

FAMOUS PERSONALITIES WHO ARE FEMINISTS IN TAMIL NADU:

A CRITICAL STUDY

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ABSTRACT

In the past few years in India, the status and standard of women were subject to major variations. In all aspects of life, women were treated equally during earlier times. Katyayana and Patanjali was the great Indian Grammarians. In earlier time periods, these grammarians suggested letting women also get an education at the ancient Vedic time period. The scriptures like as Upanishads, and Rig Veda used to mention a few of the women seers and sages, distinguished from Maitreyi and Gargi. The status of women declined in the later time period of the Vedic (Bandyopadhyay and Malini, 2004). At that time period, the birth of female children used to be considered as a sin for people. The thoughts of people were, female is the main cause of sorrow. Female is considered a burden on the family. The concept of "Mahabharatha" and "Ramayana" also reflect the same thought process about women. In society, women were given lower positions as compared to men. They were taken as subordinate to men and inferior too. When a female child is born in earlier time periods, people do not celebrate the day and feel sad about the birth of female (Amitabh and Aiyar, 2003). With Smritis (Manusmriti), women's status and standards are declining. It is said that women should not have kept being independent in day and night because of the males and families. A woman is not allowed to feel independent. When she is a child, her father used to protect her. Later on, their husband used to protect her as a young lady, and at last, her son used to protect her as an old-aged mother. Basically, women are never said to be independent at all. They are allowed to stay under the shelter of men (Buch, 2001).

KEYWORDS: *Feminists, Critical Study*

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INTRODUCTIONS

For India's Independence, there were many women who played a vital role. There are many women, who were famous freedom fighters. Those freedom fighter women are Bhikaji Cama, Pritilata Waddedar, Annie Besent, Rajkumari Amrit Kaur, Vijaya Lakshmi Pandit, Anjalai Ammal, Sucheta Kriplani, Aruna Asaf Ali, DurgaBai Deshmukh, Muthu Lakshmi Reddi, and Kasturba Gandhi (Srilata, 2003). In the Indian Army too, there are several women included, like Captain Lakshmi Sahgal. Sarojini Naidu was the first woman who became President of the National Congress. She was a poet, as well as a freedom fighter. Not only it ends here, she was also the first woman who became the Governor of one State in India. Sarojini Naidu is an inspiration for all women and motivates them too to achieve something in life for their self-stand (Kannabiran and Kannabiran, 2002).

In Tamil Nadu, the status of women has been an issue to bring vast changes. In the Sangam Age, there was a Patriarchal society existing. It is said by the Sangam Literature that, women have a statute, which is not equal compared to men. There are a lot of rules made for women, which must be followed (Alice and Meithei, 2000). The most important and noticeable thing about these rules are, they were not made for men to follow. In the age of Sangam, women were allowed or had the right to choose their husbands on their own, said by Aganaanuru. Freedom

was enjoyed by them. There is one thing that needs to be noticed for women is that their standards and status were lowered, but they are good at their education level. You can take an example to accept the statement, such as, in that time period, it is said by the Sangam Literature that there were near about 26 women who were poetesses. Have you heard about Avvaiyar? Avvaiyar was the one of the best poetesses of that age (Himani et al, 2001). Around 59 verses were written by Avvaiyar in the literature of Sangam. Avvaiyar was good at writing about ethical works too. A few of her ethical writing were Konrai Ventom, Ulaka – Niti, Attichudi, Nanneri, Muturai Nalvazhi, Niti Neri Vilakkam, Aranericharam, and Niti – Neri. The mothers of the Sangam Age were brave as they sent their sons into the field of battle without any hesitation. The brave women are Marai Kudi Magaliar and Mudin Magalir, mentioned by Purananuru. The mothers of Sangam Age thought to make their sons enough strong, so that they do not feel afraid to die, like the soldiers on the battlefield with a great name. A woman even got ready to cut her breast off, if her son ran away from the battlefield, it is mentioned in the Okkur Masathiyar and Purananuru by a poetess of Sangam Age (Sarkar and Sarkar, 2007). Tholkappiyar said in Sangam Age that, the brave mother feels proud and brave, when she saw her dead son on the battlefield for their land with wounds on her son's chest.

