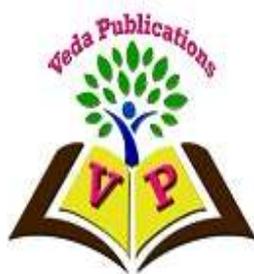




WOMANIST FEATURES IN *THE THIRD LIFE OF GRANGE COPELAND'S* NOVEL

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ABSTRACT

Various African American journalists have contributed an awesome arrangement to the American writing. Alice Walker is one of them, who has abandoned her engraving on a few ages of pursuers. She rises on the African American abstract scene in 1968 with her first verse volume *Once*. She has attempted her hand on every one of the class of writings till date. One of the immense commitments to the African American writing is her belief system of Womanism. The idea of Womanism is different from that of woman's rights. Woman's rights are taken to be deficient to talk about the issues of black women. In this manner there was a need of a philosophy that would introduce the issues of ladies in writing. Alice Walker authored the term to put the dark ladies in history and culture. This idea affects ladies or on the other hand sex contemplates. This effect has come to Africa and numerous lady scholars have acknowledged it as a diagnostic device for abstract examinations. The impression of Womanism can be followed in the progress of Alice Walker. The present research tries to dissect the talk of Womanism in the books of Alice Walker that are distributed from 1970 to 1980. In this period Walker has distributed her novel, *The Third Life of Grange Copeland* (1970). . Walker has given her meaning of 'Womanism' in her *In the Search of Our Mother's Gardens: Womanist Prose*, published in 1983. Walker has stated that it refers to outrageous, audacious, courageous and wilful behaviour of a woman.

Keywords: *Womanism, Walker, Black Women, Civil Rights.*

Citation:

- APA** Abood, M.A. (2018). Womanist Features in *The Third Life of Grange Copeland's* Novel. *Veda's Journal of English Language and Literature-JOELL*, 5(1), 322-325.
- MLA** Abood, Mugdad Abduliman. "Womanist Features in *The Third Life of Grange Copeland's* Novel" *Veda's Journal of English Language and Literature JOELL*, Vol.5, no.1, 2018, pp.322-325.

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WOMANIST FEATURES IN THE THIRD LIFE OF GRANGE COPELAND'S NOVEL

The present chapter tries to dissect the Womanist features in *The Third Life of Grange Copeland's* Novel of Alice Walker that are distributed from 1970 to 1980. Walker clarifies her meaning of 'Womanism' in her novel *In the Search of Our Mothers' Gardens: Womanist Prose*, distributed in 1983. Walker has expressed that it alludes to incredible, nervy, valiant and wilful conduct of a lady. Womanist is additionally a lady who adores other ladies and men sexually or non sexually. Womanist is a lady who acknowledges and favors ladies' way of life and their quality.

She has focused on survival and wholeness of whole individuals, male and female. Walker has additionally expressed that a womanist isn't dissident, has all comprehensiveness. She is not quite the same as the women's activists, as purple is unique in relation to lavender. These are the main parts of womanism that are available in the novel, *The Third Life of Grange Copeland* which is composed by Alice Walker. While examining this novel in connection to talk of womanism, social perspectives and Womanist characters are examined.

The Third Life of Grange Copeland, published in 1970, recounts an account of Grange, his and significant other, their child, Brownfield, his better half, Mem, and grand daughter, Ruth. Grange and his child Brownfield function as poor tenant farmers. Grange is baffled of his failure to pay off the obligations and to enhance his child's life. His better half, Margaret, has sexual relations with a white man, Shipley. Grange can't endure these things and races toward the North abandoning his family. Brownfield likewise takes after his dad's means also, keeps sexual relations with open whores like Josie and Loren. After Grange hurries toward the North, Margaret harms her youngster and commits suicide since she can't live without Grange. Brownfield weds one of the whores, Mem, who is very dynamic. Brownfield and Mem have fights between them frequently and one day he kills her. She kicks the bucket abandoning her three little girls, Ornette, Daphene and Ruth behind.

At the point when Grange comes back to Georgia, he takes his granddaughter, Ruth's

guardianship. Brownfield takes this issue to the court and requests the care of Ruth. Grange, in this fight, murders him lastly he likewise bites the dust of police activity. In the second part of the nineteenth century there was the offer trimming structure in America. It misused poor people, untalented and ignorant slave specialists. The land proprietors did not offer appropriate wages to the tenant farmers. They needed to squander cash on cultivating instruments, seeds and other arrangement required for cultivating. They frequently were in obligations to the landowners. While clarifying the situation of the tenant farmers Benjamin Quarles (1904-96) has noted as, "The (sharecropping) System offered no incentives to improve their lot in life; the harder and longer they worked and the greater their output, the less their reward". (Benjamin Quarles, 1987: 246-47) . The land proprietors requested that the tenant farmers should work in the fields as their families. They ought not to show interest in the wages. They ought to stay on the land for the entire year with no strike. Along these lines the tenant farmer's framework with racial isolation and persecution was a barbaric practice in America. The Copeland family in *The Third Life of Grange Copeland* is under subjection and a piece of offer trimming framework. The men of the family, Grange and Brownfield are persecuted by the white men. They turn their disappointment on their ladies. The male control wins in the family, in this way the ladies progress toward becoming casualties of verbal, physical, mental and psychological mistreatment. There is a conviction of men in the contemporary society that their way of life as men rely on the amount they debilitate their ladies. They want that ladies ought to be quiet and respectful as they carry on before their landowners. In the white men's quality they would comply with each request with no immediate eye to eye connection. In such manner Gerri Bates has certified, "In white men's presence they respond to their queries with "Yassar," prohibited from making direct eye contact and denied the privilege of demonstrating any intelligence on a level equal to them. They feel helpless and entrapped". (Gerri Bates, 2005: 57) .

