

Shakespeare's Concern for Women: Feminist Perspectives in Shakespeare's Plays

Dr. Aarti Mahajan*

Assistant Professor, Department of English, RRMK Arya Mahila Mahavidyalaya, Pathankot

Abstract – The term feminism can be used by any political, cultural, or economic entity to establish protection for the protection of women's rights and laws. Feminism encompasses political and social ideologies and issues related to gender issues, as well as movements that advocate for gender equality and women's rights and interests. Although the terms 'feminine' and 'feminine' were not licensed until the 1980s, they were used publicly at an early age; For example, Catherine Hepburn speaks of a "female walker" in the 1952 Woman of the Year picture.

Keywords: Feminism, Feminist Criticism, Feminist Analyses

-----X-----

INTRODUCTION

Based on Magie Hum and Rebeca Walker, the story of a woman can be divided into a particular wave. The first woman's turnover was in the 19th and early 20th centuries, the second between 1961 and 1971, and the third extended from 1990 to the present. The female reproductive system is the result of this feminist movement. She has appeared in many disciplines, such as women's stories, feminist stories, and feminist criticism.

Feminism has changed the preconceived ideas in many ways within the Western world, from tradition to law. Female activists are empowered for women's legal rights (right to the agreement, right to vote, right to vote); for Women's rights, reproductive rights and reproductive rights (including access to pregnancy and pregnancy care) in health and independence; To protect women and girls from domestic violence, sexual harassment, and rape; For workplace rights, including maternity leave and pay; against misogyny; And against other forms of discrimination against women.

Throughout much of its history, many feminist movements and dominant ideals have been mostly white women in Western and North America. However, after addressing at least 12 Sajona Truths to American women, other women of other races have discovered feminism. The trend was accelerated by the civil rights movement in the United States and the collapse of European colonialism in Africa, the Caribbean, parts of Latin America, and Southeast Asia during the 1980s. Eastern European cities and third world women have since explored the concepts of "postcolonial" and

"third world" women. Postcolonial Feminist posters like Mohanty on Chandra Talpade criticize Western women for being racist. Black leaders like Angela Davis and Alice Walker share this opinion.

REVIEW LITERATURE

Nikhil Dharr, 2014, in a booklet entitled "Choose Heroines of Tagore- A Feminist Reading," defines Tagore's feminist perspective, while discussing social transformation and her literary work. His all-powerful musicians, who by their virtues, remained throughout the whole of Rabindranath Tagore's books. This book begins with a description of the purpose and history of the 'woman, with the writings of Simon de Behavior, and then goes on to describe Tagore and his background. As for the type of female writer Tagore says here, "her genre is not the same as western or 'First World' feminism but is quite different from the 'third feminism' expressed by the Lyrical film." beautiful 'Chitrangada.' " Strira Patra was used to play Ibsen's "Doll's House." The author wrote: "Although Rabindranath had a progressive view on this woman's question before the feminists wrote the phrase 'feminism,' she 'did not write a single way in a woman. Tagore is Binodini, Damini has been discussed extensively here.

Bandana Sangh and Deepti Sangha (25), in their "Feminism Voice and Anita Desai and Other Indian Writers" essay, reveal the fact that Western writers are trying to see what women say in PST; and relate to their present? The feminist position, however, does not follow Anita Desai as a female writer. In this article, there is an extensive discussion on the definition of 'feminism,' its genre,

its various levels, etc., which gives its readers a clear view of the issue of feminism. In an interview with Yaddar Dalmiya, Anita Desai said: "It's hard for me to be interested in a lot of women by going to a women's banner." The journey of women's liberation and the promise of Indian women writers is remarkable, which, through their intelligent voice, has made society more aware of the plight of children. The woman in front. Arguing here that there are ten good newspapers in praise of orange Markande, he believes that books should play a role in resolving society's woes. His essay, 'A Walk in the Nectar,' illustrates the problem of an independent Indian woman. Here, many other issues are linked to the core of feminism.

