

# Study on the Condition of Women in Chetan Bhagat's Novels

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**Abstract – In old India, however man centric framework was profoundly common - all male mastery - ladies delighted in a place of regard and veneration. A few engravings make references to the status of ladies in that they appreciated the opportunity to make liberal blessings to religious foundations like sanctuaries, dharmasalas not simply for the welfare of leaders of the families however for their folks too. Ladies held vital position in old Indian culture. There are confirmations to recommend that lady control annihilated kingdoms and strong rulers. Elango Adigal's Sillapathigaram made reference to that Madurai, the capital of Pandyas was scorched, when Pandyan ruler Nedunchezhiyan executed a lady's significant other by oversight. Veda Vyasa's Mahabharata recounts the account of the fall of Kauravas on the grounds that they mortified Draupadi. Valmiki's. Ramayana is additionally about the obliteration of Ravana when kidnapped and endeavored to wed Sita coercively. The plenty of Goddesses in antiquated period was made to ingrain regard for ladies. Ardhanareshwar (God is half-man and half-lady) was exceedingly venerated. Ladies were permitted to have different spouses. They could leave their spouses. In this paper**

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## INTRODUCTION

In the Vedic culture ladies took an interest in religious services and ancestral congregations. There is no separation of ladies from residential and parties yet they were subject to their male relatives for the duration of their lives. The arrangement of Sati existed among the Aryans in the prior period.

The psalms of the Rig-Veda, the Atharva Veda demonstrate that it was as yet standard for the dowager to lay emblematically by the side of her better half's cadaver on the burial service, constrained kid relational unions were obscure. Ladies could pick their spouses through a sort of marriage called Swayamvara. In this, potential grooms collected at the lady's home and the lady of the hour chose her companion. Occurrences of Swayamvara function can be found in stories, the Ramayana and the Mahabharata. This proceeded even in the later period in high position families.

As the time passed the situation of ladies experienced changes in all circles of life. In the Vedic time frame, ladies lost their political privileges of going to gatherings. Tyke relational unions likewise appeared. As per the Aitareya Brahmana, a girl has been portrayed as a wellspring of hopelessness. Atharva Veda likewise condemns the introduction of

little girls. However, certain matrilineal components are perceivable in this period moreover.

The significance appointed to the spouses of the Raja in the Rajasuya Yagna has been viewed as a sign of matrilineal impact. The Vamsavalis or lineages of instructors connected to the Brihadaranyaka Upanishad in which numerous soothsayers bear metonymics, demonstrate their significance. There are references to ladies soothsayers like Gagri and Maitreyi. Anyway amid this period, we see the growing inclination to stratify the Indian culture along sexual orientation lines. The situation of ladies progressively disintegrated as the Vedic beliefs of solidarity and correspondence started to blur off through the progression of time. Amid the time of Smritis, ladies were sectioned with the Sudras and were denied the privilege to think about the Vedas, to absolute Vedic mantras and to perform Vedic ceremonies.

Marriage or local life ended up necessary for the ladies and unquestioning commitment to spouse is their solitary obligation. Amid the Mauryan time frame Brahmanical writing was especially serious in the treatment of ladies and allotted them a low status in the general public. Buddhist messages then again were considerably more kind in treating them. Megasthenes vouches for the developing routine with regards to polygamy; work of ladies as

royal residence protects, protectors to the rulers, spies and so forth., consent of dowager remarriage and separation. Subsequently the situation of ladies however second rate was not as terrible as it came to be in the later ages.

Since ladies and property are sectioned together in a few references in the stories, Smritis and Puranas, ladies came to be viewed as a kind of property. She could be given away or advanced as anything of property. This was the disposition of an average man centric culture dependent on private property. The Brahmanical law did not enable any exclusive rights to ladies; the arrangement for stridhana is of an extremely constrained nature and does not reach out past the spouse's rights to gems, decorations and presents made to her at the season of her marriage.

