

Extolling Equality: Construction of Justice in “The Gilded Six Bits” by Zora Neal Hurston

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Abstract

The masculine word or the so called “patriarchy” was a term that mostly in black culture, literature and folklore has had its most negative, undesirable and traumatic effect on a poor black woman. It is also a kind of belief that is used by narrow-minded men especially black ones to show that black women are inferior to men both rationally and physically. This evil thought leads to the ruthless behavior that black men want to compel their wives to comply them for whatever they want, however, the black women have not stopped but have acquired their ability to hamper and impair these negative power relations. Zora Neal Hurston’s short story “The Six Gilded Bits” is a good sample that signifies the author’s response to this devastated culture. In this short story, she firstly tries to depict the horrible situation that a black woman has to tackle, and secondly, she makes it flexible for the reader, even the black men with their strict power in their hands, to understand their wives better and take actions with them to balance the power and revise the harsh term “patriarchy” to *reconciliation* and *love*. Therefore, this article, regarding the short story, tries to estimate the symbolic boundaries in which black women live in a society that they suffer from sexism, racism, and material disinheritance and, at the same time, it contributes to black women’s attempt to develop the process of liberation from these constraints which have been imposed on them for long.

Keywords: patriarchy, masculinity, femininity, equality, love

Introduction:

In history we have observed that men had the complete power over the women and could control their lives easily. These devastated conditions together with the standard of rightness or wrongness resulting from the social norms penetrated into women’s life, especially the black ones, made their life a disaster for them. At that time, women were completely economically dependent on their men too. However, women did not enjoy such limitations in their lives and they were not silent, but they wanted to do their best to resist against these negative social norms. According to Lois Tyson (2006), women tried hard to recover the term “Patriarchal Woman” by which a woman had internalized the norms and values of patriarchy (85).

Women have to sabotage even the negative stereotypical gender roles. Based on his theory, Tyson believes that traditional gender roles cast men as rational, strong, protective, and decisive; they cast women as emotional, irrational, weak, nurturing and submissive (85). These gender roles were a kind of policy that was used by men, which are also executed today, to exclude women from equal access to leadership and decision-making positions, even now let men be paid more than women in social working places, tag women “the fair sex” and convince women that they are not fit to work outside.

These inequalities within the social places and home did not depress women, rather made women deplete their energy in a positive way to struggle for their rights, and among them feminism emerged. What makes the feminist group so disturbed in a patriarchal society is the discrimination between “sex” and “gender”. Feminists do not deny the biological differences, but they also celebrate them. They believe that gender role is described and enacted by men in society; so, it is nothing more than cultural programs. To Tyson, women are not born feminine and men are not born masculine (86).

In the same way, Robert Stoller, a psychoanalyst, in his book entitled “Sex and Gender: On the development of Masculinity and femininity”, expresses that everyone can speak about male sex and female sex and (s) he also can talk about masculinity and femininity. While sex and gender can be synonymous, they are not bound together and they have no one to one relationship but each one has one’s quite different way (Wolfrys 39).

Stoller believes that gender is viewed as behavior; it is a conditioned response to a society’s view of how women and men should live and act. This motivation shows that inequality between them is generated culturally (39), then, in this way, men have been defined better than women. According to Tyson, men are superior to women since they can obtain and acquire economic, political and social power (86). Of course, this cultural discrimination does not end here and it leads to the destruction of women as they are defined as “others” in the society. For Tyson, women are objectified and marginalized, and defined only by her difference from male norms and values, by what she allegedly lacks and that men allegedly have; it gives her the sense of “Other” (92).

The division of feminist is wide but not with much more differences. White feminism deals with women studies which they want to fight for because they want to enter the political and educational institutions. White feminism suffers from the differences between sexes, being women and men, as men have power over them. However, women of color have to look for another thing. Women of color who live in America have to tackle with sexism as once the white feminism did and do now and they also have to fight for their race. They live in a racial society where white has more power on them and they are not respected as human beings. According to Wolfrys (2002),

For the past twenty years, feminist of color like the writers who first gave voice to their struggle have focused on the revolutionary power of love and self-care in order to as bell hook has it, create a revolutionary feminist movement that can speak directly to the pain that is within folks, and offer them healing words, healing strategies, healing theory. Recognizing the power of their voice and vision, women of color enter the twenty first century mobilized against silence, lack and absence. Through acts of loving and sexual healing, they reclaim their past, reconstitute their present and justify their claim to human liberty, social autonomy and economic equality (60).

