



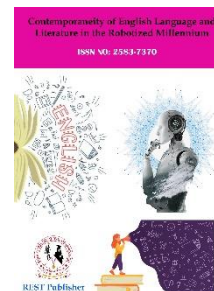
## Contemporaneity of English Language and Literature in the Robotized Millennium

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## Womanism in the novels of Toni Morrison and Alice Walker's

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**Abstract:** *The article focuses on the womanism which refers to sisterhood and women-women relationship in the works of Toni Morrison and Alice Walker. The unity of females from the novels of Morrison and Walker finds the phenomenon a part of their life. All the female characters face gender biasness, in society, family and community. Morrison and Alice Walker have contributed a lot of women-women relationship. Most of the women characters are victimized by their respective patriarchal societies. All the female folks are made to realise that they are secondary and sub-standard that brings them class to each other.*

**Keywords:** *Women Relationship, Womanism, Female friendship, Female bonding, Sisterhood, Female Solidarity, Female empowerment.*

### 1. INTRODUCTION

George Toni Morrison and Alice Walker have contributed voluminous works on women-women relationship. The protagonists of these two writers share similar background. Both Morrison and Walker share similar cultural background. In the works of two novelists, autobiographical elements are found in portraying characters. Sula in *Sula* and Celie in the *Color Purple* are from similar background and culture. The society they belong to are same. Difficulties faced by the two protagonists reach are similar and so the fates the protagonist reach also similar. Taking female friendship into consideration, a non-sexual relationship between women are based on emotional comfort by giving and receiving, sharing experiences and stories, nurturing and caring each other. This practice of friendly relationship occurs between any two women.

The term womanism is coined as Africana Womanism in 1980 that defines sisterhood and Clenora Hudson Weems defines such bonding as follows, 'This particular kind of sisterhood refers specifically to a relationship between women who confide in each other and willingly share true feelings, their feats, their hopes, and their dreams. Enjoying, understanding, and supporting each other, women friends of this sort are invaluable to each other. With such love, trust, security, it is difficult to imagine, any women without such genuine support system as that found in genuine sisterhood (AW140).

In the novels of Alice Walker and Toni Morrison, womanism also refers to gender solidarity that means relationship between two women, that on the basis of gender. The relationship is built on empathy that one women has for another. As the two women have similar joys, sorrows the nature has created them similar. Even the family and societal value are similar for these two women. But these two practices are very less for the women most of the time.

Solidarity among gender arises from situations when a woman fails to understand the ideas, perspectives of other woman by not extending a helping hand to their fraters.

Morrison's protagonists develop a strong connection with another female in the novel on various instances. In the work *Sula*, Sula is bonded closely with Nel. From childhood, Sula and Nel are brought up in the same neighbourhood and they attended and studied in the same school. Bottom is the place where Sula and Nel lived where two girls formed a bond. The bond between the two girls are so strong that helps them to overcome and to

combat the patriarchal forces of cruelty. To survive the common wounds, the girls take care of each other. Always, Sula and Nel lend their ears to the problems of each other, Sula counsels Nel and Nel counsels Sula. They also fight for each other. Their exists empathy between Sula and Nel, provides them chances to attain a harmonious connection with oneself and others. The two girls are matured enough to overcome emotional challenges by the existing empathy, understanding, that empowers them.

The book throws lights on how female friendship encourages women as Sula, Nel to face all the challenges related to race, class, gender domination. In one possible way, the female bonds ascertain a clear-cut support to the young girls is evident. The bond between them provides occasions to give and take advice, to share experiences, to care for each other, to secure each other. Sula is Nel's mentor and vice versa.

This strong relationship benefits both Sula and Nel. The bond provides each girl power and to build a new sense of self.

This childhood friendship has its changes during adulthood. During adulthood period, Nel is disappointed with the closeness of Sula with her husband. After twenty-five years, after Sula's death, Nel finally really realizes that she has wasted all of her opportunities for self-discovery and happiness. The priority of Nel's marriage over her friendship with Sula, calls in to question by Morison during Nel's final moments with Sula. One of the keys to this novel is that friendship supersedes even marriage. Nel finally understands this truth years later when she visits her friend Sula's graveside.

“All the times, all that time, I thought I was missing Jude...,  
O Lord, Sula... girl, girl, girl girl girl” (Sulas127)

Similarly, in Alice Walker's *The Color Purple*, a strong woman bondage was shared between her sister Nettie. They write letters to each other to share their problems and miseries even though their miseries are secure. Walaker employs female solidarity in her novel and that constitutes a base for female defiance. Bethel mentions that the women in the country have formed a type oral literature and folk culture which is based on female solidarity and close bonding as a way to defy both sexist and oppressive society.

On reading these two novels, there arise two questions that is why do we need gender solidarity or womanism. Why do women need to be together for each other? At the basic level, the answers to these questions are so simple but ample number of cases and chances are there for women to be hated by various of hatred are exhibited by men towards women. Some examples of misogamy are rape, abuse and violence. Gender solidarity has a vital role to play with, between two women, to be compatible, when men are not capable of or compatible or friendly with a woman. Womanism is of great help to women empowerment.

By exploring literature from the historical perspective, a term gyno-criticism that is relevant to socio-historical investigation related to literature, explores subject matter, genres, and structure of literature by women. This perspective is adopted to design a method of analyzing literature written by women. Also create models of interpretation fashioned on female experience are also formulated. This methodology is adopted to exclude male interpret theoretical model on women experience and women works.

The victims of two novels are subjugated to the question of patriarchy. By a consciousness arousing move directs a form of sisterhood and friendship between the protagonists in the novels. There is a constant reliability between the concept of gender solidarity and women-empowerment. In the novels She efficacy of marginalized women's relationship between one another provides platform to their activism and self-determination. One woman's consciousness of another woman's situation and correcting such situations through bonding is an essential one for black women for personal augmentation and survival.

## 2. CONCLUSION

Morrison and Walker are black writes. According to these two authors, being a black woman is much more different than to be a woman. Both novels highlight the hard conditions, the protagonists Sula and Celie have survived. Both the women suffered more than a situation that one cannot vividly describe or narrate or imagine and endure. They are not just characters who survive in the white dominated society. But the never-giving quality character and the challenging spirit of the character of Sula and Celie makes them independent and not a dependent of a male. The following advice by Kate to Celie about fighting is illustrious of their never-giving up character.

“You go to fight them, Celie, she says.  
I can't do it for you. You got to fight them for yourself.” (TCP21)

On Celie's fear to fight back black males brutality, she states, 'I think about Nettie, dead. She fights, she runs away. What good it do? I don't fight, I stay where I am told. But I am alive'(TCP21). But the bonds between the sisters make Celie confident, a psychological comfort to her. Hooks states, "we must learn to live and work in solidarity. We must learn the true meaning and value of sisterhood." (Feminist Theory43). Hooks encourages female friendship, sisterhood and solidarity for the wellbeing of females.

So, when someone talks about women taken as a secondary gender, less preference is auctioned. Women-women relationship becomes a safety – value to rescue second sex. Finally, the paper aims to make women to stop depending on men and to stop each other in a positive, conservative and an universally accepted one.

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