CHAPTER--2  

--: RELEVANT LITERATURE REVIEW:--


The attempt of such a theme has provided ample chance to the scholars to research on the concerns of female and their voice for self identity in the family as well as in the society. Hence, some references to such researches and studies are given below:

(2) M.S.Shabnam Azhar,(2012), in her article “Feminism and Post-feminism: An Outlook of Women and their Role in Society” highlights upon the concept of feminism and post feminism. In ancient ages the position of women was bound to home and family but today’s women want to have an equal role in society too. And in this journey what role has feminism played? What should be the future role of feminism? What are the barriers which come in between the development of women to get a place of equality in society? The writer here wants to discuss all these questions in this article. She has discussed different types of feminism in ‘historical’ waves, she wants to say that post feminism is being used variously in an epistemological break with feminism. The article starts with a very nice quotation by ‘The father of political science’,
Aristotle *i.e.* “Healthy society with happy families is the pillar for a well developed state.” Nature has ordained woman to be the mother and nourisher of society, while this function of woman as a pillar of society has been always recognized. Society has not given woman the rightful position due to the stereotypical traditions and patriarchal male dominated society. In early 1960s the positions of women was different in comparison to the position of today’s women. Here the author writes: “Although many feminists maintain that women still do not have full equality in the professional world, most people agree that feminism has dramatically expanded women’s job opportunities.”

But again the author wants to emphasize that, this kind of feminism has doubled women’s responsibilities as it creates a crucial issue to find balance between work and family. Here, she shows different views of post-feminists and feminists. She describes Crittenden and Friedan’s opposing views which conflict between conservative and liberal perspectives on feminism. Moreover, she discusses feminism not just as women’s welfare but also welfare of society as a whole. On the other hand perhaps feminism is both personal and social. Hence, feminism is of different kinds as- liberal feminism, Radical feminism, and Cultural feminism. Feminism is also meant by author as activism, which is a new event to demonstrate women’s power and voice. However, feminism needs to change the thinking of women and encourage them to question those aspects of society which are affecting their lives. Whereas, post-feminism is a reaction against some perceptions of second wave feminism. Feminism is the progressed shape of women’s liberation movement. It has been used variously to signal an epistemological break with (second wave) feminism. So, the main ambition of feminism is to change the ancient thinking of society that woman is a property that, can be owned, controlled, and disposed the way they like. This is a long and bitter struggle through the conflict between the ancient tradition and emerging new ideas. The main goal is to protect women’s rights and eliminate the discrimination in society, to articulate the suppressed voice of woman, because she is the author of her own destiny. We have to accept the fact that man and woman are to complement each other and one is never a whole without the other. Woman is indispensable to man’s life. These lines are the foundations to create a happy family and happy family is the unit to create a developed state as Aristotle says. So, here, I will conclude this review by saying that the discussion carried by this article is the best for improving our knowledge. I appreciate author’s way of input to every related aspect.

(17) *Dr. Mehul. B. Shah*, in his research paper entitled “Indian Woman- A Quest For The Identity”(2013), throws light on the women’s quest for self identity in Indian context. While discussing he starts with the actual fact of the gender discrimination, by historicizing and contextualizing the issue. The discussion starts with nice lines from the ‘Shvetashvatar Upanishad’, which says about human soul that, Soul (Atman) has no sex neither is impotent. It only ‘holds the body’. So the exact meaning of ‘gender is a paradox. Author writes “this gender
refers to the socially constructed roles, behaviours, activities and attributes that a given society considers appropriate for men and women”. But still there are some contradiction as our society has to deal with three facts i.e. birth, life and reality. No body can ignore the reality of the biological dichotomization of human body into male and female. In fact, identity is also about subjectivities; Dr. Mehul gives the lines from Bilgrani Akeel’s article “What is Muslim? Fundamental Commitment and Cultural identity”: “identity is not something that person does at his will irrespective of objective situations and processes. Articulations of identity have to be understood as a function of historical, social and mutual circumstances”.

Identity is an important aspect in India since ages. The article highlights the factors contributing to the “freezing of identities”, giving different examples of different communities. The author here also refers to the different suggestions given by Prof. S. Radhakrishnan to improve the patterns in the modern women’s education. According to him women’s education of current ages is not having relevance to the life they are living in, so it should be in such a way that it can help them to cope with the problems of daily life. And modern women’s education should give opportunities for self expression. The writer concludes with the lines “we need to introduce such a system of education as can help her to make herself fit in the Indian society”. But I donot entirely agree with the writer. In my view education should make women fit to live their own lives independently and with proper recognition of their identity. While they should be enabled to do such roles that only a woman can do such as giving birth and nourishing life as well as equal rights to take any position that a man can. Society should change its rigid traditions which deprive women to be equal to men. And now-a-days women are on the way in achieving success in all the fields of life, holding shoulder to shoulder with men. Hence, I think women should be made aware of their power. Then they will know very well to live their lives as persons.

(19) Dr. Sudhir kumar, in his research paper “Feminism in the Novels Of Shobha De”, throws light on the practical approach of Shobha de towards feminism. This article starts with Shobha De’s modern voice which pin points on the culture, traditions and orthodox conventions of society. Her writing can be seen as a rebellion against the social set up and she portrays her female protagonists as they can realize that they have to make their own choice and want their voice to be heard by society. Her women characters are strivers and aspire towards freedom, towards a more equal world. De’s novels usually revolve around themes like Love and romance, post-marital relationship, development of women, career satisfaction etc. Here, the author describes very nicely about De’s approach towards patriarchy in reference to her novel ‘Socialite Evening’. How pornography in her novels becomes ‘a symbol and symptoms of the female’ in defence of male regulated female sexuality is well explained here. One of her most important aspects on feminism is that intentionally she conceives the extra-marital relationships as a barrier to break the ancient traditions. Her women move towards extra-
marital affair, when their marriage fails due to lack of love and respect. They want to enjoy all the human pleasures even after their marriage, to satisfy the natural urge and to maintain their feminine identity.

