

The Legitimacy of Liberal Feminism in Preeti Shenoy's Select Texts

Dhanuskodi Pandeewari, Anandhan Hariharasudan*

Department of English, Kalasalingam Academy of Research and Education, India

Received on: 15-7-2021

Accepted on: 6-1-2022

Abstract

Postmodernism is a philosophical movement that comprises many perspectives. Feminism is a postmodern perspective and deals with all genders having equal rights and opportunities. Liberal feminism is one of the branches of feminism. Liberal feminism is concerned with women and their suffering, especially how they overcome all the impediments and make decisions independently. The aim of the study is to delve into the postmodern perspective of liberal feminism in Preeti Shenoy's selected texts, *The Secret Wish List* (2012), *Tea for Two and a Piece of Cake* (2014) and *It Happens for a Reason* (2014). Preeti Shenoy is a famous Indian postmodern writer, and her contributions to liberal feminism cannot be denied. Liberal feminism is part of the feminist movement; it deals with women protagonists and their suffering. From those sufferings, they liberate and take all the decisions independently. Liberal feminism elucidates women empowerment. The precursors of liberal feminism and distinguished thinkers associated with the movement include Mary Wollstonecraft, John Stuart Mill, Susan Moller Okin, Martha Nussbaum and Zillah Eisenstein. The present study has adopted the elements of liberal feminism as presented in their works. The methodology of the study has adopted the concepts of liberal feminism such as moral theory, theory of justice, advocating educational and social equity for women, constructing a theory of capitalist patriarchy and socialist feminism, and capability approach. These theories substantiate the aspects of liberal feminism as manifested in Shenoy's selected works. The results of the study are evaluated with other studies considering liberal feminism.

Keywords: Liberal Feminism, Suffering, Empowerment, Patriarchy, Justice.

1. Introduction

Postmodernism is a term that covers a wide range of developments in culture, architecture, film, philosophy, art, and literature. The movement of postmodernism encompasses many perspectives. Feminism is one among these perspectives in postmodernism. It deals with women's sufferings and fights for all genders equity. This perspective has three branches. Liberal feminism is one of the noteworthy branches of feminism. It is otherwise called "Mainstream Feminism" and "Reformist Feminism," which focuses on attaining gender equality in the social, political and legal system (McElory 2002). Some writers exemplify women struggle to get freedom and their rights, especially to take action explored in

© 2022 JJMLL Publishers/Yarmouk University. All Rights Reserved,

* Doi: <https://doi.org/10.47012/jjml.14.4.18>

* Corresponding Author: dr.a.hariharasudhan@gmail.com

their writings. Women's rights movement becomes the women's liberation movement as they have been fighting and arguing for their rights and freedom. This movement emerged in the United States during the 1960s and 1970s. Elizabeth Cady Stanton is one of the most influential women in first-wave feminism and a social activist who was recognized as one of the precursors of liberal feminism (Priyadharshini et al., 2021). The notable theorists of liberal feminism thinkers are Mary Wollstonecraft, John Stuart Mill, Martha Nussbaum, Susan Moller Okin, and Zillah Eisenstein. The liberal feminists' ideas contribute to literature highly, especially in postmodern literature, because many postmodern writers explore the perspective of liberal feminism (Hariharasudan and Gnanamony 2017). Most studies utilise Mill's moral theory and Mary Wollstonecraft's social equity for women.

While coming to Indian English literature, some writers explore the ideas regarding the Indian milieu in their texts. Likewise, Preeti Shenoy is a distinguished and multifarious postmodern writer based in India. Many themes have been reflected in Shenoy's works, and liberal feminism is one of those ideas. Arguably, this topic can prove worthy of academic investigation. As Maya Angelou, an author involved in the fight for women's rights who explores women's suffering and desires through her interview in OWN¹ – notes, "Each time a woman stands up for herself, without knowing it possible, without claiming it, she stands up for all women" (Angelou 2013). This idea can be applied to Shenoy's three works: *The Secret Wish List* (2012), *Tea for Two and a Piece of Cake* (2012) and *It Happens for a Reason* (2014). Firstly, Shenoy has explored liberal feminism through Diksha, the protagonist of *The Secret Wish List*, who states, "I am speaking from a place of strength that is coming from all the years of suppression. I speak out with courage and conviction. I speak out because I now know the alternate choices that life offers me. [...] I know that if I do not speak out now, I will be squished and my dreams will be trampled" (2012a 250). Diksha lives with Sandeep, a workaholic who dominates his wife and does not allow her to live her life fully. As time goes on, Diksha decides to fulfill her six wishes. That is the reason why she speaks for herself and, thus, "stands up for herself," to use Angelou's words. Secondly, Shenoy introduces the character of Nisha in *Tea for Two and a Piece of Cake*, who declares, "I really am not ready for marriage or any of that stuff. I don't think I ever will be. I have had a chance at marriage. I have my two angels out of it. That is enough for me. Now all I want is to raise them well and stand on my own two feet" (Shenoy 2012 234). Here, Nisha stands up for herself and informs us that she is now independent and ready to take alone the responsibility of her children. Thirdly, Vipasha in Shenoy's *It Happens for a Reason* argues: "Well, I am not desperate. I don't need to have a man in my life, unless he happens to have everything that I want. I have my own life, and my own little world. It is you who is desperate to see me hooked" (2014b 172). In her conversation with Suchi, Vipasha expresses her liberty and opinion. Therefore, it can be observed that the concept of liberal feminism resurfaces in the characters of Diksha, Nisha and Vipasha portrayed in Shenoy's works.

While numerous studies (Karim 2017; Enslin 2003; Foley 2007) have been devoted to various aspects of liberal feminism, which is one of the broadest branches of feminist thought, so far, there has been no such study concerning the notion of liberal feminism in Preeti Shenoy's *oeuvre*. This has encouraged the authors to carry out research in this field. The purpose of this paper is to present and

explore liberal feminist elements in Preeti Shenoy's *The Secret Wish List*, *Tea for Two and a Piece of Cake* and *It Happens for a Reason*. The body of this paper is divided into three sections, devoted to the literature review, methodology and discussion respectively. The following section deals with the review of the studies related to liberal feminism. This presents a remarkable variety of applications of liberal feminist ideas. To the fact points, there is no study regarding liberal feminism in Shenoy's selected works. The methodological section aims at adopting the theories of liberal feminism to analyze Preeti Shenoy's select texts. Having established the methodology, the authors proceed to discussion.

