Thesis, antithesis and synthesis is a Hegelian dialectics revolving around three progressive stages of development. Hegel interpreters have more than a superficial understanding of what a thesis, antithesis and synthesis dialectic is. No single author has given even one accurate example of a sequential Hegelian dialectic.

*Thesis, Anti-thesis and Synthesis* is a formula for the explanation of change. Thesis is an intellectual proposition. Anti-thesis is simply the negation of the thesis, a reaction to the proposition. And synthesis solves the conflict between the thesis and anti-thesis by reconciling their common truths and forming a new thesis.

We can find true solution neither in thesis nor in anti-thesis, but in an emerging synthesis which evaluate the both. German philosopher George Wilhelm Friedrich Hegel calls this theory of thesis, anti-thesis and synthesis the dynamic aspect of his thinking the power of negation.

Fitch was the first to use the trilogy of these words together.
Hegelian dialectic is said to revolve around three progressive stages of development: (1) a thesis, which is an idea or concept, (2) an anti-thesis, an optional idea that contradicts the thesis, and (3) a synthesis, a climactic idea that somehow combines the thesis and the anti-thesis, or the best parts of them, into a sort of compromise, reconciliation, or previously unperceived identity.¹

Tillich pointed out:

The dialectic format (1) thesis: A+B, (2) antithesis: C+D, (3) synthesis: A+D. In this format, the synthesis combines one concept from the two-part antithesis.

Summary

Thesis: Yes to God + Yes to Supernatural

Antithesis: No to God + No to Supernaturalism

Synthesis: Yes to God + No to Supernaturalism

(= Yes to the nonsupernatural God) ²

Unconscious union is a potential union; conscious union is actual union. Because there are so many equivalent concepts, Hegel’s macrodialectic can be expressed in various two concepts-per-stage way. In each variation, the synthesis describes the result of a human mind’s (consciousness’s) conscious realization that it and everything else in the universe is spirit.

It can be described in various ways such as:

1. Thesis: unconscious + union
   Antithesis: conscious + separation
   Synthesis: conscious + union

2. Thesis: potential + union
   Antithesis: actual + separation
   Synthesis: actual + union
3. Thesis: unconscious + one

Antithesis: conscious + many

Synthesis: conscious + one$^3$

It will be in the fitness of things to observe feminine sensibility in terms of Hegelian theory of thesis, antithesis and synthesis and find out how the three novelists selected for study use Hegelian formula consciously or unconsciously. Through different female characters, they examine despair that emerges out of female exploitation. Here feminism can be taken as a thesis, the antifeminism forces can be interpreted as antithesis, and the reconciliation between the two can be seen in terms of synthesis. Arundhati Roy, Manju Kapur and Githa Hariharan have constructed the plots of their novels revolving around female consciousness. As a matter of fact, a woman can better understand female psyche. Intricacy of female exploitation can be observed and explain realistically by the sex which has closely witnessed the social system. Patriarchal system in social set up in Indian society was introduced for maintaining a harmony in day to day life. Woman was also given much more importance in some spheres of life. Male and female were considered important pillars of social change. In medieval times, woman was exploited by the governing class to the extent that she became merely a tool in their hands. After the end of Mughal empire, British took over the reign of the country and exploited the people of India and they even looted the whole country. The pledge taken by Indian people was fulfilled after abolition of British rule. A large number of problems were seen by government and the people in free atmosphere.

The government and social reformers tried their level best to uproot evil practices followed by people. Some of these mal practices like Dowry, child marriage, illiteracy were taken into consideration by the government as well as social reformer.

Feminism came in existence after 1960s and established itself strongly socio-political movement. It is a theoretical project, which aims at understanding the power structures in the society, male domination, social practices and social institutions, which are instrumental in assigning a marginalized position to women. Feminist theory also
devises the strategies to transform the social structures, which can help in the liberation. Margaret Homans has rightly pointed out that the concept of feminism raises queries about reading, writing and the teaching of literature. It operates as an interdisciplinary tool for social and cultural analysis and as a political practice. Feminism has transformed the precision of life and literature.

