

**Tribhuvan University**

**Quest for Female Identity in Nadine Gordimer's *Burger's Daughter***

**A Thesis Submitted to Central Department of English, T.U.**

**in Partial Fulfillment of the Requirements for the Degree of**

**Master of Arts in English**

**By**

**Archana Sharma**

**Central Department of English**

**Kirtipur, Kathmandu**

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**Tribhuvan University**

**Central Department of English**

**University Campus, Kirtipur, Kathmandu**

**Letter of Recommendation**

Archana Sharma has completed her thesis entitled "Quest for Female Identity" in Nadine Gordimer *Burger's Daughter* under my supervision. She carried out her research from May 2015 to April 2016 and completed it successfully. I hereby recommend her thesis to be submitted for viva voce.

Thank you.

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Mr. Badri Prasad Acharya

(Supervisor)

Date : .....

**Tribhuvan University**

**Faculty of Humanities and Social Sciences**

**Central Department of English**

**Letter of Approval**

This research entitled "Quest for Female Identity" in Nadine Gordimer's *Burger's Daughter* submitted to the Central Department of English, Tribhuvan University by Archana Sharma, has been approved by the undersigned members of the Research Committee.

Members of the Research Committee:

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Internal Supervisor

\_\_\_\_\_

External Examiner

\_\_\_\_\_

Head

Central Department of English

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## **Abstract**

Nadine Gordimer's *Burger's Daughter* moves around the protagonist Rosa who wants her autonomous self and independent identity. It focuses on the main character Rosa who travels towards France and enjoy her sensual pleasure by ignoring own originality. And eventually she returns with the awareness of the importance of her attachment with her society with whom she cannot escape and sustain. The basic aim of this research is to analyze that an individual identity is always relational one .It focuses that the identity is changeable, and our notion of identity is greatly influenced by cultural, political and economic phenomena.

## **I. Gordimers *Burger's Daughter* as a Post-Colonial Feminist Fiction**

This research project focuses on Nadine Gordimers *Burger's Daughter* (1979), a story of a young white South African woman. It explores how she slowly evolves identity in the turbulent political environment of South Africa during the apartheid system in that country. By focusing on the female protagonist, the study tries to show how she reacts against the political determinism, travels to France in exploration of the selfhood and finally returns to South Africa. In reformulating the concept of the identity, the research examines how the Western notion of formation of individualistic is dropped out by Rosa and accepts the notion of relational one.

Nadine Gordimers *Burger's Daughter* centers on a female protagonist Rosa who struggles against the law of her father and the National Party which ignored her subjectivity. As being a daughter of the Lionel's, it is very difficult for her to assert her identity. In this situation she decides to detach herself from South Africa in search of her own identity. She enjoys her private life where she is re-invented as a girl. Here her identity is redefined when she encounters her surrogate brother in England. Her conversation with Bassie makes her realizes that she cannot deny Afrikaner heritage. She realizes the bi-valency of relationship between her body and the world, between personal and political. Finally she realizes that she must move through oppositional discourses and recognizes that her subjectivity is determined by multiple factors including her birth place.

Rosa succeeds herself to have her own identity in the hostile environment of South Africa apartheid regime. The researcher purpose in this case is not only limited on portraying Rosa as the merely concentrate on private identity but also engaging in creating her identity in relation to other when she encounters the black brother Bassie.

Thus this research centers on the progress of Rosa and explores how she is able to create her own self identity balancing the public and private life.

In search of the private life, Rosa reacts against the National Party dominance and her father's fate by forming a sexualization with Conrad, a white student in Conrad Cottage. Later she tries to find out the sensual pleasure with the Bernard Chablier. She reconstructs her private sensual life. Bassie plays a crucial role in affecting Rosas consciousness herself. There comes a maturity in her. She comes to know the segregated society. She realizes she cannot fit in the space of private life devoid of political and historical context. She is after all political milieus and of her society. Rosa finds real political imperatives not of her father's but of her own. Her image has changed from the earlier static one of a reserved girl to one who is more resolute and animated – a livelier woman in sorority with other women in the struggle.

The basic aim of the research is to investigate how South African white female under apartheid tries to find out their own self identity. In the course of project, the research proves how the novel *Burger's Daughter* attempts to assert female subjectivity and strengthens females by helping them balance the public and private spheres.

The novel portrays Rosa who has a quest of creating her own identity. The subjectivity of Rosa here is overpowered by Lionel's Communism and the National party white supremacists politics. She lives in the shadow of the father. In fulfilling the duties and responsibilities she denies her own identity. Afrikaner colonizing strategies and her father's Communism disrupts Rosa's domestic sphere and her female lineage. Though her father Lionel's friends seem to expect Rosa to take the balance of her parents, she does not want this to be her destiny. She tries to get away from the ghost of her past, her father in particular, she thinks that to know



and fulfill her own desires she must remove herself to other rooms, houses and countries. . She reacts against the Laws of Father and detaches herself from South Africa. She flies to Katya, her step-mother. She gets pleasure and relaxes life. She involves in an affair with Bernard Chabrier. The burden of the father is not hanging at her. She dismantles the stable subject. She finds female aesthetics in France. She finds her as women. She finds herself as a private sensual woman. She defines her in-terms of the gender. When she does conversation with Bassie at Europe, she realizes the subject is always relational one shaped by time, place and politics. Conversation with Bassie makes her realizes that opponent to regime. She wants to make her own contribution to the antiapartheid cause but does not want to lose her own identity. She abandons her relation with Bernard Chabrier. So she returns to South Africa. She puts unique skills to work in the struggle treating burdens victims. She positions herself in South Africa, fulfils the role in the black revolutions as a physiotherapist to the child survivors of the Soweto Uprising. Here she becomes a revolutionary subject. Women cast in the role of young revolutionary trying to uphold a heritage handed on by martyred parents while carving out a sense of self.

