



FEMINIST PERSPECTIVE OF A NEW WOMAN IN ANITA NAIR'S THE BETTER MAN

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Abstract : *Women's liberation is an analysis of the overarching social conditions, which have avoided ladies from the predominant male culture, social, political and scholarly interests. Innovation is plainly clear in the development of the new lady composing. The distinctions are prominent in the spearheading work of pioneer women journalists. This paper exertion will make an investigation of the changing jobs of ladies in Indian culture by thinking about Anita Nair's The Better Man, the writer of the Post free time who have skilfully and adequately introduced the binds which are forced upon them and keeping in mind that battling against these issues, how they leave their customary jobs as a mother, little girl, sister or more all as a spouse or a home producer and obtain numerous unheard of and novel jobs like educator, social laborer, social dissident, representative or corporate identity and some more. Frequently female characters are settled by sexual orientation generalizations with the goal that their endeavours to rise above this position are regularly addressed. With the swing from medieval man centric society to business visionary middle-class male-controlled society, the life of societal relations has corrupted, and vivacious distinction, egotism and self-government have advanced as the urgent individual factors in the social relations. When all is said in done, female characters are quieted notwithstanding their persecution under a man centric framework. Women have not exclusively been denied presence as total individuals, physically and rationally set to perform on a libertarianism with men, yet in addition penniless of the chance to offer articulation to their emotions, their feelings of trepidation and their misery.*

Keywords: *Changing roles, Quest, Marriage, Patriarchy, feminism, women in Indian Culture, female personality, Ladies Coupe*

Indian English writing has got its own lion's offer in world writing. Crafted by these Indian women journalists have left their permanent impact on the pages of artistic history, which can't be deleted easily. Indian women journalists likewise settled their very own personality by investigating female subjectivity in their scholarly posterity and endeavoring to bring a character for ladies, by featuring different immaculate and unnoticed aspects of life.

Being women writers, practically every one of them put each push to attract regard for the circumstances and situations of ladies, by exhibiting them as noticeable figures in their books. Of the considerable number of authors, who have demonstrated impressive ability in anticipating female reasonableness, Anita Nair merit specific consideration since she has squeezed out her very own character in the oeuvre of Indian writers. This paper endeavors to feature the sexual scrape in Anita Nair's books. She centers fundamentally around the mental



investigation of internal personality of Indian ladies in Indian books in English. The essayist being lady saturate profound into the internal personality of the discouraged ladies by temperance of their female reasonableness and mental understanding and uncover their issues, which are the result of Indian ladies' mental and passionate imbalances in a male commanded society. Anita Nair's books investigate the inquiry of the lady to satisfy herself essentially as a person, free of her different customary jobs as little girl, spouse, mother, etc. Anita Nair firmly concurs with Simone de Beavouir's "that reality that we are human is significantly more essential than our being and women". Women have been very smothered, very mistreated. Step by step the exchange is communicated by the journey for personality. This mission for character prompts self-revelation which invades in the chose novel of Anita Nair. This scan for self is the prevalent topic with numerous journalists particularly in the postmodern works. Anita Nair, a living postmodern Indian Women Author in English, has earned much basic consideration and has been acclaimed both in India and abroad as a huge writer. Her endeavors have delivered some benevolent acts and in a little range of her vocation she has picked up a global notoriety. Journey empowers a woman to be far from the legendary and obliging generalizations. Since author is a woman, her ladies heroes possessing the all-important focal point in her novel, her women's activist viewpoint is ricochet to surface. As their jobs are generally connected with ladies, the contemplations of these ladies' characters are certain to manifest in their battle for their personality.