To the extent the situation of ladies in Tamil Nadu in the medieval period is concerned, ladies were not precluded from the pleasure in rights. They were under no limitations in their political, social, strict and monetary exercises, however, humility was considered the most elevated among their graces. This grace of womanhood and female ideals could be found in a portion of the songs of the Alvars, for example, Tirumangai Alvar, a contemporary of Nandivarman. The ladies of Tiruvallikeni, in Madras, were reflected as the consummate of earth, probably noted for their magnificence and temperances. Before the coming of Muslims, the ladies were taught and were valiant in Hindu society. After the appearance of Muslims, numerous progressions happened in Hindu society. Many limitations were given to ladies (Ramakrishnan, 2015). The ladies were not regarded like men. In the British timeframe, the training of ladies was energized and this came about the adjustment in the situation of ladies. The informed ladies began to speak more against British control and went into battle. Later, they began to battle for their own privileges (Yesudhasan and Isaac, 2002).

During the cutting edge time frame, Kothinayaki Ammal, Ambujammal, Sornathammal, Kothinayaki Ammal, Padmavathy Asher, Muthulakshmi Reddi and Padmavathy Ammal and Muthulakshmi Reddi effectively partook in the opportunity battle in Tamil Nadu. Every one of these ladies contributed to the ladies' strengthening. Periyar E.V. Ramasamy assumed a vital job in the elevating of ladies. Periyar decided that the normal activities of giving a lower status to ladies in the Indian culture ought to be destroyed.

Consequently, women's activist associations are ready to battle for the ladies' problems and attain school of thought rights and confidence. Women's activist associations have encircled completely different outcomes to kill the neediness of girls. One of the destinations of the girls' association is to accomplish the monetary strengthening of ladies. This is often incontestable by various women's activist associations in Tamil Nadu.

The State Government of Tamil Nadu formed a partnership for the welfare of girls under the name Tamil Nadu Corporation for Development of the ladies (TNCDW) in 1983. The elemental purpose of TNCDW is to bring the monetary strengthening of girls. This enterprise is controlled by the Department of Rural Development and council dominion. All the welfare plans projected by TNCDW for the monetary strengthening of girls are completed beneath the name 'Mahalir Thittam' (Women's Scheme). Mahalir Thittam is brought through aid cluster (SHG). This arrangement is likewise actual in association with Non-Governmental Organizations (NGO) and network primarily based associations in Tamil Nadu.

The arrangement of SHG beneath Mahalir Thittam began in Tamil Nadu in 1997- 1998 and has currently become a particularly large energetic development. Visible from the top viewpoints the exploration work inspects the standing of girls and the monetary and political strengthening of girls in Tamil Nadu from 1919-2011.

BACKGROUND OF THE STUDY

The word 'Woman's rights' seems to suggest an exceptional familiarity with the approach of life as a girl and enthusiasm for refined problems. The oppression of women could be a focal truth of history and it's the first driver of every single mental issue within the glare. As indicated by Janet literary critic, "The pith of Feminism features a solid key case expected to mean simply that there are good explanations behind the reasoning that women expertise the unwell effects of organized social disgracefulness as a result of their sex, the advice is to be viewed as comprising women's liberation."

Late style of women's liberation that came to the present once Nineteen Sixties has become AN advancing socio-political development. It's a theoretical venture, that targets understanding the facility structures within the general public, male management, social practices and social foundations that are instrumental in meeting out AN underestimated scenario to girls. Women's activist hypothesis likewise devises the methodologies to vary the social structures, which might facilitate liberation. The solid wave throughout the Nineteen Sixties and Seventies served to speculations a lady's speak. In the 1980s, 'Feminism' targeted ever-changing individual fields and in Nineteen Nineties started a big job in coordinating the scholastic spotlight on the concern of the alleged 'otherness', contrasts and inquiries of unimportance. Margaret Homans has properly pointed out that the thought of woman's rights raises fundamental queries concerning reading, composing and therefore the educating of writing. It works as A knowledge base instrument for social and social examination and as a political observer. Woman's rights have modified the accuracy of life and writing (Peter and Ivy, 2009).

