Feminism today is an honorable word and feminists are considered well meaning people. In the beginning perhaps feminism meant only fighting for women’s rights and getting them forcefully from the male society that has usurped them. So, women feminists in the beginning were supposed to be people shouting at their husbands and the male society in general. Today feminism has matured and society too has realized the positive contribution of feminists towards an equitable society. The fighting for women’s rights is a part of the fight for human rights because women are equal partners of men in integrating human civilization. Desire for autonomy and freedom is an important attribute of every human being which implies also woman. But woman in India since ages has been considered as a non-entity whose only obligation is to serve all members of the family. Her status in almost all communities and cultures simply depends on the biological fact, which restricts her to perpetuate the familiar role. She should deny her ‘self’ and compromise as well as sacrifice life, which is a natural phenomenon in society, consequently relegates women to the secondary position. So, they have started analyzing their innermost yearnings for self emancipation and self-identity. It has made them to move towards self assertion. Obviously, all these issues have influenced society to think again about the status of women. Hence the image of women created by early writers oscillated them between Sati Savitri and to westernized modern woman. But it does not please most people. This protest of women against their subjugated role formed the shape of women’s liberation movement. It has been an active force for the change in the society since 1960s.

The impact of social reformists, activists and writers as well as the spread of education has set a new pattern for the prevailing Indian tradition. M.K. Gandhi, Raja Rao, Mulk Raj Anand, R.K.Narayan and Kamala Markandaya etc have fueled women’s liberation movement. At the beginning due to influence of some social reformists women themselves were not aware about their own identity and power in the society. But later this marginal, suppressed status given to women became an important topic of discussion among the educated people. Ramabai Ranade, Saraladevi Chouda rani, Sreemati Saroj Nalini, Bijayalaxmi Pandit, Rajkumari Amrit Kaur and Sarojini Naidu are some known women social workers who hosts their valuable service for the
uplifting of women’s position in the Indian society. The Indian women got a political impetus in 1930, when National Congress launched the civil disobedience movement. Then, they organized Mahila Samithies in every district, town or village in order to educate women. Here, the women’s liberation movement has converted itself into the ideology of ‘feminism’. After independence when our country was struggling against cultural and social colonialism then as a parallel to it feminism born. During the British administration, the position of women deteriorated, when Manu’s code was translated into English and much other Indian literature were also written in English then the decreased position of women pinned the perpetual tutelage of the women. Though British women were at that time enjoying a respected status so spreading of English education and emergence of Western culture into Indian culture realized the educated society about the ruined identity of women in Indian society. Indian Government as well as some reformers and different religious and sub-religious missionaries strived to make each and every woman should get the opportunity of education. The main ambition of these organizations is to fight against oppression, exploitation, injustice as well as discrimination against women. SNDT University in Bombay has been a pioneer one to give main focuses on the research on the topic of the women’s issues. Different activists who seek fundamental social changes showed significant convergence to define the ideologies of feminism. They desired to break-down all artificial barriers which segment the genders, sex characteristics and fundamental gender roles. These feminists also advocate for the question that what it is to be a woman, how their feminine and sexual ability is important for the society. So, it’s the proper time to redefine their position again for the best of what it means to be a human.

Patriarchal stereotyping in society saw man as rational and assertive whereas women as emotional and submissive. So, this ultimately become the top most concern for the Indian English writers; male as well as female. Writers such as Shashi Deshpande, Kamala Markandaya, Anita Desai, Nayantra Sahgal, Kamala Das, Manju Kapoor and Jai Nimbkar have portrayed the real vicissitudes of Indian family, where woman is considered as lifeless adjunct. This general concept of male supremacy in society became the theme in the literary arena as well. The phallocentric attitude of society never allowed women to have equal status with men. Here, starts the role of feminism and different feminist writers to raise the voice of protest against such phallocentric norms in society. Another important thing which we should not forget here is that dichotomization of sex is mainly a social construct. Hence, feminism has emerged as a concept which clearly analyzes male’s privileged position and the female subordination in the society. Here we will remind ourselves the words said by Raja Ram Mohan Roy: (while describing women)