Anita Nair places significant accentuation on inspecting ladies' lives and their mind inside the setting of South Indian family, speaking to ladies in their customary jobs as moms, spouses and girls. She has an exceptional passionate comprehension of human inspirations and a sharp adaptable knowledge. The epic *The Better Man* depicts each individual's endeavor to discover a level of internal harmony and way. All through the story there is a basic message about how to have confirmation all alone dreams and endeavor hard to satisfy the equivalent. Among the rising scholars Anita Nair is the most encouraging and an author to figure with. Her lady novel *The Better Man* has set her among the most reluctant Indian writers and her second novel, *"Ladies Coupe"* is here and there far and away superior to her first, however it is difficult to draw a parallel between the two since they are generally unique. In *Ladies Coupe*, Anita Nair manages the idea of man centric society and implies a relationship of disparity. The story is an endeavor to demonstrate how, throughout everyday life, concealment and persecution don't generally come in conspicuous structures, however regularly under the pretense of affection, insurance and the confirmation of security. Despite the fact that Patriarchy is a typical idea in each women's life, Anita Nair portrays cautiously the decent variety inside every lady, as she would not like to put the lives of ladies to one perfect. Ladies' concealment is established in the plain premise of Indian culture – in conventions, in religious tenet and practices, inside the instruction and lawful frameworks, and inside families. Customarily, ladies bear essential duty regarding the prosperity of their families. However, they are segregated deliberately and denied of access to assets, for example,



instruction, medicinal services administrations, occupation, preparing and so on". Anita Nair's books indicates how cautiously she communicates the dissatisfaction and disillusionment of ladies who involvement in the social and social persecution in the male-ruled society. Ladies Coupe is a person's adventure looking for one's actual self who defies the sexual orientation situated convention. It delineates the predicament of an old maid who endures quietly for the sake of family.

Anita Nair gives ideal instances of misled ladies in a male centric framework. In Ladies Coupe the writer attempts to delineate the image of an Indian lady who remains alongside her family regardless of every one of their torments. The Better Man divulges the truth of Indian ladies who are as yet denied of their rights in affection and marriage. Marriage is as yet a social important, where ladies look for security and men decency. Control is the critical in an investigation of the man-lady relationship where the male attributes are ones combined with mental idea and positive action, in the meantime as the lady is viewed as essentially accommodating, her job to be the good of male sexual drive for the consequent proliferation of the species. The lady in the past was totally conventional, uneducated, superstitious and bound. Being lived in such environment ladies had turned out to be limited and controlled. They would never feel that there can be an alternate world outside the four dividers of their home, there can be some more jobs for her to play. She was totally cut off from such powerful world. It was so in light of the fact that the men of the conventional society needed them to be so. They also were managed by age old logic which was hostile to lady, and which trained that

lady's place is inside the house. The ladies living in such a standard society turned out to be so constant to their encompassing and age-old rationality that they also were believing that the marriage is their fate and their spouses are their lord. Their obligation is to obey him and serve him and his family. The essayist centers fundamentally around the mental investigation of inward personality of Indian ladies in Indian books in English. These journalists being ladies enter profound into the internal personality of the discouraged ladies by righteousness of their female reasonableness and mental knowledge and expose their issues, which are the result of Indian ladies' mental and passionate uneven characters in a male ruled society. Male overwhelmed society and its enemy of women's belief system is the main driver of women's backwardness and their anguish and exploitation. Anita Nair in her books delineates marriage as an overbearing establishment for lady. Her characters in the novel The Better Man declare their singularity and attempt to free themselves from the grip of man. Valsala spouse of the maturing schoolmaster Prabhakaran is ensnared in her day by day family unit undertakings, the upkeep of the compound and staring at the TV each night. She is the desolate individual in her home and there is no amazement in her life. Indeed, even the coconut, cashew and pepper which develop in her garden stop to fill her with ponder. Like her they likewise obviously go behind the track of nature and yield income in amount to their numbers.

