

A STUDY OF WOMEN OF 21st CENTURY IN THE NOVELS OF CHETAN BHAGAT

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ABSTRACT

In the present 21st century we can discover numerous writers who, through their works, have been effective in projecting the current social inequality, metropolitan ways of life, extravagant and refined ways of life, westernized and urbanized impacts, expanded inclination for religious circle training and have made their literary accounts more honed, etched, easy and dark. The innovativeness and receptive impact have gotten the extent of research and stud of these writers. Chetan Bhagat is one of such contemporary writers who are renowned for his liberal considerations. His works depict the feelings and feelings of the present age particularly the female characters in his novels. This way of thinking attempts to separate and delineate the habits by which writing portrays the records of male authority by examining the money related, social, political, and mental powers.

KEYWORDS: - Women, 21st Century, Chetan Bhagat, Novels, female characters

INTRODUCTION

Bhagat is a writer, reporter, screenwriter and persuasive orator, known for English language dramedy books about youthful urban middle-class Indians. He is the most loved of youth and has been recognized as symbol of the adolescent because of his contemporary musings. In his head novel, Five point somebody, Chetan wonderfully picturises the connection among hari and

neha. She is savvy, autonomous and individualistic. She has her own personality, dreams and objectives. Neha herself offers frozen yogurt and welcomes to invest energy with her, yet Hari is excessively modest in approach towards women. Neha's character delineates that women in Bhagat's books start bravely, they are intense and it shows that modern women don't sit tight for others assent and they suitably comprehend what is best for

them. In the great fiction, *The Three Mistakes of My Life*, Vidya offers pizza to Govind and she takes him out on either appearance. Vidya's character is depicted as a woman of 21st century with a striking methodology towards the connections throughout her life be it Govind her mate and her maths guide or her sibling Ishan. She prevails with regards to persuading Govind that he adores her. She was the person who was strong enough to communicate her sentiments and feelings towards Govind. Vidya's character in his novel shows that the women of 21st century can do things their own specific manner with no second thoughts for the future. Her intensity in communicating her adoration for Govind drove them towards a long lasting relationship. In the novel, *One Night at the Call Center*, We can consider Priyanka's to be a canny and down to earth girl who is excessively distracted with her mom who assumed a key role in Priyanka's life. For her mom she says a final farewell to her boyfriend Shyam and weds her mom's decision and NRI named Ganesh. Anyway things turn out diversely toward the end and she picks her ex over her mom's desires for her own happiness. Here Priyanka's character is depicted intensely as a woman who can settle on her own decisions regardless of whether it intended to go past the exteriors of the Indian culture. Bhagat

portrays his women sincerely solid through the character of Radhika Jha, in one night at the call place. She attempts to modify herself in a conventional family against her desire however when she comes to think about her better half's betrayal she chooses to leave and rather breaks free. There is part of articulation of opportunity in the women of his books. In Chetan Bhagat's epic, *Two States* The story of my marriage-Ananya Swaminathan, who is a Tamilian Brahmin girl, in contrast to her universal family, is a girl of liberal contemplations. For her rank and cultural contrasts don't make a difference over her inclinations. Ananya the woman of 21st century is ready to beat cultural contrasts, pride and biases, assorted varieties, age old conventions for the one she adores. Her character is that of a solid girl who has the ability to mend her relations in her own particular manner to accomplish what she wants. Riya's character in Bhagat's half girl companion depicts a picture of an exceptionally solid girl companion. Riya's character portrays the contemporary period winning among youth that, to be effective you have to have a solid feeling of oneself, supposing that you don't, you may get diverted by others' observation, one must be sure, have an away from of what one wants throughout everyday life. Arthi's character in *Revolution 2020* (2011) resembles some

other girl in chetan's manifestations. She is additionally in the journey for genuine affection that can appreciate her and be with her. She adores Raghav her boy companion profoundly yet she gradually begins floating away from him as she comprehends that Raghav is excessively involved and occupied with his political career. She has Gopal as her suitor, who thinks about her and invests a great deal of energy for her. She plays strong in acknowledging what is best for her. She at last picks Gopal love over Raghav's and chooses to wed him. This gives her away from of what she needs her life to be and she very surely understands that her decisions have the power to shape her life.