Ladies weren't perceived as individuals or self-ruling creatures. Girls are required to confront various obstacles in the scholastic circuit, which symbolizes the impacts of AN instructive culture that basically limits the extent of ladies' learned introduction. The author acknowledges the particular knowledge of being denied access to structures or thoughts as another reasonable encroachment on the chance of the feminine temperament. This avoidance could be a more and more extreme form of knowledge, one that upsets as a solitary plan or audit similarly because of the deep frozen advancement of a private or the recorded improvement of a learned custom (Khaleel, 2005).

VARIOUS MODES OF FEMINISM

Liberal Feminism: Liberal Feminism is the most generally acknowledged social and political way of thinking among women's activists. Liberal women's activists safeguard the equivalent objectivity of the genders and stress the significance of organizing social, familial, and sexual jobs in manners that advance ladies' self-sufficient self-satisfaction. They accentuate the likenesses among people instead of the normal contrasts between them, characteristic of the majority of the character and character contrasts between the genders to the social development of sex, and will in general advance a solitary arrangement of hermaphroditic temperances for the two ladies and men.

Socialist Marxist Feminism: A consistent method to begin is to take a gander at communism and woman's rights independently. In the first place, Marxism and woman's rights share something essential for all intents and purposes: they are basic methods for taking a gander at the world. Both tear away famous folklore and "good judgment" astuteness and power us to take a gander at involvement in another way. Both look to comprehend the world not as far as static adjustments, balances, and so forth yet as far as threats. They lead to ends

which are jolting and upsetting while they are freeing. There is no real way to have a Marxist or women's activist viewpoint and stay an observer. To comprehend the truth exposed by these investigations is to move vigorously to transform it. Marxism delivers itself to the class elements of entrepreneur society. Each social researcher realizes that entrepreneur social orders are portrayed by pretty much extreme, fundamental imbalance. Marxism comprehends this disparity to emerge from forms which are characteristic of private enterprise as a monetary framework (Parpart et al, 2002).

Radical Feminism: Radical Feminism contends that men's mistreatment of ladies drives legitimately to different frameworks of human mastery. Man's control of lady is so unpredictably woven into for all intents and purposes all aspects of our lives that it altogether overruns our feeling of what it is to be a lady or to take care of business. The methodical persecution of ladies will require not just legitimate, political, and monetary changes; it will likewise require an extreme recreation of sexuality. Radical women's activists don't concur with past political speculations in considering multiplication to be sexuality as private or individual. They are profoundly political in being in a general sense sorted out by male power, and they contend that the transfer of these issues to the individual domain satisfies the ideological motivation behind trivializing them and delegitimizing ladies' battles to change those practices (Sridharan and Vesna, 2004).

Psycho Analytical Feminism: Psycho Analytical Feminism depends on Freud and his psychoanalytic hypotheses. Nonetheless, it keeps up that sex isn't organic yet is focused on the psycho-sexual advancement of the person. Ladies should utilize diverse language for themselves dependent on there on their impressions of their bodies. It ought to be unique in relation to the language of men. Ladies' formative procedure is an alternate of men.

Existential Feminism: Feminism is a legislative issue aimed at changing existing force relations among ladies and men in the general public. These relations of intensity, structure all everyday issues—family, training and welfare, universes of work and governmental issues, culture and recreation. Ladies need to declare their self-sufficiency in characterizing themselves against any men. She needs to characterize her very own personality, giving herself a past and making her solidarity with other ladies.

Relative or Rational Feminism: Feminism and the decisions, which are rational hypotheses have both been hailed as approaches with the possibility to reform political theory. Aside from a couple of special cases, nonetheless, work that uses these two viewpoints once in a while covers. Women's activist and balanced decision approach issue major difficulties to existing methods of political investigation. Albeit each school is portrayed from various scope of perspectives, they are joined in their endeavours to create better information on the political world. At least, women's activist researchers contend that this involves joining 'sexual orientation' as a diagnostic classification, growing existing meanings of 'legislative issues,' and creating bits of knowledge that might be utilized to seek after some level of changes in Politics.

