

Tribhuvan University

Resistance to Sexual Abuses in Lynn Nottage's *Ruined*

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For the Degree of Master of Arts in English

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Declaration

I hereby declare that the thesis entitled

“Resistance to Sexual Abuses in Lynn Nottage’s *Ruined*”

Is my original work carried out as a Master’s student at the Department of English at Ratna Rajya Laxmi Campus except to the extent that assistance from others in the thesis paper’s design and conception or in presentation style, and linguistic expression are duly acknowledged.

All the sources used for thesis have been fully and properly cited. It contains no material which lead to a substantial extent has been accepted for the warred for any other degree at Tribhuwan University or any other educational institution, except where due

acknowledgement is made in the thesis paper.

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Letter of Approval

This thesis entitled “**Resistance to Sexual Abuses in Lynn Nottage’s *Ruined***” by Binu Shakya has been submitted to the Department of English, Ratna Rajyalaxmi Campus. It has been approved by the undersigned members of the Research Committee.

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Abstract

This research work reflects to the social periphery and its relation with human beings. The society has been changed along with political system, and social relation and status. But any society exists making conflict on the basis of race, gender, ethnicity and caste. The major thrust of this study is to light on female domination with sexual abuses in Nottage's play, *Ruined*. Gender discrimination is one of the major factors of gender abuses study. It is age long practice of the western society. Most of the female characters of the drama fall under the situation of domination, sexual abuse. In terms of sexual abuse women are more victimized by patriarchal society. Gender bias, lack of power and agency women are subjugated, dominated in the patriarchal society. Women are suffered from the whites' domination, exploitation, and oppression because the western society has practiced gender discrimination. The character such as Salima, Josephine, Sophie, etc are exploited forcefully.

Women are suffered from the male domination, exploitation, and oppression because the western society has practiced gender discrimination. Women have never experienced equality, access, and opportunity, though they live with the men's in the same society. The research applies theory of feminism. It also applies subaltern study of Millette's ideas. To find the result, both primary and secondary research methods are being used.

Female have never experienced equality, access, and opportunity, though they live with the male in the same society. This concept of feminism studies observes social construction with social relation. It observes society from marginal perspective. This research work reveals about the domination and sexual abuses in Western countries. Women are always marginalized not only by the Male but by creating their own ideological cultures of female that would not be better in the contemporary world. So that the main character of the drama tries his best to be against for giving challenges to the male.

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Resistance to Sexual Abuses in Lynn Nottage's *Ruined*

Generally, the voice of women is not heard and addressed because they have no power like that of male counter parts. Voices of women are socio-economically, culturally and politically. Sexual abuses can be performed in the society through various ways. So the major concern of this research is to examine different means of sexual abuses and resistance to such abuses in Nottage's *Ruined*.

Feminism started off as a movement for more equal economic, political, and social opportunities for women. It is based on the inequality between sexes, which still appears in today's society. The history of feminist movements is divided into three main stages called the first wave of feminism, the second wave and the third wave. They represent the time periods in which women's movements were profound, relatively unified, and coherent.

Many of women have victimized of violence, traumatized physically and psychologically. The key word here is circumstances. One circumstance that attends virtually all actions is the sex category of the actor. As Garfinkel comments: The work and socially structured occasions of sexual passing were obstinately unyielding to Agnes's attempts to reutilize the grounds of daily activities. This obstinacy points to the omnirelevance of sexual status to affairs of daily life as an invariant but unnoticed background in the texture of relevance that compose the changing actual scenes of everyday life. (137)

If sex category is omnirelevant, then a person engaged in virtually any activity may be held accountable for performance of that activity as a woman or a man, and their incumbency in one or the other sex category can be used to legitimate or discredit their other activities. In the same way, the condition of women in *Ruined* is quite distinct in western culture in various ways because of male domination.

Mama surveys the two women like a slave auctioneer. Sophie, Christian reveals, even though she's beautiful, will be no good to Mama's business because she's been "ruined"; rebels have raped her with a bayonet and destroyed her genitals. Sophie walks with the ragged, uneven gait of someone who bears the memory of her assault in every move she makes. Despite her lack of value on Mama's economy, the older woman reluctantly agrees to take Sophie in, along with the less physically broken young woman, Salima.

In between Mama's tentative embrace of the two damaged women and their eventual losses and redemptions, Nottage demonstrates that Mama has more heart and shrewder politics than it at first appears. Although she treats her girls sternly, her gruff affection for them motivates her actions. Salima, too, has been raped by rebels, and forcibly separated from her husband and her little girl. Nottage unfolds Salima's story across the play's two acts, until her pregnancy as a result of rape, and the arrival of her desperate husband, combine to propel her to an unspeakable act that provides one of the play's several climaxes.