NOVELS OF CHETAN BHAGAT

In antiquated India, however man centric framework was profoundly predominant - all male control - women delighted in a place of regard and respect. A few engravings make references to the status of women in that they delighted in the opportunity to make liberal blessings to religious establishments like sanctuaries, dharmasalas not simply for the government assistance of leaders of the families yet for their folks also.

Women held significant situation in old Indian culture. There are affirmations to

suggest that woman power devastated domains and convincing rulers. Elango Adigal's Sillapathigaram referenced that Madurai, the capital of Pandyas was scorched, when Pandyan ruler Nedunchezhiyan butchered a woman's better half inadvertently. Veda Vyasa's Mahabharata describes to the record of the fall of Kauravas because they humiliated Draupadi. Valmiki's Ramayana is similarly about the demolition of Ravana when abducted and endeavored to marry Sita powerfully. The lot of Goddesses in old period was made to grant respect for women. Ardhanareshwar (God is half-man and half-woman) was significantly venerated. Women were allowed to have various spouses. They could leave their spouses.

In the Vedic culture women took an interest in religious services and innate congregations. There is no segregation of women from domestic and get-togethers however they were subject to their male family members for the duration of their lives. The course of action of Sati existed among the Aryans in the past period.

The melodies of the Rig-Veda, the Atharva Veda show that it was so far standard for the widow to lay emblematically by the side of her significant other's corpse on the remembrance administration, compelled

youngster connections were dark. Women could pick their spouses through a sort of marriage called Swayamvara. At this moment, accumulated at the woman of great importance's home and the woman of great importance picked her mate. Instances of Swayamvara administration can be found in legends, the Ramayana and the Mahabharata. This continued even in the later period in high standing families.

As the time passed the circumstance of women experienced changes in all circles of life. In the Vedic time allotment, women lost their political benefits of going to assemblages. Youngster connections furthermore showed up. According to the Aitareya Brahmana, a little girl has been portrayed as a wellspring of wretchedness. Atharva Veda moreover disdains the presentation of little girls. In any case, certain matrilineal parts are noticeable at this moment.

The essentialness selected to the life partners of the Raja in the Rajasuya Yagna has been seen as an indication of matrilineal effect. The Vamsavalis or family ancestries of teachers joined to the Brihadaranyaka Upanishad in which various soothsayers bear metronymics, exhibit their hugeness. There are references to women seers like Gagri and Maitreyi. At any rate during this period, we see the creating affinity to

stratify the Indian culture along sex lines. The circumstance of women bit by bit disintegrated as the Vedic norms of solidarity and correspondence began to obscure off through the movement of time. During the hour of Smritis, women were segmented with the Sudras and were denied the choice to think about the Vedas, to total Vedic mantras and to perform Vedic services.

Marriage or local life got required for the women and unquestioning responsibility to spouse is their solitary commitment. During the Mauryan time allotment Brahmanical writing was particularly genuine in the treatment of women and designated them a low status in the overall population. Buddhist messages on the other hand were extensively progressively kind in treating them. Megasthenes vouches for the creating demonstration of polygamy; work of women as imperial living arrangement screens, protectors to the rulers, spies, etc. Approval of widow remarriage and detachment thusly the circumstance of women anyway inferior was not as awful as it came to be in the later ages.

Since women and property are segmented together in a couple of references in the accounts, Smritis and Puranas, women came to be seen as a sort of property. She could be left behind or credited as anything

of property. This was the demeanor of a normal male driven culture subject to private property. The Brahmanical law didn't allow any select rights to women; the game plan for stridhana is of an extraordinarily limited nature and doesn't loosen up past the spouse's benefits to jewels, embellishments and presents made to her at the hour of her marriage.

