CONCLUSION

This chapter attempts to sum up the conclusions based on the analysis in the previous chapters. The present thesis has been divided into five chapters. The chapter one traces the history of modern Indian and British drama. The second chapter deals with the selected plays of Vijay Tendulkar. The plays in question show the lowly position of Indian woman. The chapter three analyzes the selected plays of Caryl Churchill in the perspective identified. The chapter four is a comparative analysis of the plays of Vijay Tendulkar and Caryl Churchill in the perspective of gender. The attempt is to show how location, language, and culture affect the construction of gender. It also attempts to depict the experience and oppression of the women belonging to two different countries. The fifth chapter highlights the summing up all finding of the study.

The objective of this study is to find out how gender turns out to be a tool for establishing inequalities between man and woman. Gender is constructed. The factor responsible is the culture of the time. The binary logic appears in all configurations of gender, the male/ the female, the masculine/ the feminine, the active and passive. The established discourse seeks to seize power through this binary frame. The power is exercised by the oppressor over the oppressed. Butler’s notions of performativity criticize the essentialist views that gender is naturally preordained; she upholds the constructionist view that gender is culturally fabricated and acquired. Gender discrimination is not a new phenomenon; all have witnessed this from times immemorial. The journey of woman’s hardship
begins from the womb to tomb continuously without any break, in various forms.

Throughout the world woman has been treated as the ‘other’ by the patriarchal society. Through the womanist discourse, the woman’s issues began to articulate and discuss. The authors in question portray woman’s existence, which remained oppressed throughout the generations. They voiced the expression of woman who struggles against the traditional social norms, cultural activities, and the patriarchal system. The works of Tendulkar and Churchill, therefore, mirror the social, political, economic pictures of the contemporary social order. Understanding of what a woman is makes a political and practical difference in the conflicts of everyday life. The works studied depicts how new woman refuses to adhere to the stereotypes of patriarchal society. Besides, the playwrights depict death or unhappy ends as the consequence of the assertion of woman for human rights. The patriarchal society takes it as an act of defiance on the part of woman.

This study investigates the select plays written by British female playwright and Indian male playwright in the twentieth century. It examines diverse geographical regions, ethnicities, social classes, and cultures. The analysis brings out the true nature of the various institutions of patriarchy such as marriage, family, motherhood and their impacts on female selfhood and identity. Furthermore, the select plays depict recognition of the bond of sisterhood among woman as an effective political instrument for better change.

The difference between women characters presented by the British writer and women characters presented by the Indian writer is the consciousness of their oppression and victimisation. Individual consciousness is very important in the process of liberation. In Kamala, though Sarita is an educated woman, she appears unconscious about her
slavery until Kamala brings to her notice her secondary position in the house. Besides, Tendulkar presents Sarita as a woman who scarifies all her promises of liberty to stand with her husband, the oppressor.

Tendulkar’s women appear trapped in the conventional norms of woman; therefore, try to submit to the social norms to remain acceptable. Benare in Silence! The Court is in Session and Sarita in Kamala surrender to the social norms. Benare struggles to develop the child in her womb and to make it acceptable searches a father for it. Sarita’s search for identity could not cross the confinements of her husband. She sacrifices her dream to please her husband and the society. Such a stand is taken considering the duty of a wife for her husband.

In Sakharam Binder Laxmi is represented as obedient, silent, and conventional woman. She has been shown victorious gets Sakharam at the end for herself. On the other hand, Champa meets tragic end because she was unconventional. In Kanyadaan Jyoti chooses to keep her marriage with a Dalit man enduring humiliation, subjugation and abuse. In the other words, she submits to the social norms and the concept of a good wife, since there is no place for a woman outside the marriage. Women of Tendulakr appear conscious and begin their journey to liberation but retreat in the middle. They give excuses of the children, good of the family and economic dependency for the decision.

A close peep into the Indian history would reveal that the women are systematically and institutionally deprived of their civil, political, economic, social and cultural rights in every walk of life. However, the women of Tendulkar attempt to make themselves to some extent heard by speaking against the oppression, humiliation and inequality. Woman has been expected to lead her life within the four walls under the control of her father and husband. Though she has been given verbal status of
goddesses, in reality she is miserably weak. The elevated status is not for her assertion but for sacrifice and subjection.

Churchill’s women characters start with an awakened consciousness and achieve equality, liberty and success in a limited sense. Though they are successful, educated, and modern but still they are trapped in the conventional roles of women. Attainment of complete person of woman is not a reality. When woman liberates her mind from all odd norms that consider her as incomplete person, real liberation will take place. She has to take initiative and assert her personhood. The need of husband and children is essential not inevitable. Her happiness and satisfaction must generate within, not without. She has to chart out her life. Her vision and vitality are essential for the making of her life. A positive change in oneself and among the people around is possible when a person realises her/his worth and respects same of the other being.

