



TRAVEL AND GENDER: FEMINIST CONCERNS

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Abstract

The purpose of this paper is to provide a conceptual overview on Indian women writers in travel writing. Travel writing in the light of feminism analysis image of India. The analysis of travel revealed in some selected travelogues and difficulty faced by female travel writers. From the last many years female travelers are active in the field of travelling. The aspect of travelling has been totally changed with the entry of female in this area. Some major work based on the experience of female in journey of travelling like "Ireland to India with a bicycle". Dervela Murphy was one of female traveler who travelled by her bicycle from Ireland to India. Many problem which have been faced by these female traveler like hygiene, sexual assault etc. Much of literature available on travel and gender with special reference of female which have made most significant contribution in the field of English literature. We find out that women continued to define the borders of community, Class and race. They tried to exert feminism through their work. Many female travelers are immigrants and suffer cultural shock but they are potential women and are anxious to establish their identity by undertaking their heroic journey.

Keywords:

Migration, Diaspora, India, Migration, Emigration, Immigration, Race, Cultural Shocks, Country.

Introduction

The former word as well as its variants, such as transnational social spaces, fields, and formations has been used to describe the everyday activities of migrants engaged in a variety of endeavors. To name a few examples, these include reciprocity and solidarity within kinship networks, political participation not only in the country of emigration but also in the country of immigration, small-scale entrepreneurship of migrants across borders, and the transfer and re-transfer of cultural customs and practices. Such titles as "Transnationalism from Below" represent an agenda that prioritises the empowerment of migrants (Smith & Guarnizo 1998). In fact, the suffix '-ism' in transnationalism implies an ideology. Nonetheless, it is unclear who would adhere to such an ideology: academics, migrants, or other political actors. Transnationalism has, since its introduction to migration studies in the early 1990s, stimulated arguments on the integration of immigrants. Are the transnational orientations of migrants in conflict with their social integration in settling societies? Or, is there complementarity? If so, under what conditions?

These brief citations indicate that diaspora and transnationalism are at the intersection of academic research and public discourse. It is consequently crucial to gain a deeper understanding of the terminology' applications, similarities, and distinctions. The contributions to this volume demonstrate that the two notions cannot be meaningfully separated. To do so would be to disregard the vast array of overlapping definitions and meanings. Nonetheless, we have known since Wittgenstein (2009) that the meanings of concepts can be derived from their usage.

The usage and connotations of the ancient concept of diaspora have recently experienced a radical transformation. Initially, the term solely referred to the historical experience of specific populations, namely Jews and Armenians. Later, it was extended to Europe's religious minority.

Since the late 1970s, there has been a true explosion of applications and meanings of the term 'diaspora.' The majority of definitions are summarized by three qualities. Each of them can be separated into earlier and more recent applications. The first characteristic pertains to migration or dispersal causes. Older concepts speak to forced dispersal, which is founded in the Jewish experience, but also – more recently – the Palestinian experience.

Newer ideas of diaspora frequently relate to any type of dispersion, including commerce diasporas such as the Chinese and labour migration diasporas such as the Turkish and Mexicans (Cohen 1997). The second attribute connects transnational experiences of origin and destination. Older concepts obviously indicate a return to a (fictitious) homeland (Safran, 1991): for instance, homeland-oriented efforts intended to affect a country's destiny by influencing it from abroad or promoting return there. In contrast, contemporary uses frequently substitute return with dense and continuous cross-border connections, such as the migration-development nexus (Faist 2008). These more recent definitions are not limited to the notions of origin and destination, but also encompass nations of onward migration, emphasizing lateral links.