Consciousness is the quality of awareness or of being aware of an external object or something which is related with oneself. It has been defined as: sentience, awareness, subjectivity. Female consciousness is a sense of female’s personal and collective identity, including the attitudes, beliefs and sensibility. Every woman has right to vote, this civic liberty remains abstract if there is no corresponding economic freedom. Women are aware of the need of employment, even those with any type of jobs in government and private institutions. System and mentality of society based on their dependence comes to an end as soon as she declines to be a parasite there is no role of a male mediator between her and universe.

The agonistic definition of feminism is seen in terms of the struggle against all forms of patriarchal and sexiest aggression, such oppositional definition projects feminism as the necessary resistance to the patriarchal power, logically then the aim of feminism as a theory of imagination becomes abolition of its opponents. The feminist perspective in literature has had to confront issues like male chauvinism, psychological and physical exploitation, sexist bias and total disregard for female's cultural, economic, familial and spiritual quests. Woman was overlooked in literary field also. Male chauvinism did not allow her flourish and come forward to complete him. The reason behind this backward attitude can best be seen in the words of Virginia woolf which she puts into the mouth of one of her characters in her essay A Room of One’s Own:

A woman must have money and room of her own if she is to write fiction.4

Here money symbolizes power and freedom and a room is a symbol of small place to live freely without any disturbance. In the essay A Room of One’s Own of Virginia Woolf, the narrator was asked to give lecture on ‘Women and fiction’, the narrator is
disturbed by the approach of Beadle, a university security guard who does not permit girls to walk on the grass,

Only fellows and scholars are allowed here, the gravel is the place for me.\(^5\)

In our society women are not allowed to think and live freely out of the fear of security as well as sense of domination on the part of the other sex. They had to bear many hardships to enter into the world of art. They are not allowed to read as in case of the narrator in, A Room of One’s Own, when she is inspired to view the manuscript in the library, she is told,

Ladies are only admitted to the library if accompanied by a fellow of the college or furnished with a letter of introduction.\(^6\)

Simone de Beauvoir in her famous work The Second Sex remarks,

Woman has always been man’s dependent, if not his slave; the two sexes have never shared the world in equality.\(^10\)

Commenting on the condition of the married women, Beauvior affirms,

The destiny that society traditionally offers woman is marriage.\(^11\)

She further says in her work The Second Sex as

One is not born’ but rather becomes, a woman.\(^12\)

The root of problem lies in the fact that men and women remain in unequal positions since the day God created them. For a long time, men are deliberated to have rational mind and superior intelligence and the capacity for leadership. They are empowered with controlling positions almost in all spheres of life. On the contrary, women are considered inferior to men at many levels. The natural qualities of women are that they are more emotional and nourish society with their nurturance, not capable of reasoning and organization. They are giving equal status as and when they prove their worth in social, commercial and political activities. Instead, they begin to praise women’s merits and achievements. Women are praised again and again for their devotion as wives to support husbands and for their spirits
of self-sacrifice for the family. It presents women with true meaning in discharging assigned to them in the respective fields of their work.

Men are able to construct philosophical, scientific, and religious systems which reinforce their dominant positions in the process of defining female as inferior, and eject women from all sources of power. Women are undoubtedly dependents, first on their parents, then on their husbands, and in case of widowhood, dependents on their sons, if they had any, or on any surviving male relatives.

Indian women novelists, who are highly educated and intellectual, have sharpened their observation of life and imparted a psychological depth to their writings. So these writers have created a new canvas for the younger generation of Indian women novelists. These women writers have projected an insider’s view of female psyche, inner aspiration and their peculiar responses to men and things.

