



The Problem of Recovering Palestinian and Afro-American Identity: A Contrapuntal Reading of Selected Short Stories by Kanafani and Walker

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ABSTRACT

This scholarly research aims to recover Palestinian and Afro-American national identity through a contrapuntal reading of selected short stories by Kanafani (1973) and Walker (1995). The relationship between Eastern and Western human progress is a long record of confrontations, competition and social clashes. Sadly, this relationship between East and West further sinks to the descending side in the new millennium. Echoes are going ahead against the unparalleled issues such as social instability, ethnic clashes, absence of resilience, oppression and infringement of human rights. In this respect, this research reflects on the experiences of natives from both countries by exploring their cultural as well as artistic representations. This study reconsiders the issues like 'home', 'identity', 'land', 'belonging' and 'memory'. It is a contrapuntal study based on the ideas of Said (1993) and Spivak (2014) and Fanon (2001). The purpose is to highlight the notion of struggle for the restoration of social, cultural, political and ideological identity as well as the physical presence of natives in the colonized regions of the world. The focuses is on the significance of resistance for the marginalized community. Kanafani writes from Palestinian perspective of resistance, for the loss of place and other issues concerning oppression, destitution and passion, while Walker raises her voice against disconnection, bias and oppression from the Afro-American perspective. The paper uncovers the persecution, humiliation, suppression, uprooting, marginalization and the impact of imperialism on the lives and mindset of victims. The study concludes that the marginalized in retaliation resist to recover their lost territories and national identity.



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INTRODUCTION

A Contrapuntal Reading

This research explores the Palestinian and Afro-American national identity crisis through a contrapuntal reading of selected short stories by Kanafani (1973) and walker (1995). Hence,

Said (1993) coined the term 'Contrapuntal' in *Culture and Imperialism*. It alludes to a method of perusing which uncovers how some literary texts are profoundly included in the ideology of imperialism and colonialism. Said argues that such readings look at the importance of small plot lines and other minor components of a content. The contrapuntal investigation is utilized as a part of interpreting the text and reviewing the viewpoints of both the colonized and the colonizer. Said is of the opinion that the contrapuntal study requires a comprehensive reading of a text. For instance, the reading of "how crucial a colonial sugar plantation was to the preservation of a specific way of life in Britain"(p.66).

This scholarly study provides a vision through which dominion and literature are seen at the same time. It analyses the procedures like imperialism and resistance that can be possible by augmenting our level of reading the texts. The problem of Palestinian and Afro American identity, falls in the paradigm of resistance writing that started in various parts of the world, out of the long confrontation between the patriot developments and the radical colonialist intrigues. Rather than being a device for communicating individual encounters, memory of sweet recollections and depiction of common excellence, resistance writing has a tendency to be the most effective medium to exchange views, convey messages and even to hypothesize political parameters of freedom developments in different parts of the world. Resistance literature constitutes the arena of struggle only for the oppressed communities (Palestinian and Afro American) who seek freedom from domination. Identity Crisis plays the role of a faction developing inside an individual facing marginalization attributable to exceptional modifications in the social order. This schism prompts an ensuing evaluation and redefinition of the Self inside another world view. The concept of Self-creation by the marginalized or demonized individuals from a society through the shields of resistance from the overwhelming order is termed as a resistance Identity.

This study highlights the connection between homelessness and culture. It is tragic state for Palestinians and Afro Americans to feel out of place. The experience of dislocation and forced displacement of natives leave a negative impact on them. They are transformed into revolutionaries against oppression to give a better future to their upcoming generations. The concept of homeland is directly linked with national identity. The marginalized constantly search for their home because going back to native land means connecting to one's actual roots and traditions. The displaced persons are in great trouble with the sense of being deprived of their origin. The notion of lost land and home is an important part of resistance writing. In this perspective, memory plays a vital role in resistance movement. Any bleak situation in alien land reminds the marginalized of the respective situation of Palestinian's homeland. The displaced persons fluctuate between two diametrically opposite cultural values, the value of the native country and that of the host country because they cannot fully discard the cultural values of their native land. Consequently, they suffer from loneliness and mental agonies as they are divided into multicultural souls. The nostalgia always haunts the marginalized and they wish to get back to their land of origin. This study emphasizes the role of ethnicity that is found in Afro-American and Palestinians, to distinguish and identify themselves based on their national experiences, language and culture.

