

RESEARCH ARTICLE

**A STUDY OF SEARCH FOR A DISTINCT GENDER IDENTITY IN  
MANJU KAPUR'S *A MARRIED WOMAN***

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**ABSTRACT**

Literature is a declaration of life with the help of language. The significant impulses behind literature are desire for self-expression and the interest in individuals and their doings. Different types of literature are only the different channels man has opened up for himself for the discharge of his sociality. A woman endowed with awareness and social consciousness is the critical need of great importance for the improvement of self and the society. Women writers gave new dimension to Indian Literature. Manju Kapur, one of the glowing stars of the Indo-Anglican fiction turned popular with a considerable effect of her writings on the society. Her works stress

not on any joint social endeavors to safeguard the people, however demand each woman's self-advancement for the improvement of society. Her books are therefore portrayals of struggle for freedom and search for presence at different levels. The protagonist, Astha, a third World Woman, recreated her hidden gender identity for her emotional sustenance is explored, in the novel *A Married Woman* (2003). In this paper, the discussion endeavors to investigate the and illuminates Astha's substitute decision to determine delight and satisfaction as a method for distinct gender identity.

**Keywords:** Gender identity, Gender Hybridity, Emotional isolation, Third Space in Gender, Non-Heteronormative culture.

**RESEARCH ARTICLE**

A Married Woman (2003), deals with predestined desire of women in slender social circle and female rebel against family esteems and the institution of marriage, lesbianism on the backdrop of mutual strife in India. Manju Kapur's portrayal of womanhood in the novel possesses various emphases when we think about her feminine projections in different books. She represents non-Heteronormative culture in Indian context in the book. The Protagonist, Astha's life inferred the lesbian union. The social suffocations reflect in the psychological trifle that leads to find a new cluster in gender.

The initial lines discusses Astha's middle-class familial situation. In any case, her father desired to teach Astha, her mother needs to give her a safe familial life that is expressed in the initial lines, as follows:

Astha was raised appropriately, as befits a woman, with huge enhancements of fear. One slip might find her alone, vulnerable and unprotected. The endless ways by which she could be harmed were not determined, yet Astha absorbed them through her skin, and ever after was drawn to the safe and secure (1).

These lines communicate about the huge introduction about the marriage. There is no steady life at her mother's family and also her husband's family. This is the traditionalist state of woman in Indian society. She was unable to expect emotional dependency. Rather than that, a woman is ready as passionate defender of a family though the woman is blocked to express all her emotions in the name of sacrifice. It is a sole liability of a dutiful wife to cover the miseries and glitches at her husband's family. This is depended on her mother consistently from her childhood itself. She is a single child of her parents. They take utmost care of her provisions such as, education, character, health and marriage. However, all such things have offered to prepare her up to deal with her family after marriage. They went through their whole time on earth to plan her while she doesn't need to ensure them back, as they wish. There are no rights and enthusiastic help to be given neither herself nor her parents who have given birth to her on this earth. Her mother frequently declared about their daughter's marriage in Shastras

Astha is raised as a common Indian house-hold for the marriage factory. Astha is a woman. So she has brought up in this way. If her gender is male, then their parents brought up might be different in her child's life. Thus, the gender disparity existed in the modern Indian society. During the middle ages, women protection was chief motif among social feudal and different foreign invasions in India. When British rule started, they would accuse the Indian gender disparity. The actual Gender Conservatism in Indian society was quiet various. Nadeem

**RESEARCH ARTICLE**

Hasnin describes about the slow changes that had been planted into the Indian culture, in his book, *Indian Society and Culture: Continuity and Change (2010)*,

Various regions of India have been united. Despite the immense cultural diversity, there has been a developing combination of culture due to rise developing new powers and factors since nineteenth century onwards. Among these normal political structure, common legal system, uniform administrative system, uniform educational system, growing economic interdependence; a new kind of growing national awareness may be enumerated to have contributed to the making of an 'Indian society'. [...], Indian society has been more of a cultural entity rather than a structural entity (4).

