

Mapping Womanism: A Critical Literature Review of Intersectionality in Alice Walker's Works

Anjaly Nair M.K.¹, Dr. G.M. Tungesh²

¹Research Scholar, Institute of Social Sciences and Humanities, Srinivas University, Mangalore
&

Assistant Professor of English, Nehru Arts and Science College Kanhangad.

ORCID ID: 0009-0002-7093-3677

²Research Professor, Institute of Social Sciences and Humanities, Mangalore.

DOI: <https://doi.org/10.5281/zenodo.15222883>

Published Date: 16-April-2025

Abstract: This paper examines the conceptual framework of womanism as articulated by Alice Walker and its relationship to intersectionality theory. Through a comprehensive analysis of Walker's literary works and theoretical writings, this review explores how womanism emerged as a critical response to the limitations of mainstream feminism and how it anticipates and complements intersectionality theory. The findings suggest that Walker's womanism provides a crucial foundation for understanding Black women's experiences and continues to offer valuable insights for contemporary feminist discourse. This paper argues that womanism's emphasis on the interconnectedness of race, gender, and class oppression established important groundwork for Kimberlé Crenshaw's later formulation of intersectionality, while maintaining distinct qualities that continue to make it relevant in addressing the complex realities of Black women's lives.

Keywords: Intersectionality, Womanism, feminism, black feminism, Afro American.

Purpose

The purpose of this review is to analyze the theoretical and literary contributions of Alice Walker's concept of womanism and to examine its relationship to intersectionality theory. Additionally, this paper aims to identify the ongoing relevance of womanism in contemporary feminist discourse and to highlight areas where further research may expand our understanding of these frameworks.

Methodology

This review employs a qualitative literary analysis methodology, examining primary texts by Alice Walker, including her fiction, poetry, and essays, with particular attention to her 1983 collection *In Search of Our Mothers' Gardens*, where she first articulated the concept of womanism. The paper also analyzes secondary scholarly literature on womanism and intersectionality published between 1983 and 2024. A comparative approach is used to identify connections, divergences, and complementarities between womanism and intersectionality theory as articulated by Kimberlé Crenshaw and subsequent scholars. The methodology involves close textual analysis, historical contextualization, and theoretical synthesis.

Findings

This critical analysis reveals that Walker's womanism emerged from Black women's distinctive historical and cultural experiences in the United States, providing a theoretical framework that addresses white feminism's limitations. Notably, womanism's focus on interconnected oppressions of race, gender, and class both anticipated and developed alongside

intersectionality theory. While sharing conceptual terrain, womanism maintains unique characteristics—including its spiritual dimensions, celebration of women's culture, commitment to communal survival, and value placed on emotional depth and flexibility.

The research indicates that although intersectionality has gained substantial academic recognition, womanism continues to offer invaluable perspectives, particularly in literary analysis, spiritual practice, and community-based activism. This examination demonstrates that both theoretical frameworks remain crucial for comprehending and confronting the multifaceted oppression experienced by Black women and other marginalized communities.

Originality

This critical review advances the scholarly conversation by offering an in-depth examination of the interconnections between womanism and intersectionality, carefully mapping their parallel evolution and respective contributions to feminist theoretical frameworks. Where prior research has tended to analyze these concepts in isolation or acknowledge their relationship only superficially, this study presents a methodical comparative analysis that illuminates both their common intellectual roots and distinctive theoretical features. Furthermore, the paper identifies contemporary applications of womanist thought across various domains, pointing toward promising new avenues for both academic inquiry and practical implementation. By synthesizing these theoretical traditions while preserving their unique characteristics, this work creates a more nuanced understanding of their ongoing relevance to feminist discourse and praxis.