“Woman is the earth, ether, sound; woman is the microcosm of the mind,

The articulation of space, the knowing in knowledge; woman is fire,
**Movement clear and rapid as the mountain stream;**

**The woman is that which seeks against that which is sought...**

**Woman is kingdom, solitude, time; woman is growth, the god’s inherence...” (8).**

So, feminism is the concept or ideology that reminds male section in the society that, his actual source is woman. Innumerable writers have voiced the cry of womanhood through their writing. The ideology and theories of feminism is very vast in itself. So, before we go deep into a discussion we should know its meaning first. Though woman in India still has not get the total equality in the social and professional world yet, a major portion of the society agrees to the fact that feminism dramatically has expanded the status and position of women towards their development. But Indian feminism follows a middle path, neither is it too radical nor as a low scale. Indian feminism hence takes into account to the continuing prevalence of the marriage and family, where one can easily compare the relations and compromises done by women. Man and women both are having mutual needs in every aspects of life. Indian women have great reverence to their husband, hence, though Indian feminism is influenced by the East, revolutionary changes were not brought about and the sanctity of love in married life is not yet destroyed. So, it’s very necessary that feminist consciousness needs to be brought out at the grassroots level by education and awareness. The religious and cultural myths perpetuate the subjugation condition of women down the ages become a great factor to produce this concept Indian feminism first. But now those women who are awaken of this awareness by feminism, knows very well that they not only have got their ‘space’ in the society but have got more beyond it. So, the feminism has been an integral part of women discourse. It has been described as a ‘discourse of subjugation’ or ‘a challenge for the power distribution’, or we can say that feminism is a global revolutionary political ideology. It reminds the Indian society that women’s identity can never separated by the subsumed patriarchy. However feminism concerns itself with the welfare of the whole society not just the women’s world.

3:2:-Meaning and definition of feminism:-

The term feminism first appeared in French in 1872 as ‘ Les feministars’(4). However, the ambit of feminism has changed through ages. Vandana Singh and Deepti Singh , in their article ‘Feminism Voice in Anita Desai & Other Indian Writers’, while defining the term feminism says:  
“According to the Oxford English Dictionary, the term ‘feminism’ was first used in the latter part of nineteenth century and it was defined as having the qualities of female.”(10).It is a global struggle for gender equality. The suffering of women is not an instant incident. So, the existence and meaning can not be understood by a single definition or by explaining a simple incident. The path of feminism has crossed centuries to arrive at today’s concept. It is an
evolutionary concept due to the change in the place and status of women in society. The origin of feminism is due to systematic social injustice towards the weaker sex. Hence, feminism highlights numerous issues related to women. Or we can say in straight forward that feminism is a response to the impulse of patriarchal norms. It insists on women to accept the challenge to get equal status and position in the society, which she deserves. However feminism is so vast in its concept that it is very difficult to describe its step wise progress. Western feminism is different from that of Indian feminism. No doubt, there is a similarity among the two. Both the feminism started due to influence of male social reformists first and later was joined by female reformists. Indian traditional beliefs and inspirations are different from those of western countries. So, Indian feminism and women’s struggle is different from western feminism.

It is said –“A house runs by a woman, a servant or a boy goes ruin, so says Bhargava, o king!”. So, rational feminists believe in a gender based being an equalitarian society. They believe in equality in the difference. They never tend to overlook the biological and cultural distinguish of man and woman as two different part in the world. Some feminists also sees women’s reproductive powers, means a way to immortality, the pre-historic man turned to production as an imitation of reproduction to quest his own avenue to immortality. A woman’s productive womb is her strongest, most divine power; she can’t be misleading a man’s world. In fact man’s obsessive technological unparallel world is rooted in a fear and denial of the feminine power in his own sense of ego of his masculine inadequacy. Actually the feminist groups expect the humanist, unprejudiced attitude towards women. Obviously there are a lot of different strands of thought within feminism but all of them seek to see women in the equal status to men in the society. These feminists strictly resent the ‘marginalized’ position of women and feel it necessary to defend women as women in order to counteract the rigid norms which are made against the women. This ideological agreement consisted of a desire for the equality, a breaking up of all those barriers which create the gender bias, sex characteristics and social, political as well as economical changes for the empowerment of women.