The women characters of Churchill in Cloud Nine and Top Girls seem to achieve the sort of freedom they wished for; but at the same time appear miserable. In Vinegar Tom all unconventional characters are punished except Betty the land owner’s daughter who could escape the punishment because of her class. However, she has to obey her parents and marry the person whom they choose. In Owners, the playwright represents the central character Marion as an evil who doesn’t hesitate to do anything to get what she wants.

What Churchill perceives of women is quite different than that of Tendulkar. Churchill’s women characters seem to be bold, courageous and ambitious. They seem to have achieved great victory over their femininity. Churchill challenges the usual orthodox vision of a society that treats a female as a mere shadow of the male. Churchill presents the female characters in a great variety.
Through Cloud Nine Churchill successfully portrays how the gender identity is performed and constructed. Besides, she portrays how it is naturalised through socialisations. She speaks of gender as an acquired sensibility that governs the patterns of behaviour of a woman. In other words, the individual’s identity is made by enacting a set of gestures and actions, which is considered appropriate by the dominant discourse.

In Top girls, Marlene reaches to the top in life by defeating the constructed system, but still she is trapped in the woman’s expected roles. Her sister and Mrs. Kidd, the wife of the male companion at the workplace calls her as abnormal woman. This is how patriarchy distorts the worth of woman. If woman breaks the rules, its allies make miserable the life of the woman. The husband of Victoria in Cloud Nine talks about the inferior status of woman to man. In Vinegar Tom though Betty refuses to marry the man her parents have chosen to her, but she didn’t get punishment or bad name because of her class. The women from the poor and lowly declared social status receive the worst sort of punishment. It shows that one’s class - social or economical make the woman fit for punishment.

The dramatists selected depict characters who protest against all unjust norms which were/are based on the body of woman. Though the female characters are from different time and place, their experiences of humiliation, exploitation and subjection are all similar. Actually, neither the victim nor the victimizer change with the change in time and place. The leading women characters attempt to walk on a path of equality and justice.

According to the hegemonic culture woman can be bought, sold and owned. It turns woman into an object rather than an individual who is not permitted to think for herself and value her own self as an individual. Moreover, it succeeds in making woman internalises the biased policy. Her thoughts, opinions, and behaviour stem from the constant judgments
of man and his culture. His satisfaction authenticates her behaviour. To attain real liberation, woman should express her own views, thoughts, and look to the world from her own perspective and not from the perspective of any other. She should be responsible for her own decision, future and destiny. She should learn how to value herself as an independent individual who doesn’t need the custody of man. There is need to rely on anybody beyond herself.

To realise these goals, woman should master her own head, bring it under her own control and then only she can own her body and achieve real liberty. The change should take place within psychologically, emotionally, and physically. Then she can fight against all those powers outside her. Having claim over body will not suffice; at the same moment, she shouldn’t allow anybody to regulate it. Absolute independence to man and no space/say to woman is the root cause of discrimination.

Hence, there is a need to re-examine the processes by which gender roles are constructed and to revitalise the ways terminology, problems, and opportunities that construct gender politics. There is a need for a radical transformation of the society. However, transformation doesn’t take place overnight. History of subjection is difficult to be changed overnight. Many generations need to fight and struggle for the radical changes.

In patriarchies, the female is dominated and oppressed by the male. According to Millett, patriarchy maintains this through its ideology that consists of the biology, economy, education, mythology and psychology. Millett claims that, ideologically, patriarchy constructs gender- roles through the socialisation of the young on the stereotyped lines of sex, masculinity and femininity of the person. Therefore, ample attention should be given to the requirements of woman to overcome her difficulties. Several studies and debates across the world have been done
and are currently in progress try to bring social, economic and political equity to woman. The various institution of patriarchy such as marriage, family, religion and motherhood—that defined woman’s individuality and identity needs revaluation. Churchill throws light on the most important solution for gender discrimination in Cloud Nine through Lin’s character. Lin constructs her daughter’s character in such a way to create gender quality. There is a need of a family wherein daughter/s will be treated with equality. She should be taught how to be confident and courageous in her life. She should be allowed to make crucial decisions such as choosing a life partner and the children she should give birth to.