SOME FAMOUS FEMINISTS

Kamla Bhasin

Kamla Bhasin a social researcher and also a feminist has dealt with concerns connected to learning, growth, media, and also sex for over 35 years. She started with the empowerment of the metropolitan and country inadequate in 1972 and happened to collaborate with the Food and Horticulture Association for their Liberty coming from Appetite initiative. During this, she sustained NGO projects for the advancement and the permission of marginalized females in South and also South-East

Asia. She managed instruction and sessions.

Urvashi Butalia

Urvashi Butalia, an author and publisher, established the initial feminist posting home named Kali with Ritu Menon in 1984. It was established as a campaign to boost, and motivate the function and also improve women authors in Indian culture and to offer ladies a system. Later on, Butalia took place to discover Zubaan publications in 2003 which released fiction, basic subjects, and kids' publications together with feminist literary works.

Durgabai Deshmukh

Durgabai Deshmukh was a freedom fighter, a social lobbyist and also a social worker, attorney, and political leader. As a public protestor for females' emancipation, she started the Andhra Mahila Sabha (Andhra Female's Meeting) in 1937. Together with this, she started the Central Social Welfare Board. She was additionally a participant in the Component Setting up of India and also the Preparation Payment of India. She was the only lady in the panel of Chairmen in the Constituent Setting up.

Amrita Pritam

An author and also a poet, this renowned feminist contradicted the differential therapy of minor castes. She had edited 100 publications of verse, fiction, essays, and bios. Among her most popular jobs is uniquely referred to where Puro was among her numerous unforgettable personalities. The guide mentions the difficulties of her personality, highlighting physical violence versus ladies. The motion picture Pinjar, launched in 2003, is based upon this publication and it has won a National Movie Honor in addition to a Filmfare.

Uma Narayan

A Philosophy teacher at Vassar University and also the writer of *Disjointing Societies: Identifications, Practices and Third World Feminism*. Uma Narayan's book focused on feminism as a principle that is not simply 'Western' in nature. It stresses the truth that the suggestion of Westernization, overall, requires to be re-examined.

Kavita Krishnan

Kavita Krishnan is the Assistant of the All India Progressive Female's Organization. She is also a part of the politburo of CPI-ML and the editor of its regular monthly magazine, *Freedom*. Coming from Coonoor, Tamil Nadu is a ladies' civil liberties protestor and also has contributed to highlighting problems concerning physical violence versus ladies after the 2012 Delhi gang-rape situation of Nirbhaya. She delivered speeches that went viral and also affected individuals to speak up against rape and also physical violence against ladies.

Research Problem

The feminist movement is a political action coping with the proposal of ladies' civil rights on the manner of the equal rights of sexual activities. The way of a questionable subject is referred to explained, and bordered may determine an individual's setting on this conflict. Readers might be extra likely to sustain this activity if the feminist movement is illustrated as helpful to each lady and also guys and also as a significant component in obtaining impartiality. If on the one palm, feminists are thought-about of as man-hating, sanctimonious females, it is extremely unlikely that individuals will certainly also like to consider all of them a feminist. This suggestion is a complication when it relates to primary social network channels since

girls without a previous understanding of the objective of the feminist movement might be quickly misguided or even dis-informed through anti-feminist photos and information that prevail online. The results could be harmful to the improvement that has been produced by girls in culture.

Aims and Objectives of the Study

- To emphasize the standing of females in Tamil Nadu.
- To analyse the girls' feminists in Tamil Nadu.
- To map the academic structure of females' actions.

Significance of the Study

The feminist movement is essential as it declares females, creates all of the extra effective and also self-assured. It tries out to form females equal to males in the community. It explains the lens and looking glass example. That some commercials, short articles, and also verses demonstrate what is truly taking place in culture. Whereas some are altered informing just fifty percent of the fact or even producing the tale unfairly. In a globe like our own' where girls deal with several burdens and also challenges, it has come to be somewhat vital for widely-known feminists to stand and also utilize their vocals. Specifically, because a ton of the girls that speak up require help and also motivation.