This article reveals a candid glimpse of Shobha De’s attempt of feminism, especially on the marriage relationship, as she highlights the equal rights of women to get all the pleasures of life. De’s women protagonists are very open and modern in their mentality towards sexual traditions. Hence the themes naturally revolve around marriage and divorce, post-marital relationships and lesbianism etc. While the article under-review here quite succeeds in highlighting the achievement of De’s novels which is her admirable portrayal of the rebellious young women in the urban setting, some thoughts, I think, could have been shed on the limitations too. The battle of the sexes is here fought in the confines of the city; but the same battle is also being fought in a real epic way in the villages of India. But to get a taste of this we should go to other writers, probably to writers in native languages. The article can be more attractive if some quotations of the novels referring to women’s assertion were also given. In my view the article is overall good reading as it represents the question of the presenting of ‘new women’ of 21 century. Writer here takes the strong lines from ‘socialite Evening’: “I think our marriage was over the day our honeymoon started. We have got nothing going. I don’t love you never have. As for you, I really don’t know to this day why you chose to marry me. I don’t think you ever know who you married”. It is in fact, the new pattern of dealing with feminism in modern writings by Shobha de.

(15) Dr. Kirit C. Patel, (2013) in his article “Gender violence And Politics” throws light on the gender violence which ultimately vests interest by manifesting through identity i.e. power politics in the women’s world. The first paragraph of the article deals with the discussion how women’s life is full of struggle” from womb to tomb”. And gradually all such problems lead her towards violence and ultimately it creates an undemocratic family structure, which gives suffocation to the girl child to live in it. Economically globalization has thriven the subordination of women as well as girls, which makes them covert & overt, psychological, emotional, sexual and physical violence for the women. Due to the increased rate of child marriage and child rape in India the possibility of teenage pregnancy is increasing too. The globalized enhancement the insecurity, fertility test and labour immigration is seen in our country.

The rise of Cyber staking is enhancing the sexual violence. This helps to increase the number of reports of sexual harassment, woman trafficking, and gang-rape etc. Here, the writer also takes our attention to the article of Manchanda(2001), that is: “The politics of rape used against women in Kashmir, the North East and Refugee camps in conflict- zones has evoked extreme indigation from human rights organizations all over the world.” The author here again reflects light on the topic of recruitment of young unmarried women in free Trade Zones (FTZ),
Export Processing Zones (EPZ), and Special Economic Zones (SEZ), which is snatching out the democratic rights of women labour. So, this entire paradigm is due to over population in the South Asian countries. It ultimately leads to taking of contraceptive pills by women which are inadequately tested; it becomes the cause of heavy-bleeding, anaemia, irregular period cycle and death of delivering mother.

The domination of male and sub-ordination of female are the result of sex-politics by patriarchy in all groups of people. Here, we can say that somewhere there is deficiency in the awareness among the women. And it is perhaps responsible for all the violences done against woman or girl child. Or it may be due to unreached governmental programmes upto the interior parts of the country. Anyway, whatever the reason is, the sufferer is the woman. Till the woman will not realize and voice her power, nobody is going to give it back to her. Its now depends on the concerned whether they need their power back or want to be a subjugate under the male. This is a good discussion over here about the gender violence, but I suggest to the author to add more about the recent case of male atrocities, while we are discussing about the violence particularly on gender bias.

(22) Manish A. Vyas, (2010), in his article “Ideological conflict and Assertion in Jai Nimbkar’s Come Rain” elaborates how the protagonists in her novel ‘Come Rain’ suffer from ideological conflict. They love their life and believe in enjoying all the colours that life offers. We find her women characters in all her novels are very positive in nature, and try to get their happiness from life which life offers. They are able to adjust themselves in all situations of life. Here, through this article the author has focused on the type of typical mother-in-law. Instead of making the new bride’s life easier and comfortable she always gets ready to create problems. The wonderful thing about the novel is that the American girl, Ann, through her innate good nature overcomes the cultural conflict. Without loosing her American saga of freedom and fair play, she wins over the antagonists and ultimately accepts the Indian family values on a free choice. The author in this article discusses how bravely Ann faces all hurdles of life in India, as her husband Ravi’s extra-marital relationship was a challenge for her love marriage. Yet, Ann never broke out of the family tradition and dared to stay alone in India with her only son Rahul. She after Ravi’s departure feels that it was her mistake in life that she came to India as a married woman, which gave her burden and responsibility.

The article itself is a review of the novel ‘Come Rain’ with the proper title it highlights on the clashes and conflicts among the relations. Overall the article is a good analysis of the novel with regard to the plot and theme, particularly the theme of feminism. Author here has divided the total story of the novel into three different phases. The article gives an overlook of the total story of the novel within very few pages very nicely.
Dr. G. Hampamma, (2013), in the research paper “Mother Figure in The Short Stories of Jai Nimbkar”, focuses on the woman’s special and unique identity i.e. ‘motherhood’ portrayed by Mrs. Jai Nimbkar. This article starts with some identical theme like psychological dilemma, anxieties and sufferings caught by Indian women writers in their works. The author discusses the presentation of motherhood by Jai Nimbkar in her short stories such as, ‘The Mother’, ‘Turning points’, ‘Peanuts for the monkeys’ and ‘The Phantom bird’ etc. In these stories Mrs. Nimbkar highlights the oppressed and suppressed condition of rustic mother in the under-dog society. All the stories are described here very briefly in this article to elaborate the theme of motherhood by Nimbkar. Writer writes here “Jai Nimbkar uses the mother’s question and puts forth the idea that family planning should bring about a more fluid understanding of maternity and of the family and contribute to women’s changing aspirations”. The article also discusses the mother-daughter relation, which is an ambivalent one, while the daughter negotiates her way in a fructuation of symbolism. Author also probes that a mother always wants to find her own self in her daughter. So, here these stories nicely show the different types of relation between mother and daughter. Jai nimbkar in her own life has also been greatly influenced by her writer mother Mrs. Irawati Karve, so, may be her inclination towards her mother is automatically reflected in her stories. Women’s probe into existencial problems is also among the themes of such stories which ared highlights on in this novel. So, in this article author delineates the women’s assertiveness not only as a duplicate of the male aggressiveness, but it is the human need which makes them to assert their inner strength and convictions without injurys to others’ right. Preeti represents a self-reliant resourceful woman in the story of ‘Peanuts for Monkeys’. She craves for her motherhood when her own son did not accept her as his mother, but she was the new woman who knows very well how to come out of their loneliness so, she decides to give birth to another child.