This hierarchal position of sexes determines women's subjugated position in any society. As Kate Millet expresses concerning the above issue:

In *Sexual Politics* during the late Twentieth century, has introduced the theory of "patriarchy" which is defined as the fundamental part of gender problems and inequality particularly within societies dominated by male power. According to Millett, "the term "politics" shall refer to power-structured relationships, arrangements whereby one group of persons is controlled by another. (4)

Women are trapped in the power-structure relationship that places them in the inferior position to men. In her perspective, this unbalanced gender hierarchy emerges incongruent with the foundation of society. In other word, the essence of

our civilization is patriarchy- a male dominated system designed to enforce women submission.

The issue of gender is the matter of social violation between male and female. Women are compelled to follow what male power is being used. In the drama *Ruined*, raping, socially abusing and/or violating activities can cause the poor condition of women in the society. The improper force for physical violation could be serious matter to consider for humanity. In the same way, male are pretending such scenario where they try to fulfill their physical desire luring various sorts of attraction. For this, A.S. Hornby mentions about gender difference as:

Gender is an organizing principle in all known societies, shaping individual lives and social institutions. The resulting social organizational patterns and dynamics are known as a gender system. The fact of being male or female, especially when considered with reference to social and cultural differences, not differences in biology. (770)

The above quote presents that gender is not separated by nature but this activity is done by society. Biologically no one is identified as of any gender but is an organizational pattern. The differences are the thought of the people where individual ideology, cultural, social, political, etc aspects plays vital role. There should be a dynamic gender system where there should not be violation of gender's issues. The superiority of power in *Ruined* sounds as the most innovative and ineffective activities of the society which could not be existed. Therefore, a society should have equal rights for all that promote to all for saving own privilege.

Mama Nadi, the dynamic protagonist of *Ruined*, models for her girls a cool, and sometimes cruel, focus on rational thought and reason. She refuses to give in to emotions that she has never experienced as reliable. Her focus on her business draws

criticism. In *Ruined* is relevant now because it lives in the ongoing now. The survivors in this play are based on real survivors. Their stories are continuing to this day and in fact new stories of war and its devastation of women continue to be written even as you read this. But it is also relevant because it shows people who continue with their lives. People who can find hope and friendship even in the most horrific of circumstances. Regarding this issue, Becky Thomson argues:

In the late 1960s and 1970s, second-wave feminism transformed American society, creating new legal rights for women, remaking gender roles, and altering women's position in the economy. Although largely omitted from popular and scholarly accounts, Southern women played critical roles in the second wave. (337)

The above quote explains that the grassroots, they engaged in a wide array of feminist activism, from establishing credit unions to opening health clinics, from suing discriminatory employers to opening rape crisis centers, from challenging sterilization abuse to building lesbian community, and from setting up feminist businesses to organizing domestic workers. Women who are fully suppressed during various period of time through various medium and various form.

In *Ruined* women who do a weak dance between hope and disillusionment in an attempt to navigate life on the edge of an unforgiving conflict. *Ruined* is also the story of the women who are severely suffering from the society of male. Not only that if we analyze the condition of the characters Salima and Sophie, we find out that the social force may cause the severe effects over female. Regarding this issue, Frye observes as:

For efficient subordination, what's wanted is that the structure not appears to be a cultural artifact kept in place by human decision or custom, but that it appears

natural-that it appears to be quite a direct consequence of facts about the beast which are beyond the scope of human manipulation? (34)

The above quote presents that sex differences are more commonly at tentative in social condition. The psychological survey through researchers examined that the voices of female are suppressed by male and the gap is created. Their initiatives included efforts to place women in non-traditional jobs, campaigns for political office, and court cases that established reproductive freedom and mandated equal pay. In restoring Southern women to the history of second-wave feminism, the dissertation illustration to the movement was far more widespread than has previously been acknowledged.

Mama Nadi is a representative character of women who do not want to be judged because her character is unique as she is fully involved in money oriented activities. So that a lot of feminists stereotype men folk to be involved as rapists and that's just ridiculous. Feminism is a fight for equal rights and opportunities for women that both the sexes need to fight together. You cannot insult a whole gender on the basis of a few culprits and expect them to be supportive of the movement.

