



EXPLORATION OF INDIAN WOMEN WRITINGS

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Personality of Indian women:

The problems of women are same everywhere in various parts of the world like Europe, America, Asia, Russia and China. They would experience with same womanly qualities and habits, pleasure and pain. Moreover womanhood is universal rather global. Every country has their individual history, traditions, customs, conventions, culture and civilization. People of their own country are the product of the totality of that civilization. The concept of Indian women is very clear. The people in India belong to different races, religions, castes, communities, groups with divergent beliefs, faith and temperament, for example in India we have Bengali women, madras women, Maharashtra women and soon. There is component of uniqueness present all over them. This was a common code which made connect altogether. This uniqueness not only reflects in their soul and spirit, but also reflects in their approach to life, their character and behavior, mannerisms, customs, food habits and style of living.

The Indian womanhood has lost their identity in the public sphere of independent India. The evils of westernization defamed the image of Indian men and her reputation. The image and individuality of Indian womanhood are clearly mentioned in traditional beliefs and mythology. According to these beliefs, women would symbol of Energy, Power (Shakti).she is responsible for creation. She is *Prakriti, the nature*, the undifferentiated mother of the universe. *Shakti* is female. Therefore female would definitely a source of all power and all creation in the universe. And there would be no being without this energy or power. In Hindu mythology Lord Shiva is also called Shakti-Shiva because Shakti, his consort (parvati) is always a part of his body. She is embedded in his body and subsequently Shiva is having more energy and power. He is otherwise called Ardha-Nareeshwara (Half male and half female god). Shiva seems to be powerless without Shakti of parvati is a typical illustration of the unity of prakriti-purush biological conception.

This implies the unity between a man and women. Women must be a part of man. She cannot be separated from his body and spirit. Every living thing is created in two parts and combined together. The unity of man and women is clear in the creation itself. Indian women's role is defined with reference to her relation with others as a daughter to her parents, as a wife to her husband and as a mother to her sons. This is the familial structure of traditional women in which she live. Submission and obedience, skill and grace in various tasks determine the virtue of womanhood. Only a good obedient girl can become a good woman.



Feminism in Indian literature:

Feminism in Indian literature treated as women concern, an omnibus title. Virginia Woolf, who is considered as first feminist critic traces out the history of English literature and claims that women were deprived of education, economic independence and domestic space: 'A woman must have money and room of her own if she is to write a fiction'. She gives an example of Jane Austen, who writes her manuscripts sitting in the room only when the family members are out, she frequently got all kinds of disruptions.

The society made women to feel subordinate to men in the dominant society. The reason of their subordinate position are fully explained by Mary Wollstonecraft, an English feminist states that women exist in a state of ignorance because she lacks the right education and also says both men and women look each other for wrong things. Men are subjected to see beauty, docility and good humour in women and on the other hand women look for manner, gentleness and smart appearances in man. The other feminist critic, Elaine Showalter who coined the word Gynocriticism, a structural framework of the women writers. She pleads for giving uniformity to the feminist genre of literature. Texts and contexts make the feminist writers to discover their on one hand and their relations to the male society on the other.

Kamala Das writings show the position of Indian women in the post colonial period, her writings articulate the voice of her ethnic identity, disclose so many points which concern feminist theory and contemporary India. Women would become a text and her identity is revealed in the body of her writings. Kamala Das has the gift of economy of words. She mainly focused on man-woman relationships and feministic themes. She uses images, similes and metaphors for her narration. She focused on stark realities of a woman's private life and these are based on a woman's life that live in patriarchal society.

Gayatri Chakravarti Spivak in her essay "can the subaltern speak" shows the Marxist ideology in terms of representation as speaking and representation as cultural identity. Nayanthara Sahgal writings portray equality in political freedom to emancipation of women. Women, whether they are Hindu or Muslim have to experience the same fate in *mistaken identity*, Sahgal uses the history to highlight the position of women in both the religions of Hinduism and Islam restrict women's freedom.

The second generation Indian English women novelists reacted to the psychological realities of Indian life after independence. The writers prepared both emotionally and intellectually to face the situation appropriately, these writers would include Shobha De, Bharathi Mukherjee, Ruth Prewar Jhabvala, Nergis Dalal, Kamala Markandaya, Anita Desai, Shashi Deshpande etc. the women novelists have wide awareness both in the east as well as in the west. The psychological depth of writings is because of their high educational and intellectual standards which sharpened their observation of life; they easily expose the oppression imposed on women in society. They urge for a massive change to prevent the suffering of women.



The women characters symbolize the life and growth as well as regression withdrawal, decay and death. The women characters elicit a continuous discussion on social values and it became the crucial point of contact between the novelist's consciousness and the world outside. The Indian women urge for equality and liberation in spite of the awareness of reality of her life and knowing the absence of easy solution or smooth exist, after all experiences she wants to escape humbly from the stark scenario. Those women who are fortunate in so far as class, race, wealth, education and opportunity cannot come out with the idea in male dominated society. While those who are less fortunate will struggle for their need to survival and need to be contented. These would become victims of loneliness and isolation. In both the cases women remains sex in the diverse situations.

Most of the Indian women novelists indulge in exploring the consciousness of the women characters which leads to enrichment of their inner self in a male dominated society. The two words self-introspection and self-discovery make women characters to realize their hidden inner strength. Thus she would become ultimate redeemer for as mother, wife, sister or daughter. She has the power of sustaining the family.

Anita Desai novels deeply move us into the psyche of her women characters where they are subjected to struggle and to make a balance between self and societies. Her purpose in writing to discover herself and portray the significance of the reality. Shashi Deshpande exhibits a psychological plight of human mind and her women characters that plunge into periods of psychic disturbance due to traumatic experience in life.

The Indian literatures in all languages including recent English writings are made to be inequitable and prejudicial to a character that has invariably attracted in the form of fragmentary 'shakti worship. Many women writers have contributed to the development of Indian English literature and explore the age old problems of womanhood of India. All women writers had their own biographies which end up with sort of feminism. All Male writers in India use women as a tool in their writings but the major trio Indian writers like Mulk Raj Anand, R.K. Narayan and Raja Rao given importance to women characters in their writings.

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