However, In other words, Indian feminism seeks economic, social and political equality which is necessary to make women as equal citizen of democracy. So, it is a movement to end gender bias as inequality, exploitation and oppression. It began in 1960 as a challenge to patriarchal canons against women’s liberation movement. It sensitized society about the subordination of women. In fact, feminism argues that the sex is biological dichotomization whereas gender is a cultural construct. Western feminism demands equal individual freedom as men in society, whereas Indian feminism seeks only the equal status of women. Women are the main upholders of our social tradition. Dr. Brinda Nabar, the former head of the English Department of Bombay University says:-- “The commitment of many women to the movement has created greater awareness. But there is not enough of an effort to address the middle
class consciousness which is an important catalyst for change. As a result, there is a suspicion that unity cannot be forged only on the basis of gender."(2)

Janet Richards(1981) defines feminism as follows:--“The essence of feminism has a strong fundamental case intended to mean only that there are excellent reasons for thinking that women suffer from systematic social injustice because of their sex; the position is to be regarded as constituting feminism.”(9)

So, feminism is a global struggle for gender equality. Women in society undergo great injustice due to her weaker sex. This suffering is not an instant result but is a gradual systematic output of social injustice. The famous Historian- activist Cheris Kramarae defines feminism as the radical notion that women are human beings. We can say that feminism demands to consider woman as complement to man. In other words the age old traditions which allot marginal status to women have made women so weak psychologically that, they are now victims of a type of dependence syndrome. Woman now cannot free herself from this. It ultimately becomes the cause for her suffering. Chaman Nahal (1991) a great critic says:--"I define feminism as a mode of existence in which the woman is free of all dependence syndromes. There is dependence syndrome whether it is husband, father, the community or a religious group. When women will free themselves of the dependence syndrome and lead a normal life. My idea of feminism materializes."(6) Some feminists proclaim the traditional family as a ‘cage’ for women which imprison them in the name of protection. On the contrary feminism is not against male society. But it also protests against those elements of society, which consider woman as subservient of society. Feminism thus “presupposes an underlying condition of inequality, be this conceived as male-domination-patriarchy, gender-inequality or the social believes that affects the gender differences.” In fact many more male groups support and encourage women’s liberation movement in tune with the spirit of modern feminism. Santa Gokhle, Journalist and author, says that “more men’s group like MAWA (Men Against Women Abuse) are needed." she again says "In any case the success of feminist movement is essentially because issues have been tackled from within the community rather than imposed from the outside.”(2) Feminism is seen as the struggle against all the norms which consider that woman does not has the right to take her own decision or to think as an autonomous human being. It is the mature voice of women’s liberation movement against the sexist aggression. It encompasses the concept of social transformation to change all human relations into a better form. The noted Indian English feminist writer Manju Kapoor writes: “There is a man with in every woman and a woman in every man; when manhood is questioned then womanhood is fragile”. Betty Frieden accuses the society which does not give women the chance to gratify their at least basic needs of human fulfillment. In his book ‘The Feminine Mystique’ (1963) he writes “For women, as for men, the need for self-fulfillment, autonomy, self-realization,
independence, individuality, self-actualization is as important as the sexual need, with as serious consequences, when it is thwarted”. (1)