Sagarika Ghosh, A.S. "Female Feminism: The Coming of the Year," wrote in the title Pennyerslovan and Sierra Menzies (1), highlighting the issue of urban and liberal liberty — and unity. The essay begins with an excellent overview of the position of women in urban and rural areas, with the example of Bhanwari Devi of Rajasthan and Rupan Deol Bajaj of Chandigarh. Here they are both victims of the brutality committed by their male counterparts. The woman has taken a leading role in the country's currency exchange, "starting with salary lock in the 90s to rape in the 90s". Malaika Karlekar of the CWDS also believes that despite feminism from the Western world, we are in harmony with Indian culture. As citizens of Indian democracy, all women deserve their rights, regardless of their desire to live. Brinda Kaur, H.O.D. The University of Bombay states: "The beginning of engaging classroom consciousness is fundamental to change. Thus, it is becoming common to consider that women are generally inferior to women. "

Dr. Mehuul. B. Shah, in his research paper titled "Indian Woman- The Desire for Character" (2014), highlights women's need for personal identity in the Indian context. When they speak, it begins with the fact that women are discriminated against, by defining and defining the term. The dialogue starts with beautiful lines from the 'Shvetashvatar Upanishad,' which deals with the human soul and, the Soul (Atman) has no sex it cannot. It holds the body '. So, the meaning of 'man and woman is different. The author writes, "This creation reflects the work, practices, activities, and behaviors of the community as best suited for men and women." But there is still some debate as to how we relate to three things, birth, life, and truth. Nobody can ignore the reality of human life in a man. Of course, identity is also essential; Dr. Mehul described Bilgrani Akeel's essay, "What is a Muslim? The convergence of mentalism and Cultural Identity": "character is not something a person does with his mind regardless of circumstances and procedures. The quality of work should be understood in terms of reporting, reporting and their relationship to each other and this is called art Dr. Kirti C. Patl, (2014)

FEMINIST DISAPPROVAL

Feminist literature helps us to view documentation in another way. It affects a woman's thoughts and ideas about the book we are reading. There are many books on female art. Theoretical states examine how languages and symbols are used and how communications and symbols are used. Others remind us that men and women write different articles and studies on how gender is written and how it is written. Many critics of feminism are asked to see how characters, especially women, are described as "reinforcing or subduing" female characters. Sexual misconduct" (Lynn). Feminist textbooks suggest that the gender of a reader is often influenced by how we respond to the text. For example, female critics might say that some male writers talk to their readers as if they all exclude male and later female readers. As feminism is its own, the feminist movement needs to consider our gender and act as a mediator. Many books on women remind us that relationships between men and women are inevitable. These faulty relationships can appear in different ways between document production and textual content. Feminist theorists invite us to consider the principles, practices, principles and strengths of that relationship. Feminist writers remind us that writing, talking, and creating books are always personal. They invite us to look at women's works, both new and forgotten, and ask us to look at books that are familiar from a feminist perspective. We apply this by examining the character descriptions of both women and men, the language of the author, the actions of the author, and the relationship between the author. Considering what we the writers say, it seems to talk about society

FEMINIST PERSPECTIVES

Shakespeare is in the fact that he left nothing to do with it. Of his, the play reflects all of England's words and ideas in this contemporary world general. Ben Jonson's words fit so well that he has always been. The issue concerns women, such as human life. The concerns of a Shakespearean woman and her tragedy are seen as such Othello, Macbeth, Hamlet, and comedie As for Twelfth Night, measure a guide to size and criterion. These games have a strong presence of patriarchy and protest against it. The term 'feminism' is both new and innovative in the idea of racism in old age. Shakespeare may not be called as it is now, but deep down, he is a humanist, who glorifies man as a creature. By nature, the author can't avoid the effects of his age on social media. His play reflects the contemporary cultural landscape of England. Othello is the idiot and Desdemona, a white woman, the main subject of Othello's competition. The key to the game, regardless of any woman. Othello killer Desdemona engaged in adultery. He speaks not as a guardian of his honor, but as a patron of the old classification. Desdemona shows

her open consciousness and femininity as Othello's choice as a husband. However, in the end, he will become a responsible cruel feminist system. Gertrude is described as a prostitute in Hamlet Hamlet strengthens relationships with women. In Macbeth, Mrs. Macbeth is portrayed as a woman who loses frustration and extreme cruelty. However, it can be seen as accurate that cruelty is not a woman's anger but that of a man. Shakespeare and His Promise, The presence of a woman in a feminist society, is revealed by transforming a man into her. Comedy, Shakespeare's male lead has been canceled. Rosalind has already appeared as brave and possessing the mind and soul as you like. Customer service, Portius is exceptionally knowledgeable and reasonable in his argument as a lawyer. In his story, Shakespeare transcends gender and ethnic identity. The results show that the population is a universal concept independent