The act of utilizing shroud by ladies of high standing families was in vogue. In South India additionally the situation of ladies crumbled. Remarriage of dowagers was for the most part not favored. Their positions were awful as they needed to shave their heads, dispose of every one of their decorations and eat just plain sustenance that too once in multi day and wear white garments. On the off chance that anybody goes out on some work, and faces a dowager, was considered as a terrible ladies. They are by and large not welcomed to observe any social capacities, for example, marriage, naming of a youngster, and so forth., but to render local work.

Ladies of higher status - Agra Varnas were given advanced education while a typical housewife got restricted instruction. In any case, she was exceptionally all around familiar with social ethics and common undertakings. Ladies could win the core of their spouses, through total commitment, instructed regard from kids and got the fondness of senior citizens. Due to these praiseworthy characteristics lady was considered as the goddess of success of the family.

This more brilliant part of the high status of ladies in antiquated India clarifies just a single side. Be that as it may, the opposite side of the image of ladies was not all that ruddy. A few engravings and references in writing clarify that polygamy, especially among the rulers, nobles, rich and high position men were normal. Polygamy separated, keeping up courtesans was viewed as an economic wellbeing.

## FEMINISM IN INDIAN CONTEXT

The word 'Feminism' appears to allude to an extraordinary consciousness of way of life as a lady and enthusiasm for ladylike issues. The oppression of lady is a focal truth of history and it is the primary driver of every single mental issue in the public eye. Ongoing type of feminism that came to presence after 1960s has turned into a developing socio-political development. It is a hypothetical task, which goes for understanding the power structures in the

general public, male mastery, social practices and social organizations, which are instrumental in doling out an underestimated position to ladies.

Women's activist hypothesis likewise devises the systems to change the social structures, which can help in the liberation. The solid wave in the 1970s served to hypothesises a lady's talk. In 1980s, 'Feminism' focused on changing the individual fields and in 1990s started a noteworthy job in coordinating scholarly spotlight on the worry of the alleged 'otherness', contrasts and inquiries of minimalness. Margaret Homans has properly brought up that the idea of feminism raises basic questions about perusing, composing and the instructing of writing. It works as an interdisciplinary device for social and social investigation and as a political practice. Feminism has changed the exactness of life and writing.

The agonistic definition, feminism is viewed as the battle against all types of male centric and sexist animosity, such oppositional definition ventures feminism as the essential protection from the man centric power, sensibly then the point of feminism as a hypothesis of creative ability moves toward becoming abrogation of itself alongside its rivals.

Ladies were not perceived as people or self-sufficient creatures. Ladies needed to confront numerous impediments in the scholastic circuit, which symbolizes the impacts of an instructive culture that drastically limits the extent of ladies' scholarly presentation. Woolf distinguishes the specific data of being denied access to structures or thoughts as another sort of encroachment on the opportunity of the female personality. This rejection is a more extreme sort of data, one that bothers not similarly as a solitary idea or audit but rather the long lasting improvement of an individual or the recorded advancement of a scholarly convention. With the end goal to plan for the address, Women and Fiction the storyteller of A Room of One's Own, goes to British Library for counseling book to her vexation, she is astounded to see that men have composed a considerable measure of books about ladies however no books has been found on men either by male or female writers. The male creators feature the quality and shortcoming of ladies. They did really praise the ethics and indecencies of ladies.

The First – wave feminism alludes to a time of Feminist movement amid the nineteenth and mid twentieth century in the United Kingdom, Canada, the Netherlands and the United States. The main influx of women's activists, as opposed to the second wave, concentrated next to no regarding the matters of fetus removal, anti-conception medication, and generally speaking regenerative privileges of ladies. In the United States, it started amid the mid 1960s and kept going through the late 1990s. It was an overall development that was solid in Europe and parts of Asia, for example, Turkey and Israel it

started in the 1980s, and it started at different occasions in different nations. While First wave Feminism concentrated essentially on suffrage and toppling legitimate obstructions to sex balance, second-wave feminism expanded the discussion to an extensive variety of issues; sexuality, family, the work put, conceptive rights, accepted disparities, and authority lawful imbalances. When standard ladies were making work gains in the callings, the military, the media, and sports in huge part as a result of second-wave women's activist support, second-wave feminism additionally centered around a fight against ladies' havens, and changes in guardianship and separation laws.