This latter interpretation underscores the fact that, even in its earliest historical applications, diaspora referred to religious groupings or communities in addition to ethnic ones. The third attribute relates to the incorporation or integration of migrants and/or minorities into their host countries. Older concepts of diaspora meant that its members do not fully integrate socially that is, politically, economically, and culturally – into the country of residence, establishing and maintaining barriers in relation to the majority group (s). Clearly, the ancient and contemporary meanings of diaspora do not always coincide. However, this conflict may also present an opportunity for additional investigation. First, contemporary usages refer to any type of dispersal, blurring the boundaries between different types of cross-border mobility. For example, differences between voluntary and coercive kinds of migration may be relevant for analytic and political reasons. Second, the emphasis on return has been replaced by international mobility and cyclical exchange. This occurrence raises crucial considerations regarding the shifting forms of migrant membership in their communities of origin and destination. Thirdly, while both earlier and contemporary usages emphasise the fact that diasporic communities do not integrate in regions of immigration, more recent discourses go beyond the concept of cultural difference and focus on cultural innovation processes.

This raises the question of whether cultural distinctions and immigrant assimilation are compatible. In conclusion, the questions raised can also be found in discussions about the second term central to this book, 'transnationalism': shifting forms of cross-border mobility, membership, and citizenship, as well as the compatibility – or incompatibility – of migrant integration and cultural distinctions.

Patriarchy

Patriarchy is the literal male dominance of a family member. All roles in the social structure are constructed to be performed by men and women. In her book *Theorising Patriarchy*, British sociologist Sylvia Theresa Walby defines patriarchy as "a system of social structures and behaviours in which men rule, oppress, and exploit women" (Walby 27). They view women as child-producing machines and exploit them accordingly.

Gerda Lerner describes the expressions and institutions that are created as a result of male domination in society, which dominates women and children. In which a woman cannot exercise her rights in society. Consequently, it is essential to comprehend patriarchy in terms of its plurality, complexity, and dynamics.

In *Capitalist Patriarchy and the Case for Socialist Feminism*, Zillah Eisenstein argues that "male domination and capitalism are the fundamental relationships that determine the subjugation of women." ' She defines patriarchy as a "sexual power system in which men have superior authority and economic privilege" (Eisenstein 17). Man possesses all powers, which he enjoys in the name of the continued social order. According to Kate Millet's thesis of subordination, women are a dependent sex class subject to patriarchal dominance (Millet 77). In Indian society, gender discrimination is also a prevalent concern. The woman is viewed as the weaker of the two sexes because she generates the gender politics that divides power. Thus, Wallaby describes the economic structure that dominates women in the community. In this system, women's labour force, reproduction, sexuality, movement, property, and other economic resources are subject to patriarchal control (Walby 20). In the patriarchal social structure of India, a man is the head of his family and dominates others out of respect for his honour, tradition, and society. Similarly, he deconstructs concepts associated with gender politics and discriminates between male and female children, resulting in gender inequality.

Gender Equality

Gender equality refers to providing men and women with equal rights, responsibilities, and opportunities. It relates to men and women's social identities. Gender refers to the socially constructed roles and relationships between men and women, in which women are submissive to males. According to Butler's *Gender Trouble*, gender has nothing to do with how women actually are, but rather with how a certain culture or subculture perceives them, or how they are culturally manufactured (98). As a woman is the only one who is disregarded and exploited in a patriarchal society, gender analysis is strongly related to power analysis and recognised as an important conceptual tool for resolving diverse vulnerabilities and predicaments of women resulting from social norms and practises.

Therefore, the German author Von Hippel rejected the notion that the exclusion of women from civil and political rights in Bryson Valerie's book *Feminist Political Theory* could be justified on biological grounds. According to him, "it was a woman who made women what they are today," and he urged that men and women get equal rights and education for citizenship rather than their conventional duties (qtd. in Bryson13). Culture consists of the shared beliefs, attitudes, objects, and other traits of a group or society's members. Thus, culture encompasses numerous facets of society, including language, conventions, values, norms, laws, instruments, technology, goods, organisations, and institutions. Human identity is built, and all significations occur within the circle of repetition compulsion. She offers optimism by claiming that the possibility of a variation on that repetition constitutes agency. The belief in language, namely in the veracity of grammatical categories. It was grammar that, rather than one's thoughts, led to the conclusion that grammar simply transmits the reason for one's thoughts. The subject, the self, and the person are merely a collection of erroneous conceptions, as they turn into substances and fake unities from a linguistic reality.

