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WOMEN'S CELL 2021-2022

In Association with

IQAC

N S S COLLEGE CHERTHALA

Inauguration of Women's Cell and Talk on ***STHREE SURAKSHA***

By

Adv. Sreedevi.P

(Rtd. Women Protection Officer, Women and Child Development Department)

Date : 24.02.2022

Venue : Seminar Hall

Time : 10.30 A M

All are cordially invited



N.S.S COLLEGE, CHERTHALA
WOMEN'S CELL In Association With IQAC

SELF DEFENCE TRAINING PROGRAMME

DATE : 14-03-2022

TIME : 10.00 AM-3.00PM

VENUE : AUDITORIUM



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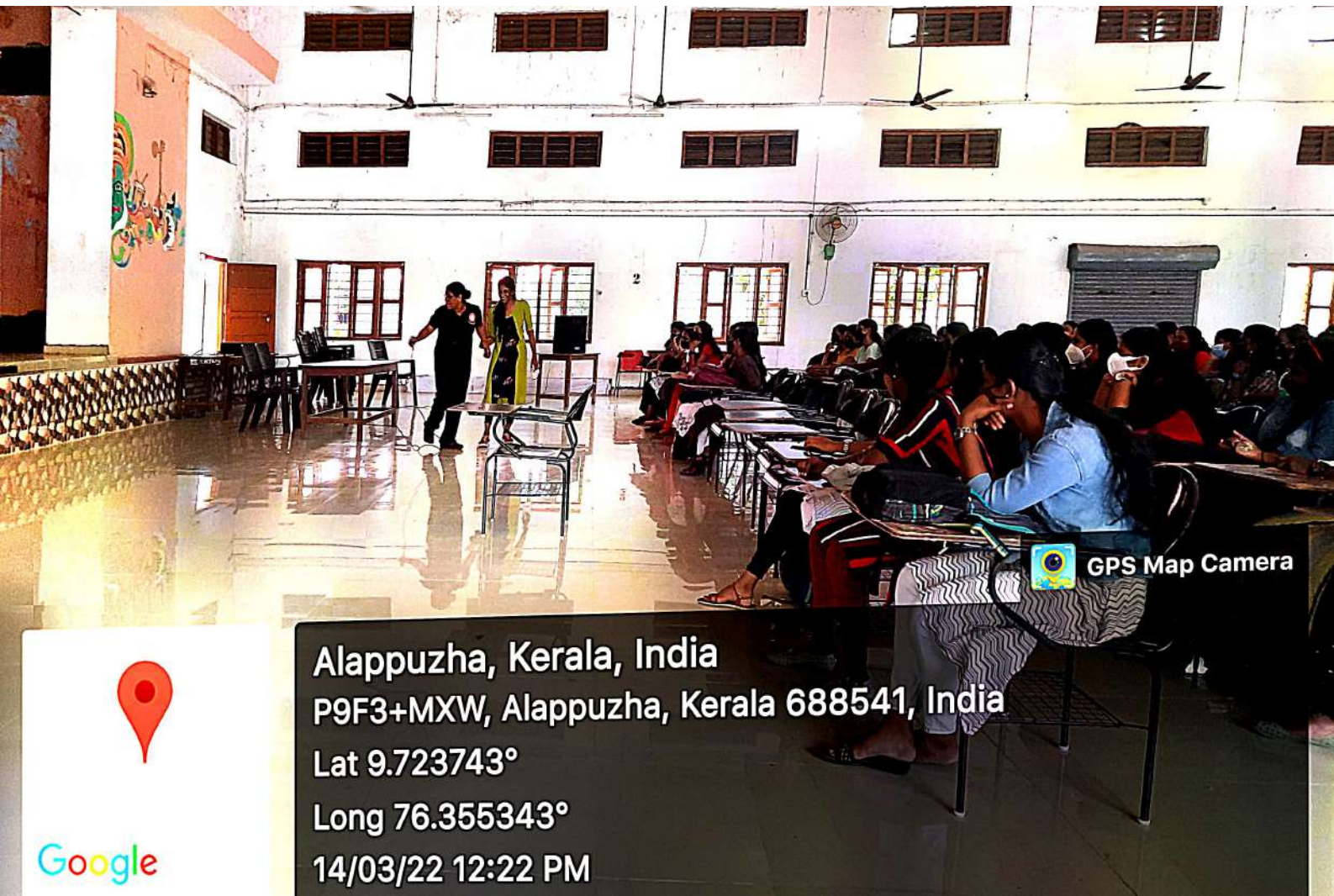
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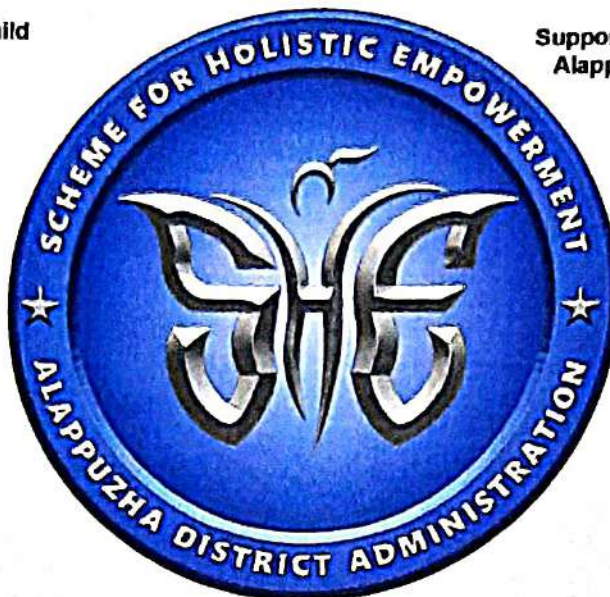








ALAPPUZHA DISTRICT ADMINISTRATION

Department of Women & Child
DevelopmentSupport Team for Action & Readiness
Alappuzha District Administration

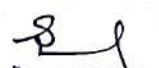
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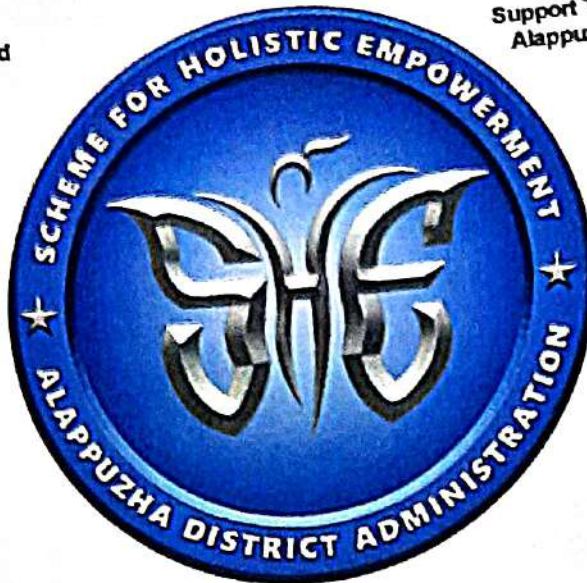
has attended 4-Day training workshop of SHE scheme
(Scheme for Holistic Empowerment) regarding Legal,
Medical, Physical & Psychological approaches on Women
Empowerment organized by S.T.A.R (Support Team for Action &
Readiness) of Alappuzha District Administration and
Women & Child Development Department.


Sub-Collector, Alappuzha
S.T.A.R Commander


Women & Child Development
Officer, Alappuzha



ALAPPUZHA DISTRICT ADMINISTRATION


Department of Women & Child
DevelopmentSupport Team for Action & Readiness
Alappuzha District AdministrationCERTIFICATE OF PARTICIPATION

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...Abhirami Biju... of NSS College Chethala...

has attended 4-Day training workshop of SHE scheme
(Scheme for Holistic Empowerment) regarding Legal,
Medical, Physical & Psychological approaches on Women
Empowerment organized by S.T.A.R (Support Team for Action &
Readiness) of Alappuzha District Administration and
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Sub-Collector, Alappuzha
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Department of Women & Child
Development



ALAPPUZHA DISTRICT ADMINISTRATION




Support Team for Action & Readiness
Alappuzha District Administration



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(Scheme for Holistic Empowerment) regarding Legal,
Medical, Physical & Psychological approaches on Women
Empowerment organized by S.T.A.R (Support Team for Action &
Readiness) of Alappuzha District Administration and
Women & Child Development Department.