It is evident that Othering represents the reductive classification of a man or a woman as a member of an inferior social strata. The act of forbidding those who do not adhere to the standards of a social group. The word "other" labels a man as rejected from the social group and places him on the margin of society, where social norms have little bearing on him. It is an ongoing phenomenon that is only based on one's self-image.

Research Questions

This research aims to explore the following questions:

1. How are Palestinians and Afro Americans racially othered in Kanafani and Walker's selected short stories?
2. Why do the marginalized people of Palestine and Afro-America fight for existence of their communities and cultural identity in Walker and Kanafani's selected short stories?

LITERATURE REVIEW

The selected short stories describe Palestinian and Afro- American societies for underpinning the themes of resistance and struggle of their communities. The study aims to inquire about the ramifications of expansionism in the lives of the Palestinian and African American communities. In *The Wretched of the Earth*, Fanon (2001) argues that "emptying of the native's brain of all form and content" is one of the colonialism's goal (p.169). Thus, colonization turns to the past of the oppressed people, and distorts, disfigures, and destroys it order to achieve that goal (p.169). This contrapuntal study investigates the similitude and contrasts that have been found in the selected short stories. Malek and Jacobson (1999) emphasize among Palestinians, an individual may suffer and die alone, but his general plight is always linked to the plight of the community and the nation, Palestinians always consider "us" when considering themselves (p. 168).

Postcolonial resistance is defined as a "condition in which colonized people seek to take their place, forcibly or otherwise" (Boehmer, 2005, p. 3). Ngugi (1997) points out that "in literature there have been two opposing aesthetics: the aesthetic of oppression and exploitation and of acquiescence with imperialism; and that of human struggle for total liberation" (p.8). In the same way, people of Palestine and Afro America are struggling hard to recover their national identities. It is not only a record but an emblem of resistance and struggle that fights for the fundamental rights. As Nyerere (1968) rightly points out that "we have experienced significant levels of oppression, exploitation, and degrading treatment. Our vulnerability has caused us to be subjugated, taken advantage of, and ignored" (p. 235). He asserts that there should be a revolution to eliminate the weaknesses of exploitation, oppression and humiliation to regain national identity.

The messages of resistance writing should be progressive in providing literature of a nation that can stir the general population. Fanon (2001) believes that in resistance the writers feel the need "to speak to their nation, to compose the sentence which expresses the heart of the people and to become the mouthpiece of a new reality in action" (pp.178-179). He further defines the awakening procedure that starts with the author's cry of protest. He says that "the lament first makes the indictment; then it makes an appeal and the words of command are heard" (p.193). Harlow (1987) explains that by exploring the identity of Palestinian as "historical struggle against colonialism and imperialism of such resistance movements is waged at the same time as a struggle over the historical and cultural record"(p.15). Cleary (2002) notes that Palestinians have been dealing with reality that they are victims of victims. Consequently, Palestinian resistance to Israeli oppression is sometimes portrayed as merely the most recent evil development in the long history of Jewish persecution, rather than a fight for self-determination. Palestinian have always had difficulty receiving a fair hearing in the West (p. 189).

Said (1988) utilizes the expression of “recover identity” while dealing with Palestinian resistance writing. The ‘resistance’ indicated by him has its source in Palestinian push to hold contact with territory and to fight for their survival. Furthermore, National identity is a term used to portray a man or gathering of individuals for common cause. The utilization of national identity has changed throughout the hundreds of years and has been communicated distinctively by individuals in various geological locales under fluctuating circumstances. Consider the following quotation from Said (2001) regarding nationalism and nationality and their connections to reclaiming identity: “Nationalism is an assertion of belonging in and to a place, a people, a heritage”(p. 176). According to Ashcroft, Griffiths, and Tiffin (2002), postcolonial discourse's engagement with land and displacement is where the identity dilemma first appears. Postcolonial literature identifies the relationship between the individual, the home and the land in order to reclaim national identity. They conclude that “place, displacement, and a pervasive concern with the myths of identity and authenticity are a feature common to all post-colonial literature in English, beyond their historical and cultural differences” (pp. 8-9).

