

# WOMEN'S REVOLT AGAINST PATRIARCHY IN DIFFICULT DAUGHTERS BY MANJU KAPUR

Sneha S. Toshniwal<sup>1</sup>

Research Scholar, Faculty of Humanities

Shri Jagdish Prasad Jhabarmal Tibrewala University, Jhunjhunu, Rajasthan

Email ID: snehagokhale25@gmail.com

## ABSTRACT

This paper aims at presenting the woman combat against the patriarchy through discussion on how she is entrapped in cultural rituals, how she is made to live a life of bondage and dependance despite her being a woman caliber, equal to her male counterpart. even she surpasses him in matters of daily affairs and negotiations. She is looked after in the name protection and chastity the male's tool entrap women is the point of explanation and development of argument in this paper.

Throughout her literary career, Manju Kapur has written on a variety of topics, including familial pressure, man-woman bonds, and intercaste marriage. Her female heroines are all victims of domestic abuse, gender prejudice, etc. To date, Manju Kapur has authored six novels and one edited book. She is well known for her books *Difficult Daughters* (1998), *A Married Woman* (2002), *Home* (2006), *The Immigrant* (2008), *Custody* (2011), and *Brothers* (2016). All her novels dealt with the theme of women's struggle and combat against the traditional roles assigned to women. Her first novel *Difficult Daughters*, presents rebellious Virmati who against the tradition and choose to live her life on her own. The female characters in these stories desire to live apart from them because of the profound psychological impact they have on them. In a world ruled by males, the female characters seek to understand and establish their own position.

**KEYWORDS:** Revolt, feminism, Patriarchy, orthodox, conservatives, liberation movement, feminist movement

## I. INTRODUCTION

Manju Kapur's superb writing has earned her a position in the galaxy of Indian women writers.

Her reputation as a novelist is well-established. She is regarded as one of the most prominent female authors in contemporary Indian English literature. Like Kamala Markandaya, Anita Desai, Shashi Deshpande, Shobha De, and Arundhati Roy, she has effectively discussed the issue of Indian women living in mixed families in a culture that is controlled by males.

Throughout her literary career, Manju Kapur has written on a variety of topics, including familial pressure, man-woman bonds, and intercaste marriage. Her female heroines are all victims of domestic abuse, gender prejudice, etc. To date, Manju Kapur has authored six novels and one edited book. She is well known for her books *Difficult Daughters* (1998), *A Married Woman* (2002), *Home* (2006), *The Immigrant* (2008), *Custody* (2011), and *Brothers* (2016). She has edited one book, *Shaping the World: Women Writers on Themselves* (2014), in addition to these works.

Although men predominate in all of her novels, these male leads are not truly deserving of the title of hero. The female characters in these stories desire to live apart from them because of the profound psychological impact they have on them. In a world ruled by males, the female characters seek to understand and establish their own position. The female characters in Manju Kapur's works appear to be the embodiment of contemporary women who have long carried the weight of inhibition and yearn for freedom.

The status of middle-class women in Indian society is a topic covered in Manju Kapur's books. Her works have a significant influence on Indian culture. She has made an effort to look into the emotional foundations of her characters as well as the intricacies of relationships

between men and women. Although all of the female characters in Manju Kapur's books have advanced degrees, they are regrettably restricted to the outside of a traditional society.

These ladies struggle with their sexual cravings and their desire to participate in the intellectual and political activities of the day. Her books emphasize the value of independence and knowledge in a woman's life. Her books express the feelings of the female leads and their reflection.

## II. REVIEW OF LITERATURE

Similar to Khushwant Singh's *Train To Pakistan* (1956) and Chaman Nahal's *Azadi* (1975), Manju Kapur had intended to call her book *Partition*, but she was forced to modify it to *Difficult Daughter* by publisher pressure. She uses the word "partition" in two different ways in this book. The first is the religiously motivated division of India into two sovereign states, India and Pakistan. In addition to the separation of nations, this tale also emphasizes the division of families. Two families have been divided. Lala Diwan Chand's family owns one, while Prof. Harish's family owns the other. While the Hindi Code Bill divided the aforementioned two households based on property, India's division is based on religion. The main focus of this book is Indian politics. Another name for this book is the political novel. The Second World War and the division of India are the backdrops for this book. Every Indian bears a dark scar from the country's partition.

For every Indian, it is a horrible and agonizing experience. During India's independence war, there were times when the country's sociocultural and political state was severely harmed by communal fires and partition politics. It is a straightforward tale that has been artistically retold to evoke strong feelings in people. Grief and hardship, love and passion, rebellion and compromise, and child marriage are all prevalent in this story.

## III. THE REBEL WOMAN IN *DIFFICULT DAUGHTERS*

Manju Kapur's debut novel, *Difficult Daughters*, presents the story of a rebellious woman. The novel was awarded the Commonwealth Writer's Prize in 1999. In this novel the woman character Virmati is placed in the context of the society which believe in gender discrimination, follows such discrimination in name of gender. Manju Kapur draws attention to this disparity. Her Virmati, the major woman character, is torn between her desire to take part in the country's independence movement and her passion for love. She rebel against the customs of the time. It is suggestive that a woman can express her uniqueness and personality. This is normative presented for any daughter who challenge the age old family and the social customs and traditions.

