

WOMEN IS NO LONGER A MYTH: EXPLORING FEMINISM IN THE NOVELS OF MANJU KAPUR

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Abstract: This paper is about the birth of new women in feminism concept .women has shown differently by Manju Kapur with new thoughts and self identity in her novels Difficult Daughters, A Married Woman, Immigrant. Novelists exposes not only the society but she expressed the psychology of a modern women in the closed society .it is a study of a women in various aspects, politically, socially, with in the family.

Key words: identity, mythological, imprison, materialize, conventional, stale customs, migration.

Introduction: Feminism is the belief that women have equaled rights to men, socially politically, economically intellectually. Feminism is an intellectual movement in 21th century and it is no longer a political movement. Manju Kapur novels have given a voice to modern women in 20th century to say that women is no longer a myth...women is truth, realityit portray clearly in Manju Kapur novels how women is trying to change her identity according to modern society and how a women is struggling for self identity in global phenomenon. We can see the struggle of women in oppressive mechanism of closed society through the writings of Manju Kapur .women is exploring from marginal to new women. This paper brings out how new women is not a puppets in hands of others, but someone who tries to assert and carve their own identity in this world.

Initially, women have always been dependent on man. The two sexes have not shared the world equally, abusing women, sadistic, horrific, and sexually started in ancient India, from that period Indian women got trapped into slavery and stereotypically, they had been shown mythical giving personalities e.g., of Sita, Meera, Sati etc., gradually, women are breaking their shackles of subjugation .the backlash of conservatism has contributed positively to an emerging new women.

Germaine Greer says the relationship recognized by our society, and dignified with full privileges are only those which are binding, symbiotic, economically determine. Marriage cannot be a job as it has become. She further questions, what does an average girl marry for? The answer wills probably be made love. Love can be existed outside of the marriage institution, deed for a long time it was supposed to

mean the preservation of a state of happy togetherness which exists at the time of marriage.

Feminist discourse paradoxically brings us into a fuller and more intimate experience to discriminate outer and inner realities. We find the women sitting on a fence in the male dominated society. The myths have played a great role in pushing women to back seat. Who can understand the language of the trees? No one can, girls are being closely watched at home and it is ingrained in their minds that for their security and safety, it is better to remain within the four walls this makes them guilty but when girl try to come out from these boundaries for further education and for self identity, they treated as difficult daughters in our mythological society. Manju Kapur is such a writer who can tried to listen the voice of modern women through her writings.

Female characters in Manju Kapur novels: We can see the modern women in her writings she is modern in education in thinking but still struggling for self identity. Women characters are well educated and they are able to take their own decisions in every movement but there are not recognized by society equaled to men. Characters sets upon a course of education that does not radically change the way of thinking but gives her the courage to demand to make her own mistakes, in her first novel difficult daughters she marries a man with two children. Their love is found out. Harish emerges unscathed, Virmati on the other hand is ostracized, and kept imprisoned at home until she agrees to marry someone of her mother's choice, and she refuses, holding firmly on to her love for Harish. As per wish, she is sent to higher education, her lover marries her, after five years as a socially accepted second wife. Education is always seen as path to wickedness. As far as Virmati is concerned education is an escape. But her family is

convinced that it led to her moral filth her falling in love made her fallen women this novel reflect about the culture of ancient in one

Aspect to the riders boat other aspect Virmati is trying to listen her own voice of choosing husband. She might have committed mistakes as per Hindu mythology but it is not a sin being a social animal. Through this novel indirectly she criticizes the society because women who make their own choices in life and go against tradition are sure to be singled out and oppressed by society, of course, love was not the prerequisite or desired basis for marriage. If virmate seeks her pleasure in domestic up doing she would have struggled between the physical and moral, the head and the heart. Finally, she gives way to her heart and body.