1. INTRODUCTION

In 1983, Alice Walker introduced the term "womanism" in her groundbreaking collection of essays, *In Search of Our Mothers' Gardens*. She described a womanist as "a black feminist or feminist of color" who is "committed to survival and wholeness of entire people, male and female" (Walker, 1983, p. 11). This definition offered a crucial intervention in feminist discourse, addressing the marginalization of Black women within both mainstream feminism and civil rights movements. Nearly a decade later, legal scholar Kimberlé Crenshaw (1991) developed the concept of "intersectionality" to describe how multiple forms of discrimination—particularly regarding race and gender—interact and compound each other.

Both womanism and intersectionality emerged from the need to articulate and address the unique experiences of Black women whose concerns were often sidelined in single-issue movements. While these concepts developed in different contexts—Walker's from a literary and cultural perspective and Crenshaw's from legal studies—they share a commitment to understanding the complexities of oppression faced by women of color.

The emergence of womanism represented a watershed moment in feminist theory, providing Black women with a theoretical framework that honored their specific historical and cultural experiences. Walker's conceptualization directly challenged the limitations of white feminist discourse, which frequently failed to acknowledge how racial oppression fundamentally shaped Black women's gendered experiences. Her four-part definition expanded beyond conventional understandings of feminism to embrace spiritual connections, love for women's culture, commitment to the survival of entire communities, and appreciation for women's emotional flexibility. Through this multifaceted approach, Walker created intellectual space for Black women to articulate their realities outside the constraints of mainstream feminist thought.

Crenshaw's formulation of intersectionality similarly sought to address theoretical gaps, particularly in legal discourse where discrimination was typically analyzed along a single axis. Her groundbreaking work demonstrated how anti-discrimination law failed Black women by forcing them to articulate their experiences solely in terms of either race or gender, but never both simultaneously. This legal framework rendered invisible the unique forms of discrimination Black women faced at the intersection of multiple marginalized identities. Crenshaw's analysis extended beyond legal considerations to critique mainstream feminist and antiracist politics that frequently neglected the specific concerns of women of color.

The intellectual genealogy of these concepts reveals rich connections to earlier Black feminist thought. Predecessors like Sojourner Truth, Anna Julia Cooper, and Audre Lorde had long articulated the inseparability of race, gender, and class in Black women's lives. The Combahee River Collective's 1977 statement explicitly addressed the interlocking nature of oppression, providing crucial groundwork for both womanism and intersectionality. These historical antecedents reveal how Walker and Crenshaw built upon existing traditions of Black feminist intellectual production while formulating their distinctive theoretical contributions.

Despite their shared intellectual heritage and complementary aims, womanism and intersectionality maintain significant distinctions in emphasis and application. Walker's womanism centers spiritual dimensions and community ethos in ways that extend beyond the primarily analytical focus of intersectionality. Meanwhile, Crenshaw's framework has gained particular traction in academic and legal contexts, providing precise language for addressing structural inequalities. These differences have led to varied trajectories in how these concepts have been deployed across scholarly disciplines and activist spaces.

This review paper examines the theoretical foundations of womanism as articulated by Alice Walker, traces its relationship to intersectionality theory, and explores how these frameworks continue to inform feminist thought and practice. By analyzing Walker's literary works alongside theoretical texts on womanism and intersectionality, this paper seeks to deepen our understanding of these critical concepts and their ongoing relevance. The analysis will particularly focus on how Walker's creative and critical writings enact womanist principles, highlighting the distinctive contributions of her literary imagination to feminist theoretical discourse. Additionally, this review will investigate contemporary applications of these frameworks in academic scholarship, cultural production, and social justice movements, assessing their continued vitality and evolution in addressing the complex realities of marginalized communities.

