THE INTERPLAY BETWEEN RACISM AND FEMINISM: BLACK FEMINISM AND TONI MORRISON'S *'PARADISE'*

GAMZE BEKAR

Yüksek Lisans Tezi

İngiliz Dili ve Edebiyatı Anabilim Dalı

Danışman: Doç.Dr. Buğra ZENGİN

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TEKİRDAĞ NAMIK KEMAL ÜNİVERSİTESİ
SOSYAL BİLİMLER ENSTİTÜSÜ
İNGİLİZ DİLİ VE EDEBİYATI ANABİLİM DALI
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Gamze BEKAR tarafından hazırlanan "The Interplay Between Racism And Feminism: Black Feminism And Toni Morrison's '*Paradise*'" konulu YÜKSEK LİSANS Tezinin Sınavı, Tekirdağ Namık Kemal Üniversitesi Lisansüstü Eğitim Öğretim Yönetmeliği uyarınca …………… günü saat …………..'da yapılmış olup, tezin …………………………. OYBİRLİĞİ / OYÇOKLUĞU ile karar verilmiştir."

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Toni Morrison'ın Cennet adlı romanı, ataerkillik ve ırkçılık kavramlarının canlı bir resmini sunmaktadır.Roman, ırk ve cinsiyete bağlı önemli sembollerle çevrilidir. Cennet, Oklahoma yakınlarında Ruby isimli kasabada geçmektedir.Ruby,siyahi erkeklerin otoriteyi elinde tuttuğu ve sistemi yönlendirdikleri küçük bir kasabadır.Kimlik açısından ele alındığında, romanda kadınlar için ayrı bir kimlik kavramı yoktur.Erkekler tarafından beklenen tüm kurallara uymak zorundadırlar. Öte yandan,Ruby yakınlarında manastır olarak bilinen bir yer bulunmaktadır. Anahatlarıyla değerlendirildiğinde, manastırda yaşayan kadınlar, siyahi erkeklerin kadınlara karşı nefretini ve öfkesini tetikler, çünkü bu erkekler tıpkı eşlerini kontrol ettikleri gibi bu kadınları kontrol edemezler. Manastırdaki kadınlar kimliklerini cesurca ve özgürce göstermektedirler.Bu nedenle, erkeklerin mutlak otoritesini tehdit etmektedirler. Güçlü kadın kavramı ve eğer yetki erkeklerden alınırsa erkeklerin ne kadar acımasız olabileceği, manastır kavramıyla temasal bağlamda vurgulanmaktadır.Aslında, baştan sona kadar, Morrison kadınların mücadele halinde olduğu zorlukların resmini çizmektedir.Romanın zenginliği, ırkçılık ve ataerkillikle sarılı dil ve söylemle yakından bağlantılı tematik unsurlardan kaynaklanmaktadır.Yazarın kullandığı dil ve gerçekleşen olaylar ataerkillik ve ırkçılıkla ilgili kronolojik bir sıra olmaksızın farklı bakış açıları sağlamaktadır. Cinsiyet ve ırk açısından, geçmiş ve şimdiki zamana dayalı eşitsizlikler arasında çarpıcı bir etkileşim vardır.Çalışmanın amacı, ırkçılık ve feminizm arasındaki etkileşimden meydana gelen Siyah Feminizm ile ilgili tematik unsurları ve bunların arasındaki ilişkileri analiz etmektir ve sonuç olarak, ırkçılık ve feminizm kavramlarının politik ve ekonomik sebeplerden kaynaklanan çıkarların gizlenmesi için ne şekilde kullanıldığı literatür taraması ışığında açıklanmaktadır. Bu çalışmada, temalara göre içeriği açıklamak için veri toplama metodu olarak tema analizi kullanılmıştır.

Anahtar Kelimeler: Siyah Feminizm, Feminizm, Morrison, Cennet, Irkçılık

ABSTRACT

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Toni Morrison's novel Paradise provides a vivid picture of patriarchy and racism. The novel is surrounded with crucial symbols in connection with race and gender. The novel takes place in Ruby near Oklahoma. It is a small town where only black men hold the authority and manipulate the system according to their interests. In terms of identity there is no separate concept for women in the novel. They have to obey all the rules which are expected by men. On the other hand, There is a place which is known as Convent near Ruby. The women who live in Convent trigger the hatred and anger of those men against women in general because they think that they can not control the women as they control their wives. The women in Convent show their identities bravely and freely. Therefore, it menaces the absolute authority of men. The concept of strong women and how merciless men can be If the authority is taken from them, are emphasized with the help of Convent thematically. Actually, from the very beginning to the end, Toni Morrison draws the picture of difficulties women have to deal with. The richness of the novel stems from the thematic elements intimately linked to the language and discourse intertwined with racism and patriarchy. The way she uses the language and the events that take place provide different perspectives on these issues non-chronologically. There is a striking interplay between past and present in connection with inequalities in terms of gender and race. Actually, Morrison tries to show that the underlying reason of segregation is not closely linked to race or gender. The aim of this study is to analyze the thematic elements and their relations to the interplay between racism and feminism known as Black Feminism and as a conclusion how concepts of race and gender are used to hide interests stemming from political and economic reasons are explained in the light of literature review. In the study, as data collection method, the thematic analysis has been used to explain the content according to themes.

Key Words: Black Feminism, Feminism, Morrison, Paradise, Racism

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INTRODUCTION

The notion of feminism has undergone epistemological transformations in the 1960s from the movements of women in the context of emancipation and liberation from the patriarchal social order. The three essential shifts that took place in the international platform after 1960 had an impact on the feminist movement.

The first of these; The feminist movement has expanded to include younger generations at a universal or local level. This expansion brought the groups in feminist perception closer together and offered them the opportunity to get to know each other.

Secondly, feminism starts to address individual problems other than universal problems, gender, race, ethnicity, language, religion, etc. With the emergence of attitudes, feminism has also undergone a transformation in itself.

Thirdly, feminist perception has experienced paradoxical and dramatic processes in societies formed by feminist groups. It has made feminism a kind of complexity, problematic and complex situation. But in general, feminism, while explaining a perception approach and political status / position, on the other hand, expresses a certain life thought and form.

Despite the definitions of feminism, with the light of different cultural norms, different political structures and practices, and even different international sanctions, it can be stated that they depict women with a clear-cut social layer without any aggrievance.

The main object of feminism is woman. How the status of women is shaped, the public and private roles women have to play, the aggrievance of women, gender differences, patriarchal order, and male-dominated power approaches are radically debated. It is possible to say that the aforementioned issues are being discussed today as they were in the past and that the related problems are continuing. From this point of view, as a result of the existing discussions about women, which are the main

objects of feminism, it caused new discourses, actions, perceptions and theoretical approaches to emerge.

On the other hand, the other emphasized concept in the thesis is racism. It is generally the belief or doctrine that accepts that biological differences between various human races should also address cultural or individual issues and due to natural reasons one race (mostly its race) is superior to others and has the right to rule over others. Among the reasons for emergence are mostly economic reasons, but also based on intellectual reasons.

The term racism may also describe concepts such as determining their ethnic cultural values as the only criterion (ethnic centralism), fear of difference (zenophobia), opposition to unions and relationships between races and nationalism. Racism justifies social discrimination, discrimination among races and violence that can reach genocide. When racism is examined in general terms, it is perceived as those who carry their own blood, speak the same language, and humiliate people of the different descent. Racists are congenital, believing that participatory characteristics determine human behavior biologically. The racism doctrine claims that the blood carried by man is the determinant of the national-ethnic identity. In a racist framework, human value is not defined by individuality, but by membership of the so-called "race-specific collective nation". Many intellectuals, including scientists, have developed unscientific foundations to support racist approaches.

Although the social structure in general has the appearance of a holistic system encompassing human relations, the relationships experienced by the individual are categorical within this holism. People perceive themselves differently from what they have or do not, and put them in a class within the framework of these perceptions. Sometimes they perceive and introduce themselves as a Muslim or Christian, sometimes Turkish or German, sometimes teacher or worker, sometimes rich or poor, sometimes old or young. Another category that can be determined in human life is that it is expressed as male or female, which constitutes the basic characteristic features and basis of individual and social life. This phenomenon, conceptualized as gender, is an important social category that shapes social understandings, values, roles, features and expectations towards the individual. It is

not possible for an individual who has a gender identity as a woman or man to remain indifferent to the social expectations it is being talked about.

An important difficulty encountered in studies related to gender and culture is the meaning differences imposed on concepts such as gender and its other definitions. Considering the evaluations made in this regard, it is seen that sometimes different meanings related to the subject are attributed to different concepts in the west and in others. Western models express anatomical features as well as the biological status of the person with "sex" and the representation of social and cultural roles with "gender" (Newman, 2002, p. 353). Putting the word "gender" into sociology, Ann Oakley expresses gender with "sex" and uses it to separate men and women biologically, while expressing "gender" and gender and pointing to the social divide between masculinity and femininity. Therefore, attention is drawn to the social dimension of the differences between gender and women and men. However, in later periods, this concept has been extended to include the cultural ideals and stereotypes of masculinity and femininity.

The use of concepts in society and their cultural connotations may differ from these evaluations. For example, the word "sex", which is said to emphasize the biological aspect of the people mentioned above, is generally used in terms of sexuality, sexual activity and sexual intercourse rather than gender. The meaning of the difference that Western societies have imposed on this concept shows that it does not fully meet the use of the concept in others. On the other hand, while the concept of the breed used in this framework is actually a category that expresses femininity and masculinity among the types of assets, gender can sometimes mean a value-laden sense along with the structural features of these groups of assets. Accordingly, it is seen that both in any culture or in the west, the concept of gender carries very close evaluations by using both biological and social meanings.

The purpose of using the concept of gender also determines its content. When it comes to "gender characteristics", the concept draws attention to physiological, biological and psychological issues and points out the innate factors while the concept carries social and cultural necessities, qualifications and achievements towards the sex when it comes to gender roles and attitudes. When it is

said "gender behavior" again, it can be said that the behavior which can be considered sociologically evokes the social one, based on the fact that it cannot be outside the social system.

The product covers all gender qualifications and evaluations within the social system. Sex culture, which includes and determines gender and gender roles, is a subdivision of the culture that expresses how gender values, attitudes and behaviors should be, that warns, borders, guides and directs in this direction.

In other words, gender culture is a set of value provisions developed by the gender oriented culture. This culture, which has an important place in the society and determines gender-oriented behavior, provides the arrangement and order in human relations.

1.HISTORICAL AND SOCIAL BACKGROUND

FEMINISM, RACISM, BLACK-FEMINISM

1.1. Feminism

Equality between men and women in all platforms is the most expected concept that feminists want to spread. This equality is dependent upon social, political, and economic standards which are necessary for women to show their existence as individuals like men, yet women are generally associated with domestic order and they are subjugated by the norms of patriarchy-based society while men are associated with public life. Therefore, there are a lot of challenges for women to overcome and the expected male-dominated concepts should be changed to provide equality in all platforms for both men and women.

Moreover, Superiority or inferiority shouldn't be used while conceptualizing the roles of women and men. Therefore, what feminists try to change is the view surrounded with inequalities for not only for women but also men

Chronologically, feminism can be divided into three waves dependent upon influence of enlightment, suffrage right, and effects of globalization, yet fourth wave is generally associated with post-modern era. Therefore, some of the resources divide the feminist view into four waves. However, it is not presented historically.

According to Maggie Humm and Rebecca Walker, the frame of feminism can be divided into three waves as it is explained above. With the light of their ideas, the first feminist wave in the nineteenth and early twentieth centuries, the second the age of 1960s and 1970s, and the third wave from the 1990s to the present take their roles in history.

When the first historical events about feminism were evaluated, during Roman period, female figures filled the Capitoline Hill and blocked every entrance to the platform when Consul Marcus Porcius Cato tried to abolish the law-oriented principles to set bounds to the consumption of high-priced goods by women. Cato considered that women would be superior to men easily if the equality was provided.

Superiority was presented as one of the characteristics that only men had while inferiority was just for women during that time.