Here this research contends that woman who is supposed as a static denying the carefully crafted narrative of Colonial subjugation and finds her own space. Here the main character Rosa enjoys her sensuality as well as creates her identity fulfilling the role in the black revolution as physiotherapists in contemporary South Africa.

Many critics have poured their reviews regarding this novel since its publication in 1979. Some critics have highly praised this fiction for supporting freedom of women. Unlike this some critics have criticized this novel for portraying

female only in relation to sensual freedom. In other words, some critics complaint this book only for highlighting the female in relation to sexuality more than gender issue.

As many critics have poured their critical sensibilities on it, the reviews on the text are also varied owing to different perspectives. The critic Kera Bolonik analyses how the novel raises the issues of apartheid. remarks" *Burger's Daughter* is a portrayal of both white and non white South Africans living in a racially divided police state. It is delved into the psyche of apartheid" (50).

The critics here talks about the race and existence in political crisis. He argues that *Burger's Daughter* is the true picture of the situation of the politics, socio-economic, moral cultural as well as the psychic to both- white and non- white people in South Africa during apartheid era.

Similarly, another critic Anthony Sampson comments:

It is a spectacular transition showing the brittle sophistication and illness of this and pleasure of this cosmopolitan of this and pleasure of this cosmopolitan life through the eyes of South African girl, dissolving in the wine and pleasure of scents sights and sound existing only in themselves associated with nothing and nobody. (1)

This line shows the real political scenario of South Africa through the perception of South African girl, Rosa Burgers clearly. The condition of the protagonist exists within her and surrounding due to her own race.

Likewise, Susie Linn field comments, "Indeed *Burger's Daughter* is itself a meditation on freedom: political psychological, emotionally, familiar sexual. It is also

an investigation of the false freedom that present themselves (often in the form of male lovers) to Rosa Burgers" (34). This line makes clear that, this novel hovers around the theme of sensual realities. It lacks what actual the freedom is. Susie expresses the effects of political system that creates various problems. Here, the main characters in the name of the freedom engaged with the Conrad in South Africa and with Bernard Chabrier in France who is already married guy. Susan J Hubert writes "*Burger's Daughter* reveals the influence of community and solidarity and formulations of betrayal and loyalty are used repeatedly to describe the characters action" (56). Susan also discusses this novel from the own perspective. The given line clearly exposes the political situation of South Africa and its effects on the field of politics religion, culture, and physics betrayal through the medium of characters.

In this regard, it becomes clear that the text has been analyzed through various perspectives, the issues relative to a quest of identity exits a strong need to carry out a research on this novel from a new perspectives. This research tries to explore why firstly she detaches herself from the South Africa, why she does not relinquish her hold on the private semiotic body, she has travelled so far to find and later re-enters the history and accepts the possibility of failures in order to create her own identity.

Post- colonial feminism is a form of feminism which developed in the response of Western feminism which solely focuses upon the experiences of women in western cultures, Post Colonial feminism is the critique of both Western Feminism and Post colonial theory. It criticizes the Post colonial theory which leaves the issues of gender. Post colonial feminism focuses upon the complex layers of oppression that

exists within society. Post-colonial feminism unlike Western feminism focuses upon the realities of women of color who felt the force of racial oppression or economically disadvantages women who were forced out of the home and into black collar job. It forefronts the issue, that is ignored by the western feminism. Post colonial feminism sees the parallels between the recently decolonized nations of women within the society.

Post-colonial feminism emerged out of the gendered history of colonialism. Western feminism has never been heedful to the differences pertaining to class race feelings and setting of women once colonized whereas post colonial feminism imagines a world where difference are celebrated and enjoyed. It simply tries to reconstruct the feminist conversation to be more inclusive of previously ignored individuals. It calls for an understanding of historical cultural and social difference. It criticizes the misrepresentation of third world women. Chandra Talpade Mohanty in her essays "Under Western Eyes" remarks:

Feminism without borders is not the same as 'borders ' feminism. It acknowledges the faultiness, conflicts differences, fears, and containment that borders represent. It acknowledges that there that there is no one sense of a border that the lines between and through nations, races, classes sexualities, religious and disabilities, are real- and that a feminism without borders must envision change and social justice work across these lines of demarcation and division. (2)

It incorporates the struggle of women that brings the voices of the third world women at forefront. In order to incorporate the information about historical context and cultural difference. It brings the ethnic conflict and brings the issues of racism which is addressed by this theoretical framework. Postcolonial feminism gives priority to

difference of race sexual preference, class and age that always concentrates on thinking differences differently which unpacks the misrepresentation. This version of feminism explores in different context women lives, work, identity, sexuality and rights in the light of colonialism and neo –colonialism with gender, nation class race and sexuality. This concept raises the voice against the stereotypical image constructed by white mythology, by telling their own stories combats misrepresentation on by telling their own stories, validating their existence and being their own people regardless of what other feminist claim they must or must not to. It helps to shape feminism from universality to a movement of individual experiences and struggles.

