



FEMINISE, FEMALE : EVOLUTION OF FEMINISM IN SELECT INDIAN WOMEN'S AUTOBIOGRAPHIES

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ABSTRACT

Women's activists have a particular investigate of state administrations and government managed savings due to the manner in which ladies are made independently reliant on men and burdened with the state in gathering needs. There are two key rules for arranging any communist welfare strategy in entrepreneur society: (1) propels are conceivable, on the grounds that well known requests are not simply contradictory to industrialist interests, however (2) progresses that would annihilate the capital-work connection can't be accomplished under private enterprise. In this setting the women's activist battle for 'disaggregation' is a promising one. Women's activist crusades include work inside and in collusion with many existing associations and men ought to perceive that women's activist requests are vital to any communist system on social arrangement.

KEYWORDS : Feminists, disaggregation, philosophy, mobilization,

INTRODUCTION

Women's liberation conveys numerous things to logic including not just an assortment of specific good and political cases, however methods for asking and addressing questions, scrutinizes of standard philosophical perspectives and techniques, and new subjects of request. Women's activist commitments to and intercessions in standard philosophical discussions are shrouded in passages under "Women's liberation, mediations". Sections secured under the rubric "Woman's rights, subjects" concern philosophical issues that emerge as women's activists articulate records of sexism, scrutinize chauvinist social and social practices, and create elective dreams of a simply world. So, they are philosophical themes that emerge inside women's liberation.

What is Feminism?

Historical Context

The term 'feminism' has many different uses and its meanings are often contested. For example, some writers use the term 'feminism' to refer to a historically specific political movement in the US and Europe ; other writers use it to refer to the belief that there are injustices against women, though there is no consensus on the exact list of these injustices. My goal here will be to sketch some of the central uses of the term that are most relevant to those interested in contemporary feminist philosophy. For an overview of the history of feminist thought see: "Feminism, history of". The references I provide below are only a small sample of the work available on the topics in question; more complete bibliographies are available at the specific topical entries and also at the end of this entry.

In the mid-1800's the term 'women's liberation' was utilized to allude to "the characteristics of females" , and it was not until after the First International Women's Conference in Paris in 1892 that the term, following the French expression *féministe*, was utilized consistently in English for a confidence in and backing of equivalent rights for ladies dependent on the possibility of the correspondence of the genders. A few women's activists follow the causes of the expression "women's liberation" in English as established in the development in Europe and the US starting with the activation for suffrage amid the late nineteenth and mid twentieth century and allude to this development as "First Wave" women's liberation. The individuals who utilize this history regularly portray women's activist as disappearing between the two world wars, to be "restored" in the late 1960's and mid 1970's as what they name "Second Wave" woman's rights. All the more as of late, changes of women's liberation in the previous decade have been alluded to as "Third Wave" women's liberation.

Normative and Descriptive Components

In many of its forms, feminism seems to involve at least two claims, one normative and the other descriptive. The normative claim concerns how women ought (or ought not) to be viewed and

treated and draws on a background conception of justice or broad moral position; the descriptive claim concerns how women are, as a matter of fact, viewed and treated, alleging that they are not being treated in accordance with the standards of justice or morality invoked in the normative claim. Together the two claims provide reasons for working to change the way things are; hence, feminism is not just an intellectual but also a political movement.

So, for example, a Liberal approach of the kind already mentioned might define feminism (rather simplistically here) in terms of two claims:

- i) (Normative) Men and women are entitled to equal rights and respect.
- ii) (Descriptive) Women are currently disadvantaged with respect to rights and respect, compared with men.

On this account, that women and men ought to have equal rights and respect is the normative claim; and that women are denied equal rights and respect functions here as the descriptive claim.

Disagreements within feminism can occur with respect to either the descriptive or normative claim, e.g., feminists differ on what would count as justice or injustice for women and what sorts of injustice women in fact suffer. Disagreements between feminists and non-feminists can also occur with respect to both the normative and descriptive claims, e.g., some non-feminists agree with feminists on the ways women ought to be viewed and treated, but don't see any problem with the way things currently are. Others disagree about the background moral or political views.

