

# THE CONTRIBUTIONS OF ENGLISH LITERATURE IN BUILDING FEMINIST THOUGHT ACROSS KARNATAKA: STUDY OF POST \_ INDEPENDENT INDIA IN 21 YEARS.

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## Abstract

*As is the case with most social views, feminism is very self-aware and acts with a predetermined goal in mind. It is vital to first declare that conventional views of feminism should not be held in literature. This is one of the most crucial points. It is very clear that we need to educate ourselves on the fundamental tenants of feminism. In the course of history, we need to determine when and why this phenomenon first emerged. The topic of how things should be done is also relevant. It is important for us to take into consideration that feminism is a phenomena, that it displays some fundamental characteristics, and that it is always developing. In particular, we need to investigate how feminism manifests itself in the English language within India as well as within Indian literary works. In this endeavour, we shall restrict ourselves to the literature of children and women that was published after the year 1980. If there is a feminist philosophy of literature in Indian English fiction, or if Indian authors writing in English gravitate towards a feminist ideology as a result of the topics they choose to write about and the language they use to write it, then we shall learn about it. Here, we have to come to the realisation that a straightforward inventorying of the lives and tribulations of women is not feminism. Just as it is frequently and incorrectly believed that feminists are only comprised of males, there is a propensity to include any writing by women under the umbrella term of feminist writing.*

**Keywords:** Building, Feminist, Independent India

## INTRODUCTION

Language does not leave any fossils behind and was unable to be documented until the invention of writing around five thousand years ago. On the other hand, it is a legitimate assumption to make that language developed simultaneously with early modern humans at least 100,000 years ago. Raymond Williams is of the opinion that literature is of very recent origin, and that the term "any written, printed matter on any subject" refers to "any written, printed matter on any subject." One is not going to go into a genuine debate about the appropriateness or inappropriateness, sufficiency or lack of sufficiency of what Williams holds. However, in order to properly demarcate its scope, one is need to take into consideration the fact that "plays, essays, novels, poetry, and short stories" all come under its aegis. In this article, rather than focusing on the beginnings and progressions of language and literature in and of themselves, the focus will be on how these aspects have influenced the course of human history. Two, the English language did not originate in India; rather, it was brought there by the British. For the time being, one's focus should not be its arrival in India, which is a matter of dispute in itself, but rather women's contribution to it in Indian English literature. This is because its entrance in India is a subject of controversy in itself. To reiterate, one is not concerned in determining how women figure into it; rather, one is interested in determining how they immerse themselves in it. At first glance, it

appeared as though men had the upper hand in terms of language and writing; yet, women have proven throughout history that they are not too far behind their male counterparts. It's possible that women haven't contributed as much as males have, but this isn't because they're "inferior" or anything like that; rather, it's because there haven't been as many opportunities presented to them. One can see the impact that women have made in nearly every industry now that attitudes are shifting in all of these different areas.

It is feasible to trace the beginnings of English writing done by Indian women back to the final quarter of the 19th century. This event marks a significant turning point in the history of feminism in India. Access to English-language education has been a significant factor in the evolution of thought patterns held by Indian women in recent decades. Women were encouraged to pursue an education in English because of the widespread availability of higher education, which had a discernible impact on the status of women. Indian women have been exposed to the society, ideals, and ideologies of the West, as well as the art and movements that are both attractive and thought-provoking. They were given the opportunity to converse with their native Indians using the English language that they had recently acquired. It is generally accepted that western feminist theory served as a significant inspiration for the academic study and teaching of feminism and women's studies in India. This is the case. Although definitions are widely used in India, they have not yet been made indigenous to the country in terms of cultural factors, such as locality and custom. A review of the relevant literature finds that several pamphlets have been written under titles such as "What is patriarchy? Or "Women and Law," which has played a useful role in raising awareness through non-governmental organisations (NGOs) and the community workers. On the other hand, interdisciplinary theoretical standards have not been formed inside the upper levels of the classroom in India, nor have they been developed to drive high quality academic research. There has been noteworthy empirical research carried out in some domains such as literacy, population, and wellness; nonetheless, there is a lack of a larger basis that precisely specifies, with pedagogical metrics, the frames of reference that are suited for India's feminist discourse. There have been sporadic efforts made in this general direction by women's studies centres and non-governmental organisations. However, there is not a single, unified body of thought, and its provable association with scientific research cannot be shown.