Sub-Collector, Alappuzha
S.T.A.R Commander


Women & Child Development
Officer, Alappuzha

From

Head of P G Department of Commerce
N S S College Cherthala

23/11/2021

To

Principal
N S S College Cherthala
Alappuzha

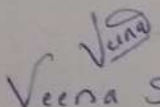
Sub: Request for conducting Invited Talk

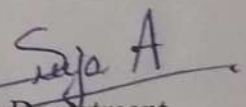
Sir,

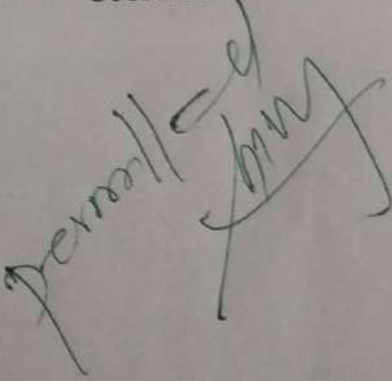
P G Department of Commerce N S S College Cherthala would like to conduct an invited talk on 'Dowry and Domestic Violence' on 26th November 2021 as part of National Law Day. Ms Divya Salim of National Law Institute Bhopal has given her consent for handling the session. Kindly grant us permission to conduct the programme on online mode at 7:00 pm on 26/11/2021.

Thanking You.

Yours Faithfully,


Veena S Kumar
Coordinator


Head of the Department


Permal



Resource Person

Miss Divya Salim

**Asst Professor
National Law Institute University Bhopal**

AY

**26
Nov**

7.00 PM



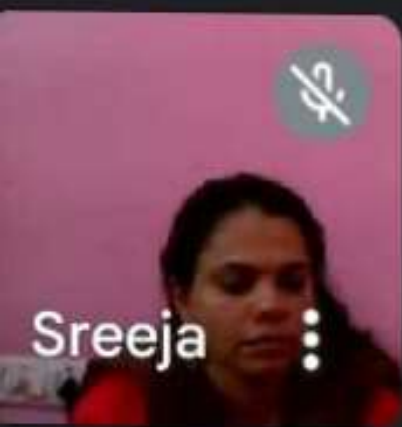
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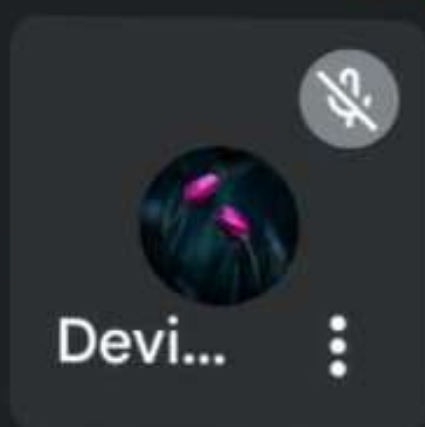
**PG D
NSS**



Divya



Sreeja



Devi...



Cha...



You



SAN...



79 others

Activity Report

26/11/21

An Invited Talk on 'Dowry & Marital Related Violence' as part of Constitution day (National Law Day) on 26th November 2021 was organised by P.G. Department of Commerce NSS College Chertala. Resource Person for the day was Ms. Divya Salim, Assistant Professor, National Law Institute University, Bhopal. Her specialisation is in Criminal Law and Human rights. She is also member of expert panel for courses and training to police officers at Central academy of Police Training, Bhopal.

The programme was conducted via online through Google Meet. Teachers of NSS College Chertala & almost 100 students of various departments participated actively in the programme. The programme was planned for 1 and half hours and began as per schedule at 7:00 pm on 26/11/2021. Coordinator of the programme delivered Welcome speech, followed by Principal and HOD of Commerce delivered Inaugural & Presidential address. Programme was wound up at 8:30 pm by delivering a Vote of Thanks by ^{our} students from P.G. class.

The talk highlighted the ill effects of Dowry Practice with real examples from life and also give due importance to strict implementation of dowry prohibition Act. Good feedback were received from students and Teachers who attended the programme.

Sgt. A.
Dr. Sreeja A
Convener.



✓ and
26/11/21
Veena S Kumar
(Coordinator)

Date:

24/05/2022

CERTIFICATE

This is to certify that Ms. Divya Salim, Assistant Professor (Criminal Law), National Law Institute University, Bhopal, delivered an invited lecture as a resources person on 'Dowry and Marital related violence' on 26th November, 2021 as part of the National Law Day celebrations organized by Post Graduate Department of Commerce, N.S.S College Cherthala, Alappuzha.

Principal

— Principal
NSS COLLEGE, CHERTHALA



N.S.S. COLLEGE CHERTHALA

(Affiliated to University of Kerala)

Re-accredited with B⁺⁺ Grade By NAAC

CERTIFICATE OF APPRECIATION

This is to certify that Mrs. Divya Salim, Assistant Professor, National Law Institute University, Bhopal, served as resource person and delivered a talk on 'Dowry and Marital Related Violence', organised by Post Graduate Department of Commerce N.S.S. College Cherthala, as part of Indian Constitution Day on 26th November 2021.

Mrs. Veena S. Kumar
Assistant Professor of Commerce
Programme Co-ordinator

Dr. Sreeja A.
Assistant Professor & Head
Department of Commerce



Dr. B. Gopakumar
Principal

SEMESTER VI
FIRST DEGREE PROGRAMME IN
BA ENGLISH LANGUAGE AND LITERATURE (CBCS System)

Core Course 11: EN 1641 Gender Studies

No: of Credits: 4

No of Instructional Hours: 5 [Total: 90hours]

Aim: Introduce and problematize gender constructs.

Objectives

1. Explore the historical variables that have contributed towards the social norms of gender and sexuality
2. Understand the significance of making gender an integral concept of social analysis
3. Develop a conceptual understanding of the field of gender studies

Course Outcome

CO 1: Recognize the patriarchal bias in the formation of history and knowledge.

CO 2: Analyse the ways in which gender, race, ethnicity class, caste and sexuality construct the social, cultural and biological experience of both men and women in all societies.

CO 3: Recognize and use the major theoretical frames of analysis in gender studies

CO 4: CO 5: Interrogate the social constructions of gender and the limiting of the same in to the male-female binary in its intersections with culture, power, sexualities and nationalities

CO 5: Examine gender issues in relation to the sustainable goals of development

COURSE OUTLINE

Module I Introduction to Gender Studies

Gender, Patriarchy- Family- Identities- Essentialism- Difference- Ideology- IntersectionalityFeminisms-Womanism-Dalit Feminism-Islamic Feminism

1. bell hooks. — Feminist Politics:Where we Stand|| Feminism is for Everybody: Passionate Politics. London: Pluto, 2000: pp.1-6.

https://excoradfeminisms.files.wordpress.com/2010/03/bell_hooksfeminism_is_for_everybody.pdf

2. Judith Lorber. —The Social Construction of Gender.||

https://ieas.unideb.hu/admin/file_9695.pdf

3. Vijila Chirappad: —Wasteland|| (poem)

<https://feminisminindia.com/2018/01/11/5-dalit-women-poets/>

Module II Gender and Sexuality

Body-Sexualities-Performativity-Heterosexuality-Sexual Orientation-Non-normative Sexualities Desire-Heteronormativity-Homosexuality-LGBTQI-Queer-Transgender-Pride Parade Posthuman Orientation.