Objectives

- To analyze Alice Walker's formulation of womanism and trace its development through her literary and theoretical works
- To examine the relationship between womanism and intersectionality, identifying areas of convergence and divergence
- To evaluate the influence of womanism on feminist theory and practice, particularly regarding issues of race, gender, and class
- To identify gaps in current scholarship on womanism and intersectionality
- To propose directions for future research that might advance our understanding of these frameworks and their applications

2. REVIEW OF LITERATURE

Chronological Literature Review on Womanism and Intersectionality

S.No.	Author	Title	Year	Research Gap
1	Alice Walker	<i>In Search of Our Mothers' Gardens</i>	1983	Introduced "womanism" but required further theoretical development beyond its initial definition
2	Ogunyemi	"African Womanism"	1985	Highlighted the distinct experiences of African women that were not fully captured in Walker's womanism
3	Walker	<i>Living by the Word</i>	1988	Developed ecological aspects of womanism but with limited systematic analysis
4	King-Kok Cheung	Analysis of <i>The Color Purple</i>	1988	Emphasized narrative voice but lacked analysis of intersecting oppressions
5	Crenshaw	"Demarginalizing the Intersection of Race and Sex"	1989	Introduced intersectionality in legal context but needed expansion to other disciplines
6	hooks	Critique of womanism	1990	Questioned womanism's treatment of class issues but offered limited alternative frameworks
7	Crenshaw	"Mapping the Margins"	1991	Expanded intersectionality but primarily focused on legal applications
8	Appiah	Cross-cultural applications of womanism	1992	Explored postcolonial connections but lacked comprehensive framework for global application
9	Hudson-Weems	<i>Africana Womanism</i>	1993	Distinguished from Walker's womanism but needed further development of theoretical foundations
10	James	Critique of womanism's inclusivity	1993	Questioned womanism's commitment to "entire people" but lacked empirical support

S.No.	Author	Title	Year	Research Gap
11	hooks	<i>Teaching to Transgress</i>	1994	Applied womanism to pedagogy but needed more specific methodological approaches
12	McDowell	Womanist literary criticism	1995	Applied womanism to literary analysis but needed more structured methodological framework
13	Phillips & McCaskill	Womanism in community organizing	1995	Documented practical applications but lacked theoretical development
14	Townes (ed.)	Womanist theology	1995	Developed spiritual dimensions but needed connections to secular applications
15	Guy-Sheftall	History of Black feminist thought	1995	Placed womanism in historical context but needed more analysis of its contemporary evolution
16	Collins	Distinguishing womanism and Black feminism	1996	Noted distinctions but needed more comprehensive comparative analysis
17	Collins	<i>Black Feminist Thought</i>	2000	Developed "matrix of domination" but needed more specific applications
18	Baker-Fletcher	Spiritual foundations of womanism	1998	Explored spiritual dimensions but lacked connections to policy implications
19	Davis	"Paradox" of intersectionality	2008	Critiqued vague applications but offered limited solutions
20	Bailey	"Digital womanism"	2010	Examined online applications but needed more theoretical grounding
21	Maparyan (Phillips)	<i>The Womanist Idea</i>	2012	Expanded womanism to new domains but needed more empirical research
22	Coleman	Womanist spiritual practices	2013	Documented practices but needed theoretical development
23	Smooth	Intersectionality in governmental approaches	2013	Examined institutional adoption but lacked critical analysis of implementation
24	Cruz	Womanism and indigenous feminism	2015	Explored transnational connections but needed more systematic comparative framework
25	Collins & Bilge	Intersectionality's influence on multiple fields	2016	Traced widespread adoption but needed more critical analysis of applications
26	Smith	Intersectional analysis of contemporary literature	2016	Applied intersectionality to literature but needed more methodological rigor
27	Hancock	Intersectionality in policy contexts	2016	Examined policy applications but needed more evaluation of outcomes
28	Harris	"Ecowomanist" perspective	2017	Linked environmental racism to other oppressions but needed more empirical research
29	Njoku, Sutherland, & Harris	Womanism in international development	2017	Explored global applications but needed more case studies
30	Crenshaw	Reflections on intersectionality	2017	Noted different origins of concepts but lacked comprehensive comparative analysis

Walker's fiction offers rich illustrations of womanist principles. In *The Color Purple* (1982), characters like Celie, Shug, and Sofia demonstrate different aspects of womanist consciousness through their resistance to oppression and formation of supportive relationships. King-Kok Cheung (1988) analyzes how Walker's use of epistolary form in this novel gives voice to a character who had been silenced, reflecting womanism's emphasis on self-expression and agency.

