

WOMANIST FEATURES IN THE NOVEL OF THE TEMPLE OF MY FAMILIAR BY ALICE WALKER

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<https://doi.org/10.5281/zenodo.6299781>

Abstract: In this article, there are basic information on referring to this novel "The Temple of My Familiar," a more detailed analysis of the novel's seconds, Walker's theoretical methods of describing or developing works on femininity. If we take Walker's original definition of the concept as a starting point, after analysis, it should not surprise us that most of the aspects discussed in the four topics and the description of the section is literally irreversible in the novel. Also, in my opinion, the book confirms Walker's most striking and perhaps most important feature is femininity: her universalist position. It is this attitude that is most important in contrast to basic feminism and African-Americanism.

Key words: Womanism, universalism, oppression and abuse of power, slavery, racism.

Alice Walker is an American woman author, poet, and woman activist. She was born in 9 February 1944 in Georgia. She was raised in a large household with eight brothers and sisters. She was the youngest children of Willie Lee Walker and Minnie Lou Tallulah Grant. Walker began to write when she was eight years old. Initially, her writing is private because in that period the freedom of writing was limited for African-Americans. She has published many collections of short stories, novels, poetry, and other work. She writes about the struggles of black people, particularly women, and their lives in a racist, sexist, and violent society. Her writings also focus on the 10.5281/zenodo.6299781 of women of color in culture and history. The focus of womanism most importantly shifted to the exploration of the spiritual and religious aspects of womanism. Walker developed the spiritual side of womanism in her novels *The Color Purple*, *The Temple of My Familiar* and *Possessing the Secret of Joy* in which she examines the ways dominant Judeo Christian religion subjugates women by imposing on them strict norms and modes of behavior which objectify women and assign only two possible roles for them: pure Virgin mother or sullied Mary Magdalene. She goes back to the beginnings of civilizations on the African and Latin American continents and explores the ways matriarchal societies were suppressed by patriarchal and pantheistic religions and worship of Mother Goddess was supplanted by Christianity and Islam. She offers a more integrative vision of religion resting

upon the premise of equality of all beings and celebration of both gender aesthetics. Walker defines a womanist as a “black feminist or feminist of color” who loves other women and/or men sexually and/or non-sexually, appreciates and prefers women’s culture, women’s emotional flexibility and women’s strength and is committed to “survival and wholeness of entire people, male *and* female”. She firmly locates womanism within black matrilineal culture deriving the word from *womanish* used by black mothers to describe girls who want to “know more and in greater depth than is considered ‘good’ for anyone” and whose behavior is “outrageous, courageous or willful”. Thus, the emphasis is clearly on a behavior which is at the same time responsible and playful, fearless and compassionate.

Universalism in *"The Temple of My Familiar"* as Walker points out in his definition of the concept, the feminist is "committed to survival and the integrity of all men, man and woman" (Walker, 1984: xi) Similarly, he is in the universalist relationship between races. asks, “Mom, why are we brown, pink, and yellow, are our cousins white, beige, and black? the race is like a flower garden, in which every color is depicted as a flower.” (Walker, 1984: xi) This non-separatism, as well as stress on society is clearly present in *The Temple of My Familiar*. As described below, the novel is a connection between people of different races, both sexes and even people and other fauna and flora. That's what I'm talking about in the days when people met other animals in the same way. Today, people meet each other. After all, you lived in the same neighborhood. You used the same water, ate the same foods, and sometimes saw yourself waiting for the rain to stop from that cave. Although the novel deals with all sorts of oppression issues, it does so only to come to its senses the conclusion that universality is the only way to be a whole person. The most obvious example of this relationship is that he belongs to Walker in most of his other novels. The protagonists are women, and three out of six in the Temple of My Acquaintances are men. In addition, these men are described as soft, if not positive. Among all the tales in the novel about oppression and male domination, none of the individual oppressors themselves are made of flesh. They are “they”; whereas the individuals portrayed in the novel, even if they are members of oppressive groups - whites, dominant men - are well-intentioned people, usually a positive or at least forgiving light.

