

Tribhuvan University

Exploration of Self: A Third World Feminist Reading of Anubhav's *To Live Once*

*Again*

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Letter of Recommendation

Ms. Reena Jha has completed this thesis entitled "Exploration of Self: A Third World Feminist Reading of Anubhav's *To Live Once Again*" under my supervision. She carried out this research from January, 2017 to April 2018. I hereby recommend this thesis be submitted for viva voce.

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This thesis entitled "Exploration of Self: A Third World Feminist Reading of Anubhav's *To Live Once Again*" submitted to the Central Department of English, Tribhuvan University, by Ms. Reena Jha has been approved by the undersigned members of the Research Committee.

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## Abstract

*To Live Once Again* by Janyanti Anubhav presents the struggle of Yamini Pant for equal rights, position and adamant efforts against the subordination of women in Indian society. It presents the idea of searching equal position of women against the traditional society and creation of self-identity by resenting any sort of specific forms of exploitation and female subordination initiated by male ideology. The novel moves around the sufferings and hardships of Yamini Pant due to the false internalized traditional gender roles which create dichotomies between the so-called masculine and feminine while actualizing her dream of becoming a classical dance teacher belonging to a sophisticated family. However, masculine and feminine are all traits that are learned, but not in-born. In this regard, this research has close relation with Third World Feminism as a primary theoretical tool which delineates the unique experience of the Third World woman Yamini Pant like domestic violence, discrimination, dowry murders and others in the Indian society. Thus, this research presents the resistance against the subordination of female represented by Yamini Pant who develops self identity in an Indian society.

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## **I. Formation of Female Identity in Anubhav's *To Live Once Again***

The present research focuses on Jayanti Anubhav's novel *To Live Once Again* in the light of Third World Feminism which explores the individuality and self of the protagonist Yamini Pant. It also presents the central female character Yamini Pant's adamant struggle for her self-identity in the midst of dogmatic patriarchal Indian society. *To Live Once Again* implies how Yamini Pant portrays herself being an independent girl. This research is an attempt to explore the central character Yamini Pant's quest for individuality and self identity in the male dominated Indian society. Furthermore, it also highlights on the suffering of the female character Yamini Pant as a result of traditional gender roles which creates dichotomies between the so-called masculine and feminine-masculine and feminine are the attributes that are learnt rather not inborn. Thus, in order to deal with this issue, this research adopts Third World Feminism as a theoretical tool.

Third World Feminism is a theoretical concept associated with experience of the women of the third world. It stresses on women's struggle for equal rights, lives and independence for a dignified life. It explores the idea of searching an appropriate position against traditional society and self identity by opposing any sort of subordination of women. It opposes any specific forms of exploitation, injustice caused by male ideology in the third world countries. Third World Feminism delineates the pathos and misery of the females of the third world countries on one hand and the struggles and their quest for self identity and independence on their own on the other hand.

Third World Feminism is mainly concerned with women's inferior position in the third world society and with discrimination encountered by women because of their sex. It implies women's point of view and their perception and participation in

social life. It is an ideology, belief system, an ideology against oppression and exploitation of women. It is a doctrine social, political, economic right for women. It is women search for self-identity. Since Third World Feminism is associated with the experience of the third world women, it is an idea contrary to the experience of the western women. It is a tool which focuses on the issues of the race, class, gender and sexuality in various communities of women. It focuses on the individual and collective experience of the subordination and exploitation along with women struggle and resistance of the women of the third world countries.