In *Ruined*, on the contrary, Mama Nadi is a primarily a survivor who outwits the killers. This is at least partly the source of the hope that the Pulitzer jury found, and it is partial and inadequate. One of the strengths of *Mother Courage* has been turned on its head in this work, and results in a drama that is inevitably limited in its impact. It denies the liberal claim that the lack of political or civil rights causes women's oppression. Mama Nadi who is involving in the act of exploitation of other's character letting in brothel. However, there are already existed women's rights against social violation. Rebecca Walker expresses:

The third wave feminists generally consider themselves as the most powerful, the effective and the stronger group between all the other previous activities of feminism. Third wave of feminism as a move-ment of liberation. If we do gender appropriately, we simultaneously sustain, reproduce, and render legitimate the institutional arrangements that are based on sex category. (24)

Different wave of feminism conducted for the sake of women's right and social equality between male and female. It is an effective activity as performed in comparison to previous feminists' activities. This movement is simply concerns with the humanity within the female dominated society. Similarly, in concern to an American society is being run with power politics where there would be collective power relation with minority group. Therefore, minority people mainly women also struggle hard to get success avoiding all social barriers.

Liberal feminism is a trend that is also an individual woman should be able to determine her social role with as great freedom as does a man. Feminism therefore has required removing the historic structure of patriarchal law that denied women's civil rights. The major emphasis is that equality of women before the law, in educational and professional opportunities, change in marriage laws, property rights, inequitable divorce, equal pay for equal work, protection from rape, wife battering in the home and liberation from all dehumanizing forces.

Female should have rights according to the position as created. Female and male are equal in the society and social appearance. The role of female is crucial for the society because if there is no existence of female, the position of male remains meaningless. Therefore, male and female should be mannered as per the necessity of the society according to time. There is neither male nor female is observed as superior according to the law of nature. So, Ginger Jones states:

What has to be taken into account when researching these narratives is the mediated nature of slaves' experiences and agency, and that agency may therefore be presented in an indirect manner? These representations are influenced by the socio-political environment at the time and place of writing and publication of the narrative. This environment includes editors, the intended audience and the dominant gender constructions and expectations in society at that time. (31)

The condition of women is so poor that they have no words to speak due to social structure. The voice of female is severely suppressed by male community because of social constructive ideologies in the society. In the above quote the word agency refers to the thoughts and actions taken by people that express their individual power. Rebellion need not be violent; in fact, violent rebellion or revolt contradicts itself by killing the women right to live in the physical world.

In *Ruined*, we find out suppression of female over female for socio-economic activities. Mama Nadi herself is attracted for earning purpose so that she could not concern about other's life, liberty, and pursuit of happiness. In other words, the fact that any person from any socio-cultural background patents racial prejudice toward people of other socio-cultural backgrounds regarding societal perspective. The protagonist herself sounds in dilemma regarding social, political, and socio-economic condition.

Thus, gender, not just masculinity, is militarized in illegal armed groups and that this has profound impacts on women combatants' experiences in terms of their reproductive rights and sexuality. There should be harmony between people whom they are neither male nor female. Therefore, the sense of shareness should be along with humanity. Walker discerns the double discrimination black women suffer even within the black society itself expressing:

It was not until I became a student of women's liberation ideology that I could understand and forgive my father. The black female movement had given me an ideology that helped explain his colorism. Legislative changes, such as that proposed by the Equal Rights Amendment, can also weaken the accountability of conduct to sex category, thereby affording the possibility of more widespread loosening of accountability in general. (330)

The above quote expresses the views of Walker where he finds out the women liberation with strong thought and motion to let free for women in the dominated community. Behavior is the prime factor in human life and if it is being lacked, there could be difficult to resist against anti-social activities. Sexism is also one of the most crucial affecting factors in the society therefore, such manner should be limited. Sexism is not the matter for thinking rather feeling equality.

In the drama *Ruined* Mama Nadi is a no-nonsense survivor who understands when to talk tough and when not to cross the line. Mama Nadi tells about the rival killers that they must leave their ammunition outside when they enter her whorehouse. She is in all business, but also knows just how far to go when dealing with the brutes who patronize the brothel.

At first glance, Nottage's assertion might sound dominant towards superior directors, a sort of discrimination on the grounds of race coming for once from a superior playwright. But finally, Nottage explains:

The brothel as a space for Mama Nadi ends up being not merely geographical, but also moral, a place where one belongs and where one should be. I turned a basket of sweets and soggy biscuits into a business. This is my place, Mama Nadi's. The brothel as a business setting becomes a quasi-domestic setting and a sanctuary where

identities can be, however feebly, defined and preserved within the unstable walls of feminine solidarity. (86)

The above quote expresses that the survival of these women cannot be connected, as is the case with other societies not immersed in a civil war, with their claiming and appropriating public and clearly masculine spaces. Rather, it has to be based on negotiating liminal spaces, such as Mama Nadi's, where they can be in control and where, by using a false sense of submission, as is the case with the girls, they are allowed a certain agency and security.

