

educational business with the help of that money. The reporter, Raghav further produces the evidence for the scam. He proves that the plant is dysfunctional and when it starts to function, it never cleans the water. The untreated water is diverted to Varuna river in the downstream. The river, Varuna meets the Ganga a few kilometers later. Hence the holy river is as polluted as ever. Fake invoices are produced as if they purchased pumps from the construction company, Alliedcon, owned by the MLA's uncle, Roshan. The novelist aptly brings out the curse of people: "A politician stealing is bad enough, but to rob from the holy river is the worst sin" (236). He highlights the corrupt deeds of the politicians. This expose stops the arrival of the chief minister to the inauguration of the college, Ganga Tech. It makes the MLA, Shukla lose his post. Subsequently, he is arrested by police. He is imprisoned but he enjoys all benefits in jail as if he is staying in a hotel due to the corrupt officials.

Chetan Bhagat adeptly portrays the hypocrisy of the politicians who never care for the welfare of people. They concern only for amassing wealth for their families. Shukla says: "I have done no wrong. I will be out soon" (246). His statement reminds the readers the corrupt politicians of today. They repeatedly say such statements to people when they are arrested by police. In fact, they never afraid of going to jail. Here, the MLA says: "It's not so bad. If I pay, jail is like a hotel" (246). It clearly reveals the attitude of the corrupt politicians. They try to buy anything in the world with the help of money. Chetan Bhagat rebukes the parents who have compelled their children to study only for engineering and medical courses. The pressure, they apply is high and it is not easy for the students to cope with. Even some of them commit suicide due to it. He portrays the small town, Kota which is known for the coaching classes for the aspiring candidates of IIT JEE (Indian Institute of Technology Joint Entrance Exam) and AIEEE (All India Engineering Entrance Exam). He brings out the sad plight of the students by the death of an aspirant namely Manoj Dutta. Gopal stays in the same room where Manoj has committed suicide. He feels the heat of the tough entrance examinations and the parental pressure. It is not easy to get good rank in these examinations. But his father insists him to get through the examination. He brings out the uneasy situation: "I switched on the same fan that helped Manoj check out of the entrance exam called life. The moving blades re-circulated the hot air in the room" (55). His father has sold the jewelry of the family to meet the expenses of the coaching class. It gives him anxiety and it is a difficult period of his life. When Gopal chats via internet, he gives the name "Gopal Kota Factory." It reveals the status of the town. It is filled with many coaching classes and even the auto-drivers and watchmen are well versed with the names and fee details of them. Education is a business and the town is like an industrial area. Hence, Chetan Bhagat has aptly named the guy's address in the chat as "Gopal Kota factory." Unfortunately, Gopal does not get good rank in the second time too. It is a great disappointment to his father and he dies with the sad heart. Interestingly, Chetan Bhagat mocks at the parents by his character, Prateek. When they undergo the training in Kota coaching

classes, one day Prateek and Gopal involve in a conversation. Prateek says:

Of course, you could be one of those naturally talented students who never have to study much. But most of us are not, courtesy our parents' mediocre genes. Ironically, these same parents who donated these dumb genes take the longest time to understand that their child is not Einstein's clone. (82)

It clearly presents the dejection of the aspirants of these entrance examinations. Prateek does the calculation of probability and says: "The selection rate is less than three percent" (80). More than ten lakh students write AIEEE for thirty thousand seats in the National Institutes of Technology. It is true that most of the candidates cannot crack the examinations. The seats are limited. Anyhow, they appear and work hard due to the enormous compulsion of their parents. Chetan Bhagat delineates the flawed educational system in India especially the commercialisation of education. He complains that the owners of sari business companies and liquor barons have started educational institutions and mint money. Rarely, good people come and invest in the educational field due to the existence of large scale corruption in it. The writer mocks at the educational system of the country by making the characters Sunil and Gopal involve in a conversation: 'You want me to open a college? I haven't even been to college,' I said. 'Most people who own colleges in India haven't. Stupid people go to college. Smart people own them,' said Sunil. (120) It obviously presents the sad state of educational affairs in India. In fact, Gopal has become the owner of Ganga Tech College with the financial support of the corrupt MLA, Shukla at the end of the novel. He has become the director of the college and a rich man. Chetan Bhagat highlights the large scale corruption existing in the educational institutions. Even before the functioning of a college, Gopal has spent six crores of rupees mostly as bribe for various people in the government set up. It is the pathetic situation of education in India. Gopal tells the fact about the corrupt officials in the education department. He says:

We had booked a private room in Taj Ganga for the AICTE inspection dinner. ... We had spent six crores already on construction, equipment, faculty and of course, fixing government officials. (166)

Here Chetan Bhagat has exposed the corruption of the educational administrators and bureaucrats in the government. They always expect kickback and great favours from the management of an institution. Ordinary people cannot run an educational institution in this set up. Even in the administration of the college, there are many anomalies. Especially, the writer highlights how only for the sake of name faculty members are appointed and the senior students are asked to handle the classes for the juniors. Further, he reveals how the college administration pays money and provides other worldly benefits to the school principals to attract the new candidates at the entry level. He portrays how the management people quarrel with one another in admitting students in a career fair. Of course, all these descriptions reflect the sorry state of education in the country and it is a realistic portrayal of the con-

temporary society. Chetan Bhagat wants to bring reforms in the educational system. He brings out many demerits elaborately in this novel. He makes Raghav write in his news paper about the urgent need of opening new educational institutions to cater to the need of increasing youth population. "He even argued that the government should allow colleges to make a legitimate profit, so that corporate bodies could enter the sector and improve quality" (152). It is a fine idea by the writer to bring quality in education. He criticizes the inept judicial system in the country where the cases are conducted in a prolonged way. The delayed justice itself is a crime and the courts in India are slow in disposing the law suits. Gopal's father Baba and his uncle, Ghanshyam taya-ji file cases against each other over land. The dispute is in the court and there is no progress. The writer adeptly says: "The two brothers slapped cases on each other. All these cases moved through our legal system slower than a bullock cart on the national highway" (15). The image employed by the writer is an apt one here to reveal the slow pace of cases in Indian courts. Further, Chetan Bhagat brings out the easy going life of the youngsters especially their physical relationship. Here Aarti yields to the temptation of physical intimacy of her childhood bosom friend Gopal not for once but two times. She takes the act of sex lightly and indulges in it with Gopal even before her marriage. She feels the absence of the company of her boy friend, Raghav and needs the intimacy of Gopal. It reveals the changing attitude of the youngsters about love, lust and marriage. Chetan Bhagat highlights the widespread use of drinks, narcotic stuff and smoking by the youngsters. Aarti stands as a testimony to it. From the analysis of the novel, the readers could understand Chetan Bhagat's concern for the welfare of the younger generation. He brings out the evils of the contemporary Indian society such as the mad rush for professional courses and the parental pressure on the students, the rampant corruption especially by the politicians and bureaucrats, anomalies of the educational system, commercialisation of education, inept judicial system, causal treatment of sex and widespread drinking and smoking practices of the younger generation. These evils are elaborately presented by the writer to bring awareness among people and he has succeeded in his mission. He is for the strong and healthy young generation. By his treatment of these evils of contemporary Indian society, Chetan Bhagat has proved that he is not merely writing to cater to the need of the casual readers rather he has message to convey to the world.

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Sexuality in Gloria Naylor's *The Women of Brewster Place*

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Abstract: Sexuality plays a provocative role in the African American literature. Nineteenth and twentieth century African American writers have had to show the conflicting ideas of realistic depiction of sexual expression and the stereotypical images of black sexuality. In *The Women of Brewster Place*, Naylor boldly introduces a lesbian couple and their struggle for identity. Naylor narrates her view that every action that men engage in, in some way, indicative of their need to expose their sexual energy. Men in the society suppressed the women in order to satisfy their sexual desire hence Naylor treats men as sexual predators.

Keywords: African Americans, lesbians, patriarchal society, sexism, women & women issues.