Walker's definition of womanism appears in the preface to *In Search of Our Mothers' Gardens* (1983), where she offers a four-part description that has become foundational to womanist thought. She traces the term to "womanish," derived from Black folk expression meaning "outrageous, audacious, courageous or wilful behaviour" (Walker, 1983, p. 12). Walker

characterizes a womanist as someone who "loves other women, sexually and/or nonsexually," who "appreciates and prefers women's culture," and who is "committed to survival and wholeness of entire people, male and female" (Walker, 1983, p. xi). Significantly, she concludes with the often-quoted statement: "Womanist is to feminist as purple is to lavender" (Walker, 1983, p. 12), suggesting that womanism encompasses and deepens feminist concerns.

Ogunyemi (1985) argues for an "African womanism" distinct from Walker's concept, emphasizing that African women's experiences differ significantly from those of African American women. This critique highlights the need for contextual specificity in applying womanist frameworks.

Crenshaw (1989) introduced intersectionality in "Demarginalizing the Intersection of Race and Sex," analyzing how the legal system failed to address discrimination faced by Black women because it treated race and gender discrimination as separate issues. She expanded on this concept in *Mapping the Margins* (1991), examining how identity politics often marginalized women of color by failing to recognize the intersecting nature of oppression.

Walker's conception of womanism has faced criticism. hooks (1990) questions whether womanism adequately addresses class issues, arguing that it sometimes romanticizes aspects of Black culture without sufficiently challenging economic oppression. James (1993) suggests that womanism's inclusivity—its commitment to "entire people, male and female"—might sometimes downplay the specific needs of women.

Appiah (1992) examines how womanism offers tools for analyzing literature from postcolonial contexts, suggesting connections between Walker's concept and African feminist approaches. This cross-cultural application demonstrates womanism's flexibility and relevance beyond U.S. contexts.

Hudson-Weems (1993) distinguishes womanism from Africana womanism, arguing that while Walker's concept centers Black women's experiences, it remains connected to feminist discourse. In contrast, Hudson-Weems proposes Africana womanism as more deeply rooted in African cultural traditions and more explicitly separate from Western feminism. This distinction highlights the varied theoretical approaches within Black women's intellectual traditions.

hooks (1994) develops a "teaching to transgress" approach influenced by both womanist and intersectional insights, emphasizing education as a practice of freedom that must address interlocking systems of oppression. This pedagogical application demonstrates how these frameworks inform educational practices.

Phillips and McCaskill (1995) document how womanist principles have informed community organizing efforts, particularly in addressing issues like environmental justice, reproductive rights, and violence against women. They argue that womanism's emphasis on "everyday" resistance and community well-being offers practical guidance for activist work.

Sanders, Cannon, Townes, and Gilkes (in Townes, 1995) developed womanist theology, extending Walker's concept to religious and spiritual contexts. Womanist theology examines how Black women's religious experiences and interpretations offer unique perspectives on biblical texts and theological questions. This approach emphasizes spirituality as an important dimension of Black women's resistance to oppression, a theme also present in Walker's works, particularly *The Temple of My Familiar* (1989).

Womanist literary criticism examines how texts engage with issues of race, gender, class, and sexuality from Black women's perspectives. McDowell (1995) applies womanist criticism to analyze works by Zora Neale Hurston, arguing that a womanist approach reveals dimensions of resistance and agency that other critical frameworks might miss.

Womanist literary criticism examines how texts engage with issues of race, gender, class, and sexuality from Black women's perspectives. McDowell (1995) applies womanist criticism to analyze works by Zora Neale Hurston, arguing that a womanist approach reveals dimensions of resistance and agency that other critical frameworks might miss.

Guy-Sheftall (1995) traces the history of Black feminist thought, placing womanism within a longer tradition of Black women's intellectual and activist work. This historical perspective demonstrates how womanism both draws from and contributes to ongoing conversations about Black women's experiences and resistance.

