

I. Search for Female's Space

This research is the study of the South African writer Nadine Gordimer's novel *July's People* which presents the major characters including Maureen Smales's ceaseless struggle for their identity in the capitalist and patriarchal society. It presents the dilemma of negotiating cultural and biological identity of females. Since human civilization women are considered as inferior and second class, while men are perceived as the superior beings. As inferior beings women have been assigned subordinate and peripheral position in society. It is believed that women are made to fulfill men's purposes they are expected to serve men physically and mentally. They have always been dominated, violated and subjected to male supremacist ideology. *July's People* is about the lives of women; and it shows how they are changed by male ideology. Gordimer presents the authentic voice of female world by showing the suffering, misery and struggle of women. In this novel she endeavors to show the strong voice of women in society. This research explores the major characters' search for voice and identity in the patriarchal society.

The South African female protagonist Maureen Smales has good relation with her husband, Bam Smales and black servant July. Moreover, she is a responsible mother of her three children. Even in such context, she leaves her husband, children and black community and moves towards unknown future. The researcher analyzes the cause of her separation from her family as well as July's community.

As Maureen Smales, a white South African female protagonist in Nadine Gordimer's *July's People*, realizes that her identity is in crisis due to capitalist and patriarchal norms and values of her family and society during the transitional era, she leaves her family and society in order to achieve and prove her individuality on her own.

Nadine Gordimer's *July People* has elicited much response and criticism from the critics since its publication. Reviewing the novel Visser offers his interpretation on the ambiguous ending of *July's People*. He writes:

It is hardly surprising that the ending of Nadine Gordimer's *July's People* should have occasioned a fair amount of puzzlement. As Maureen Smales runs towards the helicopter, neither she nor the reader has any way of knowing 'whether it holds saviors or murderers; and-even if she were to have identified the markings for whom.' And not knowing that, we are left uncertain what to make of the conclusion, one impression readers may gain from the final pages of the novel is that they constitute what Russian Formalists called a 'zero ending. (61-67)

Another well known critic on African literature, Kenneth W. Harrow comments on the novel simply as the reflection of apartheid movement of South Africa, "The most familiar novel, amongst the farm novels of utopian fictionalizing of the end of apartheid in Gordimer's *July's People*" (36).

According to Stephen Clingman, "*July's People* are an apocalyptic vision of possible future in which South African whites must construct a new identity in the time between the overthrow of apartheid and the emergence of a new national consciousness" (201).

A well-known critic, Sheila Roberts in "Sites of Paranoia and Taboo" analyzes the relationship between white Maureen and Black July: "Maureen Smales in *July's People* nurtures a human creed and a belief in need of equality. Maureen does not intrude on his privacy, on the rare occasion when July is ill; she brings him a 'tray' of light food she had prepared for herself" (66). With reference to these critical responses from various critics that reflect their own perceptions, it is worthwhile to observe Gordimer's strategic part to foreground her protagonist-victim, South African woman's experience giving her the voice to expose her experience, which is vehemently different from the experience of woman in the metropolitan location.

Even the primitive society established certain restrictions and dictated certain rules over sexes, as a result males have started showing leadership and imposing their authority over females. Though there is no such rule to justify the hierarchy between male and female in the social status, men assume their superiority and think that it is their right to rule over women. Their supremacist ideologies taught and encouraged women to believe that they are of less value; they are naturally inferior and unequal to men. Women have been denied the rights as human beings. They are given a little or no space in social, cultural, economic, legal or political spheres.

Gordimer's main thrust is to explore the female's situation through the history and in particular female's painful experience in a racist and patriarchal society and their struggle for existence. Her writing encompasses a wide variety of themes and directs much focus to the experience of women. She shows the experiences and struggles involved in women trying to find their own identities. The book addresses issues such as racism, interracial relationship and economic disparity collapsing the divisions in the realistic world. The novel deals with women and their struggles to find themselves in a new world who are victimized by domestic abuse or abusive situations. It gives an account of love between Maureen Smales and her family.

The novel focuses on female identity in terms of male-female relationship that focuses on the lack of intimate relationship. Their relationship from the beginning to the varied experience of their married life is an important element in this novel. The novelist searches for the way of female identity which is necessary in this society. Otherwise, females become the victims of this patriarchy. So the real identity of the female will be shown in connection with female's bond. She focuses on the novelist's roles for female space in this novel.

Many critics comment on the female characters' married life. They have their own married partners though they do not share their feelings with their husbands. They share

their feelings only between two females. Ketu H. Katrak asserts that “female is covert resistances are undertaken with self-consciousness and remarkable creativity that decides to take risks and confront domination selectively and strategically in the interest of self-preservation” (3). Therefore, the critic wants to show the similarities between two females and their same womanhood, the same feelings of their life and the same parts of life. The little economic discrimination between two females has nothing to share, the feelings to their husband but within the female world. The strong bond between these two females is the strong rope of their relationship. She focuses on the point that the women have the internal secrets within themselves apart from males. The observing immersion in the pleasure and anguish of growing up posited in a world of duty, where each comfort is hedged with a constraint and love unsettles every plan. The ill patriarchy always digs up the female rights or desires. From the beginning, the females are snatched by males physically, intellectually, psychologically and economically. Supporting this view David Morgan says, “This is not simply a greater representation of issues dealing with women-childbirth, menstruation, eating disorders and so on – but the greater likelihood of a more gendered discussion where women are the subject of the research in question” (69). The ill patriarchy's rule is nothing suitable to any human. Susan pathetically finds the differences between their family background and their fortunes. Smales has got the tragic fortune that she is departed from her family. Such tragic portion of Smales is very much painful. Her rebellious character helps to sustain her life. Maureen Smales, on the other hand, is from well-to-do family, who helps to share her feelings.

Feminism is a study that tries to subvert the terrain of looking at women and interpreting them through male perspective. Virginia Woolf, Mary Wollstonecraft, Simone De Beauvoir talk about liberation of women from the grip of male centered psyche and the society. The focus of feminism is women's emancipation from the operation in terms of class, gender and sexual preference. Females have been sexually

victimized by male dominated societies that have established certain restrictions and roles over sexes. As a result, male start showing leadership and imposing his authority over female though there is no such role to justify the hierarchy between male and female.

In this novel, the main character Maureen Smales is dominated by society through the medium of her family. She is not free as she wishes and has to live by suppressing their desires, wishes, and dreams. She has to be satisfied on what they have been provided by the patriarchal ideology. At last, Maureen Smales revolts against domination. She does not accept the view of having duty because she has the burden of being a domestic slave. She asserts her identity along with the identity of women by leaving her own home. Thus, the text is a good representation to denote the females' authentic space.

Gordimer is sympathetic to female characters and their search for identity that has been hindered in the society. The patriarchal society always learns to make the females as victims. This society has treated the women negatively thinking that they are not human beings. This is mysterious factor to find out the female reality in this society. As Glover and Kaplan say, "opposed psychic state has been productive" (8). In these lines, the dominant voice of females can be found that Maureen Smales has the confident voice to create the strong authentic female space. The dark patriarchy always hinders to raise the equal notion of female world, ignoring and suppressing the female values. All the bad segments of humanity are rooted in the law of patriarchy. The females are suffering a lot that they cannot share the feelings with males. Gordimer endeavors to depict the real social codes, which suppress the female rights or notions.

Traditionally, our society is rooted in male values and values of females are suppressed. When the females are conscious of the society and its treatment of the females, they have raised the voice against the males that they don't want to continue the male values. The novel provides female voice to the central heroine to revolt against the society. They have to face ill treatment of society and its shortcomings. *July's People*

informs the female's world to create the conscious souls to gain the truth, not the mythic reality of female. Patriarchy failed to explain the truth with creative thought of women: “Being sophisticated about sexuality thus means being able to pick up on the innumerable ways in which our culture makes sex speak” (Litvak 1088).

It creates false and mythic notions to interpret the feminine world. Psychologically and morally, the novel provides enough space to raise the women's issues. Gordimer, the novelist creates the rebellious female character that highlights the female rights and female strength. The central heroine Maureen Smales has to resist a lot of violence that she has to endure as she is a rebellious character. Gordimer reflects the female mirror of society who is exploited by the ill formed males. Those who are called intellectuals ignore the equality of human world. Hence, patriarchy brings the concept of hierarchy. The male centered society takes women as harbinger of evil.

This clearly proves that a woman is taken as the property of her husband. Her body is taken as a machine or a commodity. Male has the right to play with her breast and she should accept it. In fact, by heart she is not enjoying the act: “Women should not be subject to employment policies that penalize freedom and childbearing” (Littleton 714). She does not get any pleasure having sex with him, but even then, she has to do it. It is the good example of male dominated society where females are thought only baby producing machine.

Maureen Smales in one of her monologues say that sometimes she gets angry that her husband pays more attention to a machine than to her. In patriarchic society males are in center but females are marginalized. It shows the extreme domination of the female. Patriarchy makes the females puppets in its hand: “the potential for harm in sexual relations is very great – harm not so much to one's body or physique, but to one's soul” (Spelman 35). Maureen Smales hates her duty because it has focused the matter on the traditional female behavior or attitude. This is one of the most important representations

to show the female space. Maureen Smales can tell her everything and feels another rope of their life is not to depart with each other. She resists the society to share the female bond that they have internal rope to break down the root of patriarchy.