In modern scenario male and female both are educated and getting the same opportunities in every field but after this the ratio of crime towards women is continuously increasing. Here the words of Mary Com, boxer, M.P, and mother of three sons-

I know I can beat a molester to pulp and that might help me fight the deep sense of being defiled but why should it even come to that? Desire is beautiful when it is reciprocal. 8

Majority of people are conscious in our society but even after this crime is continuously disturbing our social system, families are breaking down, and people are fighting for their rights while they should get it genuinely. There is lack of mutual understanding between husband and wife, they know the rights of each other but even after this there is lack harmonious relationship, on the other side, due to their consciousness they know very well what is wrong or right, but their consciousness change due to petty and selfish considerations. Reason is only on one, everyone is conscious only for their own rights means awareness only for individual rights. Generally we talk about social issues, the welfare of society and the changes in social system but we don’t care for the changes in our attitude, behavior and the duties assigned to us as part of our rights.
As Hegel’s dialect thesis, antithesis and synthesis on triple talaq:

From ancient times triple talaq is a thesis. (A) it is called thesis because it’s the period of unity. (B) antithesis, with the passing of time it took a very ugly shape, female are exploiting on the concept of triple talaq. So people are going against to it. (C) Synthesis is a kind of realization where man realizes the antithesis is really the thesis in disguise.

Thesis = One Spirit

Antithesis = Many (many objects that constitute spirit)

Synthesis = One=Many (the one spirit is the many particulars)

It is very difficult to imagine the mental insecurity of a female’s marital relation that can be ended just by the utterance of three words. Talaq! Talaq! Talaq!. India is the home of third largest Muslim population which is governed by the Sharia and the Islamic jurisprudence. India’s 90 million Muslim women face the thread of sudden, oral and out of court divorce.

<table>
<thead>
<tr>
<th>Percentage</th>
<th>Divorced</th>
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<tbody>
<tr>
<td>65.9%</td>
<td>Orally</td>
</tr>
<tr>
<td>7.5%</td>
<td>Letters</td>
</tr>
<tr>
<td>3.4%</td>
<td>Phone</td>
</tr>
<tr>
<td>.8%</td>
<td>Email and SMS</td>
</tr>
<tr>
<td>22.3%</td>
<td>Other methods</td>
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BMMA survey shows Muslim women want a ban on the medieval practice.

<table>
<thead>
<tr>
<th>Want unilateral Triple Talaq banned</th>
<th>Want to ban on Polygamy</th>
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<tbody>
<tr>
<td>92%</td>
<td>91.7%</td>
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</table>

In the past women don’t have proper status as individuals due to patriarchal attitude of male dominated society. Women had to face many hindrances in pursuing education, which substantiates the effects of an educational culture that restricts the scope of women’s
intellectual advancement. Woolf identifies certain information of being denied as another type of infringement on the freedom of female world. This banishment is a radical kind of information, one never disturbs with a single thought but with a continuous development of thoughts for an individual and historical development of an intellectual tradition. In order to prepare for the lecture, **Women and fiction** the narrator of *A Room of One’s Own*, goes to British Library for consulting books, she is surprised to see that men have written many books about women but no books have been written on men either by male or female authors. The male writers highlight the strength and weakness of women. They did actually deal with the virtues and vices of women.

Now every person is conscious of the position or class in society as women are aware about their womanhood and their dreams. Women can express themselves through their writings on the pertinent issues related to them. Now women have started expressing themselves through their writings in order to give an impartial status of the other sex. It is on the basis of their writings that they get the real position in the socio cultural structure of society as it hastens their shift from marginality to a central position. In literature men always dominated as active forces, always had a gap—it told the story of half humanity through the voices of the other half. In a country where even the political power in hands of rural and urban and uneducated women but it is used by their men, it becomes very important to explore the changes brought about in the literary scene by women writers. The transformation in the position of women is projected by men. It is accepted.