### **Objective of the study**

1. To study on English Literature in Building Feminist
2. To study on Spread and rise of English in India

### **Relation between language and literature**

The English literary canon and the English language itself are two independent things, although they are inextricably linked with one another. The argument that "Literature is either essential or nothing" made by Georges Bataille, which B. P. Roy cites and paraphrases, shows that one cannot be understood without the other. The connection between the two may be understood thanks to the assertion made by Kalyannath Dutta, who says that "the language that is found to precede literature everywhere, without a doubt, makes the latter." The cultivation, development, and even sponsorship of a language can be attributed to literature, particularly a substantial body of work. In point of fact, the language and the literature are mutually supportive of one another. When you have a wonderful language, you will naturally produce excellent literature, and vice versa. According to Amiya Bhushan Sharma, who argues that "reading of literature becomes more enjoyable and thought provoking when you have a knowledge of the society and the major social events of the period in the back of your mind," this is an additional requirement, if you will, for the language. Keeping these

considerations in mind, the purpose of this essay is to go in depth into a topic that has gained widespread attention as a result of the contributions of a large number of female writers in the post-independence era.

### **Spread and rise of English in India**

The Indian Education Commission, which was established in 1882, looked to offer a somewhat chilly shoulder by not making any recommendations to help the study of current Indian languages or to diminish the dominance of English. This is because the Indian Education Commission was founded in 1882. Because of this, English brought about far more significant alterations in the state of Indian language than was originally anticipated. It took on the role and responsibilities of numerous national languages simultaneously. Vernacular languages were spoken by the common people, whereas English was the language of the upper class. It does not end there; it also acknowledges the expansion of European knowledge through the medium of English in higher education. Therefore, in a very covert manner, a method was being devised in order to start the study of English much earlier than what was now the situation. The question of whether or not having a command of current Indian languages ought to be given precedence before starting the study of English sparked a discussion that continues to this day. The Government Resolution on Education Policy in 1904 favoured the earlier option, which stated that the study of English was not encouraged for students in elementary school. The medium of instruction has still remained English, particularly at the higher levels of education, and the craze for English has continued to spread without any obstruction, even at the expense of dominating and, as a result, subduing the Indian education scene. Despite the persistent efforts to make modern Indian languages popular, however, the medium of instruction has still remained English. The national liberation struggle in India had an impact, which contributed further gasoline to the fire, on the development of education and the English language in India. Surprisingly, a movement that supported a position to evict the British from the nation was itself split over the subject of whether or not English should be spoken in India. Lala Lajpat Rai claimed that a familiarity with current European languages and literatures was necessary in order to get familiar with modern sciences. This was a requirement. Lala Lajpat Rai would have been considered part of the tradition established by Raja Rammohan Roy in this regard. However, Mahatma Gandhi was adamantly opposed to this, and he argued that the dominance of English over local languages was unnatural, particularly when English was used as the medium of education beginning at the youngest age conceivable. According to a remark attributed to Gandhi by Bhattacharya, Gandhi once said, "I want the culture of all the lands to be blown about my house as freely as possible." But I refuse to let any of these things knock me off my feet...But I would never want a single Indian to forget, disregard, or be embarrassed of his mother tongue; nor would I want any Indian to believe that he or she is incapable of thinking or expressing the greatest thought in his or her native vernacular. After India attained its independence in the future, the Founding Fathers of the Constitution ensured that: (1) Our Constitution recognises the Hindi language as the official language of our nation; (2) The Constitution states that the English language will continue to be the official language for the first 15 years after the Constitution's inception, which was in 1950; thereafter, Hindi will take its place; and efforts should be made for the improvement of the Hindi language. In accordance with this provision, the three language formula was approved for inclusion in the Constitution; however, over the course of time, for one reason or another, English emerged as the dominant language, and now, as Karunakar Jha notes, "The growing popularity of English in India shows that people aspire to reach beyond provincial limits." When compared to language, literature is analogous to flesh and blood in terms of the human body. Aside from Karunakar Jha's observation, this can also be claimed with the epistemic certainty that despite being under British Rule for almost two full centuries, the people of the nation nevertheless kept their zeal and enthusiasm for the literature. This is despite the fact that the country was under British Rule for about two full centuries. In point of fact, the fight for liberation was initially communicated via writing rather than through the use of physical force. Aside from trepidation and paradox, it is now a matter of delight and fulfilment that Indian English Literature has been fast rising both in number and in quality. This development is a result of both of these factors. The fact that numerous Indian

authors writing in English have won important literary honours like the Booker Prize, the Commonwealth Fiction Prize, and the Sahitya Academy Prizes is a clear indication of the success of Indian English writers of both sexes. This is an evidence that the achievement of Indian English writers is not in question. There is no monopoly held by males in this respect; women have also equaled, if not surpassed, men in terms of their accomplishments in the literary sphere.