LITERATURE REVIEW

In the research study of Selvam and also John (2017) words 'Feminist movement' appears to pertain to an extreme understanding of identification as a girl and enthusiasm for womanly concerns. A current type of feminist movement that concerned presence after the 1960s has come to be an advancing socio-political action. It is an academic venture, which targets comprehending the class structure in the culture, male supremacy, social methods, and social companies, which contribute to delegating a marginalized setting to females. The feminist concept additionally develops methods to improve social structures, which may assist in liberation. Ladies are certainly not enabled to believe readily the pathway was not smooth for all of them to journey. They must go through a lot of challenges to get into the globe of craft. The feminist movement is, therefore, a condition that developed long after females began asking about their poor condition and asking for amelioration in their social position. Also afterwards, the feminist movement was created; it was still certainly not taken on as a relation to recognition through much of those that advocated females' civil rights. Therefore, sex could be considered an artifact of social, emotional and also social variables that are achieved throughout the method of socializing a person. This newspaper makes an effort to design the numerous methods of Feminist movements like the Liberal Feminist Movement, Socialist-Marxist Feminist Movement, Radical Feminist Movement, Psycho-Analytical Feminist Movement, Existential Feminist Movement, Person Feminist Movement, Cultural Feminist Movement, Post-modern Feminist Movement, and also Logical or even loved one feminist movement additionally its own significance in literary works.

RESEARCH GAP

There have been several study functions carried out in the industry of the feminist movement, while, feminist scientists may aim for the excellent feminist research study method, there typically exists a big space inbetween the truth and also perfect objectives of carrying out a feminist research study. The wish might be to market impartiality in the research study procedure using the recognition of ladies' expertise and to execute social improvement and improvement; numerous barricades challenge feminist analysts coming from attaining these purposes. Research entails a lengthy set of selections

and options.

RESEARCH METHODOLOGY

Research Design

This study will employ the descriptive analysis method. The descriptive research method will be adapted to famous personalities who are feminists in Tamil Nadu.

Data Collection Strategy

Primary data will be collected through a survey with the help of a self-administered questionnaire to gather demographic information, their attitudes and perceptions and urge for the famous personalities who are feminists in Tamil Nadu.

The secondary data will be collected from various sources like books, journals, magazines, websites, etc.

Pilot Study

SCOPE OF THE STUDY

The study is conducted in Tamil Nadu. The study is confined to famous personalities who are feminists in Tamil Nadu. Future researchers can make further research based on the famous personalities who are feminists in Tamil Nadu. The given study lays famous personalities who are feminists in Tamil Nadu. The study is conducted among individual respondents of different age groups, who may or may not live in Tamil Nadu. Though many researches have been conducted on the said subject, in-depth research is needed on the famous personalities who are feminists in Tamil Nadu.

FINDINGS

To understand the development of women before independence and the development of women after independence, it is essential to make a distinction between the two. In the beginning, the emphasis was mostly on peaceful change, and it was led by men who, since they were not influenced by western liberal ideals, were able to defuse harsh ancient practices such as child marriage, widow remarriage, sati, and purdah, among others. It was typically the upper classes and positions that benefited from developments aimed at eradicating illiteracy among women and encouraging them to leave the house; problems such as male-centric culture and the division of labour based on sexual orientation or gender were not addressed.

The history of Indian culture shows that Vedic women played an important part in the development of the culture by performing a clear and unambiguous function that was equivalent to that of a man in the society. Ladies were regarded as the centre of attention, both inside the home-grown family and in the public realm. When it came to property rights, on the other hand, the Vedic women were euphoric in all circles of freedom and among the general population.

In any case, it seems that their social status, both within the family and throughout society, began to degrade gradually over time and that this was just the beginning of the further limitations that were placed on them in the following years. Many previously unknown social-strict behaviours have made their way into public awareness in recent years, including early marriage, forced widowhood (sati), sanctuary prostitution (settlement framework), female child murder (polygamy), and other forms of female child murder (polygamy).