Post- colonial feminism is less about female body and more about gender equality that is supposed to be possible via political engagement. Unlike western feminism it does not show hostility towards males while seeking their rights. Gwendolyn Mikell in her essay "African Feminism towards a New Politics of Representation" says:

African women, who were so crucial to the shift from colonialism to post colonialism to post colonial autonomy, were often subsequently excluded from the political machinery dominated by men, but this is not to say that women's political organization disappeared –in the fact the opposite is the case, with groups actively lobbying for a larger role in political decision making. (697).

Unlike Western feminism post colonial feminism wants a mutual relationship with males. They want to keep harmony with males. They seek for balance mutual respect and harmony. It wants to explore the differences visible in non oppressive way. post colonial feminism. Post colonial feminism question their inferior position. It does not

approve of unjust power structures and relationship. This thought movement argues for social justice, emancipation and democracy in order to oppose oppressive structure of racism discrimination and exploitation.

Post-colonial feminism is one of the bound free theoretical frameworks that revisit the western feminism which is limited in the narrow boundary. On the one hand, it acknowledges the western experiences of 'being women' and on the other it makes the same standers to judge the women of non western geography. Uma Narayan in her book *Dislocating Cultures* write:

It as an attempt to, publicly in concert with others, challenge and revise an account that's neither the account of an individual nor an account " of the culture as a whole", but an account of some who have power within the culture. It is a politically challenge to other political account that distort, misrepresents, an often intentionally fail to account for the problem and contribution and many inhabitants of the context. (10)

These lines make crystal clear about issue of post-colonial feminism that neither resembles to western feminism, which has deep faith upon the individualism culture nor that of non-western which trusts on collective identity. But it challenges the hegemonic powerful culture that always suppresses women in one way or the other.

Uma Narayan further claims that western feminism is incomplete. It always speculates the female dominated history with the bias and prejudice mind. They have attempted to create hierarchy while defining and applying the feminism. In other words, western feminist drags the issue of feminism as if it's their one's own property. Uma Narayan further comments:

It is an political attempt to tell a counter-story that contests dominant narrative that would claim the entire edifice of "our culture" and "our

nation" for themselves, converting them into a peculiar form of property and excluding the voices, concerns, and contribution of many who are members of the national and political community. (10)

From the above mentioned lines it becomes clear that western feminism is exclusive to address women from nonwestern locations. It has been already biased, prejudiced and determined by primordial thought of "our" and "their". That creates the gap between perspectives and realities of feminism. That is to say, western feminism has code of conducts while exploring the female experiences and realities of that of the non-western community. But this Post-colonial feminism has broad scope while analyzing and judging the feminism that makes western feminism just as matter of bibliography. In this regard, postcolonial Feminism is a challenge to western feminism and at the same it's a redefining the feminism without borders and boundaries.

This research is library as well as internet based research which makes post-colonial feminism as helping hand to study the novel *Burger's Daughter*. By acknowledging the theoretical framework developed by C.T. Mohanty, Gwendolyn Milkell and Uma Narayan. Though, it shares the concept of post-colonialism, it will be limited only on the issue of post -colonial feminism. It will have three chapters; Gordimers *Burger's Daughter* as a Post-Colonial Feminist Fiction .First chapter Gordimers *Burgers Daughter* deals with the novel in relation to the theoretical framework of post -colonial feminism. It just creates the space for the metical aspect of the novel and theoretical background of Post-colonial feminism. Similarly, the second chapter "Quest for identity" exposes a journey from individualism to collectivism. That is to say, journey of protagonist flows with the personal freedom

towards collective identity and vice versa. Rosa imitates Western fashion of freedom but she fails to internalize it that becomes the cardinal issue of the research too.

Third chapter Assertion of the female subjectivity, aims to exhibit the thematic aspect of the research .In other words, it digs out the non western female journey of confusion.



## II. Journey From Individualism to collectivism

This novel *Burgers Daughter* portrays the story of an African female who has lost the identity of being a nonwestern female, due to her confusion between personal identity and collectivism. Rosa, born and brought up in African culture and geography but, western individualism tempted her to be a follower of western individualism. She imitates western norms and values that makes her previous collective identity just as a conservative thought. With the change of time, her passion for individual freedom becomes source of tension for her that is to say she, neither becomes like western female nor she forgets her originality.

Western feminism has constructed certain norms and values for individual freedom that might be comfortable for western but problematic for non-western. Personal freedom is all in all in western culture and tradition. It is applied to both male and female. Unlike Western culture and tradition, collectivism is highly prioritized in nonwestern culture and tradition. In this regard, western norms and values do not become universal one. It is not applied in nonwestern concern.

Western feminism has been developed on the basis of their own experiences. They define personal freedom as ultimate freedom for all females in the world. In other world western feminist theorists have been developed to penetrate every human being is free and they have not any collectivism. Personal freedom is ultimate goal of a human being. This concept is based on self-centered thought but it becomes inapplicable in the context of non-western norms and values.

Non western culture and tradition believes on collective identity. It focuses upon the collectivism at the front. It does not judge person as a separate entity. In

this regard western viewpoint of speculating female as a different entity becomes fake, in the novel *Burger's Daughter* Rosa, has collective identity within her society. Being a, nonwestern lady, she has to accept her identity in relation to her society. But, individual freedom which has been practiced in western geography allures Rosa. Her immaturity leads her to enjoy the individual freedom like western. At first she enjoys a lot the various forms of freedom .She forgets all her originality and belongingness. With the change of time Rosa gets maturity .Her matured mind recollects her original culture and tradition .She realizes her longing for individual freedom is nothing more than an illusion .When she gets ultimate reality, she loses her father and society, and she becomes failure while locating her identity. At last she recognizes herself in relation to her original identity .In this time; she gets consciousness of loss of being a part of collective identity of her own identity and culture. Finally she tries to do her best to her original society as responsible person.

