers to everyday interactions. It shows how oppression is experienced and repeated in daily life. Within intersecting systems of power, individuals may experience both privilege and disadvantage at the same time, and they may accept, resist, or negotiate social roles (Collins, 2000).

## **METHOD**

### **Design and Sample**

This study employs a qualitative literary research design to examine issues of race, gender, and power in *The Personal Librarian*. Qualitative research emphasizes interpretation and meaning rather than numerical measurement. As explained by John Creswell & Creswell (2018), qualitative research seeks to understand how individuals or groups interpret social or human problems. In this study, the problem explored is the experience of racial and gender oppression faced by Belle da Costa Greene within early twentieth-century American society. The primary data consist of textual passages taken from the novel that represent issues of race, gender, class, identity, and institutional power. The data were selected purposively based on their relevance to the theoretical framework, particularly Patricia Hill Collins's concept of the matrix of domination.

### **Instruments and Procedures**

In qualitative research, the researcher functions as the primary instrument of data collection and interpretation. This study applies close reading as the main analytical technique. Close reading involves a detailed examination of language, narrative structure, and characterization in order to uncover deeper meanings within the text. As stated by Brooks (1947), a literary work should be understood as an experience rather than merely a statement about experience. The researcher read the novel several times to gain a comprehensive understanding of the narrative and its socio-historical context. Relevant passages related to race, gender, and class were identified and documented. These passages were then organized systematically

according to themes connected to systems of power, which later became the basis for theoretical interpretation.

### **Data Analysis**

The selected data were interpreted using Patricia Hill Collins's matrix of domination as the primary analytical framework. Collins (2000), argues that oppression operates through four interrelated domains of power: structural, disciplinary, hegemonic, and interpersonal. These domains were used as analytical categories to examine how systems of power shape the protagonist's experiences. In addition, the concept of intersectionality was applied to explain how Belle's identity as both a Black person and a woman produces overlapping and interconnected forms of discrimination. The analysis was conducted interpretively by linking textual evidence to theoretical concepts, focusing on how race, gender, and class interact within institutional and social settings. Through this framework, the study demonstrates how personal struggles in the novel reflect broader structures of racism and patriarchy.

### **RESULT & DISCUSSION**

The results show that Belle da Costa Greene's oppression does not operate through a single category such as race or gender alone, but through intersecting systems of power. These domains interact to regulate Belle's identity and opportunities as a Black woman passing as white in early twentieth-century America.

#### **Structural Domain: Institutionalized Racial and Gender Exclusion**

The structural domain refers to how social institutions and laws create and maintain inequality (Collins, 2000). In *The Personal Librarian*, this domain appears clearly in the exclusion of Black people and women from education, jobs, and professional spaces. Princeton University is described as a segregated institution. Belle explains that although she and Gertrude can attend lectures, Princeton remains a whites-only university:

*“maintaining Princeton as a whites-only university when all the other Ivy League schools have admitted colored folks”* (Page 9–10).

This statement shows that racial discrimination is not only personal prejudice. It is part of the university's official system. The rule that limits Black students from full access helps keep white people in positions of advantage. In Collins's structural domain, institutions like universities help maintain racial inequality by controlling who can receive education and social status. Education becomes a tool that protects white privilege. Belle's career opportunities are also controlled by racial identity. Her mother says,

*“A colored girl named Belle Marion Greener would never have been considered for a job with Mr. J. P. Morgan. Only a white girl called Belle da Costa Greene would have that opportunity.”* (Page 23).

This statement shows that the job system favors white identity. It is not only about skill or intelligence. It is about race. Belle understands that she must change her name and hide her identity to get the job. This shows that racism is built into the employment structure. Black women do not have equal access to professional opportunities. Passing as white becomes her way to survive in a system that does not accept her real identity. Gender inequality also appears in the structure of the workplace. Belle says,

*“Yes, it is an awfully big job. And being a woman, I know that I must do my job twice as well as any man to be thought half as good.”* (Page 97).

This sentence shows that women are judged differently from men. Belle knows that she must work harder to receive less recognition. This is not only about individual opinion. It reflects a larger system where men are seen as more capable and more suitable for authority. The professional world is built on standards that benefit men and disadvantage women. These examples show Crenshaw’s idea of intersectionality. Belle faces discrimination not only because she is Black or because she is a woman, but because she is both at the same time. Race and gender work together to limit her opportunities. The structural domain in the novel shows that oppression comes from connected systems, not from one single cause. Belle’s experience shows how institutions can control identity, opportunity, and power.

