



## The Unsoundness Of Feminism In India With Reference To Deepa Narayanan's "Chup Breaking The Silence About India's Women"

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### Abstract

From Ancient History till the 21st Century, we see the transformation of women. Though women faced so many huddles we still have a quest that women are independent. Are they allowed to make choices of their own? From my point of view, the problems of women have been transformed into another form but it is not fully demolished. Even now women are Alienated or self-isolated because of misogyni society. Always women are objectified and they also keep protocols for women. These protocols may define their outer self but their inner self will always be ignored. On the whole, Respect for the Family was kept in Women But not in men. Always women were the reflection of their family members but not themselves. This Research proposes the Unsoundness of women and how they were abandoned to make their own choices for their own careers through the experience of Meera 25-year-old young women from the work **chup: Breaking the silence about India's Women**. when we clearly observe the word silence itself meant for women because they were not allowed to speak loudly are raise their voices. We may find that The story of Meera may be the mirror of yourself or myself and many Readers.

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### Introduction

Chup – Breaking the Silence about India's women is a Researched book written by Deepa Narayanan who is an International Poverty, Gender, and Development Adviser. This book is based on 600 detailed interviews with women all over the world, especially in India. In the work, she also identifies Seven key habits that dominate women's everyday lives despite their success, financial status, and family background. The author stated that it would be shocking that the chup will be the mirror of yourself to whom she refers all the women. The reason behind this is that she came up with all the problems and issues that dominate women in all aspects of contemporary society. The author traveled to many colleges across the world and interviewed younger women between the ages of 17 to 35. The 600 interviews ended with 8000 pages of notes which she converted into 259 pages. The seven key identities that dominate women and cause struggles are Body, Voice, Pleasing, sexuality, Isolation, identity, and Closing reflections. The purpose of this research is to concentrate on the

introduction part of the book named “**The Making of Women**”. this chapter discusses the passionate young 25-year-old woman whose dreams were not counted over her parent's choice.

### **The Unsoundness of Feminism in India**

Women in India practiced adopting the do's and don'ts of culture And society Subconsciously. Though women can be seen in schools, colleges, universities, streets, and Offices. Though they work as government officials, scientists, students, and entrepreneurs, Women are forbidden to speak about their decisions. Deepa Narayan, in her work ‘Chup: Breaking the Silence about India’s Women pointed out that women should remain silent like non-existent. The author pointed out in her work that when people waited for honest justice for Nirbhaya in early 2013, in other cases Justices P. Sathashivam and J.S. Khehar justified a person with the death penalty for killing a seven-year-old boy.

*“... In early February 2013, while New Delhi was in turmoil awaiting justice for Nirbhaya, two Supreme Court justices also in New Delhi ruled that killing a boy is worse than killing a girl... Justices P. Sathashivam and J.S. Khehar, in a ruling that justified the death penalty for a man in the killing of a seven-year-old boy, wrote ‘The parents of the deceased had four children – three daughters and one son. Kidnapping the only male child was to induce Maximum fear in the mind of parents...’ [Chup: Breaking the Silence about India’s Women, pg. no: 7]*

The feminist movements have run a long way, but it is still strong that the thought of Feminism is a struggle for dominance over males that is the struggle for equal opportunities. The above lines from the book explain how the toxicity of culture is deeply rooted in the educated People in India who unknowingly support Gender bias. The first chapter of this book discusses how women make others feel that they exist through the story of Meera, a girl from Delhi. Meera grew up with their grandparents, parents, uncle, and aunt. She pointed out that her mother was a good listener rather than an observer. Her father wants Meera to be the same. Meera was never able to be liberal like her father. Her father expected her to be in the Medical profession but her choice is to do psychology. She cannot tolerate her father’s Oppression so she ran away from medical school. She landed in Chennai and got herself introduced to a woman. With the help of that woman, she somehow managed to get admission for her studies but she didn’t have a place to stay. With no other choice, she started to stay in a slum with that woman. She later identified the woman with whom she was staying is a sex worker. She took care of their children, while they went to work. After a month, her family arrived with the police and took her back home. When the author questioned her safety when she lived in the slum she replied that she felt that she was in the safest place. Meera’s independence, and thoughts were put on hold. Though she was in her home she felt unsafe, where her father doesn’t acknowledge her existence nor her thoughts or voice. This interview is enough to show how every Indian woman trained to live quietly according to the culture.