Female suffering and social failure were probably the most horrifying elements of this social degradation, which is why the issue of women's liberation and education drew the attention of all sympathetic reformers and reformers-in-

waiting throughout this time period.

Women's status in India gradually improved with the advent of the British Administration in the country, as a consequence of a number of protests and enactments. Women's capacity to think for themselves was negatively impacted by a number of societal conventions that were developed during the Middle Ages and into the Renaissance.

The development of socio-political awareness among Indian women saw a major acceleration. Thousands of women came out of their homes to fight in the opportunity war, and some even went to prison in order to defend their communities from lathis and rockets as a consequence of his plea. In the wake of public developments, it became easier for women to leave their homes and join in the struggle to rekindle the nation's national spirit. Only a tiny number of women engaged in social government assistance and progressive development programmes prior to Gandhiji's entrance into the political arena.

Women were able to shed a variety of socioreligious indecencies as a consequence of their improved sociopolitical knowledge, which was a result of their involvement in a few initiatives that provided them with support. Furthermore, the broad expansion of the opportunity battle encouraged them to participate in it with enthusiasm and without fear, just as it had done in the past. An important element in the development's success was the spread of this development into many small and big towns, as well as communities that placed their trust in the personalities of educated working-class women to approach the political negative mark against societal restrictions. Since they first became engaged in public life, they have played a significant role in the development of women as feminist activists and have done so for decades. An extensive series of activities was designed to help Indian women in improving their self-esteem. They discovered that they needed to depend on their own skills. A direct consequence of this kind of attention was a direct impact on the mentalities of female students.

It was the positive attention shown to females in semi-metropolitan regions that lifted the morale of women living in metropolitan cities. Women from semi-metropolitan areas were also often linked with the middle and lower working classes as well as non-Brahmin ethnic groups, according to the study.

Between 1910 and 1920, the number of women's social organisations increased dramatically, due to the growth of education in semi-metropolitan regions and the rise of political dissidents in small towns. The years 1910 through 1920 were a time of great change. An organisation called the Women's Indian Association was established in Madras, India, in 1917 by a group of women. Women's organisations in India were founded in 1925 with the National Gathering of Women in India and in 1927 with the All-India Women's Meeting, both of which were founded on the foundation of Provincial associations. As a result of their success, they have been recognised as a major stride forward in the field of basic education for young women. If they are to make successful in their endeavours, they will need not just financial independence, but also political independence. Since the recognition of women's contributions to the development of the country's potential started to be acknowledged, the advancement of women in India has accelerated.

Because they were linked to the freedom of ladies socially and financially, women's activist activists gained the power they needed to fight for political rights, such as common freedoms, and other civil liberties, among other things. As a consequence, they campaigned for the right to vote in a manner that was appropriate for women. They worked tirelessly to establish possibilities for women, with the help of political pioneers, since the government was unwilling to provide equal rights to women. The growth and development of the two women's skills and opportunities were complementary to

one another as they progressed through life.

As a result of their comparable origins and feelings, both the Indian National Congress and the Indian Women Establishment Movement banded together, failing to recognise the unique significance of Independence and Establishment for each organisation. Due to the fact that the Indian National Congress was the main organisation responsible for bringing about independence, and Congress was completely dedicated to the cause of freedom, this was the case. The Ladies Franchise Movement was in a similar situation to the Ladies Franchise Movement at the time of its founding. Women's Franchise was a significant concern for them, and they did not have a strategy in place to assist women after the establishment of a ladies' institution in their community. During the time leading up to Tamil Nadu's independence from the United Kingdom, the two events had different outcomes.

In terms of training and legislative issues, women were able to break free from social restrictions, move freely across society, as well as achieve their objectives. Immediately after the attainment of the opportunity, the National Development Plan is put into effect.

CONCLUSIONS

Because women members of the Madras Legislative Assembly took part in the proceedings, it is clear that they are concerned about the government's efforts to assist the common public. By responding to the questions, they demonstrated that they are well-versed in a broad variety of social and financial issues. It is clear from their involvement in the Madras Legislative Assembly that they were not the most talented individuals in their area when it came to working for the government's assistance to the general people.

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