The history of violence against women is closely related to the historical view of women as property and a gender role of subservience. Explanations of patriarchy and an overall world system in which gender inequalities exist and are perpetuated are cited to explain the scope and history of violence against women. Female are being victim of the male in the society.

On the other hand, Black feminism aims to empower Black women with new and on critical ways of thinking that centered how racism and sexism worked together to create Black women's social issues and inequalities. That arises from of mutually constructed systems of oppression. Concerning to the issue in Ruined, as Baker comments:

Sex is a problem, too. More and more wives today say they're too tired for sex. Naturally, this poses a problem for husbands, who are rarely too tired for sex. If change is going to come, it will have to come from women—they are the ones who changed the natural order of things. Moreover, men aren't the ones who kvetch about their place in the world—not because they have it so great, contrary to feminist dogma, but because it's not in their nature. (21)

The above quote presents that those women whom they involve for sexual activities is too difficult to get participate in. The life of female is in sexual oppression and/or torture through various activities which might be a kind of mental suffering. The heart of women is taken as an object and they may not have any social position within the same ground.

The ethnic difference made blacks to struggle against whites. Ethnicity is the term for the culture of people in a given geographic region, including their language, heritage, religion and customs. To be a member of an ethnic group is to conform to some or all of those practices Ethnicity is defined as a group of people who identify with each other based on common ancestral, social, cultural, or national experiences.

Identity, however, is complex, comprised of how we see ourselves in relation to the world and how others see us. Similarly, ethnicity, like race and gender, are social, political, and economic constructs. Understanding that also means understanding that humans are imperfect and our constructions aren't always the same or correct.

The voices of women are not heard by any sense. This is another face of silencing. Since silence doesn't only mean to ban someone from the verbal speaking, it's the social and the cultural pressures that lead to stop speaking or to hesitate about doing so. Shug in one way or another decides to get back her power by acting like a man. She uses the male diction which needs a woman to be dared in order to enter male's area. As concerning to the situation that Mama Nadi's activities which are references as by the critic Dieke argues:

Every movement is an expose of one character's sharing his or her intimate thoughts, feelings, memories, and recollections with other characters, partly as a way of communicating ideas, but more importantly as a means of establishing an

atmosphere of sociability and rapport, of strengthening a sense of the unified whole and sympathetic relatedness. They share their insights, but also reach new ones talking and listening to each other. (512)

The above quote presents the movement as expose of an individual character whose intimate thoughts, feelings, memories and recollections in concern to societal manner. The atmosphere should be suitable for all either male or female and sense of unifiedness must exist in the society.

If the society should face unified and sympathetic relatedness, no one would be in injustice and troublesome of the societal and cultural violation. The characters, all being at a different stage in their development towards wholeness as a person, help each other in the process. They share their insights, but also reach new ones talking and listening to each other.

Ruined, by Lynn Nottage, is set in a Congolese brothel during the civil war that has raged for most of the past decade in that impoverished African nation. As a woman, Mama Nadi suffers most of the women of the society with different ways. During her visit to the African refugee camps, Nottage collected interview material and one of the women was named Mama Nadi Zabibu. She is one of fourteen women who receive thanks in Nottage's acknowledgment section.

At the beginning of the play, it is easy to vilify her. After all, Mama Nadi is part of a modern day slave trade. She buys girls from friendly traveling salesmen. She offers them food, shelter, and in exchange, they must prostitute themselves to the local miners and soldiers. But we soon sense that Mama Nadi harbors compassion, even if she attempts to bury her altruism.

The narrow thought of the people varies from society to society and can be changed. While most people are born either male or female, they are taught appropriate norms and behaviors – including how they should interact with others of the same or opposite sex within households, communities and work places. To this issue, Alcoff Linda expresses:

The authors are dear about the problematic nature of one's identity, one's subjectness and yet argue that the concept of identity is a posit that is politically paramount. Their suggestion is to recognize one's identity as always a construction yet also a necessary point of departure. I have separated them for the purposes of analysis, they are interconnected and related by taking part in the evolution of multiple feminist theories, which reflected the experiences of many women. (434)

The above quote presents the ideas of the female whose real existence need to seek primarily. However, the superior power as shown by male in relation to female like the character Mama Nadi is being handling the world without understanding the importance of female. All women cannot be taken as the position of women because they even can take risk equally like men. Women's competitive capabilities also can be comparative for almost all the work done by male. They should not be taken the weaker in terms of intellectuality.