### **Disciplinary Domain: Surveillance and Behavioral Control**

The disciplinary domain operates through rules, monitoring, and self-control that maintain social hierarchies (Collins, 2000). In the novel, Belle is trained to control her body, speech, and behavior in order to survive in a white and male-dominated environment. Her mother constantly reminds her to behave properly:

*“Belle, be a lady at all times. I sigh; a lady would never run.”* (Page 7)

This instruction shows that discipline begins in the family. Belle learns that even small actions, such as running, can damage her image. She must always appear calm, polite, and controlled. Gender expectations are deeply connected to respectability. Even when her mother is not physically present, Belle continues to control herself. The discipline becomes internal:

*“You are at Princeton University. You must take extra care working at that all male institution. Be cautious, never do anything to stand out. Even though she’s nearly sixty miles away, Mama insinuates herself into my thoughts.”* (Page 7–8)

This passage shows that surveillance is not only external. Belle monitors herself. She thinks carefully about every movement and action. At Princeton, she must not draw attention because she is both a woman and secretly Black. This reflects Collins's disciplinary domain, where individuals regulate their own behavior to fit dominant social expectations. Belle is also disciplined to hide her Black identity. Mama warns her:

*“If you see any colored people, stand tall, don't make eye contact. If eye contact is made, only acknowledge with a nod and then turn away. And never, ever enter into a conversation.”* (Page 40)

This instruction forces Belle to control even her natural social reactions. She cannot speak freely or show solidarity with other Black people. She must constantly protect her white-passing identity. This shows how racial hierarchy creates separation and fear among marginalized people. Discipline here works by teaching Belle to distance herself from her own community. The pressure becomes clear when Belle fears being exposed:

*“For the second time this evening, my heart beats wildly... Will I lose everything I've worked toward in this single instant...?”* (Page 73)

This passage shows strong fear. Belle worries that one mistake could destroy her career and her life. The possibility of exposure controls her thoughts and emotions. She becomes both the one who is controlled and the one who controls herself. This reflects how disciplinary power works not only through institutions but through internal fear and self-surveillance. Belle's body, speech, and emotions are constantly regulated. Through this domain, the novel shows that oppression does not always need visible punishment. It works quietly through pressure, fear, and the need to appear acceptable in a dominant white and male society.

### **Hegemonic Domain: Ideologies of Whiteness and Respectability**

The hegemonic domain works through ideas, values, and cultural beliefs that make inequality seem normal and acceptable (Collins, 2000). In the novel, whiteness is presented as the standard of safety, success, and respectability. Belle's mother explains:

*“In this country, as colored people, we have to use every advantage. Our pale complexions give us a choice...I choose white for the children and myself. I can't make that choice for you, Richard, but please. Please make this choice with me. Make it for us. For us and our children.”* (Page 28)

This statement shows that whiteness is seen as protection and opportunity. Blackness, in contrast, is connected with danger and limitation. Belle's mother's decision does not come from self-hatred, but from her understanding of how society works. She believes that living as white is the only way her family can survive and

succeed. This reflects hegemonic power because the belief in white superiority becomes accepted as common sense. Belle also becomes aware that her privilege comes from her proximity to whiteness:

*“Those hands are cracked and swollen from heavy lifting and serving, while mine are covered in satin opera-length gloves. Why does she serve while I am served? Why is it that the relative whiteness of my skin has given me this chance at privilege? It seems incomprehensible, but it is thus.”* (Page 74–75)

In this passage, Belle compares herself to another Black woman. She realizes that her lighter skin gives her access to comfort and status. This shows that racial hierarchy is not only external but also internalized. Belle understands that the system is unfair, yet she benefits from it. The inequality appears natural, even when she questions it. This is how hegemonic power works, it makes injustice seem normal and difficult to challenge. The belief that whiteness is necessary for survival appears again when Belle’s mother declares:

*“Our only hope would be to live as white.”* (Page 270)

This sentence clearly shows how strong the ideology of whiteness is. Belle’s mother sees no other safe option for her family. The idea that living as white is the only hope proves that hegemonic racism shapes how people think about identity, safety, and the future. Black families feel forced to leave behind their true identity in order to gain protection and social mobility. Through these examples, the novel shows that inequality is maintained not only through laws or rules, but through shared beliefs. Whiteness becomes the invisible standard, while Blackness is seen as a risk. The hegemonic domain therefore works by shaping thoughts, values, and life choices, making racial hierarchy appear natural and unavoidable.