India has constructed with cultural diversity. During the British rule, Western culture strongly influenced on Indian culture through the political interface, as Nadeem mentioned in the above lines. Indian society determined with the practices rather than the reasons and meanings behind them. This practice becomes the compulsory habitual. We come to know that there is no gender disparity found in ancient Indian society. His words could be applicable to ancient India not to modern India because Indian cultural context hybrid with the western influences in modern age. Nadeem also says that,

Socio- cultural change in India under the effect of the advanced west presents one more significant feature of socio cultural dynamics. India has consistently been a profoundly traditional society and it is just through contact with the advanced west that the course of modernization, both technological and cultural, was initiated into Indian society. The sociologists have depicted these progressions as heterogenetic process of change. Also, however the Portuguese, the French and the Dutch, as well, had contacts with India yet it is the British impact significantly affected Indian society (5).

Indian ancient cultural practices were interrupted with western doctrines. To discover the varieties of modern hybrid Indian context from the ancient Indian context, we should classify the Indian tradition and western traditions. "Indian society has been more of a cultural entity(4)" while the western tradition based on the modernized one that has developed with "Rationalism, Individualism and Utilitarianism(5)". These things are found in *A Married Woman*, in which Astha had been raised in her family. Nadeem makes reference to that Indian society had been a greater amount of 'cultural entity' than a 'structural entity'. Indian familial system is great example for this. Indian tradition, has identical and well-adjusted errands, for everybody in its system edifice, that are, irrespective of gender. Father's job is to gross economic needs for the

**RESEARCH ARTICLE**

family and mother's is to take up all the domiciliary errands. The obligation is given concurring the ability system of every person. In the expressions of Nadeem:

[...], it has developed as a philosophy of life where individualistic motives have to be suppressed in favour of the family interest. A joint family might have similar capacity and skill to work. Not all members may have similar capacity and skill to work. This, on occasion, creates bickering among the more active and therefore more productive members. It is here that the judicious role of the manager becomes significant. The standard of circulation of work as indicated by limit and skill and disbursement of advantages as per the requirements has made it as a wellspring of social protection for such individuals who are truly incapacitated, intellectually strange or the casualty of extended disease. Their wives and children have not to endure due to the disability of the breadwinner. It is likewise described by a typical kitchen and a typical implicit rules for every one of the individuals. [... ], woman enjoyed little of status or freedom in such a system (24).

It is the responsibility of the manager in the family to ensure the familial qualities by similarly sharing the advantages of the family to every one of the individuals. There might be physically and mentally crippled people into a family. However, the equality should be reached them too. The strong ones supported the disabled ones. The kitchen is normal to both men and women. The fundamental business in antiquated India is farming. A man cooks and furthermore women required into horticultural works. They have shared their obligation to ensure the familial balance irrespective of their gender. There is no space for gender identification but it is the role of undertaking responsibility. The common obligation is started to glide because of numerous undertakings of Indian women.

Ancient Indian social system isn't floated from science. The performing various tasks strength of women is naturally gifted ordinarily. A.E.Miller in his examination article, "Gender Difference in Strength and Muscle Fiber Characteristics (1993)" has referenced that women are more grounded 52% and 66% as men their upper and lower body individually. Yet, men approach to ensure this possibility of women. They need to assume the outer liability of the family. A similar philosophy is referenced by Nadeem that was the judicious role of the manager becomes significant and the standard of appropriation of work as indicated by limit and skill disbursement of insurance for such members who were physically disabled and mentally abnormal. It was acceptable at the ancient ages. Due to the foreign invasions, Indian cultural system is fallen with the social blending. It arrives at its top because of most elevated impacts of

**RESEARCH ARTICLE**

Westernization. Because of that, women are over-burden with more obligations. This is called as patriarchy. Despite the fact that, numerous women's activist developments arose to secure women, it isn't totally done. Women may be liberated at education, working like basic needs and rights but emotionally firmly tied up at their familial errands as a daughter, sister, mother and wife etc.