The drama *Ruined* reveals the way in which different illegal armed groups choose to integrate women into their ranks has significant implications for the experience of gender, through a process in which both masculinity and femininity become militarized. However, there have been no in-depth studies disaggregating sexual violence by group which take into account how this type of violence is employed against women in the armed groups. In general, it is assumed that women receive the same treatment with respect to their sexuality regardless of the group

they belong to. Mostly, women's position is being suppressed by male community by various ways on the basis of societal scenario.

Supposing that the African woman sees marriage and housewifery as her only source of fulfillment, Achifusi wonders if she should be ashamed of discussing her role as a wife and mother and the pleasures that go with it? Should she not be interested in examining how her position has been affected by the changing processes in the socio economic life of modern Africa? It is her duty to critically evaluate her position in the society and give her reactions to issues which concern her. Doing so does not make her anti-society, rather, ignoring it portrays her as naive, unintelligent and incapable of determining what is good for her. Feminism is seen by most literary theorists as a movement which aims to change the status of women in society. As Achifusi provides this definition of Feminism as:

Feminism is a politic directed at changing existing power relations between women and men in society. The power relations structure of all areas of life, the family, education and welfare, the worlds of works and politics, culture and leisure. They determine who does what and for whom, what we are and what we might become.

(40)

From the above quotation, it is evident that feminism aims at changing existing chains of relationships between men and women in the society. It has to be mentioned that such relationships are often problematic. Similarly, there is a strong power relation in the existing society where the system is stretching from anarchical system. Here, anarchy refers to a state of disorder due to absence or non-recognition of authority or other controlling systems.

The silencing study formally initiates after 1960 when different movements regarding women rights and lesbian rights, etc. and these movements questioned as

to suppressed voices and their socio-cultural rights. It is formal voice of marginaliz-ed when the history suppressed them. The characters Sophie, Salima, Josephine, etc whose condition if we analyze, we find out the misery condition of their as sexually exploited by armed force with the help of Mama Nadi.

In *Ruined*, Nottage modulates the play's tension level, intercutting visits from rebels and government soldiers with more familial scenes of Mama and her girls, trying to establish some sense of a normal life in between the anxious moments with the men, whose brutality and arrogance are interchangeable. Mama and the girls suffer their presence because it puts food in their mouths, but the acts required of them in exchange fray their souls. Regarding the above issues, as Bernard Jessie argues:

It is not so much the specific kinds of work men and women do – they have always varied from time to time and place to place – but the simple fact that the sexes do different kinds of work, whatever it is, which is in and of itself important. The division of labor by sex means that the work group becomes also a sex group. The very nature of maleness and femaleness becomes embedded in the sexual division of labor. (3)

These above lines stresses in the work which is essentially on how masculinity is defined, maintained and challenged in occupations and organizations. Male and female are categorizes from the perspectives of sex. Females are taken as the marginalized group where their existence is taken as just as the burden bearer for male.

Mama Nadi's role over other women is to lead them in prostitution through different techniques. During colonial period, colonizer exploited voice of marginal people but it remained no longer existence after decolonization. Along with this

post-colonial period, muted study came into centre. Similarly, Gender is another matter of a powerful ideological device, which produces, reproduces, and legitimates the choices and limits that are predicated on sex category.

An understanding of how gender is produced in social situations will afford clarification of the interactional scaffolding of social structure and the social control processes that sustain it. After decolonization all independent countries raised voice against domination, exploitation and suppression. Feminists challenged the notion of universality in the feminist movement and focused on the multimodality of women's experiences worldwide. The complex role women play in violent contexts is often ignored by dominant representations of women in conflict which tend to focus on women as victims. Regarding this issue of *Ruined*, Scott expresses:

When women's rights activists gradually realized that their efforts were worthless, they started to act differently, by making it a universal controversial issue. In a certain way, those Feminists wanted to give proves about the importance of women's voting. This activity of searching for equality touched all kinds of women. (12)

The above quote expresses that the relation of muscles and instinctual act of thought which are same like stone waves and that thought is passed into something but that does not resemble with clear analogy. Women are politically, socially, culturally and religiously treated as other in male dominated patriarchal society. They are behaved as object and taken as subject of patriarchy.