In this story, a lady attempts to forge her own identity. She makes an effort to illustrate how gender prejudice occurs in society. The book discusses the various problems that arise in a middle-class woman's life. Manju Kapur has made an effort to change how patriarchy affects Indian society.

The novel takes place during the Indian independence movement. It is somewhat inspired by Kapur's own mother's life. This book pays homage to India's 50th anniversary of independence. It is a tale of love and passion, disobedience and compromise, sadness and hardship. The life narrative of the novel's heroine, Virmati, is covered in *Difficult Daughters*, along with her relationships with her mother Kasturi, her five smaller sisters, her only daughter who is grown up now, Ida, and Ganga, the wife of Prof. Harish Chandra. Manju Kapur uses Virmati as a cult figure in her book to combat taboos, familial and social constraints, and the limitations that males have created for women.

This narrative does a fantastic job of handling topics like the Arya Samaj Movement, the

liberation movement, the partition of India, and the introduction of the Hindu Code Bill into the Indian parliament. The tale of the main character, Virmati, and the background of Indian politics make up the novel's plot. The main focus of the book is the partition issue. Numerous literature from that era depict the anguish and suffering of the division.

This novel tells the tale of three generations and their connections, attitudes, and mindsets. Those three generations are represented through Ida, Virmati, and Kasturi. The three generations are represented, respectively, by the grandmother, mother, and granddaughter. These three distinct generations serve as a representation of how attitudes evolve throughout time. The challenging daughter, Virmati, is a second-generation member. Her complete acceptance of tradition and absorption of norm is symbolized by Virmati's mother, Kasturi, the grandmother.

In this novel, Virmati is the challenging daughter. She is a highly educated woman who aspires to liberty, independence, and her own personality, but she must ultimately adapt to the circumstances. Moreover this novel lead Ida, Virmati's lone daughter, to depict the third generation of women. She is a woman who completely lacks adjustment, disrobes, and dismantles convention.

The three distinct worlds are represented by these three ladies. The oldest lady, Kasturi, is a conservative and orthodox woman. The terms "women empowerment" and "women employment" are unfamiliar to her. She therefore fully accepted the circumstances and continued to be obedient to her husband for the rest of her life. She never complains about anything in her life and never fights against her spouse's suffering since she has no expectations of either life or her husband. Ida, on the other hand, is a product of the new, contemporary period, which is characterized by educated and working women.

In the current, new world, it is a typical sight. However, this is not the case for Virmati. She doesn't belong in either her mother Kasturi's or her daughter Ida's world. She is going through a shift. Manju Kapur has so portrayed her as a woman with a contradictory and compromising worldview. Besides in this novel Manju Kapur presents women's servitude to other women functions like a chain. Ida is ruled by her mother, Virmati, while Kasturi is ruled by her mother, Virmati. From one generation to the next, this type of subordination persists.

The male family members in this book restrict women's independence and speech, highlighting patriarchal concerns. It also sheds light on topics like women's education, feminine liberation, and the nation's awakening to freedom. With wit and compassion, Manju Kapur has shared her thoughts on women's relationships, sexuality, love, affection, obsession, jealousy, marriage, gender roles, self-discovery, and other issues. The ladies of the fourth decade of the nineteenth century, when conservative ideas prevailed and women had no right to speak up for what they believed in, were portrayed by Manju Kapur.

However, Virmati is the woman who advocates for financial independence and educational rights the most. The main character in this book is Virmati. Because she brings up certain important topics about contemporary women's struggles, her persona is difficult to analyze. She struggles to make decisions about her life and what she wants to accomplish. She has many choices in life, and she has a wide range of preferences.

She lacks a clear understanding of her life's values, and this distorted perspective causes her to endure unbearable anguish and suffering. For her, nothing else matters in life more than the family name and reputation. She is prepared to carry out all of the responsibilities of the family's eldest daughter. She and her mother travel to Dalhousie. I'm here to take care of you, she says (Kapur DD12). She is divided between

her ambition for further education, her obligation to her family, her extramarital affair with Mr. Harish Chandra, an Oxford-returned professor who is already married and has two kids, and the broader political and social implications of her relationship. It appears that Virmati is a lady who must endure all of life's hardships and horrors simply because she is a member of the lower sex.

#### IV. CONCLUSION

Manju Kapur has suggestively illustrated how a woman in a patriarchal culture is deprived of the chance to achieve her social standing. To support her point Manju Kapur has presented, her independent character of Virmati. Her mother forbids Virmati from going to college, from pursuing a job of her own choosing, and even from marrying the person she wants. Virmati speaks for the women who were denied the chance to speak up against the mistreatment they endured. In studies like *From Clarity to Chaos: A Complex Pattern of Journey in Manju Kapur's Difficult Daughters*, Pusplata, the research scholar makes the following remarks; In the novel *Difficult Daughters*, an educated Indian lady embarks on a social fight to free herself from the patriarchal Indian social framework that encloses her. This is social realism..

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