Therefore, this study deals with the condition of the black females who are depressed not only by the society where white men live but also by their own race or black men whom they are living with. They have been devastated as their lives and roles within the society are curbed drastically and dominated by male power. In this short story, however, the reflection of masculine impact is shown; it testifies to bestowing a meaningful cultural context for the women of color that they can also take the leading roles and they can liberate themselves from the dominant and long lasting shadow of male community. Thus, they can improve their lives and revive their psychological disorders.

Discussion:

In the political history of America, Black men suffered so much as they were derogated by white men, but the condition of black women was worse than their men. Black women suffered from both sexism and racism. However, they tried and struggled very hard for their right, but it was almost absurd till Harlem Renaissance. It was a movement which had no kind in the history and it represented the birth of new era for both black men and women.

In America, black people had to come out from their entanglement with racism. Racism implies to the belief that one pole, which they are white, has superiority and purity over another group or pole. In another interpretation, it comes back to the unbalanced power relations which result from sociopolitical domination which has to be done in completely systematic discriminatory practices. To put the matter in another way, Tyson (2011) believes that racism happens when it has become institutionalized, which it refers to the incorporation of racist policies and practices in the institutions by which a society operates (361).

Internalized racism often results in intra-racial racism, which refers to discrimination within the black community against those with darker skin and more African features. It can be very dangerous as it illustrates both marginalization and devastating psychological experiences for the people. Clearly racism deprives one group of reaching to their routinely civil rights. Not only do the White American people apply the word "racism" for both black men and women but also these are the black men who devastate the weaker part. White men can encounter black men and women, to suppress them both economically and socially and black men who cannot encounter the white men, take it out on their own race, the black women who are the weakest members in the American society.

Racism in America signifies that both black men and women are under the control of white superiority. However, this condition for a woman is so much deteriorating as they suffer not only from racism but sexism too. Moreover; racism leads to sexism. Black women, like their black brothers, have to fight the white supremacy and, like their white sisters, they have to tolerate the inequality in their societies. Since they are black their problems are double.

Black women like their white counterpart draw on important elements as psychoanalytic and Marxism theories. Psychological effects emerge when women are forced to obey and internalize patriarchal ideology; but the ideology of Marxism emerges when women are suppressed and manipulated economically, politically and socially. In order to achieve the same amount of power that men have or to balance it between both sexes, black women writers like French feminists examine the patriarchal traditions and institutions that control the material and economic condition by which society oppresses women. Quoted in Tyson's book (2011), Simone de Beauvoir creates a theoretical basis for materialist [women] and believes that in a patriarchal society men are considered essential subjects that they are not dependent and they have free will, while women are considered contingent beings who are controlled by circumstances. She continues and affirms that to be a woman it implies the word "other"; that she does not have her own right. In other words, she is man's Other; she is less than him (96). She must not but she has to obey him.

Simone de Beauvoir, like the black feminists, also believes that for all women there is a process of social construction in which "One is not born a woman, one becomes one." She maintains that women must not be contending with this condition that their life is controlled by patriarchy, but they must stand against it. Influenced by Beauvoir Delphy offers a feminist critique

of patriarchy based on Marxist principles. She coined the term “materialist feminism” by which she focused her analysis on the family as an economic unit. She believes that women are subordinate within families and they constitute a separate oppressed class. For her, even marriage is a labor contract which ties the women to unpaid domestic labor, commonly trivialized as housework (qtd. in Tyson, 98).

To take it in another way Guillaumin argues that the primary form of women’s oppression is appropriation. She believes that it is not the labor market which appropriates the women but women who are in the home and work for their twenty-four hours and sometimes they are not paid and even they are treated inhumanely, is the worst way to exploit them. She also hates the direct physical appropriation by which she means the reduction of women to the state of material objects. She calls this appropriation *sexage* and believes that it occurs when women dedicate their time to caring family members and submit to sexual obligations (99).

Based on these attitudes that the white feminists and writers search to liberate them from sexism, black feminism has the same approaches and they want to accomplish their theories and do everything to liberate themselves not only from sexism but also racism. Women always suffer from patriarchal suppressions but they do not wait; instead, they congregate their power to stand against it and balance it. However, it must be noted that by balancing power these women of color try to claim love between the sexes and appreciate marriages.