Individuals imagine that women' lives would widespread by arriving at an effective achievement as a domestic woman, despite the fact that the woman has arrived at numerous other social heights it is rarely cherished in gender focal point. In any case, actually calm conflicting one. Father became the ruler of a family because his role is to win the bread. Mother's role is only to taking care of the family members and all the household works by sacrificing her emotions and achievements. So Astha had been raised in such manner by her parents. From the childhood itself, Astha has more enthusiastic on drawing and painting. His father insisted her to study. But his words were falling on deaf ears. She concentrated on her own interest only.

The whole familial system in ancient India that is referenced by Nadeem is imploded in present day India. A family ought to be the spot to determine the feelings and to give mental strength while Astha dosages not track down any passionate help from her family separated from the proclaiming of marriage life and her dad's power to do IAS arrangement. They follow neither old Indian system nor impacted western system. It is regularly a crossover one. By survey this, Astha's quest for enthusiastic provisions has begun from here. In the exposition, *Female Homosexuality: Classical Psychoanalytic Theory* Reconsidered, obviously states about the mental upholding of women towards lesbianism, as:

Socarides (1978) portrayed female homosexuality (Lesbianism) as the perfect representation of male homosexuality—a corruption due by and large to premedical formative disappointments to determine clashes around partition individuation. As per Socarides, his female gay patients were in departure from men since youth fears of being harmed and eaten up by their mom made them unfit to adapt to genuine or envisioned oedipal dissatisfactions opposite their dad (4)".

The above lines states about the unsupported mother of Astha when her dad intruded on her genuine interest and enthusiasm. She was isolated from her interest of drawing and painting and was individuated for IAS readiness. Astha's mom additionally did not uphold her really which she could feel in a real sense. Rather than ensuring Astha, her mom in a roundabout way affected the contemplations of her dad into her psyche. So she felt the partition and individuation

**RESEARCH ARTICLE**

inside her family from her youth itself. McDougall (1980) clarified the equal “etiologi- cal system” reformist by Socarides—that:

Women are gay on account of severe premedical psychopathology, explicitly around hardships in the separation-individuation stage. [...]. She then, at that point tracks down a female cooperate with whom she acts out her fury and longing for adoration from the difficult to reach, narcissistically isolated, and controlling mother. This arrangement is viewed as a perverse "third structure," neither maniacal nor hypochondriac however plainly character disarranged (6)".

McDougall's words had given the foundation of lesbian event. At the point when a youngster has placed into its passionate suffocations, she would discover no way. On record of that, 'Third design' would be there. Women musings have fallen mediocre many times due to their fearful sharpening on men in Indian setting. Because of the manly mastery, a lady looks for her female mate in any event, for her sensual convenience too. The simple considered enthusiastic partition prompts their seclusion even inside their own family. It is neither mental change nor masochist change; yet McDougall tended to it as character problem. There is no one but arrangement can be offered is to dispense space for the third construction. As I have referenced above, here is the reference for the beginning point for going into Non-Heteronormative culture that excites into her.

The confinement of an individual in her own home gives the individuation that registers into her mind as a profound injury. At last it reasons for the advancement of progress. The change has the sort of mission for comfort space. Kapur draws the personality of Astha as a typical working class lady with unusual sensitivity. Astha deciphers her inadequacy and vacancy in her life. She continues battling to satisfy her other self with enthusiastic fare as opposed to be preyed as a Heteronormative carcass. Her parched is on to fulfill her spirit, not her materialistic or sensual necessities.

The familial obligation is shared liability. At the point when the spouse needs actual satisfaction, the wife ought to be repaid with her feelings. Since men are truly reliant while women journey just enthusiastic reliance. Astha rose at her family with lacking of enthusiastic reliance because of her mom's demands about marriage. Men might give more fixation on their hard work when they are truly fulfilled though women give their consideration just they are sincerely satisfied. This is the genuine familial system. This is the logical development of the general public in Indian social setting.