Feminism movement always challenges the status quo situation, where all kinds of traditional thoughts and concepts get hard knock. That is to say, its acceptance of new progressive visions, which demolishes all kinds rigid traditional boundaries. Uma Narayan in her book *Dislocating Cultures* says:

Feminist movements in various parts of the world develop when historical and political circumstances encourages public recognition that many of the norms, institution, and traditions that structure women's personal and social lives, as well as the impact of new developments and social change, are determined to women's well-being, and enable political contestations in which the status quo is criticized and alternatives envisioned. (130).

It is the historical and political circumstances which contribute the public to recognize the women's actual condition in different part of the world. And helps the public to know that, the women personal life and social lives are shaped by the norms, institution and tradition. Women are constantly portrayed in limited domestic roles that reinforce society's perception and limit women's prospect. In this situation feminist's movement in various parts of the world develop and comes with the view that the societal perceptions towards women should be broadened. Such feminist's movement, in this way to improve the condition of women in the society and perpetually challenge the status quo and counter the male dominated representation to broaden the perception towards the women's.

Nadine Gordimer in her novel *Burgers Daughter* presents her character who is not ready to internalized the representative feminine quality. Instead of accepting, female struggle and cross the boundaries. Women struggle against the gender discrimination and effectively counter the assumptions. Women are not in the way of continuation of sexist's attitudes and behaviors that burdens the women's lives .In the novel same case is applied to the character who is threatening the status quo.

As Madame Bangelli was talking, the girl was looking at the woman who had fallen in love with Lionel Burger. The woman felt the way she was suddenly seen, and became Katya . \_We were young, All the ideas were so wonderful. You"ve heard it before, god knows .But they were 'we were going to change the world. 'When I tell you even now I could still begin to tremble, my hands...you know? And I thought that was going to happen! No more hunger, no more pain. But that is the biggest luxury, ah? I must been a stupid little creature \_I was

Unattainable .Not to be achieved in our lifetime: in Lionel's. He understood that. He was prepared for it; don't ask me how. I don't want to wait. I've always had to live...I couldn't give it up. When I saw your mother you remember I told you? I thought: that's the end of me. (254).

Madam Bangneli has a conversation with Rosa, the daughter of Lionel's Burgers.

Katya says that her personal concerns are explicitly linked to national political occurrences before when she is with Rosa's father. Because of which, she has suppressed all of her internal desires .Though there does not seem any chances to be success of their plan still Lionel expected Katya to continue to struggle to him and follow the path of him instead of her own. But here she does not seem to continue her life according to the wish of Lionels, the anti-apartheid leader in South Africa. She begins to realize her own uniqueness and remove herself from a fraught alignment and begin to determine her personal alignments.

Feminists refer to the belief that men and women deserve the equality in all treatment, respect and social rights .Feminists women acknowledge social inequality based on the gender and stop it from continuing. Here in the novel the character Katya, the ex-wife of the main leader Lionels in South Africa seems as feminists who need some change which will sees men and women equally. Katya realizes that political concern collude her personal motivation. So she decides to detach her from the politics and Lionels life and seeks a non political life. And she finally moves towards the France. She does not seem to accept the status quo.

African version of Feminism is quite different than that of the Western. Before 1990s, there was the tendency of judging the non-western feminism from the tool of western version of feminism. But after the decade of 1990s, there comes the trend of

reshaping the feminism from the specific angle that is unique and independent theoretical framework. Gwendolyn Mikell writes:

Mikell suggests that this rejection was a partly to do with the suspicion of Western "extreme individualism "from heterogenous,but fundamentally community oriented African perspective alongside a rejection of western feminists 'sustained critique of patriarchy and subsequent "hostility to males"(697).

The above statement makes us clear that, western form of feminism is not supported blindly by Third world, because of its extreme valorizing tendency of individualism rather than giving priority to the heterogeneous. Third world feminism, which gives priority to the community and believes upon the relativism, is not in the favor of the Western Feminism .Due to their tendency of ignoring the patriarchy and having the negative view towards the male a community oriented African perspective reject the western feminism's on western feminism is different than that of the western which gives importance to the community, means it extremely valorizes the relativism.

Western feminism always creates an anti-male statement. It does not seem that it is about the equal rights. It is about the anti-male that is oppressing them. Such kind of view is not digestible by Nonwestern Feminism. Nonwestern feminism comes together with the realization that there is only one society in the future where there will be no competition. Third world Feminism goes against the western women who are provoking men into seeing them as their enemy. As being non western women same condition is applied in the Rosas life:

\_The day somebody said look, that's look, that's Rosa Burger ...from the first time...I have the impression you've grown up entirely through

other people. What they told you was appropriate to feel and do. How did you begin to know yourself? You go through the motions... What's expected of you. What you've come to rely on.-(42).

Here Conrad says, Rosa is brought up among the other people, where she does not have her own individuality. Her subjectivity is hidden somewhere. she acts not according to her will but, what is she expected from others .he utters Rosa that from the very beginning she is totally attached to the relation where she belonged to other not of her own individuality. He plays a crucial role in making aware about her personal identity.

