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RACISM IN DORIS LESSING'S THE GRASS IS SINGING AND TONI MORRISON'S BELOVED

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Abstract: The era of discrimination and racial inequality silenced many black writers. The purpose of this study is to critically contrast between *The Grass is Singing* and *Beloved* selected texts by British novelist Doris Lessing and African-American novelist Toni Morrison, which depict the political and social struggles within Southern African society during the era of unequal opportunities. Lessing and Morrison's work present incidents of life experiences in Southern Africa from two contrasting viewpoints. The selected texts explored are: *The Grass is Singing* by white author Doris Lessing in contrast and comparison to the text which is *Beloved* by colored author Toni Morrison. The research for this dissertation is conducted from an ethnic literature perspective with careful consideration to critical race theory.

Key words: Grass, Lessing and Morrison's work present .

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I. Doris Lessing was born on 22 October, 1919 in a British family as Doris May Taylor in Kermanshah, Persia (now Iran). Her father, captain Alfred Taylor, previously an Army man was a clerk in a bank, (Imperial Bank of Persia) while her mother, Emily Maude Taylor, was a nurse maid. The family moved to the British colony in southern Rhodesia (Now Zimbabwe) in the hope of increasing their income through maize farming. But unfortunately reaped there is no benefits for the Taylors.

Lessing has described her childhood as an uneven mix of some pleasure and much pain. The natural world, which she explored with her brother Harry, was one retreat from an otherwise miserable existence. Her mother obsessed with raising a proper daughter, enforced a rigid system of rules and hygienic at home, than installed Doris in a convent School, where nuns terrified their charges with stories of hell and damnation. Lessing was later sent to an all-girls High School in the capital of Salisbury, from which she

soon dropped out. She was thirteen and it was the end of her formal education. But like other women writers from Southern African who did not graduate from High School (Such as Olive Schreiner and Nadina Gordimer). Lessing meets herself into a self educated intellectual.

During the postwar years, Lessing became increasingly dissolution with the Communist movement, which she left all together in 1954. By 1949, Lessing had moved to London with her young son. That year, she also published her first Novel *The Grass is Singing*, and began her career as a professional writer. Lessing's fiction is deeply autobiographical, much of it emerging out of her experiences in Africa. Drawing upon her childhood memories and her serious engagement with politics and social concerns, Lessing has written about the clash of cultures, the gross injustices of racial inequality, the straggle among opposing elements within an individual conscience and the collective good. Her stories and Novellas set in Africa published during the fifties and early sixties and decry dispossession of black Africans by white colonials, and expose the sterility of the white culture in Southern Africa in 1956, in response to Lessing's courageous outspokenness, she was declared a prohibited alien in both Southern Rhodesia and South Africa.

In 1962 in her novel *The Golden Notebook*, a more notable work by Lessing was published. Her masterful

short stories are published in several collections. Other works include a science fiction novel sequence, several novels published under the Pseudonym Jane Somers, the volumes of autobiography *Under My Skin* (1994) and *Walking in Shade* (1997) and *Collection of Essays*, including *Time Bites* (2005).

At the beginning of their writing career, many writers make use of their own life and experiences in creating their artistic works. Since *The Grass is Singing* is Doris Lessing's first novel, many critics would consider it as autobiographical one; therefore, she is considered a realist writer. Moreover, one can notice that Lessing has succeeded in dispersing the preconception of the first work of the writer as simply a biographical one. *The Grass is Singing* is built, as we have seen, in such a way as to tackle different levels of experience simultaneously. Among these levels is the artistic representation of her actual life and experiences. She does not only include elements from her real life in her first work but also in her later works, such as *London Observed: Stories and Sketches* (1993). In addition, her ability to mingle what is real with what is factual makes her deserve the Noble Prize she received in 2007. Because Doris Lessing wants to be appreciated through her own creative works, not through her immense reputation, she has decided to publish some of her works under a pseudonym, Jane Somer. This fact shows that Lessing

wants to be appreciated for her artistic achievements away from the glittering lights of fame. Doris Lessing has brought four threads in order to build her multi-thematic novel *The Grass is Singing* in an artistic way. The four themes that she has combined are universal ones which concern any human being who calls for bringing equality between people from different races and genders.

Doris Lessing published her first novel *The Grass is Singing* in England in 1950. The title of this novel was taken from T. S. Eliot's *The Waste Land*. This title is included in these lines:

In this decayed hole among the mountains

In the faint moonlight, *The Grass is Singing*

Over the tumbled graves, about the chapel

There is the empty chapel, only the wind's home.

It has no windows, and the door swings,

Dry bones can harm no one(*The Grass is Singing* 2)

The novel mainly talks about racial discrimination in relationships of black natives and white people who live in Southern Rhodesia. In this novel racial discrimination is very apparent. It is can be seen from the following quotation which came from the white masters perspective that they do not want to acknowledge the black natives presence as human beings just like them. Actually this quotation also reflects the white's behavior in dealing with the black native's

existence. Doris Lessing is brave enough to write the cruelty of the world instead of sugarcoated stories about Rhodesian's society. This novel also tells Lessing's personal experience when she lived in Rhodesia where she witnessed the racism that existed at that time.

When it came to the point, one never had contact with natives, expect in the master-servant relationship. One never knew them in their own lives, as human beings.(P12)

On the other hand, the African-American novelist Tony Morrison Chloe Anthony Wofford was born in 1931 in Lorain (Ohio). She was the second of four children in a black working-class family. Her father, George Wofford worked primarily as a welder but held several jobs in order to support the family. Her mother who is Ramah were a domestic worker. Her parents moved away from the South in order to provide a better life for their children. Her family was proud of their background. This is where Tony first experienced the life of the Southern black community. Her first novel *The Bluest Eye* (1970), Morrison did not wait long before starting another novel *Sula* (1973). Excerpts from the book were published in *Redbook Magazine* and it was nominated for the National Book Award in fiction in 1974. In 1977, Morrison won the National Book Critics Circle Award for her book *Song of Solomon*. Her other works include *Tar Baby* (1981), *Jazz* (1992), *Paradise*

(1998) and of course *Beloved*. That novel, considered by many to be her best, won the Pulitzer Prize in 1988. Today, Morrison is the Robert F. Goheen professor in the Council of Humanities at Princeton University, where she conducts undergraduate workshop in creative writing.

Tony Morrison is a writer deeply concerned with issues such as racism, gender and sexuality. She is one of the most prominent writers of fiction in contemporary America. Tony Morrison's novel *Beloved* voices her concern about racism which oppressed the African-American Black men and women for generations. In *Beloved* her work offers a fresh perspective on black life and their history. Through her work, she focuses mainly on apartheid, slavery and racism and their psychological and social effects on the blacks over the ages. She revises the past which is a dark reality in the form of racism, slavery, subjugation of women, the destruction of cultural identity of the African-American s and various other cruelties. She makes us rethink American history from the point of view of slaves. It has been my attempt to reveal how Black men and women are oppressed by white race in *Beloved* and *The Grass is Singing*.

As a matter of fact, *Beloved* is based on fact, which makes it all that much more horrifying. Morrison's inspiring for the story was Margaret Garner, who killed her two years old daughter in 1856 to keep her from being returned to slavery. From the true story, Morrison builds *Beloved*

a novel of a baby who haunts the mother who killed her to keep away from slavery.