Collins (1996) notes that Walker's definition emerged from her observations of Black women's cultural traditions and historical experiences. The concept developed through Walker's novels, particularly *The Color Purple* (1982), which explores themes of Black women's spiritual and sexual awakening, resistance to patriarchal violence, and formation of supportive female communities. Phillips (2006) argues that Walker's fictional character Celie exemplifies womanist consciousness through her journey from oppression to self-determination and spiritual fulfillment.

While sometimes used interchangeably, Collins (1996) distinguishes between womanism and Black feminism, suggesting that they represent different but related traditions within Black women's intellectual history. This distinction highlights the diversity of theoretical approaches within Black women's scholarship.

Baker-Fletcher (1998) explores the spiritual foundations of womanism, arguing that its emphasis on wholeness includes recognition of spiritual dimensions of life and resistance. She examines how Walker's works, particularly *The Color Purple*, present spirituality as a source of personal transformation and community healing.

Collins (2000) developed the concept of a "matrix of domination" in *Black Feminist Thought*, arguing that systems of oppression based on race, class, gender, and sexuality are interconnected and mutually reinforcing. This framework builds on earlier Black feminist thought, including the Combahee River Collective Statement (1977), which asserted the need to combat "racial, sexual, heterosexual, and class oppression" simultaneously.

McCall (2005) develops methodological approaches for literary analysis based on intersectionality, proposing ways to examine how texts represent complex identities and systems of power. This work bridges intersectionality's origins in legal studies with literary and cultural analysis.

Manuel (2006) applies intersectionality to health policy analysis, demonstrating how policies that fail to account for interconnected forms of oppression can inadvertently harm the populations they aim to serve. This application shows how intersectionality can inform practical approaches to addressing complex social problems.

Bailey (2010) examines "digital womanism" as it emerges in online spaces, analyzing how Black women use digital platforms to create communities of support and resistance. This work demonstrates how womanist principles adapt to new technological contexts.

Gaard (2011) examines connections between womanism and ecofeminism, noting how Walker's work, especially her essays in *Living by the Word* (1988), advocates for a relationship with the natural world based on respect rather than domination. This ecological dimension of womanism emphasizes interconnectedness between environmental and social justice.

Layli Maparyan (2012) in *The Womanist Idea* expands womanism beyond its initial literary and theological applications, presenting it as a comprehensive worldview with implications for environmental ethics, spirituality, and global politics. This expansion demonstrates womanism's continuing evolution and relevance.

Coleman (2013) analyzes womanist spiritual practices, documenting how Black women have developed rituals and theological interpretations that affirm their full humanity. This work connects womanism to liberatory religious traditions and practices.

Smooth (2013) examines how intersectionality has influenced governmental approaches to equity issues, particularly in international contexts where organizations like the United Nations have begun incorporating intersectional analysis into their frameworks. This institutional adoption demonstrates intersectionality's growing influence.

May (2015) observes that intersectionality has been institutionalized within academic discourse in ways that womanism has not, partly because intersectionality's analytical precision made it adaptable to various theoretical approaches. Conversely, Phillips (2006) argues that womanism's emphasis on cultural expression and spirituality has allowed it to resonate deeply in communities where academic discourse may seem remote.

Cruz (2015) examines how womanist principles resonate with indigenous feminist movements in Latin America, suggesting possibilities for transnational solidarity based on shared concerns about colonialism, racism, and sexism. This global perspective expands womanism's reach while recognizing the specificity of different cultural contexts.

Collins and Bilge (2016) trace how intersectionality has become central to contemporary feminist theory, influencing fields ranging from sociology to legal studies. They argue that intersectionality's strength lies in its ability to function as both a critical inquiry and praxis, connecting theoretical insights to social justice work.

Hancock (2016) examines how intersectionality has been applied in policy contexts, noting both its transformative potential and the challenges of translating its insights into institutional practices. This application demonstrates intersectionality's evolution from a legal concept to a broader analytical framework.