The concept of western feminism is not applicable in the context of third world feminism. Being nonwestern it is not possible to go out of the society. On western feminism valorizes the cooperation between the male and female. It gives importance to its relation. As being the nonwestern text, in this novel the main protagonists Rosa is seen supported by the male friends .Conrad being a male played the crucial role in creating individual identity of Rosa. She is not in the state of ignoring the male support. On western women is expressing the individuality and to deviate from the expected norms without threatening them.

African feminism emerges out from their own version of feminism than that of the western feminism. Mutual relationship between human is highly prioritized by the third world feminism. Unlike Western humanitarian relation is given more importance. In this regard Mikell in her essay "African feminism "says:

However, even if feminist issues in African are perceived as being about human subjects rather than primarily gendered and sexual

subjects. Mikell does observe a "new consensus" for African feminism which is clustered around notions of oppression and politics. (697).

In the above statement, it becomes clear that, feminist issues in Africa are different. It is developed with its own version of feminism. African feminism is mainly focuses the human subjects rather than primarily gendered and sexual subjects.

The world is informed by a rigid binary understanding which is not supported by the Nonwesterners. Being non western, the novelists too present her protagonists and her other character who gives more priority to human subjects rather than that of the gendered and sexual object which can be proved in the given scenes:

\_'D 'you think you can help me? He did not evade her gaze: his grin deepened and the skin at the side of his left eye was tweaked by some nerve :he got up suddenly and stood as if he had forgotten by some nerve: he got up suddenly and stood as if he had forgotten what for .He wrestled with pleasantries that wouldn't do ,for. He: he did not know how to get back onto the plane of soothing empathy without responsibility. She hadn't even given him the conditional: could': it was as good as stated: you can help me .More, coming from her: I'm ready to let you. (186).

Rosa, the main character here is in the house of her father friend. She is lingering the house so that she can take the help from him in order to flee toward the France. He is only one man who can manage her passport to cross the South Africa. So she requests him to help her to detach from her own place. Without giving the chance to speak from the side of the man she is in the way to make him to agree to help her. Finally he agrees to help her.

Non western feminism gives more importance to the human subject's .Through the help of the protagonists the novelists here proves that the women of the non western are primarily more concerns on the human subject. Rosa here wants to enjoy her personal freedom and for that she wants to detach herself from the South Africa to France. The novelists presents her protagonists as she is free in her choices .As other being she has right to live her life. She needs the support from the father's friend instead of showing resentment towards the male friend she here asks him to support for her. And she manages the passport from him so she can able to flee away from her own place. She just wants to enjoy her personal freedom as her human rights.

Unlike Western Feminism, Non-western valorizes the social relation. It says that an individual is always developed within the framework of social system .One cannot discard the heritage of their parents and their relationship with the society which is firmly fixed upon them as they born .Not a single individual can isolate themselves from the society who are already connected with the context and histories of particular social and cultural worlds. There is always a deep connection of individuals to the society. The ideologies of the society are highly embedded with them. African writer Gwendolyn Mikell in his essay "Towards a new politics of Representation states:

The major areas that woman articulated as problematic were domestic relation (problems of marriage and spousal relationships given polygyny and lineage systems a well as the monitoring of male responsibilities in the maintenance/custody of children) women rights of access to property and other resources, and the controversial category called 'privacy' rights (which includes many sexual and reproductive issues, as well as violence against women. (702)



It means westerners prioritized the individuality rather than collectivism. It forgets to recognize that every human being is a political milieu. The influence of the community to an individual is overlooked by Westerners. Individualism is prioritized in western community whereas collectivism is highly practiced in nonwestern culture. By following the same faith non western prefers individual freedom as ultimate freedom and is inapplicable for all people in the world.

Nadine Gordimer in her novel *Burgers Daughter* exposes the reality of being nonwestern female through the characterization of the protagonist Rosa. She faces ups and downs in her life. Being a non western female she has been interconnected within the social network. She becomes unable to identify as a completely isolated lady. She has to define herself as a part of her community.

Nadine Gordimer introduces Rosa with the group of people. Instead of highlighting Rosa as an individual entity novelist locates her as a part within the society. That is to say, novelist deliberately wants to prefer Rosa's identity within the society. Nadine Gordimer at the very first paragraph writes:

Among the group of people waiting at the forties as a school girl in a brown and yellow uniform holding a green eider brown quilt and ,by the loop at its neck, a red hot –bottle. Certain buses used to pass that way then and passengers looking out will have noticed a school girl. Imagine ,a school girl :She must have somebody inside. Who are all those people, anyway ?even from the top of a bus ,lurching on past as the lights go green, the group wouldn't have looked like the usual prison visitors ,passive and self-effacing about the slope of municipal grass. (3).

Here, the protagonist, after finishing her school she is directly heading towards the Prison. Instead of going her house, she is waiting at the fort. She is among other prison visitors. She is seen in the school girl uniform carrying a quilt and a hot water bottle for mother. She is in the public sphere. She has her own inner individual, but she is presented as a public entity. She is busy in fulfilling her responsibilities. For the sake of her parents, her individual subject has been hidden somewhere. She is seen as the part of community. Being dutiful, she is fulfilling her social duties.

