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FEMINIST WRITERS AS CHANGE MAKERS

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Abstract

He claims that women are influenced by envy since they don't have the physical attributes of males. Feminist opponents, on the other hand, strongly disagree with his assertion, arguing that the language and experiences of women are fundamentally separate from those of men. As a result of these factors, feminists seek not only to create a distinct body of writing about themselves, but also to affect fundamental changes in the socioeconomic and political standing of women across the world. Attempts are being made to radically alter the status of women inside the family unit, the broader community, and throughout the many institutions of society. Feminism, which was originally associated with political activism, has since made an appearance in literary works. Feminist literary critique today is inextricably linked to the political campaign of feminists for social, legal, and cultural equality. Historically, feminist theories date back to the seventeenth century and have persisted to this day in an effort to (i) revolutionise the connection between women and men and (ii) revolutionise the interaction between texts and their readers. Feminist theories are still active today. An attempt is made in this Concept Paper to explore some of the most important Western feminist theorists, as well as some of the most

hotly debated themes in Indian literature, in general, and Odia literature in particular.

Key Words: Novelists and Odia Literature; Women, Feminism, and Gender Bias.

Introduction

Feminism began as a political movement, but as time went on, it found its way into literature. There are a lot of political feminist movements in our time, such "the votes for women" in Britain in the 1920s or "the struggle for parliamentary seats in India's 1990s," that are intertwined with feminist literary critique. For more than two centuries, feminist ideologies have evolved and evolved. For the feminist movement, it is a goal to change the interaction between readers and texts.

patriarchy is defined as a system of power and leadership accruing to men and women in all aspects of society (political, economic and religious). Women are a threatened species in a patriarchal society that has spread throughout the world. Gender and sex are fundamentally different. Biological factors influence gender, However, gender is a social and cultural construct that has been shaped by society and culture. Education, history, literature, law, and the academy are all dominated by patriarchal forces, which perpetuate gender prejudices. Feminists believe that men and women are



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distinct because of their gender. Men are thought to symbolise "the self," while women are thought to represent "the other," according to popular belief. Because males believe that they are superior to women in strength, intelligence, and power, the postal workers view women as weak, frail, and stupid. As a result, they subject women to cruel treatment and abuse. In this way, feminists are calling for social justice and equality. Women, on the other hand, are seen as passive, emotional, traditional, and barbaric; males are seen as aggressive and dominating-adventurous and logical.

When it comes to women, they are perceived as a collective rather than an individual. Male-dominated culture uses them as a sex symbol in media advertising, and as a source of amusement. Because of this, women are treated as a toy or a source of amusement in the majority of cultures throughout the world, whether they be Eastern or Western. To begin with, feminism may be classified into a wide variety of subcategories based on one central tenet: moderation. Feminism's four most influential thinkers were found in Western nations. They appeared to be

In her work "A defence of the Rights of Women" (1792), Mary Wollstonecraft (1759–1797) argued that the values of reason and revolution be applied to the cause of women's education. It is her contention that women's brains must be trained via education. Deficiencies in women's schooling are to blame for society and personal issues, she believes. Gender equality should be seen as a means to an end, rather than an end in itself. Men and

women should be treated equally under the law.

Second, in her article "A chamber of one's own," Virginia Woolf shows how, in a patriarchal culture, women's creative production has never had a place to call their own. In order to prove her point. To be a writer, she believes, a woman must be financially secure and have her own space. To put it more succinctly, she asked. Ensure women's financial well-being and personal space. In addition, she points out that women have historically been underrepresented in the workplace.