A healthy house is constructed by the healthy domestic attitude, created and maintained by the parents. As a result, the mindset of the whole society may change and there will be a new perception of love and respect to everybody. A person is constructed by the prevailing principle of the particular time. If it is just then the fallouts will be good for all stakeholders. It is not then will yield unhealthy social temper. Patriarchy world over did/does the same thing. It therefore, needs rigid assessment for the good of all. The tone of the works echoes the same. Developing woman as an individual being and teaching her special skills will definitely increase her self-esteem, self hood and improve her life. However, woman must understand her problem and try to find a solution. The works point out the fallacy in framing one’s personality on the basis of his/her biology. Giving the disadvantaged (woman) space and voice at every walk of life would be the appropriate beginning, therefore:

We need more language than just feminine/masculine, straight/gay, either/or. Men are not from Mars and women are not from Venus [...] we need to refocus on defending the diversity in the world that already exists, and creating room for even more possibilities. (Feinberg 28)

Empowering of woman in the family, at the workplace and in society is essential. Parents must teach their daughter/s how to be active
and aware of her/their rights. Woman need to be provided with good education so that she may emerge tomorrow self-reliant. The negligence of the parents towards the education of their daughter/s has deprived her/them of opportunities in life. Its lack make woman inferior. She could not participate and perform in life. If she is provided with the proper education, she would emerge as an independent being. The same tone the Greek philosopher vents out, thus:

The only difference between men and women is one of physical function—one begets, the other bears children. Apart from that, both can and both should follow the same range of occupation and perform the same functions (though men will on the whole, perform them better); they should receive the same education to enable them to do so. In this way society will get the best value from both. (qtd. in Prasad 315)

It will transform woman from simple household producer to resource manager, from community organizer to agent of change. She would be a super woman advocating gender-equality and a society free from all sorts of oppressions.

In the select plays, show how women characters educated, economically independent fail in achieving the cherished goal. Their failure is designed by the heavy influence of the stereotyped patriarchal role of woman. The needs are the change within the individual concerned and in the healthy domestic and social milieu. These are the most visible and audible massages in the plays selected for the study.

The miserable state of woman, all over the world is constituted by the rigid control of patriarchy over society polity and culture. It made woman alien and stranger to herself. The ignorance about the self and blind faith in supremacy of the male is the main reasons of the tragedy of the woman protagonists in the plays studied. Woman is a male-made victim. Her awakening through right sort of counter ideology is the
remedy. Such a state will certainly ensure the growth and development of both the genders. Woman with a just awakened sense can play the role of a social transformer.

Evolution of woman as an autonomous decision-maker is essential for her salvation. Economic independence is another important aspect in the emancipation of woman. Her economic dependency on him has transformed them into master and slave. The say of him, as a result, in all matters of life is final and unquestionable. On the other hand, her presence in house has become shadowy.

The economic independence will imbibe in them the feeling of empowered being. To be empowered is to become aware of the magnificent potential that lies in each one of us but hardly known to us. When a woman gets an opportunity controlling her own destiny, she will be less vulnerable to any kind of oppression, subjection and humiliation. At such moment, an equal world would emerge. In such a world, man and woman will live and work together for a better society. The worth and value of a person irrespective of his/her gender, religion and caste will enjoy honour. However, woman’s social and economic responsibilities may be increased when are obliged to take over the responsibility of supporting their households. This requires learning new skills that enable woman to perform jobs previously held by man. There is a need to prepare her for entrepreneurial income-generating activities. It will enable them to earn them respect and honour in all spheres of life. Her word in matters related to her life, such as marriage, husband and giving birth to children would become important.

The emancipation of woman begins with her becoming aware of all unjust social customs. When she becomes aware of the socio-psycho-cultural injustices that trap her, the real liberation begins. Her participation in all walks of life in the end is bound to enrich life.
Moreover, her liberation makes her aware of her positive self-image, self-esteem, her rights and duties. With such awakened self, she can make best use of her capabilities and potentialities for the society.

The comparative study of the select plays throws light on the need for equal status for woman. At both the locations woman is trapped by patriarchy. She is secondary in both the societies. Hence, there is no difference in the degree of oppression/ exploitation at the hands of man. Women at both the places are victimised by the discrimination in the name of patriarchy.

Another noteworthy finding of the work is that the hopes and aspiration of the women end tragically. It is because of their not obeying the fixed pattern of behaviour expected on the part of woman. The message appears that woman should live within the limitations decided by the biased patriarchy. It is, therefore, can be said that the empowerment of woman has been partially handled.

In short, perception of gender differs from country to country. Every woman in some or the other way is victim in her own house. Moreover, it takes place among educated as well uneducated, rich as well as poor families. The most important factor contributing to gender discrimination is the orthodox mindset of society that treats woman emotionally, socially and mentally inferior. The real development of a nation depends on how well it educates its young women. They wish to be treated with respect. In the British domain, there is race, class and gender based discrimination whereas in the Indian context the discrimination is based on caste, class and gender. British women appear more aware about their oppression. Churchill articulates several levels of exploitation, such as political, economic and educational. On the other hand, Tendulkar talks more about the domestic problems. The works of both authors are useful in the construction of gender studies.
REFERENCES