Second rush of feminism saw a more extreme edge in women's activist development than was available in hypotheses of prior period. Radical women's activists requested equivalent rights as well as attested prevalence of ladies over men. They need ladies to be an instinctive, supplement, strong and genuine while men are normal, focused, forceful and belittling. They organized the fight against sexism to the fight against free enterprise or that against lawful and political change that is liberal feminism. Rather than a redistribution of rights and assets, they proposed a 'progressive political shake up of society.' They thought about misogynist subordination of ladies as the crucial type of abuse. The idea of Family was as focal methods for mistreatment through 'sexual subjugation and constrained parenthood.'

Third-wave Feminism is a term related to a few different strains of women's activist movement and study. The development emerged as a reaction to the apparent disappointments and reaction against activities and development made by second influx of feminism amid the 1960s to 1980s, and acknowledgment that lady are of, numerous hues, ethnicities, patriots, religions and social foundation. The third wave grasps sees assorted variety and change. In this wave, in past ones, there is no sweeping single women's activist thought.

Third wave feminism tries to challenge or maintain a strategic distance from what it considers the second wave's "essentialists" meaning of femininity, which frequently expected a female personality and overemphasized the encounters of upper-working class white lady. Third wave philosophy focusses on more post-structuralism understanding of sex and sexuality.

Third wave hypothesis as a rule joins components of eccentric hypothesis; antiracism and lady of-shading cognizance; womanism; young lady control; post-pioneer; postmodernism; transnationalism; eco-feminism; maverick feminism; new women's activist hypothesis, transgender legislative issues, and a dismissal of the sexual orientation double.

To comprehend and identifies the sensibility of feminism see that Indian women's activist present by and large extraordinary picture succession. The long and difficult enduring of ladies, the intense battle for the special case of equivalent pay for equivalent work, the proceeding with fights in the interest of lady's entitlement to fetus removal and to routine with regards to anti-conception medication are a portion of the unmistakable characteristics of the sex imbalance that has held on and that lady needed to battle for motivate of the responsibilities they were made under conditions. Women's activist circumstance in India have a divergent regulation. Indian culture has dependably been exceptionally various leveled. the few pecking order inside the family cementing age, sex and ordinal position ,harmonious and fine relationship or inside the network alluding to the station heredity, learning, occupation and association with decision control have been kept up entirely.

## **WOMEN CHARACTERS IN CHETAN BHAGAT'S WORKS**

Chetan Bhagat is considered more to be an adolescent symbol than only a creator. Bhagat additionally composes opened segments for driving daily papers, concentrating on youth and national improvement. His characters are social renegades and his female heroes help us to remember the female characters of G. B. Shaw for their imperativeness viz. Natural female intuition. The place of activity of his books is set in the buzzing about of Metropolitan Indian urban areas. With the developing urbanization and globalization, various open doors have opened up all around.

People are no more observed through the old display which marksmen as unrivaled and ladies as second rate. In this worldwide climate, so far put down ladies are given their due place and regard. With their own judgment and capacities, they are believed to work shoulder to bear with men. As one notification in *One Night @ the Call Center*, the quantity of people working in call focuses is equivalent and ladies working in night shifts is normal. They gain their own living and settle on profession decisions. For example, Esha, in a similar novel, dwells in Delhi abandoning her home with the end goal to make her displaying dream materialize.

Consequently, in this new period, all people are equivalent. Indeed, even in the event of relational unions, now young ladies affirm their very own feelings and decisions. In the former time, an eligible kid/young lady will undoubtedly wed the match of their folks' decision and that was viewed as their religious obligation to reimburse the obligation of parenthood. The best reference will be Priyanka, again in *One Night @ the Call Center*,

who settles on her own decision if there should arise an occurrence of marriage very in spite of her folks' desires. Additionally Ananya in *2 States* endeavors to persuade her folks till the end with the end goal to wed her darling Krish. Along these lines, Bhagat's composing is more female than manly. He gives voice and demonstrates his worries more to his women than to his legends. Like Shakespeare, he too has the right to be censured for making preferred courageous women over saints.

