CHAPTER VI

SOCIAL AND SELF PERCEPTIONS OF WOMEN RESPONDENTS:
AN EMPIRICAL STUDY

The assumptions of feminist theorists and the empirical findings of social science research have established that social reality is gendered and women through various stages of their development conform to socio-cultural constructs of femininity. This is shown to have been enforced over time through systems like the patriarchal monogamous marriage, conditioning the social and self perceptions of women. From time to time manifestations of social change, in the form of other cultures,¹ access to education, development of new cultural factors, like the development of the Indian novel in English, have impinged upon the consciousness of women generating varying forms of identification. This chapter attempts to (a) review the interrelation between a set of variables used in previous studies and the status of women, through their level of consciousness, as also, (b) through the addition of another important variable, i.e. the impact of a cultural phenomenon significant because it has not been considered in any of the previous sociological studies. An attempt is made to analyze the co-relation between consciousness and a cultural product by focusing on a representative sample and examining the extent and nature of impact made by a class of women novelists on the consciousness of its readers. The findings establish that the
greater the familiarity of women readers with the selected novelists and their writings, the higher is their consciousness of themselves as individuals and sharper is their criticism of society which is gendered in all its aspects. One of the conclusions that has emerged is that the Indian English Novel developed as a dynamic cultural product through its representations of social situations and women characters, reconstructed or transmuted from the real to the literary world. The specific achievement of a cultural product in enhancing consciousness is indicative of the invaluable position it has as an instrument of socialization and consequently, change. This also provides more substance to the concept of "Activist - Praxis" driven research which points to the importance of research "on, by or for women." (Judith Stacy, 1988).

The Sample

The first stage in conducting the empirical study involved an identification of the hypothesis with a tentatively representative sample of women. The initial sample was heterogeneous in terms of location, but homogeneous in terms of its sphere of study with the common factor of exposure to English language and literature. Most respondents of the target sample were exposed to work by women writers which was included in their course of formal study. The exposure to women's work was through a formal study which also involved an interpretation of the work through pedagogical methods. The first round of tentative sample
spread over North, West, South of Delhi located in three distinct universities. Each University has typical characteristics, apart from being venues for formal higher education. From each of these universities, a sample was identified bearing the following characteristics:

a) Undergraduates, Graduates, Post-graduates, Research Students
b) 18 years - 32 years
c) Majority Unmarried
d) All possessing a fundamental knowledge of English Language.
e) Different levels of familiarity with Indian English novel.
f) Familiar with the ethos and culture of a metropolis.
g) Different levels of freedom to choose subjects.
h) Belonging to different class background.
i) Varying degrees of motivation for joining higher education.
j) Different Religions - Sikhs, Muslims, Hindus, Christians.
k) Some working as Lecturers, school teachers and in offices.

A broad-based questionnaire eliciting information on the views women have about themselves and factors of social conditioning was circulated initially, to test the efficacy of a close-ended questionnaire as also to define the hypothesis more specifically, towards delimiting the target area. The methods of eliciting information were refined subsequently, in order to make questions more open ended, which could lead to discussion and reformulation of ideas, and an insight into the level of consciousness of the respondents.
The hypothesis is based on the understanding that women's consciousness develops through interaction with an uninvestigated variable like literary women, as represented in women's novels. This is based on the premise that the point of view of women novelists differs from male novelists. Informal questions regarding the status of respondents in the family compared to men and their preference for a particular sex, if given the choice, were put to them. This has brought forth a common perspective regarding the consciousness of women, that while being aware of the differences between men and women, they are at a loss to explain the differences, suggesting that such differences are normal, natural and inevitable. There emerged a general preference for being male because of the greater advantages that men have in society. However, another viewpoint that also emerged is, that women prefer their own sex. They have also expressed the view that they were discriminated against in their families, and they resent this. A third viewpoint that emerged, reflected women's awareness of their potential as productive people but unable to do much because of limitations imposed through cultural and social norms. They are, consequently, frustrated yet acquiescent. The three viewpoints are being equated with three different levels of consciousness and this indicates that there are certain parameters within which the consciousness of women regarding their status in society is impinged upon by some important factors. A random survey of the representative sample indicates that there is a direct
interdependence between consciousness and women's novels which can be identified as a significant cultural product which have an important consciousness raising impact.