Susan (2012) recollects two fold struggle of Afro- American females that they face and combat. She opines that “Afro American women face personal challenges within their own communities regarding education, sexuality, work, and marriage.”(p.9). Susan (2012) describes that “grappling with the patriarchal attitudes and customs of Afro American culture, which are carried over and transmitted by immigrant parents and grandparents, is only one of the challenges facing Afro American women today”(p.12). The historical backdrop of oppression and racial discrimination occurs on all levels, both physical and mental and from which African American women ought to recover to remake their identity and move forward. In this aspect, Davis (1993) argues that there is a need to explore the “ immediate past and the unimagined future: Africa, love, civil rights, and suicide” (p. 277). He handles the theme of persecution of black women.

The notion of race was considered as an imagined concept that had nothing to do with reality and the so called white supremacy had never accepted it. But for Afro American writers race is not an imaginary idea now. For example, Afro-Americans once in the past colonized the individuals, women, gays and lesbians. This research concentrates on one such theme about black women. Yousif (1994) argues that Palestinian stories deal with the sufferings of refugee and depict the feelings of bitterness, sadness, tragedy, loss of home and beloved ones. These stories deal with the oppressed (Palestinian), who are surrounded and controlled by the oppressor from all sides. The fundamental motivation underlying many resistance movements around the world, including Palestinian is the struggle for territory.

In Mwangi's novel *Taste of Death* (1975), he provides a clear explanation of the significance of fighting for territory. He says, “But we are right, we are fighting for our land, and because we want our land, we must bear the consequences.”(p. 124). The land belongs to our forefathers, our kids, and us. He also exhorts others to speak out against it saying that “We must first die fighting for the liberation of our land.” Until they are free, then all of our children—their children and the children of their children—must perish.” (p. 124). People became convinced that they would have to fight to reclaim their land because of the stolen land, the demonstrably stolen lives, the displacement, and the movement. According to Killam (1980), Palestinian literature “examines the consequences of the people's alienation from their land, thus effectively from life” (p. 20).

Being ‘doubly marginalized’ as both black and women, these women question the standard set by society for women. They have discovered distinctive methods for depicting what

Bois(1995) argues that ‘double awareness’ is as: “A black person ever feels his twoness, an American, a Negro; two souls, two thoughts, two unreconciled strivings; two warring ideals in one black body, whose dogged strength alone keeps it from being torn asunder”(p.25). Showalter (1997) states that black women are “the suppressed women and the voiceless creature” (p. 214). However, instead of staying noiseless in this dead zone, black women have guaranteed their own place, expressing that they ought to be viewed as some kind of shared factor of Afro-Americanism and rights for women. As being black and women, they are marginalized in two ways. Other than the race, the sexual orientation is a vital part of a black woman. The black individuals are confronted with prejudice as a group and black women are confronted with sexism from inside, as well as from outside the same group.

Theoretical Framework and Research Methodology

This contrapuntal study explores the problem of marginalized and native community, their existence, resistance, fights for survival and lamentation on the loss of land and national identity. The paper aims to interpret the textual data qualitatively. The short stories genre is considered as the most powerful and influential in Literature. The study consists of the short stories written by Kanafani (1973) and Walker (1995). The selected short stories investigate the problems of marginalized who search for their national identity in Palestinian and African-American literature. The theoretical framework of the study is based on resistance writing in post colonial perspective. It employs the theory of resistance to evaluate the concept of national identity and struggle which is applied on marginalized. Resistance is the main area of Postcolonial theory and it is related to the national identities. The study evaluates that there are commonalities and discrepancies in both writers while dealing with the theme of resistance.