In this way, this article presents different aspects of women’s assertion in finding their motherhood in reference with the short stories written by Mrs Jai Nimbkar. It also highlights the generation gape between the mother and daughter relationships through the discussion of the story of ‘The Phantom Bird’. The story of ‘Turning point’ reveals the story of a working women, who craves for her motherhood, as she was on her way to find her carrer and looses her son because she was unable to bring up her son. How she deals with her problems and come out of it is well discussed here. Finally, it shows author’s openion on this relation where representation of mother in literature is complex and fraught with contradiction. So, these stories are of feminist discourse on women’s equal opportunity in the confines of traditional concepts of Indian family. Jai Nimbkar is a meticulous craftsperson and conscious stylistic writer, known for her bold themes, as rendered by this research paper. Hence, work done in this research paper as well as the aspects of discussion are appropriate to satisfy the title and attracts readers’ attention while reading. Each and every point of this article reviews the mother-
daughter relations by Jai Nimbkar. The reflection of women’s craving for the role of a mother is well discussed here.

(9) Dr. G. Hampamma,(2011), in another article “Self Victimization in the Shorter Fiction Of jai Nimbkar” highlights the theme of ‘self-victimization’ in the stories, ‘The Lotus Leaves’, ‘A Friend of the Family’, ‘ Turning Point’, “Ask no Questions” and ‘ Peanuts for the Monkey’. Here, the author discusses jai Nimbkar’s women as victims of male domination or social traditions but they fall prey to tragedy due to their own mistakes; but as they are intelligent they find the middle way out to solve their problems and are able to come out of their loneliness. Theses women are hedged in with severe limitations but yet, they persist in the quest to know and to be known.In the story ‘The Lotus Leaves’, Sarojini, feels insecure financially and psychologically and due to deep sense of monotony and loneliness she suffers. Moreover, she tries to find the joy of life in the company of a foreigner, but at the end she realizes her mistake and goes back to her husband. Similarly, Liloo in the story ‘ A Friend of the Family’ and the widow woman protagonist of the another story ‘ Turning Point’ and Kamal, in the story of ‘ Ask No Question’, suffer at the beginning but its their inner goodness and power of judgement power that help them to find out their identity in a much batter way.

The author here gives the critical opinion of M.Murali and Dr. J.M. Waghmare, and also discusses that Jai Nimbkar’s women protagonists never allow themselves to compromise or succumb to male domination. In this novel author again repeats the lines of the previous article: “Women’s new assertiveness need not be a duplicate of male aggressiveness; rather, it could become a model of how human beings can assert their inner strengths and convictions without trampling upon the rights of others”. This is a good discussion on the style and affirmativeness in the writings of Jai Nimbkar, especially, in her shorter stories, where writer’s sharp observation of life in the middle-class Indian family makes her storie realistic to the contemporary society. I appreciate this writing of the author.

(4) Pr. Prashad R. Dagwale and Pr. Mrinalini S. Golap, in their research paper, “Inequality in Marriage : A study of ‘ Temporary Answers’”, focuses on the theme of inequality in marriage in the novel ‘ temporary Answers’ of Jai Nimbkar. Here, author discusses the style and the way of explanation of marriage in the work of Jai Nimkar. Vineeta, in this novel a widow, first had a love marriage with Nagendra and within a very short period her husband dies. Later she gets two other options of life partners, but as an educated woman she analyses various marriage relation besides her own past married relations. She thinks while fate has allowed her to select a life partner again in life then there should not be any mistake, so at the end when she observes that for getting her own identity she might do harm to Mr. Gokhle’s writing career, then she decides not to marry and live alone. Finally she concludes that marriage is merely a temporary answer, if there is no equality among the two partners. Through this character Jai
Nimbkar throws light on the social customs and traditions attached to marriage in Indian context. Moreover, marriage whether it is a love marriage or an arranged one in all cases it does not give true happiness to the wife, if it is not based on equality in the relations between husband and wife. Here author says that Vineeta’s self-questioning leads to the conclusion that marriage is nothing but a ‘temporary answer’, which can never give a permanent solution as here the both partners do not get equal roles to play. Sometimes woman feels that pregnancy is important for her to stabilize her role as a wife, but for Vineeta it is a tool of servitude. Again this research paper highlights Vineeta’s inner fury for the traditions and social taboos that make all self wishes diminished under the society.

Here, author discusses about the depiction of social customs and traditions attached with Indian marriage system, which focus on women’s slavery, by Mrs. Nimbkar. It is true, that as the marriage is a unique bond between the male and the female to propagate life, these two partners are the two pillars of life on which the future of the children depends, so these two should have equal role and respect for each other, without which it is a meaningless bond. Here as Vineeta is a well-educated woman, her analysis on different other married relations before taking the second decision for marriage is an appropriate one which is appreciated by the author nicely.