If Elaine Showalter\textsuperscript{3} has traced a pattern in the consciousness of women writers with distinct shifts from 'faminine', 'feminist' and 'female' a similar pattern may be discerned among women in society who as readers, show a shift from a lower to a higher consciousness. This observation became conclusive because one of the variables cited as an index for development of women's consciousness which underwent change, was familiarity with an increasing number of writings of women novelists. Consequently, the hypothesis could be formulated in more definite terms before planning the study in a more organized way in order to arrive at an understanding of the relation between women and society and the role of women novelists through their writings for being effectively instrumental in bringing about changes in the levels of consciousness of women with regard to their social and self perceptions.

The Hypothesis

It has been established through the study made in Chapters I and III\textsuperscript{4} that the lives of women conform to socio cultural concepts which structure their premises regarding functional aspects of women on gendered perspective. Over time, through widely pervasive norms of patriarchal family systems, women's consciousness has been conditioned into accepting a subservient
status through roles attributed to the "feminine" members of society. However, systems like the matriarchal families\textsuperscript{5} community child rearing\textsuperscript{6} practices, indicate that deviations from patriarchal forms have existed and within these systems women enjoy a different status, a lesser degree of dependence and subservience. There are other factors, as sociological studies indicate, like education, literacy, age at marriage which may have some impact on the way women perceive themselves or relate themselves to society. However, one factor more crystallized than others, which has a direct bearing on the consciousness of women is the factor of a select class of novels of women. It was found that the greater the exposure to women novelists and their work, the higher was the level of consciousness of women regarding their self perceptions. The question then arose was whether the work of women novelists could be considered a vital cultural product which could affect the status of women in society from a feminist perspective. If so, as the findings have pointed out, women's literature in this context, novels, through their representations act upon the minds of women readers to produce specific changes in the inclinations and needs and attitudes of women towards society. It may be concluded that the work of women novelists and their readers interact in a positive way and therefore the novels under study can be identified as an important cultural product which determines the consciousness of women.
The Method

This aspect of the study proved more unmanageable than was conceived earlier, for two main reasons:

a) A single method, for instance, a questionnaire was found inadequate, though crucial, for determining a framework.

b) The information provided by respondents touched upon various dimensions which were not covered directly by the questionnaire and this information has added to the picture of social reality that the study is trying to reconstruct.

In order to take the work closer to those respondents whose insights made it more meaningful, the questionnaire was made part of the method by initiating responses and supplementing the questionnaire with unstructured interviews to discover as much as was possible about the way women thought, felt and believed. The method proved to be rather time consuming, but generated a great deal of information on the basis of which one could establish the relation between the consciousness of women and the social reality of which they are a part. An important direction that one found was that among various factors like education, and class which tend to have a bearing on the status of women, a cultural product, like women's novels can also be included and their impact analyzed. The method which was found appropriate for the study was based on Lillian Rubin's concept of methodology appropriate to women's studies, "Feminist methodology often
employs qualitative research, to capture the essence of women's social experiences. Unstructured interviews, ethnographies and personal interviews, are methods often used by feminist researchers. The empirical research undertaken here is also based more on qualitative experience rather than quantitative experience, because it is the former which has a bearing on the consciousness of women. However, quantitative results are also considered because they indicate a shift, however, small, from those who conform to existing gendered constructs to those who become aware of gender discriminations, and finally to those who seek alternatives to existing modes of patriarchal hegemony. One of the factors responsible for bringing about the significant shift was familiarity with and influence of the literary experiences of womanhood as also the search for and contemplation of alternatives, as represented in the novels.

The responses through the second questionnaire cum open ended conversations and unstructured interviews were analyzed and categorised into three distinct classes. Each class was distinguished from the other through designations which served to indicate the level of consciousness. Therefore class A was designated as LLC or low level consciousness reflecting conformity to the socialization pattern which associated women with 'stereotypes of wives' and mothers, essentially reproducers whose actions and functions are delimited by the domestic/private sphere. The status of women in this category is characterized by low self esteem and subservience to male through deference and
submission. LLC women also accept social norms governing the rights and duties of women. Of a final sample of 150 women under-graduates, graduates, and post graduates, 70 were familiar with just one woman novelist and her novel (Kamala Markandaya, Nectar in a sieve). This novel represents through the protagonist, the picture of a typical, traditional Indian woman - whose life is centered around marriage, the desire for sons, and a tremendous capacity to sustain her family. Presented here is also the life of a suffering woman but it is a suffering which is part of the poverty stricken life of an Indian woman. The understanding of seventy respondents who were classified as having LLC or low level consciousness was limited to the belief that:

a) The lives of women are biologically determined.

