

Memory and identity in Winterson's *Oranges Are Not the Only Fruit*.

The autobiography *Oranges Are Not the Only Fruit* is the memory of Winterson's life which is full of difficulties and challenges. Here, by the help of memories, she recalls her past memories of experience from childhood up to young age that is full of religious, cruelty and identity for herself. Memory is a heart of autobiography that always comes in fragmented way, likewise Identity lies in narration that comes in flux which Winterson experienced and faced in her childhood has shaped her identity and those fragmented of memories help to construct this autobiography. This autobiography has represented the clear picture of lesbian identity, in contemporary English society by using memory. Winterson is trying to explore herself by using her real name Jeanette in autobiography where Jeanette has suffered a lot to construct her identity. This research paper is inclining toward the interrelation between memory and identity and how identity and memory are function in relation to each other as constitutive process. To support this claim, the researcher draws theoretical insights from Sidonie and Julia Walton's *Reading Autobiography*.

Winterson has presented the clear picture of lesbian identity by using the lenses of memory. She does not only explore her repressed desire for identity also becomes agency for lesbian sexuality, with the help of her childhood memories. Thus, she memorizes her experience and only by remembering those experience and event helps her to shape her identity. Throughout autobiography Winterson has remembered only those harsh realities to identify herself and she tries to establish her lesbian identity. She also becomes agency of lesbian sexuality. She wants to give voice to voice less, agency to agency less.

Winterson memorizes pain, torture, religious unjust, struggle and violence from childhood to youth. The importance of memory is seen through Winterson's emotional account

of her past memories and also be seen as she looks towards the future . Memory preserves history, memory replaces crude thought and it also helps to forget the torturous past by doing working through. Memory at all times comes in fragmented ways so; it is not possible to recall the past as it is. Thus, different kinds of rules and regulations, norms and values, culture, childhood abuses, struggles, sorrows, segregation and poverty comes in fragmented form of memory that help Winterson to create himself as a writer.

Winterson's *Oranges Are Not the Only Fruit* is an autobiography. Autobiography means story of one's self written by self that is synonym with self-biography. Autobiography is made of three words "autos", "bios" and "graphie" which stand for "self", "life" and "writing" respectively. The autobiography and biography genres has been flourished from the time of Socrates and this genre got heavily flourished in the twentieth century. Sidonie smith and Julia Watson state: "we call autobiography the retrospectives narrative in prose that someone makes of his own existence when he puts the principle accent upon his life, especially upon the story of his own personality"(1). It suggests, autobiography is about the past experience narrative in prose form where someone make own rule about his or her own life. As Elizabeth Buns states, "Autobiography is a personal performance, an action that exemplifies the character of the agents responsible for that action and how it is performed" (138). That shows in autobiography, the author is interested in different aspect as in memory, identity, experience, embodiment and agency which are known as the constitutive process of autobiographical subjects. Thus, Winterson has presented her own memory of life experience and directly and indirectly she narrates her story of her life and shows her identity. Memory and identity are autobiographical subject and their use in the text brings clear understanding of both memory and identity is equally important subjects amongs others subjects. It means both of them aren't fixed or comes

as it is. The researcher has analyzed the text from perspective of memory and identity drawing the theoretical insight from where they talk about memory and identity, memory included the life experience and identity is reflected in narration of the life experience.

Winterson's autobiography *Oranges Are Not the Only Fruit* is about an adopted girl Jeanette who is author herself and her adopted family, her family is highly religious. To represent her true identity, Jeanette Winterson has presented her own name 'Jeanette' and has narrated the story in first person. L. Burns states "a narrator, suggestively named Jeanette describes her upbringing in a strict Pentecostal family, her struggle to break from her mother's harsh strictures and her move into lesbian sexuality" (284). This also clearly states that through the narration of her memory she is presenting the lesbian identity. In the beginning, the way narrator list the thing sounds she is in dilemma that she can't decide the situation properly around her.

Enemies were:

- ) The Devil ( in his many form)
- ) Next door
- ) Sex
- ) Slugs

Friends were:

- ) God
- ) Our dog
- ) Auntie made
- ) The Novels of charlotte Bronte
- ) Slug pellets (1)

It suggests that Jeanette has mixed feeling as division of enemies and friends . In this regard, Burns argues that as the narrator lists who are the enemies and who are friends, it becomes apparent that the process of polarization must in some portion be broken down for Jeanette to form an acceptable self identification (285). From this dilemma she begins to identify the thing around her and realizes herself. Furthermore, through the narration, she shows her lesbian identity, her identity has been represented clearly through her narration. Sometimes narration shifts to second person to connect with reader and third person to represent public voice.