Most of the study was based on marginal point of view for the sake of female in the society who is regarded as dominated and suppressed in the society. Because of the historic role of slavery and racial segregation in the United States, the development of a unified women's movement requires recognizing the manifold implications of this continuing racial divide. While all women are oppressed as

women, no movement can claim to speak for *all* women unless it speaks for women who also face the consequences of feminism which place women of color disproportionately in the ranks of the working class and the poor.

Feminism therefore must be central to the project of women's liberation if it is to be meaningful to those women who are most oppressed by the system. In the context of *Ruined*, women are suppressed from sexual abuses of male with severe violation where women are sexually violated in abrupt manner. For the above issue Paula Gunn Allen speaks:

Often what appears to be a misinterpretation caused by racial differences is a distortion based on sexual politics. When the patriarchal paradigm that characterizes western thinking is applied to geocentric tribal modes, it transforms the ideas, significances, a draw data into something that is not only unrecognizable to the tribes but entirely incongruent with their philosophies and theories. (83)

The above quote presents that superior power is stronger in the society. So that the weaker people mainly women of different social structure is being faced sexually exploited? The patriarchal paradigm is also one of the most dominant factors that affect to the social structure.

Throughout the drama *Ruined*, women are focused mainly on sexually exploitation. As the characters Salima and Sophie are badly exploited by armed force. Mama is a powerful character whose gesture on each coin she earns, is to stuff into her bra the wads of cash she receives from the soldiers, patting at her breasts as they grow heavy with bills. Nestled close to her flesh and her heart, the money appears to go directly to sustenance, as though hidden from the work for which it's payment.

Women became the source of conflict who have long fallen victim to horrific sexual behavior. Now, many journalists and activists who have tried to tell these women's stories and now a new play is trying to bring the struggles of these women to life.

The voices of women are swallowed easily because there is no any support to women. Nobody can defend over because of superiority of power. Women themselves are causative agent to exploit to women. And the traditional thinking and lack of rationale, the misery is being faced by women. Thus according to him, the notion of work is central to masculine identities providing extrinsic and intrinsic rewards by which masculinity may be judged by self and others. As Kitzinger argues:

People do not indiscriminately absorb every message. Media audiences interpret what they hear or see in the context of what they already know and what they learn from other sources. They selectively highlight, oppose or reconstruct statements. They are often able to analyze and deconstruct dominant themes, drawing on personal experience, political belief or a general critique of media or government sources. (207)

In the above quote, thus, we find out the racial issue has represented through many ways. Black people have painful present even after civil war in America. It reveals the racial discrimination which has been underlined in the society. The process of indiscrimination is the matter of social disharmony which can cause the conflict among the relation between male and female. Similarly, media, social, political elements are being crucial factors for eliminating the abuses. Female suppression is an evil manner of the society that affects the total growth and developmental structure.

As the context connected in *Ruined* drama, we find out the situation of the first wave of feminism which started in 19th century was mainly concerned with the fight for political recognition and was successful with the suffragette movement gaining the right to vote for *all* women in 1928 in England and at a similar point in time in other countries. Doing gender involves a complex of socially guided perceptual, inter-actional, and micro-political activities that cast particular pursuits as expressions of masculine and feminine natures. Female are facing various sorts of violations that can cause to the sexual abuses. Tommie Shelby argues: Charge of feminism can be directed at symbolic representations that are embodied, not in the consciousness of individuals but in discourse and cultural products, such as slogans, jokes, media, film, theater, music, art, advertisements, television programming, websites and the like for example speech acts and cultural forms that invoke the imagery. (158)

The above quote represents as the relationship between male and female. It is reflected through behavior of people. Even today it can be seen through socialization process. White people have social privilege and even it is not but they think that. It is still problem of society because there is not social harmony. Due to various social problems and difficulties, the society is being an evil to everyone through suppressor over suppressed.

Female's condition in the society is viewed using an ethno-methodologically informed, and therefore distinctively sociological, understanding of gender as a routine, methodical, and recurring accomplishment. We contend that the doing of gender is undertaken by women and men whose competence as members of society is hostage to its production.