Doris Lessing is a bold writer who prefers to reflect the cruelty of the real world rather than creating fanciful things. She tackles issues that are important to people around the world. For instance, she tackles two important issues: omens place in life and black peoples suffering. She breaks the silence of her society which was filled with these images of cruelty. Through *The Grass is Singing*, she tries to demonstrate the effect of this treatment on both white women namely Mary Turner and black man namely Moses who is the representative of the black natives oppressed class.

Doris Lessing was always against the inhumane treatment that the white masters treat their black servants. For example, white people believe that education would ruin black people since it may make them know that all human beings are equal as Lessing cited in her book (*Under My Skin* 70). She says "eruption would spoil them". Speaking of her writing process Per Wastberg says that: "she often begins by observing her characters from within and then moving outside them, to strip them of their illusions from an objective distance (Nobel Foundation). Given this view, it is clear that she was interested in the psychology and inner thoughts of her characters rather than their physical presence in society. Moreover, through her novel *The Grass is Singing*, she supports the class she loathes not

the class, she stands for in her real life. In actuality, she stands beside the Rhodesian people who suffer from poverty and inequality while in the novel she stands with the white master instead of the weak black servants. For this reason in the award ceremony speech, the writer Per Wastberg said that Lessing ``She has given voice to the silent and the refugees and homeless of our century from Afghanistan to Zimbabwe (Nobel Foundation)

Racism has been one of the most widespread problems around the world since the beginning of creation. It is the hostile and negative feeling of ethnic group or people toward another and the action resulting from such attitudes (Fredrickson 2003) Racism is `` a belief that race is the primary determinant of human traits and capacities and the racial differences produces an inherent superiority of a particular race" (Web Oxford English Dictionary). While defines racism as' the belief that all members of each race possess characteristics abilities or qualities specific to that race, especially so as to distinguish it as inferior or superior to another race or races (Oxford English Dictionary,) From these definitions, there are key elements that clarify the roots of racism. First, the inequality between people is determined by the race they belong to. Second, each race has specific traits and characteristics which lead either to consider him/her a superior or inferior. Moreover, the most known type of racism is the racism of the colonizer toward the colonized.

Tony Morrison addresses as Bloom states, issues of racism through her works especially the consequence of racism upon the race being discriminated against. According to Bloom Morrison works shed light upon four issues. First, she focuses on the impact of racist practices upon black people. Second, she talks about being different from other races. Third, she describes black people's suffering as being considered inferior to other races. Fourth, she recaptures some humiliating and inhumane experiences that black people suffer from. Her famous novels that discuss these issues are *The Bluest Eyes* and *Beloved*. (Bloom 35) Tony Morrison is interested in the impact of racist acts upon African-Americans and how they feel about this discrimination and about their own identity.

The Grass is Singing analyzes some of the racist attitudes toward Rhodesian people adopted by their masters, the men and women, because they are considered inferior to their white masters. This is further evidence that racism cannot be limited to a specific time or place. Hamilton discusses history of racism in three countries: Brazil, South Africa and the United States. Then he explains how racism is constructed in these three countries, the present focus will be on African-American. (Hamilton 121) The writer talks about apartheid in South Africa through illuminating the tense relationship between black and white people. The

books give some examples of the cruel treatment that certain people face because of their race. One of the examples of inequality presented in the book is the inequality between black and white people in front of the law. Hamilton indicates that people from different races were not equally treated by the legislative rules. Reily and Kaufman discuss one of the widespread problems that is racism. These writers provide various definitions in order to clarify the meaning of racism. Since racism is a multifaceted issue, the writers of this book try to provide these phases not only in their homeland but also around the world. (Reily and Kaufman 126, 157)

Racial Discrimination Perspective of *The Grass is Singing* is a very crucial problem which appeared since the presence of different races at the same place. The essence of this problem lies in the belief that there are superior races, usually the whites, which should be obeyed and served by the other races which are considered inferior. Any society that consists of people from different races faces this problem. This often leads to clashes between them which have many serious consequences, such as inequality between these races with all its manifestations. Crimes are often committed by both races in the form of acts and counter acts.

Shows the major themes that Lessing deals with in her novel: The novel unfolds Lessing's anxiety about social, economic and political

structures, the problem of women existing in a male dominated world, and also the crucial relationship existing between the white masters and the black African servants. (Myles 25)

Doris Lessing, from the beginning of the novel, has shown that the Rhodesian society is a multi-racial one which consists of white races and the Afrikaners. Bloom says that Lessing is concerned with racism in the African society: "they reinforce the social world of South African racism to a certain extent". (Bloom 141) She shows how the white people take no notice of the black race because they believe that the white race is the important race and other races are nothing in front of the white race.

The narrator shows how the Rhodesian has been classified on the base of the citizens' race: "but there was certainly a race division. The small community of Afrikaners had their own lives, and the British ignored them". Since this society has been classified according to the race, whites believe that they should not have any normal relationship with other races since white people consider the other races as less human. They believe that the only relationship they can have between people from different races is the master-servant relationship where the Afrikaners have to serve them. The Afrikaners have to serve the white without complaining of the work or the treatment they receive from their masters. The Afrikaners have no right to protest or complain. The narrator utters this fact through

this quotation: "when it came to the point, one never had contact with natives, except in the master-servant relationship. One never knew them in their own lives, as human beings" (The Grass Is Singing12).

Mary Turner is the main character in *The Grass is Singing*. The novel talks about her overall behavior and relationship with the black servants around her before her death. The relationship between Mary and the natives is also portrayed clearly in the novel with various occasions and occurrences of racism which are worth to be studied. As a white woman, Mary holds a basic belief that the white's society is the one who has every right to control the world. She becomes more and more ruthless to the servants especially the one who works as her maid at the house. This ruthless behavior is the form of white supremacy where she tries to control and dominate the black natives. For instance, when she thought that the maid is not good enough in cleaning her house she would yell at him and cut out their wage at least ten percent per mistake. The maids in return, ask for leave because they are not really fond of how Mary treats them.

Moreover, anyone who treats his\her servants humanely will be rejected from the entire society; therefore, the new arrivals who have come from England are in conflict with the new movements which call for equality between races and his\her future in the new society where he\she has to adopt the society's

belief in order to achieve his\her plans to make money. Tony, one of the young men who have come to Rhodesia to make money, faces this conflict but he finally has surrendered to the obligations of the society. Reilly, Kaufman and Bodino have included in their book Vincent Sarich definition of race as follow: "Race refers to geographically separated portions of species that are distinguishable by inherited characteristics". From this definition of race one can be familiar with the conflict Tony is under since he has come to Rhodesia where he meets people who belong to a different geographical place Tony comes from; therefore, Tony and Rhodesian people have different characteristics. Finally, He has come with the idea that he should treat the natives in the same way he treats people from his race since all races are equal. The narrator describes his conflict through this quotation: When old settlers say "One had to understand the country", what they mean is, "you have to get used to our ideas about the native." They are saying, in effect, "Learn our ideas, or otherwise get out: we don't want you." Most of these young men were brought up with vague ideas about equality. They were shocked; for the first week or so, by the way natives were treated (*The Grass is Singing*11). Moreover, whites are not allowed to treat their servants humanely, otherwise they will be criticized from other people in society. Sometimes Dick is talking to his servants in a good way which

makes Mary unsatisfied with his way of treating them. Since Afrikaners are forced to work for whites, people do not see that it is necessary to deal with them as human beings. This situation is presented in the following rumination: She was filled with wonder, and even repulsion. Dick was really sorry to see the end of this nigger! She could not understand any white person feeling anything personal about a native; it made Dick seem really horrible to her (P68).

