CHAPTER-1: INTRODUCTION:

1:1-Introduction:

In Aarsh- Bharat, i.e. Vedic India, woman’s role in society was as defined by Manu, the supreme law giver of Hinduism:

“PITA RAKSYATI KAUMARE,
BHARTA RAKSYATI YOUBANE,
RAKSHYANTI STABIRE PUTRAH,
NA STRI SWATANTRYAMARRHATI .........”,

---Manu Smriti, Sloka-3, Adhyay-9,(5)

It means ‘father is to be woman’s guardian in her childhood, husband in youth and son in old age. So, woman should never be free’. This decree of Manu would seem very harsh on woman according to modern democratic sensibility. But it was right for the times. According to Vedic conception the main role of woman was to be ‘Janani’ (mother) and her main duty in life was propagation of life. Though biologically life is dichotomized into two different sexes as male with masculinity and female with femininity still they complement to each other. These two sexes are God’s creation to propagate human race. This was the reason that woman was always represented in poetry, painting and in sculptures by ‘Yoni’ (the female sex organ), where procreation happens and ‘breasts’ (feeding bottles of humanity). We see such representations in Kalidas’s description of the female (Parvati in Kumar Sambhaba), in the paintings of Ajanta and Ellora and the female sculptures of Khajurao. And it is important to remember that in Vedic times the position of woman as mother was a highly honorable one. She was adorned with the four-fold character i.e ‘Janani’ (giver of birth), ‘Ardhangini’ (better half of life), ‘Sahadharmini’ (Associate in life) and ‘Sahayogini’ (Assistant in all aspects of life). Women were having the power to select their life partners in marriage. We can recall the ‘Swayam-Vara’ ceremony, which was arranged for the marriage of Sita and Draupadi. There is a Vedic hymn wherein a husband addresses the wife as: “A friend thou shall be, a friend thou hast become; may our friendship be ever-lasting”. According to Altekar A.S. (1983), during those periods the widow remarriage system was also there as the hymn says: “Rise woman, thou art lying by the side of one whose life is gone; come to world of living away from him, thy husband that is dead, and become the wife again of him who is willing to take thee by the hand and marry thee,”(1). So
from this it is very clear that Vedic times gave women all the opportunities by which they enjoyed a high status. But during the ‘Sastra’ period women were kept out of the Vedic sacrifices and from the study of Vedas. This made a great chance for the men to monopolize the study of, and meaning of Vedas. It was said later that men were the masters and so women should never be independent as well as have any property rights. Manu also said: “A wife should not be abused if she had abandoned her husband who was impotent, insane or suffering from an incurable disease”. So the code of Manu is full of contradictions.

However, as ages passed, masculine insecurity converted this ancient perspective about woman into female enslavement. In this way the female became the second sex. The woman lost her identity and honor. The patriarchal norms put the idea of woman on a pedestal having all feminine attributes of gentleness, graciousness, patience etc. This ultimately made woman to be victim of male domination. Women spent their lives, down the centuries, within the four-walls of home, washing clothes, knitting wool, giving birth to a number of children and caring as well as cooking for all members of the family. This was not enough; after doing all this, she was disowned by every body. Some times she was beaten, burnt, and seduced. However, every aspect has some limit. Hence this suffering led her to fight for equal status in the society. Later, the introduction of education into India by the British rulers changed the total scenario of India politically as well as socially. It improved the situation of women. Some social reformists like Raja Rammohan Roy, Swami Dayanand, Kesav Chandra, Bankim Chandra Chatterji, Justice Mahadev, Govind Ranade and D.K. Karve also encouraged this movement of women to get equality in the society. What helped most the women’s liberation movement was the participation of some political leaders who were fighting for independence in India. During this fight for equality at all levels in the society, M.K. Gandhi proclaimed the concept of ‘ARDHANARESWAR’ which means that ‘Prakriti’ (the nature) and ‘Purusha’ (male) are one. Organized feminism did not kick off until The National Council for Women was arranged in 1921; then in 1927 Indian Women’s Conference also strictly protested against women’s subjugation and also challenged the stereotypes created by patriarchal norms. Earlier in 1920 the Government of the State of Cochin gave women the right to vote. This was perhaps one of the greatest achievements of the century for women. Later on, women’s rights got protected by different laws like Hindu Succession Act of 1956, Dowry prohibition Act 1971 etc. So, post-independence, social changes gave women much relief and encouraged them in their struggle to assert their rights.