### **Pioneer women contributors to Indian English literature**

There have been a plethora of women writers in the modern century who have enchanted the literary world (of Indian English literature) with the vividness, realism, and creativity of their minds. Around fifty years ago, there were not nearly as many names included in the Indian literature written in English as there are today. It is important not to overlook the fact that there have been women in the past who have blazed a trail for the women of today. It is imperative that names like Toru Dutt and Sarojini Naidu, who were pioneers in their fields, be honoured. Toru Dutt only lived for twenty one years, yet this did not prevent her from attaining renown on a global scale despite the fact that her lifespan was quite brief. More crucially, she included India on a map of letters representing countries throughout the world. To be able to speak French, English, Bengali, and Sanskrit at such a youthful age of 21 is certainly not a trivial profession.

Those who had the opportunity to get to know her well and witness her intellectual prowess agree that she was without a doubt one of the most outstanding people who ever lived. In the year 1879, the publication Sunday Review made the following observation about Toru Dutt while praising her unparalleled brilliance: "If George Sand and George Eliot had died at the age of twenty one, they would certainly not have left behind them any proof of application or originality superior to those bequeathed to us by Toru Dutt." Toru Dutt was schooled in French and English, two literatures that are not her native tongue, and she was able to readily go deep into those literatures. She had a reasonably strong grasp of Vedas, which is seen in her Ancient Ballads and Legends of Hindustan, and this allowed her to interact the culture of her nation with that of England and France.

She wrote poetry in English and prose in French with such ease that James Darmesteter, a French writer and critic whom Smita quotes, made the following observation about her work: "This daughter of Bengal, so admirably and so strangely gifted Hindu by race and tradition, an English woman by education, a French woman at heart, poet in English, prose-writer in French who at the age of eighteen made India acquainted with the poets of France in the rhyme of England, who blended in herself, three soul The name of Sarojini Naidu, who was born on February 13, 1879 and died on March 2, 1949, is associated with the highest level of nationalists who fought against the British to obtain independence for the country. She passed away on February 13, 1949. Her name is worthy of being cited in the same breath as that of Gandhi, Nehru, Patel, Subhas Chandra Bose, and Maulana Azad since she was a tireless worker for the Indian National Congress (INC) and a political stalwart.

Her encounter with Mahatma Gandhi in London in 1914 brought about significant personal transformation in her. She went from being a poet to becoming a freedom fighter and patriot in a relatively short amount of time after their meeting. She is not only close to Gandhi and Nehru in terms of philosophy and personal relationship, but she is also close to them in terms of her love for the nation, as she states, "As long as I have life, as long as blood flows through this arm of mine, I shall not leave the cause of freedom." Come, my commanding officer, come, my troops, because I am merely a woman and a poet. On the other hand, as a woman, I offer you the tools of faith and bravery, as well as the protection of fortitude. And as a poet, I raise the flag of song and sound

the war horn, calling my fellow soldiers to arms. It is in this manner that I will spark the flame that will free you, mankind, from your servitude.

### **Writers in English and Feminism - Post Independence Period**

In the years after India attained its independence, a community of modern feminist authors writing in English emerged. These authors had a clear sense of who they were as a group. Epics, mythology, folklore, and folktales are examples of sources that are not conventional and do not draw inspiration from them. They have excellent training, which contributes to their boldness and persuasiveness. They are familiar with the concept of what constitutes masculine supremacy. A new mentality, point of view, ideas, and images have emerged as a result of this time. These authors share a contemporary personal viewpoint and the experience of being a woman. They develop their own literature and make it a good medium to express their feminist views and convictions by going over pertinent problems in their essays and going over them again and again. They make an effort to unearth the components of the self that have been buried beneath the cultural and patriarchal constructions of the self. They portray their experiences and the situations of their real lives via fictional characters that have been created specifically for this reason. The following is a comment made by Rashmi Bajaj concerning the recent works of Indian women authors written in the English language: We also increased social consciousness, a strong sense of women's identity, action for the cause of women, concerns of alienation and identity crisis, a concentration on the study of intimate relationships, and a bold portrayal of gender.