This research is a critical discussion of Nadine Gordimer's *July's People* from the light of how women have been dominated in the fashion of male ideology and their commodification and objectification in capitalistic societies because they have been treated as objects, to be admired, to be possessed, and the men play the role of connoisseurs. It examines the implications of reproductive technologies that separate genetic, physiological, and social motherhood and the victimization of women by the medical and legal institutions. Moreover, this research explores the consequences of the fact that reproductive technologies are for sale and entail the commodification of the process of reproduction and motherhood. So, in the chapter that follows Marxist feminism will be developed as a theoretical tool.

II. Marxist Feminism: A Study of Women as Domestic Slaves

In capitalist society, the optimal combination of the elements of the mode of (re)production, from the standpoint of capital, occurs within the nuclear family, whose oppressive features have been thoroughly examined in the feminist literature. Under capitalism, production is for profits not for the satisfaction of needs as the needs of reproduction, for instance domestic slave, wage or salary levels. Gordimer, as the strong feminist has endeavored to show the females' dominant voice in the society. The main dialogues that are concerned with Maureen Smales have the voice to resist the established conventional patriarchy. The reality of the patriarchy has dominated the novel that has highlighted the females' issue. Smales has the voice that she has resisted against the male patriarchy. The males who have suppressed females have always dominated the females and do not let them have the good opportunities. Reality has the separate world of females that females have to be compelled to endure anything.

The structural changes and their unintended effects are unlikely to be substantially modified through changes in the ideology or the gender of those at the top of the research, medical, state, and business organizations within which these technologies are used. While in specific instances women's control or men's support for feminist values could make a difference, in society as a whole the process of structural differentiation is likely to continue unabated until it runs into structurally generated contradictions and effective political opposition seizing the opportunity provided by those contradictions. Feminist theory tends to rest upon voluntaristic assumptions. Marxism, on the other hand, given its historical materialist premises, acknowledges the dialectical unity between agency and structure, subject and object; socio-historical agency has an objective social content and structures are embodied in socio-historical agents.

Far from enhancing women's reproductive choices, feminist critics argue that these technologies place women under male control: "Woolf held for the radical changes

that would or should occur as women's freedom and their suppressed values began to effect conceptions of power, family, and social, in the past shaped by men" (Adams 817). Furthermore, the technological fragmentation of the reproductive process is mirrored in the fragmentation of women's experience of reproduction, i.e. as sources of the elements of the reproductive process, sites for embryo development or transplant, or environments for fetal growth, as well as in the ways their bodies are perceived. Technologies open and close doors; they increase and at the same time narrow the choices women face while changing the relationship between parents and children: "Marx's thought can be approached in terms of philosophical, economic, and political strata" (Habib 527). It is examined with conflicting views about the meaning of motherhood stated in the literature.

There is no male conspiracy to separate procreation from its social, economic, and legal procedure in the mode of reproduction in order to victimize women, nor are women blindly sexual and procreational. The historically specific structural determinants of gender inequality under capitalism are located in the specifically capitalist articulation between production and reproduction, which makes the latter dependent on the former. The structural determinants, located at the level of analysis of the mode of production, are conditions for empirically observable forms of male and female activity and for the continuously reproduced effect of their actions. At the level of market and social relations, men and women engage in conscious, intentional activities through which, while they make choices and build their lives, they unintentionally reproduce their conditions of existence. Structures are reproduced constantly through the unanticipated consequences of intentional behavior, and the latter, in turn, is what it is because of the structures that condition its possibility. Marxist feminists attack the prevailing capitalistic systems and view it as sexually as well as economically exploitative.

The central characteristic of Marxist feminism is the belief that women's situation cannot be understood in isolation; i. e. gender issue should not be studied in isolation.

Rather socio-economic context should be considered while analyzing gender issue. Until and unless, the females become economically independent, the discourse on female empowerment remains just a fashionable slogan. Therefore, meaningful improvement in the lives of women requires the change in the socio-economic context. For the Marxist feminist the woman's question is a product of capitalist society. So, women's liberation requires economic independence and their full participation in the economy. In this sense, Marxist Feminism is the product of a happy marriage between Marxism and Feminism. Therefore, male domination over female has to be analyzed on the basis of the class identity of the females.

Marxist feminists believe that capitalism is primarily responsible for class structure in the society. They further challenge the idea that equality is possible in capitalistic system. In capitalist society, the optimal combination of the elements of the mode of (re)production, from the standpoint of capital, occurs within the nuclear family, whose oppressive features have been thoroughly examined in the feminist literature. Under capitalism, the mode of production determines the mode of reproduction. This instance does not stem from Marxism's inherent economic determinism but from the very nature of the capitalist mode of production as a whole. Marxist feminism supports the idea that the biological difference cannot justify any form of oppression and inequality in human societies because it is not responsible for oppression and inequality between sexes.

Some of the renowned Marxist feminists are Catherine Mackinnon, Shaila Ruth, Ann Ferguson, Lise Vogel, Nancy Hart stock, Betsy Wearing, Ann Game, Rosebury Pringle, Alexandra Kollonta, Susan Edward, Juliet Mitchell, and so on. Instead, they argue that it is the class structure that is responsible for the oppression and inequality between sexes. Marxist feminism focuses on the relation between reading and social realities that focuses on historical and social development determined by forms of economic production. The point is that as long as feminist concerns remain focused on the

unintended effects of those structural changes. While identifying their causes in male dominance alone or in interaction with general capitalist processes like commodification, their structural underpinnings, which require far more theoretical work than is possible are likely to remain unnoticed and unchallenged. Ideological differences among women about the nature of these technologies and about the meaning of motherhood are not likely to be resolved at this time of transition. Under capitalism, the mode of production determines the mode of reproduction of different qualities by giving access to education, health care, housing family size, and so on.

In this regard, Catherine Mackinnon, a renowned Marxist feminist argues that both feminism and Marxism are concerned with analyzing power though Marxism focuses on work, whereas feminism focuses on sexuality, and its exploitation: “Sexuality is to Feminism, what work is to Marxism” (qtd. in Bryson 235). Marxist feminists link production with reproduction: “[R]eproduction as well as production [is] a part of the materialism of society” (236). So, capitalist patriarchy is the major cause behind the subordination of the females.

Patriarchy creates the false and mythic notions to interpret the feminine world. Regardless of theoretical orientation, feminists share a common concern with the fact that these technologies have undermined hitherto taken-for-granted relationships between biology, women's identity, and the meaning of motherhood. They consider that technology would liberate women from the burden of motherhood; feminists today are divided in their assessment. Some have voiced an unqualified rejection of contemporary conceptive and prenatal technologies. Others have combined their critique with the recognition that they satisfy some women's legitimate needs. Some argue that these technologies have been created by men because of men's envy of women's reproductive power and their desire to appropriate it for themselves. These men prey on the need for

children created by oppressive ideologies and legitimize these technologies on the grounds that they meet the needs of infertile women.

Fertility differentiates according to social class, the welfare state, growth of underground economies, and the presence of a substantial proportion of the population living below or near poverty level in all capitalist countries attest to the subordination of reproduction to production under capitalist conditions. The ability of the propertyless to form stable relations of reproduction is determined by their access to the conditions of reproduction. This, in turn, depends on whether or not they find steady employment. Accumulation strategies prevalent in different sectors of the economy open and close opportunities for male and female workers. There are all sorts of reasons why men and women enter into different relations of reproduction and why children are raised or not by their biological parents. Underlying their variety, however, are the characteristics of the capitalist mode of production itself. The universalization of commodity production and proletarianization make employment a prerequisite for access to the material conditions for reproduction.

Continual revolution in the technical and social division of labor results in the development of occupational differentiation, occupational hierarchies, and pay differentials; fluctuating structural unemployment and a fluctuating but ever-growing subproletariat composed of unemployed and unemployable people keep wages down. And the erosion of the servant strata concomitantly transforms most women into servants in their own home.

Therefore, this research intends to discuss the capitalist structures, processes, and contradictions that, at the level of the mode of production, establish observed forms of gender inequality that is always historical in the Marxist sense. Hence, social reality ought to focus not only on the elements that it has in common with other periods but also on those unique to the mode of production under consideration. The continual and

unquestioned acceptance of the adulterous relation in the family is the ostracism of the guiltless. Sociologically, women and men are social beings; their differences in resources, power, attitudes, and behavior are dependent variables that have to be explained. Marxist feminism is a branch of feminist theory which focuses on the dismantling of capitalism as a way to liberate women and states that capitalism, which gives rise to economic inequality, dependence, political confusion and ultimately unhealthy social relation between men and women, is the root of women's oppression. It attacks gender division of labor because domestic labor is overwhelmingly done by females. Moreover, women are provided with lower pay and inferior conditions.