Autobiography is about self written story where it contains memory, experience, identity, embodiment and agency that are also called autobiographical subjects. In autobiography of Winterson's *Oranges Are Not the Only Fruit* also mainly contains the autobiographical subject memory and identity, both memory and identity is important subjects. They undergoes through formation and reformation. It means both of them are not fixed or comes as it is. Numerous critics have examined *Oranges Are Not the Only Fruit* from different perspective. Some critics have analyzed it as, experimental fiction, some critics have analyzed it from trauma perspective, some critic have analyzed from intertextuality.

Memory is all about past experience and one's ability to remember things. Smith and Watson talk about memory as subject of autobiography. Memory is the heart of autobiography, Memory works as the source of credibility "to tell a retrospective narrative of the past and to situate the present within that experimental history" (16). It states that the remembering of the subject actively makes the meaning of the past in present. Memory has helped to dig out the identity of people under their notions like memory as meaning making, memory and history, the politics of remembering, materiality and memory, collective remembering, memory as

contextual and memory and trauma. Memory is a major source for knowledge of past because it interprets the past events of one life at present.

By memorizing the past experience, everyone can view his/her identity by depending upon memory. Likewise, whatever we experienced in our childhood that plays great role to shape our adulthood and their fragment of experience and memory can help us to construct autobiography. In the text we can see that Winterson undergoes through orthodox religious belief that she does not ignore. She says, “ This child is mine from the Lord” (6). It suggests that by memorizing past experience Winterson makes the meaning at the present. She faces extreme pain and challenge in her childhood which drives her to work at church and different places at teen age. She says “I cannot recall a time when I did not know that I was special. We had no wise men because she didn’t believe there were any wise men, we had sheep” (2). When she is adopted, her adopted family does not make her feel very special. Her mother compares men with animals like sheep and pig.

The importance of memory is seen through Winterson’s emotional account of her past memories and also be seen as she looks towards future. From beginning of the story, Jeanette tells that “I cannot tell a time when I did not know that I was special. We had no wise men because she did not believe there were any wise men but we had sheep” (2). This shows that she did not get love and care from family and her mother did not give any importance to men rather they are compared with animals. Thus in autobiography the author has some intention of meaning making in the same manner, Winterson has also remembered memory to make a some meaning. Smith and Watson state, “autobiography as the meaning from a memory bank. Rather the remembering subjects actively creates the meaning of the past in the act of remembering thus narrated memory is an interpretation of a past that can never be fully recovered”(16). It shows

from the memory in autobiography we can make meaning and the remembering of the subjects actively make the meaning of the past in present. Thus, Winterson has portrayed her memory to show the meaning of her lesbian identity.

Likewise, Memory lies on politics to remember past experience. We can find politics of remembering in this autobiography too. Also Winterson has remembered her past life that tigers her time again. The autobiography protagonist Jeanette who completely resembles the writer, she is also the narrator. Likewise other character Jeanette's mother, Elsie Norris, Mis Jewsbury Melanie, Katy, Mrs: White, Ida, Pastor Sprati have the important role in the novel. Jeanette faces so many problems "I thought of Jane Eyre who faced many trials and was always brave" (111). Where, Winterson completely relates with Charlotte Bronte's *Jane Eyre* who accepts all the challenged of her life and eager to accept new identity.

For Jeanette mother's society is functioning in binary opposition good and bad, holy and sin. In this division Jeanette has presented as demon spirit because she likes women. Her love for Melanie considers as demon 'I knew that demons entered wherever there was a weak point. If I had a demon my weak point was Melanie, but she was beautiful and had loved me can love really belong to the demon? (80). Her contemplation over demon spirit is that demon is weak point, and her love for Melaine is weak point that considered as demon act. In this context Mara Reisman says that "privileging one binary over the other becomes easy shortland for determining right from wrong, there by naturalizing moral judgement and perpetuating social, political, religious and sexual norms" (13). This demonstrates that binary system of society is made judgmental comment about human being that is categorized as good and bad, holy and sin activities of society. Thus Jeanette behavior and a way of life also becomes judgmental because

of binary system of society , where at first Jeanette considers as pure and holy spirit later on she considers as a demon spirit. These lines show the problem in this way:

It all seemed to hinge around the fact that I loved the wrong sort of people. Right sort of people in every respect this one; romantic love for another woman was a sin.

