

The Importance of Alice Walker's Creative Work in American Literature

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Abstract: *This article is based on providing basic information about the life and work of African-American writer Alice Walker. It is intended to show the essential information about her life and works that are really important for the rights of women in the society of America and literature as well. Walker opposes and ridicules the main agent of humanism, which represents white men as women and animal activists. It transforms the meaning of the negative, inhuman image produced by the ruling class men and used every day in an aesthetic and positive way to express the aesthetic and uniqueness of black women. The main purpose of this article is to show Walker's life and works that related to overcoming the suffering of black women.*

Keywords: Oppression, gender discrimination, Afro American woman, civil rights, women's movement, identity, black women, racial discrimination, violence, women's freedom.

I. INTRODUCTION

Alice Walker is one of the most important and outspoken black female writers of the twentieth and twenty-first centuries in the United States. She is best known for his novels, most notably the Pulitzer Prize-winning *Color Purple* (1982), but he writes poems, short stories, essays, and autobiographical passages. Walker's work of art is dedicated to the perspectives and experiences of African-American women, especially in rural areas in the south. She was often controversial because she revolutionarily criticized both white racism and black patriarchy and misogyny. Indeed, most of her writings explore life in African-American communities rather than a direct acquaintance with white society. Walker's fiction is mostly realistic, but it is sometimes woven with spiritual and supernatural elements. She seeks to avoid linear narratives and other conventions that see themselves as part of the white Western literary tradition. Instead, her work reflects the influence of nineteenth-century legends about slaves and a culture of black folklore and oral stories. She was also praised for his authentic translation of the African-American dialect. Alice Malsenior Walker was born on February 9, 1944, in Eatonton, Georgia, the eighth and youngest of Minnie Grant Walker and Willie Lee Walker. Both parents were landlords (sometimes referred to as "new slaves") and life was hard.

In her early years, Alice was a spiritually and self-confident child until the age of eight, when one of her brothers shot her with a BB gun, leaving the blind man in one eye, disturbed by scar tissue. It was she who was ridiculed by the other children shy and self-absorbed, but this led him to books and he began to write his own stories and poems. At the age of 14, a doctor removed Alice's scar tissue and changed her appearance, but even though she became a high school graduate queen, she continued the emotional traces of that experience.

In 1961, Walker received a full state scholarship from Spelman College in Atlanta, where she studied for two years before moving to Sarah Lawrence College in New York. During this time, he took an active part in the Civil Rights Movement. Despite the changes in black literature, despite his passion for this political activity, Walker realized that she cared about the rights and experiences of black men, and this aroused his desire to express the voice of black women. In 1967, she married Mel Leventhal, a white Jewish lawyer, with whom she had a daughter, Rebecca, in 1969. Until they divorced in Mississippi in 1977, when Walker moved to California, it became his home. Walker's first edition was a collection of poems, *Once Upon a Time* (1968). It was inspired in part by the Civil Rights Movement and in part by Walker's summer in Africa, but it was also a difficult time when she was pregnant and had an abortion. This incident left her suicidal, and writing these poems was part of her healing process. Subsequent poetry collections include *Revolutionary Petunias* (1973); *Good night Willie Lee, I'll see you in the morning* (1979); *Horses make the landscape more beautiful* (1984); *His blue body is all we know* (1990); and *absolute belief in the goodness of the Earth* (2003).

II. METHODOLOGY

Walker's first novel, *The Third Life of Grange Copeland*, was published in 1970. Several generations of Coplelands are dedicated to the family of partners. Living in Georgian villages. Degraded by racism and poverty, Grange Copeland and her son are violent towards their wives and children, but Grange experiences an emotional journey in which he gains his dignity and respect, learns what he has learned. to his grandson. hope for the future. As Walker's literary reputation began to grow, she published her first collection of stories, *Black Love* (1973), describing black women seeking to overcome the oppression that should have been one of their first love themes. (both racist and sexist) and developing self-esteem. Laura Niesen de Abruna comments on Walker's philosophy: not only to survive, but to survive without disintegration and degradation" (Walker notes in the