**RESEARCH ARTICLE**

The system is imploded when the obligation becomes small as opposed to share. Men need to burn-through more space for their energy. So they have steadily taken more space in their common obligation. In any case, women are adamantly remaining at their familial obligation to remunerate the pretend of men's untrustworthiness. Women additionally are likewise fallen into the prey for the embodying expressions of men. Accordingly women are locked inside house with sweet words. Accordingly, the same Indian culture steadily transformed into 'Man centric Society'. The male centric society doesn't happen the immediate constraints and assaults on women. It was step by step had its spot. At the point when the social situation changes, individuals concentrated on minute things. So such things were covered up and illegal. After the British province, we have totally overlooked our practice to occupy with opportunity battling. Indeed, even in such friendly developments, cleverly, planted the allotments among our blended refined stream.

In this original Manju Kapur has shown that adjustment of the standards of conventional patriarchal system is significant for women's rights and their independence. Inter caste and inter religious marriage reduce the women from traditional restrictions. They are consistently looking for their distinction. Manju Kapur has opposed such oppression against women in her books. A Married Women, who looks for opportunity, violates the conventional idea of women's compliance and tolerance. Just monetary opportunity isn't sufficient for them. Socio-religious culture has to accept their individuality. The researchers need to allow her to leave her alone what she chooses and let her have the uprightness which has been ignored to her for a long time. They can no longer remain submissive, subjugated and discriminated.

We get equally explicit discussions of the sex between husband and wife, but that only throws into relief the emotional violence of the marriage for Astha. We see her frustrations in the face of his filibustering about a range of issues in their marriage—from finances to time spent together Hemant does not understand his wife's unhappiness as the cause of her debilitating headaches, and often induces guilt in her by pointing to his hard work in ensuring his family's financial security. Astha embraces the mental comfort with Pipee. This kind of completeness is the actual need of a woman, specifically, a married woman. She has deviated from Hemant because he requires her to fulfill only his physical needs while he escapes from his responsibility as a husband, to adhere his duty of fulfilling his wife's emotional requirements, apart from economic and physical requirements. According to Bhabha's definition of Third Space, husband is one space and wife is another one space. When they mingle together, both physically and mentally; when they should serve as a complement to each other, there would be no space. A perfect cultural stream will occur there. It is called as new culture. In new culture, they

**RESEARCH ARTICLE**

understand each other; accommodate each other; and flexibly manage each other in all the ways. There is no possibility of space. To symbolize this philosophy through a myth, the physical appearance of God Arthanareeshwara is the contribution to the Indian culture.

Lesbianism surfaced as a result of dissatisfaction with patriarchal norms which controls the female mind and body. Manju Kapur shows how Astha got rid from her husband by gaining autonomy in a lesbian relationship with Pipeelika. She was in a constant war with everything around her. She had been denied freedom of expression. It was an act of rebellion against male supremacy. Marriages in India take away most of women's right to be an individual and make them submissive and traditional against their will. So she chose to find her new space which could not be identified in Conservative Genders. Women are emotionally abused and it often goes unaddressed in India. It is especially very distressing for the ones who do not easily accept to these gender roles.

Non-heteronormative culture occurs as a new culture in the Indian context. Non-heteronormative people have their own structured norms and mutual understanding with their partner. They do not give chance for the Third Space. Non-Heteronormative culture is assured in legalized terms by the Indian Penal Code of India Act, 377 on 6th September 2018. This act decriminalizes homosexuality when they involve in physical union with comfort. Astha's comfort physical orientation tells us about the emotional fulfillment which she could not experience with Hemant. The misunderstandings bring the Third Space in a family.

The third space neither leaves from the family nor tolerates everything in a senseless state. The new generation moves towards the third space through search of identity, that is, hybridity, with reference to Manju Kapur's A married Woman, it is non-heteronormative culture production. People get education in global standards. All the science and technology influences make the world, a global village. People are aware of all the social minorities and trends. When they are determined to console their self, they take reference from all the contexts irrespective of geographical boundaries. The recent movements in most of the contexts concentrate chiefly on the social minorities for their legal rights. Thus, non-heteronormative enters into Indian context. Social media plays a vital role in advertising and influencing the issue as a serious one. They act as hand-in-glove to spread the western influence in the Indian context as well as the Indian darkness in all the other contexts. This leads to misinterpretations and blurred projections in each context creating more situations for the Third Space.



**RESEARCH ARTICLE**

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