### **Interpersonal Domain: Everyday Interactions and Emotional Labor**

The interpersonal domain refers to how oppression appears in daily relationships and social interactions (Collins, 2000). In the novel, Belle experiences this through constant observation, subtle discrimination, and unequal power relations. She feels watched and judged at social events:

*“As I move, I leave a trail of stares and whispers in my wake. The guests don’t think I see or hear them, but it is impossible not to feel their curiosity and sometimes even their disdain.”* (Page 167)

This passage shows that Belle’s body and presence are constantly evaluated. Even when people do not speak directly to her, their looks and whispers remind her that she is different. She becomes highly aware of how she walks, speaks, and behaves. This reflects how oppression works in everyday life, not always through open discrimination, but through subtle social signals that create pressure and discomfort.

Power inequality is also clear in her relationship with Mr. Morgan. Economic and gender differences shape their interaction. He reminds Belle that her success depends on him:

*“Perhaps you’ve begun to believe those god-awful profiles on you... You are my personal librarian. I made you into who you are today. You are nothing without my bankroll, and don’t you forget it.”* (Page 294)

This statement shows how power operates in personal relationships. Even though Belle is intelligent and professionally successful, Mr. Morgan uses his wealth and authority to control her. He reduces her achievements to something he created. This reflects how class and gender work together with race. Belle’s position remains fragile because it depends on the support of a powerful white man. These show that in the interpersonal domain, oppression appears in daily conversations, gestures, and emotional expectations. Belle must manage not only her work but also her emotions. She must remain calm, polite, and grateful, even when she is disrespected. This emotional control becomes part of her survival.

Across all four domains, Belle’s life is shaped by the intersection of race, gender, and class. She is excluded structurally, controlled through discipline, influenced by dominant ideas, and limited in everyday interactions. These systems do not work separately; they strengthen each other. As Crenshaw (1991) argues, the experience of Black women cannot be understood by simply adding racism and sexism together. Belle’s life as a Black woman passing as white shows how different systems of power interact at the same time. Her survival requires constant performance, strong self-control, and the suppression of her true identity.

## CONCLUSION

This study shows that *The Personal Librarian* presents Belle da Costa Greene’s life as shaped by interconnected systems of race, gender, and class within what Patricia Hill Collins describes as the matrix of domination. Rather than showing oppression as a single experience, the novel illustrates how different forms of power operate together and influence Belle’s identity, choices, and opportunities. By applying Collins’s framework and Crenshaw’s concept of intersectionality, this analysis highlights that Belle’s experiences cannot be separated into racial or gender discrimination alone. Instead, her life reflects how overlapping systems of inequality shape both public structures and private decisions. Her success does not remove oppression; instead, it reveals how privilege and vulnerability can exist at the same time.

The novel ultimately suggests that power works at many levels, social, cultural, and economic, and affects how identity is formed and performed. Through Belle’s story, *The Personal Librarian* offers a deeper understanding of how Black women navigate unequal systems while trying to survive and succeed. In this way, the novel reinforces the importance of intersectional analysis in understanding complex

experiences of identity and power. Future research may further develop this framework by applying the matrix of domination to other literary texts in order to examine how intersecting systems of power are constructed across different historical and cultural contexts.