Ashraf Behan, the first woman entered into the world of art and writing. She was first to earn her livelihood through writing. She was forced for it after her husband’s death. Women abstained from the world of imagination so that they can concentrate their mind on household duties. Women work a lot from early morning to late night; still their work is not being paid. Art did not give way to activism in the writings of men: as they were more or less didactic. In contrast, women were more concerned with activism as a tool of social change. Activism is an, ‘effective agent of social change than electoral politics.’ Women writers believed that art is a major weapon for social change. Many of the women writers have moved towards the noble profession of activism through art.
Generally we say after seeing the face of modern women, they are crossing their boundaries but we never try to search the reason behind it. Why are they running behind all such type of things? Which type of consciousness in our society? Why is husband wife relationship going well? Why is she not feeling secure in her own house?

Consciousness means is not to live the life of others but to be conscious for our duties and rights. Female are fighting for their rights, they are too conscious for their duties and rights but after this they are not getting it easily while society are also conscious but everyone have individual consciousness, no one want to be conscious in case of others. Everyone wants change into the society and wants to control on the crime that is continuously happening in our society but no one wants to become source for it. Most of people want change but through others as most of people want that Bhagat Singh again should born on that earth for the welfare of country but no one want he should born on their own house.

The story of human race starts with female. There are always two sides of a female; on the one hand see her sensibility, emotions and politeness like goddess Sita, Parvati and Laxmi. On the other side she is capable of fighting against the evil forces disturbing her female existence and thus making a right way for her progress, prosperity, etc. Generally people don’t have capacity to put one kg burden on their hand or on the other side a female’s body enjoys 2:50 or 3:50 kg burden continuously in her womb for 9 months.
Data from the National Crime Report Bureau show a sharp rise in rape, molestation cases.

**Cases under protection of children from Sexual Offences Act**

<table>
<thead>
<tr>
<th></th>
<th>2014</th>
<th>2015</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rape Cases</td>
<td>65% increase in rape cases in 2015 against 2014</td>
<td></td>
</tr>
<tr>
<td>Molestation Cases</td>
<td>75% increase in cases of molestation in 2015 against 2014</td>
<td></td>
</tr>
</tbody>
</table>
Poor legal support and social pressure has resulted in a uniformly high acquittal rate\textsuperscript{9}

\begin{table}[h]
\centering
\begin{tabular}{|c|c|c|c|c|}
\hline
 & \textbf{Rape Cases} & & \textbf{Molestation Cases} & \\
\hline
 & Acquitted & Convicted & Acquitted & Convicted \\
\hline
2014 & 185 & 51 & 48 & 17 \\
\hline
2015 & 522 & 361 & 260 & 241 \\
\hline
\end{tabular}
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In an interview with \textit{David Barsamian} Arundhati Roy told about the status of women in Kerela.

Women from Kerala work throughout India and the world earning money to send back home. And yet they'll pay a dowry to get married, and they'll have the most bizarrely subservient relationships with their husbands. I grew up in a little village in Kerala. It was a nightmare for me. All I wanted to do was to escape, to get out, to never have to marry somebody there. Of course, they were not dying to marry me [laughs]. I was the worst thing a girl could be: thin, black, and clever.\textsuperscript{7}

Arundhati Roy’s novel \textit{The God of Small Things} is an exposition of the good and evil forces working in social order. This novel takes into account the real position of women folk in India. It presents before us a true picture of struggle of women against their continuous exploitation and torture which they face because of the male patriarchal conservative society. It ordains the eternal drama of confrontation between the powerful and powerless. Roy abstains from making a woman’s powerlessness the central crisis. The novelist just opposes the male and female sufferer in puts forth the idea that the male suffers equally. Multiple identities based on gender, class, nationality etc. overlap and create problem in social and legal issues. The psychological, and social disorder that play a an important role in The God of Small Things and desolate men and women alike. There is
a fundamental problem with the feminist identity. However, women have to undergo trails and prove themselves in their respective domains.

Arundhati Roy’s Novel The God of Small Things is a revelation of feminine sensibility. The novel has been written by a woman who is actively involved in human rights issues. Arundhati Roy ignores the stereotypical feminist identity. She realistically takes into account the miserable plight of the female sex through the character of Ammu in this novel. It is to be observed both and female are treated differently. Chacko leads a happy life even after his divorce but on the other hand, Ammu has to suffer miserably after her divorce from her husband.