Review of Literature

As indicated by Janet Richards, "The pith of Feminism has a solid key case planned to mean just that there are phenomenal purposes behind suspecting that ladies experience the ill effects of orderly social foul play in light of their sex, the suggestion is to be viewed as constituting woman's rights." The enslavement of lady is a focal certainty of history and it is the primary driver of every single mental issue in the public arena. Woman's rights goes for comprehension the force structures in the general public, male mastery, social practices and social foundations, which are instrumental in doling out an underestimated position to ladies. Women's activist hypothesis likewise devises the methodologies to change the social structures, which can help in the liberation of ladies.

Writing is human experience through creative written work. The early period of women's liberation was set apart by a self-portraying or even confession booth composing which saw the relationship of writing to individual experience. It is through writing being a noteworthy social practice that woman's rights as basic hypothesis and in addition governmental issues, created following 1960. The second rush of woman's rights saw a more radical edge in the women's activist development than was available in speculations of

the prior period. Radical women's activists requested equivalent rights as well as affirmed predominance of ladies over men. They needed ladies to be instinctive, supplement, steady and genuine. They organized the fight against sexism to the fight against free enterprise or that against legitimate and political change, that is, liberal woman's rights.

During the post-Independent period, feminism in Indian English literature was largely a part of the western feminist movement. It got sustenance from our freedom struggle under the dynamic humanitarianism of Mahatma Gandhi, independent spread of education, employment opportunities and laws for women's rights. The third wave of Feminism seeks to challenge or avoid what it deems the second wave's definition of feminism, which often as summed a female identity and overemphasized the experiences of the upper- middle class white woman. The third wave ideology focuses more on post-structuralism interpretation of gender and sexuality. The third wave theory usually incorporates elements of queer theory- anti-racism, womanism, girl power, post-colonialism, post-modernism, eco-feminism, individualist feminism, new feminist theory and a rejection of the gender binary. The Feminist thought and the feminist movements in the west had some influence on the woman's movement in developing countries like India. Yet, feminism as it exists today in India has gone beyond its western counterparts. As Uma Narayan Rightly puts it, "Third world feminism is not a mindless mimicking of Western Agenda in one clear and simple sense. Indian Feminism is clearly a response to the issues related to Indian women."

In the Indian context, several feminists have realized that the subject of women's invasion in India should not be reduced to the contradiction between men and women. The woman in order to literate herself and advance, needs to empower herself against different institutional structures and cultural practices that subject her to patriarchal domination and comfort. Indian writing in English is gaining ground rapidly. In the realm of fiction, it has heralded a new era, has earned many laurels abroad. Indian woman writers have started questioning the prominent old patriarchal domination. Today, the works of Kamla Markandaya, Nayantara Sahgal, Anita Desai, Geetha Hariharan, Shashi Deshpande, Kiran Desai and Manju Kapur and many more have left an indelible imprint on the readers of Indian fiction in English. A major development in modern Indian fiction is the growth of a feminist or women centered approach, that seeks to project and interpret experience, from the point of a feminine consciousness and sensibility. As Patricia Meyer Specks remarks: "There seems to be something that we call a women's point of view on outlook sufficiently distinct to be recognizable through the countries."

Shobha De, a celebrity journalist and the well-known author stands as a pioneer in the field of popular fiction and ranks among the first to explore the world of the urban woman in India. With her extraordinary ability, she presents a very sensitive aspect of human life. Her way of narrating every aspect of human relationships is wonderful. Really, she is frank in narrating the incidents and situations with a touch of open heartedness. The most famous Indian woman novelists along with De are Kamala Markandaya, Anita Desai, Bharti Mukherjee, and Shashi Deshpande. Among these women writers, De is entirely different. She has given importance to women's issues and they are dealt with psychology in her style of intimate understanding. Her novels indicate the arrival of a new Indian woman, eager to defy rebelliously against the well-entrenched moral orthodoxy of the patriarchal social system. Eager to find their identity, in their own way, her female characters break all shackles of customs and traditions that tie them in the predicaments and rein in their freedoms and rights. They are not against the entire social system and values but are not ready to accept them as they are. Her female characters are modern, strong and take bold decisions to survive in society. This secures her position in literature as a feminist novelist.