In addition, if the master wants to treat his \her servants in a good way, other people will disapprove of this because that would affect their stereotyped image in society. Since one is a member in a racist society, he\she will be rejected and criticized if he\she treat the servants humanely by breaching the common norm or practice. For instance, Charlie, a land owner, has protested the way Moses speaks to Mary and the tone Mary has used while speaking to him. His objection is that she is to Moses as a white man which makes him equal to Charlie. The servant also does not obey his masters since Moses has a close relationship with Mary. The narrator illuminates this situation in the following quotation: It was the tone of Mary's voice when she spoke to the native that jarred on him: she was speaking to him with exactly the same flirtatious coyness with which she had spoken to himself. The native replied, with a rough offhand rudeness: "oranges finished." "Oranges finished," he repeated, in

that tone of surly indifference, but with a note of self-satisfaction, of conscious power that took Charlie's breath away (P203).

Whites believe that blacks are monsters who can lie, steal and even kill. Because of this conviction, whites treat their servants badly since they can commit these crimes. Bloom states this fear of African in this quotation: "the books contextualize colonial fear of the unpredictability and unreliability of black Africans" (Bloom141). They see their servants as criminals who are used to commit these crimes without fearing the punishment since they do not fear anything. Mary used to treat her servants in an inhumane way because she is totally sure that they will commit these crimes. Mary believes that her servants are used to lying to get some of their rights or even to take some rest. The narrator says: Samson [a servant] gave notice that evening, on the grounds that he was needed in his Kraal.

Mary began to question him closely as to why he was needed; but Dick touched her arm warningly and shook his head. "Why shouldn't I ask him?" she demanded. "He's lying, isn't he?" "Of course he's lying," said Dick irritably. "Of course." That is not the point. You can't keep him against his will." "Why should I accept a lie?" said Mary. "Why should I? Why can't he say straight out that he doesn't like working for me, instead of lying about his kraal?" (The Grass Is Singing67-68). Mary, in many incidents, accuses her

servants of stealing stuff or food from the house. She starts to monitor their moves and stuff at the house to prevent them from stealing anything. She even used to lock the cupboards and follow her servants inside the house which makes the servants feel of humiliation because of the terrible treatment they get. The narrator states that: " and she wore the store keys tied to her belt" (P63) and the narrator also adds: " She took the keys off the hook in the wardrobe(they were put there so the native servant should not know where they were and take himself to the store to steal when she was not looking)" (P105).

One of the convictions associated with the black is that they can kill anyone with cold blood without fearing the consequences. People in the town see that when Moses killed Mary is something normal because it is expected from their race. Because of these beliefs about the blacks, women in Africa are brought up to fear the servants and never trust them. The narrator describes this fear in the following quotation:

She was afraid of them, of course. Every woman in South Africa is brought up to be. In her childhood she had been forbidden to walk out alone, and when she had asked why, she has been told in the furtive, lowered, but matter-of-fact voice she associated with her mother, that they were nasty and might do horrible things to her (P60).

Another aspect of how Masters treat their servants in an inhumane way is the hours of work that they

should do every day. The servants work too much even without taking any rest because they are considered not human. Moreover, their wages do not meet the hard work they do and sometimes their masters cut their wages for trivial reasons, such as the loss of something or the workers leaving early. The narrator indicates that: She knew there had been enough raisins put out for the pudding, but when they came to eat it, there were hardly any. And the boy denied stealing them□ "Good heavens," said Dick, amused, "I thought there was something really wrong." "But I know he took them," sobbed Mary. "He probably did, but he's a good old swine on the whole." "I am going to take it out of his wages." (P 67). The bad treatment that the natives receive from their masters is the physical abuse which has many forms. One of these forms is the long hours they have to do without taking any rest. For example, Mary has made Moses work for long hours to finish the cleaning of the bathroom. She does not even make him take some rest or to have his lunch. The narrator describes how Mary feels about the natives:

She never thought of natives as people who had to eat or sleep: they were either there, or they were not, and what their lives were when they were out of her sight she had never paused to think(P78-79).

Furthermore, Mary mistreats one of her servants physically by whipping him for taking a rest while she has been leading the farm during

Dick's sickness. The physical abuse that servants face shows the whites opinions about the servants. They see the servants as non-human creatures that do not have feelings; therefore, they will not be affected by the whipping. The narrator states:

I hope you are being careful with them," he said anxiously. "You have to go slow with them these days, you know. They are all spoiled." "I don't believe in treating them soft," she said scornfully. "If I had my way, I'd keep them in order with the whip.(P130).

The narrator shows how the masters hurt their servants unconsciously since it is normal for them to treat them badly. The narrator says:

Involuntarily she lifted her whip and brought it down across his face in a vicious swinging blow (P134).

Another form of the abuse that the servants receive from their masters is the verbal one. The masters used to address their servants in a humiliating way or describing them by using words which underestimate and hurt them. The narrator indicates that: "she had got far more work out of these savages than he ever had" (P 136). Here, Mary describes the servants as savages or niggers because masters believe that they are not human; therefore, they justify the brutal way in treating their servants.

Moreover, Dick says about his servant 'old swine', (pig) is a word used to undervalue a person since he believes that the servants are used to this kind of a language. The

narrator says that: "Dick laughed, saying, "he'll look after you: he is not a bad old swine" (P59). It obvious that the whites see the natives equal to animals as the narrator indicates: "a white person may look at a native, who is no better than a dog" (P 163). Furthermore, the feelings of hate toward the natives could transcend to their personalities and attitudes. These feelings of hate and abuse include hating the physical appearance of the males, females and even babies. These feelings show how the masters cannot withstand natives' presence even if they do not speak or act or communicate with their masters.

Whites have feelings of hostility toward their servants which are apparent through Mary's feeling toward them. Mary hates their bodies, voices and she even hates them with the way they sit carelessly. The narrator expresses Mary's feelings toward the natives: If she disliked native men, she loathed the women. She hated the exposed fleshiness of them, their soft brown bodies and soft bashful faces that were also insolent and inquisitive, and their chattering voices that held a brazen fleshy undertone. She could not bear to see them sitting there on the grass, their legs tucked under them in that traditional timeless pose (P104). The actions of the masters exceed the limits to include the feelings of disgust toward the normal relationship between another and a child. Mary even describes this relation as if it were between an animal and its child because they

identify the natives with animals. The narrator states that: "The children hung to their mothers' backs (like monkeys, Mary thought) or clutched their skirts, staring at the white-skinned Mary, clusters of flies in the corners of their eyes (P105).