2. Review of Literature

As has been mentioned, the remarkable figures associated with liberal feminism are Mary Wollstonecraft (1759-1797), John Stuart Mill (1806-1873), Martha Nussbaum (1947-), Zillah Eisenstein (1948-) and Susan Moller Okin (1946-2004). This section focuses on these thinkers' propositions included in their major works and demonstrates the ways in which their theories have been adopted in various studies.

Numerous scholars draw attention to Mary Wollstonecraft's proto-feminist intervention in her *A Vindication of the Rights of Woman* (1995). To begin with, in "Liberal Feminism: Individuality and Oppositions in Wollstonecraft and Mill," Gal Gerson discusses the differences between liberal feminism and radical feminism, explains the associations between liberalism and liberal feminism, and mentions two interrelated elements relevant from the liberal feminist perspective: private sphere and public sphere. In his reflections, Gal Gerson juxtaposes Wollstonecraft's *A Vindication of the Rights of Woman* and Mill's *On Liberty* and *The Subjection of Women* in the context of the transmission of politics and home by women, as well as explicates Mill's and Wollstonecraft's notions of individuality (Gerson 2002 794-810). "Feminism and Work" by Jane Pollard deals with first-wave feminism in Wollstonecraft's *A Vindication of the Rights of Woman*, which points to, among others, the power of reason, fight for women's political rights, equality, education, and right to vote. Pollard discusses feminist approaches in some fields and the ways women challenge inequalities, wanting to achieve freedom comparable to that of men in all areas. So, the author utilizes Wollstonecraft's book to illustrate women's equality (Pollard 2020).

John Stuart Mill is another precursor of liberal feminism, whose famous works –*On Liberty*, *Utilitarianism* and *The Subjection of Women* – are referred to extensively by many researchers in their philosophical and theoretical reflections. For instance, Wendy Donner devotes her article to Mill's contribution to liberal feminism. The author highlights the principles of liberalism, self-development, morality, values, community and individualism in Mill's reflections, and points to their unceasing relevance (Donner 1993 155-166). "A Capacious Account of Liberal Feminism" by Amy Baehr also discusses the doctrines of liberal feminism; Baehr utilizes John Stuart Mill's *Utilitarianism* to illustrate different understandings of justice (Baehr 2017). Mariana Szapuová turns to Mill's *The Subjection of Women*. In her "Mill's Liberal Feminism: Its Legacy and Current Criticism," the author analyzes various issues from Mill's feminist essay, such as subjugated women, liberalism, injustice, partnership and utilitarianism. She also looks into the philosopher's biography and confronts contemporary feminist

reflections on Mill's ideas (Szapuová 2006 179-191). Gordon Graham's article, in turn, juxtaposes liberal feminism with radical feminism, paying special attention to psychology-, biology- and sexuality-related branches of the latter movement. When discussing liberal feminism, Graham refers to Mill's reflections on equality and subordination, and to his postulate of "gender blindness" in social and legislative processes (Gordon 1994). Susan Hekman's "John Stuart Mill's *The Subjection of Women*: The Foundations of Liberal Feminism" presents a different perspective in discussion on Mill's impact on the movement. On the one hand, Hekman recognizes Mill's postulate of equality between men and women that formed the basis for liberal feminism (Ahmad and Khan 2021 154-167). On the other hand, the author raises questions about Mill's mention of women's specific nature. Keeping this in mind, Hekman analyzes women's independence, the relevance of marriage, and the influence of society on a woman's status (Hekman 1992 681-686). Last but not least, in "Is Mill's 'Liberal' Feminism 'Masculinist'?" William Stafford challenges the conception that Mill's solutions regarding improvement of the status of women are inherently masculinist. In the course of his article, Stafford points to the inaccuracies and misreading of some feminist critics that accuse Mill of a male-oriented approach (Stafford 2004 159-179).

John Stuart Mill's feminist insight is utilized in assessments of women's position in different societies and times. In their article entitled "Liberal Feminism and the Current Conditions of Syrian Refugee Women and Children," İshak Turan and Hale Kryci discuss the failures of liberal feminist ideas in the context of the critical situation of refugee women and children in Syria. Having analyzed Mill's early feminist viewpoint regarding equality between men and women and the necessity of rejecting the master/slave relationship of the sexes, Turan and Kryci point out that liberal feminism is not able to provide practical solutions for the real-life problems of women and children. The authors focus on Syrian women and children, and analyze the refugee crisis, referring, among others, to Mill's theory of liberal feminism. As a result, the authors find different groups in women, family structure and male-oriented system (Turan and Kryci 2018). In "Education, Gender and Social Change in Victorian Liberal Feminist Theory," Joyce Senders Pedersen points out the role of education during the Victorian age and mentions the liberal reformers in education (Sarah 1982). Pedersen discusses liberal feminists' approach to education, gender and social change, as observed in the Victorian era, which considered the time when women's education flourished. Pedersen adopts, among others, Mill's feminist approach to analyze Victorian women's educational opportunities (Pedersen 1987 503-519). The topic of women in the Victorian society is further analyzed in Joyce Senders Pedersen's "Liberal Ideals and Feminist Organization in Victorian England: One Cause or Many?" focusing on the women's movement in England. The author mentions the existence of a number of women-only groups and organizations devoted to various causes, juxtaposing it with the lack of unity inherent in the notion of Victorian liberal feminism itself (Pedersen 1994 733-739). In the level of progress, Gail Tulloch's "Millian Liberal Feminism Today" analyzes the current status of Mill's postulates. The author depicts the status of women in the field of education, inquiring whether they have achieved equality there. The author analyzes the position of women through the prism of Mill's *The Subjection of Women*, referring to, among others, Title VII of the Civil Rights Act of 1964 (Tulloch 1989 242-255).

Finally, John Stuart Mill's proto-feminist intervention is used in reference to literature and proves to provide an insightful perspective on the position of female characters. In his article, Andrew Foley analyzes Fay Weldon's *Praxis*. As Foley argues, liberal and feminist values resurface through the eponymous character of Praxis and her transformation in the course of the novel (Al-Yasin and Rabab'ah 2021). In his analysis, Foley utilizes Mill's *The Subjection of Women* to point to the character's frustration due to the – supposedly natural – patriarchal order imposed on the society (Foley 2007 33-54). *The Subjection of Women* is also referred to in Farzaneh Mayabadi's study of women characters in Thomas Hardy. The author reads the works of Thomas Hardy through the prism of Mill's liberal feminist notions; Mayabadi focuses on Hardy's portrayal of women and their language in *Tess of the D'Urbervilles* and *Jude the Obscure*, reaching a conclusion that the characters of Tess and Sue are actually proto-feminist heroines of the Victorian era (Mayabadi 2012) (Fisiak 2020).