The concept of feminism was first declared by Charles Fourier during 18th century. Fourier claimed that improvement could be feasible by providing equality and freedom to women socially. He considered that the rules surrounded with traditional marriage could be detrimental for women as human beings.

With the influence of enlightment, women commenced to think about equality more systematically but it didn't create an atmosphere which was supported generally and formally.

Even the French revolution could not provide equality for women as individuals. Since the main focus was on equality in terms of nationality and citizenship, the voices of women couldn't be heard explicitly during that revolution.

In the United States, the rise of abolitionism was one of the most important triggers for women to awake when female abolitionists wanted to apply the concepts of freedom and equality to their own social and political situations.

By the mid-19th century, issues about feminism turned into a form which was related to social change influencing different parts of the world. Those debates and discussions gave a different way to the first women's rights convention, organized in July 1848 in the small town of Seneca Falls, New York. Equality was the main focus for that organization.

In that organization, a nonwhite woman's voice heard at this time—that of Sojourner Truth, once upon a time, she was a slave—was the figure of the distance among different social layers. Her well-adressed "Ain't I a Woman" speech was given in 1851.

> "That man over there says that women need to be helped into carriages, and lifted over ditches, and to have the best place everywhere. Nobody ever helps me into carriages, or over mud-puddles, or gives me any best place! And ain't I a woman? Look at me! Look at my arm! I have ploughed and planted, and gathered into barns, and no man could head me! And ain't I a woman? I could work as much and eat as much as a man - when I could get

it - and bear the lash as well! And ain't I a woman? I have borne thirteen children, and seen most all sold off to slavery, and when I cried out with my mother's grief, none but Jesus heard me! And ain't I a woman?*" (Truth, 1851)

When the feminist movement was taken into account again, it gave rise to a single point, women's suffrage, the most important step that would manipulate the worldwide path of feminism for almost 70 years

Charlotte Perkins Gilman, in Women and Economics (1898) considered that women would not be free and independent until they were escaped from the "domestic mythology" of home and family that kept them attached to men.

In 1920, American feminism declared its first important victory with the passage of the 19th Amendment the Constitution. When suffrage was given, the feminist movement virtually lost its value in both Europe and the United States. Time to time, there were different social and political attempts to provide equal platforms for women, yet its effect was not like suffrage issue. Actually, suffrage issue shouldn't be evaluated as a victory, because it is a must for any kind of society embellished with democracy. Women and men should take their roles equally in any ballot box. However, during those times, the suffrage right given to women was evaluated as a turning point that could change the destiny of women formally.

In the late 1960s, then, the notion of feminism gained popularity again. Especially during those times in western societies, the emphasized concerns were patriarchy for men and feminism for women. These two interrelated concepts challenged the idea of domestic sphere for women and the expected obedience from women, supporting the superiority of male figures.

Moreover, there were disparate groups among feminists such as Amazon feminists who supported the idea of physical strenght or separatist feminists associated with support of lesbian feminists and so on.

Rather than those groups, one group was related to the results of racism. They were black feminists. Racial issues were one of the most important struggles

for them.While white women were endeavouring for voting and other social and economic rights, those women tried hard to be seen as people.

Moreover, many black women had difficulty classifying white women as their feminist sisters. Therefore, the gender inequality was not the only matter they had to deal with. It can be acknowledged that the issues dependent upon race and gender are inseparable. They were like a huge burden to carry for those women. Black writers were very eager to announce the oppression formally. According to those writers such as Angela Davis, Audre Lorde and Alice Walker, demanding silence of those women didn't help them to change the atmosphere surrounded with oppression, subordination and inequalities. Therefore, it can be said that the burden didn't lose its complexity.

"How relevant are the truths, the experiences, the findings of White women to Black women?" inquired Toni Cade Bambara (1970). *"I don't know that our priorities are the same, that our concerns and methods are the same."* She added.

By the end of the 20th century, American and European feminists are interested in the new feminist movements of Asia, Africa, and Latin America and also feminism has taken different shapes dependent upon different cultures, different political views or social groups.

It is difficult to make a general definition for feminism. The movements that developed in Europe and America in the 19th century were divided into two as socialist or liberal movements because they preferred the working class or middle class. Some struggles remained peculiar to white women, while others fought as blacks or women in the working class. At the beginning of the 20th century, women's movements were organized in most parts of the world. In addition, there have been many self-developed women's movements that have now been forgotten or are not remembered outside the region in which they are located. As an alternative to this, "a broad definition can be made covering all types of feminism."

(Ramazanoğlu, Bayatlı, & Berktay, 1998, pp. 23-24)

Feminism is a universal theory that men demonstrate pressure and violence against women. Feminism is a trend based on the social equality of the sexes (women

and men), demanding equal rights for women (Arat, 1991, p. 143). This trend is an upright stance against social social structure, which always excludes women from the public sphere. Feminism is one of the most important and effective political ideologies of our modern era, where the traditional structure and the political masculine sovereign structure see women as secondary, do not want women to take part in the public sphere and oppose the attitude that internalizes a large majority of women (Arat, 1991, pp. 12-20).

Feminism is defined as a social movement that deals with women's problems, displays the exclusion, humiliation, oppression and alienation of women in society and aims to combat patriarchal concepts, norms and values that exist to correct this situation (Doltaş, 1991, p. 83).

Many women in the feminist movement are aimed at correcting the bad situations they are in, rather than the women who actually devote themselves to forming a new society.

Feminism is based on the assumption that women as a group achieve a universal category of collective humanity and individuals' own free identities and the principle of universal equality. But an equally important issue for feminism has been the critical structure of liberal equality, autonomy and universality, the concept of originality (Berktay, 2012, p. 112).

Considering the definitions above, the theme, which is common in all, is the main reason for the social and cultural discrimination of woman's biological difference. Gender and social gender inequality, which has been going on throughout history, from archaic societies to the present day, has made itself felt intensely in different aspects of society. Even philosophers have expressed men's problems as universal law.

As a natural consequence of this, women who are considered immanent to women and as a transcendent problem addressed certain women's problems. Many of these women have been subjected to gender and discrimination at almost different levels, either in private or public life.

Women who experience these problems in their own lives are naturally involved in the feminist movement, which reacts harshly to the social and cultural oppression and exclusion of women.

Due to the various approaches feminist theory puts forward, it has procreated feminist notion exhibiting a very different propensity within itself, and each feminist view presents differences according to the roots of perspectives, repression of women, and forces.

1.1.1. Radical Feminism

This view tries to eliminate inequalities between men and women in social and economic context. Men, patriarchy, and the gender system which orders them to fixed social roles should be abolished. They absolutely reject patriarchy, authority and supremacy of men.

Radical feminism, built on the patriarchy debate that began in the 1960s, is the most influential movement of second wave feminism. Simone de Beuvoir Second Genus is considered the first work of radical feminism. Eva Figes and Germaine Greer are the first advocates of radical feminists. Radical feminism theory is a critique of order that emerged in the 1970s. A concrete example of this is the Personal Political article published by a magazine in 1970. It could be stated that she was developed by women from a group of movements.

The community Donovan expressed as a woman from the movement; they were advocates of the movement, which voiced their demands for equality, tried to achieve legal gain and opposed the war.

Radical Feminists started the dismantling movement by realizing that the actions gained due to this movement were not a remedy alone. The first motto of radical feminists was Beuvoir's promise to be unborn. It should be kept in mind that the determinations that femininity is a creation and that the system determines it.

Radical feminism has made an effort to protect the woman as others but the effort changes its direction in history. For instance, the distinction between private and public spheres, the first example of which was established in Ancient Greece, in this state sense, prevented the woman from becoming a subject. Being the subject is

the simplest way to make your voice in the agora. In other words, having the right to speak and activating the concept during practice of being subject.Women were deprived of this for a long time.

The ultimate aim of the radicals was to break the patriarchal order. Although criticisms such as biological determinism, essentialism and inadequacy have been made, radicals have added new figures to history.There is no need to open a separate area for women, as it is thought that all humanity is affected. However, there are areas in modernism that cannot even be figures. If the woman does not face these effects directly, that is, if the man does not put these effects into the household, the woman is exempt from these effects. This is due to the fact that women cannot exist in the public sphere. Therefore, it is necessary to add a new figure for women who cannot exist in the public sphere and do not face modernism in the private sphere.This figure is the 'hidden subject'. The woman has all the necessary equipment to be a subject. However, male domination does not allow to accomplish this task, it directly creates its own subjectivity. Radical feminists were struggling to break this down.

The world of the 60s could not perceive male domination radical feminist theory. Even the left radical wing did not support this idea of the women's movement by insulting and not taking seriously the idea of radical feminism against female comrades.

By the 70s, the situation turned in favor of the radicals and the second wave continued to be the most influential movement of feminism. However, radical feminism has not yet completed its mission. Patriarchal family structure already exists, violence against women is on the agenda and men dominate political decision-making processes more than women. Unless a revolution requested by the radicals takes place, this system cannot be destroyed. However, it is unknown how the health of the society changed after such a revolution would be.

The demolition of all existing structures can be possible only if class inequality, gender-based class inequality, violence, male violence, and social roles etc. cause the diseased structures to disappear. This means the disappearance of

society in its broadest sense. Otherwise, motherhood, fertility, household management, and sexuality will always be a means of oppression to draw the path of women.

1.1.2. Liberal Feminism

The main focus is on individuality rather than the matters related to social order. Inferiority of women and superiority of men are misperceived according to their approach. They demand equal reach to occupations, academy, education and money.

Liberal feminists are generally associated with individuality. That's why, they neglect class and race dependent issues. However, they completely reject patriarchy and patriarchy-based state.

Liberalism has created the social and political order, which aimed to free the individual from the oppression of political structures that indicate hierarchical organizations. According to the liberal theory, individuals have individual and social rights independent of social relations. But even such libertarian movements still contain patriarchal elements (Berktay, 2012, p. 37).

Liberalism primarily emphasizes the importance of a state where freedom is important and valuable. In liberal understanding, the concept of liberal state constitutes the existential condition of freedom. Therefore, the state requires that all individuals behave humanely and be a free and equal individual.

Liberal feminism demands objective equality and justice for all people (Barnett, 1998, p. 19). The key words of liberal thought are rationality, individuality, equality, freedom and justice. Liberalism primarily defends the freedom of individuals. Freedom and justice are very important for liberalism. Liberalism sees the individual as an equal and free individual in society. The principles of equality and justice of the liberal society express individual freedom. According to liberalism, society is made up of free individuals, and they act freely in society according to rational and rational thinking, not from external pressure and force.

At this point, liberal feminists are also concentrating on the freedom of women under man's rule. According to them, the problem of freedom is not limited

only to the privileges granted to man and woman. This freedom problem can be seen at every level of the social structure.

In a liberal society, the state uses its authoritarian feature only for the integrity of the society. The state is the main pillar of law and justice. In the liberal society, besides individual freedom, economic and institutional freedom are also provided. Liberalism focuses on the autonomy and independence of individuals. With the proliferation of commodity production and capitalism, competition is intense and business life is getting worse, so it is inevitable for the house to be a savior for men. The worker's alienation from work life due to the exploitation of his labor with the developing capitalization. Men try to compensate for this alienation in their relationship with women in the family, whereas women do not have such a chance. On the contrary, these relationships form an important area of women's oppression (Berktay, 2012, pp. 39-40).

Therefore, Liberal feminism seeks to raise free individuals in every field, considering that individuals should be comfortable and free to develop their own abilities and pursue their own interests. It defines how gender differences between women and men occur while revealing gender roles of women and men vividly.

The theoretical foundations of liberal feminism are based on the individualism principle of liberalism, which suggests that all individuals are important to themselves and therefore, individuals should have equal rights. Liberal feminism is based on the basic principles of liberalism. In the feminist understanding of liberalism, which gives importance to people and individuals, the woman is an "individual" like a man. Therefore, as the individual and natural rights that attach importance to people develop, women may become subjects of a better society (Altınbaş, 2006, p. 24).