Women of color, like their white sisters, try to write. By writing they do not want to show the negative patriarchal ideology nor show their hatred of men, but they want to make men even the black ones understand them so that they do not use or look at them as if they are objects. Due to this elaboration, then, it is not bad to state that the author of this short story is particularly concerned with the male-female relationship and the role the women play in it. Having been quoted by Baltrušaitytė, Carabi states, “the majority of female authors of color present in their works the traditional picture of the male-dominated southern community, and their behavior toward women” (4), where the black men characters are depicted as both physically and mutually strong, sturdy and masculine whereas the African-American women usually conform to the role of passive victims. So Zora Neal Hurston, through the reification of her womanist doctrine, challenges and subverts the predominant stereotypes of women within the patriarchy. So, the short story shows the women’s journey from silence to voice and “authentic female selfhood” as an autonomous identity that reflects the female protagonist agency and her authority over her own life and her own story.

Zora Neale Hurston was born in an extended family on January 7, 1891. From her early life she moved to Eatonville with her family and as a small child, she attended school. She took after her father as her father was kind and wanted to help not only his family but all the inhabitants of the village they lived in. Hurston was educated by her hardworking mother but after her mom’s death she had a terrible life. Her father married a girl whose name was “Mattie Oxedine”; but to her misfortune, she did not get along well with her stepmother and had to travel to New York City. There, she met the Gilbert Sullivan Theatre company as an actress’ maid and enjoyed their company. But the only problem which entangled her was the lack of money since she had no connection with her father. Fortunately, it happened to her that it was during Harlem black got power and the condition of women was even better than before as she could attend Howard University and Bernard College and study anthropology. Later in her life, she pursued her study in Columbia University and dedicated her life to studying African American folklore.

In the beginning of her career, she was so powerful. Apparently, she cut quite a figure in Harlem society; her hat perched jauntily on her head as she regaled groups with her tales of

Eatonville, Florida and shocked others with her outrageous behavior which included such social excesses as smoking in public (Dickinson, 2). This unconventional behavior she used to do was not to his people around. Although during Harlem Renaissance women got a little power, they were derogated more and more by both their own race and the white people in America; however, Hurston showed no sign of internalized oppression. Furthermore, she hated Victorian age's notion that a woman must be a mother and wife to accomplish her role of womanhood.

Hurston published a lot of books and her literary works suggest the existence of female sexual oppression within the community as the consequence of the racial dominance. In her narratives, she is mainly concerned with the experience of the black folk, the power relation between men and women within or outside the patriarchal community. While black intellectual of Harlem Renaissance wanted to improve the social positions of all blacks by writing about subjects that promoted the racial uplift and black manhood, Hurston focused on women's oppression. Even, in her autobiography she stated that she hated the race and sex problems (Di Michela Roza Candia, 22). Furthermore, as a black and a woman, she refused the traditional role in the society. She did not want to be a housewife who would have sacrificed her career for her husband's comfort. She would rather have lived poorly and lonely than to be someone's servant (Lucie Laníková, 14).

Zora Neal Hurston, like many other persons, wanted to write about cruelties and injustices that black people suffered in their lives. Besides, she strove hard to depict some other things that they were very difficult and terrible. She wanted to define the way that black people lived and she considered their inner but bitter world too. She dedicated her time to think about them and how they could confront and stand against the white supremacy. According to Linnen Zora Neal, Hurston explored the combination of race as well as gender in her short stories; and in each of them, she also depicted the characters who moved, progressed, overcame and eventually began to succeed (10).

In the end of her life, Zora moved to her Fort Pierce and continued writing for a local newspaper, but the sign of the stroke which she had in 1959 caused her to get her help from the local home care. She also did not prevent her relative from seeing her but was satisfied when she saw their faces and due to her keen interest she had toward them, she did not inform them about her incapability in her last straw of her life. She wanted to stay with them and encourage them toward their lives. When she died on January 28, 1960, her grave was unmarked. But in 1973, Alice Walker who was a feminist and studied her books and learnt from her experiences placed a tombstone on her grave in the Garden of Heavenly Rest in Fort Pierce so that people could commemorate such a big artist.

Zora Neale Hurston, the author of "The Gilded Six Bits", had a unique writing style. The artistry in her story made it a pleasant, easy read for any audience. This short story "The Gilded Six Bits" was written in 1933. The story, like her other short stories, is set in Eatonville. When she was a child, she lived there and she witnessed and experienced her own race. The story commixes tales about racism, sexism, anger, forgiveness, adultery, wealth and love.

