

CONSTRUCTION OF MATERIAL LIFE AND EXCHANGE OF SOULS IN GLORIA NAYLOR'S *LINDEN HILLS*

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Abstract

Gloria Naylor positions among authors like William Faulkner who popularized social issues including subjugation that numerous American journalists and writers may not like to discuss. Naylor was proud recorded in writing about racial and class discrimination, gender issues, sexuality and urbanization. Most likely, Gloria Naylor was honored by artistic pundits for the lavishness of her language, profundity and the assortment of her characters. Moreover, Naylor courageously took the African American population to compose for its turn of events and shading prejudice and on occasion, pointless nature of black male and female relationship. This distinction of material life and spiritual life has come from a certain level of ignorance. Being materialistic or spiritual is just an idea. There is no spirit without material. There is no material without spirit. The ultimate aim of the paper is to reveal the construction of material life and exchange of souls in Gloria Naylor's *Linden Hills*.

Key Words

Material Life, Souls, Discrimination, black woman, Life.

Introduction

There is an unlimited and ultimate goal in everyone's life. The sense of gratification, Hygienic food, good sleep and nice sex will not solve our problems. People are creating conflict between two different things and between the same things. *Linden Hills* evaluates the weights and misinformed ideas of a grounded, upwardly portable African American community. And though Naylor preserves her focus on the especial frustrations of the black woman, she broadens her approach and also details the psychological pains of the black man. Continuing with her signature style, Naylor relies upon the story cycle to structure the novel. Gloria Naylor's second novel, *Linden Hills*, is an advanced adaptation of Dante's *Inferno* wherein spirits are condemned not on the grounds that they have insulted God or have abused a strict framework but since they have annoyed themselves.

Naylor places, in Linden Hills, the core of the American scholarly custom, and powers every one of her perusers, and not simply the working class blacks who are the subject of Linden Hills, to relate to their own lives the hard inquiries the novel raises. Linden Hills subtleties the different manners by which blacks have traded their spirits for even the smallest opportunity to appreciate an improved material life. Naylor addresses the degree to which these characters have truth be told lost their obscurity or, at any rate, the fundamental piece of their individual characters that makes them one of a kind.

Material Life

Sociologists depict two interrelated parts of human culture: the actual objects of the way of life and the thoughts related with these articles. Material culture alludes to the actual articles, assets, and spaces that individuals use to distinguish their means of life. Material culture, apparatuses, weapons, utensils, machines, trimmings, workmanship, structures, landmarks, set up accounts, strict pictures, apparel, and some other ponderable items created or utilized by people. Which give Comfort, Convenience and Well-Being. If chosen properly, material things can essentially upgrade our lives giving solace, convenience and support our overall well-being. They permit us to accomplish more at a quicker rate with less demand on our bodies.

The Linden Hills community serves as the residence of upwardly mobile blacks whose very reason for existence seems to be further material advancement. Luther Nedeed, owner of all deeded tracts in the neighborhood, takes pride in having established a black community that rivals many prestigious white communities and material life is wrecked, stays consistent in her devotion. His life mission has been, in fact, to refashion (in a Modernist sense, to re-create) the outside perception of black people. This pursuit of the American dream for the black community becomes a nightmare, however, when the majority of the Linden Hills residents seek material acquisition at the expense of emotional stability.

It is a move to allow material pleasures without human interfere and perverted sense of manhood is made even clearer when in the final moment of the novel *The Linden Hills*. For the former generations, moving into Linden Hills, setting up a firm African American community, and afterward keeping up the sacredness of the local area was that accomplishment. However, it fills in as a sad update that material achievement isn't constantly joined by satisfaction.

Exchange of Souls

Soul dualism or multiple souls is a range of beliefs that a person has two or more kinds of souls. In many cases, one of the souls is associated with body functions and the other one can leave the body. Souls do not steal or kidnap another person's body. Naylor has come to understand the importance of personal sacrifice in exchange for future reward. In an eloquent exchange early in Linden Hills, Willie and Lester discuss the idiocy of enclosing. Nonetheless, the last ages dismissed that fantasy in return for increasingly more material achievement, a fixation welcomed on in huge measure.

Rather than selling their spirits for Linden Hills as Lester assumes, pieces and pieces of their spirits (of their quintessence) have been removed each time they enter that white world and endeavor accomplishment on its footing, a triumph that is in every case just past their span. While censuring Linden Hills, Neighbors utilize their spirits, Lester attempts to pardon himself from making progress and autonomy, inferring that if he somehow managed to achieve a few objectives, he may hazard getting one more occupant without otherworldly or scholarly substance. Linden Hills expects individuals to lie not exclusively to other people, yet in addition to themselves; occupants should forfeit a piece of their spirits (their regular selves) to be acknowledged locally.

Conclusion

Naylor challenges the different types of elitism, homophobia, haughtiness, interracial predisposition. The legislative issues of private enterprise and class turns into a definitive test. Through the female friendship, Naylor calls on women to unite with respect and love for each other so as to strengthen and lead themselves on the path of attaining self-identity. It's a medium to make realize the wholeness and their reality in the general public. Ruth and Norman's six-year marriage fills in as a foil to Luther and Willa's. Because Luther speculates that his significant other has been faithless, he imperils her life and permits a kid to pass on, though Ruth, whose material life is wrecked, stays steady in her dedication. Each of the poor characters, Lester, Willie, Norman, and Ruth, are presented as more humane, more compassionate than are the wealthy. Naylor has come to understand the importance of personal sacrifice in exchange of soul and material life for future reward. Though her parents hoped merely to survive with their dignity intact, Naylor knows that the more expansive dreams she has not only imagined, but also achieved.

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