

THE CONCEPT OF WOMANISM AND USAGE IN ALICE WALKER'S
NOVEL "THE TEMPLE OF MY FAMILIAR"

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ABSTRACT

Concept and usage supplement each other like thinking and doing. The concept is an impression, almost the way area works, that permit to be expecting what will take area in the case to do something. The usage is doing what happens while making the difficulty. The better the concept, the higher inform the minds and predictions and what takes place in a workout. Thus the literary concept can be described as a strategy used to analyze and apprehend literature. Literature could flourish while expression is needed. Those end up being an introduced fee of the practice. Literary concepts are born of the preference to practice and the explicit pastime. This is a delivered value of interest. This is moreover a part of the exercise while something is done. It's also to be done when others need to present its order and beyond to practice. In this evaluation, Alice Walker's 'Concept of Womanism and Usage' in the novel "The Temple of My familiar" is given in a brand new shape, and the writer may also provide with it.

1. Introduction:

When the literature object is society, the rise of literature does not mean that the society stops, and the writer moves forward, which means that the revolution has stopped, and Literature has advanced. Therefore, the upward thrust of literature past the object is referred to as the declining age. Whilst there's no want to unfold, the want for expression can be decreased whilst that need is met. Literature, philosophy, arts and history tradition won't be born at one of these levels.

Those who apprehend the want for their spread can bring them into expression. This could be finished for the reason that expression is entire, and the practice stays incomplete. This notion can arise when the expression of stated intentions is popularized. Theory of literature, inside the absence of expressive necessity, which emerges from exercise again, can be decreased to rhetoric and rhetorically. This result may additionally have come from the mountainous expression of the concept of the past.

If that is the case, then the exercise among concept and usage may be attributed to the spreading errors, the expression overlap, and the volume of expression. Therefore. Alice Walker is the greatest female writer and the first woman to acquire a Pulitzer Prize in African American literature. Alice Walker herself coined a term named "Womanism" in her writing "In Searching of our Mother's Gardens." Later, "womanism" evolved as the concept and usage in "The

Temple of My Familiar." The Temple of My familiar" in a unique way may be considered a "womanist" novel. In this research assessment, a piece can come to Alice Walker's idea of "Womanism" and exercise in the novel "The Temple Of My familiar" to the reader in a new form.

2. Literature review

"The Temple of My Familiar" is the fourth novel of Alice Walker, which turned out in 1989, seven years after her third novel. The word "black" refers to the race and women's activist methods of the person who comprehends that the male-centric authority is the factor of women's misuse. It is critical to offer a voice to the individuals of color, and the misuse of them must conclude.

According to D. Ratna Hasanthi, "African-American women have been improperly and unduly, generalized in different discriminating pictures as slaves post-bondage, wet medical caretakers, superwomen, local assistants, mammies, authorities, jezebels, cookies, government assistance beneficiaries, and hot bodies, which reveals their suppression in the United States of America. The theory of Womanism advocates agreement for individuals of color beginning with sex and continuing over to race, ethnicity and class, with an all-inclusive standpoint".

In line with Alice Walker's "In Search Of Mother's Gardens," "I really recall myself being lost at times whilst I am forced to conform to the beliefs of what a black "girl" should be. For example, being silent, now not loud, and never expressing any criticism, for I can be seen as entirely trying to be a victim or trying to play the race card. In essence, I ought to become invisible to society".

3. Research Methodology

My research was done on the descriptive model. So I analyze the data from primary resources and secondary sources, which were collected from various Journals, and websites.

4. The Concept of Womanism

Alice Walker coined the term Womanism in her series of essays entitled "In Searching Our Mothers 'Gardens," published in 1983. Womanism, a good way to be conceptually explored in this element. First of all, Walker's own definition of the concept may be given and analyzed in the section.

Womanism denotes various things, which makes it difficult to hold close what Walker is saying. Can attempt, however, to analyze each of the four entries inside the definition as feasible. Within the first access, Walker defines "womanist" in connection with the beginning and the original use and which means of the term. The most effective word that doesn't pass into these greater etymological problems is how she indicates that "womanist" is a synonym for a black feminist, or through extension, a feminist of colorations.

By adding the generalization "of color," Walker makes certain she isn't guilty of the discrimination whites are. As already indicated, the primary part of this first access offers the foundation of the term "womanist." As Saunders argues, "his emphasis is on 'willful' because for goodbye, such a lot of black girls have now not been taken into consideration to be in ownership in their unfastened wills, and no small part of the problem has resided inside the psyche of black men." Secondly, both expressions talk to a mindset this is characterized through "wanting to recognize more and in greater depth than is taken into consideration 'top' for one." This again implies the non-self-glaring facet of Womanism. As Walker says within the starting of the entry, "womanish" is the alternative of "girlish," this means that "frivolous, irresponsible, now not extreme." In competition, "womanish" manner now not handiest acting, but also being grown up.