Current changes in the material conditions of reproduction reflect the development of the forces of production under capitalism and, as such, require a Marxist feminist analysis. In this regard, Sheila Ruth writes, "She takes her direction and definition from values that are her own, born of her own self-perceived qualities and goals as well as those of other women; she contributes to society that which she takes to be meaningful, and does so in her own way" (85). It entails the production of things and the production of life. Production pre-supposes reproduction: the reproduction of life, biologically, physically, and socially, is part of the material basis of social organization. Barret says; "The oppression of women, although not a functional pre-requisite of capitalism, has acquired a material basis in the relations of production and reproduction of capitalism today" (qtd. in Bryson 243).

The interaction of class and gender equalities suggests that they must be understood in their integrity. In other words modern society must be understood as both capitalist and the patriarchal. In this respect, Marxist feminist A. Jaggar says, "Patriarchy's capitalism is inseparable [. . .] Therefore to understand women's oppression, one must lie in extending the Marxist ideas of economic understanding of society to include reproduction as well as production" (qtd. in Bryson 244). Historically, i.e. within

a given mode of production whether or not the organization of production determines the organization of reproduction depends, on the level of development of the productive forces and corresponding changes in the social organization as a whole.

In recent years, it has heightened public awareness of their availability and effects. Given their high cost and controversial nature, relatively few people are economically and psychologically able to use the new technologies. This, however, does not preclude the need to explore their implications; social practices that seem deviant and limited in their scope today are often anticipations of future taken for granted social patterns. The central feminist question is: How and why are women oppressed as women? Literature on reproductive technologies answers this question from two standpoints: men versus women problematic patriarchy theories or dual-system theories that examine the mutual interaction between patriarchy and capitalism. Rejection of the major premises of Marxism, which gives the mode of production and changes there of a determinant role in historical change and social organization has produced analyses of patriarchy that see its origins outside modes of production, attributing to patriarchy a determinant role in history or a role equal to that of the mode of production in determining historical change and social organization.

Kinship was dominant in pre-capitalist societies, but the development of the capitalist forces resulting in growth in the productivity of labor and, consequently, the possibility of surplus production, led to the emergence of private property, social classes and the state, and new kind of social organization: a society in which the system of the family is completely dominated by the system of property. The historically specific structural determinants of gender inequality under capitalism are located in the specifically capitalist articulation between production and reproduction, which makes the latter dependent on the former: "But to take representation as our focus is to deny neither

the reality of certain practices nor to downgrade the substantive political and economic forces at work in Indian society at the time” (Price and Shildrick 388).

The structural determinants located at the level of analysis of the mode of production are conditions for empirically observable forms of male and female activity and for the continuously reproduced effect of their actions. In this process it subordinates the women by creating ideologies of gender, religion, family, duty, race class, and so on. Marxist feminist like Sheila Ruth argues that women of any particular class have dependency with the men of their class: “The woman created in and by the male perspective is called by the women's movement identified the male-identified women” (85). At the level of market and social relations, men and women engage in conscious, intentional activities through which, while they make choices and build their lives, they unintentionally reproduce their conditions of existence. Structures are reproduced constantly through the unanticipated consequences of intentional behavior, and the latter, in turn, is what it is because of the structures that condition its possibility.

Underlying their variety, however, are the characteristics of the capitalist mode of production itself: the universalization of commodity production and proletarianization make employment a prerequisite for access to the material conditions for reproduction; constant revolutionizing in the technical and social division of labor results in the development of occupational differentiation, occupational hierarchies, and salary differentials; fluctuating structural unemployment and a fluctuating but ever-growing unproletariat composed of unemployed and unemployable people keep wages down; and the erosion of the servants that concomitantly transforms most women into servants in their own home. It follows that it is structurally impossible for capitalism to provide full employment in jobs that pays a family wage to all adult workers regardless of sex and male workers have only one major source of economic survival: waged or salaried work, while female workers have two: waged or salaried work and unpaid domestic work. From

a Marxist feminist standpoint, this is the structural, i.e. not reducible to micro-level explanations such as, male agency basis of the capitalist mode of reproduction among property less workers, i.e. the combination of the elements of reproduction under capitalism make housekeeping and reproduction a source of economic survival for property less women.

The development of the increasing awareness is part of the overall development of the productive forces, a Marxist concept that refers to the growth in productivity and human capacities inherent in the use of science and technology in the process of production. From Marxist feminist perspective, analysis of that awareness has to go beyond what is empirically observable: for example, relationships between women and their babies, between donors or sellers of the elements of the reproductive process and recipients or buyers, and so on. It requires theoretical investigation of the social relations underlying these phenomena that are to be found in the capitalist mode of production and reproduction. The Marxist concept of mode of production refers to the historically specific combination of the elements of the production process; labor, the subject of labor, and means of production through social relations between the agents of production such as relations between capitalist and workers mediated by their respective relationship to the conditions of production.

These structural changes and their unintended effects are unlikely to be substantially modified through changes in the ideology or the gender of those at the top of the research, medical science, state, and business organizations within which these technologies are used. While in specific instances women's control or men's support for feminist values could make a difference. In society as a whole the process of structural differentiation is likely to continue unabated until it runs into structurally generated contradictions and effective political opposition seizing the opportunity provided by those contradictions. The point is that as long as feminist concerns remain focused on the

unintended effects of those structural changes, while identifying their causes in male dominance alone or in interaction with general capitalist processes like commoditization, and their structural underpinnings.

Neither relations of production nor relations of physical and social reproduction are purely voluntaristic and inter subjective relations. They rest upon a material basis that exerts its effects whether or not those affected are aware of them or believe in them. Michele Barrett says: "The oppression of the women, although not a function of capitalism, has acquired a material basis in the relations of production and reproduction of capitalism today" (11). Capitalists objectively exert power over workers regardless of their self-perception as businessmen just doing their job; women who are full-time wives and mothers, if they lack independent wealth, are objectively under their husbands' economic control regardless of their beliefs about their relative power within their household. Under capitalism, production is for profits, not for the satisfaction of needs; the needs of reproduction (such as domestic slave; wage or salary levels). Marxist feminists argue that domination of women by men is in timely connected with patriarchal capitalism, because patriarchy and capitalism are mutually supportive.

The conventional patriarchy views that domestic slave is the true connection of both males and females, which brings the new journey with happiness but "the examples of sexual oppression, inequity and violence are hardly far from hand" (Penelope 13). Most women, however, are likely to adhere to a biologically based concept of motherhood rooted not only in ideology but also on their own experience of freedom and childbirth. Empirical research is likely to show a gap between most women's views on the significance of freedom and childbirth as a basis for women's sense of motherhood and personal identity and feminist and scholarly perspectives that stress their social construction. This gap, similar in its social determinants and political significance that identified between pro-life and pro-choice women's views on sexuality, contraception,

abortion, and motherhood, is likely to narrow as women's level of education and structure of opportunities improve. It is not likely to disappear soon; however, as biology posits limits to the social construction of motherhood, experiences is unlikely to become widespread at least in the near future. The feminist understanding of the conditioning that nature exerts upon social reality follows the idealist philosophical and methodological standpoints in its efforts to avoid vulgar materialism. If compared to changes in modes of production, nature changes slowly, for all practical purposes, it can be taken as constant.

Ideological differences among women about the nature of these technologies and about the meaning of motherhood are not likely to be resolved at this time of transition: "A homogeneous notion of the oppression of women as a group is assumed, which, in turn, produces the image of an essentially truncated life based on her feminine gender" (Mohanty 95). Women have been nourished in this fashion of male ideology and so they have internalized this male image of women. Marxist feminists strongly protest against the commodification and objectification of women in capitalistic societies. They argue that women have been treated like an object, to be admired, to be possessed, and the men play the role of connoisseurs. Sexual objectification is the primary process of the subjugation of women. Production produces not only an object for the subject, but a subject for the object. There is an abundant and growing feminist literature examining the implications of reproductive technologies that separate genetic, physiological, and social motherhood. The dominant ideas about motherhood acquire their social power or efficacy from the unity of biological and social reproduction that underlies the experiences of most people.

In this regard, Marxist feminists Foreman and Jaggar opine that women's alienation is historically specific rather than an unchanging aspect of social relations. It is a production of women's economic dependency and improvisation of human relations under capitalism: "[A]lienation reduces the man to an instrument of labor within industry;

it reduces the women to an instrument for her sexual pleasure within the family” (qtd. in Bryson 251).

The fact that women are biological beings, however, remains as such, they have strengths and frailties like the capacity for pleasure, the experiences of freedom, childbirth, disability, pain, illness, aging, death that affect our experience and shape our consciousness: since the biological is always presented to us as mediated by the social, the biological is nothing and the social everything, would be idealists history. Current debates about the meaning of motherhood and womanhood are not equivalent to debates about competing texts; they are the effects, in people's consciousness, of material changes in women's lives that reflect class and socioeconomic divisions among women as well as profound changes in women's relations to freedom and childbirth. Feminist arguments, that support the notion that motherhood is essentially social, are correct from a social scientific standpoint. Bourgeois women are attractive and distinctive commodities in an ongoing process of exchange between men and are often means of sealing property alliance among men. Bourgeois women produce and train sons who will inherit their fathers' socio-economic resources. It does again have a conspicuous weight in the determination of individual characteristics.