Now the woman is no longer a Sita or Damayanti. She has changed her age old traditional role as a compromising and sacrificing one. Now-a-days there is no place, where woman is not there, shoulder to shoulder, with man. Modern woman is now not in the marginal status but in equal status. As a reaction to this, male society feels insecure for their status and is tempted to commit atrocities against women so as to subjugate them. Now-a-days, in newspapers and
other media we daily come across incidents of wife- burning for dowry, female infanticide and rape. According to a global poll conducted by Thomson Reuters—“India is the ‘fourth most dangerous country’ in the world for women and the worst country for women among the G20 countries.”(1) So, it is very important for the society to give protection to women and to give justice to the victims of atrocities. Society where once women were worshipped as Goddess is getting detached from the roots and everybody here is becoming degraded only due to male ego. Here the first question arises why and how woman is becoming vulnerable to the violent instinct? Why the protector mother (Janani) is failing to protect herself from her own world?.

No doubt, the Government of India is encouraging the equal status of women by enacting laws. ‘The National policy For the Empowerment of Women’, passed in 2001 and the Bill for 33% Reservation for Women, in 2010, is the important steps taken by the Government. But still there are some dark corners. So, this is the reason why women of every class, creed or religion are not enjoying completely the rights given to them. But whatever the situation of women is, they have to change themselves. Woman should not be weak to find out her self identity. Still now after decades of struggle they have achieved their success at every field. Furthermore they have to be bold enough to stand firm and resist every crime. Women have to organize themselves into groups to support all victims of atrocities.

1:2-Concept of feminism:-

Historical circumstance and traditional values have oppressed women since ages. It is the cause of feminist movement in India, which is different from that of western feminism. In fact the sexual dichotomy is not only biological but is also a social construct. The reason for women’s suffering is not only due to patriarchy but also due to some structural hierarchies and injustice in our society. As India has a heterogeneous culture so here multiple patriarchies operate. No doubt, Indian feminism is influenced by western feminism but it is different in concept due to historical and social differences in culture. First in India women’s issues began to be highlighted when the state commissioned a report on the status of women to a group of feminists for public awareness. These woman’s issues so created led to the feminist movement. Feminism as a concept clearly analyzes the male’s privileged position and the female’s sub-ordination. It describes the fight for equality with men and protests against the sub-serviant role given to women in society. It is a movement to end gender bias as inequality, exploitation and oppression. In simple literary terms feminism is a concept which challenges the patriarchal cannons. It bean in 1960’s and sensitized society about the subordinate position of women. In fact feminism argues that sex is biological whereas gender is social and this social bias sees female sex as adjunct to male.
The widely used definition of feminism is “An awareness of women’s oppression and exploitation in society, at work and within the family, and conscious action by women and men to change this situation.” (2) However, the meaning and ambit of feminism changed as the feminist movement has progressed through ages. Hence to understand feminism we have to go deep first into the different definitions of feminism and then history of the feminist movements. Wikipedia the free encyclopedia defines feminism as “A set of movements aimed at defining, establishing and defending equal political, economic and social rights and equal opportunities for Indian women”. So, this implies that Indian feminism seeks economic, social and political equality which is necessary to make women equal citizen. Feminism is a global struggle for gender equality as woman in society undergoes great injustice due to her weaker sex. This suffering is not an instant result but is a systematic output of social injustice. Hence, feminism highlights various issues related to woman. Or in a straightforward way we can say that it is a challenge to woman to get equal status which she deserves. So, there should be an equitable society for both sexes and sexism should be eliminated by deconstructing the exclusive notion of femininity and masculinity as biologically derived categories. The feminism aims to balance the relation between the male and the female in society ultimately liberating all individuals.

Feminist movement in India first started due to the influence of male social reformists and later was joined by females. It gradually changed the image of woman from just being ‘a mother’ into a ‘new woman’. Feminism developed in India in different phases down the ages. The first phase of it was from 1915-1947, which sensitized society about the injustice that women were facing, and to give them equal power. Mahatma Gandhi’s freedom movement gave indirect strength to the feminist movement. Then Indian women came to realize their own identity and power. After independence India as a democratic country was duly bound to make women equal citizens of India. For this purpose our government has enacted different laws to protect the rights and the equality of women. But it is very difficult to root out entirely the entrenched social traditions, where women are considered to be second to men. It takes time. Despite on paper advancement, there are still some dark corners where woman is inhibited from taking her rightful position. Traditions have taken such roots so that woman accustomed to dependence syndrome fails to free herself from it. She feels always one type incapable to do all that man can. This is the reason why especially in rural areas the female cannot move freely. She is still feeling worthless and cannot live without the help of man.