In the second access, Walker defines "womanist." With the aid of regarding the exclusive kinds of relationships that could occur between girls. Most importantly, womanists love different ladies, particularly for those matters that

lead them to females, like their unique woman lifestyle, emotional existence, and energy. Besides just loving these female characteristics, Walker adds that womanists should even opt for them. Walker no longer simplest means that ladies ought to love different women; however, extra importantly, they have also to adore what's in particular lady about themselves.

Although Walker refers to lesbian relationships within the first sentence of this access already, she does not despise heterosexual relationships. This is probably the feature that constitutes the most striking difference between Womanism and white feminism. Although Walker openly pleads together with her target market to love themselves solely because they are women, she isn't in any respect hostile closer to men. In truth, "love character guys, sexually and/or non -sexually" is even considered a womanist function in her list.

Walker explicitly expresses this non-separatist attitude third instances inside the entry. First of all, consistent with her, a womanist is "not noted to survival and wholeness of whole humans, male and female." With this statement, Walker makes clean that black feminism isn't opposing race liberation. However, it will, rather, deliver it closer. She illustrates this by the lawn metaphor wherein "the men and women of various colorings coexist like flowers in a garden but hold their cultural area of expertise and integrity." In different phrases, Walker shows that a tolerant mindset isn't the most effectively wished amongst sexes and races. In that manner, she gives a philosophy here that is useful not only for black women but also for humanity. Thus, her definition truly has each a concrete dimension of the truth that her two examples in this access contain a mom-child scenario, which shows that she considers motherhood critical to reveal being a girl. Ultimately, Walker uses a mild form of humor on this access as an instance. At the same time, Walker says that womanists are sometimes separatist "for health" or in the ultimate communication between mother and baby. Inside the third access, Walker defines "womanist" associatively.

In an enumeration that lists things a womanist loves, she mainly considers the irrational side girls are historically said to have. In her listing, Walker consists of music and dance, love, meals and roundness as symbols for the worldly, physical pleasures in life, and the moon and the Spirit as symbols for the non-secular dimension of our being. With this announcement, Walker suggests that each has mattered in common; however, they are undeniably one-of-a-kind in the long run. Using ending in this sentence, she closes to circle her definition, as she started with a similar remark within the first entry, specifically that a womanist is a black feminist.

In her definition of Womanism, Walker shows several things that are not effortlessly summed up. Most importantly, she sketches women as lovely and sturdy beings without denouncing men or white humans inside the process. In my view, it's miles this "universalist" stance that offers Walker greater energy as a feminist.

5. The usage of Womanism within "The Temple of My Familiar."

"The Temple of My familiar" perhaps analyzed more concretely the approaches wherein the novel instants, illustrates or maybe elaborates on Walker's theoretical writings on Womanism. If we take Walker's definition of the concept as the starting point of the analysis, we need not wonder that the maximum of the components she touches on in her four parts definition cannot be retrieved within the novel very actually.

5.1. The Race Trouble

Whereas Walker inside the shade red particularly targeted relationships within the black network. She touches one more race problem in The Temple of My Familiar. With the six main characters and most of the alternative ones being

black, Walker can treat numerous dimensions of the problem. Mainly to take into account that racism is age-vintage and has existed between all varieties of people. The novel relates instances of racism during very special durations to illustrate this. "They wanted to fight a few people none of had heard of, and that they were white parents, too." Suwelo and Fanny additionally find themselves to be discriminated in opposition to.

In that way, Africa is provided as a form of micro-cosmos, showing on a smaller scale all the things which might be occurring within the rest of the arena. Its human beings were sold into slavery. "This proved that they had as much race delight because the white man, you spot." This satisfaction is sustained by a delusion in which the white guy is seen because "the prodigal son of Africa." Secondly, on numerous factors, the novel criticizes how little black community itself was found out from the painful studies of slavery, white domination, and racism.

Ola's artwork, as Fanny argues, for example, additionally offers insights "into the oppression of women, black women through black men, who must have had an extra understanding – having criticized the white man's lack of understanding in handling black people for so long." The maximum examples are taken from Hal and Fanny. As Lissie tells Suwelo, Hal truly fears the white guy. Fanny's fear is going similarly, and it is was sheer hatred. She has used that to revel and harmonize within herself and does not let racism eat her inner peace and wholeness. Racism is a destructive pressure that only leads us away from our goal as an individual.

5.2. The Problem of Gender

Walker's life, as she indicates, "a rather ardent feminist," we might count on her novels to deal with the gender difficulty in wonderful detail. That is certainly the case for "The Temple of My Familiar," although we need to add that it is not as clear as it seems. In contrast to her most famous novel, *The Inheritance of Asa*, as an example, Walker devotes a long way greater attention to her male characters, as they constitute fifty percent of the primary characters. Even though each of the male characters nevertheless has to study something and isn't always quite perfect as a person yet, their portrayal is strikingly less harsh than that of Mr. in *The Inheritance of Asa*, which changed into criticized drastically for putting forward an inferior view on men. Yet, as she shows, Mr. embodies Walker's belief that humans can definitely develop, a view which is presented in "The Temple of My Familiar." But, it is not a surprise that the only character that reached the repute of wholeness from the start is Lissie. Inside the equal soft way, some passages in the novel suggest that, without saying men are evil, women are one step ahead inside the development in the direction of wholeness. Forget about her feisty friendliness. Forget the yeasty odors of her and the warm grubbiness of her youngsters. All of this friendship could be lost, and she, bad thing, might be left with just man, screaming for his dinner and for all time murdering her friends, and with man's "high-quality buddy," "the pet" acquainted, the fake aware, the dog.