Social change, then, must be pursued both at the institutional and cultural level of sex category and at the interactional level of gender. Social movements such as feminism can provide the ideology and impetus to question existing arrangements, and the social support for individuals to explore alternatives to them. But doing gender also renders the social arrangements based on sex category accountable as normal and natural, that is, legitimate ways of organizing social life. Tommie Shelby further puts his views:

The problem of the future world is the charting, by means of intelligent reason, of a path not simply through the resistances of physical force, but through the vaster and far more intricate jungle of ideas conditioned on unconscious and subconscious reflexes of living things; on blind unreason and often irresistible urges of sensitive matter; of which the concept of race is today one of the most unyielding and threatening. (159)

It is a real thing that cannot be hidden from society. Because of sexual feeling, we can see social crimes, cultural gaps between black and white. It is a very invulnerable issue in black and white formed society. It raises the race is feeling between black and white who have been ever faced female discrimination. It has been legally avoided subject but socially it has been prevalent. Backward people, who have been socially undermined and they have very critical relation with white.

It is often related with Gilroy statements, "Practice drawn down the lines of economic development, even if this would contradict the racist ideology that is used to underpin it" (2). It brings difference between black and white people and it was been planted for long time. The first feminists focused on the political powers which were mainly appointed to men, however, with its development the feminists found out how the inequality envelopes all parts of private and especially public life.

Female are those social supporter who are responsible for each and every developing aspects of the society cannot be heard and take care due to social and psychological manner. That is why superiority of male over female should be minimized.

In the same way, to bring the social production of gender under empirical scrutiny, we might begin at the beginning, with a reconsideration of the process through which societal members acquire the requisite categorical apparatus and other skills to become gendered human beings. In this context Lucy Valerie Graham expresses:

Quest for the resonance of hidden voices and stories, Lurie discovers a certain amount of empathy and care, for the plain ordinary yet the incident is important. The Physical Appearance category was the least evident of all the gender traits in the play; however, two key points can be drawn from the play about the gender behavior as defined by this category. Although marked by pathos, it contrasts with Lurie's previous exploitative and irresponsible sexual behavior. (433)

The above quote gestures towards the vast and complex human world that lies beyond the possibilities of a repressive state, challenges the reader's ability to discount the relations of contestation, domination, and subjection in which the characters live. The ill manner over female by male is cruel only for fulfilling the desire of sex and sexual matter. Female are no more for quenching the thirst for male.

The ongoing conflict between male and female in western society then it simultaneously the sole custodian of civilization and morality and with moral responsibility for the brutality of Apartheid repression and unearned privilege. This also means that to be white is to be the object of female rage. The form that this

rage takes is rape, theft, violent crime; uncontained rapaciousness, savagery, uncouth bestial cruelty.

Similarly, the society is regarded as one of the most unique because weaker are suppressed by rich and wealthy people. Rich and wealthy people are those who are responsible for creating the gap among the people. Regarding the concern of money, power, domination, etc. should not be used over the existence of women. If women also get chance among male, they can give an extra challenge to male as well. Torture, domination, sexual abuses, violence, etc. are the matter for making one disable in the society. Regarding this issue as Mintz and Kellogg expresses: Slave parents taught their children to call all adult slaves "aunt" and "uncle" and to refer to all younger slaves as "brother" or "sister." In this way slave culture taught younger people that they were members of a broader community in which all slaves, whether related or not, had mutual obligations and responsibility. (69)

The above quote presents that women's participation in the system of equality in the society as like male's participation should be meaningful. Women are badly abuses with various activities in which they can not involve in any sorts of social equality. Slave in the form of brothel is run exploiting to women for the sake of money.

Mama Nadi, a character in a society who is a manipulation of power by a group of dominant race, in this case, the female exploitation. The dominance of a exploitation is realized in the form of discriminatory practices against minority racial group. The dominance of an ethnic has two dimensions, namely social and cognitive dimensions. The social dimension of the practice of discrimination seen in the daily lives of different ethnic groups, while the cognitive dimension looks at beliefs about a group of ethnic prejudice, stereotypes, and ideology which serves as a motivation to legalize the practice of discrimination against an ethnic.

On the other hand, Ideology practice of inequality is seen in the fields of education, employment, law, and the use of public facilities. The beliefs in the society as existed from the ancient time demarking and deviating normal social boundaries to the capital's favor. But all the people in the society should get equal existence because biologically the nature is regarded as same. For that issue in concern to social, cultural, political matter mainly social sake as Brown expresses: The final dance at the brothel in *Ruined* would thus celebrate the possibility of this collectivity, this merged ego in a paradoxical space where women, in extreme circumstances, are still able to create an identity based on dignity, courage and a new found sense of community. (159)

The above quote presents the ideas that it provides the relationship of dependent for its very being on the lives and experiences of everyone as understand that rejecting a community group based on collective differences. As a result, there was a merged ego in supremacist which is harmful in identity, dignity, courage, and a new sense of community.