Bhagat's additional recording of his anxiety for ladies characters discloses to us the way that means towards ladies strengthening can be believed to accelerate. Bhagat claims ladies strengthening as one of the beneficial outcomes of globalization; in the meantime, it is indisputable that his books unquestionably give us social stuns which are an inescapable effect of globalization, modernization, and corporate misuse. These progressions speak to the lamentable cry of a lion's share of customary Hindu ladies in Indian culture, along these lines, it is comprehended that being under the appearance of liberation, there is a real degeneration in the status of ladies as voiced forward in the books of Chetan.

In spite of the fact that young ladies are popular and remotely current however despite everything they live previously, suggest. As Mishra sees in his lines, ... times may have changed, our states of mind have remained established! With this 'development', we haven't possessed the capacity to exceed our old outlook. [Mishra Ravikumar, 2013]

Love, the plain substance of our vocation, is known for its ubiquity and supremacy. Indeed, even now, we value the recollections of the interminable sweethearts like Ambikavathy-Amaravathy, Romeo-Juliet, and so forth.... In Bhagat's fiction the state of mind of adolescents towards adoration, marriage, and sex isn't at all passionate; despite what might be expected it is very easygoing. Love, as it is an instinctual feeling the youthful age feels the vibrations of it once in a while, yet the manner in which they propose it and the completing adoration have unquestionably changed. As we find in his fictions, there are love proposition and dismissals of however everything is taken soundly or say in a self-evident truth way.

Vroom in *One Night @ the Call Center* cherished Esha, and proposed to her three to four times, and she continued dismissing him every one of these occasions. Despite the fact that it is along these lines, they cooperate and keep up a significant sound companionship. Shyam and Priyanka had been in connection as far back as their school time. When they felt that they should separate, they formally meet up and put a break to their relationship.

At last, after all said and done, they meet up and choose to wed, however the things that occur in the middle of demonstrate to us the changed connection

conditions within recent memory. Shyam as he says, needed to "proceed onward" another phrasing in the subject "Love", builds up an easygoing affection association with another young lady at the call focus. A proposition to be engaged of a NRI working with Microsoft, engages Priyanka's extravagant until further notice yet when she finds out about the hairlessness of the person, her friendship turns by and by towards Shyam.

Krish and Ananya in *2 States* go gaga for one another strangely. At IIM Ahmedabad, they began contemplating together in Ananya's room. Krish couldn't focus on his investigations, as he is diverted by Ananya's looks. One day simply like that, he advises her so and their adoration life begins shockingly. His treatment of affection recognizes Bhagat from others.

His men don't pursue ladies. The ladies are the chaser and the men are the pursued in his books. Vidya pursues Govind. He reacts to Omi subsequently, "I didn't hit on her. She hit upon me." [The 3 Mistakes of My Life: 21] Vidya has frequented him and he is the chased. Bhagat's ladies step up with regards to the romance. They steer forward the romance until the point that it changes over into the dedication of living harmony. The men make all endeavors to keep away from the snoop of the ladies' charms. When they neglect to exorcize essentialness of the partners, they wind up detached in the amusement. They neither oust nor get the boost. Things transpire naturally.

Govind is an inactive member in the loving interest. While delineating this satisfactory reality, Bhagat likewise demonstrates to us the silly demeanor of whimsical disapproved of youth. Individuals are such a great amount of liked by the word love, that occasionally love relations begin even between the general population calling and getting incorrectly numbers.

Conjugal Fidelity is a standout amongst the most well known and valuable Indian qualities. The couple relationship in a Hindu family is pretty much uneven, for the man overwhelms the family scene and his better half will be instrumental in keeping the family agreeable and joined dismissing how useless and savage he might be. However, indeed, even in such a male centric set up, ladies had a vital task to carry out in the Indian family unit and was venerated for her giving up nature. This delicate estimation of conjugal devotion has taken a 360 degree turn now. Govind Patel's dad who left his mother ten years prior, and after that to an incredible stun, he was found to have a second spouse in *The 3 Mistakes of My Life*. Vroom's father was a businessperson who separated his significant other for the sake of obligation for a long time, wanted to live with his secretary thus Vroom and his mom lived in the distress without him in *One Night @ the Call Center*.