Not best the animals suffer, both women and men do as well. The men now took it on themselves to mention what should and ought not to be completed through all, which intended they lost the freedom in their long, undisturbed, contemplative days within the man's camp; and the women, in compliance with the men's bossiness, however greater because they now became emotionally depending on the character man by whom man's regulation now decreed they should have all their children, misplaced their wildness, that quality of homey ease in the world that they shared with the rest of the animals.

Ever given that moment, women and men have allowed for a patriarchal device to increase, wherein girls had been maltreated. She became soon

meditating and masturbating and locating herself dissolved into the cosmic All. Delightful. The second essential factor Shug teaches Celie is to discard the view of God she has. In that way, Walker is "attacking patriarchy at its Christian foundation." The same view is put forward inside "The Temple of My Familiar." It's miles important to notice. However, that religion isn't always executed away altogether. Walker does not believe that any attempt at a redemptive system of concept will, in the long run, show tyrannical and hegemonic. In Temple, the characters seek strategies of connecting to their pasts and every other set of storytelling, song, rubdown, and of course, love and intercourse and strenuously keep away from the traditional structures of the white male patriarchy as affirming philosophy of religious unity and balance.

5.3. The black artist

As within the essays of "In Search Of Our Mother's Gardens," there are also many connections with artists inside the Temple of My Familiar. Most strikingly, almost every unmarried person inside the novel both is an artist from the start and becomes one as a part of their spiritual development. See the elder is a bell chemist and a tailor, Zede is a tailor as well, Arveyda is a musician, Hal a painter, Lissie a painter and a storyteller, Ola is a playwright, Alexandra changed into a painter, Nzingha's mother made work of art in their hut, Fanny turns into a masseuse – massage, in her case, may be said to be an artwork – and a playwright, Carlotta turns into a bell chemist much like her grandmother, and Suwelo takes up carpentry. To start with, being an artist has to do with one's improvement as being attentive to their internal selves can be a prime supply of suggestions for artists. As Carlotta informs Suwelo:

It became the story, approximately my grandmother, Zédé, the Elder, who created the capes manufactured from feathers for the clergymen, the girl who taught my mother how to make stunning feathered matters. This suggestion is truly paying homage to what Walker says approximately artists in her series of womanist prose. As Nzingha says to Fanny: "Writers don't cause trouble a lot as they describe it. Once it is described, trouble takes on an existence seen to all, whereas till it is defined and made visibly, just a few can see it". Thirdly, besides their widespread social function of informing humans at huge, they have a guiding function for specific individuals of their inner circle.

5.4. Maternity & Matrilineal

As Sol argues: households, tribes, and cultures are of primary importance to the novel, each in the ways that they assist the various characters and in the approaches wherein the characters pick to perpetuate them. The significance of a tradition beyond the character is maximum in reality verified via how storytelling brings the characters to brand new expertise of the arena and their place in it. Fanny, Carlotta, Suwelo, and Arveyda all need to return to terms with their parents' memories; they appear to be adrift until they research in which their roots are. The men each worshipped and feared the women.

Lissie informs us approximately the African side, remembering many lifetimes wherein women and men lived one by one. Once, her mother was the "queen" in their tribe. She says: "I assume she changed into what queens had been in the beginning, though: a smart girl, a healer, a lady of enjoying and imaginative and prescient, a female fantastically skilled with the aid of her mom. A genuinely accurate person, whose phrases had been continually heard by way of the clan". Such matriarchies have been supported by using the faith, as humans believed in goddesses and had female monks instead of men satisfying those roles. First, there are many organic moms gifts in the novel: Zédé, the elder, Zédé herself, Celie, Olivia, and many others. The novel shows the importance of mother-infant courting in several methods. The most obvious examples are Carlotta and Zédé

and the one between Suwelo and his mom. Both Carlotta and Suwelo have to reconnect with their mom to get ahead.

6. Conclusion

Indeed the reader does not need concepts. Ideals are not necessary. There is no need for persecution. Writing should be of any interest. It should reflect his hopes, frustrations and aspirations. Readers will not appreciate the lack of criticism. Ruthlessly shunned for such literature. In this time, the writers will lose their theories. The same thing has not happened in Alice Walker's writings, for whom she wrote according to her selfishness, self-importance, and the color of literature and according to her motives. But Walker does not neglect theories even though many writers have left the characteristics in the literature.

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