But, having long tradition and practice, it has not eliminated which has been working as being vain of society. Racism becomes an established power to exercise for political purpose. The idea started from the fact we are living in patriarchal society where men are the ones who exercise most power and to the disadvantage of women. Differences between women and men that are created by this process can then be portrayed as fundamental and enduring dispositions. In this light, the institutional arrangements of a society can be seen as responsive to the differences- the social order being merely an accommodation to the natural order. For that J. Maggio expresses:

Given these limits of discourse, always aware that “the-or” may have limited value. In fact, though more theoretical, she recognizes that the subaltern “cannot be served by the call for more theory in Anglo-American (society).” Theory, though powerful, cannot act as an elixir to the issues of the subaltern. Hence, the initial question is what the role of the academy is and whether there is a liberating place for the intellectual desires. (419)

The voices of female can be unheard because female are unheard with social, psychological, cultural perspectives. Mainly, in western society, female are badly behaved and their voice is suppressed. Even the people’s liberation, life, liberty, and pursuit of happiness are identified among people though their position is not achieved. Female are also powerful member of the society if they get chances and opportunities among male.

In the case of the right of women, one of the first priorities should be given to women to uplift their societal status. The people of minority voices are always suppressed by the voice of majority. The voice of majority remains in the heart of people as a marginality. In the same way the condition of women in South Africa is full of misery where they cannot save their freedom. Mainly, the misery in the society as forced by male is in misery. The superior power is used over female for the fulfillment of sensual desire through the connection of female to male that create such social exploitation where female could not exist alone. Therefore regarding such issues as Sapiro claims:

There is already a body of academic work which suggests that women politicians across the world are stereotypically seen as mothers, housewives or sex objects and that none of these roles is viewed as compatible with political leadership. Woman still face the barriers that remains from a combination of stereotypical attitudes and

perceptions, which continue to compartmentalize and classify people and leadership qualities by gender, and the existing of inequality itself. (21)

The quote expresses that the misery condition of women in the society as being suppressed from ill manner. The life of a girl is taken as like of an animal and behave. The severe condition of pain is presented of male dominated society. The voice of female should be silence because of the social, cultural boundaries. The uncomfortable context that has appeared to female that they have to bear in any cost as per social demand and decision.

Nottage builds the characters' fear and tension slowly, delivering information about the setting and the political moment by carefully filling in the outline of her characters' pasts, presents, and futures. When Russell Gebert Jones arrives at the bar, along with the sundries and supplies he brings to sell to Mama Nadi, he offers her two other pieces of merchandise for the price of one. Not until he drags into the bar two dirty, clearly abused young women—Sophie and Salima—do we realize he's been talking about people, so callus and indifferent appears the bartering between him and Mama.

The play focuses attention on the tremendous human suffering caused by the civil war in the Democratic Republic of Congo. The play-Wright has said she decided to center the story on the particular suffering of women, noncombatants who have been the victims of systematic rape and murder.

Mama Nadi is a no-nonsense survivor who understands when to talk tough and when not to cross the line. She tells rival killers that they must leave their ammunition outside when they enter her whorehouse. She is all business, but also knows just how far to go when dealing with the brutes who patronize the brothel.

Nottage modulates the play's tension level, intercutting visits from rebels and government soldiers with more familial scenes of Mama and her girls, trying to establish some sense of a normal life in between the anxious moments with the men, whose brutality and arrogance are interchangeable. Mama and the girls suffer their presence because it puts food in their mouths, but the acts required of them in exchange fray their souls.

The pervasive pseudo-allegiance among both the men and women of *Ruined* situates the men as more layered figures where notions of good and bad are nuanced because they must tread the fine line that separates the two sides, whose politics and motives are often blurred. The soldiers and leaders appear to straddle this space. One questions if the men are good or bad; however, such simplistic binaries prove insufficient given the reality of their lives, especially when considering the multiple ambiguities in the characters of Fortune and Christian.

The presence of women is being exploited by the women only as the protagonist of the drama has clearly identified. Therefore, it is difficult to predict either Mama Nadi is working for protection to women rights or creating women right violation. Mama Nadi chides Christian for taking so long to return, and yet the setting is beset by military soldiers, a very dangerous war and much brutality. In addition to lipstick and other supplies, Christian has delivered three women to Mama to work in her brothel. She offers to pay \$20 for one of them, Sophie, a beautiful and defiant girl. Christian persuades Mama to take Sophie and one additional girl, Salima, who is not nearly as attractive. Christian gives Mama Cartons of cigarettes to convince her to take them both.

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