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Women and Nature: Naturalization of Female in Toni Morrison's *The Bluest Eye*

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Letter of Approval

This thesis, entitled "Women and Nature: Naturalization of Female" in Toni Morrison's *The Bluest Eye* submitted to the Central Department of English, Tribhuvan University, by Kabita Pardeshi, has been approved by the undersigned members of the Research Committee.

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## Women and Nature: Naturalization of female in Toni Morrison's *The Bluest Eye*

### Abstract

This research analyzes Toni Morrison's novel *The Bluest Eye* from ecofeminist perspective. It foregrounds the dominated and marginalized state of nonhuman nature and female. It also focuses on the female identity and criticizes the definition made by patriarchal society toward women and nonhuman nature. The activities of Pecola reflect the relationship of women toward ecology. Similarly, the struggle of Frieda and Claudia to save the baby of Pecola also throws light upon relationship between women and ecology. The life of the main protagonist is linked with the life of nonhuman nature. Pecola suffers lot in her society as the nonhuman nature like cat and dog. They both can't go away from their society to save their life. Frieda and Claudia try to make their identity though they belong to the same society where Pecola lives.

Key Terms: nature, female, ecofeminism

This research paper deals with "Women and Nature: Naturalization of Female" in Toni Morrison's *The Bluest Eye*. In this paper, the researcher tries to present the connection between women and nature regarding their suffering in the novel. It deals with the life of main protagonist Pecola, who is the daughter of Mr. and Mrs. Breedlove. It not only focuses on the connection between women and nature but also tries to redefine the definition made on the basis of gender and nature. This is reflects through the life of two sisters, Frieda and Claudia.

The researcher tries to explore the natural connection between women and nature. Women are close to the process like menstruation, nurturing, caring and bearing a child. These are their natural process, which exist in them. Women are close in the concern of life giving process of anyone. Regarding to this, in the novel Frieda

and Claudia give up their bicycle and plant the marigold seeds in the earth. They plant the seeds in the hope of that, if the seeds grow then the baby of Pecola too alive. So, these two sisters are very worried about the life of Pecola as well as baby in the womb of her. This shows the connection between women and the nature.

In the novel, *The Bluest Eye*, the Pecola the main protagonist's life is connected with the life of nonhuman nature. Pecola belongs to black community and the daughter of Mr. and Mrs. Breedlove. In the whole story she cannot raise her voice against her own father when she is mistreated. Similarly, the nonhuman nature cat and dog also remain silent when they are mistreated.

Many critics have examined *The Bluest Eye* from different perspectives. It is examined through psychoanalytical/ feminist/ post-colonial perspectives. However, only a few critics, including Abhinav Ahlawat and Srma Nandi have investigated the Morrison novel in the light of their concerns with women related with nature. There is a connection between women and nature from the ancient age and both are related with each other. The critic Ahlawat, Department of English Maharshi Dayanand University says that, "the black family and community play a very important and dominating role in the black individual's life" (57). Pecola belongs to the black community. She loses her sanity because of the lack of parent's love and irresponsibility of the community. It means when she is abused by her father sexually twice, she psychologically get disturbed in her life. On the other hand, with the love of the parent and support, Claudia and Frieda grow up healthily.

Similarly, another critic Srma Nandi reviews the text from ecofeminist perspective. She analyzes, *The Bluest Eye*, through "twin domination (i.e. patriarchal oppression of women and human domination of nonhuman nature) and will focus on how women and nature are intrinsically linked, holding a marginalized position within

capitalist America" (2). In the patriarchal society women are mistreated by men and non-human nature is dominated by the human being. The suffering of women and nature are similar to each other because both hold the marginalized position in capitalist America.

The novel represents two stories. One is of Pecola and another that of Frieda and Claudia. They all belong to African-American society. On the one hand, Pecola grows up in such a family where she cannot get love from her parent. She is quite away from love, affection etc. On the other hand, Frieda and Claudia grow up in such a family where they get lots of love, affection, caring from their family. Throughout the story Pecola cannot go against the misbehavior of her father. Whereas, when Claudia is touched by the male figure, her parent scolds that person. They cannot remain silent rather go against him. So, two stories move in parallel way but differently. In Claudia and Frieda story, their mother resists against the man and she gets support of her husband too. Going against the behavior of man refers to going against the patriarchal society, patriarchy belief and it tries to create a new belief regarding women as well as nature. Now, women cannot live more under a patriarchy ideology silently. No one can take women as a second being or no one can use women for their own purpose. Women no more can live inside the four walls of patriarchy society. They no more live in such culture where there is oppression against female. Moreover, the novel is narrated by the Claudia, 10 years old girl. This also shows a break of the limitation of patriarchal culture and their relation of women regarding nature.

