

# Women Identity: the Reproductive Technology in Fay Weldon's *The Cloning of Joanna May*

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## Abstract

This paper explores Fay Weldon's influence of most lucid and hilarious explorations of women's sexual arouse and how they are affected in terms of mental disturbance and bodily defeated. The main chapter of this paper focuses on consequence for female identity of the experience of cloning and how to make their identity by reproductive technology. In our society followed women are using for product and exchanged by men. The potential for the exploration of women's bodies through human cloning an increasingly viable technology appears even greater reproductive technologies encompasses both conceptive and contraceptive technologies, Weldon explain how the exploitation women's bodies can be resisted without resorting to an acceptance of the feminine.

**Keywords:** Exploitation, hysterical, female identity, experience of cloning, reproductive technology.

Fay Weldon was born in 22 September 1931, in Birmingham, England came from literary family and her primary studies in Christchurch, New Zealand. And her father Frank worked as a Doctor. While she was six her parents was diverse after she left from her new Zealand, then she finished her studies in England, and she built became her carrier as a successful novelist, the cloning of Joanna May is one of famous novel for her carrier. Weldon ability is a clear in intimation that her castigation of our society finely a responsive chord in number of her readers. Her stories clearly an indicator for female identity, that's the reason

for her success. Her novel's plot filmic quality she appeal direct vive these novels motivated by a sense of virtuous intimation at female suffering, Weldon define painful realities of women's lives with truthful and originality. Irigaray say how the western women explore of the sexual.

In our social order, women are product used and exchanged by men. Their status is that of Merchandise, commodities how can such objects of use and transaction claim the right to Speak and to participate in exchange in general? (Irigaray 84)

Irigaray argue that identity must be continually assuming the powerful argument about specifically female subjectivity and identity put forward by Irigaray. It is also important in this regard, and human beings define their identities is organized by the phallogocentric order and is thus masculine. In this discussion of *The Cloning of Joanna May*, I made an attempt to show how Weldon is similar to her protagonists; they do not simply accept and occupy the feminine position. The term encompasses both conceptive and contraceptive technologies, the events of the cloning of Joanna May are primarily concerned with conceptive in order to describe them, and artificial or donor insemination, the simplest and oldest of these technique. It was first performed in 1776, and requires very little technical know how much less the presence of a donor, since it means simply finding a willing sperm donor and in setting a few syringe of semen at the time ovulation is due, they require high levels of technology, including professionalized knowledge and sophisticated instrumentation. They are also presented to those who use them as solutions to infertility; the other technologies which are currently in use are sex pre-selection, which are closely related to other. Technologies are both possible and, in privileged western terms, fairly commonplace new technologies as progress towards the end of women's oppression via the externalization of reproduction. The exaggerate power of Carl May's mother renders her

model of the castrating feminine which masculinity so fears and reviles. Angela, Joanna May's friend and the highly intelligent wife of one of Carl's employees, is quite convinced that Carl May is mad, telling both her husband and Joanna May dismisses upon the body the mother. To whom they have clone, and the reason according to Carl May and Dr. Holly view of the women it as follow,

Joanna May, the calm, normal, healthy, beautiful and apparently well-balanced woman whom they had, out of love, respect and admiration so successful reproduced, was still a women, and therefore liable to extreme, hysterical and unhelpful reaction: she was a creature of the emotions, rather than reason. That was the female lot. (*The Cloning of Joanna May*, 122)

Carl May and Dr. holly view the world as so chaotic and directionless that it must be their duty its fear of the feminine as envisioned and described by itself by pretending only to revere and respect the feminine, they require high levels of technology, including professionalized knowledge and sophisticated instrumentation. Joanna May is the sixty-year old childless ex-wife Carl May, a powerful British businessman who has risen from extremely inauspicious beginnings to became head of Britnuc, a fictional company which owns, among other things, the various nuclear power stations in England. Joanna May discovers, via a meeting precipitated by the appearance in Carl's life, young women named Bethany that Carl, with the aid of a Dr. holly, created four clones of her when she was in Dr. Holly's clinic thirty years before. In between the reader is introduced to the four clones are in fact the products of artificial parthenogenesis, rather than cloning in its strict sense who are of course all female. That clones named Jane, Julie, Gina, and Alice, and Weldon introduces their stories, one after the other, in several third person-narrated section. Joanna May remain

her childhood memory is necessarily inflicted by the moment of consciousness of gender difference which immediately precedes it. In the Joanna May section she says,

