

# Racial Discourse in *Bluest Eye* and *God Help the Child*

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**Abstract---** Racism is a practice evolved from a myth that physical traits of one race is superior to another. The basic myth of racism is that white skin colour brings with it superiority that the white is more intelligent, more virtuous where is black its Foil Carry all the opposite traits of white. Afro American race is more prone to the practice of racism as they have been uprooted from the native soil to unknown terrain of another race.

Afro American literary span can easily be marked as apartheid and post-Apartheid period. The Apartheid Period has literary contributions on how Afro American community subjected to racism in the hand of other races. Whereas Post-apartheid period has a different story in which the Racism is not mere external but internalized.

Being an Afro American writer Toni Morrison confronts racism as the African American's primary obstacle. And Morrison always find solutions inside community not outside. In 1970 Toni Morrison made her debut as a novelist with the *Bluest Eye*. Unlike other writers who speaks on racial conflicts as an issue from outside. Morrison analysis racism can be removed if it's not internalized. For that Morrison believes that the concept of physical beauty as a virtue is one of the most pernicious and destructive has to be lifted Morrison's first work and recent work *God Help the Child* discussed on the same theme but the crucial difference is the change in societal approach. on the racial ideologies of black and white community.

**Keywords---** Race, Afro American, Dominant Race, and Hegemony.

## I. INTRODUCTION

The practice of racism is evolved from the belief that particular race is superior than all other human races. They have been gifted with the human traits in its excellent forms. So naturally it has given them power to dominate other races. Afro American race is the most vulnerable race to the social evil called racism. Toni Morrison as a writer championed for up liftment of the black race underlies the fact that racism is the evil force that uproots the black race. She also believes that any evil force that is oppressive in nature can be eliminated through the cultural values, if it is operated from external.

## II. DISCUSSION

In 1970 Morrison's pioneer work the *Bluest eye* and in 2015 *God help the child*. meditates on the issues of racism. Unlike other Afro American writers Morrison concentrates on internalized racism. The three major themes of the novels are Racial prejudice, Racial superior, Self-perception. Afro American community creates a racial distinction among themselves as they tend to prefer light skinned among them. Toni Morrison calls this syndrome as "racial self-loathing" This is often due to the values internalized through the

mediums dominated by superior race. When people on race are constantly told that they are not as good as people of another race, they start believing it. They begin to hate their racial features and even their culture.

Many times they feel ugly and worthless. Family and romantic relations suffer" (A Study guide to Toni Morrison 60) Most often the resultant victims of these internalized hegemonic concepts are children. It is because the physical traits of the children born in this particular race will make them a pariah for the community. Toni Morrison emphasis how racially self-inflicted society devastates the image of African family in general and female child in particular in the works *Bluest eye* and *God help the child*. Breed loves in *Bluesteye* and Sweet family in *God help the child* are victims to their failure to transcend the imposing definitions of hegemonic concepts. They are merely reduced to a state of objectness remains frozen in a world of being for the other and it results are a life of self-destruction and self-negation.

An Afro American family is culturally and racially saved by the mothers. Here in *Bluest eye* and *God help the child* the cultural adulteration has been germinated by so called mothers. Mother Pauline and Mother Sweet are alike in nature for this cause though the time period of *Bluest Eye* in 1970 and *God Help the Child* (2015). Both Mothers welcome the destructive idea of equating physical beauty with virtue into their families.

Motherhood is the most blessed period in a woman's life. But Pauline and Sweeties first moment with their child is filled with hatred and despair on seeing their babies' physical features that have no White connection. "She looked so different from what I thought Reckon I talked to it so much I conjure da mind's eye view of it" (*Bluest Eye* 99)

"It is not my fault so you cannot blame me I didn't do it and I have no idea how it happened it did not take morethan hour after they pulled her out from between my legs to realize something was wrong. Really wrong. She was so black she scared me" (*God Help the Child* 15)

Moreover, labour experience of the Black mothers is undesirable, irrelevant and unimportant Their self-perception begins to change after their labour. Just because these mothers have been subjected to degradation from the doctors and their husbands. Pauline learns from the labour room that her blackness renders her undesirable and the baby Pauline holds in her arms is ugly. She is so black in colour. while sweeties labour experience is similar to Pauline. She too rejected by husband and also be blamed for adultery as she and her husband is light skinned. in comparison to the dark baby born for them.

Manuscript received May15, 2019.

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The degradation coupled with their desperate delivery of black coloured babies reflect their future bond with their babies.