Moreover, while talking about work, there is a division between male and female. Male do laborious work or they go outside for their work to fulfill the needs of the family. Whereas women work inside the house. They only engage in the

household works. In the work of Greta Gaard, "Ecofeminism: Women, Animals, Nature" Jain Birkeland says, "In the vernacular, Patriarchy refers to the male dominated system of social relations and values, and should be distinguished from hierarchy, which refers to relationships of common and obedience enforced by (Patriarchal) social structures and institutions" (17). These lines describe the hierarchy between male and female which is made by the patriarchal society. In the novel also when Cholly Breedlove and Mrs. Breedlove get married, Cholly goes outside for work whereas women are (Mrs. Breedlove) engaged in the household works like cooking food, cleaning house, washing clothes, caring children etc. These show the division in labor. It happens because of the politics of patriarchal ideology behind it. Again, we find when Mrs. Breedlove's two children (Pecola and Sammy) become quite young, she searches work and gets a job in a well-to-do white's house. There she has to do all the household works like caring for small girl, cleaning house, washing clothes, cooking food etc. Though she goes out from her own house for work but there is no difference in doing work. The work which she does in her own house and that well-to-do white's man house is same. Similarly, Pecola does same work as her mother does. The generation goes on changing but the work does not change, it remains same. It is a culture made by the male dominated society between male and female. Both believe it as a fact and involve in their works.

Ecofeminism interprets women's repression and exploitation in terms of the repression and exploitation of the environment. While talking about Ecofeminism, Jain Birkeland writes, "Ecofeminism is a value system, a social movement, and a practice, but it also offers a political analysis that explores the links between androcentrism and environmental destruction" (11). In the patriarchal society, males are defined as related to culture and women to nature. It is falsely believed that males

should be superior, arrogant, strong, whereas female should be passive, silent, weak. In this way both are recognized. Pecola not only abused by her father, she too abused by her own mother and classmates and she passively suffers such behavior. Pecola is a fragile and delicate child when the novel begins, and by the end of the novel, she has been almost completely destroyed by violence.

In the book "Staying Alive: Women, Ecology and Survival in India" Vandana Shiva describes, "Forest have always been central to Indian civilization. They have been worshipped as Aranyani, the Goddess of the forest, the primary source of life and fertility, and the forest as a community has been viewed as a model for societal and civilizational evolution" (53). In these lines, Shiva evokes that forest have been worshipped as the Goddess by the Indian civilization. They have a good relation/ co-operation with the forest/ nature. In the work of Greta Gaard, Lorin Gruen says, "Radical feminists see women as closer to nature and men as closer to culture and thereby reject the cultural in favor of the natural. They elevate what they consider to be women's virtues- caring, nurturing, interdependence and reject the individualist, rationalist, and destructive values typically associated with men" (77). It means radical feminists reject the cultural in favor of the natural. They reject the individualist, rationalist, and destructive values which is associated with the men.

Furthermore, while talking about the social ecologists Jain Birkeland states, "dominance relationships among humans lead to the objectification, control, and manipulation of others, and hence similar attitudes toward nonhuman nature" (29). It explains about the dominance relationships of male towards female. They take the female as an object and that is the matter of control. They also regard women as other. They have similar behavior with nonhuman nature too. So, both have similar type of suffering in patriarchal society. In front of male, both female and nonhuman nature is



nothing else. They use both as their own wish. So, ecofeminism does not have same definition. Different theorists define women related to nature in different way. Some worship nature as goddess. That also means to preserve and respect nature. Some have defined women/male as nature/culture relationship etc. Anyway ecofeminism not only shows the relationship between women and nature but also opposes the ideology of patriarchal culture.

The main focus of ecofeminism is on the oppression of women and nature and it criticizes all forms of suppressions and domination. Regarding to the emergence of ecofeminism, Jain Birkeland forwards, "Ecofeminist theory and analysis has only been developing since the 1970s, but the practice has been around for much longer, and has been growing in many parts of the world" (19). Similarly, Mack Canty writes, "In the West, an ecofeminist focus in activism emerged during the second wave of the women's movement. By the middle 1980s, many women, committed to direct action against militarism, started naming themselves ecofeminist" (169). Through these lines, Canty clarifies that ecofeminism has its root in second wave feminism that concerned upon the issues like militarism, racism and its impact upon environment.

Toni Morrison's *The Bluest Eye* is a fictional discourse that deals with the dominated and marginalized state of non-human nature and female. The novel is a typical ecofeminist novel since it deals with the various issues related with the domination, oppression and exploitation of women and nonhuman nature, their mutual relationship in a patriarchal society. It also represents the natural connection between women and nature too. Regarding this, in the "Nature is a Feminist Issue" Karen J. Warren states:

In 1974, twenty-seven women of Reni in northern India took simple but effective action to stop tree felling. They threatened to hug the

trees if the lumberjacks attempted to cut them down. The women's protest known as the chipko movement ("chipko" in Hindi means "to embrace" or "hug"), saved 12,000 square kilometers of sensitive watershed. (2)

In these lines Warren describes about the connection between women and nature.