Liberal feminism states that women are discriminated against because of their gender, but they do not see the relationship between men and women as a power relationship. In this respect, liberal feminism is mostly based on the understanding that the individual gains the principle of equality and justice in society. Legal measures taken to ensure equality in society are necessary for the

elimination of inequality. Women's rights cover the sphere of economic, social, political, cultural and social rights. These rights can only be realized by the favorable social, economic, political and cultural conditions surrounding them. This situation can occur by providing a free environment, a democratic environment in the society (Berktay, 2012, pp. 62-63).

Liberal feminism implies that the education of the woman will give her dignity. Therefore, education is necessary for the intellectual and social development of women. The woman is the one who will give the society virtue by getting a good education in society. In order for women to have the same rights as men, they should definitely have a good education. The basis of liberal feminism lies in the political, social and public sphere of women. In order for the woman to be fully liberated and take an active role in the society, the woman must enter the public sphere. It is very important for liberal feminists to have political and social rights in the female society.

 According to liberal feminism, women must take part in working life and have a free individual structure. Women can participate in working life and have equal rights with men. However, the patriarchal structure prevents women from taking place in public space. This situation has caused the woman to be imprisoned in the private area. For this reason, women's freedom is restricted.

Liberal feminism stated that the traditional gender roles should continue to a large extent and that women should not be willing to have less opportunity to participate in out-of-home life than men. On the contrary, the continuation of these roles can be seen as the result of a series of complementary responses by members of both sexes against a basic situation that is likely to affect their lives equally (Ataman, 2009, p. 16).

Liberal feminism has historically been transformed over time. Liberal political thought has tried to make the voice of liberal feminism for 300 years. Historically, the reason why the relationship between women and men has ended against women is industrialization. For this reason, jobs that were considered socially productive until the 18th century, that is, the family owned jobs were shared by men

and women. The productivity of men and women, the basic pre-industrial form of production, did not matter much in favor of one or the other. But with the capitalization that came with industrialization, men removed the productive workforce from home and carried it to the public sphere. This situation mostly affected women who sent their husbands to the public sphere. Some of the middle-class women who found themselves abandoned in less productive jobs and abandoned in their homes also used others in housework as their servants (Demir, 1997, p. 47).

Liberal feminism argues that the ideals of liberal philosophy apply not only to men but also to women. In the 18th century, feminists argued that women should have natural rights, just like men. In the 19th century, equality before the law, the right to property, the right to vote, public participation, and emancipation were important issues for feminists.

In the 20th century, liberal feminists thought that the state should intervene to give women some new rights that are not necessary for men, such as childcare and childbirth, in line with the welfare state understanding that interfered with the economy to implement social policies.

1.1.3. Socialist Feminism

Socialist feminist theory inquires the relationship between the subordination of women and other inequalities in society. It is largely claimed that the extensive context of social relations in the society including race, economic unfairness and so on should be evaluated to make comments from the perspective of socialist feminism.

Socialist feminism emerged in the late 1960s and early 1970s, suggesting that the secondary position of women was too extensive to be explained by a single system. Socialist feminism explains the oppression of women in parallel with the development of the capitalist system. In the gender produced by the capitalist system, women are positioned relative to men and reduced to a secondary position.

In this process, the ideology of femininity has been adopted by bearing natural meanings such as the need to care for women, growth, domesticity,

dependency, sensitivity and protection. On the other hand, men are produced in the sense of being strong, seeking the right, independent and public, protecting them by being in the opposite position. Thus, the meanings of femininity and masculinity imposed on women are not natural but refer to a historical process.

In this historical process, women have been turned into an object that is oppressed by men, shaped according to his commands and lives within the boundaries determined by him.

The relationship between men and women has been affected in parallel with the development of individual property rights in the transition from feudalism to capitalism.

In pre-capitalist societies, women, men and children worked together at home and outside, producing products to meet their own needs. During this spontaneous division of labor, there was a classless society structure.

In the development process of the capitalist system, the fact that the woman is imprisoned in the home and undertakes domestic work and child care, while the man is engaged in paid work has paved the way for the emergence of new power relations. The economic power obtained in return for the wage brought the male head of the family and caused him to have authority over the woman. The woman, who did not seem to be involved in the house, was obliged to authority and removed from the public sphere.

In order to understand how the gender roles emerged during all these ongoing developments, first of all, it is necessary to take a look at the development process of the capitalist system and how it takes significant role in any ordinary family.

In the capitalist system, socialist feminism divides the relationship of women with the phenomenon of wage labor into two, both paid and unpaid labor. Apart from the phenomenon of wage work, women are generally defined as consumers and unpaid workers in household chores (Vogel, 2002, pp. 48-49).

In the capitalist system, just as the worker is detached from the products of his own labor, the woman is detached from her own body. Women do not have

control over their own bodies. Although she says that she does what he does for someone else (man), such as diet, beautification, aesthetics, he sees his body as an object for others. "Motherhood, like sexuality, can be an alienating experience for women. Situations that she could not decide — the number of children and the time of birth" can make her alien to the product of her own fertility (Çakır, 2008, p. 194). According to Engels (1940, p.78, p.147), who contributed greatly to socialist feminism, women can only be liberated when they establish true social equality with men and have equal rights. In this, all women should participate in social production, abolish the husband and wife family structure, and turn the housework into public industry. It can argued that women will become independent with a socialist state structure and the socialization of childcare. It can be stated that without the participation of women, there would be no socialist revolution and complete equality between the genders. Marriage almost enslaved women. Sexual morality also puts pressure on women. In order to solve these problems and contribute to the society, all women should vote, educate and participate in every area of the society just like men. With the rise of capitalism, old patriarchal institutions left their place to new patriarchal institutions, creating a free market economy in which labor was exploited. The division of the sexist discrimination was laid by paying high wages to men. The fact that women working with low wages had to get married to make a living make them in need of men. Women who played the role of mothers before capitalism took on the role of both mother and housewife after capitalism. Thus, domestic female labor was accepted as unproductive and worthless. This situation, which reinforces male domination, is the result of the interaction of capitalism and patriarchal structure (Hartmann, 1979, pp. 207-210).

1.1.4. Cultural Feminism

According to cultural feminism, the way women follow is always right and better to change society. They believe the power of women who have the potential to transform society into a better form. Linda Alcoff (1988) stated *"Man has said that woman can be defined, delineated, captured, understood, explained, and diagnosed to a level of determination never accorded to man himself, who is conceived as a rational animal with free will."*

Cultural feminism is the movement of thought aimed at a broad social and cultural transformation of society and women. This theory emphasizes the injustices that women face in an equal society and enables the questioning of the factors that lead to the determination of the physical, psychological, biological and social differences of women with men. The foundations of cultural feminist theory were laid with the emergence of the first signs of a matriarchal perspective. The changing and transforming of society was inevitable because the increasing masculine order in the 19th century kept the woman on oppression and violence.

In fact, the emergence of cultural feminism wanted the woman to be brought to the fore while leaving religious arguments in the background. It is education that brings woman virtue and dignity. Cultural Feminists thought that the private space would diversify and the public space would develop with women as the man entered the private space. After the French revolution, women were advocated to have as much rights as men. In the 19th century, besides liberal feminism, it is popular among cultural feminists. This feminist theory seeks to achieve cultural transformation that emphasizes intuition rather than reason and scientificity.

The cultural and social change and transformation of society are aimed on the basis of the birth of cultural feminism. With the participation of women in a good education and social life with the 20th century, cultural feminists increased their responsibilities to improve the world and society.

Cultural feminism is a feminist movement that developed in the late nineteenth century and early twentieth century. At the first birth of this feminist movement, there is a stance against the othering of women. Cultural feminism gives importance to intuition rather than mind.

Cultural feminism focuses mainly on the differences that become apparent on women and men. These differences are mostly on the physical and psychological distinctions between men and women. These distinctions are determined by the woman taking care of household chores and children. According to cultural feminists, women take care of children and carry out household chores at home; men, on the other hand, are in an effective position in the external environment. The man

lives in the house and has only one voice in the house. This distinctive difference stems from the woman being imprisoned in the private area.

Cultural feminists have to gain the right to political representation and take part in public life in order to break the dominance of men. According to cultural feminism, women are provided with equality between men and women only by having a say in the public sphere and seeing a value in society and most importantly, having an active social, economic, political and cultural roles in the society.

Cultural feminists are mainly focused on the status and position of women. For this reason, they emphasized the patriarchal system as the reason that pushed women into the second plan in terms of role and position. It is a broader cultural transformation rather than a political focus; In other words, they advocated matriarchy. They argued that the patriarchal order could not govern society, but that the matriarchal order would rule society in a prosperous and peaceful manner.

Naturally, cultural feminists have said that instead of wanting to destroy the patriarchal social order entirely, women can transform in this social order with their talent and devotion. This feminist theory examines how culture positions women have. They blamed the cultural structure of society as a reason for the exclusion of women from society and being seen in the secondary plan. The main reason that pushes women to social discrimination and inequality in a different way is the social problems and cultural structure itself.

Again, according to them, the cause of women's gender inequality stems from the social norms, social and cultural structure itself rather than biological features. At the same time, cultural feminism suggests that in this social / cultural structure, women are subjected to oppression and violence by men. Another point that they emphasize is that women should gain sexual freedom. Therefore, the woman and her body should not be seen as a commodity. If the woman wants to be free, they must first have a say in her own body. For all these reasons, they argue that culture can also be sexless.

Cultural Feminists continued to investigate the cause of the woman's exclusion, drawing attention to how gender roles are built that cause gender inequality.

According to them, the biological factor has led to the different perception of the male and female subjects psychologically and sociologically. For example, they are women who have a mother role. Here, motherhood is not a biological feature like giving birth to a child. In this sense, the roles of women and men in the family are also distributed according to biological features. Girls learn from their mothers their responsibilities regarding their role in femininity. According to cultural feminism, motherhood is the traditional duty of women. It is natural for the society that the woman takes care of the child and does household chores. In maternity, family relations, women struggled individually in the division of labor in society. The task of the man is to look after the house and to support the family. Cultural feminists believe that women should create their own nature and create a unique culture. In this way, they argued that not only women, but also men and society can be shaped. For this reason, the woman who is important to them should be a free individual in the society and be able to express themselves in a free form.

This is the main element that will lead society to a democratic order and prosperity. Women should create their own cultural and social structure with their own experience by protecting their own self and identity. In order for women to take place in the public sphere, they must reach the identity that will realize themselves. The woman who knows her own essence and abilities is the person who will bring the society to success.

Cultural feminists cared about the woman and gave her many roles and duties. According to these feminists, women are educated, caring and responsible for men. In fact, the biggest difference here is the moral responsibilities of women. Women perceive these roles as a moral responsibility unlike men. They are women who will bring society to wealth and prosperity. Women should receive a good education, raise themselves and become high in the society and increase their reputation and status in the society.

It is the woman who will make the society successful and virtuous. For cultural feminists, women are the subject who will bring the society to a certain point by overcoming all difficulties and sacrifices. After explaining the basic assumptions that cultural feminists see as the cause of gender inequality and what should be done to change / transform it, the ideas of the most important cultural feminist representatives who have contributed to the development of this theory will now be included. One of these representatives is Margaret Fuller. Fuller has said that women should develop their self-confidence and gain their freedom. He argues that the intuition of women is more advanced than men. If the woman provides good change and transformation in a good way, she can state that the world will be a really good place. Fuller emphasized the ideal of individual freedom and self-development. He examined the individual and cultural rights necessary for the realization of these liberties. For Fuller, the freedom of women is very important. For women, power is not very important, but the creation and liberation of the woman's unique culture ensures that women see real value in society, so women and men have equal rights in every situation. It can be achieved by having all political and social rights.

The woman should be able to take active roles not only in spouse and mother duties, but also in public and business life. Thus, men and women can be seen in equal status and value in the society. Woman is not a sexual commodity, she is a free individual who has created her own culture. In order to get rid of patriarchal masculine order, self-identification as a free individual and seeing himself as a valuable subject are important concepts for women. Fuller wanted women to have self-confidence. He also believed in the intuitive and affectionate power of women. Women's love and loyalty to society make society a better place. In order for the woman to show her essence and strength, they must feel free. Women feel fully independent and affect society positively.