### **Gender Bias – Hijras and Womanhood in the Search for Identity**

The term gender is connected with cultural differences that are associated with men and women, through which behavioral patterns and identity are constructed. Inequalities and fewer opportunities for women increasing slowly in the name culture teaching people that women should run a household, not a kingdom. This mere patriarchal thought is subconsciously rooted in every person in the world. The concept of feminism is to oppose or stand against the existing political and social organizations that depend on or are tied up with patriarchy. I, hereby present the concepts of radical feminism and cultural feminism to discuss. Chup, Breaking the Silence about India’s Women, by Deepa Narayan is a book of research that I consider as an eye opener for women in India who undergo abuse and suffering without knowing that they were watched under misogynistic acts. Identity to a woman turned into a story that she tells society about her living lifetime. According to Dhidiya A Jaleel (2022) “Womanhood is a dynamic term defined by society and culture, and also a scientific reality with various implications for women all over the world. The struggle to reconcile the disparities in identity expressed in standards of beauty, sexuality, and gender roles is constantly evolving. The changing context of female identity within and outside the home is highly impacted by cultural backgrounds and visibility characterized by environmental surroundings; first-generation women must accept the changing context of female identity inside and outside. This pattern reflects how the identity negotiation shifts across multiple cultural dimensions; first-generation women must constantly adapt to changing norms of self actualization, body image, and attractiveness perceptions.” She focuses on the concept of womanhood and how the previous generation of women suffered and lived throughout the cultural and radical backgrounds that tied up with cultural factors.

When women fight for their inequality and independence, the misogynistic culture doesn't Give proper protection to the Hijra community. The third gender. Countries and societies that Bound to the unchangeable misogynistic culture that gives the spotlight to the main gender who brings wealth, and who does their best to grow the economy. According to Sri Vaishnavi. T and Thilagavathy. J (2022) "Hijras were treated as best companions for the queens and princesses in the period of Mughals. There are references to Hijras turning their religions from Hindu to Muslim, but not from Muslims to Hindu. This explains that the Hijra community was given more importance in the Mughal period. Discrimination against the Hijra community was considered a great offense. They have differences based on experience. A good Hijra doesn't do things which is considered to be harem in Islam. After implementing the colonial rule in India during the early eighteenth century, the status of Hijra changed drastically." Goddess Sita from one of the epics, Ramayana, is known as a true woman and people worship her. On the other hand, Aravan from Mahabharatha was worshipped. But, in real life, trans genders were considered to be a nuisance to society. Indian culture and government nearly took 73 years to recognize and accept the third gender.

### **Her Existence was her father's Reflection**

In this contemporary world though we see women as a Doctor, engineers, and pilots, and we also encounter women driving cars, and scooters doing stunts, etc. It shows women's empowerment in our society. Women were also employed in large numbers. So strongly believe that women were given freedom and empowerment and they are valued and free and unafraid but they are not. We think that women were educated so they speak up but they don't. We also think when women earn more, the violence against them might have been stopped but it is not. Likewise, everything in the outer world is not real. The brutality, violence, restrictions, and changed its form but still it exists. In the book the protagonist Meera 25 years young women address that when she lives with her own family she feels that there are many individuals living together, she also states that they live together but there is a set of rules and regulations. He feels that she is not alive her existence is his father's reflection.

### **Conclusion**

Making of women holds the mirror for many women in this Chauvinistic society. We all should agree with the fact that we assume that we are independent but actually, we are a reflection of our family. There might be some exemptions but in the majority, women are not their own reflection but their fathers or Mothers or Husbands. Hence society made us believe that Silence is a virtue. silence is polite, Silence is Good, Silence is spiritual. When we remove that blindfold we can realize that Silence is not a Goodness but a betrayal from our Society.

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