1. A. Revathi. The Truth about Me: A Hijra Life Story (Life Narrative)

2. Margaret Atwood: —Helen of Troy Does Countertaps|| Dancing (poem)

<https://apoemaday.tumblr.com/post/181494581744/helen-of-troy-does-countertopdancing>

3. Kalki Subramaniam: — Breaking Binaries, Establishing Identity|| TEDxDumas

<https://www.youtube.com/watch?v=j1NzEGMNdo>

Module III Gender and Culture

Culture, Modernity, Consumption, Sexual Economies, Commodity Culture

1. Nivedita Menon: —India: Section 377: How Natural is Normal?||

<http://www.sacw.net/SexualityMinorities/nivedita01Jan2004.html>

2. Maya Angelou: —Phenomenal Woman|| (poem)

<https://www.poetryfoundation.org/poems/48985/phenomenal-woman>

3. Meena Kandasamy: — Mascara|| (poem)

<https://www.poemhunter.com/poem/mascara-4/>

Module IV: Gender, Power and Human Rights

Power, Sexual Politics, Discourse, Sexual Citizenship, Discrimination, Human Rights, Gender Justice

1. Alice Walker: Meridian (Novel)

2. Mahaswetha Devi: Draupadi (Short Fiction)

3. Mayilamma: Chapter 13. —Protest: The First Year|| (Pages 55 – 59) Jyothibai

Pariyadathu Mayilamma: The Life of a Tribal Eco-warrior. Orient Blackswan, 2018.

Recommended Reading

Butler, Judith. Gender Trouble: Feminism and the Subversion of Identity. New York: Routledge, 1990.

Cranny-Francis, Anne. Wendy Waring, Pam Stavropoulos, Joan Kirkby. Gender Studies Terms

and Debates. Macmillan, 2017.

Delap, Lucy. *Feminisms: A Global History*. Penguin, 2020.

Foucault, Michel. *History of Sexuality*. Penguin Books: 1977

Kate, Millet. *Sexual Politics*. New York: Doubleday. 1969.

Kumar, A. *The History of Doing*, New Delhi: Kali for Women, 1998.

Marao, Lori, J. *Fifty-One Key Feminist Thinkers*. Taylor and Francis, 2016.

Naples, Nancy A. *Companion to Women's and Gender Studies*. Wiley, 2020.

Roth, Benita. *Separate Roads to Feminism*. CUP, 2004.

Sullivan, Nikki. *A Critical Introduction to Queer Theory*. NYU, 2003.

VALUE ADDED COURSE
DEPARTMENT OF HISTORY
NSS COLLEGE, CHERTHALA

**Course Title: EMPOWERMENT OF WOMEN WITH SPECIAL
REFERENCE TO INDIA**

Semester: 5 & 6

Course Duration: 30 hours

AIMS OF THE COURSE

- **This Value Added Course aims to sensitize students to issues of gender and attempts to inculcate norms of gender equality & gender justice in them.**
- **The course is envisions to create an enlightened & progressive society that is free from gender biases and discriminations.**

OBJECTIVES OF THE COURSE

- **To understand the background of challenges of gender issues experienced in contemporary times.**
- **To create an awareness about the contributions of women to the Indian Freedom movement.**
- **To draw inspiration from the life and achievements of women leaders of the past.**
- **To foster a sense of gender equality among students in the light of socio-economic and political movements of India's past.**

COURSE OUTLINE

Module -1

Introduction

Empowerment of Women- Concept and Relevance-Understanding Gender Studies-Indian context

Module-2

Status of Women

Changes in the status of women in India- a historical perspective.

Reformers-Impact of socio-religious reform movements.

Freedom struggle and political empowerment of women.

Module-3

Inspiring women of India

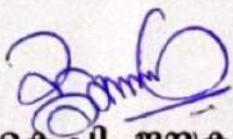
Modern India- (Colonial period)-Rani Laxmibai, Ahalyabai Holkar, Bhikaji Kama, Sarojini Naidu, Aruna Asaf Ali, Capt.Lakshmi Swaminathan

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**കേരള സർവ്വകലാശാല മലയാളം ഡിഗ്രി കോഴ്സിന്റെ ഭാഗിക
പുരണത്തിനായി സമർപ്പിക്കുന്ന പ്രബന്ധം**

സമർപ്പണം

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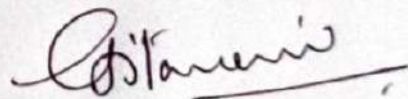
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എൻ. എസ്. എസ്. കോളേജ്

ചേർത്തല



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(വകുപ്പ് മേധാവി)

എൻ.എസ്.എസ്.കോളേജ്

ചേർത്തല



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**PERSPECTIVE ON
SOCIETY, SCIENCE, LITERATURE**

**COMPILED AND EDITED BY
RESEARCH CELL
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MEASURING GENDER INEQUALITY: UNDERSTANDING THE CONCEPTUAL AND ANALYTICAL ISSUES

Amritha Vijai

Assistant Professor, Department of Economics
NSS College, Cherthala

Introduction

The WDR (2012) gives the intrinsic and instrumental relevance of gender equality. The intrinsic importance of gender equality lies in the fact that the ability to live one's life the way they chose to and be free from any form of deprivation is a basic human right, irrespective of one's gender. The instrumentalist argument points out the role of gender equality in the enhancement of economic efficiency as well as in achievement of key development objectives. The measurement of gender inequality also follows the rationale that is both intrinsic and instrumental. The very existence of gender inequality is an indicator of the fact that women are still being discriminated (Permanyer, 2009), making measurement of gender inequality important in itself. The instrumental rationale recognizes the importance of measuring gender inequality due to its impact on the human development and the importance in evaluating and eliminating gender inequality in order to achieve human development.

The recognition of gender equality as a policy goal, especially since the last few decades, has led to greater interest in this area with efforts from scholars of different theoretical and methodological orientations to study gender relations in detail.

With the elevation of poverty reduction as the primary goal, it has become important to consider the impact of poverty reduction policies on women's poverty and equality because more often than not, women are more affected by poverty due to the social, economic and political exclusion they face (Acharya and Ghimire, 2005). Literature has pointed out the link between gender inequality and economic growth. World Bank report (2001) examines the relationship between gender inequalities and development and argues that gender inequalities hinder development. From an efficiency perspective, it is argued that the wide disparities in schooling, access to resources and the relative positions within the household have a significant impact on the abilities of women and affects their autonomy, decision making power and ultimately productivity, which in turn affects the growth of the economy. The costs imposed by gender inequalities in the well being of the people are also huge, in the form of malnutrition, higher maternal and infant mortality, etc. There have been studies which point out that gender inequality in key dimensions like education, health and resource access has a significant impact on economic growth (Barro and Lee, 1994; Barro and Sala-i-Martin, 1995; Hill and King, 1995; Dollar and Gatti, 1999; Klasen, 2000). Studies have illustrated that an increase in education and autonomy for females can translate into lower fertility rates, lower infant mortality rates and higher nutritional indicators (Humana, 1992; Jejeebhoy, 1995; Boone, 1996; Klasen, 1999; Gatti, 1999; Smith and Haddad, 2000).

The importance associated with gender equality also explains the emergence of a number of indices attempting to measure gender inequality in the past two decades. A composite measure combines various dimensions and evaluates the extent and magnitude of inequality. The values of these indices and the cross country comparisons they have facilitated have helped Governments to evaluate their policies aimed at the reduction of gender inequality. However, the variations in the methodologies adopted and components included in these indices have resulted in

equally wide variations in outcomes, resulting in debates as to which methodology has captured gender inequality better.

A Brief Review of Composite Measures

There have been efforts to measure various domains of development using indicators to facilitate comparison and to set standards. As Munda and Nardo (2003) point out, composite indicators arise from the "need to rank countries and benchmarking their performance whenever a country does not perform strictly better than another. "Composite indices are made up of several indicators which are combined into one overall index and measure multidimensional concepts that cannot be captured by a single indicator. They facilitate the comparison of countries' progress over time and make interpretation easy. Composite indices succeed in limiting the number of indicators used but ensuring that information is retained and are more accountable.