I remember standing on the stair as my father's patient was let into the house, and voices sounded, muffled by closed doors and I knew I was cut off from the real world; that I was alone: that other people would never quite touch me, or me them: that I was only acting his child upon the stair: there was no real and undeceitful me: therefore the voices would always be muffled. The prescience was true: children fall into uncontrollable grief when they realize, small as they are, certain truths about the world, and about themselves. 'I just feel like crying, 'the small child will explain. Don't believe it. The future is seen: the grief is real and profound. (*The Cloning of Joanna May*, 260-1)

This section contains both the memory itself and the adult explanation and clarification of it. The sense of extreme loneliness and isolation expressed here is analogous to be Beauvoir's exploration that the child "recognizes his reflection in a mirror and his ego becomes so fully identified with this reflected image that it is formed only in being projected" (Beauvoir 297). These attempts include, centrally, his cloning of Joanna May, but the impulse to control and exert order on the natural via scientific method can also be seen in his links with nuclear power and detected in his careful force of nature and chance via his divination Department. Dr Holly, who decides that he would rather not risk death via the curse of the pharaohs when Carl May ask him to try to clones a real ancient Egyptian by using dehydrated cells from a mummified body. Carl May is highly offended by Dr Holly's refusal to attempt this experiment, and the pair become estranged. The department of thus also part of Carl's attempts to prove Dr Holly's operations to use the doctor's words, falsified and invalid.

In this section of the topic, Joanna May seems to reclaim some of what was hinted at by her hysterical pregnancy, and removed from her via Carl May's treatment of that pregnancy, even though Carl is able to quell the initial potential expressed through Joanna May's in the pregnancy, its produce the clone do eventually become the real embodiments of that which their mother cannot consciously and rationally express. Joanna May attempts to make sense of and express her own sense of self, however not her nature desire to be a mother, May's historical pregnancy thus emphasize end of the result,

Passivity into activity by taking on, in the most extreme forms, what is expected, but to such an extreme degree that the end result is the opposite of compliance: it unsettles the system by throwing back to it what it cannot accept about its own operations. (Grosz 138)

The pregnancy does not make mother of Joanna May, first of the clones and then of little Carl but it is such an extreme and unusual kind of motherhood that it disrupts the system of patrilineal authority rather than as conventional motherhood does reinforcing. Providing the raw material of that authority, there is one oppositional couple which the cloning of Joanna May does not disrupt or call into question. It is that created by Carl May and Isaac King, the bad and good man respectively, in Joanna May's life. As Joanna May herself says to Angela, Isaac was so much the opposite of Carl. Isaac is similar to Carl in one respect only: both seem dissatisfied with the present.

Carl's and Joanna relationship came to an end when Joanna had an affair with Isaac, an Egyptologist who was employed by the gallery that Carl had bought simply for the status it bought. Joanna declares that Isaac was a sensitive, spiritual person who taught me about things that Carl knew absolutely nothing about to Bethany, Carl dismisses Isaac's status and philosophy, stating that I wouldn't have minded if he was richer or more important than me and asserting that Isaac filled her head with all sorts of mystical rubbish, even taught her the

tarot pack. This is about the narrating consciousness of the novel rather than that of Joanna, the little girl on the staircase. This contradiction regarding the way the origins of women's oppression are viewed complicates the little girl's attempts to make sense of herself as subject. Beauvoir writes that the little girl experiences from a very young age.

A conflict between her autonomous existence and her objective self, her 'being the other' she is taught that to please she must try to please, she must make herself object; she should therefore renounce her autonomy.

(Beauvoir 308)

She cannot decide whether she is "by her very nature a supplicant" too, or whether she is being forced and convinced to behave in a particular way by the social connotations of her femininity. When he discover that the clones of Joanna are flawed, fickle and riddled with vanity, he disappointedly states that 'I thought I'd create a perfect women, that's reality to Joanna, he rationalizes his decision to create clones of her as a means of revisiting an earlier, more 'pure' relationship: he seeks to reconnect with her free from the stain of betrayal.

The Cloning of Joanna May as bad as the man are, the women play all sorts of tricks, too, to conform to what the world and men expect of them. The cloning of Joanna May Weldon's battle of the sexes' theme had suffered from overexposure: describing the novel as 'a chilly scenario of the innate incompatibility of man and women' the article suggests that by now even Weldon must be tiring of her war-between the mates outline and describes the novel as a rehashed recipe of preternaturally cold characters acting out a litany nastiness.

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