The demonstration of using cover by women of high position families was in vogue. In South India in like manner the circumstance of women deteriorated. Remarriage of widows was commonly not bolstered. Their positions were dreadful as they expected to shave their heads, discard all of their beautifications and eat out and out sustenance that too once in a day and wear white pieces of clothing. If anyone goes out on some work, and faces a widow, was considered as a dreadful women. They are commonly not welcome to watch any social limits, for instance, marriage, naming of a youngster, etc. In any case, to render household work

Women of higher status - Agra Varnas were given propelled instruction while a run of the mill housewife got obliged preparing. Incidentally, she was especially acquainted with social morals and regular endeavors. Women had the alternative to win the center of their spouses, through incomparable

duty, coordinated respect from kids and got the attachment to more seasoned people. Considering these admirable qualities woman was considered as the goddess of flourishing of the family.

This increasingly splendid piece of the high status of women in old India explains only one side. In any case, the contrary side of the picture of women was not too reddish. A couple of inscriptions and references in writing explain that polygamy, particularly among the masters, nobles, rich and high position men were ordinary. Polygamy isolated, keeping up courtesans was seen as a monetary prosperity.

Position of women in the open field is the rundown to the standard of social affiliation. In old-fashioned India woman acknowledged proportionate status with man in all fields of life, she got comparable guidance like many, various Hindu strict books like Vedas, Upanishads, Ramayana, Mahabharata have referenced the names of a couple of women who were unprecedented specialists, craftsmen and scholars of the time. Spouse was seen as 'Ardhangini' which suggests she is half of her significant other. An unmarried man was seen as divided man. Each and every strict assistance was performed by the spouse close by the wife

Notwithstanding, in the medieval period, the status of women went down essentially. She was seen as unsatisfactory contrasted with man. Abatement in the status of women in Indian culture begins with the Muslim standard in India: customs of pardha, sati, kid marriage, confinements on widow marriage and ordinariness of joint family structure have been the factors obligated for the dishonor conveyed to women.

The circumstance of women in modern India has changed widely. Her circumstance in current India is identical to that of men, socially, fiscally, informatively, deliberately and honestly. Today women save the benefit to get guidance, secure and have property and look into open life. She has gotten financially autonomous. She can look for employment anyplace and stays a free individual. She appreciates the equivalent status with man taking all things together.

Feminism in Indian Context

The word 'Feminism' appears to allude to a serious familiarity with way of life as a woman and enthusiasm for feminine issues. The enslavement of woman is a focal certainty of history and it is the primary driver of every single psychological issue in the public eye. Ongoing kind of women's

liberation that came to nearness after 1960s has become a creating socio-political improvement. It is a speculative endeavor, which targets understanding the force structures in the overall population, male dominance, social practices and social foundations, which are instrumental in giving out a thought little of position to women.

Women's activist speculation furthermore devises the procedures to change the social structures, which can help in the liberation. The strong wave during the 1960s and 1970s served to speculations a woman's discussion. In 1980s, 'Women's liberation' centered around changing the individual fields and in 1990s began a critical job in organizing educational focus on the stress of the claimed 'otherness', complexities and inquiries of insignificance. Margaret Homans has suitably pointed out that the possibility of woman's rights brings up major issues about perusing, making and the instructing out of writing. It functions as an interdisciplinary device for social and social examination and as a political practice. Women's liberation has changed the exactness of life and writing.

WOMEN CHARACTERS IN CHETAN BHAGAT'S WORKS

Chetan Bhagat is considered more to be a young symbol than only a creator. Bhagat additionally writes opened sections for driving papers, focusing on youth and national progression. His characters are social protesters and his female legends help us to remember the female characters of G. B. Shaw for their centrality viz. Trademark female sense. The spot of movement of his books is set in the rushing around of Metropolitan Indian urban networks. With the creating urbanization and globalization, different open entryways have opened up all around.

Individuals are not any more seen through the old scene which marksmen as common and women as crummy. At this moment, so far slandered women are given their due spot and respect. With their own keenness and limits, they are accepted to be working one next to the other with men. As one notice in *One Night @ the Call Center*, the amount of individuals working in call centers is equal and women choosing to work in night shifts are typical. They gain their own living and choose profession choices. For instance, Esha, in a comparable novel, stays in Delhi leaving her home in order to make her exhibiting favoring from paradise.