Since the genesis of the racial discrimination problem, people in authority have started to legislate laws to stop aspects of discrimination against the blacks. Hamilton has included in his book a law from the constitution of South Africa which declares that: "Everyone is equal before the law" and that "the state may not unfairly discriminate directly or indirectly against anyone on one or more grounds, including race" (Hamilton 32). This move toward equality has been rejected by the white masters because that loosens their grip over their servants. Masters are afraid of being disobeyed by their servants since the law tilts their side. The natives start to be aware of their rights after having some education from the missionaries who taught them the English language which made them able to communicate easily with their masters. Their ability to communicate with their masters is not accepted because that puts the servant on equal footing with their master; therefore, the masters do not like to see their servants speak English. The narrator manifests this through Mary's reaction to Moses' way of addressing her with the word Madame: But there was nothing disrespectful in it: it was only what he had been taught by some

missionary with foolish ideas. And there was nothing in his attitude towards her she could take hold of it. But although he was never disrespectful, he forced her now to treat him as a human being; it was impossible for her to thrust him out of her mind like something unclean, as she had done with all the others in the past (The Grass Is Singing 177).

Moreover, people in authority have given the natives some of their rights through giving them the right to oppose to the police if their masters abuse them physically. Masters oppose this law since that weakens their control over their servants. The main cause for rejecting this law is that white people have to treat their servants humanely. If a servant complains to the police, his master will be angry rather than afraid of being punished because this is dangerous for their power in society. The narrator describes how Mary feels about this law through this quotation:

She thought: he will complain to the police that I struck him? This did not frighten her, it made her angry. The biggest grievance of the white farmer is that he is not allowed to strike his natives, and that if he does, they may-but seldom do-complain to the police. It made her furious to think that this black animal had the right to complain against her, against the behavior of a white woman.(P134-135).

The narrator shows Mary's opinion about people who call for the natives' rights and how Mary accuses them of sabotaging the norm

of life in the Rhodesian society as follows: Yet she was maddened by the thought he had even the right to appeal; her greatest anger was directed against the sentimentalists and theoreticians, whom she thought of as "They"-the lawmakers and the civil service- who interfered with the natural right of a white farmer to treat his labor as he pleased (P135).

Moreover, the white people resist any change in the relationship between them and their servants. The masters believe that any change in this relationship would make them feel closer to the servants who will make the masters see them as human beings; therefore, they are obliged to treat them in a good way. The narrator describes Mary's reaction to her relationship with Moses: It had come to this: that she watched her actions from one point of view only; would they allow Moses to strengthen that new human relationship between them; in away she could not counter, and which she could only try to avoid (P 178-179).

If the master wants to establish a relationship with his\her servants, they will be forced to treat them well and give them their rights to live in a more appropriate environment to any human being; therefore, Mary works hard to avoid establishing of this relationship with Moses. The narrator explains this through the following quotation: "And she avoided the native; she felt that she was too unsure of herself, had not the strength to face him" (P190). Mary also justifies the reason she

does not want to be close to her servant by saying that she will lose her power and he will gain control over her.

Lessing was a witness of the conflict between the natives and their masters in Rhodesia since she spent her childhood there; therefore, she has the ability to reflect this conflict through her work which will be reliable since she virtually lived through this conflict. This always reminds her of the inhumane treatment natives have received. She has addressed this issue in many of her works especially her first novel *The Grass is Singing* through depicting the relationship between Mary and her servants, especially Moses. She also has published many stories which take place in South Africa and has discussed the topic of racism in that society. She has collected these stories in one book entitled (*African Stories* 64). She does not only focus on conveying her view about this problem but she also uses her artistic taste which makes her reader accept what she says. Since Lessing has addressed this issue which concerns people around the world, many people suffering from maltreatment in terms of race appreciate her works much. Lessing is their spokes woman who makes people aware of this issue and at the same time she makes people under this oppression speak up without any fear since they appear or should be equal to other people from other races. Moreover, one can consider Lessing a brave writer because she published her

earlier works that raise such hot issues on racism, given the date of publication of her novel. She is a pioneer in this type of fiction

Another form of Mary's relationship with the black servants requires horrible working conditions with how she always pays them less. Mary will order them to work overtime everyday with a little amount of recess and they will be paid under their expectation. With the wage that does not pay their hard work there are still the wage cuts over the small mistakes they do. Even if sometimes it is not their mistake. It is just that the masters have a bad day and decided to put their anger into cutting the servant's wages. The natives are not able to protest at the unfair treatment that is given by Mary because after all she is the master. The natives, despite they have a black complexion are also human beings that need a time to rest. Even animals take rest when they feel like their feet are ready to give away. There are lots of times when Mary even forgets that the slaves need time to catch their breath recover from the weariness and may be eat something to bring their energy back. Whites assume that native people do not need any food to run in their system. For instance, when Mary is busy ordering her former maid, Samson around to clean the house and she does not even give him a second to breathe air into his old man lungs. The illustration is described as follows: "She had forgotten completely about his need to eat in

fact she had never thought of natives as needing to eat at all"(The Grass Is Singing 53)

According to John "Mary's act is considered as racism because she performs the re-imposition of slavery, Yet racism would account for a wide range of conceivable of slavery, deportation—that were not in fact undertaken"(John W. Cell 4)

Although the fact that black people are unable to talk for themselves they try several times to ask for permission but alas the masters always turn their request down. The fear they have for their masters is always misinterpreted as a way to disrespect the whites. This case is the outcome of the behavior of white supremacy which leads to the absence of the black rights for it is already taken by the whites with the way they treat the black natives.

In *The Grass is Singing*, when Mary takes the control of the farm because of Dick's illness. At that time she is supervising the natives of the farm. Suddenly she notices one of the boys is not working. Then she asks him sharply to get back to work. He looks at her squarely and says, "I want to drink" (*The Grass Is Singing* 119). Mary forbids not to talk in English. The man smiles that sullen resentment" (P 119). Mary lifts her whip, hits him across his face' in a vicious swinging blow" Her hatred of natives results in her whipping the face of a worker. It is clear that Mary is overtly racist, believing that whites should be masters over the native blacks. As a member of the white race she used

to think and treat the natives as inferior. She can't stand the smell of the natives. In a word, she is quite cruel. Furthermore, some of the Rhodesian people believe that natives should not be educated because that would make them aware of their right which leads to drastic consequences. That why she has annoyed by black boy mossesknowledge because she believes that now she has to treat him in a better way. The narrator portrays white people's opinion of natives' education in the following quotation:

Mission boy," he replied. "The only decent one I've ever had". Like most Africans, Dick did not like mission boys, they "Knew too much." And in any case they should not be taught tread and write: they should be taught the dignity of labor and general usefulness to the white man (P 177).