‘Aping men,’ my mother had said with disgust.

Now if I was aping men she’s have every reason to be disgusted. As far as I was concerned men were something you had around the place, not particularly interesting, but quite harmless. I had never shown the slightest feeling for them.

(95)

Above lines shows that Jeanette has to fall in love with men but unfortunately she falls in love with women that means she loves wrong person and the relationship between women to women has taken as sin act. She doesn’t feel for men, which clarify Jeanette has rejected society norms and values regarding the sexuality. In term of sexuality society she has to accept men over women, not women to women and man to man. In this context contemporary fiction states:

Looking at the text’s treatment of figure like Melanie, together with its presentation of the dysfunctionality of all the straight relationships it’s examines, however, it is helpful to think about Oranges as a lesbian text, in the sense that, in its various narratives, heterosexuality is consistently and comprehensively marginalized. (96)

This also shows the Jeanette relationships with Melanie and Katy it challenges the straight relationship of women and men and Winterson has given more important to other only female

and their relationship which completely marginalized the heterosexuality and emphasized on homosexuality.

Jeanette mother is fundamentalist Christian, she views world as good and bad demon and holy. In autobiography of Winterson's *Oranges Are Not the Only Fruit* Jeanette story keeps progress with the biblical references with Jeanette story where Jeanette mother perspective is depended on priest of church:

A girl motto is BE PREPARED

My mother explains that these priests and saints represent the god

And if they kiss it means the blessing of the god and be quiet baby.

It is the Bible that awakes the thirst of sexuality upon me and

And these saints and so called gods show me the way to lesbian, I start loving the girls. (11)

The above lines shows the concept of the religious people regarding the sexuality, Jeanette has to know the concept of girls that means to be prepared stands for mentally and physically prepare for the intimate relationship with man. But Jeanette starts loving girls which is against society and religion norms and values and Bible never considers such sexual relationship. Thus, same sex relationship is considered as demon or unnatural passion.

Similarly, memory and trauma are interrelated with each other. Trauma is a psychological wound that is recollected in the memory that does not occur immediately. Thus traumatic memory is different from other memory. We remember particular incident and start to get traumatized. In the autobiography, memory as the trauma works as the therapeutic interpretation or tools for the articulation of pain and suffering. Smith and Watson state:



for those suffering from traumatic or obsessional memories, autobiographical acts work as therapeutic intervention, what Suzette A. Henke calls scriptotherapy: Speaking or Writing about trauma becomes a process through which the narrator finds words to give voice to what was previously unspeakable. (22)

It suggests that traumatic memory can be revealed in autobiography and that has given the term scriptotherapy where narrators can give words for that unspeakable memory. In autobiography of Winterson's *Oranges Are Not the Only Fruit* has demonstrated her traumatic memory how pathetic her childhood life experience. Jeanette only remembers those painful childhood days, her mother decides everything for her, her mother adopted Jeanette because she wanted to train her as a servant of god. When Jeanette fails to be the servant of god then her mother loves and cares her less. When Jeanette asks her mother why she can't go school Jeanette mother says that it is a "breeding grounds" (35). One day a letter arrives at house about Jeanette must go school and Jeanette is excited to go at breeding grounds. Jeanette is different from other students Jeanette preoccupies mind about god is major problem and Mrs Vole warns to sent a letter to her mother.

you'd better go said Mrs: Vole kept her promise. She wrote to my mother explaining my religious learning and asking my mother if she would moderate me, My Mother hooted and took me to the cinemas as a treat. They were showing the ten commandment. . . After that day, everyone at school avoided me. If it had not been for the conviction that I was right, I might have been very sad. (75)

Above lines show that because of her religious beliefs she is different from other children and everyone avoids her that psychologically tigers her mind time and again. Jeanette is grown up in religious family in the name of religion she suffers a lot. And to forget such kind of painful

traumatic memory she does working through by writing this text. Trauma can be defined in various ways, Cathy Caruth in *Unclaimed Experience: Trauma and the Possibility of History* defines trauma, “in its most general definition, trauma describes as an overwhelming experience of sudden or catastrophic events in which response to event occurs in the often delay, uncontrolled repetitive appearance of hallucination and other intrusive phenomena” (181). Thus, trauma is about psychological wound. Traumatized person cannot fully forget the event, event is stored in memory that is in fragmented form. Traumatized person always have psychological threat in their mind and anxious disturbed, frustrated and upset. They live in present but haunted by the past event of memory. They are mostly concerned with their past rather present which becomes the main source of suffering for them at present.