Cultivating Humanity (1997) and *Frontiers of Justice* (2006) are notable works of Martha Nussbaum which are concerned with liberalism in various areas—education in particular – and are employed in numerous studies. For instance, in her article “Liberal Feminism, Diversity and Education,” Penny Enslin observes the tensions between liberal feminism and cultural diversity in the field of education (Biggs 2012 72-85). Enslin compares Susan Moller Okin's *Is Multiculturalism Bad for Women?* and Nussbaum's *Cultivating Humanity*, paying special attention to comprehensive and political liberalism, equality, and autonomy (2003a 73-87) (Hariharasudan & Pandeewari 2020). Moreover, in his insightful article on the role of women in marriage and the domestic sphere in Fay Weldon's works, Andrew Foley refers not only to Mill's understanding of womanhood, but also to Nussbaum's liberal feminism proposed in *Frontiers in Justice* (Foley 2007).

Zillah Eisenstein is a recognized liberal feminist, whose propositions are utilized in diverse – even seemingly unrelated – fields. For instance, Michael Bittman analyzes Henrik Ibsen's *Doll's House* through the prism of liberal feminism. Focusing on the character of Nora in the play, the author has pointed out such feminism-related issues as gender, social justice, identity, education, and domestic violence (Bittman 2001) (Roe 2020). Dorothy Lovett and Carla Lowry, in turn, move away from theoretical or literary debates to discuss liberal feminism in the context of opportunities for women to hold leadership positions in the National Collegiate Athletic Association (Lovett & Lowry 1995, 263-272). Catherine Rottenberg sets the notion of liberal feminism aside in order to note the emergence of neoliberal feminism in the USA. The author mentions Sheryl Sandberg's *Lean In* and Anne-Marie Slaughter's *Why Women Still Can't Have It All* in light of the emerging phenomenon, noticing the interaction between neoliberalism and feminism in the United States (Rottenberg 2013, 418-437). The study of Leslie Steeves explicates the liberal feminism in scholarship. The author considers both liberation and gender in scholarship because of how they are allocated and how others treat them. Steeves focuses mainly on liberation and gender in scholarship, and its development of communication. The study analyzes scholarship of women, religion, spirituality, women's rights and individuality. The author adopts, among others, communication theory and Eisenstein's liberal feminism theory (Steeves 2001, 397-414).

Susan Moller Okin's influential works, such as *Justice, Gender, Family and Feminism and Multiculturalism: Some Tensions*, recur in various contexts. For instance, in "Multicultural Education, Gender and Social Justice" Penny Enslin discusses the discrepancies between multiculturalism and liberal feminism in the South African education system. Enslin adopts Okin's *Feminism and Multiculturalism* to analyze the threat of oppression towards women in the education system (Enslin 2001, 281-292). The liberal theorist, Susan Moller Okin, has also published papers related to gender issues and family doctrines. Firstly, Susan Moller Okin's study, "Feminism and Multiculturalism: Some Tensions", describes the clash between two political aims. They are politics recognition and identity politics. Okin analyzes multiculturalism and feminism also. For feminism, Okin mentions that many cultures are dominating women. So, she mentions Women's Human Rights for Women (Okin 1989) (2012b, 65-84). Secondly, Susan Moller Okin's study, "Family, Justice and Gender: An Unfinished Debate", notifies about the revitalization of Anglo-American political theory and renewal of feminism. According to the books related to feminism, Okin analyzes the revival of feminism. She referred the feminism related books, such as Beauvoir's *The Second Sex* (1952), Isaiah Berlin's *Two Concepts of Liberty* (1958) and Rawl's *A Theory of Justice* (1971), because the writers of the books wrote about women and their sufferings and revitalization of all the impediments from 1952. So, women are revived and stand in all fields. According to Okin, the revival of women exists only in books, not in reality. Considering this, she has raised a rhetorical question as 'Gender, Justice, and Gender: An Unfinished Debate' (2004a, 15-34).

The above studies present various aspects of liberal feminism and are conducted by authors working in diverse academic disciplines. Some authors discover the ideas associated with liberal feminism in literary texts. Others analyze the theory and real-life application of this movement, but no paper has been published that identifies and examines liberal feminism in Preeti Shenoy's novels. The present article aims at filling this blank spot, providing a deeper insight into women characters in Shenoy's *The Secret Wish List*, *It Happens for a Reason* and *Tea for Two and a Piece of Cake*.

3. Methodology

From the perspective of Indian liberal feminists, liberal feminism deals with the liberal action from their sufferings, especially liberal in taking decisions independently. This study aims at adopting the concepts of liberal feminism proposed by the aforementioned contributors to the movement, namely, Mary Wollstonecraft, John Stuart Mill, Susan Moller Okin, Martha Nussbaum and Zillah Eisenstein. Furthermore, the researchers attempt to explore liberal feminist themes in Preeti Shenoy's *The Secret Wish List*, *Tea for Two and a Piece of Cake* and *It Happens for a Reason*.

Numerous studies utilize Mary Wollstonecraft's *A Vindication of the Rights of Woman*, in which the author justifies the rights of women. Wollstonecraft's concept is based on the advocate of educational and social equity for women. To start with, Wollstonecraft observes how their family members treat women. We read, "Strengthen the female mind by enlarging it, and there will be an end to blind obedience; but, as blind obedience is ever sought for by power, tyrants and sensualists are in the right when they endeavor to keep woman in the dark, because the former only want slaves and the latter a play-thing" (Wollstonecraft

1995, 93). Shenoy's portrayal of the character of Diksha in *The Secret Wish List* corresponds to the above excerpt. Diksha is the wife of Sandeep who concentrates only on work and does not fulfill any of Diksha's wishes. She, in turn, always acts in blind obedience and believes her husband, thus playing her role as a wife and mother perfectly (Hariharasudan 2020). Still, she recognizes the lack inside her: "For many years, I have suppressed my desires. I have not even allowed myself the luxury of dreaming" (2012a, 75-76). Diksha is a complex character, passionate and intelligent, but her role as a mother and wife seems to keep her "in the dark," to use Wollstonecraft's words. Her family members shatter Diksha's dreams; no one is concerned about her desires or ambitions, and they would rather hand over all the duties to her. Finally, Diksha becomes a "play-thing," ruled by others. In this sense, Diksha mirrors Wollstonecraft's idea.