Smith (2016) applies intersectional analysis to contemporary literature by women of color, demonstrating how fictional works can illustrate the lived experiences of intersecting oppressions in ways that theoretical texts might not capture. This approach shows the complementary relationship between creative and theoretical explorations of intersectionality.

Harris (2017) analyzes the "ecowomanist" perspective developing in recent scholarship, which links environmental racism to other forms of oppression affecting Black communities. This development demonstrates how womanist thought continues to evolve to address contemporary concerns.

Njoku, Sutherland, and Harris (2017) explore applications of womanism in international development work, arguing that its emphasis on cultural context and community well-being offers alternatives to Western-dominated development models. This application demonstrates womanism's relevance beyond U.S. contexts.

Research Gap

Despite extensive scholarship on both womanism and intersectionality, several significant gaps remain in the literature. First, there is limited systematic comparison of how womanism and intersectionality function as analytical frameworks across different disciplines. While scholars have noted connections between these concepts, few have conducted comprehensive analyses of their theoretical relationships, points of convergence, and distinctive contributions. Research on the application of womanist principles in fields outside literary studies and theology remains underdeveloped. While womanism has gained traction in these areas, its potential contributions to fields such as public health, environmental studies, and international relations have not been fully explored. This gap represents a missed opportunity to leverage womanist insights in addressing complex social problems. There is a need for more research on how womanism and intersectionality are understood and applied in non-Western contexts. While scholars have begun to explore global applications of these frameworks, more work is needed to understand how they translate across cultural contexts and how they might be enriched by engagement with indigenous feminist traditions.

Research Proposal

This proposal outlines a research agenda aimed at addressing the identified gaps in scholarship on womanism, intersectionality, and Alice Walker's contributions. The proposed research would employ a mixed-methods approach combining textual analysis, qualitative interviews, and case studies to develop a more comprehensive understanding of these frameworks and their applications. This project would conduct a systematic review and analysis of scholarly literature on womanism and intersectionality published between 1983 and 2024. The review would identify key themes, theoretical developments, and areas of convergence and divergence between these frameworks. Additionally, it would analyze how Walker's conception of womanism has evolved through her literary and non-fiction works, tracing changes in emphasis and application over time.

3. METHODOLOGY

Comprehensive literature review, textual analysis of Walker's complete works, and visualization of theoretical relationships using concept mapping techniques. First, a systematic literature review will analyze scholarly work on womanism and intersectionality published between 1983-2024 across multiple disciplines, using citation network analysis to map intellectual connections. Textual analysis will examine Alice Walker's complete literary corpus to trace the evolution of her womanist concepts chronologically.

Expected Outcomes:

A theoretical model illustrating the relationships between womanism and intersectionality, a chronology of Walker's developing thought on womanism, and identification of key areas for theoretical synthesis and development.

4. CONCLUSION

This review has examined the theoretical foundations and applications of womanism as articulated by Alice Walker and explored its relationship to intersectionality theory. The analysis reveals that while these frameworks emerged from different disciplinary contexts—Walker's from literary and cultural studies and Crenshaw's from legal scholarship—they share a commitment to understanding and addressing the complex realities of Black women's lives and the interlocking systems of oppression they face.

Walker's conceptualization of womanism offers a distinctive contribution to feminist thought through its emphasis on cultural heritage, spirituality, and community well-being. Unlike some forms of feminism that focus primarily on gender oppression, womanism insists on addressing race, class, and gender simultaneously—an approach that anticipated and parallels intersectionality's core insights. Additionally, womanism's affirmation of Black women's traditions and experiences provides a positive foundation for resistance and creation, complementing intersectionality's analytical focus on systems of power.

The review also highlights the ongoing relevance of these frameworks in addressing contemporary social issues. Womanism's emphasis on wholeness and community offers resources for addressing environmental challenges, health disparities, and cultural fragmentation. Similarly, intersectionality's analytical precision continues to provide valuable tools for understanding how multiple forms of discrimination interact and for developing more effective responses to complex social problems.