### **In Karnataka, the feminist movement, its thought, and its writing is Vijaya Dabbe.**

During the decade of the 1970s, when feminist ideas and the feminist movement were growing across the country and around the world, Vijaya madam, who was living in Mysuru at the time, discussed women's concerns with a select group of individuals.

Hundreds of women who were born in rural areas or small towns or into lower-middle class households acquired an education and went on to build personal and professional lives for themselves by working in disciplines like as medicine, engineering, banking, telephone services, and other similar service industries. One of these women, Vijaya Dabbe, who achieved success in academics, was one of them.

Vijaya madam was born in the year 1951 in the quaint community of Dabbe, which is situated in the Hassan district of the Belur Taluk in the state of Karnataka. She completed her undergraduate studies in Hassan before moving to Mysore, where she attended Mysore University to get her Master of Arts and Doctor of Philosophy degrees in Kannada. During her childhood, she was one of ten children in her family.

### **Excelling in male-dominated academia**

In spite of the fact that she was completely committed to teaching, she was an active participant in a number of social-progressive activities. Her most notable contribution was the facilitation of the beginning of the feminist movement in Karnataka.

It is possible to say that Vijaya madam is the one who first planted the seed of feminism in the Kannada environment. She sparkled like a star in academia, which is an area dominated by males due to her great teaching, research, writing, and public speaking abilities.

She transformed her own life by making a move that was groundbreaking at the time, which was when she had a family and took on the responsibilities that came with it.

### **An accident that changed the course of Karnataka's feminist movement**

Vijaya madam was about to rise even higher until an unforeseen event not only left her incapacitated but also had a painful influence on Karnataka, Kannada literature, and the world of Kannada women. Vijaya madam was balancing her family responsibilities, her career, and her social activities with the utmost liveliness, and she was ready to soar even higher.

There is not the slightest shred of doubt in anyone's mind that the nature of women's studies, feminist philosophy, and the women's movement in Karnataka would have been entirely distinct and far broader had she not been engaged in the accident or even if she had managed to restore her memories.

Vijaya madam was someone who had a strong passion for both teaching and writing, and she ended up publishing a total of 12 books and over 60 articles and other publications. They comprised a volume of poetry, another collection of intensely intellectual writings, critique, a work of feminist criticism, an edited work, as well as various works of translation. Her writing has also been recognised with a number of accolades.

### **Feminism thoughts in 20th and 21st century literary works: A comparative study.**

The following types of literary works were considered for this research: poetry, prose (short stories), drama, and movies. All of the utilised literary works were produced by a variety of authors. There are four pieces of literature, and they are as follows: a) *The Conduct of Life* (play), written by Maria Irene Fornes in 1985; b) *Interpreter of Maladies* (short story), written by Jhumpa Lahiri in 1999; c) *How to be Single*, a movie directed by Christian Ditter (2016); and d) *Instagram poetries*, written by Rupi Kaur in 2018-2019. In this study, feminism is used as an analytical framework. In addition to the method of comparative critique, feminism thinking and gender inequality are employed as methodologies in this study. Comparative critique is an approach that transcends national, geographical, and linguistic borders and regards literature as a worldwide phenomena in which human nature is the same in all cultures (Justi, 2002). Comparative criticism is an approach that examines literature as a global phenomenon in which human nature is the same in all civilizations. Comparative critique is extremely important because it demonstrates the cultural values and most recent values in each literary work through initial contact with literature from across the world, which may assist in enhancing human awareness or ethnic orientation. The awareness of the oneness of human mind is one of the most essential things that can be gained by studying comparative literature. This coherence of mind can be accomplished in a particular region of the world. The same idea can be understood in a different context depending on where in the globe you are, and it will be conveyed differently by a scientist, scholar, or writer.