In *The Color Purple*, Walker is a community that focuses mainly on black relationships (especially prevalent sex), which she touches on more about racing again in the *The Temple of My Familiar* novel. While the Walkers

are black with six of the other main characters, Walker can treat multiple dimensions of the problem, which leads us to understand that racism is ancient and exists among different people. The book applies to cases of racism in different periods to show this. Some examples: Lissie clearly remembers her life being sold into slavery by her uncle. He says, "Whites whose appearance and smell are as we could have imagined, as if they were theirs. The sweat was vinegar, paid to the people who brought us. Probably more than a century later Hall's father was not allowed to enter the house of his friend Heath because he was black. This happens decades later with young Fanny whose friend Tanya is also white. Hol and Suvelo's uncle Rafe said "white people face a race problem whenever they want.... for the army, to fight in the Great War, or so they said. The truth is, they wanted to. They served the whites they fought. (...) They wanted [them] to fight some of them people no one had heard of, and they were also white people. Suvelo and Fanny also discriminate against themselves. As Suvelo told Hall and Lissi: "We sold another black family because we knew it was one of the reasons our neighbors wanted to buy our house was to keep other blacks out. These are, I think, the most interesting scenes related to racism Africa. On the one hand, Africa is the homeland of blacks and therefore it rightly belongs they are. So, if whites come there and discriminate against blacks they seem more unfair than they do it elsewhere. In this way Africa is presented as the micro-space type reflects on a smaller scale everything that happens in the rest of the world. As Olivia said: The Africa we encountered had already been raped for its many foods. His people were sold into slavery. Considering the internal and external "markets", this "trade" lasted more than a thousand years; and there was no doubt. Since the early civilizations of Africa were in decline, there were about six hundred. Its millions of trees were shipped to England, Spain and other Europe Countries to make benches and altars in the glorious cathedrals of Europe a lot about; mined minerals and metals and rubber and cocoa plantations pineapple and various crops for the benefit of foreign invaders. Fanny's father, Ola, also tells her daughter how a white man came to Africa and did it. it will all be wrong. As he said, "The whites have done terrible things to us; (...) But also what the adults did to us, destroyed our starving children death - their bodies, minds, dreams - before our eyes." But on the other hand, the scenes in Africa show other important things around the issue of racing. First and foremost, Africans display a deep racial pride. As Ola says, "After the government passed many white laws, because they are oppressed the natives, deciding that they were the only law to be strictly

observed one prohibits interracial marriage. This proved that they had the same racial pride as white man, you see. "This pride is provided by a legend seen as a white man "The Lost Son of Africa". An African white man is born without melanin or is very small its quantity.

He was born unprotected from the sun. He must have felt cursed by God. He then reflects this feeling on us and tries to make us feel cursed as we look; but black is the sun's favorite color. The African white man could not do that, blaming the Sun for his fate, not looking ridiculous, but people who might eventually stop worshiping him. Secondly, the book criticizes how little black society itself has learned on several issues, from the painful experiences of slavery, white domination, and racism. Ola's art, like science, for example, gives women insights into the oppression of black women by black women. men who need to be more understanding - in dealing with blacks for a long time who have criticized the ignorance of the white man". Blacks are guilty of sexual and other forms of oppression and abuse of power. When someone asks Ola why he did this, he replies that he should not write plays that would shed more light on his country and government: "THE WHITE MAN IS ALSO HERE." When he leaves, he does not leave....When my people stop acting like white people, I can write plays that show them in the best way possible! Fanny's half-sister Nzingha comes to the same conclusion: "And I feel very sad because men can always run about the destruction of a white man, but they can't look at their families and going into the lives of their children and see that this is just a disaster planned by a white man." Again, what makes the book particularly interesting is that Walker also shows how racism works in two ways. The two most striking examples of this are Hall and Fanny. As Lissi tells Suwelo, Hol is afraid of the white man. The fear of science increases and the hatred becomes transparent. As he said: I grew up believing that white people, in general, could not bear to testify to the integrity and health of others, just as they could not stand to be different from people who live among themselves. I think nothing, other people could really live among them and be healthy. They seemed to need other people to hate poor, torn, dirty, illiterate.

In conclusion, as mentioned in the paper above, the general message that the Book seeks to convey is that a non-separatist attitude is the healthiest. Lissi, although she claims she has almost no positive memory of whites and is very proud to be a black woman, has experience of being white. In it, she has used this experience to harmonize and racism will not allow it

to swallow its inner peace and integrity. Clearly, racism is a destructive force that only takes us away from our goal as human beings.

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