The identified research gaps suggest that further work is needed to fully realize the potential of these frameworks, particularly regarding their application across disciplines and cultural contexts. The proposed research agenda offers a path forward, outlining projects that would deepen our understanding of womanism and intersectionality while extending their practical applications.

In conclusion, Alice Walker's womanism and intersectionality theory represent crucial interventions in feminist thought that continue to offer valuable insights for contemporary scholarship and activism. By attending to the specific experiences of Black women while developing frameworks with broader applicability, these approaches have enriched our understanding of oppression and resistance and provided tools for creating more just and inclusive communities.

REFERENCES

- [1] Appiah, K. A. (1992). *In My Father's House: Africa in the Philosophy of Culture*. Oxford University Press.
- [2] Bailey, M. (2010). *They Aren't Talking About Me...: Digital Black Feminism*. *Souls*, 12(4), 386-404. <https://doi.org/10.1080/10999949.2010.523344>
- [3] Baker-Fletcher, K. (1998). *Sisters of Dust, Sisters of Spirit: Womanist Wordings on God and Creation*. Fortress Press.
- [4] Byerman, K. E. (1985). *Fingering the Jagged Grain: Tradition and Form in Recent Black Fiction*. University of Georgia Press.
- [5] Cho, S., Crenshaw, K. W., & McCall, L. (2013). Toward a Field of Intersectionality Studies: Theory, Applications, and Praxis. *Signs: Journal of Women in Culture and Society*, 38(4), 785-810. <https://doi.org/10.1086/669608>
- [6] Christian, B. (1994). The race for theory. In A. Mitchell (Ed.), *Within the circle: An anthology of African American literary criticism from the Harlem Renaissance to the present* (pp. 348-359). Duke University Press.
- [7] Coleman, M. A. (2013). *Ain't I a Womanist, Too?: Third Wave Womanist Religious Thought*. Fortress Press.
- [8] Collins, P. H. (1996). What's in a Name? Womanism, Black feminism, and Beyond. *The Black Scholar*, 26(1), 9-17. <https://doi.org/10.1080/00064246.1996.11430765>
- [9] Collins, P. H. (2000). *Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment* (2nd ed.). Routledge.
- [10] Collins, P. H., & Bilge, S. (2016). *Intersectionality*. Polity Press.
- [11] 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), 139-167.
- [12] Crenshaw, K. (1991). Mapping the Margins: Intersectionality, Identity Politics, and Violence Against Women of Color. *Stanford Law Review*, 43(6), 1241-1299. <https://doi.org/10.2307/1229039>.
- [13] Crenshaw, K. (2017). *On Intersectionality: Essential Writings*. The New Press.
- [14] Cruz, C. Z. (2015). Four Questions on Critical Race Praxis: Lessons from Two Young Lives in Indian Country. *Columbia Journal of Gender and Law*, 31(1), 40-55.
- [15] Davis, K. (2008). Intersectionality as Buzzword: A Sociology of Science Perspective on What Makes a Feminist Theory successful. *Feminist Theory*, 9(1), 67-85. <https://doi.org/10.1177/1464700108086364>
- [16] Gaard, G. (2011). Ecofeminism Revisited: Rejecting Essentialism and Re-placing Species in a Material Feminist Environmentalism. *Feminist Formations*, 23(2), 26-53. <https://doi.org/10.1353/ff.2011.0017>
- [17] Guy-Sheftall, B. (1995). *Words of Fire: An Anthology of African-American Feminist Thought*. The New Press.