1.1.5. Ecofeminism

Patriarchy is detrimental to women, as well as the society. Men want to hold the power completely and they want to tame women atrociously.

The concept of ecofeminism was first used in the book "La Féminizme ou la Mort" (Feminism or Death), published in 1974 by feminist, activist Françoise d'Eaubonne. D'Eaubonne(1974) has mentioned a new ideology under the name of "ecofeminism" by fusing feminism and ecological approach throughout his book.

In this study, it is claimed that "*the pressure between women and the pressure against nature has been established and the freedom of both women and nature will be together*" (Tong, 2006, p. 432).

In her book "A Different Heaven and Earth" published in 1974, Shelia Collins has linked the origins of the causes of gender inequalities and damage to ecology to common structures such as racism, gender discrimination, class exploitation and patriarchal structure (Collins, 1974). The origins of authority and oppression established on women and nature by mentioning similar points in the works of "Women and Nature" published by Susan Griffin in 1978 and "The Death of Nature" published by Carolyn Merchant in 1980. It has been investigated (Mellor, 2000, p. 74).Ecofeminism sprouted from the 1970s onwards and became a topic that was discussed loudly in the 1980s.

Ecofeminism started to be prominent on the world agenda and became a movement in the early 1980s with a workshop called "Woman and Life in the World: Eighties in the Eighties" held by an academic women's coalition in the United States. Women in different cultures, not only in the West, were in solidarity to protect nature from abuse and domination: "In the early 1970s, for example, there were a group of Indian women in the six sub-Himalayas, combined with a social, ecological movement known as the Chipko Movement to protect forests" (Banford and Froude, 2015, p. 172).

In the mid-1970s, the second and third wave emerged with the driving force of feminism and the green movement. Ecofeminism combines feminism and environmentalist understanding in the same pot by struggling for the solution of nature and environmental problems while struggling with the sexist understanding that feminism struggles with.

Women who came together to discuss the intersections of feminism and environmentalism, emphasized the need to respect women and nature and stated that women and nature have been associated with both of them throughout the history of humanity and both of them have been oppressed (Plumwood, 2004,p. 33). Women and nature are generally chaotic, irrational and controlled as a result of male dominant understanding.Men are often described as rational and controlling beings. Therefore, throughout history, nature and women have been under the order and control of men. They argue that this arrangement empowers men and leads to a hierarchical structure that allows exploitation of women and nature, especially as long as the two are related.

The main purpose of ecofeminist research has been to reveal the connections between women and nature in the historical process and to weaken patriarchal domination by criticism of these links. Ecofeminist activists in the process of progressing women and environmentalists; they invited them to work together, to end the hierarchical structures established on both women and nature, and to end unequality and unequal relationships. With the emergence of these ideas, criticism amongst environmentalist groups and feminist groups emerged within itself. Environmentalists within their groups, environmentalists who do not question patriarchal elements in environmentalist struggle; feminists criticized feminists who did not question the relationship between nature and women.

Although ecofeminism seems to be the movement of feminists who care about the environment, it is much more than that. Ecofeminism is defined as an awareness of the connection between the exploitation of nature and the exploitation of the Western masculine mind towards women and tribal cultures.

In addition, ecofeminism aims to demolish the male-dominated system and rebuild positive values of all living things and what makes them vulnerable. Ecofeminism, which requires creating gender equality in a patriarchal world and prioritizing the environment in a society that values development.It argues that a new world order is involved in the improvement of human and female, human and planetary relations.

Ecofeminist women combat such hazards by changing their family consumption habits, recycling domestic waste, and protesting their methods of disposal. They act to preserve traditional lifestyles and to reverse ecological damage from irresponsible companies and interest-producing industries. Ecofeminists, who closely follow the issues of gender inequalities, employment and labor force participation, and the design and enforcement of political practices, challenge the methods of reproduction of traditional society itself.

According to ecofeminists, what men do is to give harm to both women and our world. There is no place for injustice in this view, yet it is broader compared to others because female figures are one of the issues they take into account. They search for equality in all platforms completely.

In conclusion, the ongoing process of feminist awareness or feminist approach has commerced to achieve the socio-economic freedom of women in social and economic fields over years substantially.The ultimate aim of all approaches dependent upon feminism give importance to equality and being human without supremacy of men and other factors. Reagon (1983a) says that being disabled, coming from a different origin and being racist or not are not governing factors to show the identity of a woman.

1.2. Racism

The differences among races have taken crucial roles throughout human history when human beings take their roles in society with the label of people. It is basically believed that any person is less than an ordinary human owing to skin color (white or black), language or accent, traditions, place of birth or any kind of factor that professedly gives clues about their nature. The concepts explained in Social Darwinism, which discusses that the ongoing struggle among different nations, cultures and races in the world is an inevitable procedure of life and that the strongest will survive in this procedure and the weakest will naturally disappear.

On the other hand, when it is defined literally, race draws a frame based on common phenotype and ancestry rather than being less or more human. Wars, slavery, the existence of nations, and legal procedures are all underlying reasons

giving the authentic shape of racism in spite of this simplistic frame. It is more than being superior or inferior to any race. It is a matter of interest basically.

In addition to political interests, even though there is no scientific base, some people tend to think that they are superior to others and it feeds the discrimination which creates an atmosphere dependent on inequality in all forms including social, political, and economic platforms among people from different races. Therefore, the ideology is closely related to any action that takes place for/against any race as explained above whether it is individual or social.

Additionally, racism is an instrument to keep authority and sustain power rather than a basic ideology socially or individually. It constantly sheds light on underlying inequalities in a society as in case of European fascist forms. They work together to control this mass psychology. However, being white or black is another matter that racism takes its significant role.

It is explicitly signified that every institution is separate, unfair, sustained for the intention of subordinating people coming from African root and benefiting for European descent. It is presumed that segragation is invented to show the differences between people of European origin and those of African origin. Africans are seen as natural slaves while Europeans are not and it is believed that they are naturally dignified. It is explicitly acknowledged that Africans are enslaved forcefully. White-hegemony gives the shape to the expected frame for African people. They have to follow the path surrounded with inequalities.

For instance, race is an important factor to marry while a person decides. Interracial marriage is unacceptable. It is not socially approved. Although it is not formally declared by any community, it can be seen as if it was supported by laws.

It is acknowledged that racism is the outcome of the products of American slavery , the colonization and empire-building declarations of western Europeans, exclusively in the 18th century. Hence, it can be stated that colonialism faciliatates the process rapidly with the help of slavery and the power of empire building.

Moreover, there are terms which are commonly used lower/high classes to depict the status of different races (in this case, white and black). Whereas lower class is associated with black people, high class is associated with white people. Actually, it explains how social and political norms give labels to people according to biological inborn differences in this context.

The Universal Declaration of Human Rights, put forward by the United Nations in 1948 is an important attempt to change the direction and provide equality among people.

In the United States, racism was protested during the civil rights movement of the 1950s and '60s, and laws and social policies that embraced racism and supported discrimination against African Americans were progressively removed. Although formal declarations are supported and emphasized, it can be said that there might be some offensive comments on racial differences even in 21st century but in the past, the outcomes of racism were more destructive.

1.3. Black Feminism

Collins (1990) clarifies that maintaining the invisibility of black women and their views not only in the USA, but in almost all continents and countries, are signified while understanding social inequalities excluding some people from any kind of society due to their gender and race creates such an atmosphere feeding inequality and disorder.

If some people feel inferior or superior, they want to show their difference and existence by giving marginal and unexpected reactions such as oppression or authority of men feeding gender inequality surrounded with patriarchy. Therefore, it may lead to chaotic situations. Actually, gender and race differences can not be defined as a trigger for chaos. However, the identities which give a significant shape to the path of those women make them vulnerable to many kinds of oppression. The intersection of pressure and concession manipulates compound patriarchy dependent upon other patriarchal forms. That's why they have to deal with a lot of obstacles.

What the writer thinks shows that black feminism is a matter which gives a rise to all efforts in the world related to both race and feminism. It is the combination

of the two striking struggles that have effects on people from different social layers. Inequality in both race and gender draws the path of black feminism dependent upon a frame focusing on total equality. There are world-wide outcomes for women to establish their stability in terms of equality. Simien (2004) says that black feminist consciousness is the recognition that African-American women are status-deprived.

Collins (1990) supports that "black women who somehow contribute to Black feminist thought as critical social theory are deemed to be 'intellectuals'." They may be highly educated. Many are not. Therefore, it can be effortlessly said that the outcomes of black feminism are not limited to brains of intellectuals. All people who suffer from such inequalities want to take part in the voice of black feminism. Therefore, Sy (2008) claims that the interdepency among black women make them call each other sisters.

When the history of black feminism is evaluated, socially unjust issues and racial segregation are the elements that the echo of black feminism is in debt for. Particulary, in the second wave of feminism, the factors dependent upon race gained importance for black women.

Black women had many difficulties while facing with the interplay between racism and sexism and they tried hard to figure out how to make black men consider gender issues, at the same time, make white women consider racial issues. Therefore, it can be said that racism is embedded in black feminism. Rather than providing sisterhood among women from different races, feminism creates an atmosphere related to segregation. As it was suggested in the part of feminism above, they were not like sisters. The omision of race from the general feminist view turns into an obstacle for black women and their relations with other women. Therefore, the pseudo-bond among those women doesn't provide equality for black women. They need to work more than white women to make themselves equal. They are entirely alienated from the unity (actually the unity of white women) that defines the formal frame of women identities.

Crenshaw (1989) explains that not only are women of color truly disregarded, but their exclusion is supported when white women speak for and as

women. Therefore, black women need to overcome obstacles related to racism first and then they can show their identities as women to provide equality in all conditions. Also, Sy (2008) says that gender has been affected from interaction of class, race and gender and so female bonding is not strong enough to provide unity among women without any differences.

Moreover, for Black women, their worth in society and potentiality of success within it are appreciated by their relation to whiteness. It is such an ultimate goal that should be achieved for these women to be accepted and presented in society. This pressure to keep up with the standards of whiteness makes the process harder and harder.

For example, Black women struggle to dispel elements of their blackness by modifying their hair structure using chemicals. Although bleaching creams are harmful, it is known that they have adverse side-effects, black women use them to overcome the idea of inferiority against white women.

Black women are not only asked to erase their black appearance, but they also take fatal risks to be white. The way they follow is manipulated by media embellished with white beauty standards. The inferiority complex of these women feeds what media tries to do.

While being white is associated with being charming, sexy and beautiful, being black is associated with ugliness, unattractiveness and unfeminine. Therefore, black women want to fill in the gaps by trying hard in all platforms even today. If the unity among women is provided, surely women can achieve every goal as Mukherjee explains.

"It is our hope that the house divided will not survive but will someday be the house united, a house united against racial, sexual, and class injustices."

(Mukherjee, 1992, p. 174)

Actually, the classification of feminism with the light of race makes the process harder for women. Unity among women can provide more susbtantial results. Rather than concentrating on differences between white and black feminism,

thinking globally leads to better order for all women in the world as it is suggested by Reagon

"*It must become necessary for all of us to feel that this is our world.*"

 (Reagon, 1983b, p. 546)

Moreover, the writers of African-American literature generally focus on the events taking place around them. The themes are generally associated with their lives. Therefore, it can be easily stated that juxtaposition of race and gender gives the shape to the novels and other literary work. Furthermore, the juxtaposition clarifies how black literature evolves.

At the very beginning of the African-American literature, slave narratives are very popular. They are outcomes of slavery. Aiming at abolishing slavery leads to abolitionist movement. The slave narratives embellished with historical events are more popular than expected. The work of slave narratives hit the shelves. After civil war, fiction and poetry are taken into account by black writers to shed light on their own lives. For instance, McKay (1922), one of the leading figures for Harlem Renaissance, actually clarifies how segregation takes place harshly with his poems by depicting the atmosphere.