FEMINIST CRITICISM

Feminist criticism has "the way in which literature (as well as other cultural productions) strengthens or undermines economic, political, social and social harm" (Tyson 83). The school of this book looks at how our cultural ancestry (men are no longer) and the purpose of expressing misogyny and writing about women, which can be kind and bright. This misogyny, Tyson reminds us, can be expanded to different areas of our culture: "Perhaps the most lethal example ... to be found in the world of modern medicine, a prescription drug for men." and the female most frequently explored only males" ("86).

Female criticism is also problematic about the genre, such as the exclusion of women writers in traditional literature: "... unless the critical point of view or history is feminine, there is a sense of understanding of children's contributions. a woman wrote." (Tyson 85).

FEMINIST PERSPECTIVE ON CLASS & WORK

The debate about women, class, and role in converting Marxism to feminism is the right place to start. This national debate is not only an educational question but also a question of the relationship between women's oppression and independence in leftist politics, primarily in the late nineteenth century, in the United States, Britain, and Europe. It will be essential to consider different philosophies and also conceptual aspects of work, how women are employed, and domestic work under or not, how this work can be interpreted. To have or not to associate with the "way of knowing" In ethnographic approaches, the debate between social and constructionists approaches gender differences feminism as the foundation for the division of sexual relations in modern society.

The relationship of women as a party to the analysis of the economic sector has led to a political debate between whether Marxist and feminists can determine whether the movement of women is challenging men's rights. The welfare of women across racial, ethnic, and social groups. If there is no such thing, what will be the effect of the movement of women, and how can it be avoided by the elite and wealthy women Until women organize themselves as a political party cutting off traditional norms, in these cases, they appear to be the preserving influence in favor of the progressive social change. If the problem of poor and functioning women is different than that of middle and high school women, In addition to the questions of how middle-class women's movements can be trusted to solve them, there are various issues related to the study of women's cultural traditions, role, and competence, as well as the globalization of how women are involved in work.

FIRST WAVE FEMINIST ANALYSES OF WOMEN AND WORK

The feminist critics who have shown the role of feminism in sexual performance and gender oppression have been labeled liberal, extreme, Marxist, and feminist by such influential authors as Jaguar and Rothenberg [Strhl] (1979) or liberal groups and first-time feminists pushed feminism and post-colonialism, post-colonialism and post-colonialism.

The controversy surrounding economic and social responsibility for domestic work and the oppression of women has become old and has become part of the first and second feminist movements in the United States, Britain, and Europe. In both cases, the issue is how to deal with the social isolation of a person who can finish their work at home or create unpaid work and the "second problem" of child care. And their role. Unlike the first and the Victorian era, where moderate and high purity, strut-tubes, and the dominant faith for domesticated women (also known as the 'feminist community'), the controversy was founded on whether homework could be made more sustainable. Sociologist Charlotte Perkin Gilman (1899)), Scientific and efficient (Becher 1843; Richard 1916), or in the public domain "Contact."

In the United States, the "public sphere" of the progressive movement of the 1970s in the early seventies is an attempt to bring the ideals of motherhood into the public - by voting, eliminating corruption. Politics, home-based education, and assistance to immigrants, the establishment of more peaceful women, etc. (cf. Jan Adam 17). Ellen Keyser (1, 3), and Gilman, argued that the role and responsibility of motherhood were to be regarded or neglected as the role of the wider women, or whether maternity should be viewed as

an obstacle to women's access to middle-class men's economic freedom and equality. The key is to represent it. Differently, women are more humane than mothers; When Gilman and Goldman agree on the logic of justice, women do housework and pay men for free and deprive men.

SECOND WAVE FEMINIST ANALYSES OF HOUSEWORK

In the second movement, labor unions may be bound to define how domestic workers oppress women. Naturally, the bride looks for a housekeeper because it is not paid. This makes women dependent on men and elites, where their roles do not pay dividends for paid internships to resume work that is outside the productivity of the free economy. It is divisive that gender roles in labor and childbirth force women to exploit men and spend money on women. Some use this research as the basis for the cost-effectiveness of homework (Dala Costa 1975; Federici 1976). Recently, Federici has conducted a review of human capital in Europe. He argued that it was the rise of Aboriginal peoples that should regulate the working class, abolish women's rights to labor and delivery, and emphasize unpaid reproductive work at home by preventing pregnancy, right now, in a campaign against witchcraft (Federici 2005).