Mary Wollstonecraft discusses the morality and virtue of women as well. In *A Vindication of the Rights of Woman*, a proto-feminist manifesto published as early as in 1792, Wollstonecraft does not explicitly postulate full equality between the sexes, noticing some "natural" obstacles that women are supposed to meet due to their physique. Nevertheless, according to Wollstonecraft, in some respects women and men do not – or should not – differ:

"If women are by nature inferior to men, their virtues must be the same in quality, if not in degree, or virtue is a relative idea; consequently, their conduct should be founded on the same principles, and have the same aim. Connected with man as daughters, wives, and mothers, their moral character may be estimated by their manner of fulfilling those simple duties; but the end, the grand end of their exertions should be to unfold their own faculties, and acquire the dignity of conscious virtue" (Wollstonecraft 1995, 94-95).

Women are thus considered to possess virtue comparable to that of men; they ought to strive to exercise their will and live with an aim to enhance their virtue and strengthen their morality. Likewise, Shenoy portrays the role of women as moral and virtuous beings in her two works –*Tea for Two* and *a Piece of Cake* and *It Happens for a Reason*– through the characters of Nisha and Vipasha.

In *Tea for Two* and, Nisha feels proud to be a mother and take care of her children by herself only. She mentions, "I was really upset when he suggested I have an abortion. I know he is not fond of children. I know he did not want to become a father so soon" (Shenoy 2012, 105-106). Here, when Nisha becomes pregnant before committing into her marital life, her boyfriend, Samir, asks her to abort the child, but Nisha does not agree to do so. Nisha makes up her mind about keeping the child and becoming a mother; she states: "I am going to shower my baby with all my love" (Shenoy 2012, 106), wanting to fulfill her wishes. Shenoy describes the character of Nisha as a woman who takes care of her children without anyone's support until her children grow up. In Shenoy's *It Happens for a Reason*, the character of Vipasha relates to that of Nisha. Vipasha takes care of her child without anyone's help and runs Paw-Factor, a dog-boarding facility, to fulfill the wish of her son Aryan (2014b). Both Nisha and Vipasha serve as examples of "moral beings" (Wollstonecraft 1995, 94), as Wollstonecraft has it.

Importantly, Wollstonecraft also explores females' relationships with their parents. She observes that "Females, it is true, in all countries, are too much under the dominion of their parents; and few parents think of addressing their children in the manner, though it is in this reasonable way that Heaven seems to command the whole human race" (Wollstonecraft 1995, 247). The portrayal of women, they are dominated by their parents. Likewise, in Shenoy's *The Secret Wish List*, Diksha's parents learn about her love affair with Abhi, which is the reason why they send Diksha to Kerala, where she completes her education. During her second year of college, Diksha's parents arrange a marriage for her. Diksha notes: "the way they forced me to get married even though I was only in the second year of college, has killed something within me" (2014b, 64). Dominated and suppressed by her parents, Diksha does not have liberty to choose her life partner. As can be seen, Shenoy's portrayal of Diksha's dependence on her parents corresponds to Wollstonecraft's reflection.

John Stuart Mill's philosophical essays might provide insightful points of reference for Preeti Shenoy's novels. Mill's notable concept in liberal feminism is a moral theory. To start with, Mill reads women's relationships with their families in terms of self-sacrifice. We read: "If women are better than men in anything, it surely is in individual self-sacrifice for those of their own family. But I lay little stress on this, so long as they are universally taught that they are born and created for self-sacrifice" (Mill 2002, 43). Mill mentions that women are able to give up everything for their family and they are not concerned about their own wishes; women are not so much naturally inclined to self-sacrifice as "universally taught" – this is a social construct imposed on them. In a similar vein, Diksha in *The Secret Wish List* articulates that she is forced into marriage at the age of nineteen, and she becomes a mother. Acknowledging that she is a good wife and mother, she nevertheless feels worried that she is not living her life and that she sacrifices everything for her family's sake (2012a, 73). Moreover, Mill emphasizes the importance of decision-making based on one's intellect: "No one can be a great thinker who does not recognize that as a thinker it is his first duty follow his intellect to whatever conclusions it may lead" (Mill 2002, 62). Diksha lists out six wishes of her own such as learn salsa, getting drunk, taking a vacation alone and so on, but she does not know how to realize them. At the same time, she is not aware of the upcoming problems while making the decision regarding her wishes (2012a, 77-78). From the author's perspective, Diksha comes out from her family life and fulfills her wishes. To sum up, the character of Diksha embodies certain challenges that women face in their path to independence.

A liberal feminist thinker, Martha Nussbaum, discusses the role of women in such domains as culture, religion, democracy, justice, sexuality, and economy in *Sex and Social Justice*. Nussbaum explicates,

"The liberal insists that the goal of politics should be the amelioration of lives taken one by one and seen as separate ends, rather than the amelioration of the organic whole or the totality. I argue that this is a very good position for women to embrace, seeing that women have all too often been regarded not as ends but as means to the ends of others, not as sources of agency and worth in their own right but as reproducers and caregivers" (Nussbaum 1999, 10).

Nussbaum recognizes liberalism as the principle of politics focused on an individual's wellbeing. She also emphasizes the role of agency and decision-making, arguing the importance of liberty, understood as the ability to decide about one's life. Likewise, this idea is indicated in Shenoy's three different novels. Firstly, in *Tea for Two and a Piece of Cake*, Nisha's husband, Samir betrays her. She notes, "I feel so angry and so hurt that I wished I had a truckload of money to go and throw on his face, to pay him back for having stayed in HIS house and raising MY kids. I am blinded with fury, hurt by the injustice of his words" (Shenoy 2012, 128). Nisha decides to repay all money to Samir. After this decision, she proves herself: "I am now a businesswoman making good progress and that I should not let anybody, anybody at all, get me *down* (...)" (Shenoy 2012, 224). Nisha's choice inspires a certain inner revolution in her. Having become a revolutionary woman, she sorts out her wishes: "The first is that I do not want to get married and he cannot hound me on that. The second is that I want to buy my own place in Pondicherry. I want to sell my flat in Mumbai and am very sure that it will fetch a decent *sum* (...)" (Shenoy 2012, 256). Secondly, in *The Secret Wish List*, Diksha mentions,

"I am speaking from a place of strength that is coming from all the years of suppression. I speak out with courage and conviction. I speak out because I now know the alternate choices that life offers me. I speak as a responsible adult now. I have made my *choices* (...) I know that if I do not speak out now, I will be squished and my dreams will be trampled. And it is taking a humongous effort from my side. I am nervous, but I know I have to say everything that I am longing to say" (2012a, 250).

Here, Diksha recollects all those ideas of marriage and its alternatives, and decide to make a change in her life. She starts living her life and wants to leave her suffering behind. Having removed all the impediments, she feels,

"Like a public speaker talking to an audience which is in darkness. But now that I have said everything, it feels like a boulder that I have been carrying all these years has dropped off. I feel light. I feel like dancing. Finally I have broken free of a million chains that were trying me down" (2012a, 253).