Composite indicators also suffer from certain drawbacks. The reliability of a composite indicator depends not only upon the methodology used in its construction but also on the theoretical framework and the data used. The construction if poor would lead to misinterpretation and consequently misleading policy decisions. Even if it is argued that a composite indicator is constructed maintaining objectivity, it cannot be denied that the initial selection of the components is quite ad hoc. The selection of indicators and the weights may be subject to political disputes and could be misused to support certain policies (Saisana and Tarantola, 2002). Chakraborty (2002) argues that a composite index, while containing no more information than the individual indicators which constitute it, though presented in a convenient way, can result in loss of useful data. The estimation of composite indices, at an international level, requires comparable data across countries which may be difficult due to the differences in the definitions. These limitations have led to questions about the use of composite indices as reliable measures. Nevertheless, they are widely used.

Measuring Gender Inequality: An Overview of Gender Related Indices

Measurement of gender inequality has achieved its importance in international and national circles due to the importance associated with gender equality as a relevant factor in the development process. Policy makers and development practitioners are concerned about the prevalence of gender discrimination and recognize the need for improving the relative position of women. To improve the position of women, it was important to understand the extent to which gender inequalities persisted in society. Gender inequalities, however, exist in different aspects of life and are influenced by various factors which could be social, economic, political and institutional. Hence, there emerged a need for an index that can bring together various dimensions of gender equality to yield an understanding of the gender disparities that existed in a society. The index would also facilitate a comparison and ranking of countries on the basis of their performances.

Recognizing the need for an indicator to measure gender inequality and to facilitate global comparison, the UNDP, in its Human Development Report, 1995, introduced two new indicators ----- the Gender related Development Index (GDI) and the Gender Empowerment Measure (GEM). Though they cannot be considered as gender inequality measures per se, GDI and GEM were the first efforts in the direction of measurement of gender inequality.

Gender – Related Development Index

GDI measures the achievement in the same basic capabilities as HDI ---- Life expectancy, educational attainment and adjusted real income. Any inequality is penalized, that is, any disparity in the achievements of females and males results in the fall in GDI value. In other words, GDI is HDI discounted downwards (Bardhan and Klasen, 1997; Klasen and Schuler, 2011). In GDI, the

average achievement of each country in the variables is adjusted according to the degree of disparity that exists in the achievement between men and women. The disparity between men and women are penalized according to the degree of aversion of the society towards gender inequality (HDR, 1995).

GDI is often misinterpreted as a gender inequality index when it is actually a measure of overall human development of a country penalized for gender disparities and does not have an independent existence without HDI. According to Bardhan and Klasen (1999), GDI is "a special case of the more commonly known HDI, adjusted for the gender gaps to 'penalize' countries for the existing inter-group inequality between males and females." The difference between the GDI and the HDI would depend upon the size of the gender gap in each component and the penalty factor applied to each gap.

Apart from the lack of independence as an index, GDI has been criticized on other grounds as well. Stanton (2007) questions the accuracy of the data used and the imposition of penalty, irrespective of the direction of the inequality (the penalty is imposed even if the achievements of women are higher than that of men). The quality of data in countries where there is no proper mechanism for official registration of birth or death is more likely to be compromised. The same issue is observed in the case of other two components as well. In the absence of gender specific data, UNDP is forced to impute data which could have a serious impact on the final outcome (Gaye et al, 2011).

The index has also been criticized for its inability to capture the more important aspects of gender inequality and for its developed country bias (Hirway and Mahadevia, 1996; Dijkstra and Hanmer, 1997). Stanton (2007b) adds to this criticism by pointing out that if the UNDP had attempted a formulation of GDI on the basis of the experience of the developing countries, they would have included components like access to fuel and water, property rights, violence

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against women etc. This would have led to a more comprehensive index, sensitive to the issues in developing countries as well. Bardhan and Klasen (1999) also points out that the gender inequalities in developing countries could have been more subtly brought out, had the index included variables such as gender bias in educational choices, quality of education and access to employment and training, leisure, etc. The uneven implicit weights given to the indicators is also a matter of concern with a significant amount of disparity accounted for by the income component. In their study, Bardhan and Klasen (1999) observe that the percentage of penalty accounted for by each indicator was: 1% health, 14% education and 85% income, implying that that country in which there is a significant gender gap in the income component is more heavily penalized. This means that countries in the regions of Middle East and North Africa were more penalized than countries in the Sub-Saharan Africa, South East Asia and Russia where the gender disparities arose from the health and educational components rather than from income. As the aversion to inequality factor is the same to all three indices, larger gaps earn larger penalties and as a result, the income component is the most highly penalized.

The critics of the GDI also points out to its 'gender-blindness'. A country is penalized even when the female index is higher than the male index (Dijkstra, 2006). This results in making the interpretation of gender inequality difficult. Stanton (2007b) and Bardhan and Klasen (1999) also point out the case of gender mortality bias. The longevity component of the index takes into account only those who were born alive but not those potential births which would have taken place if there had been no gender bias.

Gender Empowerment Measure

Gender Empowerment Measure focuses on the relative empowerment of women. GEM comprises three indicators: Share

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of administrative, professional, technical and managerial positions (economic participation and decision making); share of parliamentary seats (political participation); and share of earned income (access to resources). Relevance of GEM as gender related index arises from the fact that it makes an attempt to measure the participation of women in political and economic affairs of the country, which can be quite explanatory about the nature of gender relations in that society (Bardhan and Klasen, 1997).

The methodology followed in the construction of GEM is the same as that used in GDI. An equally distributed index for men and women is derived. The aversion to inequality, represented by 'ε', is equal to 2, indicating a moderate aversion. As it is assumed that in a situation of perfect equality between men and women, the equally distributed equivalent percentage will be 50%. Hence, for indexing purposes, the maximum value is taken to be 50% while 0% is the minimum value. The remaining procedure is the same as in GDI (HDR, 1995).

The methodological link between GDI and GEM result in GEM facing more or less the same problems. GEM uses the same aversion to inequality procedures that penalizes the inequality in the three components. In GEM too, income dominates, as the computation of the income component follow a similar methodology (Charmes & Wieringa, 2003). It is also doubtful whether earned income can actually translate into access to resources as the intra-household allocation of resources is quite complex and often defined by the societal norms, especially in developing countries. Societal norms and institutional factors apply in the case of political participation and economic decision making as well. Charmes & Wieringa (2003) also questions the inclusion of parliamentary representation as a measure for political power. The economic decision making dimension of GEM considers only those women who are at a certain level of their careers and ignores the fact that women can be more involved at grass root level activities especially in the case of developing countries. GEM would have

been a more comprehensive measure of women empowerment if there were reliable data sources on community level participation and gender violence. Dijkstra (2006) suggests that GEM can be improved if the methodological linkages with GDI are eliminated. Dijkstra also points out that given the absence of data on female-male wage ratio, it might be better to use the relative female/male labour market participation (which has been included in the latest Gender Inequality Index of UNDP).

Both GDI and GEM seem to ignore key variables that influence gender relations, for instance, poverty, inequality, and more importantly, societal institutions. The indicators used are superficial and without an understanding of the underlying factors, the outcome of these indicators is susceptible to misinterpretation. The measures are constructed in such a way that they are more likely to reflect the situation in the developed countries more accurately than that of developing and underdeveloped countries. The dependence on international datasets also limits the scope of these measures. Simplicity at the cost of reality has significantly affected the reliability of these indices.

Gender Inequality Index

The criticisms against the GDI and GEM led the UNDP to introduce a new index. The Gender Inequality Index (GII) has replaced GDI and GEM in the UN HDR from 2010. GI measures gender equality in three dimensions: Reproductive health, Empowerment and Labour market participation. GI measures the welfare losses associated with inequalities between men and women in relation to the achievements had perfect equality persisted (Klasen and Schuler, 2011). According to Gaye et al (2011), GI can be interpreted as 'a percentage loss to potential human development due to shortfalls in the dimensions included'.