Thusly, at this moment, all individuals are equal. Without a doubt, even in case of

connections, by and by young women express their own sentiments and choices. In the previous period, a qualified kid/young woman will without a doubt marry the match of their people's choice and that was seen as their strict commitment to repay the commitment of parenthood. The best reference will be Priyanka, again in *One Night @ the Call Center*, who chooses her own choice if there ought to emerge an event of marriage very instead of her people's wants. In like manner Ananya in *2 States* endeavors to convince her people till the end in order to marry her dear Krish. Thusly, Bhagat's creating is more womanlike than masculine. He gives voice and shows his inclinations more to his women than to his legends. Like Shakespeare, he additionally has the option to be scrutinized for making ideal gutsy women over holy people.

Bhagat's extra chronicle of his tension for women characters uncovers to us the way that implies towards women strengthening can be accepted to quicken. Bhagat claims women strengthening as one of the useful results of globalization; all the while, it is irrefutable that his books surely give us social staggers which are an unavoidable impact of globalization, modernization, and corporate abuse. These movements address the pitiable cry of a larger piece of standard

Hindu women in Indian culture, right now, is fathomed that being under the presence of liberation, there is a genuine degeneration in the status of women as voiced forward in the books of Chetan.

Despite the fact that girls are trendy and remotely modern however they despite everything live before, private. As Mishra sees in his lines,

... Times may have changed; our mindsets have stayed set up! With this 'advancement', we haven't had the choice to surpass our old outlook.

Love, the very encapsulation of our occupation, is known for its unavailability and amazingness. In fact, even now, we treasure the memories of the undying dears like Ambikavathy-Amaravathy, Romeo-Juliet, etc.... In Bhagat's fiction the demeanor of youngsters towards fondness, marriage, and sex isn't at all energetic; on the contrary it is extremely agreeable. Love, as it is an instinctual feeling the energetic age feels its vibrations every now and then, anyway the way wherein they propose it and the doing love have positively changed. As we find in his fictions, there are love suggestions and expulsions of yet everything is taken firmly or state in a plainly obvious reality way.

Vroom in One Night @ the Call Center venerated Esha, and proposed to her three to different occasions, and she kept expelling him all of these events. Regardless of the way that it is in this way, they collaborate and keep up a genuine sound friendship. Shyam and Priyanka had been in association since the time their educational time. Exactly when they accepted that they should isolate, they formally get together and put a break to their relationship.

BHAGAT'S NOVELS CRISIS REGARDING PRE-MARITAL AFFAIRS

In his books he examines lots of things including the adolescent and their challenges, strains, delights and emotions, etc yet one thing that is ordinary in the aggregate of his books is his celebration of the loss of virginity by his woman characters.

Chetan Bhagat is one of the most acclaimed living writers of India. He is a generally adored of the young and has various a period been designated as an image of them. Youth is his essential point since whatever he composes he interfaces it with the stresses of them. In the aggregate of his books he oversees just the adolescent and their inclinations. He endeavors to offer

voices to their unheard emotions and sentiments and it is this clarification that he is considered as a genuine piece of the most preferred makers of the adolescent.

All of his women appreciate pre-marriage sex anyway none of them mulls over it rather feels satisfied having done it. Bhagat's forming is more womanlike than masculine. He gives voices and shows his inclinations more to his women than to his legends. Like Shakespeare he also has the option to be in any capacity denounced for making best courageous women over legends (Shakespeare's champions are seen as better than his saints).

Sex is something that appreciates the advantage of being seen as masculine. A female, particularly in a country like India where male control is a recognized pattern in all measures of the overall population and life, should make an enthusiasm for it. In any case it's definitely not an affirmed enthusiasm, there is something immersed in our brains that we overpower and discourage any such enthusiasm rising up out of the sensible sex. It seems like sex is something singular property or patent or major right of individuals is just a source which can be used any moment in any way.

Bhagat has created as a rascal for this masculine mental trip and has endeavored

to feel and express the sentiments and sentiments of the women. He acknowledges that women have equal alternative to enthusiasm for sex and perhaps she is the most bonafide up-and-comer who has the privilege to begin the conversation as for it.

Love and sex are very similar things for Bhagat. He finds both these as the two parts of a comparable coin. Like head and tail. In our coins in case we call the lion face head and the worth print tail in his books love is head and sex is the tail.