Thus, Diksha becomes another revolutionary woman in Shenoy's oeuvre who can overcome difficulties. Now, she can do anything according to her wishes. Thirdly, in *It Happens for a Reason*, Vipasha replies to Suchi, "Well, I am not desperate. I don't need to have a man in my life, unless he happens to have everything that I want. I have my own life, and my own little *world* (...)" (2014b, 72). Here, Vipasha shares her wishes with Suchi, noting that she does not want any man in her life, and 'she has own life' according to her desires. This is the decision taken by Vipasha, who feels, "The words made me think. I was sure hopeful of tomorrow. I did not know whether I had lived well or not, but I knew that I was doing exactly what I wanted to do. For now, that was enough" (2014b, 114). Vipasha decides in accordance with the 'desire to own' her life. She believes that she is doing what her heart urges to do. As can be seen, Shenoy's three protagonists – Nisha, Diksha and Vipasha – can be linked with Nussbaum's

idea regarding how the female protagonists need to make a decision to prioritize their needs and to attain a good position.

In the book *Justice, Gender and Family*, Susan Moller Okin elaborates on the titular topics, emphasising how women overcome the impediments they face. Among others, Okin mentions gender issues in familial relations and the question of justice in this respect. Okin claims, “Marriage continues the cycle of inequality set in motion by the anticipation of marriage and the related sex segregation of the workplace” (Okin 1989, 146). The abovementioned problem of inequality is embodied in the relation between Nisha and Samir in *Tea for Two and a Piece of Cake*; we read,

“He is classy and I am down to earth. He is sophisticated and I am simple. He knows his wines and cutlery while I prefer to eat with my *hands* (...). I tell him that he is one of the major shareholders in Magellan International. I talk about his educational qualifications and how he is as a person. Then I tell him that he has asked me to marry him and he wants to come and meet my father” (Shenoy 2012, 80-81).

In a similar vein, Diksha, the protagonist of *The Secret Wish List* differentiates herself from Sandeep. Diksha observes, “You know how Sandeep is. He is a conservative, conventional guy, eight years older than *me* (...) right at the start of the marriage that he would earn, while I stayed at home” (Shenoy 2012, 73-74). Here, the married life strengthens the lack of equality between Sandeep and Diksha. She feels, “For so many years really, I have suppressed my desires. I have not even allowed myself the luxury of dreaming” (Shenoy 2012, 75-76). As a result of marriage, Diksha’s wishes and ambitions have been renounced. At the end of the narrative, she leaves her husband and starts to fulfill her desires by herself. Therefore, inequality in marriage leads to a breakup between Sandeep and Diksha.

In her book *Capitalist Patriarchy and the Case for Socialist Feminism*, Zillah Eisenstein investigates the way women are treated by their family members and their role in family. Eisenstein claims, “The point is not that the family doesn’t reflect society, but that through both its patriarchal structure and patriarchal ideology the family and the need for reproduction also structure society. This reciprocal relationship, between family and society, production and reproduction, defines the life of women” (Eisenstein 1979, 15-16). Eisenstein observes the chain of connections between patriarchy, rules of society, and the necessity of reproduction, pointing to the influence of these factors on the position of a woman in a family structure. Likewise, Shenoy’s character Diksha in *The Secret Wish List* seems to abide by the rules of the patriarchal structure. She confirms, “I have dutifully married a ‘suitable boy’, dutifully produced a child and have busied myself raising him” (2012a, 16). Diksha’s words describe her life and define the role played by her. As she recollects her life, Diksha begins to understand that it is controlled by patriarchal structure and ideology. In turn, in *Tea for Two and a Piece of Cake*, Nisha admits, “I really am not ready for marriage or any of that stuff. I don’t think I ever will be. I have had a chance at marriage. I have my two angels out of it. That is enough for me. Now all I want is to raise them well and stand on my own two feet” (Shenoy 2012, 234). Here, Nisha has decided she is not ready for her second marriage. She thinks that taking care of her children and managing to live on her own are her most important challenges, but – emphatically – she prioritizes her offspring. According to the structure of

patriarchal ideology, the mother's responsibility is to take care of her children. Finally, the life of Shenoy's another protagonist, Vipasha, is defined by family and society, production and reproduction, also at the points when she reaches decisions concerning her life. Therefore, family and society define all aspects of lives of the abovementioned characters, and they are the main reasons behind various choices these women make.

The above analyses substantiate the interrelations between liberal feminism and ideas presented in the selected works of Preeti Shenoy: *The Secret Wish List*, *Tea for Two and a Piece of Cake* and *It Happens for a Reason*. Many reflections regarding liberal feminism are demonstrated in her texts. From the study results, the authors scrutinize liberal feminism in selected texts of Shenoy that are traceable through liberal feminism theories. A discussion is then an outcome content to contrast and compare liberal feminism ideas in Preeti Shenoy's works with other studies.

4. Discussion

In postmodernism, liberal feminism deals with how women overcome their sufferings. Likewise, Shenoy's three protagonists rise above the problems in three novels. There are numerous studies regarding liberal feminism in literature. Those studies are evaluated and compared with Preeti Shenoy's *The Secret Wish List*, *Tea for Two and a Piece of Cake* and *It Happens for a Reason* under the tendency of liberal feminism.

Many writers explore the aspects of liberal feminism through the protagonists. To start with, Sajjadul Karim's study explores liberal feminism in Toni Morrison's *The Bluest Eye* as seen in the novel's protagonist, Pecola Breedlove. Karim projects liberal feminism through the character of Pecola, an African American woman who faces many problems, especially those of racial and gender inequality. Pecola has been sexually abused by her father, which is an extremely traumatic experience for a girl. The author focuses on the liberation movement related to black women and the ways in which they overcome various impediments (Karim 2017, 25-29). In a similar vein, the present study exhibits Shenoy's three texts, *The Secret Wish List*, *Tea for Two and a Piece of Cake* and *It Happens for a Reason*; these texts contribute to liberal feminism through the protagonists: Diksha, Nisha and Vipasha, respectively. For Diksha, she breaks the chain of family life in order to fulfill her wishes. Like Diksha, Nisha is separated from Samir, and she moves away to construct her own life independently. Similarly, Vipasha stabilizes her life by upholding her dreams in the real world. As a lone parent, she raises her son by providing good education to lead a better life. Secondly, the study of Delukman enunciates liberal feminism in Helen Garner's *Monkey Grip*. The author projects liberal feminism through the protagonist, Nora. She is a single mother who takes care of her child, Grace, without anyone's support (Delukman 2018, 50-55). Shenoy has portrayed the characters of Diksha in *The Secret Wish List* and Vipasha in *It Happens for a Reason* in a corresponding way. These two protagonists take care of their children without independently, and they aim at providing them with a good education. In Karim's study, the liberal feminism projects on the protagonist Pecola. Likewise, Shenoy has explored liberal feminism the protagonists, especially in the role of mother. Therefore, this study is similar to Shenoy's works.