Unlike GDI and GEM, GI is a measure of gender inequality. GI measures the gender disparities in three dimensions:

Reproductive health, Empowerment and Labour market participation. Reproductive health comprises two components — Maternal Mortality Ratio and Adolescent Fertility Rate. Empowerment comprises of share of parliamentary seats held by each sex and attainment of secondary and higher education levels. Labour Market participation is measured in terms of labour force participation rates. GII is computed using the association sensitive inequality measure suggested by Seth (2009). It is based on the general mean of general means of different orders—the first aggregation is by the geometric mean across dimensions; these means, calculated separately for women and men, are then aggregated using a harmonic mean across genders. The reference standard for computing inequality is obtained by aggregating female and male indices using equal weights (thus treating the genders equally) and then aggregating the indices across dimensions. GII is obtained by comparing the equally distributed gender index to the reference standard. The value of GII varies between 0 (indicating perfect equality) and 1 (one gender performing as poorly as possible in all dimensions) (WDR, 2011).

Some of the methodological issues of GDI, such as compensation of the poor performing component by a better performing component that could arise due to the possible association between the components are dealt with in GII. A reference standard generated against which the equally distributed indices are compared is also another advantage for GII. The dominance of income component is dealt with replacing it by labour force participation rate. But being a composite index, GII face the problems caused by the aggregation of data as well as availability of reliable and comparable datasets. Klasen and Schuler (2011) points out difficulty in interpretation due to the involvement of too much non linear procedures, mixing up of well being and empowerment issues and relative and absolute measures, and welfare loss of inequality on the basis of a calculated measure of gender equality which has never been reported before as some of the major drawbacks of the new index. They argue that Gender

Inequality Index, while addressing only a few issues of GDI, have created more issues to deal with.

Gender Related Measurement Indices in the Indian Context

In the countries of South, gender relations are strongly rooted in the patriarchal institutions. Poverty and inequalities based on wealth and power have a strong say in the evolution of gender relations. A woman faces economic and social restrictions at the community as well as household level (Prabhu et al, 1996). Stratification of the society on the basis of socio-economic factors leads to differences in the nature and level of oppression against women and in the relative access to resources (Bardhan, 1991). In any case, a woman in a developing country may not have complete control over her labour, income or resources. In this context, using per capita income as a proxy for access to resources may be inadequate in capturing the real picture. As Mehta (1996) points out, in most cases, decisions regarding a woman's income is taken by the male head of the family. Same situation exist in the case of a woman going out to work --- her choice of the occupation and the time she spend on the occupation outside the house is, more or less, a collective decision of the house hold. Scholars point out a number of other indicators which should have been considered by UNDP, such as access to resources, property rights, access to credit, impact of land reforms, autonomy in decision making and gender violence, if it had intended to introduce a measure that was more sensitive to the issues in developing countries (references).

UNDP, while attempting to measure human development, has acknowledged that it would be impossible for any measure of human development to capture all the aspects of human development. But even with recognition that GDI cannot include all aspects of gender equality, it is difficult to observe the fact that the index does not take in to account certain important dimensions that have a strong impact on the gender relations in developing countries, such as poverty, inequality and institutions. Hirway and

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Mahadevia (1996) point out this criticism against GDI along with other issues such as overemphasis of the income component and lack of sensitivity towards the issues faced by women in developing regions.

The components selected for GDI has also been subjected to criticism. The selection of the indicators overlook the fact that human capability is more than the ability to live long, to read and write and to have access to goods and services. In fact, it has been argued that the selection of these measures is more in line of the efficiency argument as these indicators "measure achievement with respect to personal capabilities and private returns to the individuals" (Hirway and Mahadevia, 1996). They are positively correlated to GDP growth. Such an index will have a northern-bias and promote a northern model of development.. Prabhu et al (1996) points out the issues with the index being too aggregate so it may not be easy to frame specific policies.

Prabhu et al (1996) points out another important issue in using GDI for developing countries. Lack of reliable data on female work participation rates and wages, which are very important in the measurement of the income component, in developing countries hampers the estimation of GDI. They point out that using female work participation rates as proxy for empowerment may be misleading due to the widespread prevalence of poverty. Definitional issues and underestimation are other problems that can arise. Unpaid family work, voluntary services and the non-monetized transactions that take place in traditional rural areas are left out, which are significant in the case of developing countries (Hirway and Mahadevia, 1996).

In the health and knowledge dimensions too, problems persist. In most of South Asia, strong patriarchal systems persist and higher preference for sons is a common feature. The son preference could lead to female infanticide and foeticide, indicating that gender inequality begins even before birth. Life expectancy at birth

considers those who are born, not those who are discriminated against even before they were born. This fact has led to suggestions that a component such as 'missing women' be included in the longevity dimension (Bardhan and Klasen, 1997; Nathan et al, 2009). Educational attainment is widely believed to be empowering, but in reality, education alone cannot bring about the much needed changes in the gender relations which have strong roots in institutions which place strong limits on women, making them more vulnerable and powerless, despite educational attainment and income earning capabilities.

In India, there have also been efforts to undertake sub-national computations of GDI (Prabhu et al 1996; Kumar 1996) and rank states on the basis of this computation and also efforts to suggest alternatives (Hirway and Mahadevia, 1996). These efforts have brought to the forefront the differences in the levels of gender inequality within the country, which can be quite wide, given India's diversity in culture, traditions and institutions. While undertaking sub national estimation, some changes were brought in the methodology to take into account the Indian situation and adjusting for the availability of data. Kumar (1996), in his estimation, found, that among Indian States, Kerala tops the list while Uttar Pradesh was at the bottom. He also undertook a comparison of the state values with other countries and found that while 64 countries fell below Kerala in terms of GDI values, UP had only 24 countries below it in the list. He found wide variations among the states with the list of under-performers including Punjab, Haryana and West Bengal. Punjab and Haryana have a history of female bias. Kumar (1996) attributes it to low female – male ratio and low value for the income index. The exercise helped in unfolding sub-national differentials and also the methodological challenges in making a sub-national estimation.

Prabhu et al (1996) also makes an effort to compute GDI sub-nationally, but it was more an exercise to bring to attention the methodological issues that can arise in the computation of GDI at

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sub-national level. The methodology used in the construction of GDI has to be adjusted to suit the conditions in India and also data availability. The paper also brings to attention the issues in using Female Work Participation Rates (FWPR) and wage rates which may not denote empowerment. Definitional issues and underestimation are also serious issues in the use of FWPR. Under reporting due to respondent and investigator bias, cultural norms, and invisibility of women's work reduces the reliability of this measure. Definitional issues with different sources of data following different definitions can also affect the estimation. Prabhu et al (1996) point out the income component as the most problematic as it relies heavily on FWPR, which due to the reasons cited above is an unreliable indicator of empowerment.

An alternative to GDI is suggested by Hirway and Mahadevia (1996) known as the Gender Development Measure (GDM) comprising of two levels: GDM -1 and GDM-2. While GDM-1 measures individual level gender development, GDM-2 gives a macro level picture. The computation follows the methodology of HDI but since this is a measure exclusively for women, it does not put to use an aversion to inequality measure. The value of GDM is reached by averaging the values of GDM-1 and GDM-2. This estimation by Hirway and Mahadevia (1996) has brought to attention patterns that hitherto remained hidden in the aggregate value of GDI. States like Kerala, Haryana, Assam and Bihar have a better macro level environment which has not translated in to better individual level performance. Reverse is the case of states like Punjab, Maharashtra, West Bengal, Madhya Pradesh and Uttar Pradesh. GDM as a measure tries to be comprehensive and suited to meet the issues in developing countries. However, the number of variables that are used (around 20), availability of reliable data that is comparable over time are some of the criticisms that could be raised against this measure. However, as the authors rightly point out, simplicity at the cost of reality is an undesirable thing.