The historical themes are still used by writers of African-American literature in even post-modern era. It is known that literature has the power to spread any idea or ideology and that's why black feminism is in debt for black literature a lot to show its existence.

In more recent decades, great female figures have emerged on the literary scene with their striking novels, such as Alice Walker and Toni Morrison.

Moreover, the bond among their characters is stronger than the bond among women in general to show the results of unity when women support each other. This strong bond makes these women inspiring. Sy (2008) explains that forming strong bond is the outcome of their group-based approach. Therefore, it can be said that black women know the core meaning of unity and also writers know how to use this power effectively in their works. They intend to educate their own people and also others by showing the conditions they have deal with.

Nnaemeka (1997) reflects:

"Works by black women writers also show that there are other channels, such as writing and solidarity/sisterhood, through which women survive and gain freedom. Extreme pain and suffering push women victims to the brink of madness" (19)

The novel, the concern of this study, is the striking example including this literary saturation and the unity among women with the light of black feminism.

2. THE TERMS RELATED TO FEMINISM

2.1. Patriarchy in Society

The word 'patriarchy' stands for 'ruled by father' from the ancient Greek literally. It is associated with dominance of men in a family with absolute authority, in nearly all cultures, men have been expected to hold the power. Naturally, there are various examples of patriarchy in different ages and in different cultures and platforms. It can not be localised to any period or geographical area or policy. Since it can be easily said that it is not limited to family, the concept of patriarchy is beyond its originality.

Patriarchy is a type of social organization based on male authority. The idea of the superiority of men is the basis of this order; lineage is determined by men, domination is by men. In these societies, men are more respected than women. Around this principle of male superiority, the culture, customs, belief, and mythology of society form a different schema than that of a matriarchal regular society.

It can be professed that Patriarchy is a reflection of any unjust political concept that presents power unequally between men and women. Hence, it is the trigger point of inequality between men and women politically.

On the other hand, it is inevitable that the domestic sphere is a striking sample to analyze patriarchy in general more systematically. Domestic violence, abuse, supremacy of men and pressure commence taking place at home initially but then, they take place in other platforms with different shapes widely.

In the end, Sexual identities work like a cover to foster political expediency. Due to these interests, it is ineluctable that women can be evaluated as underprivileged and submissive citizens easily. Any state in any age can gain a lot from submission of women politically with the frame of patriarchy.

As a result, patriarchal oppression has not been diminished over the years, but rather it becomes more and more knotty. The conditions which are created and supported by patriarchy force women to show their existence more vividly.

Patriarchy signifies the institutionalization, the form of male supremacy over women and children in the family and increasing male domination over women. This indicates that "*the man holds power in important institutions of the society*" and "*the woman's right to access such power is prevented*". However, this never signifies that "*women are either completely weak or completely deprived of their rights, resources and influence*". (Mitchell, 1971, p. 24).

Thus, patriarchy defines the well-organized system of male domination. Therefore, patriarchy can be explained as a system of creating solidarity and freedom among men who can rule women (Jagger and Rosenberg, 1984). This ideology is very strong that "*men often reinforce the visible consent of many women*". They achieve this in "*each institution such as academia, church, and family justifies and reinforces that women are secondary to men.*" (Millet 1977, p. 35) Patriarchal system is symbolized by race, hierarchy, domination and power. Therefore, in patriarchy, it is the system of practical and social structures that men crush, deprive and rule over women.

Regarding the existence and source of patriarchy, traditionalists believe that men are born to rule and women are born to be ruled. According to them, this hierarchy will continue to exist in the future as always. Like the other naturally-organized rules, it cannot be changed. There are also those who challenge this and state that patriarchy is a man-made situation rather than a natural situation, so it may change.

In this context, Aristotle proposed the same theory, claiming that the man is active and the woman passive. According to him, the woman was the disabled man,

some of whom had no soul. the woman's biology makes her secondary in her ability, capacity, and decision-making ability. That's why men are superior to women. The woman is born and nominated to be ruled. The courage of the man is shown in the order to the woman at the point of obedience.

Moreover, Sultana (2012) says that patriarchy presents the manifestation and institutionalization of male dominance over women and children in the family and the appendage of male dominance over women in society in general.

Holding power issue is also supported by women in a way whether it is accepted or not. It is the unfortunate reflection of traditional family concept mostly. Hence, it can be stated that women also have undeniable roles whilst negotiating patriarchy with their indeliberate support. Absolute obedience is seen as a kind of duty from very early ages for a woman in any family in any time traditionally. It feeds the superiority complex of men.

Female figures are generally beheld coupled with men, consorting men with absolute deference, rather than a detacted dasein on its own path. They live with sterotypes including the roles of mother, wife, sister and daughter. However, who they are as individuals is not deemed important. The idea of family unity always demands concession of women rather than men. From very early ages, it has been indoctrinated that family unity is first and individuality of woman can be evaluated not even second but it is tailender. Generally, family unity presents commodiousness of men with conformity of women. Rahmani (2015) remarks that the self- identity of black women is denied by society.

Whilst women don't have self-identity, they are uplifted with their high-praised roles. When they become a daughter, they need to be restricted and their behaviors need to be tamed and they need authority. When they become a sister, brother(s) and father need to show their authority and when they become a wife, husband needs to show his authority and power over her. She needs to obey all rules governed by male figures from the day she comes to the world. That's why this is not only a father figure who controls everything, the term 'patriarchy' is challenged and instead of this term, masculinism is emphasized to show all male figures' authority

rather than just fathers. Moreover, male figures ask to spread the concept of authority. It is known that authority is more sustainable if it is controlled by ideology, yet it is clear that patriarchy is not a type of settled ideology without the English language marker of an ideology, "ism" or "ist". It is unrecognizable as an ideology.

Succinctly, male figures routinely want to control female figures because they consider that women are like an extension of themselves. Substantially, the mechanism of control stems from self-love of men. Therefore, masculinism can be used as an umbrella term to put forward absolute authority for male figures.

What patriarchy demands as a system from female figures in society is what a male demands from his wife at home with absolute dedication of woman actually. It is noteworthy that the responsibilites women take has changed a lot over time and so now, patriarchy has still worked like a little shadow over women.

Moreover, it can be said that there must be a hierarchy among men. In conventional patriarchy, the power belongs to the the eldest male member of any family. In modern patriarchy or masculinism, it can be accepted that some men hold more power and they are more privileged according to their positions in society.

However, it can be stated that the authority is totally male whether it is traditional or not. It is also clear that impartiality, freedom and openness cannot be expected in a society directed by superiority of a gender.

Especially during second-wave of feminism movement, most feminists acknowledged that oppression of women stemmed from the preconceived view of patriarchal society.

Supposing that men have a natural supremacy over women, patriarchy advocates the aggrievance of female figures. As a result, all power and authority in the state, the leader of the society and family are all associated with men. Therefore, owing to patriarchy, women are deprived of equalities, opportunities and rights.

As a result, patriarchy sets bounds to women's mobility as well as possessions and their freedom.

The concept of women's second place, no right to make use of resources and no need for their decisions also refer to male supremacy in all platforms, where women are subjugated. Women have to deal with discrimination and feeling weak. The obstacles contribute to the secondaryity of women in a common and also they destroy the self-confidence of women.

Rather than providing equality between genders, the secondaryity of women is emphasized with the idea of interpersonal domination which is largely associated with male. However, feminists try to learn the underlying reasons and different positions of domination.

The argument of Simone De Beauvior, in which contemporary feminism began with her, is thinking of women differently from men essentially reduced women to second-sex status, so women became secondary as Beauvior (1974) suggests. Therefore, it can be said that patriarchy or masculinism and its power are undeniable.

The exploitation and control over women's lives mean that women have no rights as workers at home. It can be said that housewives produce class, when their husbands take the class, the endless and repetitive workforce is not considered a job, and since housewives are seen as dependent on their husbands, they become a simple object to achieve the goals of patriarchy. Many ownership and production resources are controlled by men, from one man to another man, and usually from father to son. Even when women have the right to inherit, the entire traditional practical order is associated with emotional oppression, social sanctions, sometimes open violence, from control over them. In other cases, personal laws tend to cut back rather than increase their rights. In any case, women are disadvantaged. Thus, the main object of patriarchy is based not only on child birth in the family, but also on social structures that provide control over the man's workforce.

Patriarchal ideology attempts to construct public and private spaces for men and women, in order to maintain the position of keeping women away from the power systems. Walby (1988) shows his patriarchal theories as "two obvious forms of patriarchy, private and public patriarchal". Private patriarchy is based on home

production as it is the main area of aggrievance for female figures. Public patriarchy, on the other hand, is largely built in public spaces such as government and employment. The home triggers the patriarchal structure in public form. Whereas the capture of women's workforce is a collective adoption in public form, it is primarily introduced by patriarchy at home in private patriarchy. The strategy of patriarchal principle in private patriarchy is discrimination and in the public sphere, it is largely related to racism.

The state has systematic bias around patriarchal interests in policies and actions. In this system, many forms of violence are accustomed to being used to control and subjugate women. Even violence by men can be considered legitimate and women may be subjected to male violence on a regular basis. It is systematically legitimized and tolerated by the state, which refuses to intervene against male violence. The social suppression of women cannot be prevented as a result of the tendency to violence and insecurity instilled in women, such as tattooing women, killing for money, killing girl fetus, raping and any sexual abuse.

2.2. Sexism

Gender has important functions in many points biologically and socially. Being born or being a man or a woman can change the balances in population distribution and increase, and is one of the factors that play a leading role in gender-based social discrimination and inequality. The sex of the individual is evaluated differently and radically different as biological sex (gender) and gender (gender as a social role). Biologically, being a woman and being a man are natural and innate, while femininity and masculinity present a cultural structuring with the socialization process.

Men and women and femininity are not the same and do not place their feet in the same places. Accordingly, any human is born with a female or masculine body in the eyes of biology. The sex of the body is one of the most natural and essential features that are innate. Discriminations such as whether they are fertile or infertile are based on this biological data. The gender of the male and female body defined by biology is almost exclusively this.

However, according to some biologists, the female-masculine difference is the main determinant for the whole process after birth. For example, gender-based division of labor is determined by the social, but biology is the prerequisite and foundation of this determination(Savran, 2009, p. 294). In this respect, nature is always more social, but it never turns into a social only. The natural or pre-societal qualities of objects are absolutely essential for practices related to these objects.

For those who confront biological assumptions from the beginning, the transformation of a person from feminine and masculine to women and men is not about biology, but entirely about social cultural developments. Gender is much more broad than biological distinction. Femininity or unfemininity, masculinity or unmasculinity are purely social and cultural events. They may differ from each other according to different times and places. The roles that a community or society living in any geography expects from women and men may not match each other's. This is the harbinger of culture. Some theories argue that some femininity and masculinity tendencies and behaviors are universal, therefore biological.

The most common valid indicators in gender discrimination can be exemplified by the sanctions against the gender determined as women. With the socially created gender segregation, the roles of women are always on passivity, avoidance, protection and defense. These things that the woman should / shouldn't do are against the merits of men and their power.

Gender culture is, in a sense, the way culture expresses itself about gender issues. Gender behavior, which does not take place independent of gender culture, takes place under the influence of gender values and attitudes in this circle.

In this context, "gender culture", which accepts that gender is a social and cultural phenomenon, takes place in a wide framework for the individual and social relations. A wide area including gender culture, definitions of women and men in a society, images related to them, patterns of behavior, gender identities, relationship types of attitudes towards each other, attitudes, marriage customs, family types, beauty conceptions, clothing styles can be expressed (Türköne, 1995, p. 14). It is not possible for people to remain indifferent to these values while continuing their lives.

In this respect, the attitudes and values put forward by the society and culture towards gender fulfill many functions in a controlling, restrictive and guiding manner on people. Society expects people to fulfill these roles.