The homework debate has shown a technical problem is how to balance work-time between work or leisure time: Does the mother work with her child or not? Toys? If in the past, the hours worked would be compared to the wife/wife, who would see if there was a current crisis, for example, if the total hours worked and the birth of a family would be sporadic. Cf. DLPH 1986. However, child-rearing is considered as a sport, leisure time as a work in the field of social income (Ferguson 2004), not involved in any exploitation. Perhaps both parenting and other caregiving work and play, but this is just the part that is essential for the growth of the child and the employer. If so, who decides when to cross the line? Since non-commercial services have no clear definition of the difference between non-labor, or non-essential and unnecessary services, the reasons for power seem limited. Addressing family discrimination between men and women continues to reinforce the principles of justice. Female workers split between jobs and the unemployed. (Barrett 1983).

One possible solution to this problem is to do just about any homework that technical staff (homeowners, farmers, service providers, etc.) can do (a task that requires instead). (Flauber 1985, 198). This is followed by a complete rejection of the temptation to rely on the oppression of women in the workplace, with ideas and theories that this national concept ignores women's engagement in different contexts (Nicholson) reg 1992; Fraser and Nicholson 1996; Marchand 1997). Or, one could argue that even if the line between work and recreation has

historically changed, those who do this work should decide whether their career is a career, that is, a job that is needed to promote social well-being. The presence of women in the second wave of unpaid domestic labor suggests that a growing number of women who see it as mostly work do not play (yes, 3). Finally, one could argue that because caring for children and adults creates public interest, it should be interpreted as a career and should be rewarded by those who care primarily for women: public or state debt (Ferguson & Fabre 2002: Flabe 2004, Ferguson 2006).

THE PUBLIC/PRIVATE SPLIT AND ITS IMPLICATION

A group of independent men and women, such as mothers and domestic workers, whose minds are considered to be civil, civil, and human rights (Foreman 1974; Okin 1989; Pateman 1988; Goldman 1969). Realizing that women, on average, have only 70% of their current U.S. salaries, women workers say this is due to women's work, uniting with domestic work and waiting. and unpaid wages, or cleaning or service work. , or to build a career that is thought to be linked to maternal motivation and creativity. Hence some organized women at the level of a "plan like it" to raise women's salaries and pay-per-view men who can be held (Brenner 2000; translating with Hansen and Philipson).

Many enthusiastic women in women's careers are part of the reproductive diversity of men and women exploiting women's roles in equilibrium. They argue, linking them to gender and human needs in a different way than men's work, which creates separation and a clear understanding of social work. Patricia Hill Collins also argued that ethnicity of employment, racism, and housing diversity, as well as African American women and their relationship to society, was more pronounced than whites and other women (1990, 2000). Writing during the re-emergence of feminist discourses, Donna Haraway argues that the dissociation of character/culture through technology and the transformation of the human body leads us to "cyborgs." Therefore, our ideas are so diverse that they cannot be unified by collaboration and work. The requirement for a woman's politics is not political identity, or gender or race, and class, but rather a social politics based on the interdependence and interdependence of the combining the concept of dimensions (Haraway 1985).

According to these feminist feminists, some socialist-feminists have tried to develop a "dual system" concept (cf. Young 1982). This includes designing a series of social functions that organize and guide human sexuality, care, compassion, and biological studies. Instead of viewing this as a permanent patriarchal foundation, they have

advocated this process, which has been seen as a "sex/gender system" Rubin argued that the sex-based system was based on different types of intercourse, many of which supported women's change from marriage to marriage, and thus advocating gender equality. He hopes that since the organization of the economy is divided by its purpose in production, the rights of fathers and husbands beyond women, and the right to force sex, will continue to diminish. , and the increasing women's rights to economic independence. Lead to women's freedom and equality with men.

The inequalities in permanent labor force participation in low-wage jobs are lower than those of women. Men with less conservatism are how the 'patriarchs' have replaced the various patriarchal systems that worked in the pre-eminent world. Walby (1990) has a similar analysis, but gives it a link between the type of capitalism and the patriarchal system at work and is more accidental than it has been with Ferguson and Smart.