This master-slave relationship has to be maintained as many white people used to believe. It is this particular point that *The Grass is Singing* aims to subvert because it is part and parcel of Lessing's own experiences as woman and artist. In addition, Lessing and her husband used to treat their servants in a good way by feeding them and making clothes for them. On the other hand, in the grass we notice that Mary and Dick mistreat their servants physically and emotionally. They make servants work hard and they address them in a racist way by using the word 'nigger'. Although Dick seems to be sorry for firing his

servant, still he uses the word "nigger" which is used to underestimate the native. The narrator states this situation in the following quotation: "Dick was really sorry to see the end of this nigger!" (P68). One can see how Lessing provides examples of the racist people and of their attitudes toward the natives in order to make people reject these acts toward the natives. The racist example mentioned before will encourage people to do something in order to change these racist acts. Moreover, Mary appears more racist than Dick especially at the beginning of her life in the farm. The narrator provides an example of her racist acts through the following quotation: "Then came a native to the back door, asking for work. He wanted seventeen shillings a month. She beat him down by two, feeling pleased with herself because of her victory over him" (P70). From this quotation, one can notice how she abuses her servant by giving him money less than he deserves. One of the pre-conceptions that people in Rhodesia believe in about natives is that they would slaughter their throats anytime since they see natives as monsters. Lessing says in her book *Under My Skin* that British people have been afraid of natives' behaviors since white people believe that natives are capable of committing crimes without any fear of being punished because the servants are accustomed to the fact that they will be punished no matter where they go.

The narrator clarifies the servants' attitudes toward getting punished in the following quotation: "'I have done wrong, and I know it,' he might say, 'therefore let me be punished.' Well, it was the tradition to face punishment, and really there was something rather fine about it" (P6). In *The Grass is Singing*, white people believe that natives are also competent of committing crimes. For instance, when people heard that Moses has killed Mary, they see it as a normal thing since this act is predictable from the natives against their masters. Lessing presents this preconception about the natives to show how whites see natives; therefore, they are cautious in their way of treating their servants. Lessing aims at presenting this negative idea about the natives in order to clarify how some preconceptions are dangerous since that may make natives commit crimes. In lines with what others think of them. All these conceptions, views and judgments are virtually borrowed from Lessing's own life and experiences. The narrator clarifies people's reaction to Mary's death where they see it normal for natives to commit these crimes through the following quotation:

People all over the country must have glanced at the paragraph with its sensational heading and felt a little spurt of anger mingled with what was almost satisfaction, as if some belief had been confirmed, as if something had happened which could only have been expected. When natives steal, murder or rape, that is the feeling white people have (1).

Charlie Slater in this story depicted almost the same as Mary Turner. He is a white master whose obsession in authority consuming his well being as a human. Instead of being seen as a racist master, he is described as the one who constantly reminds the other fellow whites to show their capability of controlling the black natives. Charlie appears to be really strict on applying the apartheid as the ideology around the area. It can be seen that Charlie often makes sure to remind the whites that they are the superior race which is above all the other races. This sense of superiority is a form of white supremacy where the white race often tends to look down at the other races that they consider as disgusting especially those with black skin color. It is supported by John in his book regarding white supremacy that; "The association of blackness with all things evil, ugly and satanic and of whiteness with all things pure, beautiful and godly was fundamental to their psychology way to the medieval and early - modern Europeans perceived and organized the world. In the condition of Southern Africa and northern America this color syndrome acquired immediacy and relevance" (John W. Cell 124)

White people construct a perspective where the black color on their skin is filth that dirties their statue as a person and as human being. It is in line with what Fredrickson said about white supremacy that:

White supremacy refers to the behaviors ideology and

policies which related to the domination or power of European white people ancestor that overpower the other race in term of number. This white supremacy leads to a hatred ancestral type over physical characteristics and ancestry (Fredrickson 145)

From the novel, we get a true picture of racism. we notice that Charlie killed a native. That's why he was fined only thirty pounds as a white master. A native life only costs thirty pounds. On the contrary, Moses will be hanged for killing Mary. As Moses is a member of black race. This incident shows the real scene of racism at that time.

Here Lessing shows the attitudes of the racist people in order to encourage people to call for the natives rights. In Ray's and Kundu's book Iyer comments on this problem when he states that : ``Lessing implied that it was realism that held the key to effect the social change she hoped to bring through her writing's'' (Ray and Kundu 66) In this novel, while Mary tends to be harsh to the servants on the other hand, Dick is calmer when he is around his native slaves He believes that treating the servants properly prevents them from leaving their job as his workers in the farm for it is hard to find the new one if he had a bad reputation. 'between Samson and Dick there was a perfect understanding: Dick locked everything but always put out more food than was needed for any meal. The illustration shows that Dick tries to take care of his worker even if

they are from a race which is loathed by his own.

However, it can't be denied that Dick tries to keep his limitation on their master and servant relationship by locking the cupboard for the sake of master pride. The land that supported to be owned by the natives is secured by the masters. As the outcome the black natives have to work minding the whites farms which allegedly on the blacks properly. When they speak, they also have to stare downwards and in a tone full of respects or else they will be accused as rude. In accordance, the white master have to speak to their servants or any black people with a harsh tone and with the least intimacy in order to avoid any speculation that leads to unwanted attention from the neighbors.

Doris Lessing has raised major problem in *The Grass is Singing* is racism. White people around Lessing have criticized her for treating her servants humanly in that racist society. "White housewives arrived ferociously to say we were spoiling the natives" (*Under My Skin* 242). Throughout her life in Africa Lessing has called for equality between people from different races. If we notice Lessing's truth life, we see that she left her children from her first marriage in order to make them live in a better place free from racism because this racial discrimination was occupying her mind; therefore she wanted to do something about it so her children will not live in such society which

is full of hatred. 'I explained to them (her children that they would understand later why I had left. I was going to change this ugly world they would live in a beautiful and perfect world where there would be no race hatred, injustice and so forth (262).

The Whites are so certain of the necessity and rightness of their treatment to the blacks that newcomers to the country and immediately made aware of the difference between England and Rhodesia. Hence he frequently started discussion with established white settlers on ingeneration only to have his progressiveness 'deliciously flattered by evidence of white ruling class hypocrisy(The Grass is Singing 195) ``.White civilization fighting to defend itself ...implicit in the attitude of Charlie Slater"white civilization which will never admit that a white person and most particularly a white woman can have a relationship whether for good or for evil with a black person.

It is notable that Doris Lessing's The Grass is Singing, Mary used to think and treat the natives as inferior as a member of white race. She is the protagonist and racist in The Grass is Singing. She considers the black race as less human.

II. In contrast,Sethe is the protagonist of Tony Morrison's famous novel Beloved .But she was oppressed by white people as a member of the black race. The story opens in Cincinnati, where former slave and current cook Sethe lives at 124 Bluestone Road with her

daughter Denver and her mother in-law Baby Suggs,Sethe killed her infant daughter for saving from slavery the community knows about the murder and rejects.Sethe eighteen years have passed since she escaped from slavery at a farm called Sweet Home.

Morrison's masterpiece, (Morrison1987), set in the final years of slavery and its immediate aftermath in the free state of Ohio and the slave state of Kentucky, examines the deadly impact of the savage institution of slavery on African Americans. Through the plight of six black slaves in the novel, namely, Halle Suggs, Sixo, Paul A, Paul F, Paul D and Stamp Paid, Morrison demonstrates that slavery caused physical, mental and moral degradation of the slaves, depriving the slaves of their humanity and a sense of self. All the black male slaves in the novel have to pass through worst of indignities and sufferings under the system of slavery. They are clipped, hanged, whipped, burnt and mortgaged by the slave master. The pressures of slavery render Halle Suggs mentally crippled. He is separated from his mother and is not allowed to perform the duties of a husband and a father. And finally his helplessness at the inhuman treatment of his wife by his master's nephews breaks him down completely. Sixo, the daring slave endowed with a defiant and rebellious spirit, resists bondage and is burnt alive. Paul A is hanged while Paul F is sold to another farm. The lot of Paul D is no better. He is

chained like an animal, gets an iron bit in his tongue and is forced to live the hellish existence of a prisoner in a prison camp in Alfred, Georgia. But luckily, he manages to physically survive the horrors of slavery and tastes the fruit of freedom. Stamp Paid, another slave in the novel, also undergoes an extreme experience of emasculation like Halle under the cruel system of slavery. But instead of breaking down, he escapes from slavery and dedicates his life to the noble aim of helping runaway slaves in all possible ways. Thus Paul D and Stamp Paid, the two black slaves in the novel, are able to survive despite immeasurable physical, mental and emotional trauma they undergo and lead meaningful existence, revealing, thereby the inner strength of the black man to fight against all odds.