The patriarchy has established a different set of regulations for girls and boys, to which they must adhere throughout their lives, e.g., girls must wear different clothing than boys. Gender is not always constructed coherently or consistently in different historical settings, and it connects with racial, class, ethnic, sexual, and regional modalities of discursively formed identities. Patriarchy is also present in conventional spheres; hence the subservient role of women is a representation of patriarchy. The Indian middle-class woman struggles between tradition and modernization in the postmodern world.

Female Identity

Female identity entails the most fundamental of these distinctions. It relates to self-image, self-esteem, and individuality, and typically alludes to the individuality of female characters who conform to the imposed norms of a male-dominated society and their families. In her book, Christine Gomes exposes the precarious position of women in patriarchal societies. Women's battle for self-realization and self-definition; Bharati Mukherji's search of freedom, equality, and transcendence; her revolt and protest against injustice on all levels. Sex role, stereotyping in society, disputes about the double moral standard in society, and many facets of the female experience, such as domestic violence, rape, pregnancy, abortion, parenthood, and being single, are some of the topics covered. The evolution of feminine consciousness from female experience, the internal conflict and ambivalence of women forced to choose between feminist goals and traditional feminine goals, between total independence and the need for romantic love and emotional satisfaction, the bonding between women forming sisterhood or mother-daughter relationships, and the alienation of women as an outsider, as the object, as the other.

In a patriarchal society, the victim is the woman, who has always been identified with the names of her father and husband. Therefore, in her book *Second Sex*, Beauvoir asserts that a woman is defined in connection to men and not as an autonomous separate entity; she is defined and distinguished in relation to man, not vice versa; she is the incidental, the inessential as opposed to the essential. She is the other; he is the subject and absolute.

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Feminism

The term feminism was coined by the utopian socialist Charles Fourier and was first applied to the movement for equal political and legal rights for women in 1890. The term feminism appears to refer to a heightened awareness of one's identity as a woman and an interest in issues pertaining to women. The oppression of women is a key reality of history and the leading source of all psychiatric dysfunction in contemporary society. According to Janet Richards's book *Woman Writer's Talking*, the essence of feminism has a strong fundamental case, which is intended to mean that there are excellent reasons for believing that women suffer from systematic social injustice due to their sex; this assertion is to be considered constitutional feminism. The ideology of feminism is fundamentally tied to the fight for equality of the sexes and the elimination of discrimination against women.

Transnational women's activist hypothesis and practice stress multifacetedness, interdisciplinarity, social activism and equity, and joint effort. They look to undermine ideas that ladies all over the planet share similar kinds of encounters, mistreatments, types of abuse, and honors; they investigate contrasts and disparities between ladies, for example, various needs and approaches to understanding orientation issues and various approaches to conceptualizing organization.

Focal elements of transnational feminisms incorporate endeavors to encourage transnational fortitude and joint effort between women's activists who are from various nations or the diaspora and who esteem contrast as an establishment for activism. Regard for contrasts incorporates perceiving worldwide influence contrasts and local points of view, standing by listening to ladies from Southern districts whose encounters challenge incomplete perspectives, seeing contrasts among ladies as any open doors to improve our understandings of intricate issues, and featuring the viewpoints of ladies whose voices have frequently been hushed. Killing imbalances and incorporating the worries and qualities of women's activists from numerous world areas, particularly the Global South and underestimated ladies of variety, address significant objectives.

It is challenging to make satisfactory, conscious language to portray districts and nations of the world with more noteworthy riches, influence, and honor and those with less abundance, influence, and honor, while likewise keeping away from the chance of building up twofold structures, bends, and generalizations. Words don't enough convey complicated and liquid real factors.

Conclusion:

Travelogues based on female experiences of travelling brings new dimension to travel life. On examining the problems faced by female during their journey reminds us the real struggle, the race to come forward to male and prove themselves in the field of travelling. Feminist methodology always influence the concept of

travelling.continuing to discuss feminist perspective of travel writings. Female were active in travelling since ages and overcome their difficulties faced during travelling.Travelling is mostly affected by feminist concept and feminism. Female point of view is different rather than male point of view their understanding for concept of nation is different.Some how female always affect travel and the concept of travelling.

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