Through the chipko movement, they protest against the lumberjacks. The struggle of women to save the nature forwards the strong relationship between women and nature. No one can separate women and nature. The textual evidence given below shows the description of women related with nature. The conversation between Frieda and Claudia is presented as, "We could give that. Or, you know what? We could give up the bicycle. Bury the money and ... plant the seeds" (190). When Frieda and Claudia know Pecola is impregnated then they decide to give up the bicycle. They bury the money whatever they earn by selling seeds and plant the marigold seeds in the earth. They plant the seeds in the hope that if the seed grow then the baby also alive. The struggle of both sisters planting the seeds in the earth reflects a deep connection between women and nature. Women by nature connected with the ecology.

Moreover, women by nature get involved in the activities like rearing, caring children and doing household works. No one separates women from such things.

Anne Cameron expresses the view on ecofeminism as:

Feminism has always been actively involved in the peace movement, in the antinuclear movement, and in the environmental protection movement. Feminism is what helped teach us all that the link between political and industrial included the military and was a danger to all life

on this planet. To separate ecology from feminism is to try to separate the heart from the head. (10)

In these lines, Cameron describes that women are actively involved in peace movement, in the environmental protection movement. They are not involved in the works like disaster/ destruction works. They are always aware of such things and involved in the protection work. It shows the connection of women and nature. To make clear the novelist explores, "Mama looked at Frieda for verification. Frieda nodded. She's ministrations. We were just helping" (29). This following line expresses that menstruation is a natural process which happens only in female life. Menstruation symbolizes the female are ready for child bearing. That's why women are close to save the life rather than destruction. So, to separate ecology and female is to separate the heart from the head.

Women and nature are close to each other but this connection is perceived wrongly by the patriarchal society. While talking about the division of works they distribute work according to gender. Regarding this Greta Gaard asserts, "In the dominating patriarchal cultures, reality is divided according to gender, and a higher value is placed on those attributes associated with masculinity, a construction that is called hierarchal dualism" (12). Through this line Greta Gaard tries to focus on the division of work regarding the difference in gender. Women are taken as weaker than male and is job also distributed accordingly. In the text, Mr. Breedlove is engaged in outdoor work whereas Mrs. Breedlove is engaged in indoor works. The works of a couple is describes as, "Me and Cholly was getting along good then. We come up north; supposed to be more jobs and all. We moved into two rooms up over a furniture store, and I set about housekeeping. Cholly was working at the steel plant, and everything was looking good" (115). This textual evidence forwards the division

in labor between both genders. When Cholly and Mrs. Breedlove get married, they settle to Lorain, Ohio for job. There Mrs. Breedlove engaged in household works whereas Cholly engaged at the steel plant. The difference of work between two genders represent the division on work made by the patriarchal society. In this society women are taken as second being and define in their own way. There is a hierarchical dualism constructed by the male dominated society. Though the female has ability to work as male but their ability is not respected by male. So, female also use to believe in ideology made by the patriarchal culture.

Though, the females get chance to work at outdoors but there is no difference in their works and it remains same. The novelist represents the description of work of Mrs. Cholly Breedlove as:

It was her good fortune to find a permanent job in the home of a well-to-do family whose members were affectionate, appreciative, and generous. She looked at their houses, smelled their linen, touched their silk draperies, and loved all of it. The child's pink nightie, the stacks of white pillow slips edged with embroidery, the sheets with top hems picked out with blue corn flowers. (125)

These lines describe the work which Mrs. Breedlove does in a white man's house. She gets job but there is no difference what she does at her own house. It happens because there is great hand of patriarchal society. The society where Mrs. Breedlove lives belong to patriarchal society and it is guided by the ideology made by them. The ideology which is seen, defines by patriarchal society. Such ideology are made along with the human civilizations so, women use to believe in such things define by the male. The job of Mrs. Breedlove again define as, "Hush, baby, hush. Come here. Oh, lord look at your dress. Don't cry no more. Polly will change it" (107). These lines

also describe the work of Mrs. Breedlove, which is related with her job. The politics behind division of work shows hierarchical behavior between male and female.

Moreover, the patriarchal way of thinking sees nature as separate from culture. As Joan Griscom explains, "The question itself is flawed. Only the nature/history split allows us even to formulate the question of whether women are closer to nature than men. The very idea of one group of persons being closer to nature than another is a construct of culture" (23). These lines by Griscom describe that, patriarchal construct women closer to nature and male closer to culture. We cannot put nature and culture in a same line. This belief is all made by the patriarchal culture. Here, Griscom does not support the patriarchal concept of nature and culture. The text also shows the patriarchal division in works. Such as women are close to caring, bearing, nurturing etc. and male are close to laborious works. But here, it questions on such activities made by the patriarchal culture. Women also can be a part of a power structure and male can also do caring, nurturing etc. activities. Ecofeminism questions against such belief like nature and culture and try to reconstruct the belief of patriarchal culture.

