

BLIBIOGRAPHY

Books and Journals:

- Abbas, F.M. (2011). The concept of love and marriage in Zora Neale Hurston's *Their Eyes Were Watching God*. *Journal of College of Education for Women*, 22(3), 606-627.
- Abrams, M.H. (1999). *A glossary of literary terms* (7th ed). Boston: Heinle & Heinle.
- Alexander, K.J. (2008). Vivacity: Discovering Zora through her words. (Master's thesis). University of Central Florida: Florida.
- Anderson, E. (1990). Literary and theoretical influences of the Black Americans folk tradition. *John Tyler Community College*, 22(1).
- Banu, R.S. (2015). Folk pride as reflected in Zora Neale Hurston's *Their Eyes Were Watching God*. *International Journal of English Literature and Culture*, 3(4), 116-121.
- Barthes, R. (1973). *Elements of semiology*. New York, NY: Hill and Wang.
- Bernard, P.S. (2007). The cognitive construction of the self in Hurston's *Their Eyes Were Watching God*. *CLCWeb: Comparative Literature and Culture*, 9(2).
- Bhat, A.A. (2014). A critical note on New Historicism. *International Multidisciplinary Research Journal*, 3(3), 12-18.
- Billingslea-Brown, A.J. (1999). *Crossing borders to folklore: African American women's fiction and art*. Columbia: University of Missouri Press.
- Burch, K. (2008). Forty acres and a mule as a pedagogical motif. *Philosophical Studies in Education*, 39, 118-130.
- Chris, B. (2006). Harlem Renaissance. Retrieved from www.ndhs.org/s/1012/images/editor_documents/library/harlem_renaissance.pdf
- Covey, H.C. & Eisnach, D. (2009). *What the slaves ate: Recollections of African American foods and foodways from the slave narratives*. California: Greenwood Press.
- Creswell, J.W. (2009). *Research design: Qualitative, quantitative, and mixed Methods approaches*. California: SAGE Publications, Inc.

- Dean, D.R. & Reynolds, J.A. (2004). African American historic property survey. *Athenaeum Public History Group*, 10(1).
- Devine, P.G. (1989). Stereotype and prejudice: Their automatic and controlled components. *Journal of Personality and Social Psychology*, 56(1), 5-18.
- Diaz, M.G.C. (1997). American studies and the New Historicism. *Revista Alicantina De Estudios Ingless*, 10(1), 15-25.
- Dogan, E. (2005). New Historicism and Renaissance culture. *Ankara Üniversitesi Dil ve Tarih Coğrafya Fakültesi Dergisi*, 45 (1), 77-95.
- Fard, Z.M. & Zarrinjooee, B. (2014). A quest for identity in Zora Neale Hurston's *Their Eyes Were Watching God*. *International Journal of Literature and Arts*, 2(4), 92-97.
- Fadaee, E. (2011). Symbols, metaphors and similes in literature: A case study of "Animal Farm". *Journal of English and Literature*, 2(2), 19-27.
- Fascina, C. (2014). Retrieving the voice of the ancestors: Folktale narration in Hurston's *Mules and Men*. *Testi Letterature Linguaggi*, 4(1).
- Ferber, M. (1999). *A dictionary of literary symbols*. New York, NY: Cambridge University Press.
- Foner, E. & Garraty, J.A. (1991). *The reader's companion to American history*. Boston: Houghton Mifflin Company.
- Gearhart, S. (1997). The taming of Michel Foucault: New Historicism, psychoanalysis, and the subversion of power. *New Literary History*, 28(3), 457-480.
- Gordon, E.J., White, E., & Wofford, J. (1975). *Understanding literature*. Lexington: Ginn and Company (Xerox Corporation).
- Greenblatt, S. (2005). *The Greenblatt reader*. Malden, MA: Blackwell Publishing Ltd.
- Grilli, G. (2007). *Myth, symbol, and meaning in Mary Poppins*. New York, NY: Taylor & Francis Group.
- Habib, M.A.R. (2011). *Literary criticism from Plato to the present: An introduction*. West Sussex: John Wiley and Sons.
- Halima, R., Zohra, S.F., & Wassile, M. (2015). Aspects of racism and feminism in *Mules and Men* by Zora Neale Hurston and *The Color Purple* by Alice

Walker (Master's thesis). University of Tlemcen: Tlemcen.