According to the philosophy of feminism, gender inequality may lead to the oppression of women. Katz et al. (2005) contend that inequality is a concept that may be thought of in a number of different ways. There is a correlation between it and factors such as age, race, and ethnicity. As a result, ideas associated with feminism and gender inequity are inextricably linked to the subjugation of women. These three social phenomena may be intertwined, and in order to fully understand them, we need to examine them from a variety of perspectives. This research gives the comparative critique for the aforementioned events in order to present a complete

exposition and analysis of feminism ideas, gender inequality, and the oppression of women in literary works from the 20th and 21st centuries.

Thoughts of Appreciation on Feminism from the Book "The Conduct of Life" by Fomes (1985) The Conduct of Life by Fomes (1985) is a depiction of married life that is formed by domestic violence, woman oppression, and gender inequality. This portrait is presented as a novel by Fomes. In the 1985 novel "The Conduct of Life," portrayed by characters who are married, feminism, gender inequality, and the oppression of women are explored. The abusive actions carried out by the spouse, whose name is Orlando, serve as the central topic of this story. In the play, Orlando is a lieutenant who has a propensity for engaging in abusive behaviour of both a physical and sexual kind. Leticia, his wife, and Nena, a little girl he kidnaps, are the ones who have to endure his barbaric behaviour since they are the ones he abducts. The drama explores how Leticia, in her role as a wife, looks for ways to gain her husband's respect. Leticia is determined to further her education even though she is subjected to a great deal of abuse at the hands of her husband, Orlando. She hopes that by doing so, she would get a greater degree of admiration. In Scene 2, she discusses the harsh treatment she receives at the hands of her husband while also expressing her desire to be recognised. He is unable to hear. He behaves like an animal. Nothing else, not even pleasure, can reach him. I have no power to alter him. I want to do some studying. I aspire to increase my level of expertise. I am sick of everybody ignoring me. In order to succeed in university, I would need to put in a lot of study time. I would like to be a lady who can talk in front of people and have them listen to what she has to say. The beliefs and aspirations that Leticia expresses are prime instances of feminism that emerged in the 20th century. Ideas associated with feminism gained widespread popularity in the 20th century. The awareness that there is a disparity in treatment between the sexes compels women to further their education in order to ensure that the community does not disregard their presence. Leticia, the main character, is the most notable example of a woman who is affected by feminist beliefs. These views can be seen throughout the story. Despite the widespread dissemination of feminist ideals during the 20th century, Leticia has been profoundly impacted by a culture that upholds gender inequality, as seen by her statement, "No, there is nothing I can do. I'm at a loss for what to do." This exemplifies how a woman feels degraded and helpless in a married relationship. The sexuality of both partners has a significant impact on the formation of marriage. According to Morgan (1975), gender, in the sense that it is socially created, incorporates sexuality, rather than the other way around. Because heterosexuality institutionalises male sexual dominance and female sexual submission, sexuality is the shaper of gender-inequality (Morgan, 1975), and control is the issue that is revolving in feminism thoughts. Women and men are divided by gender, made into the sexes as we know them, by the social requirements of heterosexuality.

### **Feminism Thoughts of Personal Development**

Ditter's "How to Be Single" (published in 2016) As was said in the preceding section, one of the ways that diverse facets of human nature and society may be portrayed is through the medium of literature. This argument is backed by Qasim et. all (2005), who argued that literature may operate as a mirror of something that happens in society at a given age or during a certain period of time. This argument is supported by Qasim et. all (2005). As a result of the fact that literature may be a reflection of society, feminism and gender inequality can be detected in the depiction of female characters in literary works. In this regard, the way in which society treats women and the way in which women bring themselves as individuals are essential components in the analysis of feminism ideas and gender inequality. The 2016 film How to Be Single has a diverse cast of women in various roles. The only exception is the primary female character, Alice, who is in a committed relationship

with another man. This film shows how the female characters deal with the challenges of living a distinct existence, despite the fact that they are sometimes lonely, confused, and sad. In the beginning of the story, Alice, who serves as the main character, had a boyfriend; however, she ultimately chooses to stay alone so that she may have more room for her own personal growth. She confided in her lover, "I often tell people I'm going to do stuff, but I never, ever follow through. For example, I say to myself, "I'm going to learn how to cook, or I'm going to take a class on self-defense, or I'm going to hike the Grand Canyon," but I never, ever follow through. I have to find out who I am by myself. At the very least, we should have a taste of what it's like to be an only child. As a result of what Alice said in the preceding paragraph, it is clear that Alice, as a woman, is likewise interested in discovering the truth about who she is. She hopes that by temporarily distancing herself from all of her relationships, she might better discover who she is. A contemporary woman have the legal rights to pick her own path in life and is not subject to the diktats of her spouse or her family. So it seems sense that Alice would like to spend some time alone, away from any kind of commitment, in order to concentrate on discovering who she is. This indicates that she desires to be seen as a unique person who have her own views, goals, and way of living her life. This type of independence may have been unattainable for women in earlier periods since they were tied by the wishes of their families and by marriage. As long as she is not in a committed relationship, it is clear that today's woman views herself as an independent person who is not constrained by the expectations placed on her by either her family or her social circle.