Susannah Radstone a well known theorist has analyzed the trauma as a subject of memory and inter-subjectivity. Radstone states in *Trauma Theory: Context, Politics, Ethics* that ‘ “Alongside an emphasis on memory and brain function, this postmodern psychology includes also a strand that emphasis inter-subjectivity and the role of the listener or witness in the Bringing to consciousness of previously unassimilated Memory”(18). Jeanette, in her autobiography emphasizes on memory and her memory has functioned as self identification and to show her memory, she has taken the references mythic stories. At first Jeanette is compared with the story Christ of Bible, she believes that she will emerge as a Christ like figure who will save the world and soul is holy. Winterson has portrayed the mythic character like Sir Perceval who has left the comfort of King Arthur’s court to find the Holy. Thus she is a mythic heroin, her quest of identity for her true self isn’t possible, if she stays at home and Winterson has kept King Arthur and Jeanette mother in same position. There are several storied about mythic sexuality, in this context, M.H. Abrams in *A Glossary of Literary Terms*, explains:

In classical Greek 'mythos' signified any story or plot whether true or invented. In its central modern significance, however, a myth is one story in a mythology- a system of hereditary stories of ancient origin which were ones believed to be true by a particular cultural group and which most myths are related social rituals set forms and procedures in sacred ceremonies-but anthropologists disagree as to whether rituals generated mythos or myths generator rituals. if the protagonist is a human being rather than a super natural being, the traditional story is usually called not a myth but a legend. (178)

Abrams ideas of myth stories emphasize upon such stories of sexuality that further shows the power of gender. Thus the experiences of mythic stories and the retelling the story from her point of view Winterson's makes the story sensitive as well as knowledgeable with some satire to present civilized world.

Again, Winterson compared herself with princess who takes the responsibilities of hunchbacks in the same manner Jeanette mother has same expectation from Jeanette that she will take the responsibilities of her mother. These lines show how Jeanette mother wants her daughter:

- ) (1) To milk the goat,
- ) (2) To educate the people
- ) (3) To compose songs for their festivals. . .
- ) a missionary child
- ) a servant of God
- ) a blessing. (5-6)

The line suggests fictional stories princess is ready take the responsibility of hunchback who has to fulfill these duties. In the same way her mother wants a child who continues her religious beliefs, where Winterson has used fictional as well as factual stories. Likewise Winterson has compared with Jeanette with Jane Eyre and Sir Perceval where Jeanette is compared with those fictional characters. In this regard Mara Reisman states:

By the distinction between history and storytelling, Jeanette clearly defines fact and fiction and by extension the belief system she has been brought up with- religious fundamentalism and her mother's absolutist worlds views- as rigid binaries. Jeanette's declaration also expose how authority is granted and maintained in this construction of the word in which there exit only opposing choices. (13)

It shows that Winterson has combined both history and storytelling and distinguished between fact and fiction. Thus the story of princess, Sir Perceval and Christ way of life link up with her life and goes side by side of Jeanette's story.

Winterson memory has emphasized upon the lesbian identity regarding different stories of myth and its effect on contemporary English society through memory, where memory plays the central role and by the help of the narration in first person, second person and third person it clearly shows she is trying to show different type of sexual identity but her main focuses on her identity where identity is based on narration of her memory that she experiences in her life. In this regards, Winterson has highlighted upon different form of sexuality: Homosexuality, unnatural sexual relationship, and lesbianism likewise Winterson has also highlighted upon binary opposition of society good and bad, demon or sin and holy sprite. From another point of view Winterson's autobiography *Oranges Are Not the Only Fruit* is about Winterson quest of

herself in which she is trying to show about sexual relationship, its norms and values of sexual how society is functioning.

In autobiography of *Oranges Are Not the Only Fruit* there are fairy tales stories kind of reflected on Jeanette in her life at the time, there are fictional stories almost working through the need for change and need to make certain decision, a kind of expression what she feels to be deeply religious and not to fit inside the rule of religion and society.