According to Linnen, Zora Neal Hurston flashed back to her period and wrote her short story "The Gilded Six Bit." She spoke out against the uncivil and unequal treatment of women, especially within their marriages. Women, at that time, were forced to do the domestic housework and be obedient, loyal wives, while their husband could do whatever they liked. The short story is a portrayal of a woman who must endure terrible hardships to find the simplicity and peace hidden within their lives (11).

Also, the plot of the story is not ended to Missie May's indecent relationship that bore his husband an illegitimate child, but it contains other devastating layers for different readers. Hurston's characters have idealistic dialect for an African American at that period of time, correctly depicting any stereotypes that may fall on the situation. The slang and slurs used throughout the characters' dialogue make the tale more realistic and believable. The story goes on with the two persons who live together and enjoy being with each other. They are newly wedded and they have no problems in the beginning of the story. Although they live in a small house, they spend their time together happily and are fascinated by each other. Their house is scrubbed white: "But there was something happy about the place (...) A mess of homey flowers planted without a plan but blooming cheerily from their helter-skelter places. The fence and house were whitewashed. The porch and steps scrubbed white" (*The Gilded Six Bits*, 1).

In the next lines, Hurston deals with the differences that she sees in her society. Through her characters she displays that the economic condition is ready for white as they have supremacy over the black ones. Joe loses his happiness step by step when he sees that society is defined by class and he believes that white people are lucky since they have big stomachs; he speaks to his wife and says, "All rich men got some belly on 'em" (*The Gilded Six Bits*, 1); but Missie May tells him that he is nice too and assures him that people with big stomach are not completely nice people. Missie May, in the beginning of the story, is wiser than her husband and warns him from the American dream.

Hurston herself interferes and believes that happiness is the root of everything; she depicts the couples with their serene life though they live in a small place. She also depicts the African American people that they have spiritual soul and if the man is bad and not easily understandable, his wife gives him hope. In other words, she believes that women should support their husbands especially when their husbands are in bad conditions. But it is patriarchy that does not let the husbands understand their wife's sense of love. In *Understanding Patriarchy* Bell Hooks also states:

patriarchy is a political-social system that insists that the males are dominating, superior to everything and everyone deemed weak especially the females, and endowed with the right to dominate and rule over the weak and to maintain that dominance through various forms of psychological terrorism and violence which leads to the subordination and secondary status of the women in the society (1).

Therefore; due to that theory it is clear that the background of patriarchy as the highly powered structure of male dominance invites males of all races and classes to mark out their masculinity by acts of physical aggression and coercion toward women and children. It also reveals a variety of injustices that petrify all women. They represent the oppressed class that has always been subject to men's domination through male self-interest and have been prevented from full development as human beings. Sexism under patriarchy threatens to ruin gender relationships, for men are in control of everything and they can work to keep women downtrodden, frustrated denying them equal power. In other words, it prevents them from enjoying their basic rights. Thus women are totally excluded from the social, political and economic life. In this case, when Missie May tells him that he is nice and his stomach is like white ones, he gets angry and refuses her idea about him that he is like them; he loses his self-confidence, debases his wife's opinion and finally, he devastates his identity.

One of the important themes in this story is the inequality between the races and sexes. Hurston pinpoints on African American men that during the history they did not have good lives and good jobs. But, during Harlem they found fairly better jobs. However, the amount that they

received from their masters was not so much and distinguishable. For women, the condition was not better than before too. Women were not allowed by their husbands to work out. They were forced to stay at homes and do house work. It was the social norm that women were forced to obey and they were completely dependent on their husband's income.

One day when Joe comes back home from his work, he initiates a game to show that he has more power over his wife. In this game, he uses money as he thinks that money brings him power. He throws it to his wife one by one to make her follow him for the prize he has in the pocket. Joe does not know that his behavior toward his wife spares love and affection that once they had;

Who datchunkin' money in mahdo'way?" she demanded. No answer from the yard. She leaped off the porch and began to search the shrubbery. She peeped under the porch and hung over the gate to look up and down the road. While she did this, the man behind the jasmine darted to the chinaberry tree. She spied him and gave chase. Nobody ain'tgointer be chunkin' money at me and Ah not do 'emnothin, she shouted in mock anger... (11-12).

