



## BOUNDLESS CIRCLES OF SORROW AND CULTURAL REPRESSION IN TONI MORRISON'S NOVEL – *SULA*

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### ABSTRACT

Toni Morrison's Novel 'Sula' contains despair and destruction throughout the novel. The inhabitants of Bottom find untidy family squabbles, and the confusion of love and fear, social disorder of war madness, poverty, discrimination, addition and abandonment. Spread around the area and vividly compounds the moral the area and vividly compounds the moral purpose of the novel. Sula the central character, the anarchistic rebel, who brings transformation in the lives of Black people. There is a fundamental struggle between sula and the individual and her neighbours in Medallion, has clearly been pictured in a number of oppositional situations: self, society rebellion, conformity, evil, good etc..

A study of African - American novel is an essential thing from the point of view of ideology as well as aesthetics. The Afro Americans experience claims double significance by the sheer force of human will and endurance displayed by the people whose inner and outer life is reflected in these literary works.

In Toni Morrison's novel, *Sula* despair and destruction occupy the novel. But *Sula's* moral meanings have not been accessible. In the novel the society has lost its way, but the ethics of daily life do not adequately protect the citizens from suffering, nor allow them to live in ways that manifest the moral values, which are supported by many people. The social background of *Sula*, tells us the untidy family squabbles and the confusion of love and fear, social disorders of war, madness, poverty, discrimination, addiction and abandonment entwine around the Bottom, vividly describes the moral purpose of the novel. *Sula*, the central character in the novel. *Sula* is the anarchistic rebel girl, in contrast to the conventional community of the Bottom.

Toni Morrison in her novel *Sula*, begins with a joke played by a white landowner on his slave and ends with the tragic punchline of Nel's haunting sobs

that reveal the effect of cultural repression within the black community. There is a place in the novel called Bottom where the Afro-American live. Toni Morrison juxtaposes the pain of the black community with "humor" of the white farmers in this moment and this "Joke" insinuates itself in the text as the characters strive alot to hide their pain beneath a blanket of laughter. The people of Bottom in the novel *Sula*, live each day in the endless throes of emotional repression the result of the emotional repression is the culture of survival which requires that the community of Bottom ignore the painful feelings of the same people (Black people) and the painful feelings that paralyze them if unleashed.

The white people are hunters would sometimes think that the bottom might really be the bottom of heaven. Morrison focuses on "earthly things" precludes their interest in each other however as their struggles to survive impede their inability to understand one another. The novel revolves round the friendship between Sula and Nel. Nel and Sula express their individuality and their friendship provides each of them with an opportunity to avoid the fragmented psyches of their family members and emotional repression of their

community. Ultimately, however, the relationship between the two women works as a microcosm of the Bottom's community, the novel discloses the ways in which friendship might be hindered by the costs of the culture of survival. Sula and Nel fight against the fixed ethical standards of society. Sula has black parentage and Nel has a mulatto. Sula and Nel become childhood friends in a black community and together involved in the death of a young boy.

In part two, Sula returns to the community as an adult after a ten year absence. Sula's family revolves on an axis of emotional economics that makes the idea of a love ethic impossible. Eva Peace is the matriarch of the family. She sacrifices her own leg to support her family is a tragic symbol of emotional economics and high price of survival. As the head of the family voluntarily loses her leg in an accident for the survival of her family. The sacrifice is a heroic activity.

Eva kills her own son demonstrates the emotional detachment that occurs when survival becomes the sole source of the family. Eva sets Plum on fire because she does not have the strength to continue as the mother to a child who was supposed to have grown up. Eva's murder of Plum is not a moment of compassion for Plum but it is an indication of moment of release from emotional suffering by Eva. Eva acts that death is better than a life of suffering. Eva might be able to lose a limb to save her family, but such actions exhaust Eva's ability to confront the cost of children who require emotional support.

This detachment from family and love becomes a tradition of emotional repression in the Eva Peace family as both Plum and Hannah are unable to live the life that Eva has sacrificed to give them.

When Sula returns to the bottom she immediately acts to overturn the culture of survival in the community. Her discussion with Eva tells her antipathy and anger over the ways that the culture of survival and its system of emotional economics took away life from Eva Peace household. Eva sacrificed her life for others to put an end to endless sorrow and fought for others survival. Sula has created her own world and life for her own choices. Sula's rash actions accelerate the emotional changes within the community Nel is caught in the societal bonds and ignores feelings around her.

Sula confronts her emotions directly. Through her refusal to abide by the rules of the community. Sula manages to bring the reforms in the Bottom and tries to throw off the shackles of survival. Sula's re-entry not only disrupts Eva and Nel's households but also the community of the Bottom. Sula tries to change her community in Bottom after her arrival through rebellious manner. She awakens her people from the repression and sorrows.

Sula lives partly apart from the cycle of emotional repression and opposes the scars of culture of survival. After Sula's death the community of Bottom and Nel attempt to return to their state of emotional repression but each experience a life of tragic catharsis of emotion. By the end of the novel, the bottom community's rage begins to overwhelm through the cracks in their calm appearance.

The people of Bottom find themselves filled with rage and hurt and they have possessed and each kept private from one another.

The ending of the novel reflects the failure of the characters to reject cultural notions of forgetting and repression. When considering the residents of the Bottom and their inability to live their lives. Sula brings awareness and ties notions of flight and freefall together with rejection of survival. The tragedy of Sula, therefore, is that before the characters are able to choose life and discover the joyful inventiveness of flight, they have fallen to the earth under the weight of their own attempts at survival.

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