This research uses the conceptual models of Spivak (2014) and Fanon (2001). These selected theorists recover national identity through resistance writing and evaluate the concepts of mistreatment, embarrassment, removal, destitution and the impact of expansionism on the lives and psyche of mistreated people. Fanon (2001) argues in *The Wretched of the Earth* that amongst the objectives of colonialism is the “Emptying of the native’s brain of all form and content,” and to accomplish that task as colonialism “turns to the past of the oppressed people, and distorts, disfigures, and destroys it” (p.169). Moreover, his concept of a literature of combat presents similarities with resistance literature. He identifies that when the native intellectual starts to address “his own people,” to borrow Fanon’s words, then it can claim a “Literature of combat”(p.169).

Spivak (2012) raises questions about the contrapuntal role of women in the contemporary third world countries. She raises the question of feminist voice in her most popular essay “Can the Subaltern Speak?” and comments that being poor, black, and female has three consequences. Further, she says that “White men are saving brown women from brown men” (p. 9). She goes on to say that women have been reduced to the position of ‘Other,’ marginalized and in a metaphorical sense, colonized in many civilizations (p. 172).

DATA ANALYSIS AND DISCUSSION

This research paper analyses the problems of Palestinian and Afro-American identity through a contrapuntal reading of the selected short stories of Kanafani (1973) and walker (1995). The reading of ‘self’ and ‘other’ examines that the colonizers have developed the image of colonized as negative, uncultured, imprudent, thoughtless creature as compare to the so called superiors. On the one hand, the study highlights the effects of the superior culture on the

individuals. While on the other hand, it shows the resistance of racially othered Palestinians and Afro-Americans. The selected short stories highlight the heroic vision of resistance, hope and faith in ultimate triumph of justice. For the study of recovering national identity, the stereotyped representation of oppression, subjugation, dispossession, racial discrimination, socio-political movements has been objected by Kanafani (1973) and Walker (1995) in the present study.

Palestinian Resistance Literature and Kanafani (1973)

This research analyses three short stories that completely align with the issue of resistance literature. These stories are “Men in the Sun”, “Land of the Sad Oranges” and “Letter from Gaza”. This paper examines resistance of marginalized, their identity problems and action to change their lives while living beyond borders. Kanafani (1973) introduces the main difficulties of native Palestinians and of those who are in exile and living in neighboring Arab nations or in non-Arab nations. In spite of the fact that the boundaries of Palestine remain ambiguous even after sixty years of the 1948 diaspora, this research aims to clarify the new realities that all Palestinians face and to bring them together. One might consider his brief works of fiction as an attempt to help the uprooted Palestinians reconnect with their lost homeland and sense of self. Kanafani has given the younger generation an accurate representation of their relatives' plight and has improved their memory of their past land. His short stories are like an invitation to all the Palestinians, who have endured an ordeal to attempt and change their circumstances by every single possible mean.

Men in the Sun

“Men in the Sun” by Kanafani (1973) investigates the predicament of exiled Palestinians. In this story, the author uses the analogy of a desert. The beginning of the story acquaints with the protagonists, Abu Qais, who has deep and strong emotional attachment with the land. It resembles with the grains of sand and permeates in his body. His body and the land are throbbing in harmonic way. The heartbeats are drained and transformed and bring despair into the delineation, while these ‘trembling’ and ‘penetrating words are considered as an expression of fragility and additionally convey sexual meanings too. Further the depiction of dirt draws some similarities with the native thought of the territory and human relationships. He

states:“The valleys and tributaries that lie between the hills and mountains are your heart veins, while the mountains and hills that you see are your backbone” (p.3). The concept of spirituality is directly associated with the land. It also depicts some resemblance between Palestinian and Afro-Americans. The idea of dirt has been molded the way that their forefathers ‘returned’ to their native territory. As the association with the land is not only spiritual but also materialistic and exotic. The protagonist becomes nostalgic and recalls his time of loneliness. He makes comparable remarks to his fellow: “with whom he shared the field in the land he left ten years ago” (p. 3)

Land of Sad Oranges

Kanafani (1973) has shown, the foundation of the legitimate system is the 1948 catastrophe and the confiscation of Palestinian territory. One of the best illustrations of Kanafani's portrayal of this historical era is "Land of Sad Oranges." "The haunting physical and psychological details of the transformation from a well-established, middle-class Palestinian family to homeless refugees" are reviewed by Kanafani in this collection (p.6). The protagonist of the novel describes this terrible sensation in relation to the main picture of the

lost land, which is represented by the orange groves: "I sat silently, with my chin between my knees and my arms wrapped round them." The orange tree groves lined the side of the road, one after the other. We were all eaten up with fear (p.76).