Mahasweta Devi established herself as the major novelist during the second phase of her creative writing. In one of her works, Mahasweta Devi portrayed the inner struggles of a lower caste boy to fight against human rights. Mahasweta Devi deals with radical left Naxalite movement and its effects on the people. There was a major shift in the third phase of Mahasweta

Devi's creative writing, art gave way to activism and she tried to depict the struggles of the people against exploitation and tyranny. Mahasweta Devi has created an indelible mark on her fictional and non-fictional writings. In her fictional works, Mahasweta Devi has included a wide range of topics, such as demands for law, minimum wages, roads, schools, drinking water and various oppressions against the minorities. Mahasweta Devi insisted on the need for literary campaign in tribal areas and she carried out this mission with the help of educated people in the locality. She has played a crucial role in forming various organizations among the tribal people as the first step for development. She could put an end to bonded labour system that was prevalent at Palamau District in Bihar with collective force of the organization.

Now, women in India have started questioning the age-old patriarchal domination. They are no longer puppets in hands of man. They have shown their worth in the field of literature both qualitatively and quantitatively and are showing it today without any hurdle. Today the works of Kamla Markandaya, Nayan Tara Sahgal, Shashi Deshpande, Anita Desai, Shobha De and many more have left an indelible imprint on the readers of Indian fiction in English.

A major development in modern Indian fiction has been the growth of a feminist or women centered approach, an approach that seeks to project and interpret experience from the viewpoint of a feminine consciousness and sensibility. Feminism assumes that women experience the world differently from men and write out of their different perspectives. Feminism in Indian fiction has not developed suddenly but it has developed slowly and steadily. Bankimchandra Chatterji, Rabindranath Tagore in Bengali, Jitendra Kumar in Hindi, Saratchandra Chatterji, who created perhaps the most remarkable portraits of women in Indian literature were somewhat feminists. In Urdu language, Ismat Chughtai had scandalized many by her outspoken themes. Rashid Iqbal, 1930's had written stories of „Angare and 'Aurat' (The Woman) that had dealt with the problem of woman.

A growth of Indian Woman novelists in their in-betweenness, hybridity of thought and multi- cultural, multilingual and multi-religious social dimensions have contextualized and lifted the women problem in general and middle class and upper class woman in particular. Women in many countries speak the same language of silence. Some Indian Women Novelists like Geetha Hariharan, Arundhati Roy, Manju Kapur and Shashi Deshpande, tried with sincerity and ho nesty to deal with the physical, psychological and emotional stress syndrome of women. Manju Kapur feels that, "A meaningful change can be brought only from within by being free in the deeper psychic sense." In her writing Manju Kapur has emphasized on the issues in the contact of patriarchy, inter-caste marriage, family bond, male- female bond, co-existence of past and present in the socio-political facts. She has narrated her woman protagonist as a victim of gender, domestic violence and circumstances.

The subtle have now started speaking and the margin has occupied the centre. Their writing have to some extent changed the mentality of males; the result is that many seminars and symposia are being organized on woman literature. Feminism is a political perception based on the fundamental previsions that gender difference is the foundation of a structural inequality between woman and men, injustice and that the inequality between the sexes is not the result of the biological necessity but is produced by the cultural contradiction of gender differences. To understand and sympathise the sensibility of feminism in its holistic perspective, it is important

to observe that Indian Feminism presents an altogether different picturesque scene. The long and painful sufferings of the movements constituted by women, the bitter struggles for the acceptance of the idea of equal pay for equal work, the continuing battles on behalf of woman's rights to abortion and to the practice of birth control are some of the visible marks of the gender inequality.

Celebration of femininity by the practical culture is actually a subjugation of female autonomy. In order to destroy the supremacy of patriarchal culture, human beings should be identified as male and female based on their sex and not as men and women. The term „woman“ connotes the quality of woman, which the society attributes to a female. She should be obedient, patient and servile in her behaviour towards others. The moment a woman does something different, the society would call her either a bad woman or lunatic. Human beings are not products, which come out of a factory to be alike. It is high time that the patriarchal culture ceased to exist for the all-round development of women.

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