A Married Woman: It is the story of Astha an educated, upper middle class, working women. She was brought up with large supplement of fear. She was her parent's only child. Her education, her character, her health, her marriage these were her parent's burdens. But like a common school going girl in her adolescence she falls in love with a boy of her age. Day and night the thought of him kept her insides churning. In the main time, she is emotionally engage with Rohan physically and mentally, this relationship is finished within a few days as Rohan moves to oxford for further studies. Later Astha get married with Hemant soon she fed up with it. Astha starts teaching in a public school. During this time she participates in workshop on communalism which is being led by an intellectual artiste Aijaz Akhtar kha. Although Astha and been a mother of a son and daughter by that time .she is festinated by the multifaceted personality of Aijaz. After a few days she read the news of Aijaz murder. Babri Masjid is demolished in Ajodhya and there is a lot of confusion throughout the country, to establish religious harmony and social integration processions are organized by the street theatre group. In one of such processions Astha meets Pipeelika and she comes to know that she is the widow of Aijaz. She feels great empathy to Pipeelika and a powerful physical relationship is established between them. This relationship is a challenge for her husband and family. They both live together and deep emotional attachment develops between them. Astha is on the verge of losing her conventional marriage. Pipeelika leaves India to study abroad and Astha returns to family.

Immigrant: The novel attempts to trace the dilemma of the migrant Indian woman to Canada in Manju Kapur's novel *The Immigrant*. The immigrants have always faced a close contesting culture which has always been followed by their attempts to adjust or engross, either to be known by a separate identity as a racial group or be assimilated. Manju Kapur in her fourth novel *The Immigrant* (2008) vividly presents India in the vexed context of globalization with far greater emphasis than in any of her earlier novels. The central figure Nina is an English teacher at Miranda House, New Delhi. She lives in a one room apartment with her widowed mother. She lost her father early in life and now her mother was her only anchorage. She wanted to see her mother happy so though grudgingly sometimes she complied with all her wishes even making a trip to the astrologer regarding her marriage. At a mature age of thirty she has less hope of finding a husband yet nurtures a faint hope of a better tomorrow. When a marriage proposal comes for Nina from an NRI, a dentist by profession settled in Canada, Nina's mother's happiness knew no bounds and she prayed for the proposal to materialize. The first bitter experience of immigration compels them to adopt the contrasting culture of a foreign country breaking down the native boundaries. Migration no more leads to separation but may be seen as rebirth, reinvention in a new place, city, country marked by a new culture. The baggage of the past never sheds but carries with him and he starts to interpret and recognize the contemporary alien experience

Psychological exploration: On the psychological exploration of demonstrative women characters in Manju Kapur's *Difficult Daughters*, *A Married Woman* and *Immigrant*. Indian women are controlled during their pre and post marital stages of life. They are either under the clutches of their parents or husbands. They are subjected to social bias and issues from which many of them fail to find a way out. Only a few tackle them and encounter the world bravely. Virmati and Astha, the protagonists of *Difficult Daughters* and *A Married Woman*, are not the only cases, whose lives are portrayed in different phases of sufferings, but many women in India are pushed into this point from which they could not redeem themselves from. Manju Kapur's portrayal of her protagonists, who are being placed rightly in the demonstrative, has displayed the ripened comprehension of the female psyche and the inner

delicacy and rigidity of a woman's mind. Virmati's level of sociability is disclosed through her uncompromising outspoken nature, where as in the case of Astha, her well determined and action oriented-deeds throws her out as an outgoing person. Both of them appear to be the embodiment of extroverted nature, who raises their voice against the stale customs and prejudices of the society. Apart from these external factors, they seek out for a balance of their inner conflicts caused by both abstract and concrete entities. A close psychological study of the protagonists of Manju Kapur's *Difficult Daughters* and *A Married Women*, has thus explored their extroversion continuum, which has been an

hidden agenda behind their continual protests against the obstructs of the male opinionated and oppressing society and created a platform for themselves, where they will be treated with equability.

Conclusion: Manju Kapur tries to understand a woman both as a woman and a human being in a visible and in visible contest. The new women need not be a western model only thing is she should be aware of self controlled, strong willed and faith in the inner strength of womanhood. A meaning full change can be brought in women when this closed society opens door for a change & gives a chance to take her own decisions.

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