Toni Morrison's commitment to her people, their lives and their art is evidenced in all that she has written. She has been vehement in asserting that African American literature is her aesthetic context as she explains in an interview with Elissa Schappell: "It's very important to me that my work be African American; if it assimilates into a different or larger pool, so much the better" (Morrison 270). Her novels, grounded in African American realities and concerns, offer a fresh perspective on the blacks' lives, their history and genealogy. She explores such complex social, political and philosophical concerns in her novels as black

victimization, the emotional and social effects of racial and sexual oppression, and the difficulties African Americans face in trying to achieve a sense of identity in a society dominated by white cultural values. The artistic excellence of Morrison's fiction, however, lies in achieving a balance between writing a truly black literature and writing what is a truly universal literature. Her success as an internationally acclaimed writer transcends both her racial identity and her gender.

The novel presents the issue of gender identity and the double oppression, faced by Black women and the ways in which they can break free of this oppression, because not only they are women but they are also black. African American black women struggle hard to secure freedom and to understand what such freedom means. Written in the context of cultural identity, the novel is the historical and psychological study of black people to establish an independent and free self. To claim for this free self the black women have to cope with patriarchy, slavery, poverty, racism, social isolation, and numerous other forms of oppression.

From these fragmented memories, the following story begins to emerge: Sethe was born in the South to an African mother she never knew. When she is thirteen, she is sold to the Gamers who has own Sweet Home and practice a comparatively benevolent kind of slavery. There the other slaves who are all men lust after her but never

touch her. their names are Sixo, Paul D ,Paul F and Halle. Sethe chooses to many Halle together Sethe and Halle have two sons, Howard and Buglar as well as a baby daughter, Hence after the eventual death of the proprietor, Mr Garner. The widowed Mrs Garner asks her sadistic vehemently racist brother -in -law to help her run the farm .He is known to the slaves as schoolteacher and his oppressive presence makes life on the sugar plantation even more unbearable than it had been before. The slaves decide to run.

However, schoolteacher and his nephew anticipate the slaves escape and capture Paul D and Sixo. Schoolteacher kills Sixo and brings Paul D back to sweet Home where Paul D sees Sethe for what he believes will be the last time. She is still intent on running, having already sent her children ahead to her mother-in -law Baby Suggs house in Cincinnati. Invigorated by the recent capture, schoolteacher's nephew seize Sethe in the barn and violate her stealing the milk her body is strong for her infant daughter. Halle is watching the event from a loft above her where he lies frozen with Horror. Afterwards Halle goes mad. Paul D sees him sitting by a churn with butter slathered all over his face. Meanwhile Paul d is forced to suffer the indignity of wearing an iron bit in his mouth.

As a matter of fact, Sethe was also treated as a subhuman, Once she walked in on schoolteacher giving his pupils a lesson on her 'animal

characteristics" She too seems to be alienated from herself and filled with self-loathing. When schoolteacher finds out that Sethe has reported about his and his nephews misdeeds to Mrs. Garner. He has whipped her severely despite the fact that she is pregnant. Swallen and scarred, Sethe nevertheless runs away but along the way she collapses from exhausted in a forest. A white girl Amy Denver finds her and nurses her back to health. When Amy later helps Sethe deliver her baby in a boat, Sethe names this second daughter Denver after the girl name that helped her. Sethe receives further helps from Stamp Paid who rows her across the Ohio River to Baby Suggs's house. Baby Suggs clean up Sethe before allowing her to see her three older children.

Sethe spends twenty eight wonderful days in Cincinnati where Baby Suggs serves as an unofficial preacher to the black community. On the last day, schoolteacher comes for Sethe to take her and her children back to Sweet Home. Rather than surrender her children to a life of dehumanizing slavery. She flees with them to the woodshed and tries to kill them only the third child, her older daughter dies. Her throat having been cut with a handsaw by Sethe. Later, Sethe arranges for the baby's headstone to be carved with the word ``Beloved''. The Sheriff takes Sethe and Denver to jail but a group of white abolitionists, led by the Bodwins, fights for her release. Then Sethe returns to the house at 124 , where Baby Suggs has sunk into

a deep depression. The community shuns the house and the family continues to live in isolation. Meanwhile, Paul D has endured torturous experiences in a chain gang in Georgia where he was sent after trying to kill Brandywine, a slave owner to whom he was sold by schoolteacher. His traumatic memories, emotions and ability to love in the "tin tobacco box" of his heart. One day a fortuitous rainstorm allows Paul D and the other chain gang members to escape. He travels northward by following the blossoming spring flowers. Years later, he ends up on Sethe's porch in Cincinnati. Sethe, having passed the life of slavery and then able to run away from the cruel master is on the threshold of being captured again. Her experience of slavery is so worse that she prefers to kill her daughter instead of leaving her to the cruel institution of slavery. So she decides physical death for her daughter instead of psychic death: "if I hadn't killed her she would have died and that is some-thing I could not bear to happen to her" (Morrison 200)

Sethe's most striking characteristic; however, is her devotion to her children. Unwilling to relinquish her children to the physical, emotional, and spiritual trauma she has endured as a slave, she tries to murder them in an act that is, in her mind, one of motherly love and protection. Her memories of this cruel act and of the brutality she herself suffered as a slave infuse her everyday life and

lead her to contend that past trauma can never really be eradicated—it continues, somehow, to exist in the present. She thus spends her life attempting to avoid encounters with her past. Perhaps Sethe's fear of the past is what leads her to ignore the overwhelming evidence that Beloved is the reincarnation of her murdered daughter. Indeed, even after she acknowledges Beloved's identity, Sethe shows her to be still enslaved by the past, because she quickly succumbs to Beloved's demands and allows herself to be consumed by Beloved. Only when Sethe learns to confront the past head-on, to assert her in its presence and can she extricate herself from its oppressive power and begin to live freely, peacefully, and responsibly in the present.

The text *Beloved* depicts the excruciating life of Sethe, before and aftermath the end of slavery. The depiction of her life represents the lives of various slaves. Thus this novel is taken to meticulously look through the traumatic situation, recognize where the damage has been done and then finally living without denying the scars (Lucas 39). The novel is set against the backdrop of racism in the American South in the period immediately prior to and following the civil war (1861-1865). Toni Morrison looks at the writing of the novel *Beloved* as a revisionist history, where she projects a factual account of the fugitive slave mother Margaret Garner who killed her daughter to save her from the horrific life of the institution of

slavery (Parker 1). Its narrative which is primarily concerned with the painful resurrection or rebirth of buried memory and repressed psychological motivation is thus crucially informed by the paradigms of master and slave, colonizer and colonized, power and powerlessness, which have dominated the lives, identities and relationships of all the novel's Black characters.