Similarly, Jain Birkeland has quoted Bertrand de Jouvenel as, "A man feels himself more of a man when he is imposing himself and making others the instruments of his will, which gives him incomparable pleasure" (25). These lines explore man feels pleasure when they describe everything as their wish. It means male want to be superior than other. They treat other as second being. Regarding this the novelist presents, "Cholly had been surprised in some bushes by two white men while he was newly but earnestly engaged in eliciting sexual pleasure from a little country girl" (40). This given textual evidence clarifies that, male use women for their physical pleasure. Again the novelist forwards, "There stood two white men. One with a spirit lamp, the other with a flashlight. There was no mistake about their being

white; he could smell it. Cholly jumped, trying to kneel, stand, and get his pants up all in one motion. The men had long guns" (145). While he is busy on getting sexual pleasure with Darlene, two white men are standing with the lamp and a flashlight. This is the second time that is happened by Cholly. He usually involve in activity which ruin the women's life. In the patriarchal society males are free to do whatever they like. They feel happy to show their manhood. For such there is a patriarchal belief behind it. The women bear the misbehavior of male just the nonhuman nature.

Regarding to the work of both genders in the work of Greta Gaard, Chaia Heller quotes Joan Tronto words as, "Within the sexual division of labor, women are assigned the direct service of "caring for" children, the old, the sick, while men are credited for "caring about" such romantic ideals as "the prosperity of the family" (233). It clarifies that the division between women and men regarding to their work. The novel also represents the work of women. The novelists describe the work of women as, "Pecola picked up the laundry bag, heavy with wet clothes, and we stepped hurriedly out the door. As Pecola put the laundry bag in the wagon, we could hear Mrs. Breedlove hushing and soothing the tears of the little pink-and-yellow girl" (107). These lines explain about the work of Pecola and her mother. Pecola's mother works in a well-to-do family and her daughter also helps her. The work they do is not different but related to household works. The works they do are caring, rearing, cleaning etc. The men usually go outside to earn money for their family because men have responsibility of their family members. So, they go outside for works. These all are made by the patriarchal society.

Furthermore, the women-nature affinity reveals women's role in male-identified conceptual apparatuses as well as the male monopoly of symbol systems. In this conceptual, women are oppressed by the patriarchy society. They oppressed by

different ways like physically, sexually, psychologically. In the work of Greta Gaard, Huey-li Li has quoted Gerda Lerner, "Oppression involves the malicious intention of the oppressor and a power struggle that results in the dominance of one group over the other" (284). The term oppression refers to male domination over the female in patriarchal society. In the text Pecola goes to Soaphead and asks him to change her eyes because she feels ugly and wants to have blue eyes. In that very time Soaphead tells Pecola to do some activity, "Take this food and give it to the creature sleeping on the porch. Make sure he eats it. And mark well how he behaves. If nothing happens, you will know that God has refused you. If the animal behaves strangely, your wish will be granted on the day following this one" (173). These lines talk about the commitment of Soaphead to the little girl related to dog or the dream of little girl is related with the dog. And it only happens when the dog will eat the food and behaves strangely or it struggles to die. The little girl unknowingly becomes the cause of death of the dog. She only knows that if it behaves strangely then her dream will be successful. But the Soaphead church knows everything and in front of that little girl wants to be superior/powerful.

The suffering of women and nonhuman nature is similar to each other. In this issue both are connected with each other. Male takes both as other and there is no love, affection, respect toward them. As Elizabeth Fisher suggests:

Now humans violated animals by making them slaves. In taking them in and feeding them, humans first made friends with animals and then killed them. When they began manipulating the reproduction of animals, they were even more personally involved in practices which led to cruelty, guilt and subsequent numbness. The keeping of animals would seem to have set a model for the enslavement of humans, in

particular the large-scale exploitation of women captives for breeding and labor, which is a salient feature of the developing civilizations.

(11)

These lines of Fisher explore that human use animals for their own purpose. They put their labor to grow animals and later on they kill animals. Human violates animals by making their slaves. Similarly women are exploited by the male and captives for breeding and labor. Just the animals are exploited by the human, females are also exploited by the male.

The text describes the activities of male towards nonhuman nature. The Soaphead indirectly uses the Pecola to kill the dog. The struggle of dog is presented below:

She placed the meat on the floor of the porch, near his nose. The odor roused him; he lifted his head, and got up to smell it better. He ate it in three or four gulps. The girl stroked his head again, and the dog looked up at her with soft triangles eyes. Suddenly he coughed, the cough of a phlegmy old man- and got to his feet. The girl jumped. The dog gagged, his mouth chomping the air, and promptly fell down. He tried to raise himself, could not, tried again and half-fell down the steps.

Choking, stumbling, he moved like a broken toy around the yard. (174)

These lines explore about the suffering of the animal (dog) when he eats the food given by the little girl. He struggles when he has it. He fights for the death, he tries to raise himself again and again but at last he dies. Here the Soaphead cruelly treats the dog. He has no respect for the animal. Behind the death of the dog, Soaphead is responsible person rather than girl. Similarly, whatever the hope made by the Soaphead to the little girl is not true. He does such activity only to make the little girl



happy. The dog is died and the girl's dream cannot become true. Though she believes that her eyes turn into blue but in reality it cannot happens. In this way, patriarchal society relates women with non-human. Indirectly she is blamed for the death of the dog.