Continuum Encyclopedia of American Literature, Ed. Serafin, 1999). Later collections of short stories include "You Can't Hold a Good Woman" (1981) and "The Way Forward - Like a Heart" (2000). Walker's second novel, *Meridian*, was published in 1976. This is one of his most outspoken political novels, along with "Possession of the Secret of Joy" (1992). *Meridian* Hill is a young black woman from the south and her personal story focuses on the social and political struggles of the 1960s and 1970s, particularly the Civil Rights Movement and the black community and women's self-esteem and legal and social equality. *Meridian* works selflessly for the Civil Rights Movement, in her emotional and spiritual journey, especially in rebuilding her relationship with her mother. Like all of Walker's heroes, *Meridian*'s mission is to maintain her self-esteem against abuse and oppression, as well as to develop a sense of self as a strong, independent individual and cultural member. While *Grange Copeland* writes in a linear narration, *Meridian* is the first of Walker's novels, moving back and forth over time and experimenting with different shapes and structures. Like subsequent novels, *Meridian* is based on the traditions of black folklore and oral stories in a rich use of metaphors, monologues, and reciprocal stories. In this way, Walker helped pave the way for unique African-American literary traditions.

Color Purple (1982), a 1983 Pulitzer Prize-winning film and later directed by Steven Spielberg, is Walker's best-known and best-known novel. Written in epistolary form and using idiomatic language, his main focus is on the missionary work of Seli and her sister Nettie, who grew up in a village in Georgia. Unlike *Meridian*, whose emotional journey is largely her own, *Celie*'s story celebrates the changing healing power of women's friendships and relationships and suggests the existence of non-patriarchal communities. *Celie*'s first life is horrible - she is raped several times by her stepfather, gives birth to children, is then taken away from her and forced to marry a man who continues the method of physical and mental abuse. After establishing a relationship with Shug Avery, who was originally her husband's mistress, Seli's life changes. Shug helps Seli feel her inner beauty, and gradually Seli overcomes the effects of many years of decline, eventually she recognizes herself as a worthy person. The two women started a home and business together; As Niesen de Abruna points out, "Walker imagines a non-sexual, non-exploitative society in which his home is the center of a large family."

The *color purple* has provoked strong reactions among black communities, some of whom have betrayed Walker's image of abusive behavior and misconceptions in black men in the fight for racial equality and self-esteem. Nevertheless, Walker has always been determined to explore the "three-way connection" that many black American women find themselves - racism, sexism, and poverty - and to expose the shortcomings of the movement for racial equality that ignores women's experiences. In 1983, Walker published her most famous collection of essays, *In Search of Our Mother's Gardens*. In the variable title essay, she referred to the term "feminist" as opposed to "feminist," referring to black feminists, noting that white Western feminism has its limitations and often does not understand women's perspectives and experiences. Walker: "Womanist feminist, purple is lavender." So it's a slightly different "shadow" that is associated with feminism, but has its own unique character. "Femininity" is derived from the African-American phrase that mothers use when their young daughters are older, confident, and striving to be calm, such as, "You are a woman".

Gerry Bates commented: Because of this, she receives a message that Walker wants to appeal to modern African-American women, who, as women, seek out African-American ancestors, establish spiritual ties, maintain an artistic spirit, and take responsibility. their existence and those who belong to them. In 1988, Walker published 1973-1987, *Living with the Word: Selected Notes*. She also wrote various autobiographical works (usually a collection of collections) various pieces), including "The Same River Twice: Glorifying the Hard" (1996) and the *People We Expect* (2006). Some of Walker's later novels are closely associated with *Purple*, but they cannot be called a sequel. "The Temple of My Acquaintance" (1989), starring Sean's granddaughter Fanny, is Walker's most spiritual work. Based on the story of three couples, this novel moves back and forth, covering 500,000 years in its time. Lissi is a character who has been reincarnated many times and she remembers her previous life when she was both male and female, both black and white. Her memoirs reflect a vast landscape of human history, particularly racial and gender relations, and the novel encourages African Americans to associate their dignity with their past - cultural, spiritual, and mythological. Trudye Harris explains the answer to this novel as follows: 'Critics have complained that the novel is very eloquent and a very new century, but it has found a trusted follower among those who see harmony with the earth and all its creatures as the most important concern' (Walker's *Oxford Companion to Women Writing in the United States* ", 1995, ed. Davidson and Wagner-Martin). Filmed in Africa, "Owning the Secret of Joy" (1992) tells the story of Toshi, Celi's daughter Olivia's best friend in "Purple Purple." Possessing the secret of joy is a heartfelt depiction of the horror of female circumcision, which Walker has fought against for many years. The story is told through Stone's memoirs - now living in America, married to Seli's son Adam, who began to return and underwent therapy to remember his injuries from female circumcision. Walker was praised for her courage on this taboo subject, but critics pointed to the difficulties associated with attacking tribal traditions from a single point of view. who was born and raised in the West. One of the most important criticisms of Walker's work in general is her tendency to a sentimental and sometimes preaching tone. Walker's latest novels are "With the Light of My Father's Smile" (1998) and "Now It's Time to Open Your Heart" (2005).