The last thing he notices and remembers is the picture of the Palestinian land. Since orange trees are found across Palestine, the orange serves as a symbol of life from the beginning of the narrative. Later on, this symbol faces several interpretations, being associated with resentment and parents' weeping. The fertility of the place is therefore symbolized by the tears that everyone pours at the time of leaving, as follows: "The women gathered up the oranges, and the sound of their weeping reached our ears." The loss of oranges therefore indicates the loss of land. Your father climbed down and held out his hand to accept an orange once the women had purchased several. He silently started to stare at it like a despairing child (p.76).

However, for these people, losing the orange groves means losing happiness, their home, their sense of national identity, and everything else that matters. The link that exists between Palestinian people and their property is the reason why Kanafani portrays this land loss as painful. The land is more to Palestinians than just a place to live. It is life itself as the condition of land rises to life the other way around. This condition is amplified by Turki (1988) when asking an English journalist why Palestinians insist on returning to Palestine during their discussion. An elderly Palestinian named Samir responds, saying, "This land is where our ancestors were born, raised, and are interred." That land is where we are from. That is where the material for our bones and souls originates. The earth and we are one. My land is filled with the memories of all our ancestors in every grain. And that land's history is ingrained in every part of me. I'm unknown to the land of others. My soil is my nobility; I am a stranger (pp. 49–50).

The land symbolizes national identity that has been lost and the displaced Palestinian people struggle to recover. Keeping in mind the end goal to defeat the crevice the 1948 departure made. As Harlow (1987) observes, "The memory of that past has been tenaciously preserved by the Palestinians, which serves as a kind of reinforcement in an enviable and strong statement of national and national identity, it is therefore the loss that suggests that the Palestinians are making an effort to recover (p. 73). The frightening image of the oranges suggests the terrifying image of the land, and his father's previously indicated trust will soon disappear as the Arab armed forces fail to accomplish their primary objective.

It is essential to mention a crucial idea that Kanafani's story conveys here. The reports of the military victories the Arab armies are achieving in combat. The old man is dealt a lethal blow as the wounds from losing the territory bleed once more, turning him from a temporary exile into an eternal one. The way out of this situation seems to be a dismal one. In addition to confirming that the father in this story yearns for the past and also serves as a link. The connection is no longer there. The father neglects to accomplish the arrangement, slaughters his children and commits suicide.

Letter from Gaza

The story takes place in the Gaza Strip, which was not yet governed by Israel when Israel annexed Gaza and the West Bank during the 1967 war. The narrative takes the form of a letter that the narrator writes to his Sacramento-based partner, Mustafa. The epistolary account processes and describes the condition of affairs in the story, allowing the author to reflect on the events in detail. By using the personal pronoun and occasionally switching back and

forth between the present and the past to emphasize or condense particular ideas, the narrator waits to follow his companion to Sacramento in the first part of the story. The shift in circumstances sheds light on him.

As the story's conclusion suggests, the shift in circumstances enlightens him to follow the correct path. As he says that when I break this news to you, you'll probably think I'm crazy, but trust me when I say this: I have never seen things quite like I do now. I have no hesitation at all. No, my friend, I've decided to reconsider. I will not accompany you to the country. I won't follow you to the land where there is greenery, water, and lovely faces, as you wrote. No, I'll stay here, and I won't ever leave (p.111). The inquiry the narrator postures at Mustafa's flight: "Why don't we abandon this Gaza and flee? Why don't we?" (p.112). This clearly demonstrates the sense of lost national identity and the agony of being displaced. The strife is the consequence of the groups' connection with their property.