Similarly, Pecola is blamed for the death of the cat. Pecola tries as she could to save the life of the kitten but she becomes unsuccessful. Junior takes Pecola to his house to show the kittens. When he sees the kitten he says, "Here! Pecola turned, Here is your kitten! He screeched. And he threw a big black cat right in her face. She sucked in her breath in fear and surprise and felt fur in her mouth. The cat clawed her face and chest in an effort to right itself, then leaped nimbly to the floor" (88). This textual evidence provokes how male hurts the women. Junior takes the Pecola in his own house to show the kitten. But when he sees the kitten, he directly throws the kitten right in her face. The effort of coming down the floor through her face and chest, the cat hurts the little girl. There is no feeling of sorrow, grief, pain toward Pecola when she gets hurt. Rather he enjoys as, "Junior was laughing and running around the room clutching his stomach delightedly. Pecola touched the scratched place on her face and felt tears coming" (88). It refers while female suffers, male cannot want to be part of it rather they ignores and make jokes of their suffering. The cat scratches on the face of Pecola when Junior throws cat upon her. He laughs at her rather being part of her pain.

Furthermore, the behavior of Junior toward Pecola shows that male has cruel, oppressive behavior toward female like they have with the nonhuman nature. At first Junior has friendly behavior with the Pecola and the cat too. But later on his behavior changes toward both Pecola and cat. The novelist writes, "Gimme my cat! His voice broke. With a movement both awkward and sure he snatched the cat by one of its hind

legs and began to swing it around his head in a circle" (88). These lines show that male has no feeling toward the animals. Junior calls out the cat very politely but later on the cat suffers a lot. It means male takes animals nothing else. So, there is a connection between women and nonhuman nature regarding their suffering.

Females are close to the life-giving process. They save the life of anything as they can. In the work of Greta Gaard, Josephine Donovan quotes the contemporary animal rights theorist Mary Midgley's view as, "What makes our fellow beings entitled to basic consideration is surely not intellectual capacity but emotional fellowship." Animals, she notes, exhibit "social and emotional complexity of the kind which is expressed by the formation of deep, subtle and lasting relationships" (168). These lines by Midgley forwards that women are close to non-human nature not because of intellectual capacity but because of emotional fellowship and also by the deep, subtle and lasting relationships. They do not harm the animal rather their process is to save the animal's life. When Junior is swinging the cat around his head in a circle, Pecola says, "Stop that! Pecola was screaming" (89). Though Pecola is screaming, she stops Junior's behavior toward the cat. She wants the life of the cat not death. In this regard, females are not involved in the violating activities. It is the man who violates the earth, animal, female.

Josephine Donovan again forwards, Virginia Woolf observes in *Three Guineas*: "The vast majority of birds and beasts have been killed by you; not by us" (8). This line also clarifies that, males are more responsible for the killing of birds and beasts than women. They actively abuse the animals for their own purpose. In the text Junior blames for the death of the cat to Pecola. The novelist says, "She killed our cat," said Junior. Look. He pointed to the radiator, where the cat lay, its blue eyes closed, leaving only an empty, black, and helpless face" (89). These lines express that the

violating acts are done by the male and later on put blames towards female. Pecola wants to stop and saves the life of the cat. In the story, there is unjust behavior toward Pecola because Pecola is blamed for the death of the cat, which is actually done by Junior. Females are not killer rather they are related to life giver. In the patriarchal society, there is no value of female even their works belong to right one. Male have destructive behavior toward nonhuman nature than female.

In the patriarchal society, women are taken as object just they take earth, animals, birds etc. According to Greta Gaard, "The root cause of all oppression is hierarchy, ecofeminist tend to believe hierarchy takes place as a result of the self/other opposition" (3). This line explores the oppression takes place because of hierarchy between male and female. And the hierarchy takes place because of self/other opposition. The text represents the oppressive behavior of male toward women. The behavior of Cholly towards his own daughter, Pecola presents as:

The tenderness welled up in him, and he sank to his knees, his eyes on the foot of his daughter. Crawling on all fours toward her, he raised his hand and caught the foot in an upward stroke. Pecola lost her balance and was about to careen to the floor. Cholly raised his other hand to her hips to save her from falling. He put his head down and nibbled at the back of her leg. His mouth trembled at the firm sweetness of the flesh. He closed his eyes, letting his fingers dig into her waist. The rigidness of her shocked body, the silence of her stunned throat, was better than Pauline's easy laughter had been. (160)

This following textual evidence focuses on the negative thinking of Cholly toward his own daughter, Pecola, who is only 11 years old girl. This happen when Pecola is busy in her kitchen works and the strategy that Cholly makes only to abuse her. He cannot

find the difference between of his own wife and daughter. Pecola has been raped/ruined by his own father. Patriarchal culture is responsible for being such things in the society. In male dominated society males are free to do whatever they like with the life of female. There is to restriction/limitation in their freedom. In the whole novel we cannot find that, she raises her voice against his father after she has been ruined. So the main protagonist, Pecola is the one who becomes the victim of patriarchal society.