PSYCHOLOGICAL THEORIES OF WOMEN AND WORK

Feminist Feminists have two ideas that hinder gender and economic integration, and thus work together to empower gender, and have developed into a psychoanalytic school of feminist theory. Women's questions and ideas of particular relevance to the work. In his earlier work (1972), Mitchell argued that gender relations and productive work, bending, child-bonding, and gender relations increase his economic and intellectual potential. Based on men. In Freudian thought, Mitchell later argues (1974) that women have learned that they are not a perfect example because homosexuality prevents their mother from fulfilling her wishes, but she is another woman. Reading Fred from a feminist perspective, Chodoro suggests that women's masculinity and parental responsibility are the basis for women and men to support children's marital separation, which their mothers and daughters, in a sense, should learn more about. Rudick's more Aristotelian viewpoint implies that it is the art and virtue necessary in a mother's work that can not only build a woman apart from men but also set a vision for peace. And if there is peace led by the people, then the human conflict must be resolved.

Ferguson argued that "the role of parents/fathers is to rape women: women pay men and boys more than they earn but play a greater role" "to provide the necessary human resources (e.g., Bartki 1990). The division of labor has economic and psychological consequences. , Since the role of women in the labor force makes women less capable or motivated to separate from others and therefore to have sex Folbrough's argument in the United States (Ferguson 1988, 1991) seems to suggest that because of women's rights less than men, there is a relation

between the role of men and the role of inequalities in women.

In the debate section, Brenner (2000) argues that women do not economically exploit women: in fact, working in low-paying jobs as a working wife does the whole thing because of the entire class benefits. While monitoring the growth of infant and child care services. They further claim that the economic power of middle and upper women is inevitable that they will lead women to work in coalitions that are not weak. Power. Hochschild (25) and Hook (25) noted that working-class women often recruit women to do second-hand work at home so that they do not engage in practice and are interested. These types of bills are kept, for example, for house cleaning and other tasks.

ETHICAL THEORIES OF WOMEN CARE FOR WORK

Many authors have studied the topic of sexuality in the sex profession that works more than women do. Nancy Farmer (1) and Susan Moller Okin (1) were presented with a debate on the need to build social equity in restructuring workers' relationships since workers are already paid to women in their place. Using (alternative) methods to work in different ways. In his far-flung career, Ferguson (1988, 1990) argued that a good society should work for both men and women, except for personal care or "sex-related work." "For example, men will be paid for such services, family or state subsidies (such as adult and child care providers) and will be unfairly paid from family income (in their case, women or men, to accept senior executives in the industry), And with high-interest rates for services that focus (like the ones with kids) Brings home).

Carol Gilligan (1983) argues that women and women use different kinds of thinking positively - she calls it the 'principle of proper care,' for men and women do not use the right strategy. Some have argued that this pattern of behavior is due to the increasing attention of women in the role of men (Rudick 1988). Interestingly, the debate between feminists of social justice, such as Fraser and Okin and Gilligan and Rudick, is more about ethical issues than ideas. In some matters related to policy or judgment. All of them have a shared vision that is destructive: they will all support the eradication of sex work so that others can see it in the management profession.

RACE, CLASS, AND INTERSECTIONAL FEMINIST ANALYSES

In the debate over modern feminism, many are interested in developing an "interdisciplinary" analysis of specific discourses that seek to provide gender equality, race, class, and sexuality in a global context without explaining them. From the

same body. As an independent, spiritual, or materialist of early feminist debates (e.g., Davis 1984; Brwer 1996; Crnshaw 1998; Stanly and Jams 1995; Anjaldia 1998); Cited 1985, 2002). Despite healthy respect for race and caste, they can find their work in women, class, and career. For example, Breuer points out that white working-class women and African-Americans are divided by lower-class ethnic groups with the possibility of maintaining racial segregation, and that labor arrangements have changed in the past. Hooks argued that there was more attention to race and ethnicity than to women of color and to some classifications, primarily white, women whom he called "feminist" (Hoks 2001).