The formation of a gender culture depends on the learning and fulfillment of the cultural roles and expectations on this issue. Gender roles refer to behaviors, beliefs and values, cultural expectations, socially-defined characteristics that relate to women and men in a particular culture (Newman, 2002, p. 353). Each culture has specific status and roles for gender that determine the behavior of men and women. The emergence of these features is made possible by performing the roles that depend on that status. Because roles are related to the status as stated. It contains many values behind roles and at the same time, it shows the behaviors and social expectations that are desired from the individual in a certain status. Therefore, the gender roles in a society carry the habit, state, attitude and values that express the expectations of the society according to the genders they have in that society.

The differentiation in the values of the society towards the sexes sometimes emerges in the determination of the genders at the beginning of the road and shows the effect and the importance of the culture in this regard. For example, in the Zuni tribe, which is a native of North America, due to the belief that it may change later when determining the gender, the appearance of the sexual organ and the biological structure is not paid attention. It is expected to determine the gender of the baby and mixed rituals are performed later in the tribe (Newman, 2002, p.354). This situation arises from the development of different value provisions related to gender determination in culture.

Individuals who continue their lives in the society do not act as they wish or coincidentally, they perform their behaviors in accordance with the primary cultural mentality patterns of the social world to which they belong. While women and men in this world are biological creatures by themselves in terms of gender, when they enter the social field, they wear the dress of social roles and values unlike this structure. Each society considers its members different dresses in different patterns. The pattern, shape and color of this dress, which he wears in terms of conditions of

time and society, also differs. Therefore, it can be said that the individual's gender values bear a cultural motif.

The attitude differences between the genders in a way show what is expected from them as a society. The reactions and affirmations of the society, on the other hand, are in various dimensions depending on the difference between the expected behavior and the actual behavior. As such, gender values that affect people have many functions in a controlling, limiting and guiding manner. Nobody can ignore these values affecting social relations in a society and cannot be indifferent to these values. For example, the mother who treats her child badly, the father who does not fulfill her responsibilities towards her home, the young girl who wanders outside, and the boy who is dressed like a girl, is condemned and reacted by the society because the cultural role acts against expectations. Gender patterns and values shaped according to the priorities expressed by the culture in line with these reactions and approvals constitute the gender culture of that society. In other words, the gender-oriented part of the culture and the provisions developed by the culture in this field represent the gender culture.

Changes and differentiations that occur in gender culture affect the quality of social relations and also cause the emergence of new roles and behaviors. Facing changes in traditional gender norms and values is an indication of a painful process and conflicts in gender related issues in society. In the face of traditional gender stereotypes, people who encounter new gender values may display adaptation behaviors besides dislike, condemnation and rejection attitudes. Particularly, attitudes regarding this issue among men and women living under the same roof are an important factor that determines not only domestic harmony and peace, but also social well-being and balance. Here, it is a clear fact that conflicts will take place in proportion to differentiation within gender groups. After the term sex is evaluated, english language marker of ideology –ism takes its place in this part.

One of the most striking terms that gained importance in the second wave of feminism is sexism related to superiority of one gender to another. Naturally, this issue is related to superiority of men and inferiority of women. Actually, it cannot be

said that one gender is superior to another. Gender doesn't give any clues about capabilities, capacity and intelligence of a person.

All prejudices and unjust behaviors against women have been associated with the term 'sexism' in general sense over time. Moreover, It feeds patriarchy to achieve male dominance-based goals by supporting totality and authority of men. With the power of patriarchy, women are subordinated more unquestionably and more explicitly. Hence, sexism takes its roots from patriarchy supported by traditions in almost all cultures.

Feminists try to abolish the reflection of sexism in society. Moreover, Hooks (1984) gives the description of feminism by using sexism as a movement to end sexist oppression. It overshadows the representation of woman in nearly all cultures. It supports the concept of inferiority. Therefore, sexism and patriarchy can be used inseparably.

Moreover, the utmost form of sexism is misogyny, known as animosity against women. Violence, rape and commodification of female figures are all extreme forms of brutality against women in this context referring to misogyny. While men take power and authority, they ignore the value and existence of women and they give harm to them physically and psychologically. What they think is their superiority and their status dependent upon total authority. Therefore, Sexual violence and other forms of violence can trigger any kind of psychological trauma for women, and they can lose the concepts including respect, self-autonomy and self-confidence which are necessary to be an individual.

On the other hand, sexism and its utmost form: misogyny is commonly seen in slave communities. Therefore, black people who suffer from slavery can intend to show more sexist tendencies. Sexism takes its place more violently and sternly in this community. Misogyny is like a fatal disease for people under the same sky.

Black feminism needs to deal with one more issue in this context in addition to racism. This is black sexism. Black family unity is more conservative and more demanding for women. The supremacy of men is more common and expected so the black women are subjugated severely. Violence, rape and all attacks against black

women are evaluated as parts of traditional black family. The husband can do whatever he wants without asking his wife. Therefore, they are normalized for those women. It is not only valid for traditional family and the supremacy of men over all women results in detrimental effects. The issues explained above are all related to family matters.

On the other hand, sexual harrasments, rapes, violence and all kinds of attacks in workplace and even in streets are all outcomes of black misogyny of men against black women. Therefore, the black working women can be seen as a slave of a slave. They have no rights both at home and workplace. What they have to do is to obey and accept the absolute authority of male-dominance.

The focus of this study explicitly shows how black sexism gives the shape of women both in Convent and in Ruby.

3. TONI MORRISON AND HER ATTITUDE TOWARDS WOMEN

Toni Morrison, one of the leading figures as an African-American writer, tries to show how a black woman is subordinated in an unjust society with her marginal novels.She endeveours to focus on the dasein of black women. She is a Nobel Prize- and Pulitzer Prize-winner as a novelist, editor and professor. She is the first African-American woman who is declared as a Nobel laureate.She committed her paper to the works of Virginia Woolf and William Faulkner during her thesis process. Hence, she frequently brings forward the alienated characters in novels with the effect of those two important authors. At the same time, she designs an atmosphere dependent upon striking events in her novels. Sasirekha (2019) explains that the depth of meaning in the novels of Morrison is accompanied with dynamic plots.

In almost all novels, she is interested in writing about feminism, particulary black feminism which is a product of interplay between racism and feminism. She struggles with all kind of inequalities dependent upon race and gender. She provides a vivid picture of inequality in her works. Although the main focus is on black feminism, various instructive themes can be found in her novels.

Her first attempt to write a novel takes its roots from a short story of a black girl aspiring to have blue eyes. Therefore, the first novel 'the Bluest Eye' hits the shelves. After this striking novel, she insists on writing novels with outstanding characters and striking themes. She penned 'Sula','Song of Solomon','Tar Baby', 'Beloved' and 'Paradise'.

Her novel known as 'Paradise', which is the concern of this study, provides the expected atmosphere with a utopian perspective, dealing with nature of discrimination and inequality.

According to Morrison, after Beloved and Jazz, Paradise is the last novel of a trio. The heritage of slavery and the concept of being a slave draw the path of women in the three novels. Morrison (1988) claims that imagining the unity of black people and talking about their stories are better than contributing to American culture

literally and the label as other people can be abolished by centering the self-identity of black people.

Pattnaik and Sarangi (2018) consider that blacks are used like buffer and Morrison's aim is to halt it. Kakutani (1998) claims that the novel is surrounded with the loss of purity, malicious power of past memories and the obstacles while accepting loss, alteration and discomfort. Readers have no more choice while reading the novel but to focus on the destructive outcomes of racism, sexism, segragation and patriarchy. De Voss (2010) claims that the power of consciousness-raising in the novel reaches to not only gender and race but also all human to human relations.

Each chapter is titled with a symbolic name Ruby, Mavis, Grace, Seneca, Divine, Patricia, Consolata, Lone, and Save-Marie. The names of the chapters are the characters in the novel. It can be said that Morrison doesn't introduce characters or give any clues about the characters while presenting the opening chapter and the characters are identified subsequently. What is known about characters is the events they have experienced before they come together.

Morrison presents the village under the norms of patriarchy in the novel. During the novel, why the position and action of women create a chaos is really unequivocal because they try to protest the norms of patriarchy in the village.

Instead of the high-praised roles that are emphasized and expected since women in the Convent have to accomplish like their sisters in the village, these women want to be evaluated as individuals. This is the only thing that they give importance to. On the other hand, the women in the village are the symbol of the female figures who give indeliberate credit to the power of patriarchy by obeying what male figures demand with absolute conformity.

The way she uses the language and the way she provides the discourse actually shed the light on the state of the people suffering from inequalities. De Voss(2010) claims that Morrison's metaphors trigger other metaphors making any reader curious about a dilemma of a fifty-four year old female figure and an aborted embryo while questioning real identity.

Actually, it can be easily said that the first sentence of the novel even tells a lot about her attitude while analyzing how identity is closely related to being a woman and being a black.

Morrison (1999) says:

'*They shoot the white girl first.*'

The statement prefigures how inequality takes its place in the patriarchal society with its merciless attitude towards women in the novel. It seems that a group of men come to a place and they kill any group of women. In the group, there are black women and a white woman.

At first glance, the expected statement seems that they shoot the black girl first, yet the writer aims to show that the concern is not being black or white. The concern is to demonstrate authority and power over others. Therefore, who holds the power wants to demonstrate it. In the novel, from the very beginning, it can be comprehended that the authority figures are both men and black.

Morrison (1999) continues to write about the first white woman's death in the following pages by uttering those sentences:

'*Shooting the first woman (the white one) has clarified it like butter: the pure oil of hatred on top, its hardness stabilized below.*'

The identity of the white woman is not known or the description given to the reader is not enough to comment on who the white girl is. However, what is understood is clear that the authority has achieved the goal.

On the other hand, the connotations of the statement cannot be associated with the expected discourse. The words are used to describe the death scene rather than an event embellished with innocence. Instead of using direct statements, expected metaphors and ordinary plots, Morrison tries to challenge the expected frame for a novel by confusing readers and changing the direction of events unexpectedly. Abdul (2014) says that Morrison presents her indignation in having sexist and racist concepts in relation to white society indirectly in this novel.

Furthermore, Morrison creates an atmosphere in the Convent dependent upon unity of women. The bonds among women are emphasized. Dostolava (2015) considers that motherhood cannot be explained with blood relationships but rather with an emotional bond in the novel.

The convent can be evaluated as a good sample to show if women come together and if there is unity among them without any discrimination. It is clear that blood relationships are not enough for women to be heard and to be listened. In the novel, all characters have separate stories but they manage to come together and they can support each other. The women in the Convent are the voices against patriarchal order.

Morrison gives emphasis on the unity of women and she intends to show how merciless racism and patriarchy are. Abbas (2017) considers that Morrison is one of the most excellent novelists who can handle with the difficulties black people are suffering from. Therefore, it can be easily said that Morrison's themes are related to her own surroundings.

Morrison tries to reveal the obstacles the black women face with from very early ages. According to Torabi and Ghasemi (2015), Black feminists like Hooks, and Walker argue that presenting active and strong female characters in the literal works can make women important in American history. In Paradise, Morrison provides a plot which supports what they argue for. Active and courageous female characters are presented vividly in the novel. White supremacy and patriarchy are protested by the women courageously. Rebellious characters in the novel feed the expectations of black feminism. Torabi and Ghasemi (2015) state that rather than having a home, Convent women try to have houses and this is what Morrison tries to tell. Thus, it can be said that the women in Convent manage to find self-identity without any connection to any male figure.

4. METHODOLOGY

There are nine different chapters in the novel. Some of the parts are the names of women who have difficulties dealing with inferiority in different aspects of life and the rest of the names given to the parts are associated with different symbols and motives based on main themes.

Thematic analysis is used to identify the signified concepts in these chapters with the help of literature review related to black feminism and Morrison. The mentioned data collection method facilitates the process of interpretation qualitatively.

In this study, the parts are analyzed with the light of three main concepts : Racism, Feminism (particulary black feminism), Patriarchy in the society and also motives related to these concepts.

5. ANALYSIS OF THE THEMES

5.1. Ruby

Ruby is figuratively presented as a place dependent upon male-dominance in Oklahoma territory and black people live in Ruby. It is a complete product of patriarchal society which is preserved conservatively.