Valasla's marriage does not have all the earmarks of being the acknowledgment of a very much valued dream however appears to have been depended on in view of absence of joys in her conjugal life. She had never known an



enlivening of her detects. Not once in her life had an odd and fascinating blossom sprouted in her yard, filled the air with its mind-boggling scent. Her reality and her faculties all of a sudden bloomed because of the scent of the blossoms of the pala tree. She pondered the words articulated by her mom when she was youthful. The penny of the pala bloom is the darling scent for the Gandharvas who dependably searches for virgins to lure. They will make the virgins slave for them and no human can fulfill her sexual wants. Throughout the night, without precedent for some years, Valsala thrashed around in her bed, taking in the fragrance of the pala blooms. Interesting sensations coursed through her. Her noses flared, her lips separated, her eyes turned into somewhat less dinky, each pore in her body opened, eagerly looking to fill their profundities with this remarkable aroma. (Nair BM: 129). Thus, the universe of her wants entices her at first after the sprouting smell of pala blooms to taste the joys in her life. She accomplishes a close praiseworthy dimension of female independence. Out of the blue after numerous long periods of her wedded life she trusts that she needs an ideal man to fulfill her arousing delights. She experiences passionate feelings for Sridharan, who initially shows up in her life as a neighbor and after that turns into her darling. Not long after the acknowledgment of her internal identity she chooses to free herself from her significant other. She goes into a sexual association with Sridharan as a characteristic apex to her passionate contribution; she chooses to be the special lady of him. Since Prabhakaran ace went to class they delighted in generous opportunity sincerely and physically. She sets her heart on making an incredible most with Sridharan, as her gandharva. Sridharan respects her and compliments

her magnificence by his words as a female Valsala totally hence she begins to deal with her appealing body. This account displays the women's activist demeanor of Valsala in the light of new profound quality. Obviously, this brings into the center her spirit and mind, for she anticipates the human disposition from the male. Actually, she knows about the way that each lady needs the invigorated of adoration, opportunity, balance and sex. Yet, she is additionally sure, that is very incomprehensible from unfriendly men. In like manner, she will trap the new framework against the scenery of conventional idea of Indian Womanhood. She blends the whole society with her liberal perspectives and frame of mind and advances the new issues of lady's sexuality and sex. She legitimizes herself as I am only forty years of age. I would prefer not to be pushed into maturity before the time has come. I need to live. I need enthusiasm. I need to know euphoria, she let herself know, after a long time.

As an outcome, Valsala's mission develops as a fight, obviously, the skirmish of female mind. By and large, life is an issue of the lovely and unsavory minutes. At the point when a lady gets the chance to be disappointed, the outcome is that she defies the current framework. What's more, looks to separate from the relationship. As a radical her first indication of progress is her cooking. She restored all the old arrangement of cooking and tried different things with the cutting-edge sort of cooking like rather oil it is supplanted as ghee. As an outcome, Valsala's journey develops as a contention towards the custom. At the point when Prabhakaran ace inquiries and says with respect to his acid reflux she never worried about his wellbeing. It was anticipated that Sridharan and Valsala progressed



toward becoming accomplices under the covered marital bunch. Disregarding her dissatisfaction with her life partner, she supported to stay alongside him due to the reasons, there was the land she had toiled over the house she was fancy woman of the two of which her husband's. At that point there were the retirement benefits he would get when he resigned from the Lower Primary School in Pannamanna quite a while from now. And after that there was the sizeable LIC approach. Following twenty-three years of marriage, she thought she had the right to have everything. She would not like to surrender it simply like that. Nor did she need to surrender Sridharan. without warning Prabhakaran was absent and later discovered dead. Police Inspector enquires Valsala about the passing of her significant other at the center she protects quiet. Valsala moans and strikes her temple against the wooden column. There was a lot of compassion toward her as a widow. In any case, everything changes when it is uncovered that she with Sridharan had killed Prabhakaran and his body has been shortened into twelve pieces.