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The national and sub-national computations of GDI highlights the methodological as well as ideological issues. These criticisms have been the ground on which the UNDP replaced GDI with the GII. While GII has been observed to be relatively free from the bias that has been inherent in GDI, making it a better indicator, it is still a composite index which gives an aggregate value at the national or state levels that tends to hide variations owing to class, caste, religion or ethnicity. In countries like India with diverse cultures that define gender roles in different ways, such composite measures of gender inequality tend to obscure the ground reality.

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IDENTITY CRISIS AND VICTIMISATION OF WOMEN IN JEAN RHY'S *WIDE SARGASSO SEA*

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Creole women writing is an integral part of Caribbean English literature and it represents the 'outsider's voice.' Jean Rhys' writing is of great importance in the tradition of White Creole women writing in the Caribbean as well as in England. She combines personal experiences with emotional and psychological insight. She tries to examine the nature of relationship between the sexes from a 'feminine' perspective. Her last novel *Wide Sargasso Sea* depicts a woman protagonist, a young creole woman who is helplessly and hopelessly confused in her relations with men. She is a passive victim of the social system.

Loneliness, madness, unrequited love are common themes in Rhys' novels. Her heroines are financially dependent on men and try to get happiness and fulfilment in life through love. They are traditional women who devote their lives to their men. The novels portray the women characters' inability to compromise, their preference for loneliness and the social and political ramification of the solitary life. (Walia 21)

The novel *Wide Sargasso Sea* is a prequel to Charlotte Brontë's *Jane Eyre*. The initial idea of the novel is taken from the dehumanised depiction of Bertha Mason, the mad wife of Edward Rochester. She is kept locked up in the attic at Thornfield Hall in *Jane Eyre*. Rhys comments:

When I read *Jane Eyre* as a child, I thought, why she [Brontë] should think Creole women are lunatics and all that. What a shame to make Rochester's first wife

Bertha, the awful madwoman. And I immediately thought I'd write the story as it might really have been. She seemed such a poor ghost; I thought I'd try to write her a life. (Walia 43)

The two women characters in the novel, Antoinette and her mother Annette are abandoned and defeated in their attempts at self-discovery in a patriarchal world. Kate Millet in her *Sexual Politics* observes patriarchal oppression as the most powerful form of oppression. She considers patriarchy as the political institution in which one sex is oppressed and controlled by the other. Patriarchal oppression is the template for all other forms of oppression (Millet 25). The women characters of the novel are mercilessly exposed to the financial and gendered constraints of an imperial world which is created and controlled by white men. Rochester, the unnamed English husband of Antoinette and Mr. Mason, the English husband of Annette represent the patriarchal world in the novel. Simon de Beauvoir observes in her *The Second Sex*, "he sets himself up as the essential, as opposed to the other, the inessential, the object" (Walia 39). A woman's growth to selfhood, autonomy and authenticity, is considered as a threat to the hegemony of the male in a patriarchal society. Rochester married Antoinette as he was initially drawn towards her sensuality and beauty and secondly because of her wealth. Later he fails to reach out to her soul to understand the intensity of her love towards him. Thus, he forces her to conform to his rigid Victorian ideals. Here, she begins her tragic descent into a zombie, a mad girl and his possession, whose future he decides.

The title *Wide Sargasso Sea* is a metaphor for feminine sensibility under patriarchal oppression. Sargasso Sea lies between the West Indies and the Azores. The surface of the sea is covered with a floating sea weed which immobilises the ships frequently. In the patriarchal social system too, man and woman, elder and younger, the exploiter and the exploited are bound to each other and are losers and victims. All are trapped in a social structure from which they cannot escape (Barat 40). The Sargasso Sea

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stands as an image of the feminine search for identity and autonomy. Patriarchy is the weed that prevents women from attaining her selfhood. It symbolises that neither women nor men can free themselves from the invincible tentacles of patriarchal conditioning. In the novel both Antoinette and Annette are confined in their sargasso sea till they die. Their attempts for selfhood and self- discovery lie defeated and abandoned.

Selfhood is achieved by a fictional character through self-awareness that grows out of the exploration of the psyche and sensibility. Self-awareness requires focussing on one's own attitudes and actions. Selfhood is a product of individual sensibility interacting with the external world and assimilating experience, memory and knowledge. (Barat 38)

First person narrative is used in the novel to communicate the sensibility of the protagonist in the best way. She tries to give Antoinette a voice and thus an identity to the raving madwoman in the "cardboard world" of Thornfield Hall (Rhys 144). But she fails miserably as many things prevent her from attaining selfhood. She lives in a society in which patriarchal/ colonial instinct postulate a dominant 'self' that refuses to grant selfhood to the 'Other' or women. Her husband's rejection of her Creole identity plays a prominent role in her descent to madness. She and her mother live in a world which lacks love and security. Antoinette's world as a child and as an adult contains only a few people, thus she lacks experience as a social being. Rhys, through her novel, depicts that the gulf between the binaries, that between man and woman and between the coloniser and the colonised cannot be breached. The differences are so great, internalised and established so strongly that the protagonist cannot ever have a sense of happiness, security and pride. The only way for her is to leap to death.

Rhys never gives examples of healthy relationships in the novel. In this fictional world of Rhys, family, nationality,

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race and gender are fragmented and are complex. Antoinette and Rochester are not nurtured under parental care. Both are rejected by their parents. The principles of patriarchy are two-fold, male shall dominate female, elder male shall dominate the younger. It is very evident that male supremacy does not reside in physical strength but in the acceptance of a system that is not biological.

Madness or hysteria plays a pivotal role in the novel. Madness is considered exclusively as a female complaint and mental health is always associated with male. According to Phyllis Chesler, “women more than men are involved in ‘careers’ as psychiatric patients” (Warhol and Herndl 7). She observes in her work *Women and Madness* that female psychology is conditioned by an oppressive patriarchal male culture. A woman is expected to obey the behavioural norms of her sex. Feminine identity in a patriarchal society is considered as the violation of taboo. A female is always at the margins of the social system while men occupy the central position. They create norms and rules to control the ‘Other.’ Madness is either the acting out of the devalued female role or the total or partial rejection of one’s sex role stereotype (Warhol and Herndl 8). Madness of a female is considered as the manifestation of both cultural impotence and political castration.

In patriarchy, sexual oppression is justified through consent. The dependent role is assigned to women by patriarchy itself. In a way, madness is not the social and psychological female condition, but the very condition attributed to them by patriarchy. Christophine observes, “It is in your mind to pretend she is mad. I know it. The doctors say what you tell them to say” (126). She also gives the reason “You want her money but you don’t want her” (126).

Woman is viewed by man as his opposite, as the other. Throughout history, man has reduced woman to the status of a silent and subordinate object. She is denied a voice of her own and man speaks for her without allowing her to be heard (Warhol and Herndl 9). *Wide Sargasso Sea* is

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Antoinette's "story of the struggle to come into being" and about her stubborn insistence on "speaking herself, no matter what the cost may be" (Walia 43). But the cost she has to pay for that was nothing but her identity and life itself.

Failure of recognition leads to loss of identity. All major characters in the novel are struggling to recognise themselves in a patriarchal/colonial world and they fail miserably in the endeavour. This results from the breakdown of the relationship between the self and the other. In *Wide Sargasso Sea*, all the characters show an intense urge for recognition. Antoinette is stripped of her identity by her husband. He assigns her the hated name 'Bertha.' Even her stepfather Mr. Mason endows her with a surname that is not hers. She tells Rochester many times that, "Bertha is not my name. You are trying to make me into someone else, calling me by another name" (115). So, patriarchy denies her both her patrimony and her patrilineal descent. She is transplanted from her familiar world into an unnatural, unfamiliar one "this cardboard world where everything is coloured brown or dark red or yellow that has no light in it" (144). This is how Antoinette describes the world of Rochester at Thornfield Hall in England.

Even the minor characters in the novel struggle under the system. Daniel Cosway, Aunt Cora and Mr. Luttrell are examples. Daniel Cosway, the illegitimate child of Alexander Cosway, the father of Antoinette, is devoid of any identity. His father treats him with open contempt and it aggravates his sense of isolation. The sense of rejection that Antoinette experienced from her mother leads her to turn to Aunt Cora for comfort, love and reassurance.