In the novel, the way the place is presented makes how those people think explicitly: "*That nothing inside or out rots the one all-black town worth the pain*". Naturally, they have no tolerance towards other people, particulary white people. Toni Morrison creates an atmosphere which is different from expectations. In general sense, white people think that they are superior to black people, yet in this discourse, the black people think that they are superior to white people and they want to protect themselves against all dangers which come from outside of their world known as Ruby.

On the other hand, Convent is the place far from male-dominance and surrounded with the freedom without patriarchy, near Ruby. It works like a protest

against those conservative black people holding the male authority. Women have a garden in Convent which is symbol of productivity. Thus, they produce, live freely, and present their own identities.

In the first part of the novel, while describing the atmosphere of Convent, kitchen is the one of the most important symbols that should be taken into account. It feeds the unity of the women. Also, it is known that kitchen is generally associated with productivity of women which is one of the requirements patriarchial society demands. Although women take the control of the Convent, the hints of male-dominance cannot be denied as if it worked like a dark shadow. Therefore, kitchen is depicted vividly with a lot of details to show that it is female-oriented. It is presented as the only place women can find their souls easily. Also, when the men came to the place, they thought that women were lazy and they didn't do their tasks which were presented as duties of a woman while analyzing the kitchen.

While what has been written so far is associated with feminism and patriarchy, the first sentence shows the merciless power of racism:

"They shoot the white girl first"

It means that a woman is inferior but secondly, the race a woman belongs to makes her inferior or superior, too. Moreover, the place where people come together in Rugby is described as oven. Ironically, while kitchen reminds women of their duties in Convent, the oven in Rugby reminds men the role of women. Oven is a place for those people to join and it provides unity. It can be associated with womb of a woman which is the symbol of protection, unity, purity and giving life. Although the oven turns into a place, far from its connotation, it shows that the role of female figure in life is undeniable.

Guns are used commonly by men to show their existence in this part of the novel. It symbolically prefigures the dominance of male figure in this society. It is a way of holding power and authority since women are afraid of the concept of guns. When the end of the first part is analyzed, the final sentence must be taken into account:

"God at their side, the men take aim.For Ruby."

Whatever they do whether it is good or bad socially, they think that it is neccessity; a way to survive and guarentee their unity.

5.2. Mavis

Mavis is a woman who suffers from her husband and her life**.** At the very beginning of the part, she says: *"you can't expect a man to come home from that kind of work and have to watch over babies while I go get something decent to put in front of him. I know that ain't right".* That's why, she takes her two babies with her to go to the market, but she puts them in the car and they don't take breath so they die. She is accused of being negligent, yet she is actually in hurry to complete her tasks. Then, she is afraid of being killed by her husband and her other children. It shows the power of patriarchy over women. Therefore, she takes their car and runs away.

The car is symbollicaly used to shed a light on the power of freedom for women. It is a symbolic tool for her to feel free. During Mavis' marriage, her husband doesn't let her drive the car freely and he always shows his authority against her. When she plans to run away, she takes the car known as Cadillac. Then, she draws her way to the Convent to become a part of female-unity. Taking the car from her husband is like a protest for her to show her identity and equality.

5.3. Grace

In this part, the pejorative depiction 'Negro girl' shows the readers the interplay between racism and feminism which draws the path of black feminism. Moreover, while giving encouragement to themselves, men say: *"We are men here; men of God".* They think that their power is so sacred that it comes from God. Patriarchy shows itself again in the hands of those men in Ruby.

In the novel, Grace is known as Gigi. Her mother gives her name to her, yet she prefers using Gigi. Although she is one of the female voices that should be heard ,she doesn't want to use the name given by her mother.Her past is also surrounded with inequalities and in the end, it is reported that she is raped. She says:

"You have to help me. I have been raped and It's almost August."

Toni Morrison gives an explanation after these shocking statements by adding

"Only part of that was true."

Although it is said that it is partly true, the difficulties they have to deal with are the portraits of unjust attitudes towards women.Moreover, the discourse is normalized as if it was written like a diary.

Even when women come together in the Convent, the pressure that society presents affects their attitudes towards each other. Unity can not be provided in a short time. Being sisters and providing unity are crucial steps for them to go beyond the limits of male-dominated society. Through the end of this part, the importance of the sisterhood is clearly understood with the discourse, taking place between Mavis and Grace. It is far from being sisters and providing unity. At first glance, they may seem like enemies rather than real friends who share the same destiny.

5.4. Seneca

In this part of the novel, the two women Soane and Dovey are talking about their responsibilities based on appreciation of men, naturally their husbands. They say:

".. I wouldn't worry about it if I was you. If he is satisfied in bed, the table won't mean a thing."

It shows how authoritative men are over women. Actually, slavery is not accepted for all societies, yet men, who deny slavery in community, demand slaves at home.

Secondly, When Seneca finds her way in the Convent, she takes the role of peacemaker among other women. She knows how to maintain peace in the Convent. Then, she meets Norma. When she talks to Norma, she tries to keep calm and provides the balance between what she says and what she thinks. She does what Norma wants. It is very crucial that Norma doesn't give credit to power of women. She thinks that she can hire a woman. It sheds light on how unreal the bonds are between these two women. Whenever she wants, she can leave her. After her adventure with Norma, she goes back to the Convent again, yet while coming to the Convent, on the way, she is disturbed by men and she is so afraid naturally.

Also, in this part of the novel, racism takes the position with a different perspective, the people who live in Ruby also think that they are superior to other kins. They imagine that Ruby is such a magnificient place for the people. The oven is the heart embellished with power and unity. The men are perfect and traditional. They think that they can organize and control every detail.

5.5. Divine

The part 'Divine' gives a depiction of love and adds *"love is not a gift. It is a diploma."* The focus of the utterance is related to proficiency of love beyond the frame of social norms. It is not planned or organized or it doesn't need to obey the rules of community such as in the case of interracial marriage which is unacceptable in society. However, love should be purified from such prejudices.

In this part, the name "Divine" is also symbolic to show the complete devotion which the core of love demands and it stems from God. In the following pages, while depicting the statue of Ruby, it is said that it differs from other communities thanks to its beauty and isolation. Whenever they have difficulties in community, the people are eager to think how beautiful and how isolated they are. Particulary, the men tend to choose the way of drawing such a utopian frame. Therefore, they want to eliminate the women in the Convent. The underlying reasons of all negative events in Ruby are intimately linked to those women according to people in Ruby.

The scene when the women in the Convent go to the wedding party is the crucial moment in the novel that triggers the hatred against those women. Actually, the women are badly in need of being noticed since the men don't want them, they ignore them and also they want to eliminate them. Having a separate identity and making it accepted by those men can be a glamorous victory for the women. This is what they want. However, the crisis prepares the end of women with the hands of male power.

5.6. Patricia

How a man draws the path of women, is explained vividly in this part of the novel: *"women whose identity rested on the men they married."* It is clear that the statement is the outcome of the patriarchal order. Secondly, in this part, racism shows itself with these utterances:

"Their horror of whites was convulsive but abstract."

Moreover, it is added: *"...that colored men would be embarassed to be seen socially with their sisters. The sign of racial purity they had taken for granted had become a stain."*

The interplay between racism and sexism is very vivid with those descriptions. Superiority to women combines with the totality of racism. The name of the part "Patricia" is associated with a woman who is depicted with these statements in the same context:

"Educated but self-taught also to make sure that everybody knew that the bastard-born daughter of the woman with sunlight skin and no last name was not only lovely but of great worth and inestimable value"

While the positon of slavery is analyzed, in this part, it is explained that slavery is Africa's past and it doesn't change. It means that Africa doesn't develop and it is mainly the result of isolation.

".... Isolation kills generations, it has no future....."

At the very beginning of the novel, isolation is related to protection against all dangers that stem from outside, yet when this part is analyzed, what is seen is clear.Rather than protection, isolation serves for the competition of superiority/inferiority. In general sense, Africa suffers from slavery and being inferior but additionaly, the women in Africa suffer from more challenging troubles compared to the men in the same geography. They have to cope with all obstacles taking place in Africa and also the others that come from outside of Africa. Their unfortunate destiny is based on slavery, being used sexually and physically, violence and feeling inferior and totality of patriarchy. Moreover, it doesn't provide any plans dependent upon future.

5.7. Consolata

In this part of the novel, one of the crucial issues, related to the role of women, is virginity of Consolate. She is accepted by Mary Magna, one of the nuns from the school for native girls which Consolate goes. Since Consolate is not a virgin, the acceptance of Mary Magna is thought as a blessing. She explains how she is used sexually:

"...was the dirty pokings her ninth year subjected her to. But never, after the white hand had enclosed her filthy paw, did she know any male or want to, which must have been why being love-struck after thirty celibate years took on an edible quality."

Even when she is a child, she is depicted as a sexual object. What she experiences makes her think that she is guilty. However, she does nothing, but according to norms of patriarchal society, it is thought that she must be embarassed.

5.8. Lone

Lone depicts her duty very strikingly: *"men scared of us, always will be."* Since she is mid-wife, she thinks that the total superiority of men doesn't work for her. While the analysis goes on, how Lone explains the reactions against the women of convent sheds the light on the atmosphere of male-dominance:

"One thing in particular she had quickly understood: the only voice not singing belonged to the one conducting the choir."

Manipulation is one of the most important crucial steps of pressure against women. Conducting the choir means holding the power but singing is spreading the totality of power. Thanks to her profession, Lone knows how to deal with both singing and conducting the choir. Therefore, male-dominance doesn't create an atmosphere dependent upon pressure for her.

Also, she knows how menacious Convent women are for those men and she can see that those men are afraid of the women because they may take the control and manipulate the process. Because firstly, they show how a woman can be authentic in front of the eyes of men and secondly, the isolation of Ruby, for the sake of protection, can be altered and expected tolerance may take place. If they know

how to tolerate, it means that they must learn to share the authority with women. It demolishes the totality of the patriarchy in this society.

5.9. Save-Marie

The last part takes place in the funeral of Save-Marie who is a child. Actually, it is very symbolic for Ruby. Generally, children are associated with purity and innocence. The power of innocence and purity leaves from Ruby symbollicaly with the funeral of Save-Marie. Save- Marie's connotation is like save-me as it is suggested in the novel. Although Ruby's male power tries hard to save it, they can not achieve the goal. What they think is really clear that the women in the Convent are scapegoats. They claim that the women are impure. They are responsible for all bad things that take place in Ruby.

During that time, the men try to persuade women in the Convent to leave from Ruby. They want to protect their families, their homes, and their future from those women. Even though they attend to the funeral and try to obey the neccessities that a funeral demands, their focus is on those women.

While coming to the end of the novel, all women in Convent face with their hidden lives. Actually, facing with realities shows the reader how strong those women are. They manage to struggle with Ruby's male-dominance and show their existence embellished with power of freedom and create the sisterhood which is expected from all women in the world in time. And finally, they overcome their own individual obstacles by facing with them.

The end of the novel creates an atmosphere which is very different from the expectations. It is designed in a utopian style with two women in peace. It is said that they are in Paradise. They rest and after resting, they will have a lot of tasks to accomplish.

The ultimate goal of coming to the world for woman is associated with all the work women have to do. It is thought that women come to this world to complete the tasks which are necessary to present a female figure. They are predestined to the path of patriarchy. Moreover, one of the two women is black. When this black woman comes to this world, it is clear that life will be more challenging than

expected. Being a black, being a woman and being a black woman are all the concepts that she has to cope with after resting. As it is suggested by Davis and Brown (2017), black women have to deal with the concept of the "double bind" which refers to being Black and being a woman.

6. CONCLUSIONS

Feminism is a point of view that recognizes women's rights and acts in order to translate these rights into practice. They claim that there is unfairness between the genders in terms of human rights. It is claimed that the injustice in question is not based on biological difference but on cultural difference. In other words, it can said that there are crucial differences between genders owing to biological differences and socially constructed roles (social roles).