It shows that Mr. Joe's behavior is so bad because he wants to buy her affections. He considers his wife as a pet that he forces her to follow him and gives her some food. He behaves as if his wife is for sale that even irks her.

The story also indicates to the time of Great Depression in which black people had the devastated life and majority of black people were poor. Nevertheless, in this story, Mr. Joe is not completely poor but he tries to draw his wife's attention to money and wealth; he wants to substitute his love with money but he is not informative about its bad consequences, and although in the story the difference between masculine and feminine power is clear, the story indicates implicitly that Mr. Joe provides the condition for her wife to become a prostitute.

Joe is also a man who has been infected with masculine power. He sometimes tries to hide it and ironically talks to his wife. His power of domination is clear when he wants to control what his wife wants to eat. He even believes that eating too much is the right of men as men have to manipulate more power in their lives over their women. Joe refuses to give his wife more sweet things, because he wants, first to show that he has power, second through the manipulative policy of power he can control his body too.

Very little talk during the meal but that little consisted of banter that pretended to deny affection but in reality flaunted it. Like when Missie May reached for a second helping of the tater pone. Joe snatched it out of her reach. After Missie May had made two or three unsuccessful grabs at the pan, she begged, Aw, Joe, gimme some mo' dat tater pone. Nope, sweetenin' is for us menfolks. Y'all pritty lil frail eels don't need nothin' lak dis. You too sweet already(The Gilded Six Bits, 3).

According to Carole J. Sheffield, "The right of men to control female body is a cornerstone of patriarchy" (410). Joe even goes too far and controls what his wife must wear when he wants to take her outside. When Joe gets "no" from his wife, he expresses his inertia and takes it with laughter. Quoted in DiMichale Rosa Candia, the critic Geneva Smitherman says that laughing does not occur as a response to a joke or something funny, however, it can mean that a strong point has been made. Laughter suggests that a serious subject has come out(82). So Joe wants her wife to dress well and tells her "We goin' down de road a lil piece t'night so you go put on yo' Sunday-go-to-meetin' things"(The Gilded Six Bits, 3). Joe is a passive man who thinks about different things such as money and the way that he can pull the strings behind his wife and guesses that money can bring

him power and his wife's grace; so, he wants to show his wife to the perverted man. His wife is wise and does not want to sell herself to the man she does not know and asks questions from her husband about him. Mr. Joe does not understand and even tells his wife that the person they are meeting does have golden teeth and money.

Missie May looked at her husband to see if he was playing some prank. "Shonuff, Joe?" "Yeah. We goin' to de ice cream parlor." "Where de ice cream parlor at, Joe?" "A new man done come heah from Chicago and he done got a place and took and opened it up for a ice cream parlor, and bein', as it's real swell, Ah wants you to be one de first ladies to walk in dere and have some set down." "Do Jesus, Ah ain't knowed nothin' bout it. Who de man done it?" "Mister Otis D. Slemmons, of spots and places--Memphis, Chicago, Jacksonville, Philadelphia and so on." "Dat heavysset man wid his mouth full of gold teeths?" (The Gilded Six Bits, 3).

Mr., Joe's mistake is that he has been fascinated by the wealth and braggart personality of Mr. Slemmons. He thinks that if somebody has money, he has happiness, power and the good life. He always talks about it for his wife till she is seduced by what Mr. Slemmons has. Moreover, Mr. Joe does not pay attention to morality and since money is important for him, he talks his wife's ears off by it. Missie May talks with the pervert man and asks him how he could absorb his wife's love and he deceives her by telling him that the white-skinned women give their loved ones gold coins. Missie May is happy since she thinks that she can attract her husband's affection; by devising a plan which later comes out bad she tries to buy him love and affection.

One day, when Mr. Joe comes back home, he sees his wife engaging an affair with Mr. Slemmons. He is distressed but he tries to gain his authority. He confronts the lover, but since they live in a society where one powerful group speaks first, Mr. Slemmons does not lose his mood and he tries to grab his hat to preserve his face, power, and social status. Mr. Joe gets the golden chain from him what is broken now and takes for him. Considering the idea that the chain is broken, Mr. Joe steals the power from Mr. Slemmons and now shares it with his wife. He now understands that it was his fault that he procured his wife. Thus she laughs at his wife and goes to his bed. There is no wonder according to FRAILE that this affair is followed by a period of inarticulate sorrow and repentance on Missie's part and silenced grief and un-forgiveness on Joe's (35).