Non-western feminism gives priority to the social relations. Being non-western, not a single individual can escape from the society. There is the deep interconnection between the community and the subjects. Nadine Gordimer, being non-western feminist, presented her protagonist as a part of community. She has been presented as a social part. Rosa has something inside her but, she has already internalized her social duties. So she instead of engaging with her friends, she directly headed towards the prison in her school uniform. She is in her own duty without any question. She is standing outside the prison where her mother is detained. Without denying, she faithfully waits outside at the fort for passing the information to her mother that her father is yet not prisoned. Being nonwestern individual, Rosa has already internalized her social roles. It means there is a deep influence of society towards an individual. But westerners only see their individual departing from the society.

African feminism as nonwestern pattern shares own version. In other words, it becomes careful about own root culture and tradition. They do not support individualism as well as collectivism in isolation rather they try to adapt feminism with African socio-culture realities. Gwendolyn Mikell remarks:

The emergence of African Feminism has been in accordance with its own internal clock, evolving in dialogue with the cultural contexts from which it has sprung and only cautiously acknowledge individualism. (706).

African version of Feminism has its own features that is different from that of the western pattern of feminism .African feminism does not deal with the individualism blindly like western feminism .It checks carefully and concerns about its cultural connection ,where as western provides individual is prior than that of cultural aspects.

As a nonwestern, a female always thinks her responsibility towards society at first .She does not isolate herself from her surroundings .Its factual different with western female .she may be tempted by western styles and fashion, but her identity in relation with society bounds her not to follow it .In simple words as a non-western lady, a girl has internalized her identity within society, not in distance .In the novel Rosa also does the same:

I worked for a trade journal, for a man who imported cosmetics and perfumes, for an investment adviser .I gave up my hospital investment adviser .I gave up my hospital job profession when I left you and the cottage .I was living alone for the first time in my life without slake of responsibility in that of anyone else .For us –coming from that house – that was the real definition of loneliness: to live without social responsibility. (73)

The above statement by Rosa makes clear that she Rosa leaves the job of hospital where she works .After leaving the cottage and her best friend Conrad, she comes in the contact with the man who imported cosmetics and perfume, for an investment

adviser .she begins to work for a trade journal .Nothing is embedded with her .She is living completely alone life. But here she recognizes that to be a far from the responsibilities is the actual loneliness. To deny the duties towards the society is to be alone, to be loneliness. One cannot be happy and complete individual by detaching themselves from the responsibilities, but it is just as living like a dead man.

African feminism, here emerges out from their own version of feminism which solely concentrate on their cultural context. It does not separate an individual from the context .And deals the subject with its own specific originality. It does not follow the path of the westerner's .African Feminism denies the Westerners which endorse the individual separating with its actual cultural context. Here the protagonist Rosa leaves the hospital job, father's residence and even Conrad and joins another job. No responsibilities are there .She is alone and allowed to do anything as she likes .But she feels lonely in this situation when she is out of the burdens of others .It is only, because being non western it is not possible to be remain happy detaching themselves from their responsibilities and society .Social networks matters a lot to be one's own happy .No one can imagine a happy life outside the boundaries of the society and responsibilities.

Western feminism ignore the existence of a female within the society .It always seeks an individual female as all in all .Her background cultural belongings and each and every kinds of networks become less prior than personal identity. But this is not applicable incase of nonwestern female .Her cultural roots and social networks come at front than her personal subjectivities .Chandra Talpade mohanty in her essay "Under the western eyes" says:

Western Feminist discourse, by assuming women as a coherent already constituted group that is placed in Kingship, legal and other structures, defines Third World Women as subjects outside social relation, instead of looking at the way women are constituted through these very structures. (40).

Here the line makes clear that female who has internalized the western individualism never poses her" self "within society .She becomes as if outsider of the society. The subjects should be identified through their community.

Chandra Mohanty further says unlike, western non-western prefers their existence among social networks, family religion and domestic spheres bound her geography .She has to accept herself just as a part of a society. In the same essay Chandra Talpade Mohanty says:

Third world women as a group or category are automatically and necessarily defined as religious (read: not progressive),family-oriented(read: traditional),legally unsophisticated(read: they are still not conscious of their lights), illiterate(read: ignorant),domestic(read: background),and sometimes revolutionary(read: their country is in a state of war; they must fight!).This is how the "Third World difference "is produced. (40).

Third world women locate their subjectivity inside the society. They think as if they have family responsibility prior than her personal matters .If western female exposes their revolutionary nature through personal identity, on-western links their revolutionary nature through the patriotism .Family ,society and country comes first than her person affairs .In simple words ,non- western female enjoys their life inside

the society or being a part of social members. It's unique difference of non-western female that does not exercise in Western culture and tradition.

Non western feminism has difference stances than that of the Western feminism in regard to the subject identity. Unlike westerners, plurality of self is celebrated by the westerner's .Western Feminism always seeks for personal identity at first, but it becomes inapplicable in the case of those non-westerners. There is not any possibility of coherent self .Multiple identities in relation to others can never be reduced in singular as the western notions of subjectivity and agency Chandra Talpade Mohanty in her essays "Under Western Eyes" says:

This sections foregrounds the interconnection of consciousness, identity and writing suggests that question of subjectivity are always multiply mediated through the axes of race ,class/caste, sexuality, and gender's do not provide a critique of identity politics here, but I do challenge the idea that simply being poor or black or Latino is sufficient ground to assume a politicized oppositional identity. In other words ,while question of identity .In other words ,while question of identity are crucially important, they can never be reduced to automatic self referential, individuals ideas of the political(or feminist) subject.(77).