The novel opens in Jamaica when slavery has been abolished by the Emancipation Act of 1833. The novel traces the life and the tragic end of Antoinette Cosway, a Creole and thus an outsider in the society. In the first half, she narrates her childhood at Coulibri Estate and her life with her widowed mother Annette and her younger brother Pierre, "who staggered when he walked and couldn't speak

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distinctly” (4). Although some of their black servants were faithful to them, both mother and daughter knew about the intensity of hostility of other black natives. This hostility ends in the burning down of Coulibri Estate. Pierre is dead and Annette goes mad, gets confined and sexually abused by her keepers. The second part of the novel is narrated by Rochester, the English husband of Antoinette. He fails to understand her when they enjoy their honeymoon at Granbois. They both move to England, where he locks his insane wife in the attic of his house.

Antoinette’s narration gives insights into the inner dynamics of the relationship between the newly emancipated slaves and Creoles. It provides the background to Antoinette’s quest for self-identity in a colonial situation. Her narration also explores quest for identity through love and the unsurpassable gulf between man and woman as well as the native and the colonisers. Rochester’s and Grace Pool’s narration act as an interlude between her narrations. Grace Pool is a woman who has internalised the norms of the patriarchal world and censures other women according to its standards.

Antoinette’s identity as a Creole intensifies her tragedy. Creoles are of European descent, yet born and brought up in Caribbean, their prosperity depended on slavery. After the Emancipation Act, they faced sudden financial ruin and hostility from the former slaves. Creoles are culturally marked and excluded as inferiors or as “white nigger” in England and “White cockroach” (21, 20) in the West Indies. They never enjoy the respect of the native blacks nor the privileges of bygone days.

Rhys presents the struggles of women for self-representation in an imperial/patriarchal world. For that, she links the personal with the social and historical contexts. The novel presents the comparison between the otherness of the colonised country and the otherness of women. These otherings, as a woman and as a Creole are intermingled in Antoinette’s consciousness. As a Creole in a predominantly

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Black community, she faces problem of belonging. As women, Antoinette and her mother experience double othering.

Annette's struggle in the patriarchal society is intense as she is "pretty like pretty self" and "worse still, a Martinique girl" (3). She was Alexander Cosway's second wife and far too young for him. Annette is not interested in maintaining motherly bond with Antoinette. Even though she is a victim of patriarchal norms, she is completely influenced by those norms. She prefers her son to Antoinette and "she had decided once and for all that I was useless to her", says Antoinette (5). When Antoinette has her first nightmare, her mother was worried about her son that her sound of crying might disturb his sleep. The alienation that Annette shows towards her daughter is visible when the latter goes to meet her after the death of Pierre. "I could not say, 'He is dead,' so I shook my head. 'But I am here,' I said, and she said 'No,' quietly. Then 'No no no' very loudly and flung me from her" (36). This rejection that she experiences from her mother affects her identity. Love is fundamental in one's life and self-development is impossible without that. Antoinette never received maternal love nor did she experience recognition from her mother.

Antoinette always tries to integrate with the black natives. She turns to Tia and Christophine for love and companionship. But Annette always keeps a distance from the natives and desires an assimilation with the whites. She wishes integration to patriarchy through marriage and expects peace and security. It is true that her marriage with Mr. Mason elevated her family financially and socially. Antoinette too shows fascination towards British culture. Her favourite picture is that of "The Miller's Daughter". Mr. Mason appears to be "so sure of himself, so without a doubt English" (19). Like Rochester, Mr. Mason too marries Annette after getting attracted to her beauty and sensuality. Initially Antoinette too feels grateful and secure, but soon she realises that just like Annette, Mr. Mason too lacks

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discernment for the native situation and for the natives. The natives are only the 'Other' for him.

Annette senses the rising of hostility among the natives resulting from her newly acquired riches. She persistently warns Mr. Mason to move away from Coulibri. But like a true coloniser he attributes 'laziness' to the natives and rejects her pleading by saying that "they are children—they wouldn't hurt a fly" (19). Annette's fear comes true when the black natives shout and gather outside the Coulibri Estate with an intention of burning it. Pierre is killed in the fire. Annette never recovers from the trauma of the loss of her son neither can she forgive Mason for his blind complacency. She thus retreats to madness. "She was part of Coulibri that had gone, so she had gone, I was certain of it" (30). All played together in her descent to madness. Later, Antoinette tells Rochester: "There are always two deaths, the real one and the people know about" (98). Annette suffers her real, spiritual death after the burning of Coulibri.

The fire at Coulibri prefigures the flames of Thornfield Hall and the tragic end of Antoinette. Coco, the parrot of Annette becomes a potent symbol. Coco's talk ironically echoes a woman's quest for selfhood. All that it could say was "qui est la" (Who is it?) and answer its own question, "Che Coco," (It's Coco), its name" (24). Thus, he is an image of Antoinette's search for selfhood in particular. "In West Indian folklore, parrot is a symbol of soul" (Walia 51). His wings are clipped by Mr. Mason and his tragic fall with his clipped wings runs parallel to Annette's spiritual death after the fire. His fall also prefigures the tragic fate of Antoinette at Thornfield Hall. His clipped wings represent the physical confinement of Antoinette and confinement of her pursuit for love and self-representation in her relationship with Rochester. Walia Observes:

Both women try to find love and security and thus a status and self-recognition through patriarchy in a society in which they are outsiders. But both marriages end in failure. It is resulting from the British

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imperialist's outer level interaction with the native West Indian. Their inability to understand the colonial 'other' is also symbolic of the dichotomy between the male and the female relationships. (51)

When Annette tries to escape from her doom by marrying again and thus trying to escape from one kind of Sargasso Sea, she is actually trapped in another. Her husband Mr. Mason is a typical colonialist whose patronising, complacency and foolish sense of superiority towards women and the black alike brings about the disaster. Thus, Annette was confined in her Sargasso Sea till she dies.

Antoinette's story parallels that of her mother. She was constantly aware of the fact that she does not belong. Her confusion is evident in the very first line of the novel: "They say when trouble come close ranks, so the white people did. But we were not in their ranks" (3). As a Creole and of mixed origin, she is only an object to be mocked by the natives and by the whites. Having been brought up as a Creole among whites and natives, Antoinette has internalised the beliefs and attitudes of both. In her search for identity, she longs to have an integration with the native community imparted to her by Christophine and Tia. Tia, the black girl is her only friend. Tia steals her dress and gold pennies while Antoinette was bathing in the pool. Thus, the possibility of a friendly relationship between the two is shattered. It is Tia who makes an awareness of the situation regarding the Creoles. "All we poor like beggars...plenty white people in Jamaica. Real white people, they got gold money. They didn't look at us, nobody sees them come near us" (9). Thus, she feels that "black nigger better than white nigger" (9). But Creoles are "a sort of half-breed of colonisation... belonged completely to no one" (Memmi XVI). Thus, a social, cultural and racial barrier is created between the two by labelling Tia as the 'other.' Another remarkable incident happened when after the fire at Coulibri Antoinette has to leave her home and she feels lost. Antoinette identifies Tia among the mob and runs towards her as "she was all that

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was left of my life as it had been” (27). But Tia throws a ‘jagged stone’ at Antoinette. She later recounts the incidents and narrates it to Rochester. “Aunt Cora told me that it was healing up and it wouldn’t spoil me on my wedding day. But I think it did spoil me for my wedding day and all the other days and nights” (103). What she means to say is that she carried within her consciousness, the wound of her thwarted attempt to integrate with the natives and the native culture (Walia 49). She is transplanted from her familiar world many times, first by Mason and later by Rochester.

Mr. Mason reminds her about her social identity and she tries to imitate British way of life. Mason dislikes her friendship with her coloured relatives like cousin Sandi. “Mr. Mason’s lectures had made me shy about my coloured relatives” (32). Thus, she vainly tries to integrate with whites too. This endeavour to belong somewhere is very evident in the story.