In the specific same novel, we see another reference of conjugal disloyalty among one of the heroes of those six characters, Radhika. She is a hitched lady in her mid-twenties. Indeed, even her marriage happens after a tornado romance in school. She currently lives in a joint family with Anuj's ultra-conventional guardians as her significant other works elsewhere in an alternate city.

## **PRE-MARITAL AFFAIRS IN BHAGAT'S NOVELS**

Chetan Bhagat is a standout amongst the most acclaimed living writers of India. He is a most loved of the adolescent and has numerous a period been delegated as a symbol of them. Youth is his principle subject since whatever he composes he connects it with the worries of them. In the entirety of his books he manages only the young and their worries. He attempts to offer voices to their unheard sentiments and feelings and it is this reason he is considered as a real part of the most favored creators of the young.

Bhagat designs this intercourse in Neha's home. It is the festival of her loss of virginity that Bhagat readies her bed for Hari to content his mate in his teacher's home. He likewise uncovered how interest for sex naturally develops in young ladies more predominantly than in young men. Hari has nothing of this sort in his mind when he comes to meet Neha yet he needs to surrender before her temptation. He says, "We kissed, and afterward we kissed once more. At that point she held my hand and accomplished something that she had never done; she put it on her bosom." [Five Point Someone: 168]

In *One Night @ Call Center* Bhagat commends the pre-marriage sex of Priyanka and Shyam. Every one of their associates are getting a charge out of DJ inside while they turn out and appreciate sex in the organization Qualis. In this scene additionally Bhagat gives the direction in his woman's hands. She is a typical present day young lady and not timid like the more established age young ladies. She asks Shyam, "Incidentally, do you have condom?" [One Night @ Call Center: 104] It is as though she was making an enquiry about a pen or a chocolate or something the like.

In this demonstration of pre-marriage undertaking the start is an a worthy representative for Priyanka. She begins kissing Shyam in his face in the wake of realizing that he had it. In the wake of completing Shyam says, "Astonishing". That is basically stunning, Ms. Priyanka." [One Night @ Call Center: 104] Her answer is likewise amazing like Neha's. She says, "My pleasure, Sir." [One Night @ Call Center: 104] Premarital sex for her is no lament. She is glad to do it and much obliged for it like any basic help given to her by her associate. Her reaction "My

pleasure, Sir" is a corporate reaction which demonstrates that she is cheerful to perform it.

Bhagat has effectively endeavored to depict the conclusion of the young about adoration and pre-marriage sex. He discovers sex as a typical movement like smoking or taking a taste of wine. It isn't false that our daily papers are brimming with such news like finding of condoms in toilets of call focuses, scholarly structures and other such places. Anyway this is additionally exceptional that at whatever point Bhagat depicts pre-marriage sex he gives it their normal assent. It is no place that he influences a weight on any of the accomplices to surrender before the other to aside from in *Revolution 2020*.

## **CONCLUSION**

Chetan Bhagat has deftly depicted the component of essentialness in his ladies heroes. His lady characters have faith in "an outright, an ideal, an unadulterated and a honorable opportunity". They generally step up with regards to the romance. Consequently, they break the social convention – man ever pursues lady. They are the chasers and the men are the pursued.

Bhagat is the principal author among his peers who has depicted lady as the seeker and the man as the uncovering under her visually impaired enthusiasm to suit his motivation. His ladies utilize all strategies to serve the female sense. They manifest the new lady, who rebukes the man for ladylike conduct. They endure due to their powerful urges for something or someone. With the end goal to accomplish that, they are prepared to confront difficulties and dangers. Some win and some lose the amusement. Clearly they themselves are to be reprimanded for it, yet one can't deny that globalization is likewise in charge of it.

To maintain a strategic distance from this superfluous race between the way of life and their brain science, present day ladies' mindset or demeanor should be patched genuinely. A simple and adept proposal from my side will be, 'It is smarter to pursue the hints of the past instead of taking another preoccupation and endure.

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