Nancy Babbit also believes that in the face of their imperfect responses to the gender and racial economic injustices, the husband and wife spent some time in anger, fear, uncertainty, disappointment, and bewilderment over what had taken place. After this bad event, Missie May continues doing her housework and knows that her husband is forlorn and even she knows that her husband has no appetite to eat, "He ate with his eyes in his plate. No laughter, no banter" (The Gilded Six Bits 8). She also sees that there is a coin between them implying that money has taken their love once they had for each other. And according to Michale, they know that the eagerness for having a golden watch chain and its attached coin has destroyed the beautiful relationship of this married couple. The presence of the coin shows Joe's inability to forgive her and represents the source of her oppression. Her conscience is what tortures her (67).

Missie May and Mr. Joe have done bad things to each other and they do not want to forgive each other, but this is the social pressure which makes everybody considerate and understandable. Missie May and her husband Joe keep their own distance from each other for three months; they even have no pinch of love toward each other and everyone is to his or her own work. Also, there are some symbols that show that they have no feelings toward each other. The running water without sound implies that there is no love between them and even they have forgotten their old

days. She decides to leave Joe and does not think about him, but she knows that Joe needs her and tries to put up his contempt and shows him her repentance. But he does not accept it, so, she comes to her final decision to leave, but this time she confronts his mother. This confrontation in black literature implies sisterhood bonds which pose a direct challenge to patriarchal prescriptions of the female self. Women keep up their friendly relationships and often carry out their duties as guides and rescues for the protagonist. They provide enough emotional support bases for the protagonist to supersede in her quest.

Joe's mom acts as a feminist who tries to help his son's wife and revives their life, but, unfortunately, when at the end of the story Missie May gives birth to a child, Mr. Joe is devastated mentally as he thinks that he is not his real child and he can never forgive his wife, but his mom comes to him and relieves him when she says, "You oughter be mighty proud cause he sho is de spittin' image of yuh, son. Dat'syourn all right, if you never git another one, datun is yourn" (The Gilded Six Bits 10-11). Joe becomes happy, blooms and decides to change his mind and asks his mom about Missie May's health. When he knows that she is fine, he goes to the market to buy things for his family. The child reinforces the center of the family and revives the love between Missie May and Mr. Joe. He also signals the return of unrequited love and causes Joe to get rid of the gilded six bits that were the symbol of his wife's treason. The child also determines the roles for both of them. She now stays at home taking care of the child and her husband has to provide everything for the family. This way of standard living by getting help from other black women for the reconciliation and love is the bare bone of black feminism.

In the end, when Joe goes to the store to pay for his staples, he gives the gilded coin for it then he comes out happily. The clerk tells another customer that black people are always happy. Even Hurston and other feminists like Alice Walker believe that happiness is the part of black people's life though they have a lot of problems. They want to be happy because they want to come over their difficulties. Moreover, Hurston shows in her stories that black men are flexible and understand their wives. She depicts that the male character, Mr. Joe, after the bitter period, now is good and ready to hug his wife and forgive her. Also in opposition to Beauvoir's theory, who strongly believed that marriage trapped and stunted women's intellectual growth and freedom, black feminism believes that marriage causes love between the two of them if they dominate and understand its rules. They get the maturity of their relationship when they have finally decided to change their approaches. They have reached the wholeness and even Missie May does not feel that she has been oppressed. Finally, she enjoys her life and vows to preserve her fidelity to her husband.

Conclusion:

During the history, African American women suffered from racism and sexism. Zora Neal Hurston is one of these women who had a unique place in history. She and other female writers decided to write to make people arbitrate the problematic position of women in America; the need to write about oppression, poverty, racism and so on that white society caused the black women to tackle with. It means that black women find themselves socially, politically and especially emotionally situated in a no man's land. They are deprived of the extreme physical, intellectual, emotional, and spiritual capabilities. In spite of these hot problems they also show in extensive details the bitter life of women who have to tolerate lots of oppressions.

Finally this article reveals that black women have suffered from intense racism and sexism but they do not like to be victims, instead, they fight against all things whole heartedly and stand against the unfulfilling marriages as well as jobs due to both their race and gender. Moreover, they

break traditional masculine roles men have determined for women and make up a good world for themselves with their identities known to all people. This manner does not end with the defeat of one pole but it achieves rewarded success as the beautiful proverb tells us that “every cloud has a silver lining.”

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