It means that, liberal notions of subjectivity and agency are not applicable in the non-western society, where the collective consciousness is highly prioritized. An individual should not be judge from one angle .It should be looked from different side. Singularity of agency is not possible where the multiplicity is highly demanded. According to Chandra Talpade Mohanty, there is no possibility of a coherent self

which is highly favored by the Westerners. And here in the given statement it becomes clear that she negates the assumption of a singular, fixed, and essential self.

Being a non-western, female has got a multiple identities .One cannot be able to reject the plural agency. She must accept it without any objection. She is identified from different angles in the society. It is not possible to remain with single self. The same condition is applied to the protagonist of this novel. Here Rosa has got different identity in the novel.

I thought maybe you've away or something...since your father passed on...shame-she is settled us side by side-Try a biscuit, Miss Burgers, my sister in-law makes them, she's a wonderful baker, even wedding cakes ,you know .I wish I could be clever like that.-She can never bring herself to call me Rosa. I am part of the entourage of her famous and brave relative, Marisa Kgosans:of the distinction conveyed upon her family by their kinship with Joe Kgnosa, on the Island with Nelson Mandela. She caught the hand of girl who had been stalking In and out of the adjoining bedroom, adjusting the set of the blouse knotted under her breast and pressing the imprint of the mulberry painted lip upon the other: D'you know who this is?This is Lionel Burger's Daughter. But the girl did not react to the identity. She gave her hand for a second to a white girl. (146).

By setting side by side, Fat's wife has started conversation with Rosa and the journalists with whom she enters the Fat's house to visit Marisana Kgonans.Offering some biscuits to Rosa she is for some times busy in appreciating her sister-in-law. Here Rosa is identified through the Fats wife relatives Marisa Kgosana. And at the

adjoining room, a girl named Tandi quietly moving here and there is called by Fats wife. Fats wife is asking Tandi to recognize actually who is the visitor who is among with them. Fats wife asks Tandi who is she? Suddenly at a moment she herself answers the question before Tandi gives the answers of the question. Later she is introduced through Lionel's Burgers. But she shows totally indifferent nature towards Rosa's identity. And the same time she gives her hand to the white girl. Here Rosa is addressed just as a white girl nothing more than that.

Non western feminism is in the view that single identity is not possible, which is easily accepted by the individualism supporter westerners. As nonwesterners, individuals have different selves'. The single identity is not applicable in the context of the Third World. The multiples identities are always connected to the subject's. No one can escape from it. Here in the novel too the protagonist Rosa initially is recognized through the Marisa and later by the same person, Rosa is identified through her father. And the same time she does have the identity according to her race. To remain with the single identity is not accepted in the non western. The subject who is relationally connected to other is not possible to stay with a single identity's being nonwestern individuals; individuals have different individuals to different people. So Rosa is accepting the multiple identities without any objection.

Non westerners always see an individual in terms of relationality rather than that of the separation. Relations are prioritized as vital unlike westerners. Individuals see human subject as a distinct ontological units, which is negated by the nonwesterner's. Non-western always insists the subject to be seen as relational objects. No relationality is free of cultural context and socio-historical meaning that's why individual who initially tempted towards the western notion of an individual eventually they return and re-enters to their speciality. They recognize the importance



of their context and try to adjust in their actual roots where they find solace whatever the actual situation is .western individuality is not suitable in the context of the non western situation is .western individuality is not suitable in the context in the context of the non western. Chandra Talpade Mohanty in her essay "Under Western Eyes"says:

This realist theorization explicitly link a historical materialists understanding of social location to theorization of epistemic privileged and the constriction of social identity, thus-suggesting the complexities of the narratives of marginalized peoples in terms of relationality rather than separation. These are the kinds of stories we need to weave into a feminist solidarity pedagogical model. (245).

The above statement makes clear that nonwestern feminism emphasizes the importance of connection, growth fastening relationship and community. Nonwestern understands the importance of the connection. There is always absence of the separate individual .It understands the historical materialists which are overlooked by the westerners which in the context of the non western are not fitted. Westerners always try of separation from connection and try to sustain which is ignored by the non-western feminism in the third world. Self is experienced in the context of the nonwestern.

Self is always experienced in the context of relationship. The relational self develops to the degree that the person is able to experience mutual connection and validation with a larger community. Subjects are always continually motivated by the need of relationship. Mutual inter subjectivity plays the central role in the non westerners ,Human being is always attempting to create meaning through a

connection and alienation from the relationship, an individual ceases to exist. Same thing happens to the case of the protagonists of this novel. Here she has a conversation with her friend Conrad in her mind. She says:

Whatever I was before, you confused me. In the cottage you told me that in the house people didn't know each other, you've proved it to me in what I have found since in places you haven't been, although you are exploring the world. But there are things you didn't know :or, to turn your criteria back on yourself, you only know in the abstract, in the public and impersonal act of reading about them of seeking information, like a white journalist professionally objective and knowledgeable on the 'subject' of a black exploitation class'. The creed of that house discounted the Conrad kind of individualism. But in the practice discovered and worked out another. This was happening at the interminable meetings and study groups that were the golf matches and club dinners of my father's kind. (170).