Third World Feminism developed in the early decade of 1990s. It came as an ideology which challenged the essential definitions of femininity of the western feminism. It implies the biasness and the injustice of the ethnocentric orientation of the western feminism. In other words, the Third World Feminism presents the ignorance and negligence of the unique experience of the women from Third World countries. For Uma Narayan, "Third World Feminism is mainly concerned with women's inferior position in a society and with discriminative en-counterred by women because of their sex. Hence all feminists call for change in social, cultural, religious, political and Economic fields. They work to reduce inequality and eventually overcome it" (44). It resents the idea and the problems which come across the women of the Third World Countries. In Third World Countries women are bound to face several types of injustice, underestimation, mistreatment, harassment, sexual violence in their households and in the society with different contexts and cultures. The dominant problems the Third World women usually face are domestic violence, dowry ill-practice, murders, subjugation, subordination, early marriage, undesired arrange marriages. These problems are different from the problems of the so-called First World. In this regard, Third World Feminism is a theory associated



with the problems and experience of the women of the Third World countries which are totally different problems of the First World women.

Western feminists have presented an inaccurate and politically dangerous image in the Third World. So the cult of producing the image of women as a docile is just a western construction. It has produced the image of the Third World women as poor, ignorant, uneducated, uncultured, submissive, nurturing, primitive in thought and domestic violence driven which depicts their self representation as educated, modern, rational and independent to take and make their own decisions. In this regard, Third World Feminism is a challenging perspective which resents the dominating and coercive thought of Western Feminism and Third World patriarchal culture. Rather Third World Feminism delineates women with the exposure of any either or specific form of exploitation done by male ideology and female submission to them.

*To Live Once Again* is Anybhav's first novel which deals with the issue of the third world feminism. She did not commence her career in banking sector rather chose her career in writing. The creativity within her was not finding any outlet due to challenging work schedule and it was suffocating to the core. Amidst all the accolades, incentives, promotions and pay cheques, there was something amiss. So for the immense gratification, she began to pen down the first few paragraphs of her book *To Live Once Again*. In an interview with *Times of India* she said that she was always passionate about books and loved writing, but as a youngster she lacked focus and determination. She lacked ambition. She had no idea about her career aspirations. She got into the MBA bandwagon accidentally as she appeared for the entrance exam only to please her father. She had never thought that she would make it through the admission process. However, on the very first day of her business school, she knew that she was at the wrong place. She was a dreamer and business administration was

certainly not her choice. But since she was already into it, she decided to complete the degree. She got placed in a bank through campus recruitments and her career in banking and finance began, accidentally and unintentionally.

She has drawn inspiration from the people around her and their lives. She had various characters in bits and pieces. She tied them together, added a dash of imagination and wove her story around it. She wanted to create a strong character who symbolizes the strength and empowerment of women. Her character personifies the contemporary women, with strong determination and resoluteness to live with dignity and self respect. She tried to symbolize the magnitude of character's decision to step out of her extremely protected and privileged life. The portrayal of submissive female character in many novels does not appeal her. So she presents her character as a bold and assertive who tackles their problems on their own. This means Anubhav is inspired to write the pains and pathos of those characters in the field of diverse social and cultural elements India. For her moving from Northern India to Southern part of the country is not only about the geography, but it is also about the cultural divergence. In this regard, she gets inspiration from the Indian cultural divergence and the beauty inherent in it.

The novel *To Live Once Again* by Jayanti Anubhav moves around the nature, attribute and thought of the female protagonist of the Third World country, India, Yamini Pant. Yamini Pant faces multiple problems in her life, got harassed by her family members in one hand and by her life partner in other hand because of the traditional gender roles prevalent in the then dogmatic society of India in the first decade of the 1900s. When the society was strict and dogmatic with regard to the female's position and gender roles in the society, Yamini Pant dares to live her life independently. In other words, the traditional society wanted to see her in the roles of

altruist being confined within the four walls of house which is the main attribute of the Third World Countries. But, on the contrary to expectation of society Yamini Pant visits different places, indulges in love affairs. She does not obey the advice of her family members and relatives of getting married and begetting children accomplishing her feminine gender roles. She elopes with her boyfriend refuting her family members' advice. She is in the quest of her own independent life and career. She dreams of living a life with dignity and self-satisfaction with material prosperity to subvert her gender roles in the dogmatic society. In order to achieve her dream of independent life, liberty and happiness, Yamini Pant stays away from her family members.