Some critics also see feminism in terms of politics as a quest for power distribution. So, far male society has dominated; it has allotted to itself all powers and has made woman a slave. Now feminism wants to fight this inequality and wants to gain equal share of power with men. Democracy has given women equal powers that it is an ideal proposition. It has to be realized in actuality. However, feminism is all set to fight for realization of equal power. But in this fight women are not alone, they cannot be alone, because some well meaning male are also fighting shoulder to shoulder with women for realization of this power requisition between male and female. In India the revolutionary action of women was an indispensable part of our culture. Indian mythology tells us the stories of different powerful women, who have fought and succeeded well in male dominated society. The woman is typecast as “Mother Nature”, which reducing her to perpetuate all forgiving nature that never demand for the ‘return’ and is a silent sufferer of all injustice. A woman is burdened with all sorts of advice, when she gets married. In Indian society the condition of women can best be observed in their married relationship with men. Our society should realize that women have to be first economically self dependent because it is the main force in the present era, where every thing is related in term of money and money only. For feminists this text of cultural conditioning is like a battleground where actual power relations between men and women are placed out. So, feminism is a revolutionary global ideology. The main objective of this feminism is to insist women to remove out the rigid sex role assigned to women traditionally. The feminism theories try to identify such bias and then negotiate them by sensitizing the society. They try to have an identity for women in the society. The feminist apprehend certain features of intolerable social realities as to be rejected if one is to transform the society for a better future. So, the presentation of feminism is assumed to be one most important form of socialization.

Margaret Atwood quotes: “Does feminist mean large unpleasant person who’ll shout at you or some one who believes women are human being? To me it’s latter, so I sign up.”(5)

3:3:- Types of feminism:-

Feminism as a whole involves a number of issues related to gender bias. There are various types of theories and movements which advocate equal status for women. Feminism campaigns for public awareness among the people about women’s existential problem and individual value for social livelihood. History says that women themselves were not aware of their own identity and power. In fact women’s identity is never separate but is subsumed under the male chauvinism. So, they submitted themselves to the rules of patriarchy. But feminism has led them towards the light of freedom from the darkness of blind beliefs and customs. In
1960s and 1970s feminism represented largely with the concerns of western middle class women. According to, Amy C.Goldman and other feminists, the traditional gender role devalues the importance of motherhoods. The distinction of power distribution should be properly maintained as female and male to be complement to each other. Perhaps, feminism is a wide ideology which is both personal as well as social too. It highlights on the position of women not only in the society but also in the family too. However, the main goal behind the origin of feminism is for the welfare of society as a whole, not just women in particular. The heterogeneity of Indian society experience multiple feminism as it is not a singular theoretical orientation. As per changes in the socio- culture aspects there are the witnesses numerous incidents. And hence, historically feminist movement as a philosophy of life is classified into different types. Alice Jardine traces the evolution of this ‘subculture’ from the times of the Charlotte Bronte’s to the present day, she outlines it very convincingly as :-

1- Feminine – The phase of imitation of dominant traditions.
2- Feminist – The phase of protest against patriarchal values.
3- Feminist – The phase of search for self- identity.

The ongoing social, political and economical changes help to break the stereotype of society and to treat women as human beings. Feminism theory, which aims at only equal status and welfare of society, is the pursuit of women’s rights. Moreover, feminism demonstrate the power and voice of women. It raises question to all aspect of society which effect to the lives, culture, family, traditions of women. So, the feminism which strives for the empowerment of women is fighting it’s most decisive battle today. While there is a theoretic consensus across the board, in the women’s favor, the full implementation of their rights is mature with stiff resistance from entrenched sections of tradition bound society. However, feminists try to defend for the women to give then voice and identity. Indian socio-cultural ethos denies woman’s autonomy of thought. Ancient canon prescribes that woman must never to any body not even to herself. This negation of identity leaves woman fragmented and incomplete, to be governed and guided by masculinity. Protesting against this, feminists uphold the cause of womanhood. Different people with different opinion, so, historically feminism falls into mainly of following different kinds.

• LIBERAL FEMINISM:- It seeks to look equality for women, i.e equal rights and duties. But it does not highlight the cultural aspects or those institutions which are separate from government. It is some times at odds with Radical feminism.
• RADICAL FEMINISM:- This branch of feminism focuses on sweeping social reforms, social changes and even a revolution. It argues for and protests against the institutions such as: patriarchy, racism and denounces biological dichotomization to emphasize that gender is a social construct. Some times it asphalts the way for other branches like
separatist feminism and socialist feminism. It wants to remove the dependence of women on men. So, given the chance radical feminism would spell ‘women’ as ‘womyn’ i.e. independent of the term women from men. In 1953, the great English translator of French, Simon De Beauvoir’s ‘Le Deuxieme Sexe’(1949), proved to be a major influence on the movement of Women’s Liberation. She is a radical feminist, who argues strongly through her book on the patriarchy, which made women forced to occupy a marginal position.