In his introduction novel Five Point Someone Bhagat presents pre-marriage sex as a trademark need in the adolescent. He is a liberal maker who feels no shade of parochial interruption for sex before marriage. The day Neha Cheriaan loses her virginity is an exceptional day in her family. It is the date her kin had finished everything. Her mother has gone to —that haven by the tracks" to sob for her youngster and her father isn't actually a kilometer away in his office" Neha stimulates Hari and both appreciate a pre-marriage sexual development.

Bhagat plans this intercourse in Neha's home. It is the celebration of her loss of virginity that Bhagat prepares her bed for Hari to content his mate in his instructor's home. He in like manner revealed how

enthusiasm for sex typically creates in young women more overwhelmingly than in young men. Hari has nothing of this sort in his psyche when he comes to meet Neha yet he needs to surrender before her allurements. He says, "We kissed, and a short time later we kissed again. By then she held my hand and achieved something that she had never done; she put it on her bosom."

As Bhagat would see it young women are not the scarcest piece average contrasted with young men. They are proportionate to them in all respects. He is a benefactor to the opportunity and strengthening of women yet the pity is that he has ascended to them just in messing up things and taking inaccurately turns. Neha has never smoked a cigarette anyway in the wake of losing her excellence she furthermore needs to have a fag like Hari. She makes the most of her loss of virginity and offers thanks toward her associate, which gives her longing and requirement for sex. When Hari says in a humble portrayal of reality, that was extremely... bewildering." Neha says, "Thankful. I like it also." strikingly.

DEPICTION OF IMAGES OF WOMEN IN INDIAN WRITING IN ENGLISH

The delineation of Characters, Women characters in the novels of Indian writing in English is amazingly extraordinary to which chetan Bhagat paints the image of his female heroes. Indian writers in English have been delineating in their novels, dreadful states of enslavement, edgy reliance or more all refusal of domestic, social and monetary opportunity by men. Be that as it may, through Chetans novels there is progressive leap forward, or rather freedom of women of the 21st century where chetan through his novels advises women to tune in to their heart and life is short and must be enjoyed. Mulk Raj Anand's introduction of pictures of women can be viewed as increasingly pitiable. The picture of Sohini, Bakra's sister, in 'Unapproachable' Sohni is delineated as the unfortunate image of abuse. She is delineated as a casualty of station abuse and sexual misuse as a cleric endeavors to dispirit her during her day by day tasks in the sanctuary... In spite of the fact that she is excellent, she doesn't have sufficient garments to shield her magnificence from according to the male bystanders. So she turns into the casualty of sexual misuse. In 'Two Leaves and a Bud' Anand delineates the regrettable condition of women characters under the pilgrim misuse Sajani, Gangu, the hero's wife, who speaks to the exacting town women who has been

essentially diminished as woman just devoted to cleaning , washing and cooking and cleaning again caring for her husband, . Here women are picturised as simply limited to the house and have no character of their own. Chase, the Assistant Plant Manager, attempts to allure Gangu's daughter, Leila, in the tea garden. She yells and runs back to her cottage. Chase seeks after her till her hovel. He discharges his gun noticeable all around. Gangu hurries to the Spot and gets executed by Hunt. This is the manner by which the women have been portrayed in the novels of the Indian writers in English in general. Such portrayal of women since ages in the Indian Literature has some way or another purchased despair to the women of this world as a general rule. Women have been portrayed as powerless casualties of the conditions where they can't conflict with the system to safe watchman their privileges.

CONCLUSION

Chetan Bhagat has demonstrated mastery in dealing with the individuality of his women characters. By a careful investigation of his novels we can comprehend that each female character shows quality and unwavering focus. Women of Chetan are ready to confront difficulties and dangers. Bhagat is a relist and maker of new society which lives uninhibitedly. The women heroes of

Chetan Bhagat show the component of Vitality. They strongly take inception in the romance. They express their genuine thoughts and they put stock in certainty, clear vision, an ideal and a respectable opportunity. Chetan through his books propels the youth to lead their life as indicated by their desire and inner self and not indiscriminately follow the deep rooted customary ideas and thinking's moved to the more youthful ages through ages.

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