### **Postmodern writers**

Birendra Sinha, who keeps an eye on developing tendencies, has this to say about the past: "Before the development of novels, various women authors created songs, short tales, and tiny plays... The reoccurring experiences of women have been incorporated by women writers into their works, which has had an effect on the cultural and linguistic patterns seen in Indian literature. They have introduced a pattern with a stylized appearance into the overall framework of Indian lettering. "The postmodern Indian writing in English in fiction, drama, and poetry is gaining ground and making a separate and independent entity of its own," Amar Nath Prasad resounds in resonance with Birendra Sinha's statement. Amar Nath makes the observation that Indian women have boldly rebelled against tradition, their celebration of the body, their ongoing quest for the root and the unique identity, and their perception of what it is to be Indian. This is in addition to the fact that Indian women have feministic concerns as the subject matter of their work. He comes to the realisation that "the recent fictions after the year 1980 are flourishing more vigorously than the fictions that came before." Thematically, stylistically, emotionally, and structurally, modern novels have ushered in a new way of thinking and seeing the world. Anita Desai, Arundhati Roy, Shashi Deshpande, Shobha De, Salman Rushdie, Vikram Seth, Amitav Ghosh, and Khushwant Singh, to mention just a few, have given the world some fresh things that are both conceptually and artistically different.

### **CONCLUSION**

One might begin by asking the fundamental question: what, exactly, and to what extent do women in Indian English writing contribute? since reading the works of a select few authors and gaining an understanding of their points of view, one can come to the conclusion that female authors have addressed almost every facet of human existence, including the social, economic, political, cultural, and religious lives of individuals from all socioeconomic strata in India since the country gained its independence. They have expressed them via the mediums of poetry, theatre, and the written word. Toru Dutt is credited with interpreting India's essence and all that India represents to the West, including the country's political, cultural, and religious ideals. Poetess and activist for women's rights all rolled into one, Sarojini Naidu was a force to be reckoned with. Her poetry, on

the one hand, reflects the intimate ties that exist between Hindus and Muslims, while, on the other hand, it instills a sense of patriotism in the hearts of all Indians. Every couple will leave their session with Kamla Das understanding the intimate link that exists between love and sexuality. What would happen to the well-being of families and couples if any or both of these opportunities were unavailable, and what would happen if they were available? She deals with feminist problems such as woman's place in marriage, her sexuality, the gender roles, and fighting against injustice that is imposed on her, hence Shashi Deshpande is very close to Kamla Das in this regard. Her feminism is built on Indian heritage, knowledge, and philosophy, urging women and men towards the creation of an adult and balanced gender interaction. This makes her a very serious form of feminist. She is of the belief that there is a must for there to be a world that acknowledges a place for each and every human being. There is no such thing as better or worse, and men and women are simply different sides of the same species. Arundhati Roy possesses a level of brilliance that allows her to incorporate all of the elements that are necessary for the creation of a realist work of fiction. These elements include love, loss, and remembrance, as well as the absolute necessity of verisimilitude in the depiction of time, place, and character. Her writing is so precise that even though the reader is aware that it is fiction, they can still read it as though it were the closest possible relative of fact. She is successful so long as she recounts the story of her own life in the format of what is essentially a condensed version of a family history. To phrase it another way, a significant portion of modern Indian literature in English may be found in the genre of Indian English fiction written by women writers. It offers an abundance of understandings, a reservoir of meanings, and a conversation platform all in one. One might get a glimpse of a different world via the perspective of these authors. It is possible to actualize one's full potential for human success with their support. A significant number of India's female novelists centre their works on topics pertaining to women. They now have the opportunity to consider the world from the viewpoint of a woman.

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