- CULTURAL FEMINISM:- It highlights the establishment of competing female power structures, cultures and equitable social norms. It argues for the deconstruction of power relationship and inclusions in the family. It seeks to go beyond equality as the major goal of the feminist movement.

- SOCIO FEMINISM:- It shows interest in the roles assigned to the women in the society. It also focuses on the studies on the context of the presentation of women in literary texts. So these feminists highlight on those aspects and traditions of the society which have to be furnished again to redefine the status of women in the society. These people seek to reconstruct social customs.

- SEMIO FEMINISM:- This kind of feminism is grouped by those peoples whose point of departure is semiotics- they study the science of signs which signifies the classifications that codes the female as women in order to assign their social role.

- MARXIST FEMINISM: - It shows interest in oppression than repression, it also process all literary texts in a recognizably Marxist way. A Marxist feminist do little bit of all those as the occasion arises, they identifies capitalism as the material base of a class system, which makes the women oppressed and holds all women’s desires subjugated. They assume that the suppression of women in the society is the main reason behind the economic degradation of the society. These groups of feminists believe in the capitalism whereas the radical feminists do not believe on the capitalism.

Hence, feminism concerns itself with the welfare of society as a whole, not only highlight on the women’s problems but also highlights the current social problems and painstakingly tries to remove all evils from the society.
DIFFERENCE BETWEEN INDIAN FEMINISM AND WESTERN FEMINISM:-

Originally Indian feminism differs from Western feminism in terms of culture and society, life and living styles, tradition and norms. Indian feminism works within the confines of Indian society; it does not try to overthrow all systems. It never denies religion but combats communalism and marginalization of women. It demands social reformation, with a good men-women relationship and union among family members. It never demands to separate women from men. This group of people knows it very well that Indian women feel her happiness always with her family not at her own. But the main and important thing is she needs full respect and equal status. Sumita Ghose a member of the URMUL Trust of Rajasthan says: “The Indian feminist movement has operated within communities, not among individuals. In the past, urban educated women were seen leading demonstrations on the streets; now women all over the country are concerned with land rights, equal accession to family wealth and security their own livelihood. Their struggle that are perhaps more pragmatic than ideological.” (2)

Indian feminism comes from a reality rooted due to the suffering of women since ages. While the western feminism may have fallen prey to ‘introversion’ and ‘de-politization. Indian feminism has some specific issues to fight against. Traditionally Indian society is centered on the male child, as result to this a number of atrocities such as female infanticides and abortion are growing more and more. It is seen in rural areas the neglecting of the female child in general resulting malnutrition and non education. The issue of abortion is individual choice made by the pregnant western woman. But in India it is not often a choice but is imposed by social pressure. In western countries the notion of ‘self’ rests on competitive individualism where people are described as; “born free yet every where in chains”. So, western feminism can be said as individual or libertarian feminism. Indu Agnihotri at CWDS says that “Several perhaps of western feminism is being examined in the light of Indian conditions. As far as contraceptives are concerned, we regard abortions after sex determination as wrong. Also, unlike in the west, Indian feminism has never really been anti-family, although we oppose patriarchy with in family structure.”(2) So, Indian and western feminism are unlike. Indian feminism is very down to earth in it’s concepts. “Of course, it is a hybrid yet, it is rooted; it is western in theory but indigenous.” An Indian traditional women never walks side to her husband, never she dine before has husband or she can never feel happy in a separate world of her own where she gets greatest honor but without her husband and family. She feels life-long devotion and truthfulness and sincerity as her main ambition of life. But on the same time we can’t ignore the fact the tradition bound women never can see her individuality be ruined by others.
As a philosophy of life feminism is an ideology of women’s liberation which opposes women’s subjugation to men. As there are differences in opinion, thinking and theories, there are various aspects of feminism emphasized by different feminists such as; Eco feminism, Four-fold feminism, Individual feminism or Libertarian Feminism, Material feminism, Pop-feminism (focused on the caricature of ‘girl power’ and ‘wander women image’), Psychoanalytical feminism, Separatist feminism etc.

