



Bridging Cultures Representation of Minorities in English and American Literature

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The two editors Dr. Tuba Baykara and Dr. Ercan Kacmaz with a group of prominent English literature Professors in different Turkish universities tried to discuss the identity, gender, racism, islamophobia, and the concept of disability under the main tenets of representation theories in literary. They tried to present the ideas of leading figures on the representation of minority groups.

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The concept behind this book is to emphasize that our ethnicity, religion, skin color or cultural values are the primary factors that make us who we “are” and our perceptions are re-shaped on the basis of our differences. Being ‘WE or THEY’ is essentially based on differences rather than similarities since societal norms are always there to challenge us. Literature presents the most liberated medium for us to express ourselves. The minorities who are pushed to confined spaces within the dominant culture try to make their voices heard through fiction. This book aims to give voice to the silenced who are seen as the dark faces of society. Representation of minorities such as Blacks, Muslims, Women or Disabled People in American and English Literature is the main concern of this book.

In this introduction and summary, we will talk about each chapter separately to highlight the effort of each professor that helped to issue this book. In the first chapter authored Tuba Baykara and Ercan Kacmaz, they presented a theoretical background for minority studies; they showed a significant distinction lies between the minor literature and the representation of minorities. According to their research there are characteristics of minor literature as it is the literature of minorities construct within a major language and doesn’t come from a minor language, as writers are forced to write in major languages like English or French. They found that everything in minor literature is political. And that lead to identity crisis and dilemmas, here the experience faced by Muslims as they have always to explain themselves and exist as Muslims not terrorists. In the second chapter, “A Fanion Reading of *The Black Album* by Hanif Kureishi” Dr. Abdulkadir Hamarat “investigated the coping strategies employed by characters from minority groups in a postcolonial situation, specially, those who now live in Britain and have to face abuse by the local on every occasion.

These characters react differently to the constant abuse and maltreatment at the hands of British. In the third chapter “How to Kill Racial Discrimination in Harper Lee’s *To Kill a Mockingbird*” Dr. Ercan Kacmaz reached a conclusion; To cope with racism, people should stick to their strengths like values, beliefs, and norms rather than weaknesses like prejudice, injustice and nepotism. Racism is a social construct, and it lives in the minds of the people. It is not a reality; it is just an artificial fiction. In the fourth chapter “Discriminative Female Images in *The Word for World Is Forest*, by Ursula K. Le Guin” Dr. Pinar Sut Gungor wrote that Women’s science fiction novels in the 21st century have contributed to the representation of women, identity, sexuality, and gender roles as an expression of resistance and a form of warning.

The main concern with Dr. Gungor's study is to examine Guin's novel fiction in general to make apparent discriminatory female image. In the novel, Le Guin describes otherness contains many otherness issues, such as biological otherness, racial otherness, and sexual otherness. Dr. Gungor reached a conclusion in her study that confirms the claim that Le Guin's novel includes discriminatory female images that are the implications of the socio-cultural and economic roots of the community.

In the fifth chapter, "Both Women and Black: Maya Angelou from Womanist Perspective" Dr. Tuba Baykara wrote "History is both the closest and the most authentic witness of how human beings are involved in the social order and how the women's roles are shaped in this system. In Dr. Baykara's conclusion about Angelou's novel: The novel is a depiction of Angelou's self, which makes her who she really is: woman, mother, daughter and wife. Where Angelou used dialogues and included other persons which sound like a fiction. The characters are real from her life, instinctively blacks, and she, as a black woman, depicts a slice of her life. In the sixth chapter "Muslims as the Suspect Community in Home Fire" Dr. Meryem Odabasi discussed different topics such as stigmatizations of Muslims considering the two attacks on July 7th and September 11th. The look at the Muslims as a "Suspect Community" and the Islamophobia. Dr. Odabasi reached a conclusion in her study stating that the representation of Muslims as "evils" is a worrying cliché that brings about severe consequences resulting finally in damaging innocent people who have long been a harmonious part of the society they live in. As the novel Dr. Odabasi investigated presents the dichotomy with two families of Pakistani origin, the members of which exemplify both "good" and "bad" Muslims!

In the seventh chapter "The Language of Silence in Temberlake Wertenbaker's The Love of The Nightingale". Dr. Gamze Senturk wrote "Language is an essential part of human experience, it is a communication tool to exprex ideas, to share thoughts and feelings with others. After reviewing the book, Dr. Senturk reached a conclusion. Alongside many other functions of language, language in male- dominated order appears as a tool of exploitation of women by men to make them vulnerable and powerless. And degraded to the secondary status. In the eighth chapter "Experiencing Violence through Yours Ears in Debbie tucket green's hang" Dr. Kadriye Bozkurt introduced this chapter writing that theatre in the 21st century attracts attention with many intricate, multi-layered, and experimental plays in form and content. She brought examples about many talented promising playwrights. With

focus on Debbie Tucker Green and her Theater Aesthetics. Dr. Bozkurt reached a conclusion that Theatre in the contemporary period is molded with many issues like gender politics, identity crisis, multiculturalism, or marginalization. She gave examples about many strong female writers who tackled those issues.

The last was the ninth chapter titled "Representation of a Deaf Teenager: Disability and Discrimination in *You're Welcome, Universe*" the editor was Dr. Alper Tulgar, Dr. Tulgar introduced this chapter by defining the term "Deaf" saying as a cultural diversity, deafness is regarded to be richness rather than an impairment that is defined in the relation to the hearing world. In terms of political correctness, the usage of the word "Deaf" is critical not to be offensive. Moreover, Dr. Tulgar defined Deaf community as a minority since deafness is invisible. Dr. Tulgar reached a conclusion that the protagonist has a proud sense of identity and a strong bond with the Deaf community. The author advocates that D./deaf people should be given the right to be a part of their proud communities.