The constitution of India has granted equality and freedom to every Indian citizen whether male or female. The Five Year Plans have made provisions for women’s education. As a result of this feminism has achieved great success. Now there is no place inaccessible for women. In urban societies Indian women are more empowered because there is more openness and will power in women. Programs like Mahila Samikshya encouraged women to realize their potential
identity. Now the female world is well aware and can go ahead and can protect. They themselves are playing great role in economical and political development of society. But it is not the real through out the country. Our government cannot interfere in the religious and personal laws as it is a democratic country. So, still patriarchy rules in many areas and communities. Rural women are still under the control of patriarchal norms. And in urban societies educated women are facing these problems in different forms. Some uneducated male society feels threatened due to the achievement of women’s success. So, it is tempting them to commit different atrocities against women. It means there is some deficiency; it may be in awareness or lack of education or high ingrained rigid cultures. Whatever it is, feminism has still a long way to travel. The idea of equality should reach up to the least corner of the country. Every section of the society should understand the need of equality for woman is the main pillar to construct a well developed country. Stereotyped customs be should avoided.

Modern concept of feminism has changed. Now it does not see women's problem as an exclusive one but as connected to the men – women relation. Its main aim is to create a well balanced society, in a developed country. To make a successful, economically developed country we have to empower women. They should be given freedom of speech and expression. Society should always give respect to the woman as she is ‘janani’ (mother). We cannot think of building a society without contribution of women, because they are the integral part of the human civilization. Hence, feminism aims to change the ideas of male domination and oppression, which treats woman just like a beast of burden or an object to play with. It is also said in the Sloka-5.9, in ‘Manu Smriti’ that all women should be protected, if not then definitely the society will be ruined.

1:3- Contribution of feminist writers:-

Writers are the communicators of social issues, as they create public awareness of such issues by constructing realistic stories, plots and characters in their writings. Indian patriarchal assumptions mostly undervalued women writers’ up to 19th century. Male reformist writers such as Raja Ram Mohan Roy, Mulk Raj Anand, R.K. Narayan, Bhabani Bhattacharya etc significantly portrayed Indian women in their writings. But they did not write directly as feminist writers. However, they tried to characteriz women in traditional, spiritual moulds. There were no worthwhile images of women with a sense of self identity in their fiction. Later on it led to women’s writing in English. The struggle for freedom greatly influenced the ideology of feminism. So, feminism became a chief- theme and over-the-top concept for Indian women writers. They adopted feminism at first rather cautiously but during 20th century the power of women writing gave them world wide recognition. Indian women writers explore feminine subjectivity by depicting psychological sufferings of women. Hence through their characters
feminist writers portray women as no more adjunct to men but as a complement. Women writers like Kamala Markandaya, Shashi Deshpande, Anita Desai, Kamala Das, Nayantra Sahgal, Bharti Mukherjee, Dina Mehta, Manju Kapoor, Chitra Benarjee, Jai Nimbkar, Anita Nair, Jhumpa Lahiri, Diva Karuni, Ruth Prawer Jhabvala, Namita Gokhle, Uma Vasudev, Shobha De, Sunita Namjoshi and Arundhati Roy are main outspoken writers, to put feminist issues in front of readers. They capably convey Indian feminist message to the world.

Kamala Markandaya as the earliest woman writer believes that literature should play a constructive part in depicting the wrongs in society. Hence she always chose the present problems faced by women due to the male chauvinism. In her first novel ‘A Nectar in A Sieve’ she portrays the realistic image of India after independence with reference to feminist sufferings. Anita Desai aptly uses the theme of female relationship and its complexities. She tries to highlight the psychological aspects of women in different ways through her protagonists. Her novel ‘Voice in The Cities’ and ‘Where Shall We Go This Summer’ portray the status of women, their quest for self identity and their craving for equality in society. Shashi Deshpande, Jai Nimbkar and Bharti Mukherjee etc are eminent writers. If they committed to feminism, it is only indirectly. They have done well to portray the characters and the situations realistically so that the readers can have the characters perspective. The protagonists are victims of circumstances but they can fight to get their identity but in this process they do not cut themselves from the society and relations. In fact they manage their relations so well that even perpetrators of female atrocities such as mother-in-law ultimately come their way.