Winterson has focused her memory mainly two aspects in whole of the autobiography that is breaking the traditional norms and self identification. Laurel Bollinger argues “Jeanette refusal of the tradition and her self-fashioning through it” (367). This also demonstrates that she takes the references of oranges and Bible that breaks the tradition and shapes her memory in quest of her lesbian identity. The member of the church and her family has fear that she will disobey the God. So Jeanette is not allowed to talk outside member of church and house. Because of her devotion to God at school she becomes as outsider. As she is grown up she knows that she is different from other although she isn’t clear about her identity. When she is exposed because of her love affair with a girl Melanie and Katy to her mother and the church, she is forced to leave her family. Later on she leaves church and family in quest of her lesbian identity. After leaving house she works very hard to survive at the age of sixteen. That society can’t digest her lesbian identity. In this regard Shane Phelan argues “lesbianism not as an essence or a thing outside of time and place but as a critical space within social structure” (766), which also shows that society isn’t understood her because of social structure.

At first oranges stands for the pure holy and heterosexuality. When she starts to identify her sexuality then she starts to rejects the fruit ‘Orange’. Jeanette mother several times offers an Orange when she is admitted at hospital, her mother “give me an Orange. I peeled it to comfort

myself, and seeing me a little calmer, everyone glanced at one another and went away” (33). Most of time, Jeanette gets Orange if she asks something to her mother, and she wants to avoid. But when Jeanette meets Melanie than Katy, she starts to rejects the Orange fruit. Before meeting them she is considered as the pure and holy sprite unfortunately she becomes sin or demon spirit when she has love and intimate relationship with Melanie and Katy. Thus the title of autobiography *Oranges Are Not the Only Fruit* means that there are also other fruit to eat likewise in life there are other experience for instance man to man relationship, women to women relation which are equally. In this context Xiaomei Chen in *Peeling the Orange: an intertextual Reading of Oranges Are Not the Only Fruit* states that “Jeanette’s mother requires her to be pure or heterosexual, obeying God and the church; on the other hand, there are more possibilities than one sexuality” (42). It suggest that by offering orange she wants to make Jeanette as holy spirit but Jeanette admits that she has love affair with Melanie and Katy she makes own decision and rejects ‘Orange’. Thus ‘orange’ stands for other experience of life which is equally important in life.

Memory has another feature as memory as materiality. “Materiality stands for what we can see, touch, feel and hear where memory is according to Smith and Watson “immaterial and personal” (21), which has no colour, sound, taste and smell. Therefore this immaterial form of memory gets materiality. It is recorded through recording tools in the form of sounds, paper, and writing means and get in the form of object, picture, word, image which can have power to awake people. In autobiography Winterson attempts to materialize her memory by writing it as autobiographical text which has senses of awakening through autobiography Winterson has tried to convey that her voice and her message could make people to see different form of sexuality in society. Memory isn’t come in linear form. Avishai Margalit his book *the Ethics of Memory*

mainly presents two aspects of memory, shared memory and common memory. He highlights upon shared memory rather than shared memory rather than common memory where shared memory is experienced individuals in distinct way and common is about the memory of all those people who remembers the certain event which each of them experienced individually. Thus memory is a heart of in constructing and maintaining individual identity or common identity.

The issue of identity is mostly prominent with the writing of margin like gay, lesbians, colonized, black, lower class, immigrants. Identity sets out various external and internal factor of the life. Smith and Watson talk about identity and narrating life story of author through presentation of identity under other forms like, identity as difference and commonality, identity as discursive, identities as historically specific models and identity as intersectional. Winterson has shown the multiple identities as lesbian, as women and religions.

Depiction of identity in *Oranges Are Not the Only Fruit* sparkles through incorporation of difference and commonality with people by denying or accepting certain historically specific models of identity, approaching intersectional nature of identity and drawing discursive way of identity, Winterson identity as lesbian and presents difference with other sexuality. She is a girl and attracts to a girl and religious identity is different. She has multiple identities, they are discursive and valorized by specific historical events experiences and memories. In fact she undergoes through multiplicity of identity is shown through this intersectional identity. Moreover, identity sets out various external and internal factor of life. Depiction of identity as difference and commonality depends on subject position. Smith and Watson state:

Identities are marked in terms of many categories: gender, race, ethnicity, sexuality, nationality, class, generation, family genealogy, and religious and political ideologies, to cite the most obvious. These are differences that, at least

for now, have meaning in the material and symbolic structures that organize human experience. But identity as difference implies identity also as likeness.

(33)

It suggests that identities have different and always in flux. Out of many differences she wants to reconstruct her own identity.