Women not only contribute to the role of mother but also work in many fields, especially science, technology and medicine, and their participation is highly appreciable. Kristina Rolin notes the issue of liberal feminism in Londa Schiebinger's books –*Has Feminism Changed Science* (1999) and *Feminism in Twentieth Century Science, Technology, and Medicine* (2001). These two books are point to women's impact on the fields of science, technology and medicine. The author thus emphasizes women's empowerment (Rolin 2004) (Pandeeswari et al., 2021). It is in line with Shenoy's three texts as well. Shenoy accentuates women's empowerment in many fields and shows how her protagonists: Diksha, Vipasha and Nisha overcome all the hurdles in their life (Pandeeswari et al., 2021). Diksha attained her wishes: learn salsa, get drunk and take a vacation. Vipasha, as a mother, she decided to have a baby and grow him without having the shadow of her husband because he urges her to abort a baby. Nisha mends her life by attaining her desires, like buying a house. So, this study is connected with Shenoy's works in terms of liberal feminist idea.

Liberal feminism has contributed to not only novels but also movies. Some movies deal with the aspects of liberal feminism. Firstly, the study of Dwi Puji Hastuti, Deni Gunawan and Ria Andriani states that women do not have the liberty to do anything and they are underestimated. The authors analyze the movie *North Country* (2005), directed by Niki Caro. The authors analyze liberal feminism through the character of Josey, who fights for her liberty in the workplace and takes all the decisions in her workplace (Hastuti and Gunawan 2018). Accordingly, Shenoy has portrayed Diksha, Nisha and Vipasha, their life choices and the ways they overcome all the obstacles in their lives. So, this study corresponds with Shenoy's works. Secondly, the study of Nur Azizah and Nurul Fitri attribute elements of liberal feminism to the movie *The Post* (2017). The authors analyze liberal feminism through the representation of the protagonist Katharine Graham. She wants to be perfect in her role as a mother and owner (Azizah and Fitri 2019). Correspondingly, Shenoy projects liberal feminism through her protagonists, Diksha and Nisha.

The study of Yahu Vinayaraj abbreviates feminism according to Gayatri Spivak Chakravathy. She is a very popular Indian feminist critic. Vinayaraj mentions Spivak's three precise categories. They are subalternity, marginality and planetarity. Spivak raised so many ethical concepts regarding representation, especially subaltern and marginalized women (Vinayaraj 2013). Likewise, Shenoy has projected her three protagonists as marginalized categories. In their family, no one accepts their decision, and no one gives preference to them.

Namita Gokhale is a famous Indian writer who deals with liberal feminism in her texts: *The Book of Shadows* (2001) and *Things to Leave Behind* (2016). In this novel, Tilottama is the protagonist who suffers a lot by her family members. She wants to study English language and Maths, but her mother-in-law insists Tilottama do all the household activities. So, she does not permit to study the subjects. Finally, Tilottama wants to fulfill her wishes and learn both subjects (Gokhale 2001) (Priyadharshini et al., 2021). Likewise, Shenoy's *The Secret Wish List*, Diksha is the protagonist who has many impediments in her family because no one understands the feelings of Diksha. Her only job is just doing all household activities. She writes her wishes in a diary. After some time, she decides to fulfill her wishes. Finally, she

overcomes the family doctrines and fulfils her wishes (Shenoy 2012). Therefore, Indian writers explore the aspects of liberal feminism in their texts.

Meena Kandasamy is a famous Indian writer in English, who has explored liberal feminism in her autobiography *When I Hit You* (2017). In this work, she has mentioned the sufferings and depression, especially sexual harassment. Meena's husband is very old and tortures his wife. So, she cannot live with him, and she wants to liberate herself from her husband. Finally, she comes out from her husband's crucial action (Kandasamy 2017). Similarly, Shenoy has projected liberal feminism through the protagonist Vipasha. She is pregnant, but her parents do not allow her to beget a child. So, she wants to leave her family. Finally, she begets a child liberally.

Last but not least, let us compare the issues and elements of liberal feminism with other studies. It has been corroborated that liberal feminism is displayed in Preeti Shenoy's texts tremendously through female protagonists, incidents, dialogues, and issues. The idea of liberal feminism resurfaces in many films and some novels, but these do not belong to the Indian milieu. The present discourse is compared not only with the studies of other researchers, but also with other novels through the perspective of liberal feminism in Shenoy's select texts. The focal point of this study, liberal feminism is presented in Preeti Shenoy's select texts: *The Secret Wish List*, *Tea for Two and a Piece of Cake* and *It Happens for a Reason* through the protagonists in different circumstances. These texts are compared with other postmodern liberal feminist writers.

5. Conclusion

The present study discusses Preeti Shenoy's novels –*The Secret wish List*, *Tea for Two and a Piece of Cake* and *It Happen for a Reason*– in the context of liberal feminism. As has been shown, these novels epitomize the theories of liberal feminism proposed by distinguished theorists concerning liberal feminism. Through this study, it is identified that Shenoy's texts affirm liberal feminism proposed in such works as *A Vindication of the Rights of Woman*, *On Liberty*, *The Subjection of Women*, *Cultivating Humanity: A Classical Defense of Reform in Liberal Education*, *Justice, Gender and Family* and *Capitalist Patriarchy and the Case for Socialist Feminism*. The study's finding demonstrates the elements of liberal feminism that are rendered in Preeti Shenoy's writings. Although this study has explored a wide scope of issues, it also has some limitations. First of all, most of the studies discussed convey liberal feminism in both literature and film; consequently, the authors of the present article recommend and anticipate future studies that can be carried out in the areas of philosophy of life, cultural disparity, male chauvinism, the role of women in the domestic sphere, alienation, parental care, love, nostalgia, workaholic, the treatment of women by the society, money, betrayal, psychological barriers, ethics and so on. Secondly, while there are many theorists related to liberal feminism, the present study has considered only five liberal feminist thinkers such as Mary Wollstonecraft, John Stuart Mill, Martha Nussbaum, Susan Moller Okin and Zillah Eisenstein; consequently, the authors find it beneficial to consider other liberal feminist thinkers in future research.