Nayantra Sahgal is another leading writer who wrote feminist novels but in her own different way. The basic concept of her writings shows a sense of rebellion against social norms. This style of writing was adopted by different novelists like Shobha De, Arundhati Roy etc, who are quite unconventional and unorthodox in presenting women protagonists. Among all these contemporary writers Shobha De stands tall creating new dominant women. Indian women always want to have their own identity. So, the protagonists of fiction are the spokes person of the writer’s philosophy of women’s liberation. Shobha De and all other so called rebellious writers portray their protagonists combined with the new pattern of social, cultural and modern values. Women’s position at the second half of nineteenth century started changing due to advent of modern education and also the influence of reformers. After this there was a great progress as compared to middle age. Some writers sketch their women protagonists who have their own choices in their personal life and in career. Kamala Das represents the rebellious woman who in out to break all moral taboos and wants to establish for women a new identity of complete freedom. In her poem ‘Autobiography’ she represents a very rebellious woman. As a child she ressent all parental ‘control’ and school disciplines and runs away with the boy, of her own choice. Even as a married woman her protagonist is unsatisfied with her husband and experiments life with other men. In her novels the woman
stands as a rebel who does not care for social conventions and morality. In this way in her fiction Kamala Das depicts the rebellious woman.

However, Indian literature was famous for its Indian women poets in English from Toru Dutt to Kamala Das and from Sarojini Naidu to Suniti Namjoshi who reveal the thesaurus variety of themes. But poetry writing is allotted personal but not public space as it gets a marginalized status due to the desperate tendencies of reception of their writings. Later on with regard to new trends and technologies a remarkable movement increased the metropolitan styles of life with the influence of pop, and disco. So, women poets made their poetic quality chiseled, sharp, and pithy. Other than standard poetic devices, some semiotic, metaphorical and symbolical properties of language helped to emphasize women’s strategies of interrogation. Now it doesn’t remain as isolated from the global trends during 1960s while, the feminist movement manifested through Europe, America and Canada. At the mean time Indian poets also appeared on the scene as Kamala Das, Eunice de Souza, Mamta Kalia, Tara Patel, Imtiaz Kalia, Gauri Deshpande, Sarojini Naidu, Suniti Namjoshi, Meena Alexander, Margraret Chatterjee etc who contributed immensely to the modern English Poetry. As these all are females so their writing always carries the sufferings of the women, conflict in the marital relationship and domestic violence etc.

According to the Bible Mother Mary is the ideal woman representing purity and holiness. On the contrary there is Eve the first woman who brought sin into the world. So, Women represent both sanctity and sin. From ages she is given the role of a mother, a wife and a daughter. But now modern woman wants the equal rights with men. This somehow disturbs the male-dominated society. Fiction is the chosen vehicle for many great writers. The best literary source for depicting the changed role of women is fiction i.e. the realistic novel. So, women novelists both influence women and are influenced by them. Shashi Deshpande mainly concentrates on two main problems of women’s identity, first is education. Unless and until women are educated they will not be aware of their rights and need to fight to get them. The second problem involves men-women relationship. Man is dominating factor in the patriarchal society and so, woman has to fight for equal status. Shashi Deshpande depicts through her women protagonists that women themselves have contributed to this victimization. Bharti Mukherjee being an immigrant in U.S.A deals with cross-cultural identity in her novels. So, quest for identity is her own experience which ultimately reflects in her works. Jhumpa Lahiri being the second generation emigrant is a post-colonial Diaspora writer. She also depicts through her protagonist the question of self-identity of women in the patriarchal society. Unlike Bharti Mukherjee and Anita Desai, Jhumpa Lahiri has a second hand experience of Indian tradition, breaking the Indian patriarchal code. Her women can live a free life and can experience dual as well as the marginal status. It does not give them identity but coaxes them to restructure a new self. Some of her works move beyond the binaries of self-other, male-
female, post-present. She explores feminist aspect in a new way, in a creative way to get self identity for her women protagonists.

