

## REVOLUTIONARY WOMEN IN “MANJU KAPUR’S *DIFFICULT DAUGHTERS*”

*Dr.V.Vennila,  
Assistant Professor,  
Department of English,  
SRM Institute of Science and Technology,*

### ABSTRACT

This paper made an endeavor to highlight how the social cognizance of ladies was activated by Gandhiji amid the opportunity battle. Manju Kapur’s novel “Difficult Daughters” delineates how ladies are leaving their homes and get powerfully included in social issues.

Ladies were oppressed by the male partners before Gandhian Era. They didn't have the rights to get instruction, political rights and simply they made as a servant. Gandhiji had sowed the progressive thoughts among the ladies society. Under his administration, ladies effectively partook in National Movements and they valiantly confronted the cudgel of the police. This cooperation altogether changed the viewpoint of ladies. Sarojini Naidu, the previous president of the Indian National Movement, Lakshmi Menon, the previous Ministry of External Affairs, Sushila Nayyar the prominent Gandhian, and a social extremist and Rajkumari Amrit Kaur, the wellbeing pastor in the Indian Cabinet for a long time after India's Independence were the ladies opportunity contenders learnt the significance of freedom from Gandhiji and contributed with all their healthiness to the battle for the Independence.

**Keywords:** Difficult daughters, status of ladies, difficulties of women, Gandhiji views, political views, liberation of ladies.

### ***Introduction***

Gandhiji, the social reformer, scholar, savant, and flexibility warrior battled not just for the political liberation of the country, however for freedom of all the smothered and mistreated female group. Ladies were enslaved by the male partners before Gandhian Era. They didn't have the rights to get instruction, political rights and simply they made do as a hireling housekeeper. Gandhiji had sowed the progressive thoughts among the ladies society. Under his administration, ladies effectively partook in National Movements and they intrepidly confronted the cudgel of the police. This cooperation completely changed the viewpoint of ladies. Sarojini Naidu, the previous president of the Indian National Movement, Lakshmi Menon, the previous Ministry of External Affairs, Sushila Nayyar the famous Gandhian, and a social extremist and Rajkumari Amrit Kaur, the wellbeing priest in the Indian Cabinet for a long time after India's Independence were the ladies opportunity contenders learnt the significance of freedom from Gandhiji and contributed with all their generosity to the battle for the Independence.

*Difficult Daughters* is set against the political background and it is the narrative of a flexibility battle. This novel was distributed in 1999. The plot of this novel conveys to highlight the nation's total picture; it is an enormous showing at Jallianwala Bagh, national development of turning wheel keep running by Gandhiji, Nehru going by Amritsar on Scout Mela, capture of congress pioneers for being a piece of Satyagraha Movement, Indian officers being sent to relinquish themselves for British rulers amid World War II, understudies pouring in prisons, the dark showcasing, hoardings and profiteering, abominations of Britishers on Hindu Maha sabha Silver Jubilee celebrators,

terminating on honest swarm and arrival of poisonous gas to scatter protestors, public uproars with Muslims assaulting Gurudwaras and sanctuaries, and Hindus retaliating, court military of INA at Red Fort with Nehru as the legal counselor for barrier, lootings, assaulting, murders, burning of houses and shops, the ruthless crowds and the constrained transformations.

Aside from these whole significant things, the novel depicts the status of ladies in 1940s. It gives the detail portray of the lives of ladies. The coming of Gandhi amid the Indian political situation changes another time of liberation of ladies. At the time just two percent of the ladies could get the training and they didn't have their own personality. Really, they were the fatalities of widowhood, the commitment of young ladies to sanctuaries, prostitution, tyke marriage, the endowment framework and the financial servitude. As per him ladies are proportionate to her male partner in the accompanying separate scholarly, mental and otherworldly. He needed ladies to turn out from the unreasonable conventional obligations. He set off the sentiment sense of pride and awareness of quality in the brains of ladies. Gandhiji expressed "It is good to swim in the waters of tradition but sink in them is suicide" (qtd. in Parekh 95). Manju Kapur in her novel *Difficult Daughters* depicts how the life of these ladies turns into a pendulum wavering between two finishes; family and social life. She portrays the development of ladies from periphery to centrality.