The structural determinants of technological change and changes in social relations that are irreducible to micro-level explanations based on the motivations of the men and women who participate in these relations as scientists, doctors, lawyers, buyers, sellers, and so on do. This distinction is important theoretically, methodologically, and politically because it helps clarify research goals and set political aims:

Female rank as a lower caste generally deprived of wealth, power and prestige. They are trained psychologically so that directs expression of hostility towards male is often impossible. Excluded from the power structure of all institutions, their opportunities to change the normative

structure the society are very limited. In short, they are prime candidates for a value-oriented movement. (Habib 236)

Taken-for-granted, obvious or natural meanings of motherhood are undermined. Under capitalism, existing relations of reproduction presuppose unity, in the context of the nuclear family, relations of sexuality, physical, social, daily and generational relations of reproduction such as domestic work and child care, and economic cooperation between men and women but in unequal pattern. In capitalist societies, women become segregated into the domestic spheres and men into the outer world of paid work. Capitalist development, however, at the same time selects that unity as the most functional for intergenerational reproduction, constantly undermines it through changes in the productive forces in the realms of production and reproduction; thus conditions are created for the emergence of other social relations of reproduction.

Motherhood and fatherhood are social institutions. The extent to which genetic bonds are legally and socially recognized varies historically and according to social strata. Politically, the issue is more complex. Feminists often critique the dangers of biological essentialism. But those who defend the claim of biological mothers who find themselves unable to fulfill a surrogate contract also acknowledge a realm of experience that is the material condition for the persistence of the biological concept of motherhood: "[W]hile not endorsing the notion that cultural differences between the sexes are biologically determined, it does recognize and attempt to deal with both biological and social differences" (Littleton 717). Court decisions change in women's lives and in social and political perceptions of motherhood cannot fully eradicate the effects of that material condition because although the biological level has virtually no importance in determining traits distinguishing large human groups. This research examines these technologies from a Marxist feminist perspective, locating their sources in the overall development of the forces of production, i.e. in structural changes irreducible of their

micro foundations. Reproductive technologies, ranging from the oldest forms of fertility control to the latest conceptual technologies, can be fruitfully conceptualized as forces of reproduction, a concept similar in its theoretical importance for the study of social change to that of forces of production. Recent developments in reproductive technologies constitute changes in the forces of reproduction that have already produced, albeit in a small scale, profound changes in the relations of reproduction. To speak of forces of reproduction does not entail a form of technological determinism.

Within the household, women produce labor power in the sense of bearing children, and caring for their husbands, who are workers, which supports men but the women do not get benefits for their domestic work. The interests of males as males and, perhaps more importantly, as leaders of political, economic and cultural institutions are best served by maintaining and reinforcing traditional gender roles. Patriarchy, as an ideological foundation, serves the interests of men as well as the interests of capitalism. Patriarchy has also served as the model for all other forms of relegation, on the basis of race, ethnicity, religion, or class, once such a system is established. Those in the high caste positions, here males, develop a vested interest in the maintenance of the basic structure and their own advantaged status. Within any class, women are less advantageous than men in their access to material goods, power, status, and possibilities for self-actualization.

Juliet Mitchell, a feminist influenced by Louis Althusser, in *Women, The Longest Revolution* (1966) examines the family based structure of reproduction, sexuality and socialization of children: “Subordination is internalized” (qtd. in Bryson 248). The causes of this inequality lie in the organization of capitalism itself. Generational reproduction of labor of different qualities by giving access to education, health care, housing, family size, and so on are subordinate to the needs of production and have never been fully met.

The awareness has qualitatively changed the biological conditions of reproduction by entirely separating procreation from heterosexuality. A new theoretical concept is needed to capture these changes in the mode of reproduction: the mode of procreation—that is, the combination of the biological elements of the process of reproduction through relations of procreation separate from sexuality and from the social relations of reproduction. By changing the material conditions of procreation that determine their real identity (i.e., material objective) deconstructs, first in practice, i.e. the material fragmentation of motherhood among women with competing social, genetic, and biological claims over a child and then in thought, i.e. the emergence of competing concepts of motherhood. One of the main tenets of Marxism is that social existence determines consciousness, not vice versa, and changes in the material conditions of life determine changes in consciousness. Marxist feminists argue that they forget their exploitation. Claire Tomalin remarks, [. . .] “Society is wasting its assets if it retains women in the role of convenient domestic slaves and alluring mistresses, denies them economic independence and encourages them to be docile and attentive to their looks to the exclusion of all else” (qtd. in Adams 394). This metatheoretical standpoint does not entail a naive determinism; it simply gives primacy, in the constitution of the social world, to the lived experience of people who, in the processes of producing things and reproducing life physically and socially, daily and generationally, transform the world and themselves at the same time.

Technological developments and their use always take place in the context of social relations and power struggles that affect their economic and social effects. Economic and social inequity between the sexes increases and women’s subordination in domestic slave, the family and in society in general is intensified. Several kinds of woman-child relations have now become possible: genetic, gestational and social, the up-to-now natural relationship (genetic and gestational but not social surrogacy with artificial

insemination by the genetic and social father; but not gestational, it entails womb leasing and embryo transplant); gestational and social but not genetic through egg donation or purchase and embryo transplant; the child is genetically unrelated to the woman who bears it, genetic but not social or gestational and exclusively social.

The ability of the poor to form stable relations of reproduction is determined by their access to the conditions of reproduction. “Marx attempted systematically to seek the structural causes behind what has as was a system of capitalist exploitation and degradation, and to offer solutions in the spheres of economics and politics” (Habib 528). This, in turn, depends on whether or not they find steady employment. Accumulation strategies prevalent in different sectors of the economy open and close opportunities for male and female workers. There are all sorts of reasons why men and women enter into different relations of reproduction and why children are raised or not by their biological parents.

On the other hand, it is irreducible to thought about it, and the historically specific meanings that mediate it, have developed precisely on its terrain. This terrain is not immutable. It constitutes the material base for new biologically grounded experiences and emergent forms of consciousness. The ill patriarchy compels the females to do whatever it likes. We find the ill treatment of women. Women are more responsible in this society. “[L]ike maleness, femaleness is not a fixed inalienable quantity: it is, rather, a mode of *social* being and so a historically specific value which can be redistributed and reformulated” (Sangari 29-28). So, the women are compelled to do whatever society likes. Current changes in the material conditions of reproduction reflect the development of the forces of production under capitalism and, as such, require a Marxist feminist analysis. Using Marxist feminist theory, the present research endeavors to identify the structural determinants of the problems, experiences, and ideological conflicts that feminists have so eloquently written about. This distinction is important theoretically,

methodologically, and politically because it helps clarify re-search goals and set political aims.

Concomitantly, this is the basis for the objectively unequal locations of male and female workers in production and reproduction. Michele Barrett stresses also the intimate connections between economic oppression and the “role of familial and domestic ideology,” as well as the “changing form of the family organization during and since the transition from feudalism to capitalism” (qtd. in Habib 695). Such unequal treatment results in observable forms of gender inequality in the market, where male and female workers compete for jobs in a context that subordinates female employment to domestic labor. Differences in male and female biology mediate the effects of these structural tendencies upon the work force; sexuality and reproduction form the basis for relations of cooperation and dependency between men and women in reproduction and cement the primacy of domestic employment for women:

In class society women’s biological role as child-bearers almost always involves an economic dependency upon men and also an extended division of labor whereby women are disproportionately responsible for the domestic labor necessary to maintain the workplace, and men for that which involves the production of surplus. (Bryson 245)

Given the fact that the ideological connection between biological and social parenthood is still dominant because the material conditions that sustain it are still prevalent, it is to be expected that people entering into these relations, particularly women, find it difficult, afterward, to relinquish their claim on the child thus produced. Depending on their own experiences with children, childhood memories and experiences, social class, and political views, some women might perceive parenthood as essentially social.

These structural changes generate new identities and forms of consciousness that clash with taken-for-granted ideas about motherhood. Ruth says; “Gender roles that

bound males to continued efforts to produce and most females, [. . .] to continued efforts to stay at home and consume for much of their lives, if not entirely? Such a circumstance would ensure, if nothing else, good profits for industry” (122). Females’ covert resistances are undertaken with self-consciousness and remarkable creativity that decide to take risks and confront domination selectively and strategically in the interest of self-preservation. Their economic, social, and political implications have yet to be fully understood.

Relations between parents and children are embedded in relations of physical and social reproduction, but not necessarily, established in the context of domestic slave. The opposite of social, in this sense, is not a social but procreation. The effect of material conditions for the structural separation between relation of procreation and relation of social reproduction is an unintended effect of individual decisions. Unlike the latter, the relations of procreation are relations between people mediated by their relationship to the biological conditions of reproduction. They do not entail the social expectation of a concomitant involvement of gestational and/or genetic donors or sellers in the process of physical and social interactions. In addition to class, socioeconomic status, and racial/ethnic differences, differences in women's biological history are also extremely important to understanding how individual women experience equality, freedom, childbirth, and its effects.