Ecofeminist comes with ecofeminism to reconstruct the definition made in patriarchal society related female and nature. While talking about the hierarchal relationship, Stephaine Lahar writes:

An ecofeminism analysis includes the human exploitation of the nonhuman environment in its list of interwoven forms of oppression... Conceptual dichotomies are seen as key to maintaining such conditions. These include oppositional and value laden categories of masculine and feminine, mind and body, public and private, and nature and society. Accompanying this is a sense of psychological splitting, an existential isolation... that of human and nonhuman others through processes of objectification. (29)

In these lines Lahar explains that ecofeminism analyses the exploitation of environment by human beings and at the core of such social and environmental domination lie the conceptual dichotomies. The hierarchical thinking through which the power is maintained and exercised which accompanies the psychological splitting that results in the objectification of a being that diminishes ones moral significance. The western anthropocentric masculinist tendency constructs the binary opposition

between male/female, nature/culture, mind/body, human/animal, subject/object, reason/emotion etc.

Val Plumwood in her work, "Feminism and the Mastery of Nature" states, "Dualism is the process by which contrasting concepts (for example, masculine and feminine gender identities) are formed by domination and subordination and constructed as oppositional and exclusive" (31). It means masculine and feminine gender identities are formed by domination and subordination. It is constructed as oppositional. Morrison's *The Bluest Eye* analyses the ideology created by the patriarchal society, such as, the hierarchy between male and female, domination toward female etc. These are the something which we see in the male dominated society. The novelist expresses the misbehavior through the character Mr. Henry as, "First he said how pretty I was. Then he grabbed my arm and touched me" (97). These lines express the domination behavior toward the female. Mr. Henry in a sense wants to abuse Claudia. First of all, he describes her beauty and slowly he grabs her arm and touches her. When the Claudia asks where does he touch? She replies, "Here and here. She pointed to the tiny breasts that, like two fallen acorns, scattered a few faded rose leaves on her dress" (97). These lines show the touching to the tiny breasts to the process of abuse to Frieda. In the patriarchal society, male thinks that they have freedom and do whatever they like. They think if they abuse girls, no one has courage to go against such action. Being a female they have to be silence and male take advantage of it. This is the culture in patriarchal society.

The researcher not only focuses on the connection between women and nature but also attempts to impose the female voice in the patriarchal society. In the novel when Frieda is misbehaved by the Mr. Henry, her parents cannot remain silence rather

they go against to the Mr. Henry. The struggle of her parents fight against Mr. Henry is shown as:

I told Mama, and she told Daddy and we all come home, and he was gone, so we waited for him, and when Daddy saw him come upon the porch, he threw our old tricycle at his head and knocked him off the porch. Did he die? Naw. He got up and started singing Nearer My God to Thee. Then Mama hit him with a broom and told him to keep the Lord's name out of his mouth, but he wouldn't stop, and Daddy was cussing, and everybody was screaming. (98)

These given lines protest against the patriarchal society. When the Frieda is misused by the Mr. Henry both father and mother scolds him. Her father throws old tricycle at his head and mother hit him with a broom. The father of Frieda not only throws tricycle but he does more than that. It describes as, "And Mr. Buford came running out with his gun, and Mama told him to go somewhere and sit down, and Daddy said no, give him the gun, and Mr. Buford did, and Mama screamed, and Mr. Henry shut up and started running, and Daddy shot at him and Mr. Henry jumped out of his shoes and kept on running in his socks" (98). When father knows about his daughter, he cannot remain silent and go against Mr. Henry and he shuts the Mr. Henry. So, shooting to Mr. Henry refers to the shooting of patriarchal belief. Though Frieda's father belongs to male dominated society, he is different from the rest male. It is because in the patriarchal society most of the male have oppressive behavior toward female. The struggle of going against the Mr. Henry refers to dig out the root of patriarchal belief.

Furthermore, the story of Frieda and Claudia and the story of Pecola are different from each other. Pecola remains silent when she is raped by her own father.

On the other hand Frieda cannot remain silent when she is misbehaved by Mr. Henry. The condition of Pecola after ruined by the Cholly expresses as, "So when the child regained consciousness, she was lying on the kitchen floor under a heavy quilt, trying to connect the pain between her legs with the face of her mother looming over her" (161). These lines show the pathetic condition of the Pecola. It looks like miserable condition. Pecola cannot get support of her own mother rather she looms over her situation. She cannot protest toward her own husband though she knows the truth. Neither Pecola go against nor her mother. So, being silence, passive are some characteristics of the female in patriarchal society and this is followed by the Pecola and her mother. This happens because of difference in gender. Female have to bear any kind of trouble given by the patriarchal society like the nonhuman nature (earth, animal etc.) This behavior is shown through the story of Pecola's life.