The presentation of women in literature is an important aspect of social reform. Manju Kapoor in her novels portrays the joint family through many generations. She depicts the women’s voice which is denied to them by the society and the problems created due to this such as infatuation, jealousy and sexual problems. Her women are well educated but still they fall pray to victimization. Their dreams are ruined in the conflict between oppressive patriarchal culture and her imagination and sensibility. Andrea Dworkin, in the book ‘Feminism’, (1970), says: “Today, the suppressed female voice is articulated. To a certain extent, the dignity of women is affirmed. She has a greater share of social responsibility and a greater readiness to author her own authority.”

So, the age of silence for women is over now. The new woman has begun to speak out forcing society to listen to her. The protest is voiced in different forms through Indian fiction not only by the women writers but also by male writers too. They are; Ravindra Nath Tagore, Mulkraj Anand, R.K. Narayan, Manohar Malgonkar, Vijay Tendulkar etc. They dwell on this sensitive theme of women’s suffering due to patriarchy. Tagore’s heroine Damini throws a challenge to the orthodox structure of Bengali tradition. Characters like Lajwanti who brings the pathetic image of Indian women who are sunk into a shell due to the domination by patriarchy. Gauri, another character, breaks the traditional mythological role of woman into a thousand fragments and retrieves the female into a new dimension of freedom. R.K Narayan highlights the gender role in Indian society, where his women characters protest against unequal social norms. But Narayan’s characters are not completely negative of man-woman relation. There is some kind of mutual understanding.

So, there are a lot of writers who have immensely contributed to raise the voice of feminism. They have focused their attention towards the women’s world with introspective intensity and authenticity. In almost all fiction women are portrayed as resourceful human beings who can move from the age of subservience towards self identity. Some women novelists portray their women as anti-patriarchal who can analyze their problem of self identity and can fight for equal rights. Betrayal in love and physical exploitation of women are always the perspectives in the description of the women who have become victim of male patriarchy and are the main topics in any kind of writing in the Indian women novelists.

1:4 – Jai Nimbkar – As A FEMINIST WRITER:-

Jai Nimbkar belongs to a well known family; she has inherited social, educational values of which her writings are a direct outcome. Moreover she her self is a student of Psychology and
Sociology. So, social concern is a hallmark of her fiction. She has written about a variety of problems concerning Indian women. Her writings highlight the inequality of the sexes, the place and the status of women in the family and society, the search for self identity of women, particularly in the context of post- independence era. Nimbkar explores myriad facets of loneliness in her protagonist’s life. This is deeply rooted in her soul. She highlights marriage relations and also the role of women as ‘the mother’. Her novels are not only protest against the strong patriarchal norms but also highlight the self-victimization of her protagonists. She presents her women characters who reject male domination and can say very courageously “Give me a real chance to deal with my own problems in my own..” (6)--- Vineeta –In novel ‘Temporary Answers’. They need liberty, equality, compatibility and self-reliance but without being cut off from family and society. Her characters are torn between search for an authentic existence and the limitations of traditions. They can register their protest in varying degrees.