## REFERENCES

- Auliadinanti, M. A., Wulandari, Z., & Wibisono, K. A. (2025). Reception analysis of popular feminism in the series *Gadis Kretek* on Netflix. *ProTVF*, 9(1), 75–91. <https://doi.org/10.24198/ptvf.v9i1.51866>
- Brooks, C. (1947). *The well wrought urn: Studies in the structure of poetry*. Harcourt, Brace and Company.
- Choirunia, A., & Surur, M. (2025). Women' s vulnerability in The Swimmers (2022): An intersectional feminist analysis from an applied linguistics perspective. *International Journal of Linguistics and Literature*, 5(2), 156–176. <https://doi.org/https://doi.org/10.30983/mj.v4i2.10528>
- Collins, P. H. (2000). *Black feminist thought: Knowledge, consciousness, and the politics of empowerment*. (2nd ed.). Routledge. <https://doi.org/10.4324/9781003245650>
- Crenshaw, K. (1989). Demarginalizing the intersection of race and sex: A black feminist critique of antidiscrimination doctrine, feminist theory, and antiracist politics. *University of Chicago Legal Forum*, 1989(1).
- Crenshaw, K. (1991). Mapping the margins: Intersectionality, identity politics, and violence against women of Color. *Stanford Law Review*, 43(6), 1241–1299.
- Creswell, J. W., & Creswell, J. D. (2018). *Research design: Qualitative, quantitative, and mixed methods approaches* (5th ed.). Sage Publications.
- Eissa, N. E. (2025). The intersectionality of race, class, and gender, and the matrix of domination in Angie Thomas's *On the Come Up* (2019 ). *Journal of Scientific Research in Arts*, 26(7), 25–50. <https://doi.org/10.21608/jssa.2025.380989.1734>
- Erete, S., Rankin, Y., & Thomas, J. (2023). A Method to the madness: Applying an intersectional analysis of structural oppression and power in HCI and design. *ACM Transactions on Computer-Human Interaction*, 30(2), 1–45. <https://doi.org/10.1145/3507695>
- Kirana, S., & Wiwoho, G. (2025). Black women's oppression in *The Color Purple* (2023): A Black feminist perspective. *IJELT: Indonesian Journal of Education, Language, and Technology*, 1(2 SE-Articles), 249–257. <https://ijelt.com/index.php/ijelt/article/view/34>
- Maulidina, H. A. (2021). Black feminism interpretation in Maya Angelo's poems with figurative language and imaginary analysis. *Jurnal Penelitian Humaniora*, 26(1), 46–52. <https://doi.org/10.21831/hum.v26i1.42486>
- Mufidah, Z. (2024). Black women's oppression and resistance in Evaristo's *Girl, Woman, Other: A Feminist Study*. *Adabiyāt: Jurnal Bahasa Dan Sastra*, 8(2), 252–277. <https://doi.org/10.14421/ajbs.2024.080205>
- Mulyani, A. B. S., & Putri, P. A. S. (2024). Repositioning blackness and intersectional identities in Adichie's *Americanah*. *Journal of Language and Literature*, 24(1), 113–123. <https://doi.org/10.24071/joll.v24i1.8302>
- Parilokita, K. S. (2023). The Feminism in *God Is Woman* by Ariana Grande.

- Linguistika: Buletin Ilmiah Program Magister Linguistik Universitas Udayana*, 30(1), 16. <https://doi.org/10.24843/ling.2023.v30.i01.p03>
- Sabry, S. (2022). Undermining the “matrix of domination”: Religion, race and gender and the intersectionality politics of Aliaa Sharrief’s “Hijabi” hip-hop and modest fashion. *Textual Turnings: An International Peer-Reviewed Journal in English Studies*, 4(1), 219–232. <https://doi.org/10.21608/taip.2022.284393>
- Sari, N. H. (2024). Binsyouwi, A gender discourse of Biak women social politics roles in society: Identity, hegemonic and intersectionality. *Dialogue: Jurnal Ilmu Administrasi Publik*, 6(2), 798–809. <https://doi.org/10.14710/dialogue.v6i2.22348>
- Wajiran, W. (2024). The portrayal of black women in Toni Morrison’s *Beloved*, *The Bluest Eye*, and *Song of Solomon*. *Research Journal in Advanced Humanities*, 5(3). <https://doi.org/10.58256/f5hm1396>
- Wajiran, W., & Labibah, M. (2024). Inequality experienced by black women characters in Bernardine Evaristo’s *Girl, Woman, Other: A Black Feminism Study*. *Journal of Language and Literature Studies*, 4(3), 671–679. <https://doi.org/10.36312/jolls.v4i3.2061>
- Wajiran, W., Somae, E. T., & Dharma, L. A. (2025). Narratives of resistance and liberation: Alice Walker’s contribution to intersectional justice literature and discourse. *Lire Journal (Journal of Linguistics and Literature)*, 9(3), 435–444. <https://doi.org/10.33019/lire.v9i2.458>
- Yuliati, R. (2021). Oppression to empowerment: Syrian refugee women in Warga’s *Other Words for Home*. *CaLLs (Journal of Culture, Arts, Literature, and Linguistics)*, 7(1), 28. <https://doi.org/10.30872/calls.v6i2.4454>