b) This attitude seemed to find reflection in the literary lives of women presented in the novel they were familiar with.

c) As women, they are in the margins of society, and will remain so.

d) The motivation to work outside their homes is non-existent.

e) They are strongly motivated to marry and if they are well matched by their parents, they would marry, irrespective of completing their education towards a degree.
f) Since marriage is an ideal they pursue consciously, their coveted role sets are wife/mother/daughter-in-law.

g) They accept a subservient status in the marital home because of the belief that everything has a place in nature and society.

h) The respondents in this class are drawn from a varying financial background - from low income group Rs. 2500/- per month to those who classified their families as "business class" with plenty of money and "shop owners" whose income varied but remained "comfortable".

i) The academic performance of respondents showed a mediocre standard ranging between 36% to 50%.

j) The types of family to which they belong were described as "Joint", "large" families in which members from three to four generations lived and interacted under the same roof but within the limitations of sexual divisions of rights and duties. The younger generation of women have acquired or are in the process of acquiring education of a level higher than the previous generations, but with no definite purpose of using it for the promotion of individual status of self actualization. Their domestic duties override their pursuit of anything beyond the home. As a result education is a secondary, almost a mechanical pursuit.
k) On being questioned about their knowledge and awareness of work of women writers, and women characters it was found that their awareness was limited to what was a part of their formal course. Women characters from Kamala Markandaya and R.K. Narayan's novels served to project the helplessness of women, thus establishing a reinforcement of their internalized image of the subservience of women as compared to men. A few respondents, 24 of the 70 in category A also expressed when probed that women who deviated from their normative destiny, i.e. wifehood, would only become "characterless" and earn no respect in society. This attitude finds its parallel in their interpretation of the texts they are familiar with.

l) Regarding their views on the rights and duties of men and women, respondents in this class believed that women's duties were primarily towards bringing up their children, seeing to the needs of families and in this respect contributing towards society. The emergent view is that the rights of men and women could not be the same, because they were destined by nature to perform different functions.

m) These respondents are also more conscious of mythological role models like Sita and Savitri rather than any other who they had come across through their exposure to literary models.
The discrimination they experience at home is explained as part of natural factors to which conformity on the part of women is desirable.

The overall picture of respondents in category A indicates that they have a low level consciousness of their rights as individuals, low self esteem in the context of being inferior to males, low motivation for education and work outside the home, and the least exposure to women novelists and their work. These respondents are at the receiving end of the patriarchal family systems in which they serve as appendages to male members and contribute actively towards perpetuating the patriarchal family and fulfilling its needs.

Another set of respondents, 56, showed more or less similar traits in terms of family background, and education ranging from under-graduation to post graduation except for the exposure to women novelists and their works. This category which has been termed B, reflected greater awareness and could be characterized by a middle level of consciousness or MLC, reflecting a shift in the perceptions they have about themselves as women and about the society to which they belong. The shifts are mainly in terms of an expression of dissatisfaction of varying degrees vis-a-vis certain aspects of their lives, as determined by patriarchal family systems. When compared to respondents from category A, respondents of category B reflected the following differences.
(a) In terms of being biologically determined, these respondents feel that they are reduced to this status mainly because of the prevailing ideology. However, the course of women's lives they believe, so regulated that it is difficult for them to step beyond biological determinants. Lives of women were determined biologically in a more significant way than those of men. There appeared some vagueness over the acceptance of biological status as an overriding factor for determining the place of women, but at the same time there was, more or less, a submission to the social prescription regarding the natural differences between men and women. Self perceptions regarding "natural" factors responsible perhaps for subservience of women or confinement of women to specific roles, showed a discernible change.