Sexuality plays a provocative role in the African American literature. Nineteenth and twentieth century African American writers have had to show the conflicting ideas of realistic depiction of sexual expression and the stereotypical images of black sexuality. After slavery the stereotype images of black men and women become contradictory. "On one hand, in order to justify the institution of slavery, slave owners needed to foster an image of innocent and submissive Africans who required the benevolent dominion of a more civilized people. On the other hand, slave traders characterized Africans as primitive, savage beasts who possessed uncontrollable sexual appetites. Nevertheless, popular nineteenth-century figures such as Uncle Tom, Mammy, and Sambo characterized black males and females as docile, loyal, dependent, and asexual folk who were unwilling to upset that "peculiar institution," American slavery." (Andrews, William L, 653). Many scholars define sexuality includes physical act, fantasies, positions, and identities. Some others go to theory without looking at primary texts. Sexuality does not mean many things to many people but it is an essential components of patriarchal, racial and class hegemonies. Sexuality's intersection with race has been particularly important in texts such as *All the Women Are White, All the Blacks Are Men, But Some of Us Are Brave* (1982) and *This Bridge Called My Back* (1981), which relate to black women's studies (Andrews, William L, 652). Many important male writers did much to challenge the stereotypes of black male sexuality. Female writers like Anne Petry and Gwendolyn Brooks, struggled to have their voices heard. Although there is a raising interest in these two writers, it should be pointed out that attention to the male writers of the 1940s and 1950s was then followed by a new controversy over the focus on black women writers in the 1970s and 1980s. Alice Walker's *The Color Purple* (1982) has been described by critics as a sexual confessional. The confessional comes out of a Western tradition that links sexuality with sinfulness. In this confessional mode the characters are

able to give voice to what could not be discussed publicly. Toni Morrison's *The Bluest Eye* (1970) also gives voice to the voiceless. Gloria Naylor's *The Women of Brewster Place* (1982) develops a conflict with the stereotypical image of the black women. The urge to give voice to the voiceless also may be seen in the rise of gay literature and lesbian literature written by African Americans. In *The Women of Brewster Place*, Naylor boldly introduces a lesbian couple their struggle for identity. John D' Emilio clarifies the emergence of capitalism as the beginning of sexuality as identity. He argues that wage labor led to a shift away from the heterosexual family unit, which in turn made it possible for homosexual desire to become an identity rather than simply a practice. A group called Radicalesbians made much bolder assertions about the investments made in the concept of sexuality: "Lesbian is a label invented by the men to throw at any woman who dares to be his equal, who dares to challenge his prerogatives (including that of all women as part of the exchange medium among men), who dares to assert the primacy of her own needs." The group went on to say:

[u]ntil women see in each other the possibility of a primal commitment which includes sexual love, they will be denying themselves the love and value they readily accord to men, thus affirming their second-class status (Radicalesbians, 196).

Obviously, sexuality has been used and claimed for various reasons, but as a modern phenomenon Naylor used it as an identity. In *The Women of Brewster Place*, Naylor fights against the stereotypical image of the black women created by the patriarchal society. Naylor's women characters have the courage to fight with the society. After slavery black women are considered as a sexual image in the western society. The women in Naylor's novel are audacious and self motivated, ready to change the stereotypical image of the black women. Instead of being constrained by and accept the literary dominance of black male writers, Naylor produced an expansive and liberating literature. Like her contemporary black women writers, Naylor deals with the sexual beliefs, feelings and actions that black men have maintained toward black females, in the street, in the family, and in the bedroom. Many critics accuse Naylor for the violent treatment of black men towards black women; they indict Naylor as men-hater. Naylor spaced out the oppression from various sides and holds the intention to uplift the lives of black women.

Black men write a lot about the "castrating" black female, and feel righteous in doing so. But when black women write about the incest, rape and sexual violence committed by black men against black females of all ages in the family and in the black community at large, and when black women write that black men are castrators and oppressors of black women, black men accuse the women of sowing seeds of "division" in the black community; the women are accused of promoting animosities not only between the sexes in general but between males and females in the black family itself. In other words, when the women tell the truth about men and refuse to accept the blame for what men have done to them, the men get mad as hell. They get "hurt." They try to discredit and invalidate the women. (Hernton Calvin C.)

In *The Women of Brewster Place*, Naylor has emerged out of an effort to identify, explore and then dismantle the various ways women are excluded, exploited, suppressed and oppressed. Naylor brings out the fact that women face some disheartening circumstances that are usually caused by men, who are seen generally as malign forces. Throughout the novel, Naylor portrays that the male dominated society considers women as a sexual image and they did not give importance to the women's problems and feelings. *The Women of Brewster Place* is a novel in seven stories, chronicles the lives of seven black women as they struggle to survive in a dead end street. The wall that prevents the people of Brewster Place from the main city is a symbolic representation of the lives of the women, who are restricted in ways that even they do not fully understand. Instead of developing a single plot Naylor handles several mini plots that highlight the lives of the individual women. Each individual woman's story is the basis for a minimal plot. The novel opens with the story of Mattie Michael and how she came to live at Brewster Place. Mattie Michael was a pleasant, God-fearing church going woman with moral strengths who without the support of other women might not have survived. At the age of twenty three Mattie Michael was seduced by Butcher Fuller, a handsome young nigger. Though Butch talked in a pleasant manner with Mattie, he treated Mattie as a sexual image. Naylor articulates the idea of the formation of religious values. The patriarchal society forms the religious values of women, in doing so they suppressed women in the name of God. Naylor also informs that the religious values are flexible for men and to satisfy their sexual desires they may change their idea of such values. Butch was an atheist because Christianity or any other religion did not advocate his way of using many women for sexual pleasure. His intention was prevalent in the process of seducing the God fearing Mattie:

"You blaspheme too much" she said irritably. "You ain't supposed to use the Lord's name in vain." "You folks and your ain'ts. You ain't supposed to do this and you ain't supposed to do that. That's why I never been no Christian—to me it means you can't enjoy life and since we only here once, that seems a shame" (15)

When her sexuality was revealed i.e. when she became pregnant, her father beat her to reveal her unborn child's father name. Mattie's father was very sincere and disciplined; he loved his daughter more than his life. Once Mattie liked a pair of patent-leather pumps, he went and hired himself out in the sweet potato fields for a month of Saturdays, and brought home the shoes. Such a lovely father started to hate his daughter when he understood that his daughter became a prey for the sexual hunger of some man.

Her silence stole the last sanctuary for his rage. He wanted to kill the man who had sneaked into his home and distorted the faith and trust he had in his child. But she had chosen this man's side against him, and in his fury, he tried to stamp out what had hurt him the most and was now brazenly taunting him—her disobedience. (23)

Mattie knew very well that if she reveals Fuller's name, for sure her father will kill him and her father would be behind the bars. Mattie loved her

father and knew his great love towards her, so she moved from home in Rock Vale, Tennessee to North Carolina, where her friend Etta Mae Johnson took her in. Butch, when he impregnated her, he not only destroyed her relationship with her father but also changed the course of her life, possibly for the worse. After Mattie's son was born, Etta Mae moved on to a different place in search of good fortune. She also invited Mattie to come with her so that she could also search for a wealthy man, but Mattie suggested that her son was her only property and she didn't like any one to comment on his parentage in future. Mattie felt that her life was bound to bring the child, "This child would tie her to that past and future as inextricably as it was now tied to her every heartbeat." (25) This passage makes us to understand that Mattie loves Basil as a person, who is going to erase the pain that she undergone in her past and he would be the person to fill her future with happiness. While talking with Etta Mae, Mattie expresses that her life is content with her son. "I ain't lookin' for nothing, Etta. She stared down at he son. I got everything I need right here. And I'm content to stay put with what God gave me." (26) When Basil grew up, he made a fight in barroom and accidentally killed a man. He allowed his mother to put up her, now mortgage free home as bond for his bail. He was not ready to face the slim possibility of going to prison, through conviction was unlikely. His lack of moral fiber was apparent. He skipped the town and disappeared. Mattie, homeless again found a home through Etta Mae in Brewster place. Mattie snuffs her sexuality for her son. He should have loved his mother as she loved him but he left her, scared of facing the trial. Naylor brings the story in such a way that a man in any way position i.e. a father or brother or son will leave the woman and he won't be able to give support to a woman all the time. Etta Mae used men all her life and apparently asked no more from them than she wanted. She was a kind of floating concubine for most of her adult life, learning at an early age in Tennessee that her sexual charms attracted men who were willing to pay. When she reached the age where, as she said to Mattie, "each year there's a new line (on her face) to cover" and her body "cries for just a little more rest", she decided that it was time to find a good man, marry and settle down. When Mattie gave an idea of getting job Etta said, "A job what? come on, Mattie, what kind of experience I got? Six months here, three there. I ought find me a good man and settle down to live quiet in my old age." (61) Naylor recounts the fact that whether a woman satisfies the sexual appetites of male or else lives a secluded life from male, would face the same oppression. Mattie lived a devoted life; she had relation with one guy and lived for her son. Even though she worshipped God all the time, the patriarchal society made her bankrupt and brought her to Brewster Place. Etta Mae was exactly opposite to Mattie, Etta went to many places in search of a man, had relation with many guys even though she was not able to find a man and finally she ended up in Brewster Place: "Etta and Mattie had taken totally different roads that with all of their deceptive winding had both ended up on Brewster Place." (60&61) Naylor confirms that the basic need for a woman is love and support. Most of the women struggle hard to live a peaceful life but the men characters in the novel tries to use