- Hall, M. (2013). New Historicism analysis of the symbols. Retrieved from: <https://www.uniassignment.com/essay-samples/english-literature/new-historicism-analysis-of-the-symbols-english-literature-essay.php>
- Harpham, G.G. (1991). Foucault and the New Historicism. *American Literary History*, 3(2), 360-375.
- Haurykiewicz, J.A. (1997). From mules to muliebrity: Speech and silence in Their Eyes Were Watching God. *Southern Literary Journal*, 29(2), 45-60.
- Hildebrand, J. (2010). The New Negro Movement in Lincoln, Nebraska. *Nebraska History*, 91, 166-189.
- Higginbotham, E.B. (1992). African-American women's history and the metalanguage of race. *Chicago Journals*, 17(2), 251-274.
- Holmes, E.C. (1968). Alain Locke and the New Negro movement. *Negro American Literature Forum*, 2(3), 60-68.
- Kar, P.C. (1995). New Historicism and the interpretation of the text. *Studies in Humanities and Social Sciences*, 11(1), 75-83.
- Koy, C.E. (2005). The mule as metaphor in the fiction of Charles Waddell Chesnutt. *Theory and Practice in English Studies*, 4 (1), 93-100.
- Kumar, R. (2011). *Research methodology: A step-by-step for beginners* (3rd ed). London: SAGE Publications Ltd.
- Langer, S.K. (1942). *Philosophy in a new key*. New York, NY: Harvard University Press.
- Lornell, K. (2012). *Exploring American folk music: Ethnic, grassroots, and regional traditions in the United States*. Mississippi: University Press of Mississippi.
- Mallinson, C. & Childs, B. (2007). Communities of practice in sociolinguistic description: Analyzing language and identity practice among Black women in Appalachia. *Gender and Language*, 1(2), 103-206.
- Maroto, I.C. (2013). So this was a marriage!: Intersections of natural imagery and the semiotics of space in Zora Neale Hurston. *Journal of English Studies*, 11, 69-82.
- Moody-Turner, S. (2013). *Black folklore and the politics of racial representation*.

Mississippi: University Press of Mississippi.

Payne, M. & Barbera, J.R. (2010). *A dictionary of cultural and critical theory* (2nd ed). West Sussex: Blackwell Publishing Ltd.

Perez, D.R. (2008). *There was a woman: La Llorona from folklore to popular culture*. Austin: University of Texas Press.

Propp, V. (1984). *Theory and history of folklore*. Minneapolis, MN: University of Minnesota Press.

Rampersad, A. (1992). *Introduction The New Negro*. Princeton: Princeton University Press.

Rowe, J.C. (2010). *A concise companion to American Studies*. Malden, MA: John Wiley & Sons Ltd.

Rowe, M.W. (2004). *Philosophy and literature*. Burlington: Ashgate Publishing Ltd.

Rubin, D. (2012). *Their Eyes Were Watching God: Black feminism and white ideals* (Master's thesis). Utrecht University: Utrecht.

Rosser-Mims, D. (2010). Black feminism: An epistemological framework for exploring how race and gender impact black women's leadership development. *Advancing Women in leadership Journal*, 30(15), 1-10.

Sharma, R. (2014). New Historicism: An intensive analysis and appraisal. *A Bi Annual Online Literary Journal*, 10(2).

Tasharofl, P. & Afrougheh, S. (2014). Nanny's slave narrative in Zora Neale Hurston's *Their Eyes Were Watching God*: A Black feminist reading. *Journal of Anthropology*, 18(3), 751-759.

Tate, C.F. (1973). *The search for a method in American Studies*. Minneapolis: University of Minnesota Printing Department.

Thomson, I. (2015). African American creative arts: Dance, literature, music, theater and visual art from slavery through Harlem Renaissance. *International Journal of Humanities and Social Science*, 5(1), 71-80.

Tuwe, K. (2016). The African oral tradition paradigm of storytelling as a methodological framework: Employment experiences for African communities in New Zealand. *African Studies Association of Australian and the Pacific (AFSAAP)*, 1(1).

- Tyson, L. (2006). *Critical theory today: A user friendly guide*. New York, NY: Routledge.
- Veenstra, J.R. (2012). The New Historicism of Stephen Greenblatt: On Poetics of Culture and the interpretation of Shakespeare. *History and Theory*, 34(3), 174-198.
- Vizan, I. (2011). A New Historicist reading of Julie Otsuka's *The Buddha in the Attic* and *When the Emperor Was Divine* (Doctoral Dissertation). University of Constanta: Constanta.
- West, C.M. (2004). Black women and intimate partner violence. *Journal of Interpersonal Violence*, 19(12), 1487-1493.
- Wit, A. G. (1962). *A psychological study of symbolism in words association and symbolic meanings of words*. Eindhoven: Geboren Te Helmon.
- Wu, H. (2014). Mules and women: Identify and rebel – Janie's identity quest in "Their Eyes Were Watching God". *Theory and Practice in Language Studies*, 4(5), 1053-1057.

Websites:

<http://keywordsuggest.org/gallery/960836.html>

https://www.google.co.id/search?q=restaurant+in+segregation&source=lnms&tbm=isch&sa=X&ved=0ahUKEwi6tPb26OvTAhWMP48KHV85C-MQ_AUIBigB&biw=1280&bih=636#tbm=isch&q=we+cater+to+white+people+segregation+restaurant&imgsrc=X8zbUvbuKyZYVM

<https://www.pinterest.com/pin/442056519644467704/>

http://edge.psu.edu/workshops/mc/isms/page_02.shtml

<http://teacherpress.ocps.net/wellsm1/tag/their-eyes-were-watching-god>

<https://www.pinterest.com/pin/170151692150770339/>

<https://www.pinterest.com/pin/328129522828135553/>

<https://news.artnet.com/art-world/segregated-bathrooms-buffalo-art-student-2-334330>

<https://www.pinterest.com/pin/532691462145428425/>

<https://my242church.com/daily-prayer/2017/3/2/dont-be-a-donkey>

<http://slideplayer.com/slide/4551566/>

<https://njbiblio.com/2013/04/03/photo-of-the-day-4314-bus-segregation/>

<https://fineartamerica.com/featured/african-americans-picking-cotton-everett.html>

<http://abhmuseum.org/claxton-dekle/>