Besides gender, social, and economic development, the general work-related debates reveal how some thinkers have argued causality. For example, working women in Tokerjack and Fay have a fascinating history (1994) where different stakeholders consider their various positions and self through a negative family background. And to be an educator. One problem is whether or not they are still members of the group doing the work. If not, they are betraying their families through the rise of the middle class. Afterward, whether workers, thinkers, and women have the same dignity and education as men or women who are in or out of the family square, Rita Mae Brown wrote an earlier article that argued that the conditions for teaching and learning were merely production. Not related, based on human behavior, her thoughts about life, and her childhood experiences, The identity does not change automatically. (Brwn 1975). Joanna Kadi (1) described herself as a culturalist who led conflicts in white education, including the education of women. Tokerjack and Fay believe that the definition of "class" is unclear in the United States, important for working-class members, and instead of a detailed classification of information in general situations, they provide a bunch of examples and examples. In the field of work such as physical ability, frequent and dangerous job and unauthorized activities often produce adverse consequences. They are examples of classwork cleaning women, conservationists, lumbermen, conservation staff, and police cleaning. They often define the term "student-girl and girl" to include children whose parents have the same responsibility and who are good at home and at school (Talkerjack And fe) good. 5). Those who argue that the current situation at work can overcome family status: Just working professionally and earning wages does not remove the racial identity of "family members" (cf. Fergusn 1978).

Recent work in social policy studies has begun to challenge the limitations of social studies (Graham et al. 20). He emphatically claims that the importance of a new approach, defense lawyer Kimberlee Crenshaw (1997), in a statement, emphasized the abuse of justice and discrimination against black women. However, despite its effectiveness in overcoming the two-dimensional legal problem, Joanna Conaghan has criticized the desire for a

successful study of racism and sexual abuse at the same level but has little to do with it. - To solve the injustice further, because this type of structure is the focus of attention that does not exist in the hierarchical structure associated with the non-local system (23, 23-5).

In describing the problem of sexual and social issues, Ferguson (1, 3, 4) argued that there are at least three distinct types - social work, family sources, and existing economic institutions - that apply to individuals. Socioeconomic class. For example, a woman can work at two levels: as a daycare worker, but as a family member where she works at home and child care, and her husband is involved. Productive contract work (petty bourgeoisie, small class headstrong). If she is a professional in the classroom without family (because, say, her parents are college-educated), the woman can be seen and see herself as an activist. Or the middle class, depending on its relationship with others, which emphasizes its current connection. Wages (for each of its economic courses, respectively)

CONCLUSION

Policy debates on issues related to women in the classroom and career, as well as the interrelationships of these concepts of gender control and gender oppression and for other management systems, continue to be an essential topic for reflection. and the analysis of gender identity. , career and strengths in women's and men's studies, as well as in history, sociology, anthropology, and economics. They also have essential articles on journalism, rhetoric, and public opinion in the field of wisdom, as well as other policies and social history.

REFERENCES:

1. Olin, John (1994). Erasmus, Utopia, and the Jesuits: Essays on Outreach of Humanism, New York, Fordham University Press.
2. Dusenbery, Juliet (1999). Shakespeare and the Nature of Women. Macmillan.
3. Knight, Wilson G. (1930). The Wheel of Fire, London; Oxford University Press.
4. Zero, Sabrina (2010). William Shakespeare: Patriarchal Faces Vs. Feminist Faces. In a conference on Gender, Negotiation, and Resistance, University of TiziOuzou.
5. Shakespeare, William (2013). The Complete Works, Pearson.

6. Stone, Lawrence (1977). *The Family, Sex, and Marriage in England.1500-1800.* London, Penguin.
7. Barber C. L. *Shakespeare's Festive Comedy: A Study of Dramatic Form and its Relation to Social Custom,* Princeton: Princeton University Press, 1959.
8. Banks, O. (1986). *Faces of Feminism,* Oxford: Oxford University Press.
9. Bradley, A.C. (1968). *Shakespearean Tragedy,* New York; Fawcett.
10. Linda, Coley (1992). *Britons: Forging A Nation:* New Haven: Yale University Press.
11. Crawford, Patricia (1985). *Women's Published Writings 1600-1700.* Routledge.
12. "Patriarchal Ideologies and Women's Domestication," in Mechthild Nagel & Anthony J. Nocella (eds.), *The End of Prisons: Reflections from the Decarceration Movement,* Amsterdam: Rodopi, pp. 147–167.

Corresponding Author

Dr. Aarti Mahajan*

Assistant Professor, Department of English, RRMK
Arya Mahila Mahavidyalaya, Pathankot