Virmati, the protagonist is the symbol of the progressive new lady of the forties who battles to walk as an inseparable unit with men. She battles to get her own autonomy and a respectable societal position. Virmati chooses her life ought to be not the same as her mom and she is exceptionally cognizant to evade the way of life of her mom. Despite the fact that Virmati battles to shape a free character for herself she fizzled in light of the

swaying amongst customary and advancement. Be that as it may, the minor characters Swarnalatha and Shakunthala can demonstrate their recognizable proof effectively. They understood their social awareness and demonstrate that they are the genuine Gandhian. The idea of training is a critical component talked about in the novel.

Swarnalata and her dynamic cooperation in socio-political exercises amid the colonialism mirror Ganghiji's vision on ladies liberation. She is Virmati's flat mate in Lahore. Swarnalata has a solid objective in her life, which looks past the traditions of marriage, "I was very clear that I wanted to do something besides getting married. I told my parents if they would support me for two more years, I would be grateful. Otherwise I would be forced to offer Satyagraha with other Congress workers against the British. And go on offering it until taken to prison" (107). Swarnalata is energetic and over the top about the Satyagraha development. One day, in the inn Swarnalata gives a discourse which incites patriotism among the young ladies in the movement:

The leaders of the Congress Party are daily being tried under the Defense of India Act, an act that forces one to realize the very divergent interpretations attached to the word "country". The outcome predetermined; they are forced into the confines of narrow prison cells. Hundreds of students share their fate, hundreds more will no doubt join them before their time is over . . . As women, it is our duty, no, not duty, that word has unpleasant connotations. It is our privilege to be able to give ourselves to the unity of our country. (144)

Virmati ponders about her companion, Swarnalata. Her discourse makes Virmati to understand that lady alongside instruction, love and marriage, can contribute a considerable measure to social exercises, for example, strengthening of the country. Through the character of Swarnalata, Manju Kapur needs to depict the female

opportunity warrior who yields their family life and enjoy the flexibility battle development.

Shakuntala is another worldview of an independent lady. Shakuntala is Virmati's object of worship since her life conveyed obligations past familial bond. Shakuntala gripes to Virmati, "Here we are, fighting for the freedom of the nation, but women are still supposed to marry, and nothing else [...] And conduct political meetings, join rallies. I wish you could see what all the women are doing in Lahore. But for my mother, marriage is the only choice in life..." (15). Her lifestyle is fascinating. Virmati watched "her ride horses, play cards and badminton and act without her mother's advice. Shakuntala 's mother, Lajwanti, complains to Virmati's mother Kasturi, "All the time in the lab, doing experiments, helping the girls, studying or going to conferences. I tell her she should have been a man".

Swarnalata is like Shakuntala, and continually urges Virmati to end up distinctly independent. She says that "marriage is not the only thing in life, Virmati. The war-the Satyagraha movement-because of these things, women are coming out of their homes. Taking jobs, fighting, and going to jail. Wake up from your stale dream (139)." Both Swarnalata and Shakuntala rehearse their Gandhian rule and serve for the general public, without agonizing over the outcomes of their activity. They are solid in their part and confident of their individual peculiarity. Both Swarnalata and Shakuntala are model of the dynamic ladies before the segment in the 1940s. Both these ladies effectively challenge the part.

## Conclusion

The position of women in India has been changed quickly in the course of recent years. In contemporary India, ladies have achieved high position including that of the Speaker of the Lok Sabha, President, Prime minister, and Leader of Opposition etc. The present President of India is a lady. The status of getting equivalent rights is accomplished just by numerous social reformers' strenuous battles and Mahatma Gandhi's part is unsurpassable.

## References

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