Winterson has talked about different characters her mother, Pastor Finch, Melanie are a representative of those women who accepts society norms and values. On the other hand Katy, Ida, Elise Norris are a representative of women who wants to live life in own choice. Thus the way Jeanette shows the different character, out of difference she wants to reconstruct her own identity, although objection of family and society. The conversation between mother and daughter shows the two different perspective about sexuality regarding society:

and it was evening and it was morning ; another day I spent with Melanie in her room. After that we did everything together and I stayed with her as often as I could. My mother seemed suspected and asked me about this. Do you think this is unnatural passion?" I asked her once. Doesn't feel like it. According to Pastor Finch , that is sin . . . she must be right, I thought. In the church we both work together but the authority isnot happy with us regarding our relationship at night.

The people describe it as a victory of satan. (65)

In above lines show the relationship between Melanie and Jeanette, that isn't easily digestive on society at that time. Jeanette raises the question over passion but in term of sexuality the relationship between same sex considered as the unnatural passion. Although she does not care about that and her mother still seeks help from religion and listen carefully what Paster Finch



says about her daughter. Thus, Winterson tries her best to establish her identity on the basis of sameness and difference in order to identify herself with readers.

In autobiography identity always produces a certain discourse on the basis of multiple voices and multiple identities. Smith and Watson argue that identities “are constructed. They are in language. They are discursive. They are not essential- born inherited, or natural- though much in social organization leads us to regard identity as given and fixed (33). That demonstrate identity as discursive is constructed through language where social organization has given identity and fixed it. Identity isn’t inborn and natural. For Bakhtin identity is constructed through social interaction and through dialogue. In this regard Hall says:

It accepts that identities are never unified and in late modern time, increasingly fragmented and fractured; never singular but multiply constructed across different, often intersecting and antagonistic, discourse, practices and positions. . . Are constantly in the process of change and transformation. (4)

Thus identity in modern time isn’t fixed it carries different things. In the same manner Winterson’s also tries her best to show her lesbian identity as well as she has shown her religious belief, and feminist point of view by not giving the important to male. Through the story Jeneatte says:

‘I love her’  
 ‘Then you do not love the lord’  
 ‘Yes, I love both of them’  
 ‘You cannot.’  
 ‘I do I do, let me go’ (83)

Here she never denies her sexuality she doesn't agree with the church member point of view that if she loves Melanie then she doesn't love Lord where her sexuality is wrong in society. When church member has given option either love women or love the lord she rejects and says she loves both of them. Thus her identity is not unified, and fixed. Her identity is also fragmented.

In Staurt Hall view, identity is constructed in relation to other identity. Winterson also establishes her identity in relation to other lesbian as well as religious. She does not only talk about difference between sexuality. She also talks about her different self. Throughout her autobiography, she focuses on the fact that she was born as a different child. Here, she separates herself from other children and has quest for self.

Hall says:

Identity is constructed as we see the 'other' because we compare ourselves with the lack of thing . . . This entails the radically disturbing recognition that it is only through the relation to the other, the relation to what isn't to precisely what is lacks, to what has been called its constitutive outside than the positive meaning of any term- and thus its identity\_ can be constructed. (2)

Thus our social organization has given the meaning lesbian relationship if female has intimate relationship with female. Here Jeanette identity becomes lesbian identity when she is compared with other that is constructed by our society.

Identities are also historically specific models. That is historically formed in particular time and place. All models aren't ideal. People tend to follow that model and try to sexuality that was found in contemporary English society. Smith and Watson states, "Autobiography incorporate and reproduce models of identity in their narratives as ways to represent themselves to the readers" (34). It suggests that in autobiography on the narration of story with reader has

emphasized ec identity. Autobiograph of Winterson's *Oranges Are Not the Only Fruit* shows the lesbian identity as well as religious that mean Winterson incorporates with different identity. In this regard smith and Watson says, "autobiography often incorporate several models of identity in succession or alternation to tell a story of serial development" (35). It shows that incorporate of several models identity helps to develop story further. For instance Jeanette mother beliefs on religion help to develop story further. When Jeanette is fall in love with Melanie she says,

The next thing that happened to me was glandular fever. . .

Certainly it was the belief of the Faithful that God was cleansing me of all my demons and there was no doubt that I would be welcome back into the fold as soon as I recovered.

'The lord forgives and forgets,' the pastor told me. (84)

This conversation of mother and pastor present the contemporary society point of view about same sex relationship that can't be digested in society and her mother religious beliefs represents how much people are religious at that time. When Jeanette is suffering from fever she thinks that God has cleansing all demon relationship of her life that shows Jeanette mother is very much religious and this narrative is religious narrative.

In autobiography identity is always intersectional. It's a coming age story with identity and trying to figure out how to make identity being a Christian and lesbian at the same time. Smith and Watson state that

The effects of this multiplicity of identities are not additive and intersectional.