While talking about women and nature, Irene Diamond and Gloria Orenstein in their work "Reweaving the World: the Emergence of Ecofeminism" writes:

Ecofeminist does not stop short at the phase of dismantling the androcentric and anthropocentric biases of western civilization...ecofeminism seeks to reweave new stories that acknowledge and value the biological and cultural diversity that sustains all life. These new stories honor, rather than fear, women's biological particularly while simultaneously affirming women as subjects and makers of history. (106, 121)

These lines of Diamond and Orenstein ascertain that ecofeminism not only focus on dismantling the anthropocentric biases of western civilization but also focuses on affirming women as subjects, that listens to all their subjugated voices.

Women no more remain the object for the male. This definition tries to reweave the new identification on women.

Similarly, in the work of Greta Gaard, Linda Vance urges,

Ecofeminism is not only about nature, then, but rather about contextuality about understanding our lives and our struggles in their broadest form. It is about reclaiming and reconstructing reality- including but not limited to the reality men have imposed on nature- through women's experience and women's perceptions" (134).

The above definition of ecofeminism by Linda Vance throws light upon opposition in all forms of domination created by the western men. It is not only about nature rather it is about contextuality and understanding our lives and our struggles in their broadest form. And reconstruct the reality by not limiting in reality created by male but by women's experience and perception or rejecting the ideology created by male regarding female and nature relationship and focuses on the boarder sense.

While talking about a transformative feminism, Karren J. Warren in "Feminism and Ecology: Making Connections" states that,

A transformative feminism would expand upon the traditional conception of feminism...by recognizing and making explicit the interconnections between all systems of oppression. In this regard, a transformative feminism would be informed by the conception of feminism which has been advanced by many black feminists and Third World feminists articulating the needs and concerns of black women and women in development. These feminists have argued that because of the basic connections between sexist oppression and other forms of



systemized oppression, feminism, property understood, is a movement to end all forms of oppressions. (3)

These lines of Karren Warren say that, a transformative feminism means to end all forms of oppression on the basis of sexism, racism, class, etc. which is exists in the patriarchal society. It forwards to expand upon the traditional way of looking on female. They expand it by knowing the interconnection between all forms of oppression. In other word, they want to look through the boarder sense not through narrow sense which is defined by the patriarchal society.

The thinking and struggle of Frieda and Claudia upon Pecola question all the limitation in their community. It reveals as "We did not think of the fact that Pecola was not married; lots of girls had babies who were not married. And we did not dwell on the fact that the baby's father was Pecola's father too" (188). These lines portray about the thinking of two sisters regarding to Pecola and her baby. They both do not want to think that whose baby is in the womb of Pecola and what happens in her life. In other word, they do not want to remember her past life. The only one thing, they want to keep in their mind is to protect the life of the baby. Both sisters observe, "Nobody paid us any attention, so we paid very good attention to ourselves" (189). When they listen the story of Pecola from the outside, they want to do something for her. They listen various opinion regarding to Pecola's baby. Many women says that, it is better not to remain alive the baby. But two sisters are different from the women in their community. Their opinion, thinking is different from the other people. They do not listen others rather they pay attention to their own thinking. The paying attention refers to break the existing thinking or belief of the community. While talking with the Claudia about the matter of Pecola, Frieda provokes, "I don't care, I still think we have to do something really strong this time. Let's ask Him to let.

Pecola's baby live and promise to be good for a whole month" (189). Both sisters main concern is in any cost they want Pecola's baby alive and good for a whole month. I do not care refers that they do not care for the people in their society. They want to break the conception, perception, where all male and female used to dwell in and construct new one where there is no more suppression, oppression toward the female.

Likewise, Lee Quinby argues, "Listening to all voices of subjugation and hearing their insurrectionary truths [in order to] make us better able to question our own political and personal practices and a different politics emerge from this questioning, it will be the service of new local actions, new creative energies, and new alliances against power" (qtd in *ecofeminism in process*, twine (42). In these above lines, Quinby questions on male dominated society, gender biasness. He says that we should listen to all voices of subjugation and hear their insurrectionary truth. There is a lot of oppression we find in the society and construct male as self and women, nature as other. The ideology which is existed in the society all made by them and define female related to nonhuman in their own way. In the novel, Pecola is raped by Cholly twice and when the Frieda and Claudia heard that Pecola is impregnated, they support her. But other women are against the birth of the Pecola's baby. Two sisters are positive to Pecola. In the appearance of summer Claudia remembers the tornado of 1929, where her mother is in her small age. The experience of tornado by her mother is given below:

A slim young girl in a pink crepe dress. One hand is on her hip; the other lolls about her thigh waiting. The wind swoops her up, high above the houses, but she is still standing, hand on hip. Smiling. The anticipation and promise in her lolling hand are not altered by the

holocaust. In the summer tornado of 1929, my mother's hand is unextinguished. She is strong, smiling, and relaxed while the world falls down about her. (187)

These lines describe about the tornado and its effect. This occurs in the South Lorain which blows away the half of it. It occurs a lot of destruction in that place. But the Claudia's mother does not feel frightened of it. She is smiling when the wind swoop her up, high above the houses. There is no fear in her rather she is smiling, strong and relaxed. These features of Claudia's mother reject the patriarchal definition of female made by the male. The activities of her go against the belief of patriarchal society and shows to reconstruct it in new way. Women are not only passive, weak, inferior, they too are strong, active, superior and more than male. They can fight against the destruction which appears in their life. It also put women and wind (tornado) in one line. Here, wind refers to nature. Somehow it reflects the relation of women and nature.