Literary texts explain the development of the technologies in terms of motivations of men stressing the victimization of women by the medical and legal institutions and the commodification of these technologies. In separating the mode of reproduction, physical and social aspects from the mode of procreations create, not only new objects for sale and lease ovum, wombs, sperm, embryos but also new historical subjects such as willing to enter in these relations: women willing to sell or donate their eggs or bear a child for another woman; men eager to have a child with another woman while planning, with their

wives, to raise the child as their own; couples willing to donate extra embryos to anonymous recipients; women who can father children by having another woman bear their child; sperm donors unconcerned about the number of genetic children they may have, and so on. The emergence of these subjects is still in the process of becoming. Women of the bourgeois class are not propertied but are themselves at the deepest level the object of passion. Bourgeois women also provide emotional, social, and sexual service for the men in their class, and in return they are provided luxury and comfort.

These structural changes are generating new identities and forms of consciousness that clash with taken-for-granted ideas about motherhood. They argue that the embeddedness of gender inequity within the class system is most simply and starkly visible within the dominant class of contemporary capitalism; the bourgeoisie. These differences are captured in feminist debates about the significance of these technologies. There is an abundant and growing feminist literature examining the implications of reproductive technologies that separate genetic, physiological, and social motherhood. This literature explains the development of these technologies in terms of the motivations of men; scientists, doctors, lawyers, "pharmacrats," "technodocs," and so on stressing the victimization of women by the medical and legal institutions and the commodification of these technologies. Therefore, this research examines these technologies from Marxist feminist perspective, locating their sources in the overall development of the forces of production; that is, in structural changes irreducible to their microfoundations. In the process of changing the biological conditions of intergenerational social reproduction, these technologies have established the material basis for the structural separation between the mode of procreation and the mode of social and physical reproduction.

Women and men using these technologies are caught between two worlds; entering into relations of procreation, isolated from social relations of reproduction, whose corresponding forms of consciousness are still in the making. This can be said

about the biological effects that all fixed, fast-frozen relations, with their trend of ancient and venerable prejudices and opinions are swept away, all new formed ones become antiquated before they can ossify. All that is solid melts into air, all which is holy is profaned, and the men and women are at last compelled to face with sober sense their real conditions of life and their relations with their kind. Women's subordination is seen as a form of oppression which is maintained because it serves the interests of capitalistic and the ruling class. Bourgeoisie men own the productive and organizational resources of industrial production, commercialized agriculture, and national and international trade. In the process of changing the biological conditions of intergenerational social reproduction, these technologies have established the material basis for the structural separation between the mode of procreation; open to public scrutiny, medical intervention, and state supervision and the mode of social and physical reproduction, which functions in the privacy of households.

The patriarchal norms of manners, morals, customs and conventions are still prevalent in modern society where the slavish adherence to custom is expressed in the social rituals. For instance, male is a conventional and narrow interpreter of women's duties. Maureen Smales and Bam Smales have no real interest in fate beyond the maintenance of the appearance of respectability. When they inform him about their appeals for help, his reply causes them suffering consequences. Male's blindfolded decisions are based on patriarchy convention and the roles of women in society. *July's People* illustrates that capitalism is primarily responsible for class structure in the society and questioning the existence of equality in capitalistic system where, the optimal combination of the elements of the mode of reproduction, from the standpoint of capital, occurs within the oppressive features that should be examined from Marxist feminist perspectives.

III. Female Space in Capitalistic Society in Gordimer's *July's People*

The old is dying and the new cannot be born; in this interregnum there arises a great diversity of morbid symptoms (Antonio Gramsci *Prison Notebooks*).

July's People deals with the society that evaluates its members constantly to determine whether or not they are still worthy. Maureen Smales, the protagonist, is a member of this group though she herself is in impecunious condition. In order to sustain in this society, she must marry. But she cannot live a happy, prosperous and affluent life. Likewise, Gender inequality causes and structural supports specific to each mode of production and is intrinsically related to other historical forms of inequality. What matters, therefore, is not the chronological origin of gender inequality but the historical conditions of emergence and persistence of gender inequality within a given mode of production. The society in which Maureen Smales dwells is a growing capitalistic society absorbed by material gain and monetary worth. In this society, the economic worth of everything is known. For instance, Maureen Smales is a valuable asset as long as she retains the superficial endorsement of the social taste. Although male pities her, once her reputation has been spoiled, she has no social worth unless she regains her previous position to affect her re-entry into society. Male analyzes everything in term of business transaction, profit and object of protection.

Maureen Smales is a scapegoat who distracts her husband's attention so that she can have extramarital affair with male. As male makes the situation clear when she feels that male knows too much about her, she publicly accuses of having an affair with her husband. Though everybody knows the reality, the society excludes Maureen Smales as passive, whereas the real passivity is declared guiltless because she cannot be backed by her strong financial position.

Maureen Smales's descent from house to house of mourning proves that capitalism in consumer identity can only provide pleasure and escape but not happiness or

social change. Maureen is a person, refreshing object which she wants to possess. Though he accepts propriety and love from her, he himself keeps relationship with Smales. When Bam sees Maureen, he immediately forms his opinion on the basis of appearance. He himself lacks faith but demands it from her. He fails to show courage enough to go to rescue her when she needs him the most.

Gordimer encompasses the greedy relatives that patriarchy focuses on the useless wealth to destroy the equal human positions. Smales as a strong character does not like to compel. Patriarchy compels the females to do whatever it likes. We find the ill treatment of males over females. Women are more responsible in this society. So, women are compelled to do whatever society likes. In the same way, Gordimer has found the domestic slave as the negative attachment in life in that it is a kind of transformation or a kind of another life to endure the patriarchal domination. She endeavors to show that domestic slave is a kind of change into wondrous and terrifying selves. Domestic slave is viewed as bondage: "She always takes on the responsibility of assuming herself addressed; she was the one who understood him, the way he expressed himself" (61). The life is a kind of terrifying rope that does not bring the happiness in life of female. Domestic slave is just the burden upon the life of females because the males treat women as the weaker and only as the means. Domestic slave is a kind of restriction or rope to tie around the freedom of females.

Bam invests his energy into business to accumulate money while his wife is the housewife who buys clothing, jewelry, furniture and ornaments. Instead, it is an expression of a society that encourages people to define their identity and create a sense of value through luxury goods, though Maureen participates in 'conspicuous,' she seeks to transcend this role forced on her and yearns for a more meaningful form of existence:

She went secretly, observed from afar by whispering black children, to fetch ration for her children to drink. Within the hot metal that boomed

hollowly where her weight buckled it, the vehicle was a deserted house re-entered. Trapped flies lay droning into unconsciousness on their backs. It was as if she had walked into that other abandoned house. (12)

Bam, the husband of Maureen Smales, intends to have sexual relationship with her in return for her loans. He deceives her into believing that he can make a handsome sum of money for her without endangering the small amount she possesses. His ulterior motives become clear to Maureen Smales only when he tricks her into coming to his house and makes a claim that the man who pays for the great role in family is generally allowed to have a next wife and behave like an animal. He discards her without knowing the reality, only for the reason she believes that Maureen Smales has compulsion to take domestic duty from her husband.

Consciously the novelist has questioned the way of females' position that Maureen Smales as the central character who is mentally and physically strong. The novelist has found in the intimacy of females to share the feelings to make the woman world as more powerful than males. Females are more energetic than male characters but males have to take support of female for their benefit.

Maureen Smales does not share her feelings with her family. The social laws of patriarchy hinder from bringing the female's creativity in the front position of human world. Males who are called intellectuals do not have intellect in reality. They have trodden upon the half soul of society that they have nothing creative in the mind except to suppress females: "They know, they know what it is happening, the trouble in town. The white people are chased away from their house and we take. Everybody is like that, isn't it?" (13).

In the novel, the novelist has countered the narrow ways of society. Patriarchy considerably gives the right only for males so that females are left as the desirable beings of males. The novelist has demonstrated that the women are treated not as the human

beings but as the baby producing machines. She highlights the males' ignorance to know the female world. Therefore, the novelist focuses on the reality of this blind society where the same humans are treated negatively.

The novelist has found that the male has nothing good that they cannot observe the human equally, so that they treated the women so negatively that they are not intellectual. They depart from the female world and see women as machines. Gordimer in *July's People* provides the enough information of wild males who ignore the females' values and think the women as not human but a baby producing machines.

Gordimer presents the ill social rules that have focused on the birth of child rather than female's freedom: "Perhaps they had been out since first light gathering wood or working in their fields- Maureen was aware, among them in the hut, of not knowing where she was, in time, in the order of a day as she had always known it" (17). Smales's voice seems hollow when she has the problem of freedom that she has a female child. The patriarchy has ignored female's freedom because of the ill norms of it.

Gordimer has encompasses the female world in the text that highlights female thought. The novelist wants to depict that females have to struggle even after the domestic slave. The social codes create sufferings and difficulties in the absence of males. She is able to create her own space in the absence of male.

Thus, Gordimer has reflects the female notions as golden position of life. As a feminist, she has sown good seed of female to bring the transformation in real life through the medium of novel. She writes: "She saw how when she or Bam, who were completely dependent on these people, had nothing but bits of paper to give them, not even clothes-so prized by the poor- to spare, they secreted the paper money in tied rags and strangled crumpled pouches about their persons" (28).