(5) Dr. A.P. Dani, (1993), in the research paper “Jai Nimbkar’s Temporary Answers: A unified World of Transience”, probes about the racy and lucid mode of expression and her perception on the life in the middle-class family in special reference to Jai Nimbkar’s first novel ‘Temporary Answers’. Vineeta, the central protagonist is a new Indian woman who can face bravely her misfortune of a sudden widowhood. She is a trained doctor, yet, after her widowhood she tries to encounter and reconcile with her misfortune. She tries to get another life partner, and in fact, she is infatuated with Abhijit, but she aspires for the prevalence of her will to control herself. Later she realizes that the love which she feels to have sensitized her to Abhijit is in fact her love of herself. Author nicely quotes the lines from the novel to give appropriateness to the title of the article as: “She believes, we lived in different worlds and they belonged very much to their world and I to mine. There was no overlapping. But I fulfilled a need in their lives and they in mine. Wasn’t that enough?”. These lines of the novel really show a much pregnant topic of discussion among the scholars. So, Jai Nimbkar through this character, Vineeta, shows the vicissitudes of her relations with her ambivalent attitudes towards marriage.

Hence, this research paper throws light on an impermanently combined or united world imagined by Vineeta. And at the last author here very shortly discusses the third novel ‘Come Rain’, of Jai Nimbkar. So, here is a discussion of the two women characters of these two different novels of Mrs. Nimbkar, who are on a quest for freedom and individuality in their married relationship. They finally find their middle way out to feel themselves ‘as a whole’ and
happy in their own unified world. Lastly, Dr. Dani says that: “Vineeta’s personal, domestic and professional life leads her to realize that love and marriage unless based on equality, freedom, trust and self-respect will continue to be temporary answer for her problems and frustration”. And author ends the article with the discussion of Jai Nimbkar’s uncertainties and indeterminancies as are adroitly revealed in this novel, which, some how I feel, I fail to appreciate.

(14) Dr. Kashmira Mehta, (2013), in her article, “The Dark Room”: A moving Tale of A Tormented Wife in Indo-English Fiction”, highlights the female characters of R.K.Narayan’s novel, “The Dark Room”, who are traditional and who move forwards in search of a better independent life and how R.K.Narayan in this novel explores various aspects of women’s psyche for her self-realization, her struggle to survive in the male dominated society, and at last how she gathers her strength for getting self-definition and fulfillment in life. Author here compares this story with the story of the female characters in Henrik Ibsen’s “A Doll’s House” that too is influenced by feminist movement. She discusses here about the subtitle on the cover i.e. ‘A Moving Tale of A Tormented Wife’. So, here is a critical review of the novel done by the author very nicely. The early woman’s liberation is also discussed, and of marriage as an institution. Apfter marriage an Indian woman is trapped by the rigid traditions. Author explains that the title reminds us about the mythological story titled ‘Kop Bhavan of Kayikeyi’ in Ramayana Epic. In that mythological story Savitri, the heroine, obliges the god of death, by her hard panance and gets her husband’s life back. But here, in this R.K.Narayana’s story, the heroine, Savitri, hates her husband for his extramarital affairs with a woman. She feels herself impotent, as she did not get any power in the home, after fifteen years of married life.

Here, Ramani and Janamma are other different female characters who are victims of patriarchy in different ways and think males are impetuous, so, they feel helpless and assume themselves subordinate to men. They think it is the duty of a wife to tolerate the ill-treatment of the husband. These characters are weak and meek; they compromise with every desire of the husband, sometimes for the sake of their children and sometimes for the sake of the honour of the family.Gagnu, is another female character who has faith on the religious customs and also have morality and she is also an ambitious lady. More often she tries to fulfil others’ wishes and ambitions. At last, analyzing all these characters, Savitri realizes that women in our society are not having any dignified status. But the main turning point in her life comes while there is entry of another lady in her husband’s life. For the time being, she as a frustrated woman leaves her husband’s home, but later she feels nostalgia for her children and home and then she accepts the subordinate role of a wife, and lives a slavish life without questioning her status. So, here, is a realistic portrayal of the society by R.K.Narayan. The novel really highlights the contemporary condition of the wife in her husband’s home as well as in the society.
Dr. Poonam Bhola, in her research paper, “Feminism in the Selected Novels of Anita Desai, shashi Despande and Manju Kapoor”, (2009), throws light on feminism; as women are at the centre in the formation of the feminist theory. The inequality between the sexes is not the result of biological necessity but is produced by the cultural construction of the patriarchy. So the concepts of feminism challenges this patriarchal canon. Author here writes that sex is nodoubt biological but gender is social. It is well discussed here through the reference of different novels. First she discusses the female character Maya, of the novel ‘Cry ThePeacock’, written by Anita Desai. Then, Indu, the female protagonist of the novel ‘Roots and Shadows’ of Shashi Deshpande and Virmati, in the novel ‘Difficult Daughter’ written by Manju Kapoor are taken for consideration. These women characters reject traditional concepts and want to be free and complete in their own world. Their quest for identity is discussed here. Author writes here that: “women’s identity is never separate but is subsumed under that of the male. The women is typecast as ‘Mother Nature’ thus reducing her to the perpetually giving all forgiving nature that never demands anything and is willing to suffer anything for her son”. According to this research paper Anita Desai’s women characters suffers from neurosis as they are guided by fear, guilt, jealousy, aggression and are psychologically lost. These women characters first suffer but sacrifice their whole life, looking after the whole family. But in Anita Desai’s novels play an important role to make the characters convinced about their guilt.

The educated woman in the novels of Shashi Deshpande is highly sensitive and wants to become independent and complete in her. Indu as a childless mother was tended by every member of the family; hence, she feels that her feminity has closed a lot of doors for her, because she did not fulfil her defied role as ‘mother’. She seeks her fulfillment in education and carrier. At the end when she did not get satisfied wit love from her husband then, she moves towards extra-marital affair with her cousin. The author, also, in comparison to this character, has discussed another character Saritha in the other novel’ Dark Holds No Terror’ by Shashi Deshpande. She asserts her rights and individuality, fully aware of her potentiality. She suffers in her life as a neglected daughter, a guilty sister and finally as an unloving wife. Author’s nice lines say a lot of things: “Darkness makes one incapable to see things clearly and objectively. Inspired by roots of Indian culture, Saru realizes now that she is no longer a ‘guilty sister, undutiful daughter, unloving wife’”.