Chacko is not ready to bear the responsibility of his sister Ammu and thinks about Ammu and her twins (as milestone around his neck)p.g 89 When Ammu makes the physical relationship with an untouchable man Velutha, their relationship exceeded to an extent that it came to be labeled as illegitimate. Roy’s feminism is about integrating her whole of her life and understanding the relationships in different circumstances.

This novel was a revolutionary attempt on the part of Arundhati who tried to open the eyes of Indian community towards the insensibility of treating women as objects. Women thus treated are considered soulless beings, sub-human and playthings for men. This imbalance in society explains much of the unhappiness prevailing in our families and the battered lives of children who are exposed to this very partial and unjust view of life. The end result is a paralyzed society unable and unwilling to grow.

Manju Kapur analyzes various problems which a woman faces in her life in all her novels. Her first novel Difficult Daughters seems to present the story of three generations of a family Kasturi- Vermati-Ida. The main purpose of that novel is to show the pathetic lot of the women in the male- dominated society. The sufferings of women at the hands of male as well as female can be observed in social, political and economic fields in India. Women cannot enjoy equal rights even after sixty years of independence. Manju Kapur has tried to explore mother- daughter relationship of three generations in order to portray three set of women with their problems. The author has dealt with the evolution of Indian women’s psyche in pre-independence era, the independence era and the post-independence
era. The novel reveals how a mother’s influence can upset her daughter’s idealism in different circumstances. The novel is unique in it’s thesis which connotes that filial love can be replaced by a revulsion and acrimony of hegemony. The first generation lady Kasturi has a different type of problems who suffers silently while second generation represented by Virmati stands against all social barriers to fulfill her desire of marriage. Ida, a representative of third generation, brings to focus the problems faced by women in independent India. Thus it can be observed that Manju Kapur emerges as the champion of women liberation in the period of orthodoxy of pre-independent India. Female education and information technology have revolutionized not only in India but it has brought a vast change globally in section of society. The rising position of social media very well brings to fore the neo thesis of equality among human beings. Maju Kapur is a novelist who uses a narrative technique bringing forth a generational progression of the family dominated by the women. The novelist makes concoction of dreams and desires along with the bitter realities of life. The Difficult Daughters can be called a feminist discourse due to her psychological interpretations of feminine sensibility burning inside a woman. A Critic Vikram Chandra remarks:

Difficult Daughters is intensely imagined, fluidly written, moving. Through our struggle with our parents, it flings us into their own momentous times, their youthful yearnings for love and independence and life. And so it becomes so urgent and important story about family and partitions and love.  

Manju Kapur’s second novel A Married Woman highlights different kind of theme and morality which is not common either in Indian society and Indian literature. It takes into account the life of Astha, her married life with her husband Hemant, her relationship with Pip and her over involvement in various social activities. A Critic writes in The Observer:

A Married woman is a well balanced depiction of a country’s inner development- it’s strength and it’s failure-and the anguish at a woman’s unrest, which is a complicated as the social and political upheaval going on around her.
In *A Married woman*, Manju Kapur seems to project the feminine consciousness and that is why in spite of several attempts, she does not succeed in the marginalization of Astha. She tries to prove her existence from the beginning of her life. She seems to be representative of middle class educated woman who endures the burden of culture and moral loads all the time in her life, she symbolizes the struggle of the woman for her survival in the male dominated society. Competition in business, providing employment opportunities and family management are quite herculean to Hemant who needs freedom away from the busy schedule of life but Astha wants to remove her monotony and tediousness. As a dejected woman, she involves herself in composing poems in order to pass her time when she is overlooked by her husband. Her story is a different kind of disappointment. Astha raises finger against her husband Hemant but on the other hand she demands her rights to move out helping Hemant in his business. A critic writes in *The Independent*:

> This fluent and witty novel gets under the skin of a marooned woman giddily and triumphantly set adrift by the promise of love.\(^{15}\)

Manju Kapur’s *Home* deals with the lives of different generations of women but it lacks feministic characteristics. *Home* takes into account the typical Indian women who consider marriage as the only goal of life. Here the intention of the novelist is to present a traditional woman who is born to marry, cook and giving birth to the children. It can be observed that the aim of the novelist is to present things in a satirical way. The story of the novel rotates around institution of marriage. It is a beautiful story of the family of Banwari Lal as well as a story of every home in India. Here Manju Kapur covers everything-hopes and aspirations, failures and frustrations, conflict between two generations, etc. She seems to be wonderful in the presentation of various types of human relationships in the novel. Critics, readers and reviewers show great appreciation for her approach. A critic writes in *The Hindu*:

> In today Kahani Ghar Ghar Ki age, (Home) is infused with bits and bobs that you find at once so recognizable. What begins like a short story, perhaps bringing your
neighbors to mind, stretches to as many as 377 pages, with nuances that are at times rather singular, and at others, so universal.\textsuperscript{16}

In that century when each and every writer seems to be occupied with modernity, Manju Kapur’s novel Home may have been an old fashioned story but its unique sense of presentation makes it more and more concerning to the contemporary times. The main point is that the importance of relationship and home cannot be denied in any generation. A family which is living under the same roof faces so many problems. But the members of the family do not forget the foundation of home. Manju Kapur’s novel Home teaches us the lesson of sacrifice and compromise with each other for the sake of respective happiness. Home runs under the banner “All for one and one for all.” A critic writes about the Home in \textbf{The Business Standard}:

High quality fiction…(Kapur understands) the inconstancy of humanbeings and their relationship; of our self-our manipulation of situations to suit our own viewpoint, the instinct for gossip-mongering and groupism, and how the joint family system provides the perfect setting for the playing out of all these qualities.\textsuperscript{17}

The fourth novel \textbf{The Immigrant} is once again the story of \textbf{Immigrant experiences} which are important theme of western society. The existential concept of naturalism, realism, feminism and materialism are presented artistically by the novelist. The novel is divided into two parts; first part takes into account family structure in India through socio-cultural relationships and second part deals with the problem of existentialism in a foreign country. Kapur has explored a woman’s efforts to adjust with her husband living abroad. These aspects vividly highlight the existential trauma of an immigrant. Thus the novelist takes into consideration important themes like feminist status and the problem of existentialism. Nina is a lecturer in English who lives along with her widow mother. For a long time, she does not find any suitable proposal for marriage. Anand, a dentist from Canada, comes in her life in New Delhi and Naina agrees to marry with Anand. After their marriage, Naina leaves her home, her country and above all her culture to establish a new life with her husband in Canada. But Naina discovers emotional breakdown in her life in
Canada. Everything seems to be flimsy for her. She battles in her life to cope with different problems which has no solutions. In this novel, Manju Kapur seems to discover a new zone where a lot of people aspire to go abroad, but after few days, they discover uncomort and that zone seems uncomfortable forever. This seems to be failure of modern women aspiring to lead life abroad.

Kapur’s last novel **Custody** is once again written from the women’s perspectives. Custody is the story of Raman who is marketing executive at a global drink company. Shagun is his wife. She is extremely beautiful and she feels better and imagines a bright future in her husband’s company. They have two children Arjun and Ruhi. But the life was not as easy as it seems to be for them. After the arrival of Ashok, both husband and wife become enemies to each other. Ishita, the wife of Ashok is in touch with Raman. This novel seems to be the story of family love which destroys for the sake of false vanity. The novel also throws light on the Indian judicial system which does not give consolation to its followers.