Marriage usually hinders woman’s development. It offers social respectability and financial security, but the price women have to pay for is too high. In many cases, it is her identity itself. Annette’s marriage to Mason prefigures Antoinette’s marriage to Rochester. “Marriage is the destiny traditionally offered to women by society” (Beauvoir 445). After the tragic incident at Coulibri, Annette is sent to a convent by Aunt Cora. She is safe in that matriarchal world thriving within the patriarchal world. She takes refuge from the oppressive patriarchal and racial hatred. Later, the world of male negotiation disrupts her peace. Like her mother, Antoinette too marries an Englishman but he fails to understand her. Thus, he renames her with the ugly name ‘Bertha’ and makes his Antoinette a ‘marionette’ (Connors 586).

In a way Rochester is also a victim of patriarchy like Antoinette. He is the neglected son of a materialistic English father. According to the English law, it is the elder son who inherits father’s wealth. Thus, being the second son, Rochester is forced to seek his fortune by marrying a

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strange Creole girl from an alien culture. Even though he has gained financial security, later he feels that he is deceived.

Dear Father. The thirty thousand pounds have been paid to me without question or condition. No provision made for her (that must be seen to). I have a modest competence now. I will never be a disgrace to you or to my elder brother, the son you love. No begging letters, no mean requests. None of the furtive shabby manoeuvres of a younger son. I have sold my soul or you have sold it, and after all is it such a bad bargain? The girl is thought to be beautiful; she is beautiful. And yet.... (49)

Even though he is a victim of patriarchal norms, as a member from the male-centred society he too has imbibed those norms within him. Thus, he does not allow Antoinette to acquire her selfhood. He rejects her Creole identity and suspects her chastity and denies her love and her rights to speak. Right from the beginning Rochester is suspicious of Antoinette's cultural and racial identity. "Long, sad, dark, alien eyes. Creole of pure English descent she may be, but they are not English or European either" (46). Later, when Christophine asks Antoinette to move away from Rochester she says, "I am not rich now, I have no money of my own at all, and everything I had belongs to him" (83). This shows her pathetic condition and dependency. When Christophine asks him to return part of the dowry to Antoinette, he simply rejects. This shows the pretensions of the patriarchal world which draws benefits from a woman's wealth and labels her as insane. It is in his mind he pretends that she is mad.

Rochester associates the remote and beautiful honeymoon retreat, Granbois and its surroundings with Antoinette and West Indian natives and considers them as the 'others' and keeps that image in his mind throughout the novel. Rochester is disturbed and intimidated by the sensuality of the West Indian landscape. It is different from the ordered, grey surroundings of England. He says, "Everything is too much...too much blue, too much purple and

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too much green. The flowers too red, the mountains too high, the hills too near. And the woman is a stranger” (49). Both the surroundings and his wife appear to him strange and untrustworthy reality. He feels natural with her only when he is able to project an English girl’s identity into her.

Antoinette identifies herself with West Indies and not with any other part of the world. “I love it more than anywhere in the world. As it were a person. More than a person” (65). Later she tells him, “I loved this place and you have made it into a place I hate. I used to think that if everything else went out of my life I would still have this, and now you have spoilt it” (135). By taking her away from her familiar surroundings to the ‘dark, cold dream like’ England, he destroys her identity as her identity is fundamentally mixed up with the identity of others in the island. That is why she says, “This is my place and this is where I belong and this is where I wish to stay” (82). Rochester rejects the place because he recognises matriarchal tendency in the island. He comes from a male centred society to a society in which women play an important role, thus his identity comes into question. Thus, the island stands for feminine values like emotions, sensuality and love which he rejects.

Even though he is suspicious about her sexual purity, for a short period, both experiences happiness based on their physical love. Rochester is intoxicated by Antoinette’s mysterious appeal. In her quest for identity through love, Antoinette surrenders herself to her lover; body, soul and heart (Walia 55). “I never wished to live before I knew you. If I could die. Now, when I am happy...You wouldn’t have to kill me. Say die and I will die” (68) she tells Rochester. But he does not love her as intensely as she does. His love is merely physical. It is the very intensity of her involvement turns her to a zombie after she loses him. He says, “I did not love her. I was thirsty for her, but that is not love. I felt very little tenderness for her, she was a ...stranger who did not think or feel as I did” (69).

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The tragedy of Antoinette results from her failure in her relationship with Rochester. When Daniel, the illegitimate son of Antoinette's father, accuses her of having affair with her cousin Sandi, Rochester believes it and he never allows her to explain 'the other side.' He is threatened by her sexuality, since it asks for man's disempowerment through desire. Thus, it must be checked and virginity must be controlled. Rochester is the representative of a conventional English patriarchy. His treatment of Antoinette reveals his internalisation of the myths of woman's sexuality being allied to seduction and excess (Walia 57).

Antoinette is enchanted by the image of Rochester crowned with flowers. This is a promise of sensual fulfilment to her. But Rochester always associates the seductive beauty of flowers to the otherness of the island and of woman. He proudly casts off the wreath and saves himself from temptation. He picks some flowers and tells her, "They are like you" (67). After receiving Daniel's letter, he starts considering her as a whore. He categorises her desire for him as unchaste and insane. He says:

She'll loosen her black hair and laugh and coax and flatter (a mad girl. She'll not care who she's loving.). She'll moan and cry and give herself, as no sane woman would or could. (130)

His double standards are clear when he makes love to Amelie, the servant girl, just across the thin partition. He says, "Yes, that didn't just happen. I meant it" (121). Thus, hatred emerges in Antoinette's heart and triggers her descent to a hysteric monster girl who feels numb. She shouts at him and bites his arms when he tries to prevent her from drinking. He cannot understand her passion for him and it turns her to a zombie, a mad girl, a doll and ultimately, his possession, whose future he decides.

His rejection of his Creole wife's identity reveals his jealousy to her self-sufficient sense. "She'll not laugh in the sun again. She'll not dress up and smile at herself at that

damnable looking glass. So pleased, so satisfied” (121). It shows his anxiety to reassert a familiar, imperial control upon his wife.

Antoinette is led away from her familiar surroundings and is confined in man’s world under the custody of a jailor, Grace Pool, who secures advantages by supporting patriarchy. Antoinette’s fascination for red dress is the natural expression of her female sexuality and her sense of self (Walia 63). That is why she says Richard, her stepbrother would have recognised her if she had been wearing her red dress. But Rochester likes her in white dress which stands for chastity and modesty that he expects in a woman. However, as she begins to openly express her desire for him, she no longer fits into his image of traditional femininity. Even though white dress is attractive to the traditional male, it cannot express a woman’s real self. “I stumble over my dress and cannot get up” (148).

While in confinement, she has a dream of setting fire to the whole house. It can be seen as an act of resistance as a woman in a patriarchal world and also “as a colonised object” (Walia 65). In her dream, she sees her image in the mirror but she refuses to acknowledge herself with the ghost. Finally, she leaves the attic with a lit candle in her hand which symbolises her spirit which has been reawakened by her emerging sense of a true female self and recognition of her identity which had been imprisoned under the norms of patriarchal/imperial world (Walia 66). Antoinette who is discarded by her mother, husband and society meets her death with a sense of liberation while struggling to find her identity.

The novel is the presentation of women’s life through the exploration of the wide gulf separating between the male-female dichotomies and between two cultures. The novel never depicts healthy relationships between mother and daughter, father and sons, husband and wife. Patriarchal/colonial instinct has succeeded in postulating a dominant ‘self.’ This ‘self’ is reluctant to grant selfhood to

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women or to the 'other.' Successful union of man and woman is possible if there is recognition of the other. The tragedy lies in the fact that women also internalise the norms of patriarchy. Antoinette and Annette too do the same and their exploitation become inevitable. Rhys narrates the story of a marginalised character and searches for reasons of her madness. She presents madness in a woman as a socially created one as they struggle in a male dominated-society for selfhood and identity.

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