Manju Kapoor’s novels highlight the patriarchy which denies women’s voice. Vimati is a ten years old girl, in the novel ‘Difficult Daughter’. She looked after her Youngers and did all households work. She rebels against the traditional marriage and attempts suicide to study further and ultimately gets the chance to study further and also achieves by being a principal, but now she feels that her identity as a respectable woman and a good daughter is at stake. So her tragedy is the tragedy of getting her ambition and quest for freedom and identity. The author also discusses an other character of her another novel ‘A married Woman’ Astha, who is
having the habit of submission and devotion for her family. Here, her conflict in between patriarchy and her own imagination as well as sensitivity is well discussed.

(12) Chintan Ambalal, in the article, “Decoding Marital Problems in Anita Desai’s Novels” (2011) discusses the social, economic and political upheavals in Indian society, discussed in the fictional concerns of women writers. Psychological insight and existential concerns with feminist touch, are the main theme in Anita Desai’s novels. This article starts with nice saying of Joseph Addision. Marriage in India is a legal bond which unites a free male and free female, its very nature is prepared towards the mutual interest for propagation and increase of the human race. But in India a lot of traditions and customs are there which make women to feel that life starts and ends with the marriage. Author here discusses the difference in the regards given to arranged marriage as well as to love marriage in Indian context. This article also gives the importance of marriage in human life, as it is necessary for a person’s salvation because it changes more than other things to human life. The impact and factors affecting marriage in both male’s and female’s life are well discussed here,

In this research paper author also goes through the discussion about the place of marriage in the feminist Indian writings. He writes: “The sufferings of Indian women, marital disharmony, existentialism, anger, dual tradition are the major themes of feminist writings”. He has written about some names in the Indian scenario like Toru Datta, Shabha De, Bharti Mkhkerjee, Rama Mehta, Meena Alexander, Arundhati Roy and Nayantra Sahgal with reference to different novels. The theme of disharmony in wife and husband relationship is discussed here in reference to Anita Desai’s novels ‘Cry the Peacock’, ‘Voice in the City’, ‘Where Shall We Go This Summer’, ‘Fire on the Mountain’, and ‘In the custody’. Here the characters are different from each other but Anita Desai very clearly discusses the marital discourse and women’s problems. The contemporary social taboos are well discussed in very few lines from the novels of Anita Desai. In the concluding paragraph the author writes: “in pre-industrial era, men and women who came together in marriage shared cultural values, mutual commitments, trust and faith which subordinate the interest of individuals resulting in the smooth relationship of family….. But the moral and religious convictions, economic dependence kept them together”. In my view the article not only discusses the marital discourse of Anita Desai’s novels but it also carries a lot of other concerns about marriage and marital relationships.

(13) Muktaja Mathkari, (2010), in her article, “Jai Nimbkar’s ‘Come Rain’ as a Post-Colonial Novel”, throws light on the way in which Mrs. Jai Nimbkar in her novel ‘Come Rain’ portrays the endurance of a young American woman Ann, who fights to reinstate all that comes as hurdle in her life to survive in Indian tradition. She very successfully tackles her marriage problems and gets rid of these and tries herself to open out into the widest range of experiences. The author here discusses how her husband Ravi, who is an educated researcher, makes himself compelled
to follow the rigid customs of Indian social traditions. Yet, he hates the dust, dirt and drastic slums of India, and tries always to go back to U.S.A. On the contrary Ann, although an American wants to live in India and for that she learns Marathi language, wears saris, as well as goes to slums to meet and help poor people. She is an intelligent American woman ingrained with an interprising and determining nature, so she enables herself to think and rethink over the situation and understnads her imperfection and allows her husband at the end of the novel to go back to U.S. , but she stays in India with her only son.

This article also discusses the cross cultural conflicts usually portrayed by indo-Anglian writers in the post-colonial era. But in my opinion here the cross-cultural conflict is not in an eastern citizen in the west craving for her identity but vice versa. Here the American one who values Indian traditions wants to live here as a typical Indian woman in the confines of social norms. Of course she hates all the rigidity of customs which actually means subjugation of women but she gets her middle way out to come out of it easily. It is good discussion on the post-colonial era and the novels written in the contemporary age. The women’s issue is taken as an main topic for the discussion among the novelists and its effect on the contemporary society and also present society is well described here by the article in reference to this novel ‘Come Rain’ by Jai Nimbkar.

(21) V. Shobha and Dr. P. Nagaraj, in the research paper, “Neo-rich Women in Shobha De’s Socialite Evening- A Feminist Approach” focuses on the feminism as the central theme in the novel ‘ Socialite Evening’.Author here starts the article with the thinking that feminism is a revolutionary global ideology, how ancient women were fighting for their identity and how this fighting has changed its shape now in the modern age.Here is an attempt to discuss the protagonist Karuna in the novel’ Socialite Evening’, who desires for an extravagant life . She never likes the submissive nature of her mother, whose whole life was controlled by some one else. She rejects the marriage engagement with a management- trainee in a multinational firm and marries the man, heir to a hundred-years-old export-import firm, an ‘acceptable’ male who ‘wouldn’t take no for an answer’. She imagines a world of fashion in her life, with a lot of wealth, freedom, status and fulfillment of all her desires. But all her imagination ruins when she feels she is leading a life of subordination just like her mother.Writer here explain nicely her situation as: “Karuna, in spite of being desperatley suffocated, tries to adjust with the husband. She even advises Anjali to stick around Abe or remain single because she will not get a good partner at that age. But Anjali divorces her husband and immediately starts her partner hunting expedition”. The author has here drawn, in a clear way, the character of a high society woman who doesn’t care for social taboos and age old traditions.