3:4:- History of feminism:-

While discussing the concepts of feminism we should keep in mind that, it is almost difficult or impossible to separate the history of action from the history of different ideas. During the formative year different genders were treated differently in their roles, functions, aims and desires. Hence, this ultimately initiated to women’s liberation movement. This movement was first initiated by some male social reformists such as; Raja Ram Mohan Roy, Pandit Iswarchandra Vidyasagar, Pandit Jawaharlal Nehuru, Bankim Chandra Chaterjee, Maharshi Karve etc. They first involved in the movement against ‘Satidaha pratha’, child marriage and for widow remarriage. This led them to fight for women’s education and empowerment. With the idea of colonial context the idea of modern Indian Nationalism and feminism shaped. These reformers of early 19th century argued to this different/ subjugated role given to women. As a result of this movement the age old image of women under gone changes from just being a ‘mother’ into a ‘new woman. This journey of feminism to create a new modern woman is historically divided into three different phases. Activists from diverged direction of women’s liberation united to form the feminism as a whole. So, within the various feminist orientations, it developed to a mixed ideology of different type of activism, which aimed to redefine the society.

FIRST PHASE OF FEMINISM: (1850-1915)-

Some drastic norms and traditions ingrained in Indian society had made women to think and feel themselves subjugated, oppressed and weaker. In fact, they were unaware of their own identity and power at the ancient ages. So, this phase includes all the incidents of the social reformation period, which made the foundation of the pillar of women’s liberation movement. In British culture and tradition women were given very powerful position. As the British ruling influenced our political position, it also effected to our education. Some great reformists such as Raja Rammohan Roy and Bankim Chandra Chaterjee, M.K. Gandhi etc as they knew it well that education is necessary for achieving independence, tried to aware people of the power distribution of ancient tradition. Hence, Indians for the first time realized about the social evils such as; ‘SatiDaha’, child marriage, widow outcast, unequal distribution of power and illiteracy.
This was the first step of feminism towards its achievement. As the Nationalist movement emerged into India women themselves as well as the society also come to know the unknowing ruling of patriarchy over the women’s world.

SECOND PHASE OF FEMINISM : (1915-1947)-

During the struggle for freedom Gandhiji first incorporated and legitimated women’s power in his non-violence civil disobedient movement. He realized the strength of feminine power and constructed a separate niche for them in the public arena. So, as a result women realized their own ability and power. They organized themselves into organizations of women such as; AIWC (All India Women’s Conference), and NFIW (National Federation of Indian women). In the period 1920s the Indian air was filled with the raised voice of the suffering women who were asserting to redefine their identity. Under the leadership of M.K.Gandhi and his wife Kasturba Gandhi they worked as nationalist and anti colonialist movement. Women participated whole heartedly with civil disobedient movement of 1930s. Equal participation of women on equal terms in the freedom movement made society realize the necessity of women’s rights. Our Indian mythology says the stories that in ancient ages women were given the honor of goddess, so, Indian women did not struggle as much as western women did for their equality. After independence India became a democratic country; so, legally Indian women got equal rights and status.

THIRD PHASE OF FEMINISM: (1947-upto present)-

Feminist now identified the existence of inequality not just between men and women but also within the power structures. So, they raised their voice for the women to be equal members of the society. True, women as citizen of a democratic country have got the equal rights but still each and every women could not enjoyed this law enacted by Indian Constitution. There are still some communities and group of people who are unaware of this equal right given to women or some people who really do not want to be aware. This phase of feminism carried different activities to empower women. Among them some important events are; Telengana agitation of 1946-52, Sahada and Anti-price rise agitation in Maharashtra of 1972 as well as Anti- Alcohol agitation in West-India in 1973 are remarkable. They also campaign against dowry, domestic violence and rape in 1980-83 and 1987 respectively. Women also took active part in the struggle for safe environment in the year 1980s and in early 90s against Union Carbide after the Bhopal Gas Tragedy. Hence, all the above events show that feminism not only aims at giving equal status to woman in all it’s aspects but also to reform society. Feminism wants to see women independent in the confines of a happy well established, developed society as a whole. Women is just like the skylark, defined by Great poet Wordsworth, Whose eyes and heart always remain with her “nest upon the dewy ground”,

"nest upon the dewy ground"
while her wings aspire to fly in the sky. As woman is the creator of life, she never will try to divide the society into male and female.