But Gordimer's *July's People* provides the notion that domestic slave is the dark side of life where the hope and existence of females are trodden upon. The females who

are enduring to do anything of this society have to struggle a lot. Domestic slave in this traditional and conventional patriarchy dominates the females.

Maureen Smales shares the feeling to bring the female voice in front position. She is revolting against the society ignoring patriarchy. Gordimer presents the intimacy of central heroine. The consciousness of females is really heart provoking that they have the real intimacy within the female world to highlight the female rules and concept in this evil patriarchy society. It is an essential part of life because domestic slave brings the happiness but in this novel, Gordimer presents the passivity of domestic slave by presenting the real experiences of it by the words of Maureen Smales. Maureen Smales is treated like a dog after her domestic slave. She wants to hint at the point that female life has misfortune after domestic slave.

Here, Smales challenges the male centered society. She is conscious about what the society says ignoring the feelings of her. Maureen Smales also wants to create her authentic space by earning money. She wants to do some work. The male centered society exploits the eternal light of females and they try to impose the unnecessary restriction upon the female thought. In patriarchal society male treats female as a thing but not a human being. Men whose wives died could marry as soon as a year had passed. They do not stop their work or their schooling. No one talked about their bad luck. But in the case of female, she must stay her miserable life without her partner. This expresses the extreme domination of female by male centered society:

The humane creed (Maureen, like anyone else, regarded her own as definitive) depended on validities staked on a belief in the absolute nature of intimate relationships between human beings. If people don't all experience emotional satisfaction and deprivation in the same way, what claim can there be for equality of need? (65)

Gordimer explains the established patriarchy where the truth is hidden and false notion is exposed. The writer intentionally presents the female characters as sincere and hints on the point those females strong enough to move the society. They can create their authentic space against male centered society that opines when they get separated, they feel lonely. At last, Smales leaves her home for her existence. She denies that without being together they cannot create their authentic space. Bam's fault lays in the fact that he thinks what has happened when in reality he knows nothing. As he leaves Maureen Smales asks him that indicating his patriarchy ideology. Hence, he cannot decide whether he should face Maureen Smales, or stay away from her. Maureen Smales leaves family for her existence. He seems to see her poised on the brink of chasm, with one graceful foot advanced to assert her unconsciousness that the ground is falling here.

Bam happens to possess Maureen Smales's love and resolves to use the purchase as a means of getting back for ruining her chances, but Bam vacillates in her decision because of the question of blackmailing involved. For Bam, to break the moral code that she has upheld means sinking to Bam's level, a fact that he is unwilling to accept. Maureen Smales is also quite good at seeing the irony in her position that struck her with a flash of irony for the means of buying them. He recognizes it as distasteful that she is able to purchase her means of defeating. Since a human being is a higher order animal whose characters and behaviors are entirely determined by heredity, environment, and socio-economic forces. He does not act but is always acted upon in the cycle of machinelike world. The deterministic forces like nature, society, and economy form him the power to direct his own destiny entrapping him in this helpless world.

The novel emphasizes two themes: the conflict between passion and social convention, and the constricting effects that a harsh winter climate can have on the human spirit. These themes almost seem to conspire to make Bam a passive, unhappy victim of circumstance, weighed down by his duty to his wife, his bitter existence as a poor

Kitchener. His entire life becomes a series of dreams destroyed by circumstances. Maureen Smales's decision crushes his desire for wider horizons, which we see in his hope to leave family. His desire to run away with Smales is likewise cursed by the hold of social convention on him and his sense of responsibility toward his wife. She got busy in her domestic work and couldn't think. She began to feel lonely and her loneliness grew more. Thus, she gets imprisoned in the mortal silence of her house. She has to spend her time looking after her family. Maureen Smales seemed to understand her case at a glance. She is so tricked by the circumstances that she is forced to live in family though she does not like. She gets entrapped there in family and her home comes to seem like a prison that constricts her.

Efforts to avoid economic determinism and class reductionism unavoidably placed the origins of sexual inequality outside history such as in women's role in biological reproduction or the sexual division of labor or both, mothering, male psychology, or men's conscious interest in controlling women's labor or reproductive capacity or both. Women's needs and rights become subordinate to fetal needs and rights protected by the medical establishment and the state. Other feminists explore the consequences of the fact that reproductive technologies are for sale and entail the commodification of the process of reproduction and motherhood. They deplore the emergence of a value system uncritical of the commodification of life. Today body parts, including those relevant to the reproductive process, can be sold, and children have become products whose qualities we can choose. The mode of reproduction, in turn, refers to the historically specific combination of labor and the material basis of physical and social reproduction. It includes the means of reproduction (such as household goods, utensils, raw materials, the household infrastructure, and so on) and the biological conditions of reproduction. Labor and the material basis of physical and social reproduction are combined or brought

together through relations of physical and social reproduction; that is, relations between people mediated by their relationship to the material conditions of reproduction.

Gender inequality causes structural supports; specific to each mode of production and is intrinsically related to other historical forms of inequality as the writer finds to bring the tragedy, in a way at once natural and picture making, to the knowledge of its narrator. Male might have sat down before a village gossip who would have poured out the whole affair to him in a breath, but in doing this he should have been false to two essential elements of the picture: first, the deep-rooted reticence and inarticulateness of the people he is trying to draw, and secondly the effect produced by letting this case be seen through. The historically specific structural determinants of gender inequality under capitalism are located in the specifically capitalist articulation between production and reproduction, which makes the latter dependent on the former. The women, it has argued, are part of the overall process of development of the forces of production that, in changing the biological conditions of intergeneration also reproduction, have established the material basis for the structural separation between the mode of procreation and the mode of social and physical reproduction. As feminists have abundantly documented, the relations of procreation are not only oppressive for women, especially for working-class and minority women, but are open to public scrutiny, medical manipulation and intervention, and state supervision.

In this way, Gordimer highlights that females' mind is more productive and creative in the sense that they have taken a lot of responsibilities to save the whole humanity. It challenges the society and social function creating the hierarchy of male and female and shows that females are not weaker souls. These are the questions this research intends to answer in this section. There are the capitalist structures, processes, and contradictions that, at the level of the mode of production, establish observed forms of gender inequality in market and social relations:

There was fear and danger in considering this emotional absolute as open in any way; the brain-weighers, the claimants of divine authority to distinguish powers of moral discernment from the degree of frizz in hair and conceptual ability from the relative thickness of lips- they were vigilant to pounce upon anything that could be twisted to give them credence. (65)

From this standpoint, gender inequality is always historical in the Marxist sense, meaning that in studying any aspect of social reality, one ought to focus not only on the elements that it has in common with other periods but also on those unique to the mode of production under consideration. There is no production in general, because production is always production at a given stage of social development.

It is almost absurd to claim that someone's outlook on life could change so drastically and suddenly because life was not the mockery she had thought. Maureen Smales's perception of herself is based on her social status that is why she is so committed to becoming accepted even if it means to marry someone she does not love. The narrator suggests that Maureen Smales remains married; her social position will fluctuate widely, depending on her current financial status. One of the main problems with Maureen Smales's personality is that her desire to join the elite society is matched by her desire to avoid the boredom of it even though she is not sure about wanting to marry him. That is why she misses happy life. She also sees that Male is detached from the elite social world; he is described as an outside observer looking on. The great irony of the novel is that he is the only man who is in a society of vice in which the only virtuous person will suffer. Maureen Smales, a married woman, spends her time trying to win Bam until he shows up.

In this world he will be judged as if she were one of the un-virtuous, even though she never breaks in her mortality. It is a code that even he can follow by suppressed

hypocrisies. However, though he has not got enough wealth, he has the advantage to being a male. Therefore, people do not judge him on the basis of his appearance and he is free of social scrutiny also, where as Maureen Smales does not have his privilege. It shows contradictory nature: one is obsessed with wealth also seeks love happiness; the other seems to reject materialism for spiritual happiness and also actively involves himself in the materialistic affairs. The fact that Bam is ready to accept Maureen Smales, if she becomes flawless itself is male's envy.

Appearance is what counts in this world; the appearance of propriety or of impropriety is more important than actuality. The continual and unquestioned acceptance of the adulterous relation in the family is the ostracism of the guiltless Maureen Smales from the society is its examples. It is a declining patriarchal society at the beginning of the twentieth century where the patriarchal norms of manners, morals, customs and conventions are still prevalent:

Yet how was that absolute nature of intimate relationships arrived at? Who decided? 'We' (Maureen sometimes harked back) understand the sacred power and rights of sexual love as formulated in master bedrooms and motels with false names in the register. Here, the sacred power and rights of sexual love are as formulated in a wife's hut, and a backyard room in a city. (65)

The slavish adherence to custom is expressed in the social rituals of Bam, whose drawing up can be seen as an act which is as emptily conventional as her narrow and niggardly interpretation of her duties as Maureen Smales's guardian. She has no real interest in fate beyond the maintenance of the appearance of respectability. When she informs him about her debts and appeals for help, his reply causes her suffering consequences. Bam's blindfolded decisions are based on his conventional attitude of the roles of women which is very inapt in a changing society.