Anyway, this article is a review of the novel that expresses on the modern thinking of new women portrayed by Shobha De. In fact Karuna doesnot want to be a dependent woman, she
from her childhood hates the male domination. Yet, her fate arranged for her a dominated life. But she decided her own fate and tried to change it by divorcing to her dominating husband. Writers here have quoted the lines of Subhash Chandra, (2000), from the article “Family and Marriage in Shobha De’s Socialite Evening”, which is as follows: “She craves out for her own niche in the professionally competitive world of advertising and acquires all the resources”. As Karuna from her early ages never wishes to be an ordinary woman, so she acquires unlimited freedom necessary to live an independent life without any male protection. However, the research paper is a good read on the novel and especially on the female character Karuna’s quest for identity and her achievement in finding life of her own desire with her own willing struggle.

(20) Megha K. Thakar. & Dr. Minakshi D. Desai, (2013) in their research paper “Gender Inequality Against Women – A psychological perspective”, discusses the social issues which make women unequal with men. This paper starts with the description of achievement of women, as they have succeeded in different fields as the ruler and controller of the country and how discriminatory attitudes towards them have existed for generations and affects over their lives. So, they are struggling both at home and at work places simultaneously. In fact “these different manifestations of inequality are not generally independent from one another and that, this interdependence can replicate inequalities over times. This paper also describes the gender inequality described in different societies; male sphere is to work outside home and perform social interactions and female sphere is for households. It also describes the meaning of Indian patrilocal and patrilineal systems of marriage and property inheritance. This is perhaps the reason behind the survival of patriarchy in India still now. So, gender inequality translates to the other rights of male as well as female rights in the society. Hence, Indian parent even when educated prefer a male child than a female child. The writers here have collected different informations from 40 different working women to know about the involvement of husbands in childcare at home. 2.5% women say that there is less involvement, 17.5% say average involvement and 80% feel more involvement, and 87.5% feel members take equal responsibility and so on. Hence, from this survey authors find out that, women’s “lives have improved greatly over the past decades”. They are enjoying ever higher education; they have greater control over their life choices. But, the progress is not seen in an uniform way. Some regions of the world show the life of women has not changed yet. And they are still battling with their usual problems. A number of tables of different survey have been given here to show the gradual progress of women in different fields.

At the end of this paper the authors conclude with the idea that women have really achieved success in all the fields neck-to-neck with the male counterparts and inspite of facing a lot of problems, working women try hard and cope up with the essential hazards and so fall prey to mental depression and psychological breakdown.
(6) Baljit Kaur Dhaliwal, in the article entitled “Cultural Encounter in Anita Desai’s Bye, Bye Black Bird”, (2013), attempts to focus on the mna-woman relationship which is bedeviled by cultural encounters. Desai is a pre-eminent writer known for her unique theme of cross-cultural-conflict inher novels. Here this paper depicts about the acharacter of Sarah, who stands in between the poles of India and England. After marrying an orthodox Indian she sufers from alienation inher own land. On the other hand her husband “longs for Indian friends, activities, food, dress, music and culture”. Whatever Sarah prepares as food is not appreciated by her husband as it doesnot give him the real taste. Towards the end of this novel the hero Adit increases his nostalgia for Indian life and decides to go back to India and his friend Dev, who craves as an Indian immigrant in London to settle down there for his higher education. About Anita Desai’s way of portryal the author here writes: “Desai portrays well the conflict of alien territory and eventually becomes alienated. The novel is basically concerned with immigrants abroad their experience of alienation, loneliness and nostalgia for their past life in India”. In fact may be the self experience of the writer is reflected in her writing. The central problem with which the novel deals with is the maladjustment in marital life. As the study is done in view of a cultural encounter, so here the author rightly says that Sarah lives the life of a cultural exile in her own country. It is perhaps due to her submissive nature which has made her sujugate under the dominant, educated, yet orthodox husband. She is compelled to condemn all her desires which ultim ately have made her to be victim of “extreme kind of loneliness”. The research paper nicely quotes but other critics who have studied this novel in different view points. It would be good if some quotations were taken from other work. Anyway, this is infact a deep analysis of the novel; perhaps the author has succeeded to justify his title of the research paper. I would appreciate the last line of the author: “Once again Desai draws our attention to the anihilation of self that marriage involves for a female- a theme that she picks up in the novel”. The real fact about ‘marriage’ is that it totally changes the future life of a woman. Especially in India once the decision is taken to marry a person it means total fate of the bride now is surrender to the way of thinking and living of the husband, may be this is the main reason why woman craves for her individuality.

(11) Babita Kar & Urvashi Kaushal,(2013), in the research paper “Contemporary Indian Women Novelists: A Review”, have thown light on the Indain English novelists and the new group of writers , who have projected women’s issues in a different view point instead of dwelling only in the age old traditional way of portrayal of women and their problems. And they have achieved success in this literary canvas. In the beginning of this article the writers have discussed about the different kinds of Indian English fiction which starts with the appearance of the novel “Rajmohan’s Wife’ (1864), written by Bankimchandra Chatterjee. Then different other publications of the novels by different contemporary novelists are well discussed here. This discussion proceeds towards the literary works done by different women novelists starting from Toru Datta to Namita Sibal, Arundhati Roy and Shobha De, who have
explored the gender bias, female exploitation, oppression, sexual autonomy and formation of ‘new women’ in the modern Indian English literature. Again authors write here: “Although the recognition and acclaim that the Indian English fiction has received in recent years has suddenly attracted a lot of attention from the critics and readers in India and abroad.” They again write here that: “But what remains evident is that the early writers of Indian English fiction have been read and analysed from various point of view, however the present day novelists and especially women novelists inspite of the number of work produced by them have yet to be analysed”.