The oppressed history of slavery as depicted in the novel and discusses how the female characters are doubly oppressed at the hands of white racist. Being a slave, Sethe, along with Paul D, Baby Suggs and other characters undergoes immense sufferings. Even with the abolition of slavery the remains of the past pervade in their life in symbolic ways. The scars on Sethe's back which was a result of the whip that the nephews of the schoolteacher wielded on her, took the shape of a tree, a Chokecherry tree. Sethe says "and when it closed it made a tree. It grows there still (Morrison 17). The scars on her back are an embodiment of the past growing like a tree on her body. The tree which usually symbolizes life or family tree in her case represents the haunting memory that can never be erased. Paul D becomes an equal partner in his share of grief with Sethe, thus drawing the contours of a Black community. He rubbed his cheek on her back and learned the way her sorrow, the roots of it; its wide trunk and intricate branches.... He would tolerate no peace until he had touched every ridge and leaf of it

with his mouth, none of which Sethe could feel because her black skin had been dead for years. What she knew was that the responsibility for her breasts, at last, was in somebody else's hands.

Would there be a little space, she wondered, a little time, some way to hold off eventfulness, to push busyness into the corners of the room and just stand there a minute or two ,naked from shoulders blade to waist, relieved of the weight of her breasts ,smelling the stolen milk again and the pleasure of baking bread? may be this one time she could stop dead still in the middle of a cooking meal-not even leave the stove and feel the hurt her back ought to. Trust things and remember things because he last of the Sweet Home men was there to catch her if she sank? (P18).

The legacies of these past experiences cannot be eradicated even if they try to forget. There are various instances where past events make an indomitable and ineradicable impact on their present lives. These incidents include the return of Beloved, at the age of twenty, the age Sethe was when she had killed her daughter, and this implies that past events, which were part of actions performed during the period of slavery, cannot be erased. "the importance of 'confronting, reclaiming and transforming history' and alongside that he ponders at memory as the site for healing as well as exploring the politics of gender and race" (Parker 2). The interference of the

various signals that hinges the characters to their past, forms a traumatized state of mind and as a result becomes a pivotal marker of a way of resisting. Parker shows that the character Beloved represents a form of hysteria: a haunted subject who unconsciously expresses repressed psychic trauma through physical symptoms and uses a corporeal discourse to articulate what is otherwise unspeakable. In other words, the feelings and actions that one fails to express and represses are vented eventually through bodily actions. Hysteria thus represents hostility and desire transformed into physical symptoms that simultaneously reveal and conceal those feelings... As hysterics suffer from the reminiscence, Hysteria functions as a useful conceptual tool in reading a novel which concerns what Morrison calls 'rememorize' (Parker 1). The word 'rememorize' is coined by Morrison as a term to express the incarnation of the past.

Sethe's past memory of the days she had spent in the Sweet Home plantation in Kentucky, when she was a slave are horrendous. She was a replacement for Baby Suggs who was being freed by her son Halle with five years of weekend labour. She chooses Halle as her partner and bears two sons and a daughter with him. They were separated when they escaped. Later Sethe had no idea of Halle's whereabouts. She was raped by the schoolteacher's nephew and whipped brutally when she wanted to meet Baby Suggs and her children. Sethe was left with the

legacy of slavery even after the abolition of slavery. After gaining freedom the past continues to haunt her and she fails to achieve a sense of equilibrium. Instead the ghost, who was the incarnation of the daughter Sethe had killed, reverberates through her actions. Paul D in symbiosis with Sethe shares a similar history and Beloved's sudden arrival at 124 (as their home is called) provides them the opportunity to discuss their history together. Freud and Breuer argue that hysteria as 'psychic disorder' is opposed to physical illness and that it is a result of a traumatic event that is subsequently excluded from the conscious state of the mind. Repressed memories of unresolved trauma are unconsciously transferred into bodily symptoms, which function as physical metaphors of psychic distress.

Parker remarks that hysteria in Beloved can be seen as a product of public as well as personal repression, a response to what is repressed in history. Hysterical symptoms in Beloved are a result of the inability of language to articulate the immensity of the horrors of slavery.

Hysteria, according to Parker, is productive because it provides a means to express what is otherwise inexpressible, what Morrison terms 'unspeakable thoughts, unspoken' not simply in terms of the individual psyche but in terms of history. However her usefulness is limited as she only examines on issues of 'sexual difference' and overlooks issues of race (Morrison14). Parker

underscores that the presence of Beloved can be closely linked with hysteria as both a hysterical subject as well as hysterical symptoms. She thinks that her ambivalence blurs the philosophical systems of masculinity and whiteness as culturally central and normative by constructing femininity and blackness as other. As a hysteric Beloved highlights the insights that psychoanalysis can offer- as well as its shortcomings - in understanding Black female subjectivity.

As a symptom of the hysteria of the -Other', she represents the return of the repressed and the community's response to her reveals possible ways of dealing with the pain of personal and historical trauma (P 4). When Beloved haunts 124, she mimes various feelings thus demonstrating her angst. Her resentment and anger are expressed through acts of violence. She suppresses her feelings and does not speak of her pain in literal terms but demonstrates it through action. The violence unleashed by Beloved and the fear she engenders in the inhabitants of the house, can be read in a metaphoric way by referring to what Cixous calls the dissatisfaction with the established order (Parker 5).

Beloved's devouring of sugar has historical and ideological implications. Sugar is associated with the history of slavery as most slaves had been kidnapped from Africa to work on the sugar plantations in the New lands during the 17th and 18th centuries. Also Beloved was born in Sweet Home, the name of which

reminds the reader of the slaves who were made to work in sugar plantations. Likewise, her endless desire for sugar is metaphoric of her desire for the sweetness of her mother's love. She develops a cannibalistic appetite and devours Sethe metaphorically. Sethe was licked, tasted, eaten by Beloved's eyes (Morrison 57). Beloved draws her sustenance from Sethe and grows plumper by the day. Beloved ate up her life, took it, swelled up with it, and grew taller on it (P 250). Furthermore, sugar signifies race and gender power structures and evokes powerful stereotypes of femininity.

Beloved's love of sugar thus exemplifies the assertion that hysteria is a form of self-fashioning in which hysteric strategies of self-representation imitate the culture that produces hysterical symptoms. Beloved's unappeasable appetite for sugar makes her far from a sweet girl, and demonstrates how the excessive and periodic character of the hysteric's symptoms functions as a counter-hegemonic form of mimicry (Parker 6). Parker says that Irizarry asserts -another key characteristic of hysteria as the pre-oedipal, homosexual desire for the mother which is a central aspect in Beloved. Hysterics withdraw from the patriarchal realm and step towards the pre-oedipal state of merger between the self and the other. I am not separate from her there is no place where I stop. Her face is my own and I want to be there is no place where her face is to be looking

at it too (Morrison 210). Hysteria which comes from the Greek word *hysteros* means womb, is ironically an apt description of Beloved's condition because she not only has a wandering womb, she desires to return to a womblike fusion with her mother.