(b) Views regarding representation of women in novels mentioned are also stronger because respondents feel they could identify themselves with some women characters who felt caught in a situation which was not of their choice but there was an overwhelming absence of alternatives. The respondents, feel resigned to their situation, accepting things and compromising with social expectations of women.

c) Respondents feel that they were maginalized because the opportunities for self development compared to those available to men are limited and secondary to their role sets as wives/mothers.
d) Connected with their feelings regarding their position in society women's motivation for work outside the home is also relegated to specific fields associated with conventional images of women. On the whole, motivation for work outside the home is low, but it is not absent, rather it was linked to specific areas of work.

e) Where marriage is concerned, respondents in this category feel strongly about it. They feel that marriage has an important place in life, because it worked on two important levels by providing an intimate environment and by acting as an important social institution for the perpetuation of the family and providing stability for children and elders of the family.

f) Marriage emerged as a desirable state almost an inevitable phase of life but there is a discernible difference in the attitude compared to category A. It is a state which could be positive if the parameters determining it could be controlled. For instance, the choice of family or partner should exist so as to make marriage not only a social alliance or sexual need but rather a developing relationship with definite achievable goals. The common attitude to marriage reflected by these respondents is that marriage should not be a compulsion into which men and women are blindly led. Consequently, strictly biological determinants
could not be side stepped, but there emerged a strongly felt need for rationalizing the relationship, so that partners are not total strangers and marriage could have a more meaningful function, psychologically than it did when a woman was denied any say in the matter. The role set which most women in this category look for is that of wife/mother in half the cases and that of wife/mother/working women in the other half. This implies that about twenty respondents of the 56 in category B prefer nuclear family marriages with salaried occupation outside home. Another twenty six preferred to be housewife mothers. Ten respondents prefer small, extended families, devoting the first few years of married life to the demands of children following, which they wish to go into business or other such occupation which can keep them occupied and at the same time generate a source of income. Work, was not the priority, the right marriage and an ideally sized family are important, overriding factors. However, the approach of these respondents suggests that their awareness of themselves as women could not be relegated to biological determinism. They are aware of gender discrimination but are not motivated into changing the status quo. However, their awareness of specific needs, and lack of choice are factors indicative of a level of consciousness different from respondents of category A.
g) They do not deem their status as being on par with their husbands or other elders of the family, yet their role as wives and mothers is considered to be less subservient than those who are classified in category A as women with a low level of consciousness. Because of their self perceptions, women of this category show a critical attitude towards gender discriminations but conform to the social expectations of women, because they believe that marriage is a positive factor as long as they can exercise their choice.

h) The respondents in this category belong to a varying economic background, ranging from the middle class to the upper middle class with an income range of Rs. 6000/- to Rs. 12000/-. 

i) The academic performance of these respondents shows, an average and above average standard with the percentage swinging from 55% to 65%.

j) The types of families to which they belonged are described as extended families, generally with two generations co-existing, but inclined to be nuclear with an elderly person—a grandfather or grandmother. If there is greater coordination between members of the opposite sexes, there are also more conflicts over issues like marriage or choice of career or courses which women wish to decide for themselves. The younger generation of women take a more
keen interest in their education, are more motivated than respondents from category A even though the idea of a meaningful marriage override various alternatives like career or higher education or specialization beyond graduation and post-graduation. Domestic duties are considered to be chores rather than activities of gratification.

k) On being questioned about their knowledge of or acquaintance with women writers and their work and influence, all the respondents have either read or studied work which has some influence on them. The works of Kamala Markandaya, Nayantara Sahgal and Anita Desai are especially familiar, partly because their work is being studied and partly because they attract popular interest as work of women writers. Women characters and their viewpoints, their experiences and introspections are considered as providing insights into lives of educated women, living in patriarchal families and households, with limited choices and incompatible relationships. An aspect with which women respondents could identify easily was the limited use of education, which served only as an embellishment, from the point of view of prospective families for marriage. The closest point of identification with literary women is the disempowerment, most women experience as wives because of the image they are expected to conform to self effacing, responsible and serving the needs of the husband and his
family. As daughters, they feel, that, despite being loved, and cared for, they are considered as aliens whose rightful place is in the homes of husbands and in laws, and till such time as they can be married, they are a responsibility for the parents. The exposure of these respondents to a wider range of novelists and a closer identification with their women characters is considered a vital source of inspiration. The larger the range of represented alternatives provided, the greater seems to be the incentive to review the situations in which women are expected to be. The role sets are narrowed to mother/wife, to which there does not seem to be much alternative, except for the addition of a working person, who often leads to excessive pressure and fragmentation of the personality. Women in category B are articulate of the exploitation they experience, but they do not visualize any alterantive to marriage and raising a family.