Indeed, all of Bam's decisions are based on how people will perceive her, as though she were always calculating the ideal way to make herself more popular, so Maureen Smales disguises her true self and her true personality. One of her only real gut instincts is her hatred of dinginess. Much of her acting is solely designed to avoid that dinginess, but at the same time, Maureen Smales must always live according to the rules of society. In keeping with the slavery-versus-freedom motif, Maureen Smales is a slave to acting a part that will please her husband and society. Despite the prominence of acting in the novel, there are some moments when a character breaks out of the social norms of behavior in order to discuss his/her emotions plainly. Bam breaks out of the way he is supposed to act towards Maureen Smales, which is a dangerous thing to do in such a judgmental society. It becomes clear that Bam was investing for giving his profits. Male begins to realize this as Maureen Smales skirt around the issue. The implications for her are severe because she has been living and spending under the assumption that the survival was giving her was in fact her own, not his. Now, she feels a need to repay him financially, even though he seems to suggest that she can pay him back simply by spending large amounts of time with him. Nevertheless, there is no simple way for doing so because of the tensions involved. The predicament of this situation makes him realize that Bam's immediate resort leads to the question of what her ultimate refuge could be. Male thinks of how all her problems could be brought to a close by drowning herself, but she decides against that in favor of recovery. The desire is not one that is built on love, which means many things, including social admiration.

Maureen Smales experiences the troubles of poor life. She inherits many of her traits from her mother who was concerned with keeping up the appearance of wealth even when non-existed. She is obsessed with maintaining the appearance of affluence even when she lacks wealth. This society judges everything on the basis of use-value. Her use-value lies in her house work and elegant manners; it is her real asset. By investing this

wealth in the domestic slave market, she intends to find a savior. For this, she must also maintain as the house worker, thus she hates this kind of hypocrisy. Although the members of this society lack morality and propriety, they themselves demand it from others, and Maureen Smales is trapped in this contradictory nature of her society:

The balance between desire and duty is – has to be – maintained quite differently in accordance with the differences in the lovers' place in the economy. These alter the way of dealing with the experience; and so the experience itself. The *absolute nature* she and her kind were scrupulously just in granting to everybody was no more than the price of the master bedroom and the clandestine hotel tariff. (65)

Two different forms of social consciousness that reflect social and political divisions among women, as well as radically different theoretical assumptions about the nature of motherhood: motherhood as a primarily social bond or as a biologically grounded reality.

Despair is described in *July's People* that provides insight into the most major themes of this novel. The imagery of the harshness and despair is present in every aspect of this book. It is also used to illustrate the themes of silence and isolation, and darkness and despair. These views are inherently problematic, because no amount of historical or cross-cultural research about differences in the empirical manifestations of patriarchy and no amount of theorizing about its interaction with capitalism can obliterate it is a historicity and descriptive, rather than explanatory value. To have the latter, patriarchy should have a dynamic of its own, independent from changes in the historical conditions within which it is found or socially constructed. Maureen Smales is a character often portrayed using harsh imagery. She is characterized as controlling, insensitive, and rather unattractive.

Bam considers her domestic slave a mistake and attributes it to the fact that he met Maureen Smales at a time when he felt isolated and alone. This statement in the prologue

foreshadows her feelings of being trapped and dead when she is forced to stay in family. It again shows the connection between winter and death and darkness. As part of the incessant interpretation of other people, the society has cruelty which lends itself to testing. Very tiniest details of person's life and scrutinized by other members of the society. For instance, these opening lines of the novel provide a good example of this kind of social scrutiny. Male is interpreted as an obstacle for Maureen Smales who decides to challenge her social skills. This is a cruel society, one that is always testing, and one where the slightest event in the past haunts the present. Bam's observation of Maureen Smales, at the same time, also makes it clear that she is only a valuable object for him which he wants to possess. On the other hand, it also becomes explicit that this valuable social product is becoming absolute. Maureen Smales is trained to become a decorative object.

Maureen Smales is conscious of the role of being a woman in a patriarchal society. When Bam tells Maureen Smales that women, like her, enjoy certain privileges, her response is bitter. For him happiness is related to money; unless she gets enough money, she could not be happy. Maureen Smales also astutely comments upon a woman's status as decorative object in a patriarchal society. However, male dares to live alone with her and remains there talking to her for a long time in spite of the fact that it might turn fatal for her social reputation. During their talk, she exposes her reality and ambition to Bam. Since Maureen Smales has been brought up in a materialistic environment, she hates poverty and dinginess. Maureen Smales's condition is pathetic because she has no choice except the role of a domestic slave, the so-called respectable domestic slave. But outward appearance matters more than substance if one is a woman, and particularly if one is a woman without money. Maureen Smales has to depend on her husband for the expenses and extravagances until her domestic slave, for she has only a meager income source.

Maureen Smales's encounter with Bam is not from the high society and who intends women in a conventional society. But it becomes a problem for Bam because she becomes dependant and happens to own the building; it's rather bad shock to Bam who wants to get putting her in position that she now has to get out of. Bam is in a social world of mean- spirited mind games and lies, in which people cannot be trusted. There is always a sense of ascendance and decadence implicit in everything that is done in the novel. For example, when Maureen Smales encounters Bam tries to avoid him. By imposing himself upon Maureen Smales and offering her ride to the station of life, Bam knows the value of Maureen Smales, an influential member of the patriarchal society, and the cordial relation with her means raising his own social prestige and position.

This can be seen in the importance of her learning about a conventional aristocrat who cannot abide gambling habits in women, whom she targets as a prospective husband. Bam has already used Maureen Smales to learn about patriarchal conventions, the only thing in the earth that interests Bam, and although bored to death with him she nonetheless wins attention with her elegant manner and alluring talk. Maureen Smales's special skill in the representation of herself lies in and uncanny ability to expertise herself as others must see her. The ceremony of the food she shares with him is a model of manipulation. Her every mood, motion, public attitude is a deliberate piece of acting. She knows, always, when she is being observed. She then automatically plays to her audience she has learned so thoroughly to experience herself as an object that is being observed by others that her sense of 'self' is confirmed only when she elicits reactions from others. But she is alone her inner emptiness become terrifying and unbearable.

Maureen Smales, in patriarchal society, is of use to her hostess, helping her reorganize, redecorate, and invite people. However, this usefulness is of a kind that, although importance, is still redundant. Her work promotes a sense of servitude rather than possession, a fact that will allow the society to dismiss Maureen Smales when they

feel like it. However, the irony of the situation is that Maureen Smales loses a large amount of womanhood, whereas she could easily bear the loss of such amount of money. Maureen Smales's dependency is one of the most remarkable aspects of the novel. It is the only true wealth that she possesses. The fear with which Maureen Smales looks at the two lines in her face is real. Since her condition is her only currency she must remain be a dutiful in order to marry. In the course of days Maureen Smales goes from a fear of her social and economical insecurity to an arrogance that comes with the false assumption that she can marry for survive. This change entirely modifies the way she views her prospects.

It is indeed a surprise that Maureen Smales agrees to look after her family. Parenthood is not essentially biological. It is social: it comes about when people develop social expectations and assume responsibilities. It is to support the biological essentialism that justifies the sexual division of labor and the definition of women. Bam's world is dark despair after the riot. He realizes that there is no escape from family and the harsh reality. He is at the mercy of winter and is forced to see what his beloved, Smales, has become. Bam's appearance represents what he strives to avoid throughout the novel, a tragic end:

They shriek all of them; a woman races past Maureen laughing in terror, the baby on her back rocked amok. The whoop of their voices curves; the thrilling and terrifying thing has at once ducked up out of sight again, raising itself into the cloud. Under its belly, under the beating wings of its noise, she must have screwed up her eyes: she could not have said what color it was, what markings it had, whether it holds saviors or murderers; and – even if she were to have identified the markings – for whom. (158)

Gordimer piles on the heartache immediate in describing Smales from Bam's eye the reader becomes fixed on male's plight, and the problems of betrayal presented by his

feelings. Her message is conveyed with such curttness as to suggest loaded barbs and deliberate hurtfulness. Bam, by this point likely immune to Maureen Smales's thorns, silently rejoices: time without Maureen Smales is time alone with her. And Maureen Smales could certainly not take care of the kitchen by herself. Completely hopeless, she realizes that there is no way out of the situation and that he must go along with what she has commanded. Bam asserts one final effort to keep Smales on the kitchen; he departs to make an attempt at getting a cash advance from a neighbor to who he had sold some lumber. When Bam returns to the kitchen, he announces that he will take Smales to the protest. He hurries to help load Smales's possessions into the sleigh he will drive, and finds her in tears. In comforting her he almost tells it all. Bam is at this point in a state of silent hysteria, condemned, it seem, to live the reminer of his years under Maureen Smales's heel, without the redemption of the joy Smales brings.