Denver, Sethe's younger daughter, seems to notice this destructive potential for destruction, as she watches Sethe get thinner and thinner while Beloved grows and she fears that Beloved may kill her mother. Sethe's decision to live with her two daughters in a house when she loses her job represents a subversive defiance of patriarchal law. She lives with her daughters in a place where there is a complete absence of a male figure. She also fails at her job. She lives a reclusive life away from society. The emphasis on individualism and avoidance of the community is an act of subversion that hysterics are capable of. However, one of the important arenas that Morrison directs her reader to ponder is the point that community solidarity can bring forth change. The collective actions of the women bring about the change and makes healing possible. With the assistance of the women in the locality Denver is able to make Beloved leave their home and thus saves her mother.

In contrast to Beloved is her sister Denver who represents the time after slavery. She is not represented in the grotesque manner in which Beloved is portrayed. There is a stark contrast between Denver

and Beloved. Denver is very caring and is happy to get Beloved as a playmate. Later she starts to feel for her and understands that she is her sister. Denver says Beloved is my sister. I swallowed her blood right along with my mother's milk (P 205). Denver was often apprehensive of the fact that Beloved might leave someday, showing her attachment to Beloved. Denver represents the post slavery period where a person even while aware of past history has overcome the memories of the sufferings of that period.

We can say that Beloved's hysterical symptoms are a way of demonstrating resistance. The word Beloved inscribed in the headstone shows that Beloved is the representation of African American women and thus her characteristics; such as her insatiable hunger, represents her cultural discontent. The spirit of Beloved is 'the spirit of the memory of her African American ancestors (Parker 12). After Beloved's departure, when Paul D asks Denver if she thinks that the mysterious young woman was her sister, Denver replies, At times I think she was more (Morrison 266). Subsequently, the fact that her footprints fit the feet of adults and children alike suggests that if Beloved is from the past, she is also of the future. Her memory of the Middle Passage indicates that she is an ancestral spirit. Thus alongside depicting the historical background, she is also an embodiment of resistance. Also, Beloved is a narrative that gives a voice to unspeakable

sufferings. Beloved is given three interior monologues which follow the discovery of her identity (Kenon 2). These monologues challenge the cultural construction of gender and race in history and draw our attention to the past. Beloved addresses the pain and protest and further suggests finding sources of salve for historical trauma. Through the sentence Remembering seemed unwise (274), Morrison implies that the traumatic impact of slavery can never be fully effaced. The line not a story to pass on? shows the pain of slavery and that her story will never pass on or away, that is, it will never die. For Morrison's characters, what they should embrace is something that involves learning to confront grief without being governed by it, to possess the past without becoming possessed (Parker 16). The repressed memory that is resurrected needs to be carried on, though the history does not represent a glorious past, its burden must pass on and no denial is possible.

Morrison's protagonist faces a lot of hurdles such as inter-racism, intra-racism, sexism and poverty (Morrison 111). Geraldine, a lady, stands as the example of Black lady hood, which denies and puts down her own race because she is in a better position in society than other members of her community. This is what is termed intraracism. She is emblematic of people who are determined to uplift their position by associating with white people. Her husband being white ensures her a

better social position. It is quite apparent that he chooses to marry her because she is educated and because she will ensure that his house and his clothes are taken care of, not because he loves her. The personal motive behind the marriage is apparent, based as it is on personal interest and not on love. To reiterate, there is no mention of any affectionate gestures between Geraldine and her husband. Both seem to be too busy to have any time for each other or to demonstrate any gesture of love and affection. Thereby, family chores and responsibilities are performed out of a sense of responsibility and not out of love. She makes sure that her body and home are neat and tidy. She is more concerned in keeping her son Junior clean than caring about him. Most of all she shows more affection towards her cat than her own son. In other words, Geraldine's life is very superficial. Though from a distance it appears perfect in reality there exists only futility and aimlessness. Intra-racism is projected through Geraldine's hatred towards dirt and is expressed in her dismay at 17 Pecola being a nigger and not an upper class colored person.

In her childhood Seth had to sacrifice her mother to fulfill the feeding needs of the white child. and afterwards when she herself becomes a mother she, due to her own narcissist wound, has remained so destitute and drained that she is unable to satisfy her daughters' hunger for recognition, their longed for desire. Seth, who's "best

thing was her children" (P308) acquires a severe maternal impulse; she views her children as an essential part of herself in an insinuation of ownership. Her children are a part of her self and rightfully belong to her. "Yet this essential maternal instinct is corrupted when viewed in the context of slavery. For a slave cannot own. Not her individuality. Not her children. Not her milk. Nothing is sacred for those enslaved". Slavery has given each of them a feeling of personal loss (Mock 117).

Seth attempts to make her own world with her two daughters *Beloved* and *Denver*, she wants to establish a new vocabulary where they can speak unspeakable thoughts together, to form a new concept of memory relished by an individual sense of ownership, in order to give her children that tradition of black culture that was robbed from them. Seth is attempting to pass on her children her inherited values as a way of establishing their specific black identity, by knitting their ties back to their culture, to make them aware who they are, who their people are. Seth tries to give her children a feeling of security, to reassert her matriarchal power by controlling their lives by herself, to give them a freedom from the horrors of slavery that she herself has craved for during her whole life. They struggle within the socio political paradigm of motherhood to plant a seed of disruption against the system. Psychological trauma of slavery: The emotional hunger of the child constitutes the essential

psychological drama of the novel.

Tony Morrison novel emphasize the systematic victimization of blacks by whites, some critics have declared that Morrison has taken a turn towards political writing. According to Doreatha Drummond Mbali, "Toni Morrison's novels are people class oriented" concerned with "the exploited and oppressed conditions of African people" (Mbaila16).

III. In this study, white supremacy within Black and White people relationship along with their racial acts which is led by the white supremacy from two famous novels by Doris Lessing and Tony Morrison. The theory that is used to analyze these novels is Racism. It is obvious that racism is a problem which cannot be showed since there are people who believe that they are better than people from other races. Lessing and Morrison have reported the cruel people who do not believe in equality between races, although all of other lives have taken care of the natives to provide them with their rights specifically I can understand from Lessing's background as she has joined many movements which call for the natives rights. She also has treated her servants in a good way by giving the servants salaries which suits their works although people around Lessing criticized for her attitudes toward her servants. Lessing says in her book again that we paid them much more than the pitiful customary wage, and again white housewives arrived reproachfully or ferociously to say we were

spoiling the natives (Under My Skin 241-242).

The theories are a major help to point out and learn how the unfair treatment as well as the racism is being depicted in these texts narrative description. While the Racism theory, facilitates the basic understanding of the racial offensive acts which mainly exit in the conversations. The racial acts are also vividly shown in most of the conversation with or regarding the black natives. The acts are can't be denied to be the outcomes of white supremacy in the

relationship between the two races. There are also several examples of the unfair regulation that is pointed to be contained with racial order in this particular part of discussion. The racial offensive acts in these texts are studied with racism theory to provide the evidence of the said unpleasant behavior.

In a word the novels in this level of reading suggest that one should work hard to illuminate all aspects of in equality between people because no one should be treated as animals as or less than humans.

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