1) The views regarding the rights and duties of women in general and also with specific reference to men, reflect their awareness of differences involved. Most women feel that their duties are not proportionately balanced with their rights. They are expected to be responsible for a great deal more than men with regard to home, children and the care of elders. The rights are on paper and women seldom exercise them and even if they do, they seldom
achieve any fulfilment. The emerging view is that the rights of men and women should be the same, but in effect they are not. The reason cited for this is the distance between women and institutions like the court or police stations where they can seek justice or make claims. What has been stated effectively is that the equal rights of men and women are there only constitutionally or on paper, which are quite redundant or meaningless in real, day to day life.

Respondents are aware of mythological models like Sita and Savitri and believe that such role models have only limited relevance to the present socio cultural milieu and demands. If those models were lauded for certain aspects of behaviour and values, blind conformity does not help either the women concerned or ensure a correct interpretation of myths from the point of view of making them positive and useful for society in general. They also feel that literary alternatives of the kind that were reflected in some of the works of fiction are more edifying and relevant because they represent the real life situational problems that women are confronting through marriage and domestic bindings. Women in category B cannot wean themselves from the mythological social ideal types but are consciously closer to women representatives in the work of women novelists under study. Some women characters provide more relevant images of women’s struggle in society. Such representations serve as positive influences in terms of conditioning the
consciousness of women regarding their role sets at home and in society.

n) Discrimination which women experience at home and in society were attributed to gendered social reality which was naturally or otherwise biased in favour of men. Discriminations are inclined to be reinforced because of continuous lack of opportunities for women and the social expectations of women through operative norms.

The overall picture that emerges of women in Category B is that these respondents are more conscious of the discriminations they experience but are not activists in terms of evincing any inclination to think of alternatives to the status quo. Their critical perception is more acute than the set of respondents in category A but their tolerance of the state of things is almost the same. A factor which distinguishes them is their articulation of discriminations as and when they impinge upon their lives. However, it may be noted here, that the articulation becomes more forceful and clearer in the course of the conversations, that took place between the respondents and the interviewer through the unstructured pattern of interview supplemented with the questionnaire. The respondents reflected a fairly high level of consciousness regarding the unequal man woman rights in society but are quite unaware or unclear of their rights as individuals. They believe that society is structured in a way that leaves little choice for women, and there is little that women could do
about it and it is of no use adopting a negative attitude and becoming aggressive. There is a process of transition through which women are going – a process which is conditioned by the projection of women through various forms of expression like literary and the media. Women of category B are also distinguished by the higher level of self esteem, which is reflected through their criticism of the existing system and awareness of discriminations operating in society. They do not consider themselves to be inferior to males but feel that they are made subservient, because they happen to be women. These respondents have a greater exposure to women novelists and are more motivated towards higher education and work outside home, but this is within the conventional parameters of marriage and domestic household. Like the respondents from category A, women in category B are also at the receiving end of the patriarchal family system and feel that they are more or less appendages and central to the sustenance of the domestic household. Despite their education and desire to work outside their homes, their priority remains a concern with family related tasks, and gratification of husbands. However, their level of consciousness regarding self and social perceptions of women in society shows a marked change from respondents in Category A. The belief that women are individuals but their individuality is in contradiction with a meaningful marriage, underlines the perception of women in Category B.
Twenty four respondents from the sample under study have been identified as women with a high level of consciousness and classified as category C or HLC. The most distinguishing features of these women are their acquisition of high education, a sense of professionalization and a definite awareness of their rights as women. They are articulate about the advantages of high education, are assertive and reflect varying attitudes to marriage. Fourteen respondents believe that marriage is desirable, but at a later stage in life, after women have established a career for themselves, and achieved a considerable degree of economic independence, so that even if they marry, financial dependence on the husband is not crucial to holding a marriage together. Ten of the respondents in category C display categorical attitudes to marriage. They believe that marriage has no place in their lives, because as women who wish to be part of the mainstream of society, by being productive and tapping their intellectual and work potential, they cannot opt for marriage which requires submission to the family ideology, catering to the needs of children and relegating the individual self to a place of secondary importance.