Under capitalism, the mode of production determines the mode of reproduction. This idea does not stem from Marxism's inherent "economic determinism" but from the very nature of the capitalist mode of production as a whole. Moreover, Maureen Smales has absorbed many of his ideas and she is sure that she cannot conquer poverty through her disability. She has been encouraged in the expansive development of her taste at the expense of practical knowledge:

She runs. She can hear the labored muttering putter very clearly in the attentive silence of the bush around and ahead: the engine not switched off but idling, there. The real fantasies of the bush delude more inventively than the romantic forests of Grimm and Disney. The smell of boiled potatoes (from a vine indistinguishable to her from others) promises a kitchen, a house just the other, side of the next tree. (160)

Male is fond of the possession of such tastes ennobled her desire for worldly advantages. The whole upbringing of Maureen Smales is constructed around the walls of materialism

and with the principle of maintaining outward appearance even at the cost of subduing her inner self. She is told to maintain appearance and escape poverty at any cost. Past has deeply shaped Male's present. Male's hatred for dirt and poverty is deep rooted in her early womanhood, in her mothers teaching which filled her with high ambitions and dreams.

Maureen Smales begins to get a sense that she is sliding back toward her old life, before she is an aspiring member of the society. Maureen Smales's mood changes frequently in the novel; she is usually at one extreme or another: freedom or slavery. Interestingly, both states are based on her financial status. Whenever Maureen Smales feels burdened by debt, she feels enslaved. The freedom-versus-slavery motif comes up frequently in the novel, particularly when Maureen Smales faces problem of how to pay off. Maureen Smales is quick to manipulate people and situation in her favor. She then figures out who will help her, and she realizes that Bam can take care of her finances without compromising her social standing because she is already married and a husband of her, so there would be no space for any kind of social scandal. She then asks Male to help her, and he readily assents. Thus, every step of Maureen Smales's thought process involves a calculation of how an idea could benefit her and whether or not her friends have also made use of the idea. This is an important insight into female value system as a character. The novel portrays some of the ironies of society, most of which are related to money. Ideally, because Maureen Smales needs money the most in order to join society; she should be the one who marries a man. Instead, Maureen Smales, a woman who is already poor and has no need existence is also ironic that even though Bam and Maureen Smales love one another that feel that he can not satisfied because he does not have enough money. In the latter case, society's emphasis on social stature and money places people in situation that force them to act against their will.

Male's consciousness is formed by the materialistic society in which he lives. Moreover, Maureen Smales is very convinced that only money brings happiness in life and respect in society. Her every movement is guided by how to achieve material prosperity. Having a lot of money means happiness and freedom to male and lacking money means slavery, and he does not want to be a slave. When male receives profit from Maureen Smales as an investment, it takes him into the world of dreams, gives him a sense of freedom from other obligations. But unfortunately, male can never hold on to money very long. One of the motifs of *July's People* is the meaning of necessity of financial success. Money is in fact a symbol in the novel, but it stands for different things to different people. To Maureen Smales, money represents freedom from her tedious obligations and the ability to live life however she wants. Male also grows up in family where money is as important as the enjoyment of life and happiness in relationships.

Male's obsession for money is thus rooted in his past. He always stresses in maintaining appearance because it suggests wealth and success. Male needs wealth because it is the only atmosphere in which his exquisite feminist can thrive. Maureen Smales's goal is to end up in a socially prestigious and financially sound domestic slave. Her absolute fears are rejection from the society and dinginess that is why Bam subdues the voice of her inner soul that shows dual nature-one that is obsessed with wealth and one that is tired of hollow materialistic world:

She runs: trusting herself with all the suppressed trust of a lifetime, alert, like a solitary animal at the season when animals neither seek a mate nor take care of young, existing only for their lone survival, the enemy of all that would make claims of responsibility. She can still hear the beat, beyond those trees and those, and she runs towards it. She runs. (160)

The novel opens in grand central station where the protagonist lives in a society where very little detail is noticed and interpreted and for which there are numerous possible

interpretations. As part of the interpretation and for which there are numerous possible interpretations.

Patriarchal fashion presents an interesting question of reality in the novel. Male's pose in the tableaux vivants is virtually perfect; everyone admires her as if she were an object to be studied. In her recreation of other characters, Maureen Smales makes a final attempt to present her real self, and creates an image of herself as both active and subjective. Indeed, male himself perceives that he has finally glimpsed the real Maureen Smales. But if this is the real Maureen Smales then, despite her good intention, she is once again reduced to merely an object. The fact that she has misplaced her intentions is, however, not her fault alone, but also the fault of the society in which she lives. Constrained by the monetary and emotional impoverishment of her life, Maureen Smales adopts her society's image of women narrowly and literally: she has long practiced the art of making herself an exquisite decorative object. She has learned to evoke approval and appreciation in other by a subtle and ingenious series of graceful postures. It is art she has practiced so well and for so long that she can no longer conceive of her as anything but those postures: she can formulate no other desire than the desire to be seen advantageous.

Maureen Smales, who always plays the role of the outside observer to the social world, has seen that money is coveted and can lead people to some very serious problems if they deal with it carelessly in hopes of making more, particularly by gambling. It is, after all her lack of money which leads Maureen Smales to gamble and speculate on street, both of which lead to her financial ruin and expulsion from society. It slowly becomes clear that Bam has romantic interest in Maureen Smales. When Maureen Smales asks him to invest for her, Bam reciprocates that interest but he slowly realizes that she is not interested in him except as a tool by which she can make her survive.

IV. Conclusion

Maureen Smales, the central rebellious character has to take many responsibilities that she is ready to do anything. The novelist Nadine Gordimer explores the way of females' unnecessary domination to take the responsibilities, leaving the way of their career. This gender inequality is determined ultimately by the capitalistic mode of production and the major social divisions. Gordimer questions the capitalist structures, processes, and contradictions that at the level of the mode of production, establish observed forms of gender inequality in market and social relations. Gender inequality is always historical that is studying any aspect of social reality, one ought to focus not only on the elements that it has in common with other periods but also on those unique to the mode of production under consideration.

Though both gender discrimination and her economic dependency are forces that keep Maureen Smales from fulfilling her dream, the novel again and again positions the climate as a major impediment to Maureen Smales and her fellow townfolk. There is no production in general because production is always production at a given stage of social development. Among the owners of capital, reproduction is subordinate to the maintenance and expansion of privately owned wealth. The legal system ensures the orderly intergenerational transmission of wealth, power, privilege, and prestige. The incidence of sterility and sub fecundity among the wealthy persons on the other hand, may be minimal, as they have access to the best food, health care, and living and working conditions. Maureen Smales, out of fear of loneliness than out of love, comes into male's life. The structural determinants, located at the level of analysis of the mode of production, are conditions for empirically observable forms of male and female activity and for the continuously reproduced effect of their actions. At the level of market and social relations, men and women engage in conscious, intentional activities through which, while they make choices and build their lives, they unintentionally reproduce their

conditions of existence. This represents the restrictions of females to go outside and to make the individual careers. They are confined to do only the household works.

The writer demonstrates females' domestic responsibility which is the main barrier for their progress. Males want to dominate females by giving the unnecessary responsibilities. Females are ordered to do what males want. Smales has to endure much in this blind society where males are produced only to order females. Smales is treated not like the lovely and good wife but as a good worker. She has to look after her family and to do the household works. Therefore, she has to do many things. This research finds the society's ill and unequal treatment to females. Gordimer finds the fact that females are not only the keepers of household but they are the leaders too. We can say that we have to search for good and authentic female's voice in this society. The novelist expands the female's thought and the female's world. Males who are not conscious to humanity have ignored the female desires and rights. They play the role to dominate the space for the females. Hence, patriarchal society is incomplete and dark like the cave where the so-called intellectual males snatch the equality.

The domestic slave is not the first and foremost thing but it is just the rope to block the successful way to women's knowledge about life. Gordimer wants to show the defect of society that treats women as the workers. Maureen Smales also violates the rule of society that women have as powerful thought as males but the social codes restrict the females. The society is held with conventional patriarchy. The traditional patriarchy takes women as weaker beings. Maureen Smales, the powerful woman wants to be self-dependant with confidence to show that females are as powerful as males. Gordimer finds out women's condition in the hand of husband. The myth of patriarchy has created the mythic reality. Domestic slave is not reliable source for happiness. The novelist analyses how males in their homes victimize women. Maureen Smales does not get satisfaction in her homely environment. True satisfaction cannot be achieved in the male world because

they have snatched female right. Maureen Smales's true achievement in male world cannot give her full right. She wants to bring the dominant role of female voice in society that they should have freedom to make the society. Gordimer seeks the authentic voice or space for females by criticizing the males' rules. Patriarchal rules have always killed the female's rights, desires and sensibilities. Maureen's attitude is good but she is not happy. Her behavior is judged on the bases of capitalist patriarchal ideology.

July's People immerses its readers in a world of unrelenting pain and misery. To some, suffering endured by Gordimer's characters is excessive and unjustified; to others, the novel addresses difficult moral questions and provides insightful commentary on the economic and cultural realities that produce and allow such suffering. While in specific instances women's control or men's support for feminist values could make a difference, in a society as a whole the process of structural differentiation is likely to continue unabated until it runs into structurally generated contradictions and effective political opposition seizing the opportunity provided by those contradictions.

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