In this novel, we keep running over Valsala, who does not feel fault or adversity for her activity since she needs to escape from the male dominance and lead her life as she imagined. Everyone in the town spoke shocking about her direct. Valsala as a growing "New Woman" breaks the standard Indian insight worked under the name of society and mishandled the standards in the male driven culture. The Indian people, repaired in the regular hypothesis have confused the world they live in and don't amass backbone to understand reality. Anita Nair propels enthusiastic introduction and the horrifying slants close by unstable

sentiments of women strikingly. She sets out the twenty first century woman, for whom sex is another sort of religion. She tosses light on female personality, where she brings into open that a woman should be treated as human and should not be ignored or covered. An examination of the man-woman relationship as portrayed in the propelled composition of the East and the West shows an obstruction of and fall in the preservationist wants for female direct. Women are by and by delineated as continuously dauntless, progressively liberated in their view, and more expressive in their manner than the woman of the past. The male one-sided perspective for the most part rejects the premiums and desires of womenfolk and imprints them as unnatural. Women are set up to please the necessities and solicitations of the folks.

When she requests, she is treated as a devilish lady and at last the male-concocted philosophy purity is likewise under inquiry. In this novel Valsala can't voice her feelings straightforwardly, for her reluctance to relate herself from the standard tasks finished in dissatisfaction. As indicated by her it was anything but a real existence it is only a place to live. So as to lead her life euphorically she used her forlornness and goes through it with Sridharan to induce her wants. What lady was in the past isn't the not the equivalent. Indian women's activist development has brought forth another lady with numerous tasks to carry out. Today we see ladies infringing into the most restricted domain of men for example field and obtaining numerous renowned positions in the diverse circles of life. Kiran Bedi, Kalpana Chawala, Sheela Dixit is a portion of the instances of the ladies with the changed jobs. The move from the "Pativrata" picture to that



of the explicitly – liberated lady unquestionably denotes the crisis of another family's Indian lady who are leaving their moderate shells and are prepared to acknowledge the sexual mental substances of human life. It is extremely an indication of radical change happening in the Indian sexual scene.

The character Valsala resorts to opportunity mentally as well as explicitly as well. For her sexual starvation she is restless to search out to additional conjugal sex. Here, Freud's lexis of the sexual longing for as "engine power of life;" could comprehend the circumstance better. Since her sexual yearning is incited or quelled, Valsala's make progress toward articulation through sexual association or issue with men other than her better half. Valsala's issue with sridharan is by all accounts transitory substitute for her malcontented conjugal life. Valsala speaks to the "new lady" who is en route to a suggestive sexual ideal world, where educated commonly consenting people could completely acknowledge themselves explicitly without open insult or private blame. (The New Sexuality; 1989) So, she is explicitly happy with her undertaking with her neighbor, Sridharan and does not feel remorseful of it. The author conviction is to take shield in the self which implies that "oneself" isn't powerful yet mental. As it were, Anita Nair implies that her characters in future, advocate for themselves; they will never again permit there "she" to get left. By this attestation of the self-Nair surely takes her champions to the shaft of women's liberation, however she might not have gone for propounding any such "ism". What's more, the ladies have unquestionably started their challenge as demonstrated by their sexual liberation. Valsala endeavors to accomplish

synchronization throughout everyday life except against the customary way, by her very own new way. Her new feeling of mindfulness enables her with a comprehension of her ladylike quality. When she settles her internal clashes, she can vanquish self-personality. Is this sexual productivity a sign of a quick spreading "new ethical quality?" Or is it an indication of the moving toward sexual prohibition or indiscrimination? The facts confirm that while men have delighted in sexual opportunity from time immemorial, ladies have been supported around by unbreakable taboos. The character Valsala has broken them, as Nora, in "A Doll's House" by Ibsen. As Nora another woman, Valsala is known as another lady. They don't speak to the normal western lady who grasps the sexual self-rule. What's more, dithering waits over the topic of whether these Indian courageous women will discover a situation in an all-around characterized condition of living. The answer for this sexual difficulty also stays at junction and depends just on the people taking care of issues without anyone else.

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