For instance, the man's financial income from the family as the great leader of the house, the woman's maternal duties, the family's internal affairs can be evaluated as socially constructed roles. The social roles are not biologically determined. On the contrary, men and women were taught gradually in the social process. At the same time, it cannot be limited to the concept of home. For instance, supposing that a man is more appropriate for being an engineer or a pilot and a woman for being a nurse or a teacher can be given as examples of the discrimination in the academic platform. Many feminists, who stated that social roles systematized gender discrimination, built feminism as a political ideology from the 18th century . However, the relationship of feminism with other ideologies has revealed many different types of feminist ideology.

It is possible to separate the feminist ideologies that differ from each other with the answers to the questions of "What is the source of the inequality between men and women and how to eliminate it?"

It would be appropriate to consider the historical development process and basic thinkers and approaches of feminism such as liberal feminism, socialist / Marxist feminism, radical feminism, cultural feminism and post-modern feminism while finding answers to this open-ended question.

Historically, the foundations of feminist thought were first laid in the 18th century. The intellectual origins of feminism as a modern perception of the world belong to the Enlightenment period. A Vindication of the Rights of Woman, written by British female writer Mary Wollstonecraft (1759-1797) in 1792, is evaluated as one of the main works that trigger feminist thought. Sophisticated works commencing with Mary Wollstonecraft increased in the following years and feminist approach gradually improved in history. In the period, this sophisticated and theoretical movement was first named féminisme.

The age of Enlightenment is a turning point for all pre-defined ideologies. Political philosophers of the period developed the idea that absolute natural rights existed as a precedence through 'practice of reason'. Feminism has been shaped through this rational approach. However, in later periods, feminism has transfigured itself with the contradictory arguments that enlightenment has stopped affirming the mind-emotion distinction and directed it. The mind-emotion dichotomy is one of striking matters in this period. The rationalist approach is largely based on this distinction; the accuracy of information is based on reason and thought, not emotion, sensation and experience.

Feminism, which was included in this distinction regarding the correctness of knowledge in its early stages, commenced to deal with emotions, sensations and experiences in the correct knowledge in the later periods. As a result, it has been multi-grouped in itself. These different feminisms in feminist research are grouped and directed in different ways according to their specific topics. Wave Feminism is the most familiar style of grouping like the First Wave Feminism, Second Wave Feminism and Third Wave Feminism. The first movement in this grouping is the period that started with Mary Wollestonecraft's Defense of Women's Rights. The main trigger of the first wave is suffragette movements. The movement is the passive resistance movements in the UK and the United States to achieve women's right to vote and to be elected. Women demanded their voting rights through actions carried out in a semi-organized manner. The first wave of feminism is a period in which the equality between men and women is limited to the public sphere in the historical process. Liberal feminism reigns in general in this period.

The second wave period in feminism is from the 1930s to the 1980s. It is widely negotiated with the ideas of socialist feminism and radical feminism. During those times, feminist movement and feminist theory worked for both public and private area related to family life. Moreover, feminism was re-evaluated in terms of class distinctions and labor rights. Therefore, both public and private discriminations are sorrounded with power of patriarchy. Succinctly,one of the most significant consequences is the need to search for the reason of inequality.

Gender inequality between men and women has persisted from the past to the present and seems to continue for a long time. Before moving to settled life, a matriarchal period prevailed in society. The man hunted, and the woman regulated the home and family atmosphere. The organizing and managing side was women. For this reason, women were organized and transformed in primitive periods. Production and reproductive power were in women. With the transition to settled life, the women's bond with nature was partially broken in the agricultural society, and as a result of this, a decrease in social status and roles was experienced; On the contrary, men's dominance over nature and women has increased. With the industrial revolution, gender inequality between men and women has spread in all areas of society.

With this situation, the woman was trapped in the private area and became invisible in the public arena until the early 1920s. Feminism and women's movements, born in response to women's invisibility in the public sphere, have criticized the patriarchal order against women's oppression. Feminism has said that men and women have an equal structure in social life. Different types of feminism have tried to find solutions to the problems that women have to live in public and private areas only because of their gender. Of course, the solution of these problems has never been easier under the roof of a long masculine domination. And it seems not to be easy. In order not to lose their sovereignty, men affect other women as the maintainers of this mentality, and unfortunately the woman's enemy becomes another woman.

Feminism primarily arose as a social movement on the local stage, and later turned into a social and ideological movement on the broad stage. Along with this,

feminism brought along a theoretical perspective within the disciplines such as international relations, sociology, economics, philosophy, law and politics.

In the study, basic arguments and assumptions of cultural, liberal and radical feminism are included. For example, cultural feminism thought that society would be shaped through a good education of women. If the woman goes through a good and intellectual education process; the society and the world will become livable by building their private and personal essences and by building their own unique cultures. According to them, this will bring the society to a democratic and developed level. In fact, the free will of women brings prosperity and peace to the society. However, while cultural feminism only intuitively approaches women's emancipation; it did not approach modern rational reason and scientificity. One of the criticisms of the cultural feminism is the one-dimensional (cultural-social) approach of women and their reductionist approach. Cultural feminism has been criticized by other feminist theories simply because it advocates women's sovereignty, that is, because it does not advocate equality between men and women.

Liberal feminism has advocated for women to be in the public sphere under all circumstances. The woman will be able to turn herself into a free individual by taking active roles in business life. The woman has many social, political, cultural, economic and social rights by working in high status jobs in the public sphere.

For liberal feminism, it is possible for the woman to get rid of sexual discrimination by placing the woman in the center of the public sphere. According to them, the fact that women have equal rights with men passes through the public sphere. However, one of the biggest deficiencies in liberal feminism is that it does not link the cause of gender differences between men and women to the relation of power between men and women.

Moreover, liberal feminism ignores the public sphere of private sphere. Liberal feminism focuses only on the public sphere, but not on women's freedom in the private sphere. They say that traditional roles in the family do not disrupt the sense of equality. Also, since the concepts of equality and justice are very important for them, it is normal for the woman to look like men to enter the public sphere.

According to them, an individual who has not received a good education should not be in the public sphere. Radical feminism has taken a harsh attitude towards patriarchal masculine structure. The patriarchal masculine social structure should be destroyed and society should be reorganized by women. They opposed social rules that reinforced the sovereignty of the patriarchal masculine order. Women should have equal rights as men, and they should have a free identity as men. They want the woman not to commodify in patriarchal masculine order by getting a good education. According to them, patriarchal order causes gender conflict. For this reason, radical feminism aims to destroy this masculine order with the woman's wealth of knowledge.

One of the shortcomings of radical feminism is that women do not claim equal rights with men, they aim to lift the patriarchal order that drives society into oppression and evil. This is the creation of society from the beginning and there is no criterion for it. Another problem is that radical feminism, which advocates harsh and strict rules, does not allow the formation of an equal and free individual in society. Radical feminism has advocated women's education and independence from men. They claimed that the patriarchal masculine structure prevented the woman from creating her own cultural values. They wanted to demolish the family and marriage institution because it strengthened the patriarchal masculine structure more. Gender-based class inequality and patriarchal masculine triggers violence. Women must participate in political life to destroy the masculine structure in society. For them, the biological difference between men and women causes gender discrimination in business life. The woman's control over her own body makes her free.

In addition, according to radical feminists, the patriarchal structure must be destroyed in order for women to be fully active in political, social, economic and cultural life. Women have been excluded from society in all ages from past societies to today's societies, but women's participation in society is a necessary condition for the welfare, peace and development of society. The fact that women play important roles in social and economic life gives woman dignity and virtue. Men and women have different roles and responsibilities in gender roles. The male is dominant in the society, and the female is only trapped in the society. However, feminism and

women's movements have opposed this social order and women's oppression. As a last word, the following can be said; women should have equal rights as men, and respect and virtue in society like men. The solution cannot be reached by only confining the woman to the private area (home). It should make women a more qualified and prosperous place by bringing women to society and they should be given a chance.

Individuals who continue their lives in the society do not act as they wish or coincidentally, they perform their behaviors in accordance with the primary cultural mentality patterns of the social world to which they belong. While women and men in this world are a biological being by themselves in terms of gender, when they enter the social field, they wear the dress of social roles and values unlike this structure. Each society considers its members with different dresses in different patterns.

The attitude differences between the genders in a way show what is expected from them as a society. The reactions and affirmations of the society, on the other hand, are in various dimensions depending on the difference between the expected behavior and the actual behavior. As such, gender values that affect people have many functions in a controlling, limiting and guiding manner. Nobody can ignore these values affecting social relations in a society and cannot be indifferent to these values. Gender patterns and values shaped according to the priorities expressed by the culture in line with these reactions and approvals constitute the gender culture of that society. In other words, the gender-oriented part of the culture and the provisions developed by the culture in this field represent the gender culture.

Changes and differentiations that occur in gender culture affect the quality of social relations and also cause the emergence of new roles and behaviors. Facing changes in traditional gender norms and values is an indication of a painful process and conflicts in gender related issues in society. In the face of traditional gender stereotypes, people who encounter new gender values may display adaptation behaviors besides dislike, condemnation and rejection attitudes. Particularly, attitudes regarding this issue among men and women living under the same roof are an important factor that determines not only domestic harmony and peace, but also

social well-being and balance. Here, it is a clear fact that conflicts will take place in proportion to differentiation within gender groups. Moreover, not only conflicts but also inequalities take place. The label may change. Some people say that it is sexism or misogyny or the expectations of patriarchy.

In traditional sense, inside or outside to provide peace and harmony, men should control and dominate according to patriarchal society. Violence and sexual abuse or attacks are generally associated with the utmost form of sexism which has been explained above. Particulary, black women face with this merciless attitude. The men, coming from same origin or not, humiliate those women sternly. Moreover, this scale is not only limited to men but also women. They need the real support of feminism, yet the sisters from different parts of world haven't seen those women completely. In the past movements, generally they were ignored and neglected. That's why they want to show their own identity and their voice. The black image and being a woman work like a burden for them. Therefore, with the help of literature, they want to make their voices recognizable. Toni Morrison is one of the leading figures who accomplishes this task. To analyze the role of women firstly, and then to analyze the role of black women are all the main focus of this study. Black feminism and Morrison have been evaluated thematically with the help of the novel.

There is a strong relation between black-feminism and Toni Morrison's novel 'Paradise'. As a feminist, she knows how to deal with patriarchy and at the same time, she manages to show how racism affects black identity negatively. In her novel, the characters are presented symbolically to show the power of individual identity for women and the individual identity changes its direction with the sisterhood of those women.

The novel clearly shows that the power of sisterhood can cope with male-dominance. When women come together, the men in Ruby are afraid of them. They think that the women can give harm to the isolation of the people in Ruby. They cannot control their wives easily if they cannot control the women in Convent. Since the women in Convent take the control of their own freedom, they can be precursors of the women movement in Ruby. Therefore, when their wives meet those women, it

may lead to a crisis which is based on power of women and freedom. Actually, the men are worried about it. Therefore, they want to kill those women.

Moreover, the term womanist coined by Alice Walker can be used to describe the brave women in the Convent. Torabi and Ghasemi (2015) claim that the women do not accept any kind of assimilation in Convent and they don't want to obey patriarchal demands.

Racism is another aspect that should be taken into account while analyzing 'Ruby' because those people suffer a lot from racism. Therefore, isolation is the life-style for them. By providing totality of isolation, they start to think that they are superior to others. In general sense, black people suffer a lot in the world due to segregation but in this case, they change the roles deliberately. They create an atmosphere which is based upon the black superiority.

Actually, Morrison manages to show that the underlying reason of segregation is not closely linked to color or race, it is matter of taking control and creating slaves. The political, social, and economic interests which are gained from human-power support the inferiority of black people and naturally slavery. However, The black people takes the control in the novel. They have a center known as Oven. Absolute authority takes place in the Oven without any hesitation for them. They are against all white people. What they suffer from loses its value. It is clear that holding power and taking control can change the direction of the destiny for people in any society. The totality of absolute power is intimately related to superiority and it is clear that Morrison presents the atmosphere by supporting striking events.

Since Morrison tries to present how women are subjugated in her novels, the other literary works written by Morrison should be analyzed with the light of thematic analysis.

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