III. ANALYSIS AND RESULTS

Historically, Walker has been uniquely positioned because she was a direct witness to the rise of the Civil Rights Movement in the 1960s, as well as the Women's Movement. These played a decisive role in his evolution as a writer. A big part of the experience and the wisdom he received as a participant in these two movements helped shape it "feminine" sensitivity. Despite his outcry against the widespread racism that many African Americans face, civil rights, and "black 1 white color affects it. He proved it to marry a white man. Before studying in detail the term "woman" and its meaning, it is in order to briefly study these two movements. The American Civil Rights Movement (1955-1968) refers to a set of events and reform efforts to abolish public and private entities in the United States acts of racial discrimination against African Americans, especially in the south. Constitutional guarantees were rejected (1787) because they had the status of slaves in their establishment of the republic, African Americans were promised primarily basic civil rights 13-15 in constitutional amendments (1865-70). The Civil Rights Act of 1875 demanded equal accommodation for white African Americans in public institutions (excluding schools), but this legislation has been repealed in practice by the Supreme Court in 1883. By 1900, eighteen states in the North and West had enacted state policies by law against racial discrimination, but new laws in the south destroyed the franchise and The U.S. Supreme Court separately, however equally opportunities for competitions in Plessi and Ferguson (1896). Thus separating African Americans from whites. It has made progress in banning discrimination during World War II in the defense industry (1941) and in the post-war separation of armed forces (1948). Lawyers of the National Association in the late 1940s and early 50s The Development of People of Color (NAACP) has experienced a number of important developments in the past The Supreme Court argued that their separation meant inequality by nature education and other public buildings for African Americans (and not enough). These are the case ended with an important court decision against the Board of Education against Brown Topeka, Kansas (May 17, 1954), where he declared a separate education the structures were essentially unequal and therefore unconstitutional. This is historic The decision encouraged a mass movement by African Americans and their white benefactors seek to eradicate segregation practices and racism inequalities that are firmly entrenched across the nation, especially in the south. Although many whites strongly opposed the move, they did Benevolent whites who took an active part in the movement. Linn, Meridianniki A white friend on the meridian is an example of such a white volunteer; Mel Leventhal, Walker's Jewish ex-husband also fought for black rights in Mississippi this time. After the African-American woman, Rosa Parks was arrested for refusing Go to the Negro section of the bus in Montgomery, Alabama (December 1, 1955), Africa The Americans announced a one-day local boycott of the buses against her arrest. Binder these protest elements are with Martin Luther, the historical power of the black churches The little king managed to change the spontaneous racial protest en masse the resistance movement has been led since 1957 by a conference of its southern Christian leadership (SCLC). The Montgomery Bus Company was forced to do so after a lengthy boycott separate its facilities, picketing and boycotting quickly spread to others communities. During the period from 1955 to 1960, some progress was made merging schools and other public facilities in the upper south and neighboring states.

An African-American woman and an active like Alice Walker chooses to separate herself from the mainstream feminism. She criticizes race and gender relations in a feminist post The period of civil rights and theorizes it in the concept of femininity. His definition at the beginning of "Looking for Our Mother's Gardens," a woman appeared: Womanist

1. From a woman. (Opp. "Girl", i.e. careless, irresponsible, not serious.) Black is a feminist or feminist color. From whom a black folk expression of mothers to female children, "You're acting like a woman ", i.e. like a woman. Usually refers to a brave man, courageous or willful behavior. Wanting to know more and more depth than what is considered "good". I am interested in adults works. He is an adult. It can be replaced by other black people expression: "You are trying to grow." Responsible. Responsible. Seriously.