3:5:-Conclusion:-

All agree that there is inequality in society against women so, the ideology of feminism originated to change the state of female subordination into one of the female assertion. Obviously this issue is totally related to the status of woman as such whether western or Indian. Indian feminism never protests against all norms and traditions but demands the rhythmic mutual, complementarities and it is a welfare- oriented approach. The infant of women’s liberation movement has now grown up into full-fledged feminism. In it’s long journey of centuries it has achieved a lot of success. It has changed the thinking and desires of woman, as she is now the career conscious modern woman. Feminism never teaches her to be self centered but to do the best for society, to reform society, rid of all social evils. Feminism stands for attainment of women’s freedom through realization of their individual identity. Women themselves are equally responsible for their victimization. So, they should not blame only to the men. Economic independence is a must for them to get upliftment in their status but complete freedom lies in self-realization. Hence the ideology of feminism directly and indirectly attempts social reformation. The journey of women’s liberation proceed from the colonial context is actually originated in the west. Sarojini Naidu while addressing the Women’s Conference (AIWC) says in her words: “We are not weak, timid, meek women, we hold the courageous Savitri as our ideal; we join how Sita defied these who entertained these suspicious of her ability to keep her chastity. We pose the spirit of creative energy to legislate for the moral of world. I am not feminism. To be a feminist is to acknowledge that one’s life has been repressed....”(7).

Even today when a girl child matures then strict emphasis is given to her on the arranged marriage. If at any situation the woman flatus to the norms or traditions, then she is blamed to ruin the honor. So, in some places of the country still there is this complexities of the honor killing is going on. This must be a vast topic for the thinkers to discuss on. Some part or we say more part of our traditions are to be redefine again and to be reconstruct in the welfare of each and every citizen of the country. There still some dark corners in our country where some communities where women are considered to be their duty to eat at the last after every member of the family eat. They inculcate it as a part of ‘Stridharma’ (Duties of women). More to it in some communities the women eats the leftover food of her husband, which is deemed a great Prasad for the wife. All these things are very disgusting to say, that the people who get the chance to come through the ‘womb’ of a woman to enjoy the life, they mistreat to the woman in different stages in different ways. In one way we can also say that the goodness of
woman to think the whole world should be protected has been giving the chance to the man to extinguish her own situation. Otherwise she was not weak nor was helpless. Since ages she had shown her power of protection whenever is found necessary.

However, it is difficult to root out entirely the entrenched social traditions. The government of India cannot interfere in the religious and personal laws. This is a weak point in the development of feminism in India. As a result there are still remaining some dark corners where women are inhibited from taking full advantages. So, women have to realize their power and have to avoid blaming others for their victimization. Feminism prescribes to change their suffering by self analysis, because nobody is going to fight for their own identity. No doubt today’s woman is marching towards a new horizon of freedom with vigor, shoulder to shoulder with men and with her head held high. But it is also true that the media regularly brings up a number of cases of atrocities against the female. Rape, human trafficking, sexual abuse, acid throwing, bride burning, female infanticide, forced divorce etc are common news. So, all members of the society should aware of the insecurity of women and treat this as a common problem of whole society and remove such evils hand to hand with each other. Every man should respect every woman. Because we should not forget that she is the creator of life as well as she can be the destroyer of life too. There is a wise saying about women which is very relevant here:

“*If the first woman, god ever made, was strong enough to turn the world upside down all alone, together women ought to be able to turn it right side up again.*”

---Sojourner Truth.
REFERENCE:-