There are different thematic perceptions in the novels of Manju Kapur. She presents woman’s perception in different social involvement. Her novels present different kinds of human relationships; especially man-woman relationship and woman-woman relationship further add charm and fascination to her novels. Her novels are the journey of the woman from ‘innocence to experience’ or from ‘ignorance to knowledge’. The journey of her female characters gives us a sense of struggle which is the heart and soul of her novels. Her portrayal of female characters like Nina, Virmati, Shagun, Ashtha, Pip, Nisha, etc, is the clear epitome of her vision regarding feminism in India.

The striking quality of Manju Kapur is that she is never aggressive in her approach towards the male-dominated society like the other female novelists in India. She seems to be less complicated in her description of different issues related to woman. She is a natural story teller and her pre-occupation with the family life does not allow her to cross the boundary of family. Her range is quite limited but her vision is widespread. She shows an interest in the issues related to feminism in India in her novels. She raises the issues of
social, political and economic independence, consolidation of the position of woman in fast changing Indian Society.

Githa Hariharan is a great scholar and well-known feminist writer. She is one of the Indian English women writers who have been producing a body of Indian literature that is committed to gender decimation and question of identity. She calls herself a novelist committed to expose female issues regarding their exploitation due to several unfavorable forces. In her interview with Arnab Chakladar, Hariharan says:

Am I a writer particularly concerned with "women's issues"? And am I a feminist? The answer to both questions is yes. I want to make it quite clear that in my life my choices have been dictated by what I perceive as the feminist choice. ...And anyway, however you define yourself, all our work is informed in some way or the other by feminism, along with the ideas of Freud and Marx. And this goes for both men and women, of course. So ...I am a writer (as opposed to a woman writer) who is a feminist, along with several other things!18

The women of Githa Hariharan become conscious of their positions in the society which is dominated by men. The women of her novels continuously raise idealistic question of their identity. They come to the conclusion that they are only objects to satiate the lustful passions of men. They realize that they can not go away from the world which has trapped them. They sacrifice, tolerate and survive with the men who are around them. They take revolutionary steps but they do not get the desired results while traditional women try to adjust themselves with the present circumstances.. They are in search of enduring vision of life.

Githa Hariharan presents a clear picture of female consciousness in all her five novels female characters. Most of the female characters of her novels are conscious for their exploitation and they try their best to escape from that trap. Her female protagonists are in continuous search to find substantial meaning in their life. Her protagonists like Devi, Sita, Shahrzad, Dunyazad, Meena, Mala and Saza are continuously suffer without
reasonable issues. The main purpose of Hariharan’s novel is to stand against superficial barriers of sickness.

Her first novel *Thousand Faces of Night* brings to focus her stand as writer committed to women’s causes without clicking to any political ideology. The novel reflects the theme of mother-daughter relationship. There are lyrical passages of exquisite beauty, which add charm to the psychic journey of the protagonists in her novels. The stories of Mayamma, Sita, and Devi are skilfully put together to expose realities of Indian women where most dreams are wasted. Mayamma’s experiences as a wife and the mother are full of misery and agony. Her husband along with her mother in law behaves like beasts and put her to continuous tortures without caring for her natural needs. Hariharan has tried to reveal the reality surrounding mythical women, and shown clearly how women suffer in the tragic world of circumstances.

Hariharan’s third novel *When Dreams Travel* is presents the life of women, their struggle for survival in the bitter world of patriarchy. It is the tale of Arabian Nights retold from feminine point of view by a female writer. It is written in a self assertive form and highlights tradition of storytelling from generation to generation. Githa Hariharan stands apart from other women novelists who brings to focus feminine tradition of storytelling and highlights the hatred of women traced in the famous translations of medieval Arab anthologies. *When Dreams Travel* deals with the quest for love and power. The physical affinity between the two sisters bring into focus another facet of their troublesome relationship. Hariharan’s novel thus becomes the quest for the power of feminine in a male bastion. Here the author attempts to write a meta-fiction through an elaborate inter-text that is made foreground the feminist issue from a fresh perspective.