I appreciate the author’s idea. May be we are sometimes reading a lot of novels of new novelists as only a reader but there is really a need to analyses the new novels to find out how much these novels are portraying the real image of the contemporary society. Here is very nice explanation given to justify the need and meaning of the title of this research paper. It’s a deep analysis of different Indian novelists and their different works. While we are talking about the different view points of human living and the portrayal of it by the novelists then, we have to go into a deep study of a lot of novels starting from Kamal Markandaya’s ‘Pleasure City’(1982), upto Anita Desai’s ‘Clear light of Day’ (1980), and Deshpande’s ‘Dark Holds No Terror’ as well as Arundhati Roy’s ‘God of Small Things’ which are very briefly discussed here. A lot of new author’s novels are also taken for the consideration, with their different themes.

Finally, it concludes with very nice lines, which I would like to quote here: “The felicitation of these novelists and their international appreciation in the form of awards and various nominations from the literary world further establishes their credibility in the world of literature”.

(7) Nikhilesh Dhar, 2013, in the research paper entitled “Select Heroines of Tagore- A Feminist Reading”, delineates the feminist mindset of Tagore, while dealing with the theme of social reformation in his literary works. His heroines ripple internally, who by their exemplary deeds, remain unique in the whole gamut of Rabindranath Tagore’s literature. This paper starts with the explanation of the meaning and history of the concept ‘feminism, with the writing of Simon de Beaviour, then it proceeds towards the profile of Tagore and his background. About Tagore’s type of feminism author here says: “Its kind, not exactly like western or ‘First world’ feminism and also very much different from ‘Third World’ feminism is exemplified by his excellent Lyrical drama ‘Chitrangada’”. Tagore’s another novel ‘Strira Patra’ is compared with Ibsen’s play ‘A Doll’s House’. The writer puts: “Although Rabindranath had a progressive outlook on the women’s question long before the phrase ‘feminism’ was popularized by feminist writers, he ‘did not maintain a uniformity in his feminist stance”. So, Tagore’s lady characters Binodini, Damini are well discussed here.

So, it is a deep analysis on the intertextual study of Tagore’s novels particularly where Tagore has examined the questions of women’s emancipation, their resistance and adherence
to convectional norms and power relation discourse throughout his literary works. It throws light on him as a feminist writer. The research done here is a scholarly one, nodoubt. But it may increase the meaning of concusion, I think, if, other critics views are taken for more consideration. There are a lot of lines in Tagore’s novels which directly shows his inclination as a feminist writer, so those lines should be taken as examples. Overall the research paper is a good read on a good topic and a nice analysis. In fact the more we read Tagore’s literary works the more we feel that, really we know very much less about his talent. There are always two different souls working in his breast, which never allow him to adjust to the conventional and common place, his quest can be seen in his lines:

“I am restless; I am a thirst for far away things. My soul has gone out longing to touch the skirt of the dim distance. O Great Beyond, O the keen call of thy flute! I forget, I ever forget that I have no wings and no arms bound to this spot.”

(18) Vandana Singh & Deepti Singh, (2012), in their article “Feminism Voice in Anita Desai & Other Indian Writers”, throw light on the fact that usually the western feminist writers try to see only the women’s issues in the pst and link them with the present situation of women, but Anita desai as a feminist writer does not follow this manner. In this article there is a vast discussion on the meaning and definition of the term ‘feminism’, its types, its different stages etc. which gives a clear idea about the term feminism to the readers. Anita Desai in an interview to Yashodhara Dalmia says: “I find it impossible to whip up any interest in a mass of women marching forward under the banner of feminism.” In this march for women’s liberation the contribution of Indian women novelists is noteworthy, who by raising their feminine sensible voice have made the society aware to a great extent about the real status of women society. The discussion here says that Kamala Markanday has ten novels to her credit, she believes that literature should play a reconstructing catalyst in rectifying the evils of the society. Her novel ‘Nectar In a Sieve’ shows identity crisis of a woman in the post-independent india. Here, a lot of other themes interwoven with the main theme of feminism.

Ruth Pawar Jhabvala, writing eight novels has contributed to the literary world her artistic expression against the rigidity of the society. Moreover, she is compared with Jane Austine by the critics often. Nayantra Sahgal, who is both a journalist and a novelist, can easily show the reality of the social issues face-to-face to her readers. She portrays authentic picture of post-independent India. She herself is the daughter of a well known freedom fighter, Vijaya Laxmi pandit, so she was attracted mostly towards the social, political and philosophical world of the society. Hence, her literary works shows the need for morality to avoid all social evils from the society. In the same way Shashi Deshpande the daughter of famous Kannadian dramatist, Adya Rangcharaya, has largely invested her vast literary knowledge to make society aware about the injustice going on for the subjugation of women. Her novels are deeply rooted in the
socio-moral sexual life of the human relationship. To portray the reality of the women’s issues properly she mostly highlights the middle-class, educated women as her main characters. Anita desai, in her fictional world emphasizes the external and internal world of a woman by analyzing deeply into her psychological state, central theme being the existencial predicament of an individual. Desai’s dual heritage influences her writing both in thematic as well as in stylistic level. Her character Maya, in the novel ‘Cry The peacock’ is a sensitive, passionate woman unable to face the ordinary reality of the world as she marries to a orthodox Brahmin boy who is very practical in his life, her craze here is due to her over sensitivity for the consciousness of the emotional feelings.

So here, author concludes that Anita Desai not only contributed by portraying the feminine psyche of a common woman but also has highlight on the different factors which are responsible for her sufferings. Not only in side the novels, the characters are craving for their individual identity but also in real life all women quests for the equality like man enjoys. Finally the article ends with the suggestions from the authors that: “As feminist there is need to develop new and related issues like forced desertion by women, sex determination, amniocentesis, wife beating, violence against older women in the family, marital gape.”