The book "The second sex," written by Simone de Beauvoir, makes the case that men and women are in conflict because males represent the "self" and women symbolise the "other." 3. As a result, women are viewed as second-class citizens and shown less respect than males. She critiques European thinking for perpetuating the illusion that "woman is men's other." For no cause, women are deprived of their rights and power. It is terrible that women are viewed solely from a sexual perspective. The woman is never seen as a unique individual, but rather as a sexual object to be enjoyed. 'Feminist Criticism' by Elaine Showalter, published in the *Wilder Base journal* in 1981, was a highly significant piece. A feminist literary theory model has been suggested, and the male models have been rejected. Feminist criticism showed women as readers, and gynocritics showed women as writers, therefore she supplied two models for women. As she sees it, Gynocritics is the study of the fact that female authors or producers of textual meaning are more common than male authors or producers



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of texts. Literature written by women is also included in this category. As a result, she believes that the female model of writing is distinct from masculine ideals and standards in her own mind. She asserts that women are distinct from males in terms of their biology, race, ethnicity, and even rationality. As a result, they cannot be examined generally.

Maggie Hum, a feminist critic, addresses the issue of gender in masculine literature by looking at the following – 01.

2. It offers new approaches and critical practise to deal with the challenge of generating gendered readers.

Bringing us together as female readers and female writers is an important goal for our project.

'Sexual politics' by Kate Millett was another major feminist work. "Male expression of authority over a weak, obedient and very bright female," she explains. At the most basic level, it is a political issue involving sexual relations' (Page - 6).

Despite the fact that it originated in the West, feminism has spread around the world. Literature in a variety of languages mirrored its global reach. This includes Kamala Das, Monika Berma, Gouri Despande, Chitra Prashad, Darothi Sinha, and many other Indian women poets who have made a significant contribution to feminist writing. They are mostly olfactory in nature. In Indian literature, it's easy to find writers that have a feminist bent. There are several examples of this in the literature, including the novel "When I Hit You," the poetry

"Touch," and "Ms. Militancy," by Ilavenil Meena Kandasamy. "The other side of silence: voices from the partition of India," Kamala Das, Anita Nair, Arundhati Roy, Manju Kapur, Kamla Bhasin, Chitra Banerjee Divakurni, Kamala Markandaya, and Urvahi Butalia (called Kali for women) "The ladies couple," "The Better man," "The better man," "The better man," "The ladies couple," "The better man," "The better man Some of these are Amrita Pritam (Poem- 'Ajj Rakhaan Waris Shah a U and Peinjar), Bengali writer Ashaparna Devi, and Mahesweta Devi.

Women's oppression and exploitation in the family, society, and institutions are well-explained by feminist poets, novelists, and story writers in oriya literature. According to their theories, they've uncovered the root reasons of this form of tyranny. Such tyranny and exploitation are represented in Prativa Ray's work "Barsa, Basanti Baisakha & Mahamoha, Gayatri basu Mallick." Mahamoha is the capital city of

Domestic violence occurs when the husband abuses his wife and forces her to marry him for money and dowryTorture, including the burning of the bride.

Manu, a wise man from antiquity, saysPithyati koumare varane varane varane rakshyati, Rakshhanti stabie putra na streek swattantraya maharta" is the phrase used to describe the situation.If you take this sentence literally, it means that a woman needs shelter and support at every stage of her life, including childhood, where her father looks after her, as well as marriage, during which her spouse provides these things. Her son will be needed when she is old enough to do so. Odisha's women's authors are highlighting this, including novelists



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Prativa Roy, Binapani Mohanty, Giribala Mohanty, Sujata Mishra, Gayatribala Panda, Aparna Mohanty, Gayatri Saraf, and Runu Mohanty, who all write on women's issues. Their goal is to convey the idea that women are likewise capable of being unique individuals with their own unique set of goals and aspirations. A poet like Giribala Mohanty, who was inspired by Simone De Beauvoir's book "The second sex" and who wrote the poem "Striloka "The ladies," points out that women are not only objects of pleasure or entertainment. the sanatana of pathara, pathara hoija!" "There was no way I was going to let this happen, therefore I'm not going to let it happen again," says Eithi. "It was just too much for me to bear." Turn to a chunk of stone for inspiration. Inwardly and eternally regenerative "Second sex" is represented by the letter "u." "Don't expect yourself to be like Ahalya if you don't want to. To put it another way, Striloka is the title of a collection of poems. An ironic and satirical tone is used in "The ladies" by the poet. Is there any danger in a woman turning to a piece of stone in the midst of her life of sacrifice and suffering? She might become a deity if she passes through the stone. Is that a good lesson for a woman to learn? For millennia, women's voices have been muted. They have been denied the right to verbalise or express their sentiments. They gave birth to what is known as the Genuin history of such a race of women. The Odishan women writers Giribala and Ma hebara dukha (The Sorrow of a Mother) and "Mate Akas katha pacharena (don't ask me about the sky)" have both tackled this issue in their work. First and foremost, though, Giribala Mohanty is an Odia poet who speaks for the women of Odisha. Prativa