Mrs Nimbkar has written only three novels such as ; ‘Temporary Answers’ (1947), ‘A Joint Venture’(1988), ‘Come Rain’(1993). All the central women characters of these novels are modern, educated and bold. They are not meek and self sacrificing women of earlier times. So, the new woman in her novels faces her problems on her own, bravely and intelligently. The novels highlight the internal conflict of the woman as an individual of society, who has her own ideal of life as distinct from that of society. In general Indian women protagonists are portrayed in such a way that they are tied with the socio-cultural milieu from which they want to free themselves. Nimbkar’s women protagonists (whether she is Ann, jyoti or Vineeta) are progressive and capable of analyzing their situation to deal with their own. Vineeta in Mrs Nimbkar’s first novel ‘Temporary Answers’ is quite an educated and strong-willed woman but she is not rebellious like Shobha De’s characters. Here, in this novel Jai Nimbkar very prominently deals with the theme of inequality between the sexes and of marriage relations. As a widow the central protagonist analyses her personal problems and makes herself strong enough to live independently. Jyoti in the second novel ‘A Joint venture’ is a middle class intelligent woman. She feels happy with her married life in the beginning but later she finds that she has been cheated since last thirty years. Both her children separate themselves from their parents. Her unquestioning acceptance made her feel the sharp edge of relations in between her husband and children. Her husband’s self centered decisions makes her to feels like losing her personal identity. Nimbkar has a clean insight of women’s adjunct position in the society. So, her novels depict in an indirect way the protest against cruel patriarchal norms. She not only highlights the sufferings of Indian women but also throws light on the psychology of a foreign bride in Indian family like the protagonist, Ann, In the novel ‘Come rain’. She is an American but values Indian traditions. Ann here is not only a victim of patriarchal norms but also of age old Matriarchy of Mother-in-laws too. In the end as she is a well cultured, educated woman she analyses her own problems and gets a middle way out to preserve her self identity as well as her own relations simultaneously.
All through her novels Jai Nimbkar depicts the misconception of male society about women. They think that they are the protectors and hence the masters of the weaker sex. Ancient wisdom prescribes the men to protect their women outside home but they left it to the family itself to workout their freedom within the four walls of home. And ultimately stereotyped society made it as enslavement of women under masculinity. Now the modern woman has shed her timidity and has started fighting against this ‘protective shell’, she rejects the idea of subservience to man. Jyoti, Ann and Vineeta here face the crises when they demand equality to establish their identity successfully. They realize now their own capability to protect themselves as well as to protect others too. These characters can feel that marriage is a ‘weapon’ which attacks female independence. Marriage without mutual love and respect is a temporary answer for women to avoid loneliness. It is a joint venture between two opposite sexes to reproduce new offspring for further propagation of life. All the novels of Jai Nimbkar not only delineate the suffering of modern women but also show their solutions to get rid of these. They always exercise their freedom and reject the age old traditional role of women as compromising, weak, meek and subservient to male. Mother Irawati Karve’s influence has greatly reflected to Jai Nimbkar’s writing career. So, the mother figure of women is always treated with love and reverence in her writings. Her short stories ‘The Mother’, ‘Turning Point’, ‘Peanuts for Monkeys’ and ‘The Phantom Birds’ show the influence very clearly. The short story ‘The Mother’ is taken from the collection ‘The Lotus Leaves’. It describes the oppressed pathetic status of a mother in the so called under-dog society. G.S. Balrama Gupta in his paper “Indian English Women Short Story Writers; An Overview”, 1993, says

“…. It is her most memorable story wherein the focus is on the stark realities of life which, however thickly stark, cannot arrest the flutters of a maternal heart.”(4)

Nimbkar’s short stories are replete with recurrent themes such as self-analysis, psychological dilemmas, anxieties and sufferings of women. Sorojini, the woman protagonist of ‘The Lotus Leaves’ is a victim of patriarchy who suffers from the psychology of deep monotony and loneliness. She is a modern woman whose journey towards a brave new world takes her from illusion to disillusion and she becomes the victim of self. Preeti, another character in the story of ‘Peanuts for the Monkeys’, is a resourceful self-reliant, intelligent woman. She is on a quest for her identity as a mother. Mrs Nimbkar depicts very carefully the struggle and misunderstanding between the new generation and the old generation in her next story ‘The Phantom Birds’, which throws light on the ideological difference between a mother and a daughter. The characters are always victims of circumstances, but they are fundamentally affirmative. So, they can escape themselves from being disillusioned by patriarchy. They are hedged in with severe limitations and still they persist in the quest for self recognition. Through all these women characters Nimnkar reveals the Indian tradition, the gender role in Indian married life and the role of patriarchy in the sufferings of women. Equality is her right but this
demand leads her to be victimized under the circumstances. Jai Nimbkar is well known for her meticulous craft and lucid style. So, through her different writings she not only highlights the question of equality between sexes but also the status of woman as mother. The Indian Diaspora, hippies, traditional maturities and generation gape etc are the other themes which are crafted with care by the author in her works.

1:5—Conclusion:-

Summing up we can say that the feminist movement which once started as women’s liberation movement has changed the age old concept of Manu; ‘Na stri swatantryamarraharti’ (i.e woman does not deserve freedom). Now woman has realized that she is capable to protect herself as well as society. She does not need any male protection to carry on with her life. Of course, she is a complement to man, but she is a person as well as woman. As a woman she needs a man and as a person she deserves her freedom. She has changed her role from just being a mother into a modern progressive woman. They are the integral part of human civilization, so nobody can think or even dream a world without the participation of women. They can challenge boldly in the work place. Despite the honorable position gained by woman, numerous issues still exist in almost all areas of life, ranging from home, village up to the globe. This is because the women’s rights which are important social issues do not get as much attention as wrongful religious traditions which are deeply rooted in human consciousness. Due to lack of information and awareness women’s rights and gender equality are underestimated. And so male chauvinism is performs violence against women.