2. Also: A woman who loves freedom and equality. A woman is involved in culture and prefers it, woman emotional flexibility (values tears as a natural balance laughter) and the power of women. It is committed to survival and integrity men and women of all men. Not a separatist, except occasionally, for health. Traditionally universalist ...

3. Loves music. Loves to dance. She loves the moon. She loves the soul. She loves it love and food and roundness. She loves to fight. She loves the people. She loves it itself. Whatever. made in historical texts, the media, and major movements led by European Americans feminists or male civil rights leaders.

4. Womanist - feminist, purple lavender. Femininity leads to a racial and often class-based experience of gender an experience recommended by feminism. It also reflects a connection that includes history Kinship with African cultural heritage, slavery, women's culture, and more women, especially women of color.

IV. DISCUSSIONS

As Walker clarified in the Times: Feminism gives women a clear idea of their rights and status. thinks it has. Womanism and femininity soon embraced the struggle of African-American women in the past and present to define their destiny and for society, and were often used to describe them. According to Gloria Steinem, someone would approve of this for a strong voice from a feminist who unites with femininity, as Walker says 1983, "Womanist - to feminists like purple lavender." Femininity and femininity helped to get acquainted with the experience of African Americans and other women a color that always has previous actions to overturn sex and racial caste systems, but they are often marginalized or invisible in historical texts, the media, and major movements led by European Americans feminists or male civil rights leaders. But unlike feminists and feminists The definition of Womanist still does not apply to working men expanding women's opportunities and this was a source of reluctance to take advantage of it.

The first, like many of Walker's fiction, explores women's sex lives and family relationships as a family of African-American anthropologists travel to Mexico to study a tribe of black slaves and Native Americans. The protagonist becomes acquainted with the aging process and learns to celebrate and enjoy it - Walker, who was in her sixties before these novels were published, noticed a lack of imaginative research to grow old, and of course, very few who celebrated the process. Walker has also edited various collections, and she is known for restoring the works of Zora Neil Heston, one of his greatest influences and inspirations. Walker edited the highly acclaimed "I Love Myself When I Laugh" collection. . . And then again in a mediocre and impressive way: Zora Neale Hurston Reader (1979). Walker's other influences include Flannery O'Connor and Virginia Woolf. Walker was praised for his important role in the development of African-American literature, and especially for her revolutionary position in describing the experiences and peculiar oppressions of black women and thus her attack on black patriarchy and white rule. The forms and structures of her fiction, along with their thematic problems, helped to create a unique style to express the experience of African Americans. Jan Pilditch commented: The period known as the Harlem Renaissance brought together a number of talented black American writers who voted for the black experience. Some used traditional poetic forms and metaphors to describe the black state, while others, such as Jean Tumer and Zora Neil Hurston, sought to establish a black voice in American literature. They captured the rich African-American oral culture with their stories, songs, narrative events, phrases, and metaphors, and developed the literary experience needed to translate a life experience into a page printed in their idiomatic language. Alice Walker, as a modern black writer in the American South, stands well within this tradition.

V. Conclusion

In conclusion, Alice Walker is contributing to the development of American literature with her best stories, poems, novels, essays and fictions. She writes that black woman's creativity is marginal, motherhood and a magical place inhabited by legendary individuals, whose knowledge and power explode traditional symbolic codes. Shortly, Walker presents in her essays and I believe in her later novels, the feminine theory of the "black of black". An important aspect of Walker's work is that his writings, whether prose, poetry or fiction is interdependent. An example of this can be seen in his same show the subject, i.e. her sister, in the story 'Daily Use' and 'For Me Sister Molly, who was in her fifties. So, Alice Walker, as an activist and writer, seeks to create an understanding between the organization through her work. Although she is an African-American woman, she knows the suffering of the entire black society. She tries to remember the past so that humanity realizes its mistake and creates equality between them. The position of middle-class black women is not fair in the modern world. Walker writes a completely different history, not just a history against the dominant. She does not try to suppress or destroy memory, but tries to say that he actively embraces it and absorbs it into the imagination. It also speaks to a woman's association in society and her economic well-being.

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