Satpathy, an Odia poet, also writes on women's solitude in poems like "Sabitri Ubacha," "Sahada Sundari," and "Sabari." Aparna Mohanty, an Odia poet whose books include She expresses her dissatisfaction with gender discrimination in the poems "Asati," "Nastanari," and "Purnotama." 'byabahruta' by Sucheta Mishra is another good example of female poetry.

His novels, such as Jagnaseni and Magnamati, deal with the issues of Draupadi and Girima, which Prativa Ray is known for. 'Juktakhyara,' one of her stories in which she addresses feminist issues, is one of her stories. Where the heroine is a revolutionary woman, since she redefines the notion of women via her own actions. Marriage signifies a connection, but a relationship without an identity is just servitude. Nai (River) by Binapani Mohanty is a tale about a housewife's difficulties. In the residence of her brother, Anuha, who is being tortured by her husband. Prativa Ray's best-known work, 'Jagyaseni,' is an antidote to Indian epics like Byasadeba and Indian mythology, which claim that the notion of chastity primarily applies to women in these puranas. She wants to know why this principle doesn't apply to men. In other words, the author rejects the traditional idea of chastity, which he regards as outdated. This is a perfect example of sexism.

Like another storyteller, Gayatri Saraf, in her works Mukhagni, Asidhya Adhyana, Mahaki Uthuthiba Mandara Malati mane, Bapa Bhala Achanti, and Bajrakanchha o lal sindurara upakatha, she sounded the alarm of revolution.

Samayara Bhage, Sarojini Sahu's Apratihata, Hiranmayee Mishra's Binde dhuli', Alka Chands tale's Sabnam Majnun's story Abas, and



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Paramita Satpathy's story Chali Na Janai Lo' are the land markers that deal with the problems of women that are majorable and generate a swarm of criticism. As a result, orisan Poets and writers raise consciousness about gender inequality and the plight of women, issues that are relevant to all of us intellectuals.

As noted by Sulochana Das in her novel Anantia, women are nothing more than a child-producing machine who have no other meaningful role in the home or in the community.

Similarly, Labangalata Devi, another feminist author, depicts the heroine, Chitraklekha, as someone who is opposed to marriage, arguing that she was not simply created to marry since she does not view marriage as the end of her existence. It's also her contention that she's not a letter that has to be sewed shut, and that she has no issues with other people in society, because she's anti-marriage and completely unusual. It is safe to say that Gopinath Mohanty is the greatest moderate feminist writer in Odia literature now. 'Danapani' is a book in which he subverts a woman's expectations and freedom. Male feminist writers like as Mahapatra Nilamani Sahu, Kishori Charan Das, and Hrusikesh Panda deserve special notice in this context because of their contributions.

Conclusion

According to Freud, women have a complex and are prone to envy since they don't have the ability to express their feelings.

physical appearance of a man Sigmund Freud called it penis-envy. Critics who identify as feminists contend that women's language and speech are distinct from men's. Women's

experiences are unique since they have monthly periods, Gestation, when pregnant, hence they advocate for a separate literature because of this.

In other words, feminist authors throughout the world are working hard in order to bring about major shifts in the position of women in areas such as social, cultural, political, and economic. Women's activism aims to bring about fundamental changes in the status of women in the family, society, and institutions by calling attention to the fact that they are not treated on an equal footing with men. There is no such thing as a family or a civilization since they are not possible at this time. It is unfair to treat them as second-class citizens.

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