Woman’s struggles since ages have proved their worth every where, whether she is in her work place or at home. In almost every field, be it economics, defence, agriculture or medical science, the woman of India is leading man. But still they are not considered to be equal with men. Unequal opportunities in health, education, politics, welfare, and economic agencies have emphasized that such inequality can complicate the interdependence of man and woman. In India there is still “patriolocal” (i.e. after marriage the woman moves from her parent’s to her husband’s home) and “patrilineal”(i.e. all the ancestral prorerties goes to the male child of the family), Is working actively in almost all areas of the country.Marriage and kinship systems somehow hold the rigidity of the customs of patriarchy in India. It ultimately minimizes the birth rate of girl child in the country, because parents know well that after giving birth they have to be the silent witnesses of their daughter’s suffering due this patriarchy. This fear in almost all parents becomes the main factor of lower education and neglected childhood of the girlchild in the rural areas of the country. Of course our government has enacted a lot of laws and organized a lot of awareness programmes to make the society aware about the need and status of women in the society yet, unfortunately, our government cannot interfere in the
personal and religious laws. So, now some of women's lives have improved and they are enjoying ever higher education but they are, in other ways, facing the problems of patriarchy outside home in the forms of sexual harassment, physical abuse, mistreatment, gang rape etc.

Now there is a strong need to recognize the evil of violence against women. It is time to think seriously, who is responsible for all this atrocity, what is the actual remedy to sweepout this gender inequality from our society? Now-days working women have to tolerate a lot of hardship. Perhaps, the stereotyped customs and misapprehension of women’s ability as well as potentiality aggravates all these problems. Yet, women are bold enough to cope with essential hazards without breaking down their psychological balance. Women shouldn't have the inferiority complex. Hence the main goal is to protect women’s rights, the rights to equal access to every aspect of life. It is time to eliminate all social discrimination. Recently in the ‘The Times Of India’ there was some comment on the front page, to quote: “Patriarchal societies such as Uttar Pradesh, Delhi, Punjab and Haryana- with worst sex ratio- accounts for most number of acid attack victims while the northeastern states, where women play a more decisive role in society, have negligible number of such attacks.”(7). This shows very clearly that those societies, which respect women they face less social evils. The discussion over here does not want to depict that our Indian society should forget its age old traditions but society should remember the status given to women in the Vedic ages. To be awarded such a status it is not necessary to create a matriarchal society like in some Northeastern society but there is a need to understand about the complementation of man and woman to create a happy society.

After observing a variety of issues, influences and the causes Indian English writers tried greatly to convey their thoughts and express their reactions through their literary works and through their fictional worlds. Writers always play the role of social reformers. Hence women feminist writers through their different literary works always tried to raise their voice against social and cultural principles which constrained their liberty and have perpetrated an institutional seclusion of women. In the contemporary scenario there are a lot of women writers, who very successfully project the theme of women’s quest for self identity and individuality due to the social inequality between male and female. As our Indian English literature has witnessed a lot of social changes so, feminist writers always highlights this change in their literary works. These writers aptly charm the readers and make society aware about the social injustice through their different themes which highlight women’s issues and their status in the present society. Writers, being true mediators between the common people and the society, work as social reformers too.

Education and total awareness is needed amongst women across the bar. Atrocity against women is contributing towards the propagation of unequal status of women globally. They should unite to fight against such male atrocities and raise their heads in the society as equal
persons as men. The ‘Protection of Women from Violence Act-2006’ should be understood by women. All women as a mass should raise their voice against this heinous intolerance and detritus atrocity. Every corner of the country should become aware of the equal status of women. William Orville Douglas says “Common sense often makes good law though the lack of it does not”. So, feminism through centuries has achieved a lot and still it has a long way to go. So, we all have to remember the lines of famous writer Ravindranath Tagore:

“If they answer not to thy call, walk alone.

If they are afraid and cover mutely against the wall, O thou of evil luck,

Open thy mind and speak out alone.

If they turn away and desert you while crossing the desert, O thou of evil Luck,

Trample the thorn under your tread, and…. Walk alone.”