The difference in attitude between the first 14 respondents and next 10 respondents is marked as category C1 and category C2. Most of the factors identifying C1 and C2 are common except that C1 respondents believe that man-woman companionship/relationship is important in life, especially at a later stage in life when mutual help and understanding are psychologically important by
way of eliminating isolation. C2 women discard marriage in a vehement way because they believe that marriage institutionalized the exploitation of women and systematically marginalizes them by making them dependent and deprived of rights and equal opportunities. They have a high self esteem, live independently, have prestigious jobs or are pursuing research work. They define themselves as people who are active in public life whereas the domestic sphere remained an appendage to their life. All the ten respondents are familiar, on different levels, with the work of women novelists under study. They appreciate the positive role of women writers and the effective way in which their depictions/representations through women's point of view and their situations can play in influencing women's consciousness and making them reflect upon their status and situation. Mythological role models need reinterpretation and alternatives can only be provided through representations made by women writers on the basis of their experience and insights. The problems of middle class working wives - cum - mother can be understood only when viewed contextually. Similarly, the problems of patriarchal family systems can be pinpointed only through portrayals of similarly experienced situations. For C2 respondents the contribution made by women novelists is especially significant. These respondents go to the extent of stressing the need for formal study of women writers whose perceptions can make a marked difference to the perceptions of their readers.
Most of the C1 respondents are familiar with all the women novelists and their work under study, and they are able to identify themselves with the situations and viewpoints of most of the representations made. However, they do not reject marriage per se, but they go into marriage because of personal reasons and not because of social pressures. Most of the respondents married between the age of 26-30 years, i.e. when their own careers were well established. The reasons for marriage are mainly companionship and children, and not social pressure. Their tensions are mainly work-related and not family related, because women of this category are able to strike a balance between domestic and job requirements. They have a high self esteem, they are assertive, result oriented and fully aware of the way the existing systems work against the interests of women who seek justice, and independence, on par with men. They too like the C2 respondents believe in the invaluable contribution of women novelists in determining the consciousness of women and stress the need for inclusion of women writers as a part of academic courses for the purpose of educating society about women related issues and incorporate the needs of women while formulating policies of social change.

The study has brought forth important dimensions related to the different levels of consciousness existing among women ranging from 18 years to 32 years of age. Respondents who reflect a high level of consciousness are also women who are
influenced by the work of women novelists assigning them a positive role in ushering in important changes in society towards an improved status of women. One of the factors which has obstructed women from resisting oppression and exploitation is low self esteem and imbibed notions of femininity. The latter aspect is evidently associated with making marriage a central feature of the lives of women. Marriage becomes the pivot around which women's lives revolve and towards which they move. For women in category B, marriage is not displaced but the attitude towards it changes considerably. For them marriage is not a blind, arranged alliance, but a relationship which requires a certain degree of compatibility and understanding. Women of category C reflect a totally individualized attitude to marriage and thereby presented different perceptions regarding self and society. The study is important in that it has clearly established the role of work of women novelists in determining the consciousness of readers. Those who are better acquainted with the work have shown a greater awareness of themselves as individuals with specific rights and the freedom to exercise their choice, whereas those who remain at a distance from these works, either not familiar with them or not interested in them, reflect a low level of consciousness. Another category of women which has acquired a greater than average familiarity with such works displays a critical perspective of the way systems are structured against women but they are not motivated strongly enough to change or create alternatives to the existing systems.
The perceding empirical data engendered through answers to questionnaires and unstructured interviews, points out to the conclusive significance of Literature created by women for the purpose of elevating women's consciousness. An identification with the representations of women made through novels establishes the interaction between cultural products like women's novels and women's consciousness, underlining the importance of including women's studies as part of academic curricula, in a more significant way. A direct relation can be traced between 'the greater the familiarity with women's novels the higher the level of consciousness' among women'. What is especially significant about this study is the direction along which the "high level of consciousness" women have evolved a criticism, rejecting against institutions like marriage and the family. A statistical projection of the results indicates that 16% of the women from a sample of 150 have displayed characteristics which define a high level of consciousness, and of this percentage, 6.6% women have categorically rejected one of the most pervasive social institutions which, according to their understanding has perpetuated the subservience of women.

The study is important also, in that if conforms to the concept of the Development Cycle\textsuperscript{10} of women's consciousness along the three stages of Feminine, Feminist and Female depending on the interacting variables. In this study, one of the important determining factors that can be identified as the cause of
changed, or changing consciousness among women, is an exposure to the novels of women.

REFERENCES

1. This has reference to acculturation of women into, Western life styles as products of English Education.


5. The Nayars of Kerala (India).