شرعية النسوية الليبرالية في نصوص بريتي شينوي المختارة

دانوسكودي بانديسوارى، أناندان هاريهاراسودان
قسم اللغة الانجليزية، معهد كالاسلنجام للبحث والتعليم، الهند

الملخص

ما بعد الحداثة هي حركة فلسفية تضم العديد من وجهات النظر. النسوية هي واحدة من منظور ما بعد الحداثة وتتعامل مع جميع الجنسين الذين لديهم حقوق وفرص متساوية. النسوية الليبرالية هي أحد فروع الحركة النسوية. النسوية الليبرالية تهتم بالمرأة ومعاناتها خاصة كيف تتغلب على كل العوائق وتتخذ جميع القرارات بشكل مستقل. الهدف من الدراسة هو الخوض في منظور ما بعد الحداثة للنسوية الليبرالية في نصوص بريتي شينوي المختارة، قائمة الرغبات السرية (2012)، الشاي لشخصين وقطعة من الكيك (2014) وحدث لسبب (2014). الهندية ، بريتي شينوي ، كاتبة مشهورة لما بعد الحداثة، ولا يمكن إنكار مساهماتها في النسوية الليبرالية. النسوية الليبرالية جزء من الحركة النسوية. إنه يتعامل مع النساء البطلات ومعاناتهن. من تلك الآلام، يتحررون ويتخذون كل القرار بشكل مستقل. توضح النسوية الليبرالية تمكين المرأة. من أوائل النسوية الليبرالية والمفكرين المتميزين المرتبطين بالحركة ماري ولستونكرافت، وجون ستيوارت ميل، وسوزان مولر أوكين، ومارثا نوسباوم، وزيليا آيزنشتاين. اعتمدت الدراسة الحالية عناصر النسوية الليبرالية كما وردت في أعمالهن. اعتمدت منهجية الدراسة مفاهيم النسوية الليبرالية مثل النظرية الأخلاقية، ونظرية العدالة، والدعوة إلى العدالة التربوية والاجتماعية للمرأة، وبناء نظرية الأبوية الرأسمالية والنسوية الاشتراكية، ونهج القدرة. من خلال هذه النظريات تثبت جوانب النسوية الليبرالية كما تتجلى في أعمال شينوي المختارة. يتم تقييم نتائج الدراسة مع دراسات أخرى تتعلق بالنسوية الليبرالية.

الكلمات المفتاحية: النسوية الليبرالية، المعاناة، التمكين، الأبوية والعدالة.

Endnotes

¹Own is a Canadian English language discretionary service channel owned by Corus Entertainment. In 2013, Oprah Winfrey for "Super Soul Sunday", Maya Angelou shared her life incidents.

References

- Al-Yasin, Noor, Rabab'ah, Ghaleb. 2021. Female Disney Characters' Linguistic Features in the 1990's. *Jordan Journal of Modern Languages and Literatures* 13 (1): 121-142. Doi: <https://doi.org/10.47012/jjml.13.1.8>
- Ahmad, Aziz, Nsawaz, Khan, R. 2020. Conflicting and Challenging Patriarchal and Liberal Feminist Ideologies and Norms in Afghanistan: Critical Stylistic Study of Khaled Hosseini's And the Mountains Echoed. *Arab World English Journal* 11 (2): 154-167. <https://doi.org/10.24093/awej/vol11no2.11>
- Angelou, Maya. 2013. Interview by Oprah Winfrey. Website Link: <https://www.youtube.com/watch?v=Irs5tJgokys> accessed 19 May.
- Azizah, Nur, Fitri, Nurul. 2019. The Representation of Liberal Feminism through the Main Character in the Post Movie. *Journal of English Language Teaching* 3 (2).
- Baehr, Amy. 2017. A Capacious Account of Liberal Feminism. *Feminist Philosophy Quarterly* 3 (1). <https://doi.org/10.5206/fpq/2016.3.4>
- Biggs, Stephen. 2012. Liberalism, Feminism, and Group Rights. *The Monist* 95 (1): 72-85.
- Bittman. 2001. Family and Gender. *International Encyclopedia of the Social & Behavioral Sciences*: 5286-5290.
- Delukman, A. 2018. Existing Feminism in Helen Garner's Monkey Grip. *Journal of Advanced English Studies* 1 (2): 50-55.
- Donner, Wendy. 1993. John Stuart Mill's Liberal Feminism. *Philosophical Studies* 69: 155-166.
- Eisenstein, Zillah. 1979. Capitalist Patriarchy and the Case of Socialist Feminism. *Monthly Review Press*.
- Enslin, Penny. 2001. Multicultural education, gender and social justice: Liberal feminist misgivings. *International Journal of Educational Research* 35 (3): 281-292. [https://doi.org/10.1016/S0883-0355\(01\)00024-6](https://doi.org/10.1016/S0883-0355(01)00024-6)
- Enslin, Penny. 2003. Liberal Feminism, Diversity and Education. *Theory and Research in Education* 1 (1): 73-87. <https://doi.org/10.1177/1477878503001001005>
- Fisiak, Tomasz. 2020. Feminist Auto/biography as a Means of Empowering Women: A Case Study of Sylvia Plath's The Bell Jar and Janet Frame's Faces in the Water. *Text Matters: A Journal of Literature, Theory and Culture*, 1, pp. 183-197, doi: 10.2478/v10231-011-0014-7
- Foley, Andrew. 2007. Fay Weldon, liberal feminism and the praxis of Praxis. *Literator* 28 (3): 27-54. <https://doi.org/10.4102/lit.v28i3.167>
- Gerson, Gal. 2002. Liberal Feminism: Individuality and Oppositions in Wollstonecraft and Mill. *Political Studies* 50: 794-810.