- [18] Hancock, A. M. (2016). *Intersectionality: An Intellectual History*. Oxford University Press.
- [19] Harris, M. L. (2017). *Ecowomanism: African American Women and Earth-Honoring Faiths*. Orbis Books.
- [20] hooks, b. (1990). *Yearning: Race, Gender, and Cultural Politics*. South End Press.
- [21] hooks, b. (1994). *Teaching to Transgress: Education as the Practice of Freedom*. Routledge.
- [22] Hudson-Weems, C. (1993). *Africana Womanism: Reclaiming Ourselves*. Bedford Publishers.
- [23] James, S. M. (1993). Mothering: A possible Black feminist link to social transformation? In S. M. James & A. P. A. Busia (Eds.), *Theorizing Black feminisms: The visionary pragmatism of Black women* (pp. 44-54). Routledge.
- [24] King-Kok Cheung. (1988). "Don't Tell": Imposed Silences in *The Color Purple* and *The Woman Warrior*. *PMLA*, 103(2), 162-174. <https://doi.org/10.2307/462432>
- [25] Maparyan, L. (2012). *The Womanist Idea*. Routledge.
- [26] Manuel, T. (2006). Envisioning the Possibilities for a Good Life: Exploring the Public Policy Implications of Intersectionality Theory. *Journal of Women, Politics & Policy*, 28(3-4), 173-203. https://doi.org/10.1300/J501v28n03_08
- [27] May, V. M. (2015). *Pursuing Intersectionality, Unsettling Dominant Imaginaries*. Routledge.
- [28] McCall, L. (2005). The Complexity of Intersectionality. *Signs: Journal of Women in Culture and Society*, 30(3), 1771-1800. <https://doi.org/10.1086/426800>
- [29] McDowell, D. E. (1995). *The Changing Same: Black Women's Literature, Criticism, and Theory*. Indiana University Press.
- [30] Nash, J. C. (2019). *Black feminism reimagined: After intersectionality*. Duke University Press.
- [31] Njoku, C. A., Sutherland, P. A., & Harris, M. L. (2017). Dismantling the environmental privilege in global health. In M. L. Harris (Ed.), *Ecowomanism, religion, and ecology* (pp. 71-84). Brill.
- [32] Noble, S. U. (2018). *Algorithms of oppression: How search engines reinforce racism*. NYU Press.
- [33] Ogunyemi, C. O. (1985). Womanism: The Dynamics of the Contemporary Black Female Novel in English. *Signs: Journal of Women in Culture and Society*, 11(1), 63-80. <https://doi.org/10.1086/494200>
- [34] Phillips, L. (2006). *The Womanist Reader*. Routledge.
- [35] Phillips, L., & McCaskill, B. (1995). Who's Schooling who? Black Women and the Bringing of the Everyday into Academe, or Why we Started *The Womanist*. *Signs: Journal of Women in Culture and Society*, 20(4), 1007-1018. <https://doi.org/10.1086/495031>
- [36] Sanders, C. J., Cannon, K. G., Townes, E. M., & Gilkes, C. T. (1995). *Katie's Canon: Womanism and the Soul of the Black Community*. Continuum.
- [37] Smith, T. L. (2016). Intersectionality Theory: A Theory of Everything Really? In T. L. Smith (Ed.), *Women and Language: Essays on Gendered Communication Across Media* (pp. 77-94). McFarland.
- [38] Smooth, W. (2013). Intersectionality from Theoretical Framework to Policy Intervention. In A. R. Wilson (Ed.), *Situating Intersectionality: Politics, Policy, and Power* (pp. 11-41). Palgrave Macmillan.
- [39] Townes, E. M. (Ed.). (1995). *A Troubling in my Soul: Womanist Perspectives on Evil and Suffering*. Orbis Books.
- [40] Walker, A. (1982). *The Color Purple*. Harcourt Brace Jovanovich.
- [41] Walker, A. (1983). *In Search of Our Mothers' Gardens: Womanist Prose*. Harcourt Brace Jovanovich.
- [42] Walker, A. (1988). *Living by the Word: Selected Writings, 1973-1987*. Harcourt Brace Jovanovich.
- [43] Walker, A. (1989). *The Temple of my Familiar*. Harcourt Brace Jovanovich.
- [44] Walker, A. (1992). *Possessing the Secret of Joy*. Harcourt Brace Jovan.