That is, we can't just add the effects of one identity to the effects of another to understand the position from which someone speaks. To speak autobiographically

as a black woman is not to speak as a “woman” and as a “black”. It is to speak as black woman. (36)

In the same manner *Oranges Are Not the Only Fruit*, not only try to establish her lesbian identity through memory but also presented that time English society how women relationship is taken and women seems to be present in the society as well shows the religious belief of people.

Identity is also discursive. Identity is not natural. For Bakhtin identity is constructed, practiced and performed in language. For Bakhtin identity is constructed through social interaction and through dialogue. Her idea of dialogism in text focuses on the multiplicity of voice in the autobiography *Oranges Are Not the Only Fruit* Winterson does not hold single identities all over the text. She has multiple identities. Her lesbian identity is not remained same over her life so identity has no fix center. In Winterson’s *Oranges Are Not the Only Fruit*, Jeanette and her mother present as major character and Elsie Norris, Miss Jewsbury, Melanie, Katy and Ida present as supporting characters who help to recognize Jeanette sexuality. Elsie Norris is a also a church members and very devout to member of the church who testifies daily. Elsie supports Jeanette during all phases of her life, even after it is clear that Jeanette is a lesbian. When Jeanette is admitted in hospital, then after she becomes close friends of her. The tales that Elsie told from literature and her own life expose Jeanette to imaginative realm, Jeanette had never seen. Thus Elsie has shown the right path and helps her to quest identity she is only a support system of Jeanette when she quits the church, Elsie meets with her and doesn’t ignore her. Elsie even suggests that it is best for Jeanette to go off and make her own way in the world and that her identity isn’t necessarily wrong.

Miss Jewsbury is also a member of church, she represents the closeted lesbian that Jeanette refuses to become Miss Jewsbury is in dilemma situation between her lesbianism and

her religion. She can never live with full of identity when Jeanette has choose Miss Jewsbury. Melanie is a character who represents contemporary time common people thought, they can't go against society norms and values. In the same manner Melanie has affair with Jeanette's but, she marries, have children and deny that she never had a Jeanette. Thus Melanie represents another weak soul who refuses to follow her true desires. Melanie betrayed Jeanette, again Jeanette falls in love with Katy. Katy is open, unashamed and carefree character. Katy is totally different from Melanie, Katy invites Jeanette for sexual relation, these lines show:

We weren't cold, not that night nor any of the other we spent together over the years that followed. She was my most uncomplicated love affair, and I love her because of it. She seemed to have no worries at all, and though she still denies it, I think she planned the caravan.

‘Are you sure this is what you want?’ I murmured, not intending to stop.

‘Oh yes,’ she cried, ‘yes.’ (94)

The above lines demonstrate a new confidence about same sex relationship. Where Katy is inviting for the relationship. Ida is one of lesbian character who has own the paper shop. Ida presence foreshadows Jeanette's eventual. Sexual identification of Ida works as one of the few people in the narrative who follows her own inclinations. Her presence helps Jeanette's feeling come on light. Thus the way, characters are shown Melanie, Katy, Ida, Winterson has done the politics of sexual identity. In English society that is a burning issue, where identity politics assumes a coherent, unified and stable

Identity has different colour that is keep on changing according to time, profession and situations. Thus identity cannot be fixed and keep on changing. Jeanette believes in God and

love. When her mother forces to choose either God or love, Jeanette says “Yes I love both of them” (83). In fact on the basis of time and situation her identity is keep on changing and shows different colour of identity. When Jeanette is with her lover Melanie or Katy, her identity becomes as lesbian. On the other hand when Jeanette is at church, her identity becomes as religious. In fact, Jeanette identity is change with situation. In quest of self she left the home, church and society too. In this context Christy L Burns states:

Oranges isn't the story of a girls' discovery and acceptance of lesbian identity and community; rather, it is the story of a girl's discovery of her alienation from religion and familial identity and community. The fanatical church to which Jeanette belongs is founded as religious identity, which is associated with repression ignorance and hypocrisy. Jeanette doesn't find (lesbian) identity when she finds Melanie and Katy; rather she loses (religious and familial) identity. (30)

The lines shows when Jeanette meets Melanie and Katy her intimate relationship of Jeanette with Melanie and Kate reveal the lesbian identity rather she is alienated from the religious and society because of her preference over women rather men on society. Thus, *Oranges* isn't only about identity of Jeanette rather it is a story of those who are alienated from family, society and church because of their preferences.