- Gokhale, Namita. 2001. *The Book of Shadows*. London: Penguin Books.
- Graham, Gordon. 1994. Liberal vs Radical Feminism Revisited. *Journal of Applied Philosophy* 11 (2): 155–170. <https://doi.org/10.1111/j.1468-5930.1994.tb00105.x>
- Hariharasudan, Gnanamony, Robert. 2017. Feministic Analysis of Arundhati Roy's Postmodern Indian Fiction: The God of Small Things. *Global Journal of Business and Social Science Review* 5 (3): 9-17.
- Hariharasudan, A., & Pandeeswari, D. 2020. An analysis of cultural disparity in Jhumpa Lahiri's The Namesake. *Journal of Critical Reviews* 7 (9): 404-406. <https://doi.org/10.31838/jcr.07.09.83>
- Hariharasudan, A. 2020. Domestic violence in George Bernard Shaw's Candida. *Journal of Critical Reviews* 7 (7): 492-494.
- Hastuti, Dwi, P., Gunawan, Deni, and Andriani, Ria. 2018. Liberal Feminism in Movie North Country Directed By Niki Caro. *Wanastra: Jurnal Bahasa Dan Sastra* 10 (2): 91–104. <https://doi.org/10.31294/w.v10i2.4016>
- Hekman, Susan. 1992. John Stuart Mill's the Subjection of Women: The Foundations of Liberal Feminism. *History of European Ideas* 15 (4–6): 681–686. [https://doi.org/10.1016/0191-6599\(92\)90078-Q](https://doi.org/10.1016/0191-6599(92)90078-Q)
- Kandasamy, Meena. 2017. *When I Hit You*. New Delhi: Juggernaut Books.
- Karim, Sajjadul. 2017. Toni Morrison's The Bluest Eye and the Treatment of Liberal Feminism. *European Journal of Humanities and Social Sciences* DOI: 10.20534/EJHSS-17-4-25-29
- Limbaugh, Ruth. 1993. *The Way Things Ought to Be*. Pocket Star Book.
- Lovett, Dorothy, Lowry, Carta. 2016. Is Liberal Feminism Working in the NCAA? *Journal of Sport Management* 9 (3): 263–272. <https://doi.org/10.1123/jsm.9.3.263>
- Mayabadi, Farzaneh. 2012. Thomas Hardy, John Stuart Mill and Feminism, *Master of Arts thesis*, School of English Literatures and Philosophy, University of Wollongong.
- McElory, Wendy. 1991. *Freedom, Feminism and the State: An Overview of Individualist Feminism*, second edition, Chicago.
- Mill, John, S. 2002. The Basic Writings of John Stuart Mill: On Liberty, The Subjection of Women, and Utilitarianism. London: Modern Library.
- Nussbaum, Martha. 1999. *Sex and Social Justice*. Oxford: Oxford Press.
- Okin, Susan, M. 1989. *Justice, Gender and Family*. London: Basic Book Inc.
- Okin, Susan, M. 2004a. Fordham Law Review Equal Citizenship: Gender Justice and Gender: An Unfinished Debate. *Fordham Law Review* 72 (5): 15-37. <http://ir.lawnet.fordham.edu/flr/vol72/iss5/9>
- Okin, Susan, M. 2012b. Feminism and multiculturalism: Some tensions. *Liberalism and Its Practice* 108 (4): 65–84. <https://doi.org/10.4324/9780203014516-12>
- Pandeeswari, D., Hariharasudan, A., & Kot, S. 2021. Paradigm of postmodern paranoia in Preeti Shenoy's Life is What You Make It and Wake Up, Life is Calling. *Analele Universitatii Din Craiova, Seria Filozofie* 46 (2): 135-162.

- Pandeewari, D., Hariharasudan, A., & Nawaz, N. 2021. The intertextualistic phenomenon in Preeti Shenoy's *Life is What You Make It, It Happens for a Reason and a Hundred Little Flames*. *Linguistics and Culture Review* 5: 70-82.
- Pedersen, Joyce. 1994. Liberal ideals and feminist organisation in Victorian England: One cause or many? *History of European Ideas* 19 (4-6): 733-739. [https://doi.org/10.1016/0191-6599\(94\)90057-4](https://doi.org/10.1016/0191-6599(94)90057-4)
- Pedersen, Senders. 1987. Education, Gender and Social Change in Victorian Liberal Feminist Theory. *History of European Ideas* 8 4 (5): 503-519.
- Pollard, Jane. 2020. Feminism and Work. *International Encyclopedia of Human Geography* (Second Edi, Vol. 5). Elsevier. <https://doi.org/10.1016/B978-0-08-102295-5.10179-9>
- Priyadharshini, P., Mohan, S., Hariharasudan, A., & Sangeetha, J. 2021. Authenticity of Liberal Feminism in Namita Gokhale's texts. *Linguistics and Culture Review* 5: 46-59. <https://doi.org/10.21744/lingcure.v5nS1.1312>
- Read, Leonard. 2015. *Let Freedom Reign*. London: Independent Publishing Company.
- Rolin, Kristina. 2004. Three Decades of Feminism in Science: From Liberal Feminism and Difference Feminism to Gender Analysis of Science. *Hypatia: A Journal of Feminist Philosophy* 19 (1): 292-296. <https://doi.org/10.2979/hyp.2004.19.1.292>
- Rottenberg, Catherine. 2014. The Rise of Neoliberal Feminism. *Cultural Studies* 28 (3): 418-437. <https://doi.org/10.1080/09502386.2013.857361>
- Sarah, Elizabeth. 1982. Finding a feminist historical framework: A review of feminism in Europe. Liberal and socialist strategies, 1789-1919. *Women's Studies International Forum* 5 (6): 701-706. [https://doi.org/10.1016/0277-5395\(82\)90112-1](https://doi.org/10.1016/0277-5395(82)90112-1)
- Shenoy, Preeti. 2012. *Tea for Two and a Piece of Cake*. London: Penguin Press.
- Shenoy, Preeti. 2012a. *The Secret Wish List*. Westland Publications.
- Shenoy, Preeti. 2014b. *It Happens for a Reason*. Westland Publications.
- Stafford, William. 2004. Is mill's "liberal" feminism "masculinist"? *Journal of Political Ideologies* 9 (2): 159-179. <https://doi.org/10.1080/13569310410001691190>
- Steeves, Leslie. 2001. Liberation, feminism, and development communication. *Communication Theory* 11 (4): 397-414. <https://doi.org/10.1111/j.1468-2885.2001.tb00250.x>
- Szapuová, Mariana. 2006. Mill's Liberal Feminism: Its Legacy and Current Criticism. *Prolegomena* 5 (2): 179-191.
- Tulloch, Gail. 1989. Millian Liberal Feminism Today. *Australian Journal of Education* 33 (3): 242-255. <https://doi.org/10.1177/168781408903300304>
- Turan, İshak, Kryci, Hale. 2018. Liberal Feminism VSuriyeli Kadın Ve ÇocuMültecilerin Mevcut Durumlari. *The Journal of Academic Social Science Studies* 8 (72): 487-502. <https://doi.org/10.9761/jasss7758>
- Vinayaraj, Yahu. 2013. Spivak, Feminism and Theology. *Feminist Theology* 22 (2): 144-156. <https://doi.org/10.1177/0966735013507852>

Wollstonecraft, Mary. 1995. *A Vindication of the Rights of Men with A Vindication of the Rights of Woman and Hints*. (Eds) Sylvana Tomaselli. Cambridge Publication.