Afro American Resistance Literature and Walker (1995)

The second part of analysis deals with the interpretations of Afro American short stories by Walker through the prism of resistance literature and problems associated with this term. This contrapuntal study delves into three brief stories that exemplify the principles of resistance literature. These are mentioned here "In love and trouble", "The Revenge of Hannah Kemhuff" and "Falling to Pieces and the Child Who Favored Daughter".

This research is an attempt to restore the overlooked writings composed by Blacks, considering them an abstract custom that has established in the season of servitude. It means to verbalize another idea in writing in which the Black voice has assumed an important role. The black women are in struggle to recover their identities in the form of womanhood, and the field where their imperceptibility and deception are played out. The black Women's history is marked by Self-empowerment as they are struggling against the outside powers attempting to quiet their voices. This struggle is not a simple one rather it infers to strive against a twofold separation, sexism and racism.

The desire of African American woman has been baffled by the double stigma non-man and non-white. The basic struggle is to look for a meaning of self as indicated by good attributes and not as per their basic needs. Walker keeps in mind the end goal to depict the lives of black women. The protagonist depicts the contrapuntal image of her antecedents and the successors at the same time. She believes in the survival of every individual. From one perspective, the aim of colonization is to persecute the general population, to contort their history, to take the general population's labor and their normal assets, to lessen the general population to a substandard position as well as dehumanize them. Nonetheless it makes the reasonable goal of resistance or minority writing is to free the general population from oppression and colonization, to ensure and reclaiming national identity and history, and creating opportunities for the future.

In Love and Trouble

Walker's (1995) "In Love and Trouble" acts as a symbol of the black women's resistance to the discrimination they face in their racially segregated, oppressed, uprooted, and patriarchal, societal structures. Her fiction revolves around the key issues that go along with it: religion, subjugation, violence, the Civil Rights Movement, and the physical and psychological abuse meted out to black women.

The goal of the project is to provide black women with a way out of that racist and oppressive culture. This collection looks on the dynamics of being a black woman in general. This article's title highlights how these women are in a situation that carries a lot of weight on all sides, as: "A society that knows little about them as individuals and is troubled in large measure by the roles, relationships, and self-images imposed upon them, the women in this volume are truly in love" (p. 194). This narrative seeks to redress the representational irregularity, give these women a voice again, and help them reclaim their identities. The persons who stand in for the women in the first collection are the women as protagonists.

The Revenge of Hannah Kemhuff

Walker (1995) uses a real mechanism in "The Revenge of Hannah Kemhuff. She also highlights in her discussion of her story that she "accumulate the psychological and historical aspects of some of my ancestors' lives" (p.38). She says that I experienced the delightful sense that authors occasionally, but not very often, receive when they are surrounded by a large number of people, ancient spirits, who are anxious to confirm to me, through the happiness of their existence that I am in fact not alone (p. 38). Folkloric conjuration and voodoo are restored in "The Revenge of Hannah Kemhuff", one of the most notable documented backdrops. In the narrative, Hannah intends to get even with the white lady who who turned down her request for food by calling on a conjurer woman, who condemns her and assists Hannah in correcting the injustice that has been done to her.

Walker's effort to retrieve Afro American folktales is an element of her efforts to recover black history that is separated from the religious and social patterns. It is a way for her to share her thoughts on the socioeconomic circumstances affecting their life in the US. Rape as a common topic of discussion is how black women are mistreated and oppressed females. As she notes that "I am pleading on the behalf of my great-great-great-great-grandmother, who arrived here in excruciating suffering," (p. 459). She may have had her body mutilated in addition to being kidnapped, placed in a ship's hull, crowded like sardines, placed on the auction board, had her children sold, and had been raped, in addition to all this, she might have been genitally mutilated (p. 459). Further, pointing out the problems of rape and oppression, she alludes the acts of genital mutilation. It appears to be here that she needs to begin right from a standout amongst the most shocking act practiced against women in African society. The consequences of assault are ruinous either it is done against a black woman or against a white one.