In the twentieth century autobiography has become a dominant form of writing. On the basis of formation of subject the autobiography might be different. Smith and Watson states “the form of life writing have multiplied and the field of autobiography studies has begun to fracture as scholars as address issues specific to particular mode of self-narrating” (133). This shows about how the author address issues, narrate it, it depends on the subject of autobiography. Thus lesbian issues is also the new subject of formation in autobiography narrated as coming out

narrate, as her autobiography mainly focus on lesbian issues. Sidonie Smith and Julia Watson state “Coming –out narrative make visible formerly invisible subjects, as gay, bisexual, lesbian and transgendered subjects inscribe stories of the costs of passing as heteronormative subjects and the liberatory possibilities of legitimation” (108). On the basis of issue autobiograbhy *Oranges Are Not the Only Fruit* is coming out narratives although the way she deal with memory, this autobiography also belongs to as traumatic narrative too. Because the moment when she discovers by reading charlotte Bronte’s *Jane Eyre* for herself. These lines show:

I did remember, but what my mother didn’t know was that I now knew she had rewritten the ending *Jane Eyre* was her favourite non-Bible book, and she read it to me over and over again, when I was very small. I couldn’t read it, but I knew where the pages turned. Later, literate and curious, I had decided to read it for myself. A sort of nostalgic pilgrimage. I found out, that dreadful day in a back corner of the library, that jane doesn’t marry St John at all, that she goes back to Mr Rochester. It was like the day I discovered my adoption papers while searching for a pack of playing cards. (40)

It suggests that the moment in which she discovered by reading charlotte Bront’s *Jane Eyre* for herself, that her mother had been rewriting the ending of Bronte’s story when reading it out loud to her. Jeanette has known the different ending that is made by her mother when she read herself then she finds the truth of Jane Eyre she never marries and finds the paper of adoption. This is the most painful time for Jeanette. In this regard Keryn Carter says that:

In the mother’s version, she then states that even was just as shattering as the moment when she discovered her adoption papers hidden away in the back of drawer. Thus the reading a book and this new event in her life becomes deeply

problematic in her whole life. And the mother daughter relationship on the individual level may be read as dramatizing the process of abjection-the daughter's development as a subject relies on a process of separating herself from the domination, even monstrous, the mother who threatens to engulf her selfhood. (17)

Above quotes emphasizes the change of Jeanette mind that how she becomes lesbian in her life. In reality she is adoptive daughter, and her mother wants to make servant of God.

This autobiography is memory of Winterson's childhood and adulthood experience and her struggles for establishing her identity as lesbian. Our memory determines who we are, and these memories affect the very core of our identity. That means we can view identity by writing down the memory. Memory and Identity undergoes through formation and reformation. It means both of them are not fixed or comes as it is. Identity is always in process and memory comes on fragmentation. A same thing happens in the text. Here memory and identity comes together. Winterson fragmented memories is helping him to construct her own identity along with others.

In conclusion, Autobiography of Winterson contains the idea of lesbian identity of Jeanette. Lesbian identity is coming-out issue of contemporary English society. Autobiography of Winterson's *Oranges Are Not the Only Fruit* is about memory of Winterson's life through which she tries to explore her suppressed identity in contemporary English society. Winterson retells the story through the character Jeanette who is the adopted daughter in fundamentalist Christian family. In fact, she struggles to adjust in society because of her homosexuality, who prefers woman rather than man. For the quest of identity, she protests against her own family, church and society. Jeanette's life is full of religion, obstacles and difficulties Despite these



things she overcomes them and tries to create her lesbian sexuality as identity, through the help of memories.

Likewise, 'Orange' is frequently used as the symbol where it stands for the pure and heterosexuality. Every time her mother asks to take orange fruit, but when she is grown up, she rejects 'Orange' because Orange isn't the only fruit for her there are other fruit like orange. In this regard heterosexuality isn't only sexuality that exists in society, there are other sexuality like gay and lesbian which exists in society. Winterson also takes the reverences of fairy tales, where she tries to relate those stories with her life and reconstructs her lesbian identity. Thus, this is the blending of fact and fiction.

Identity and memory are autobiographical subjects, identity is about narration of story that is constructed and change with time and situation and memory is about past experience that comes in fragmentation. In autobiography both identity and memory function differently but they are related with each other. In fact, Winterson memorizes her bitter life experience to reconstruct her identity. In this way identity and memory are related to each other in Winterson's *Oranges Are Not the Only Fruit*.

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