This prompts abuse of their masculinity. This abuse finds an outlet when they treat their ladies in a



barbaric way. The Copeland men overwhelm their ladies overlap with an indistinguishable mentality from their involvement in the sharecropping framework. Through *The Third Life of Grange Copeland* Walker demonstrates a sensible photo of life in the sharecropping framework. It is loaded with brutality, disappointment and outrage. The novel tosses light on connections amongst married couples, fathers and youngsters, moms and kids and ladies and ladies. This novel shows an onerous sharecropping framework which was present in the seventeenth century pilgrim period.

Walker demonstrates that the impacts of this framework were extremely threatening on a gathering of individuals. These impacts make the general population baffled and fierce as appeared in the novel. It is the narrative of the three existences of Grange from 1920 to 1960. These three lives are the principal lives in the American South: the first life as a tenant farmer; the second life in New York as a worker and the third life again in the South. He is the delegate of African Americans in the South amid the main portion of the twentieth century. It can be taken as the portrayal of history of African Americans, a background marked by savagery and mistreatment.

While depicting the socio-authentic setting of *The Third Life of Grange Copeland*, Maria Lauret has composed,

“Walker’s Copeland’s can, as such, be read not only as a microcosmic representation of the history of African Americans but of America as a whole, and it is, then a history of violence and oppression that is passed down a chain of racial, class, and gender supremacies”. (Maria Lauret, 2001: 58-59)

The novel is a portrayal of African American history with race, class and sexual orientation issues. This novel sets a legitimate ground for Walker's later books. *The Third Life of Grange Copeland* is trailed by *Meridian*. It analyzes the issues of sexism, penances of ladies in the Civil Rights Movement and battle for social change. The novel happens in 1960s in America. It was the time of dark dissents, opportunity rides, walks, deaths and concealment. African

American needed to endure of sub-par parts, social disparity and destitution. African Americans were not allowed to enter the instructive framework and social collaboration was denied for them. In the meantime President John F. Kennedy had consented to the Civil Rights Act.

Due to this he was killed in Dallas, Texas in 1963. Martin Luther King Jr., one of the activists of the Civil Right Movement, was the casualty of isolation in 1968, in Memphis, Tennessee. All these mishappenings were seen and experienced by Alice Walker. She was an observer of the custom of protection of the Civil Rights Movement. Abuse was her history and legacy. Money issues, political changes and racial isolation were the general issues in 1960s and the early 1970s. *Meridian* is the introduction of internal workings of the Civil Right Movement with the assistance of a lady, Meridian Hill. She turns into an extremist to get a change in the American culture that abused the ladies and African Americans.

The lifestyle of a group shaped by the qualities, convictions, practices and material articles is called culture. It is an entirety of scholarly manifestations, specialized commitment, and imaginative viewpoints, physical and moral production of a human being. This could be a culture of a country, however, there might be an alternate portion varying from each other. A section of a culture sharing qualities which are not quite the same as the prevailing society is a called sub-culture. African Americans share numerous parts of their extensive culture. However, they keep up their own traditions, qualities, standards and way of life. They have their own particular social qualities like dialect, religion, family traditions and sustenance. Race and ethnicity are regularly utilized parts of African Americans. Race is needy of physical appearance and ethnicity depends on the social contrasts. The general population is ordered based on racial refinements. These people are singled out from the standard because of their physical appearances and social traits. Those are believed to be the objects of total seclusion. Despite the fact that African Americans get a differential and unequal treatment, they demonstrate their own particular capacity and acknowledge the test of survival in a supremacist



society. They are socially pluralists and endeavor to keep up their racial, social and ethnic character. They feel pride in being blacks. They watch all their social standards that incorporate goals, religious convictions, way of dress, dialect, legends, traditions, feeling of time, silliness, devices and material items and recreation interests.

In *The Third Life of Grange Copeland* one can follow the social attributes of African Americans. The Copeland family is an agent of their bigger group in American culture. Every individual from the family tries to accomplish singular acknowledgment. Their racial personality attests their place in American culture. In spite of the fact that they are persecuted, they are associated with each other. At the point when there is a fight in the family they end up anxiously. While displaying this nature of the characters Walker writes:

“On Monday, suffering from a hangover and the after effects of a violent quarrel with his wife ..., Grange was remorseful, sullen, reserved, deeply in pain, Margaret was tense and hard, exceedingly nervous”. (Alice Walker, 1988: 29)

CONCLUSION

Alice Walker presents the term Womanism in 1983 in her gathering of papers, *In Inquiry of Our Mothers' Gardens: Womanist Prose*. She has introduced ladies characters with womanist attributes in each one of her books. She has introduced the ladies characters that are innocent, flippant and not genuine. They are some of the time, alluded to be ludicrous, bold, brave or willful. A few ladies are abundantly intrigued by the adults doing. They have much love for another ladies what's more, men sexually or non sexually. All the women characters are conferred to survival and wholeness of whole individuals, male and female. The women characters, exhibited in the books by Alice Walker, are 'generally universalists'. She additionally has talked about the issues of racial isolation, neediness, sexism and distinctive developments identified with African American people group.

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