Rosa shows her resentment towards Conrad what he does in past with Rosa. She says that Conrad has confused her about the *Burger's daughter* in the cottage. Conrad, by pointing the house of Rosa's father house through 'that house' proves that the people of 'that house' do not know each other. Conrad has attempted to influence for individual identity. He has tempted to Rosa to celebrate personal freedom by mentioning the worse relational networks between and among the family members. Such kind of concept is not digestible to Rosa. Rosa insists upon something different in the house from which Conrad is unaware. Actually he is far from the factual reality of the house. The value of home has been underestimated. And she is comparing Conrad with the white journalist who is professionally objective and knowledgeable

on the subject of black exploiting class. Further Rosa claims that definition of house as per the Conrad supports the western speculation upon the singular identity. In other words, for Rosa, Conrad's interpretation about the home is not like that of non-western version, because there is significant role of home and familial relation upon an individual.

In another scene of the novel the protagonist Rosa seems to realize the importance of the connection. The one who rejects the connection with the society community cannot able to find out peace, freedom too.

I don't know the ideology: It's about suffering .How to end suffering. And it is the end of the suffering .Yes it's strange to live in a country where there are still heroes. Like anyone else, I do what I can .I am teaching them to walk, at Baragwanath Hospital. They put one foot before another. (344).

Rosa is returning back to South Africa. She is not able to find freedom in France though it is her decision to flee away for pursuit of happiness. She returned with a more nuanced sense of herself and a renewed dedication to the struggle.

Non Western always understands the importance of connection .individuals cannot be detached from the relations. According to the nonwestern an individual is fundamentally a part of a network of relationship and continually motivated by the need for relationship. An individual who is always motivated by the sense of relation cannot able to sustain any longer without connection .Relations are prioritized as vital. Same thing occurs in the case of protagonists. Rosa, as being nonwestern individual, unable to exists without connection. Though initially trapped by the liberal Conrad eventually the sense of relativism awakens her so she shows her disagreement towards

Conrad. She realizes that sustaining a distinct 'I' at the same time that a "we" identity should be constructed as being nonwestern otherwise it fails in the context of third world. So, being aware and knowing the importance of the relation she shows her dissatisfaction towards Conrad, and says that Conrad is unaware of the house which matters a lot in the context of the non western. Rosas communal upbringing has led her to believe that it is selfish to live in France only to enjoy her sensuality. Though she distanced initially from the political discourse by her family involvement in it and attempting to disengage from her family finally she realizes that one can never be able to prove themselves as a whole, the other is necessary. She eventually rediscovers a political understanding of herself, and goes back to South Africa, where she assumes a complex and nuanced position, having reached a compromised or integration of her personal and political aspirations.

### **III. Departure from western feminist Notion of the self.**

Nadine Gordimer's excellent novel *Burgers Daughter* is not only an exceptional work of art that beautifully depicts a realistic and moving portrait of one woman's social outrage at a country's policies of institutionalized racism but also a novel effectively reconsiders and reconstitutes some of the eyes and morals that go into the construction of what we commonly think of as feminism. The story moves around the white named Rosa, living in South Africa during the time of the apartheid. A heavy burden of living up to the Burger name is placed on Rosa by her father and the National Party's discourses as an Afrikaner. She is created by her family communist ideology. She is taught how to feel, think, and feel about everything in the world according to how her parents think and feel. No other way is accepted. So here the protagonist shows her resentment towards such kind of belief and criticizes the stances. The protagonist challenges the limited domestic roles that reinforce society's perception and limit women's prospects. She challenges the status quo counter male dominated representation and continues to broaden the societal perceptions.

Unlike Western Feminism, Third World Feminism which is a product of a dialogue opportunities glorifies the communitarian values. It does not valorize the individualism which is highly celebrated in the context of the third world. In the same way the feminists' issues in the third world are about primarily human subjects, not necessarily gender and sexual objects, but based upon the mutual relation with male. As Western feminism, which shows their resentment towards the male being is not accepted in the case of the Third World feminism. Unlike Western Feminism that expresses hostility to males, Non Western Feminism believes to have mutual relation with male counterparts. A traditional heteronormative value which is rejected by the Westerners is valorized by the Non Western. Non Western Feminism always mixes

up the traditional and modern values which the western feminists tend to reject traditional heteronormative values or experiences.

Nadine Gordimer's *Burgers daughter* in her novel, she presents her protagonists who value the society, relations in order to create her own individual identity. In the beginning of the novel, Rosa feels she has been used. She shows her resentment at her parents for depriving her from enjoying her freedom and individuality. She has rejected her parent's socio political approach .She attempts to find an alternatives way of living .She seeks a non political life, She decides to detach herself from the heritage of her father and South Africa. With the help of her father friends, she flees towards France .There she enjoys her sensual life .She enjoys her freedom. But after the conversation with her childhood black brother the story turns towards another point. Some attachments towards her home arises .Here Rosa's communal upbringing has led her to believe this is her selfishness to remain in France and to enjoy her freedom ignoring the condition of South Africa. She realizes that we can never see our self as a whole, the other is necessary to accomplish. Rosa eventually rediscover a politicized understanding of herself ,and goes back to South Africa, where she assumes complex and nuanced position, having reached a compromised on integration of her personal and political aspiration.

Nadine Gardiner's in her novel *Burger's Daughter* portrays her protagonist Rosa who valorizes the communitarian values and relativism. Here she has presented the identity of her protagonists Rosa can variously construct in relation to other characters. Her performance of identities in relation to other character is representative of the social nature of identity .Rosa, the daughter of the communist leader, though initially tempted towards the Western notions of individual identity; she becomes aware that self has been posited in relation to other. Self is determined

by the society. One's identity is fundamentally dependent on society and the family. She comes up with the realization that identification is relational not a property of isolated individuals. Different social norms and social formations comprise the condition of possibility for identity construction.

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