(1) Dr. Avani F. Aal, (2013), in the article “Women’s Challenges of the New World- Gender Inequality in India”, highlights on the inequality of sexes in India. The preambles of Indian constitution promises to secure each and every citizen, socially, economically and politically. So, this discussion starts with the description of meaning of the concept of Gender, the author writes: “gender inequality iss not one homogeneous phenomenon, but a collection of disparate and interlinked problems”. To describe the real meaning of gender inequality more writer here has given different types of inequality such as nationality equality, employment equality, ownership equality, special opportunity equality etc. All this inequality in Indian society is the result of the stratification of society on sex. Hence, this gender bias; feminine and masculine are the factors of the variations in social positions, roles and behavior, attitudes and personalities of men and women in society. Dr. Avani writes: “Education and economic independence are visualized as chief emancipators of Indian women from the gender bias, which kept a status gulf between the male and the female”. But, I think, that only education and economic independence are not sufficient to give women complete freedom, because in urban societies the educated and financially independent women are still the victims of this patriarchy. In fact, due to lack of awareness, each and every woman of India is not enjoying the advantages of Indian government which are made to protect women’s rights. It is also a result of this that still there is neglect of girl child and maternal under –nourishment is seen in mostly rural areas. It is a good observation of the author in the increase of different years in the male and female ratio in India which makes India to shift from morality inequality to natality inequality.
The article finally concludes with some suggestions to solve the problems of gender inequality in India. We can get many ideas from the lines “A clearly demarcated administrative functionary should head the district level machinery that has responsibilities to monitor and review the incidence of inequality”. But now, in my opinion, it is perhaps impossible to know the domestic violence which is taking place inside the four walls of the house and in other sense we can say the machinery cannot monitor the violence which is carried out inside the boss’s room in the work place. So, unless and until, the victim says about her own suffering, we cannot help her. Women themselves have to be aware about their own rights and position in society, which is their due in the democratic country. Now, in the modern society, almost all women are running after their career, so they should be protected fully out side the home, in their work fields. At the last of this article there are discussions of some constitutional Acts, which are passed to protect government’s employees, and now some other Acts are passed to protect women employees in private as well as in government sectors, but can all these remedies are properly understood by all women? How can women working as labour and at low grade posts get advantage of all such protection? Hence, still there are a lot of questions to be solved to give real protections as well as liberation to women.

(16) Dr. Nisha Patel,(2013), in her article, “Gender Equality and Women’s Attitude”, attempts to explore the extent of women’s acceptance of equal gender roles by documenting their attitudes about education of male and female children. This article starts with the discussion, how women in our society are assumed to be subordinate to men. And what is the attitude of women while preferring for children on the base of two sexes. It is discussed by different points such as; sex preference with respect to fertility preference, where author writes nicely: “High son preference prevalent in Indian woman is an expression of their low self-esteem”. After this here is a long discussion on the women’s attitude towards domestic violence, where she writes: “Control of men over women or more precisely, control of husband over his wife” is so deeply rooted in women’s mind that any action by husband within his preview is justified by men. Next author discusses determination of women’s attitude towards gender equality, which shows that women’s attitude towards gender inequality is due to her cultural background. She writes “Women’s education, here also very significantly determines her attitudes towards son preference is due to the odds of cultural norms and rigid traditions. Women’s attitude for the aspiration of their children’s education is also necessary to think over. Finally she concludes that, all this analysis shows positive impact of education and urban residence on women’s attitudes towards gender equality and modern thinking. So, modern educated women like the equality in all aspects of life. Lastly she comes to the conclusion: “Female education has no alternative if one wants to bring about a shift in the attitudes of women towards gender equality. These attitudes are going to be translated into different behavior to achieve gender equality, which is a great evil, in all aspects of life.
Sagarika Ghose, A.S. Panneerslevan, and Saira Menezes, (1995), in their article under title, “Indian Feminism: Coming of Age” highlights the fact that high profile urban feminism and grassroots activism result in a unified, indigenous vision. The article starts with nice comparison of the position of women in both urban and rural society, by giving examples of the recent case of the village woman Bhanvari Devi of Rajasthan and Rupan Deol Bajaj of Chandigarh. Here, both are the victims of male atrocity i.e. sexual harassment in workplace. “From ant-dowry campaign in 80s to anti-rape demonstration in the 90s” the feminism of India has taken a great role for the tremendous change in the country. Malbika Karlekar of CWDS also agrees that though Indian feminism comes from the western feminism yet, we follow the India cultural milieu. As the citizens of democratic India all women though out are in the quest to secure their livelihood by getting all rights, which they deserve. Brinda Kaur, H.O.D. Bombay University says: “The Commitment of an effort to address the middle-class consciousness is an important catalyst for change. As a result, the suspicion that feminists are subversive women is all too common”.

Different women groups have taken a great role in advising government on protection policies and sensitizing the district judge about insecurity of women in different workplaces. But as ages passed the concepts and concerns of feminism have changed because the women’s concerns are not as much marginal as they were before. Here, the village woman Rajbala’s debate and question on the topic of “equality” was really shaken the world of the feminist thinkers. It’s very true, that “in a situation of extreme poverty, trying to secure equal rights for women is meaningless”. So, in one way we can say Indian poverty doesnot allow the rural women to think about their own rights, they only knows the word “money” which will save their starving child from dying. But, sometimes the social systems and the rigid coditions make the silence voice of woman to be violent, that they raise their voice for their rights. Anyway, this article I liked very much as here a lot of real opinions from known persons have been taken for consideration and the current and important issues of male atrocities are highlighted here. The end line says a lot i.e. feminism in the present decade is “hybrid yet, rooted; Western in theory but indegenious in practice, rationalist in inspiration but at the same time forced to come to terms with some aspects of Indian customs and traditions”. It is really true, that Indian feminism never thinks of a separate world of the female.
- REFERENCE -