In *Times of Siege*, Hariharan’s fourth novel exposes the hollowness of the people who stand against the people cherishing liberal ideas. The setting of the novel takes place in two reputable Universities in Delhi Kasturba Gandhi University and Kamala Nehru University. The novelist deals with the problem of fascism and the worst faces of Hinduism. Obviously, the novel brings out the petty politics of casticism, aggressive fundamental Hinduism and communal fundamental. The novel foreground fundamental
aggressiveness against the liberal forces. The synthesis of the novelist is that basic human rights of individuals must be protected in order to preserve the human race.

Hariharan’s fifth and the latest novel Fugitive Histories deals with the horror of communal riots which took place in 2002 in Gujarat. The story of the novel is based on the real life experiences of three women Mala, Sara, and Yasmin, one of the riot victims of Gujarat. Fugitive History focuses on the crises perpetuated by the forces of power in society working exclusively for the interest of few people. In an interview with S. Bageshree, Hariharan has explained:

… Fugitive Histories look at these familiar ideas in a more personal, private way. It presents a mosaic of lives that collide in unhappy ways, but also in ways that produce love, passion and tenderness. After all shrinking of public spaces also shrinks private spaces. The novel says that we can no longer be satisfied with overused rhetoric. A lot of people with liberal ideas would not hesitate to formally condemn prejudice against a community. But what happens to that same middle class person in day-to-day life when he or she is continuously exposed to the profiling of a community? There’s a need to not just define prejudice, but also fears in our individual lives. Prejudice is not something that comes up only when we are in public meeting. (The Hindu 2009) ¹⁹

The theory of thesis, antithesis and synthesis is applied to the novels of Arundhati Roy, Manju Kapur and Githa Hariharan from the view point of feminine sensibility in its various manifestations. All the three novelists appear to focus concentrating on the concept of new women struggling and standing against the burden of inhibition of ages. We note a remarkable change in their female protagonists who appear to have deep concern about the problems being faced by them in a male-dominated society, chiefly Indian society. The ideal women take the shape of a real woman in their novels. The modern new woman doesn’t want to be the rubber stamp for carrying out the responsibilities assigned to them by their male counterparts. She can resist endlessly to improve her position for her survival in society. All the three writers understand the female psyche and depict the inner
subtleties of woman’s mind through their novels. We see the budding of a new woman in their novels, their protagonists want to assert their individuality and aspire self-reliance through education.

Arundhati Roy, Manju Kapur and Githa Hariharan have also attacked on eclectic inconsistencies of people and their relationships, religious and communal differences, political issues, and some other invisible issues. They express themselves boldly and attack the patriarchal norms of society. The female protagonist struggle for their identity and individuality and aspire for independence through innovative education. They bring to focus the inner conflict of tradition and modernity in their characters. Their female characters are not only involved in clangs against traditional norms, but they have to pay for this conflict as a result of the generation gap. Tradition can be taken an established method or practice; belief or custom, carried on to us by our ancestors. They advocate a vision of life to fulfill their desired goal of protection of female rights. It is through their tremendous efforts that they highlight the miserable lot of marginal voices. Much of our present activities have their roots in the past while modernity can be interpreted as a practice of modifying tradition as per the necessities and requirement of modern age.

Women’s effort towards success is a path full of difficulties and hindrances; she has to resist and struggles continuously, because of the narrow minded approaches emanating from complexities of modern life. However, with the change of time, right of equality of women with men is to be accepted for he betterment of social life. Equal rights should be given to the girls along with boys and they should be brought up in a healthy atmosphere. Arundhaati Roy, Manju Kapur and Githa Hariharan successfully established their concept of thesis of feminine sensibility by deifying the negative forces standing against female rights. And come to concept of synthesis as a result of their continuous efforts of propagating their theories advocating female progress.
References

2. Ibid, pp 43-44
3. Ibid p 131
5. Ibid p139
6. Ibid p145
11. Ibid p451
12. Ibid p445
14. The Observer
15. The Independent
16. The Hindu
17. The Business Standard