Afro American communities adopt three way practise to bring their children. They are preservation, nurturance and cultural bearing. Through three ways mothers unfolds beautiful and most precious bond with their children. In these the most required and unique bond is nurturance. It feeds the soul and body of child. Pauline and Sweetcan't create an emotional bond with their child. The loss of nurturance denies these children an opportunity to create a self-claimed identity. To quoted the words of walker "children become adult and carry with them a trauma imprinted on body and memory"(Walker 20).

Pecola Breed love belongs to the time period of 1970 in South America. During these times racism is in its peak. It denies Afro American community the right to freedom for a life. Though it is an historical period after emancipation Black community is inflicted with a self-perceived ideas of racism. Societies search for a pariah ends in Pecola for her dark tone of skin. She has been infused with the frustrations born out of racial complexities in the society. Young Pecola's identity is evolved out through the perception of others. Her self-image is what she sees reflected in the eyes of others, the image of ugliness. She would see only what there was to see, the eyes of other people.

The internalized assumptions regarding the meaning of acceptance and love influence her notions of family and community. Therefore, she seeks the pathetic and futile power for earning physical beauty fulfilling white standards "what did love feel like?... How do grown up act when the love each other...?" (*BluestEye* 57)

Pecola's self-abnegation is further intensified with parental in difference. The home which is conventionally associated with the security and nurturance is absent in Pecola's life. The Breedlove house hold does not breed the warmth of love but of inadequacies and frustration. Mrs Breedlove never mothers their children. Her son Sam is aggressive and desperately seeking attempts to inflict pain on others. While Pecola hides away and absorbs physical injuries humiliation' and degradation within herself. Mrs Breedlove finds herself as a dutiful mother only in the presence of white family where she works as a maid. The beauty of white children and the order of white home satisfies Pauline's internalisation of physical virtues. A black child is a gift born out of the effort of the black family and the graciousness of black community as well. "The black woman need to grow up fast, by passing a leisurely childhood emanates from harsh environmental conditions"(Burger, 11)

The word bluest eye is contaminated with PedoPhiles and incest Rape from her father disintegrate Pecola into insanity. Pecola's childhood is not nurtured and protected by those who are responsible for it. Her mother can be called as the prime suspect in offering Pecola a worst childhood.

Meanwhile in *God help the child*, Lula Ann is the modern version of 1970's Pecola. Lula Ann is too rejected by her mother. As soon as she has been given birth into this world. Her life also devoid of motherly nurturance. Lula Ann's mother is refused to touch her even believing, she is the ugliest daughter and the reason for deserting her by husband

in the amidst of comfortable family life. Unlike Pecola Lula Ann has less social oppression it's because change in time has made liberalism possible in the thought process of both the Races. Ann's faced internalizes racism from her comparatively light skinned parents." ... nursing her was likehaving a sucking my treat. I went to bottle tending soon as I got hone (*God help the child*, 5)

Her witness in Sofia Huxley's case has asserted her identity as a girl. The surplus education followed by a job at SylvInac, starts own brand called "YOU GIRL". By the support of Jeri Lula Ann could brand her skin tone once rejected by her mother.

To enhance her Liquorice skin colour Lula Ann starts wearing white and white all the time "A panther in snow just you girl"(*God help the child*, 15). Her deprived childhood has shaped her and provided with weakness and strength. Later she has become a confident lady.

Enough to solve the crisis of her boyfriend and being a care taker of Rain.

Lula Ann is rejected and degraded child. Though her mother Sweetness refuses all the two motherly functions, she has maintained preservation for Lula Ann. Her identity has some deformities due to the absence of motherly boosted Confidence through nurturance. But She tries to evolve out of herself from the social experience she has been acquired in the hands of other people in her life. Gradually she has become groomed as a global and confidentin nickname Bride.

### III. CONCLUSION

Afro American mother should know how to maintain a strong authenticity so that they may nurture same in their daughters. To quote the words of Adrienne rich. 'The nurturance of daughter calls for a strong sense of the nurture in mother' (27).

Both Pauline and Sweet are vulnerable to the dominant white supremacist ideology which results in their own self-hatred and guilt spoils the experience of black daughters born to them causes in their self-effacement and disparagement.

Women who have been denied the Cultural Bearing or Mother Line Mothering affirms the controlling image put forward by dominant culture and disallow women to develop strong and authentic selfhood as a Black woman. To conclude with Morrison's asserts "...all those people were me. I was everybody". (Interview given to Gloria Naylor, 1995).

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