When a black woman is attacked, it suggests that her inner self has been destroyed, and when a white woman is attacked by a black man, it implies that her attacker would inevitably be assassinated leading her to respond, "Who knows what the black woman thinks about rape?" By whom has she been asked? Who gives a damn? Who has even accepted that she is the more likely victim of rape rather than the black women prioritize defending the lives of their brothers, fathers, kids, and lovers whenever interracial rape is brought up (pp. 217–218).

Falling to Pieces and the Child who Favored Daughter

Walker's (1995) treatment turns out to be more philosophical and goes up against more extensive chronicled dimensions. In *Falling to Pieces* discovers that: "between 1889 and 1899, more than 2,000 Black males were lynched within a ten-year span. In addition, several Black women were executed, and more than half of the Black men who were murdered had been accused of rape or attempted rape" (p.177). The portions of the articles incorporated into

the story, she records the unfairness practices against black men and in addition against black ladies. Later, African Americans have won the privilege to be instructed. They are confronting the snag of racial discrimination in the instructive framework. This story highlights the huge significance of education and the ruinous impacts of ignorance on the lives of Afro American women.

For instance, Mrs. Washington's identity in *Her Sweet Jerome*. And her inability to understand why her husband is fighting for the black revolts and the torment. It contends that her activities are intended to pass on two imperative messages. Firstly, her lack of awareness ought to be rebuffed and her ignorance ought not to be an illustration to take after, and furthermore, her curbed outrage needs to discover an outlet. Her activity speaks to her edification and mitigates her inward clashes. In spite of the fact that her annoyance is on numerous occasions discharged on the wrong individual or thing as: When the bold and challenging words words did not vanish with the books, she hurried to light the marriage bed. She goes on, reaching through the flames to strike out the words, "Trash! now raised from the dead in glorious colors," crying out repeatedly. She continues, saying, "Trash! now raised from the dead in glorious colors, It's me, I kill you!" However, the words and the fire roared against her at the same time, overpowering her with awareness and suffering (p.34). Furthermore, it is believed that patriarchal dominance plays a crucial role in how African American culture is portrayed. The father figure's role as "Father, Judge, Giver of Life" is highlighted by the daughter (p. 35). The father figure in this novel is determined to ruin the lives of the women. In the case of the daughter's father, it is evident that by taking on the detrimental role, the father is portrayed as being indistinguishable from the white master, and the violence that the white man exacts from him is directed on the women who are under his control.

CONCLUSION

This contrapuntal research interprets the resistance of oppressed, marginalized and displaced individuals through the theoretical angle of Fanon (2001), Spivak (2012) and Said (1993). This study portrays Palestinian and Afro American struggle to recover their identity and lost inheritance. This study has a potential to become one of the basic images for the 'third-world literature'. As initiators of 'resistance writing' both Kanafani and Walker with their political affiliation, earnest responsibility and sharp longing to locate the political answer for Palestinian and Afro- American issues are the topic of discussion in this study. One might compare the misery of the Palestinian people to that of African Americans. The stories that these authors have written highlight the ways that oppression and imperialism have affected the lives and minds of those who have been mistreated and oppressed. These effects include persecution, humiliation, suppression, uprooting, and marginalization. With their dedication to enhancing their local communities, these writers are able to explore the hidden dimensions of characters and propose future directions for social and political change.

The Western world is constantly portraying the mistreatment with Palestinian and Afro-Americans from the lens of the oppressor. Both writers throw light on the significance and capacity of the literary works to bring some change for the marginalized community. The study concludes that Kanafani and Walker's short stories highlight the abuses of the colonized, urge them to raise their voice for struggle and inspire them to oppose and search for a change. The writer can produce discourse by means of employing language of the general population whom he or she needs to set free. The idealization of the set standards and activities assists the abused to have the capacity to make some move. Walker's stories

focus on African American women to begin with and in a smaller edge focusing on the issues affecting the lives of every single Afro-American. Kanafani's works give a helpful point of view on the Palestinian nature.

The study looks at how well Kanafani's short stories capture Palestinian lands and the country's climate, down to the stones and given a Palestinian connection. It is important to note that such types of occurrences are not visible in Walker's short stories. Kanafani and Walker utilize the genre of short story to recover the national identity of their people as well as to voice the mistreatment from which they are suffering from a long time.

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