Pecola refers to the black community because of she has to face a lot of problem in her life. Whatever the definition makes by the male regarding to female, they simply believe it and takes as a reality. Male misbehaves female and consequences has been bear by the female. Regarding the matter of Pecola's pregnancy people talk, "Ought to. She carries some of the blame" (187). This express that mistakes are done by male and blame goes upon women. When the Pecola is impregnated no one blame Cholly but Pecola has been blamed of being pregnant. They again forwards, "Well, it probably won't live. They say the way her mama beat her she lucky to be alive herself" (187). This line explores that Pecola's mother cannot support her rather she beats her, knowing that, there is a baby in her womb. Being a female Mrs. Breedlove scolds and beats Pecola but does not go against the Mr.

Breedlove misbehavior. She knows all things but remains silent in her life. It means she cannot go against her community or she accepts the categorization between male and female made by the patriarchal society.

The rape of Pecola refers to the rape of the earth. The marigold seeds which they bury in the earth with the hope of the life of the child do not grow. The labor of both sisters evokes, "Our flowers never grew" (203). The seed, which is implanted in Pecola and seed which is implanted in the earth, both cannot remain alive rather both die together. The child cannot remain alive because she is ruined by her father and the earth too ruined. So the struggle of two sisters cannot work and flower cannot grow.

The description of soil where Freida and Claudia has been planted is given below:

The soil is bad for certain kinds of flowers. Certain seeds it will not nurture, certain fruit it will not bear, and when the land kills of its own volition, we acquiesce and say the victim had no right to live. We are wrong, of course, but it does not matter. It's too late. At least on the edge of my town, among the garbage and the sunflowers of my town, it's much, much, much too late. (204)

These lines also say that land is not good for the plant of flowers, seeds, fruit because it is too late to cultivate. So, the seed which is buried by the two sisters cannot grow. The soil too ruined by the male. If the soil is misuse then nothing will grow properly. So, the Pecola is compared with the unyielding earth. It is because the baby of Pecola cannot alive and the seeds which Frieda and Claudia plant in the earth cannot alive too. If the earth is misuse then it is very difficult to see the good result. So, in patriarchal society male oppresses the female and earth for their own purpose.

Claudia is the narrator of the whole novel and Pecola is the main protagonist in the novel. The life of Pecola portrays the pathetic condition of women in her

community. Throughout the novel, she is dominated, oppressed inside and outside home. Outside home she is blamed for killing the dog and cat. There is a connection between Pecola and nonhuman nature (dog, cat) regarding their suffering. The nonhuman nature cat and dog also suffers a lot to meet the death. Belonging to the black community, she suffers a lot. Inside the house there is lack of healthy environment. She is psychologically, physically abused by her own father. Whereas, on the other hand, the story of Frieda and Claudia give a picture of reconstructing the belief of their community. Though they belong to the black community different from Pecola. There is a healthy environment in their home. When Frieda is misbehaved by the Mr. Henry, she cannot remain silent. She raises her voice against him and she gets support of her family member too. In this way, the novel subverts the traditional patriarchal discourse and has tried on exposing, critiquing and ending oppression of women, over patriarchal and phallocentrism.

The research deals with the state of dominated and marginalized of Pecola and nonhuman nature. In the novel both belongs in the line of marginalized. There is no any respect and value toward them in their community. Pecola live silently without resisting against like the nonhuman nature. She follows the rules and regulation though it is hard to accept. In the patriarchal society women should be passive, shy, loyal and kind-hearted. They are restricted to raise voice for their freedom, authority and identity. This life is portrayed through the life of Pecola and her mother too. There is a natural connection between women and the nature. But no one can analyze the women regarding the nonhuman nature. Women are taken as other in the patriarchal society like the nonhuman nature. While the cat and dog are struggling for their death, there is no sympathy of Soaphead and Junior toward them. This type of condition is presented in the story of Pecola.

At last, this research depicts the Pecola's accepting assumption made in her community. She cannot raise her voice when she is abused by her own father. The nonhuman nature dog and cat also suffer a lot. The suffering of Pecola and non human nature is related with each other. The story of Frieda and Claudia depict the attempt to be free from patriarchal society by establishing their own identity. So, both stories portray the existing behavior and struggling to create a new society by raising voice against the existing one. It tries to create a harmony, peace and healthy environment in the community.

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