In this regard, this research proves how the female protagonist of the novel Yamini Pant is harassed in her house and outside world because of the stereotypical masculine ideals like Third World females are irrational, submissive, receptive and cowardice. On the contrary, she proves to be assertive, proactive and brings reconsideration in the concept of women's role in the family and in the work place. By creating a woman character such as Yamini Pant, this research proposes a critique of traditional gender division between masculine and feminine of the Third World Country, India. In order to deal with the gender issue, this research applies Third World Feminism as the theoretical tool. It especially adopts the idea of Uma Narayan's notion of Third World Feminism from her book *Dislocating Culture: Identities, Tradition and Third World Feminism*.

Yamini Pant belongs to the sophisticated Pant family. Having been grew-up in the sophisticated Pant family, she faces the bitter reality of the domestic violence on her mother Mala Pant by her father Rudradutt Pant. It means the seed of rebellious nature germinates into the psyche of Yamini Pant along with her seeing the domestic

violence in her own family. In other words, Yamini Pant begins to become revolutionary from her childhood because she saw injustice faced by her mother Mala Pant.

In this way, the novel *To Live Once Again* by Jayanti Anubhav moves around the struggling nature, attribute and thought of the female protagonist Yamini Pant of the oriental origin. She subverts the traditional female gender roles prevalent in the dogmatic Indian society who wants to live a life with her own dignity and freedom. Furthermore, Yamini Pant wants to dismantle all existing social dogmatic norms and conventions which undermine the existence, entity and position of females in the society of the Third World in the name of gender roles. Yamini has an ambition to be a classical dance teacher which her family discards. She discards the advice of her family members to get married and beget children with the person they chose. Rather Yamini Pant is an assertive girl who chooses her better half on her own and gets married with him. She runs her family from her own earning who finally breaks off her nuptial relationship with her husband Ananth and becomes determined to live on her own once. Furthermore, she dreams to live a life with dignity and self-satisfaction with material prosperity to subvert her gender roles in the dogmatic society. In order to achieve her dream of independent life, liberty and happiness, Yamini Pant stays away from her family members. Likewise, she refutes the traditional stereotypical masculine ideals like females are irrational, submissive, receptive, cowardice and others. On the contrary, the central female character Yamini Pant is assertive, proactive and bold enough who yearns to lead the family and society to a reconsideration of women's role in the family and work place resulting into equal practice promoting equal opportunity for both male and female. Furthermore, she

proves herself as an assertive female and tackles down the problems of sexual harassment inside and outside of house.

*To Live Once Again* by Anubhav presents Lucy Yamini Pant as a heroine of Third World. From the first publication of this book, it has been a matter of huge discussion among the various novel critics and readers throughout the world. Some critics seem to be interested in its style of artistic presentation whereas some of them seem to have concern over its dexterity of language use. Some critics point out this novel's glue of plot construction whereas some of them argue on the central female character Yamini Pant's quick and rational decision taking power. It means different critics have supplied their views regarding this novel. But what seems uniformity in these critics' opinions is that this novel is a great matter of discussion which deserves the quality of artistic novel. From the time of the publication of this novel, many critics have supplied their opinion regarding this novel. However, this research encompasses only some of the relevant as well as cite worthy opinions and views of the novel critics.

James Khan claims that this book re-emphasizes on our belief that life can be so unpredictable. We cannot tell what comes next. For Khan, the author of this book has brought out the vulnerable side of women very beautifully. Khan claims:

Reading this book re-emphasizes on your belief that life can be so unpredictable, you don't know what is in store for you the next moment. With this book the author, has brought out the vulnerable side of women very beautifully. Women are generally very gullible by nature. Having been through some-things in life they become cautious for future but that does not deter them from trusting someone once more only to be hurt again. (9)

For James Khan women are generally very gullible by nature. For him the women characters are very gullible who become cautious for future but it does not deter them from trusting someone once more only to be hurt again. Khan argues that the author of this novel *To Live Once Again* focuses on the weak part of women concern very tactfully. In other words, Khan argues that this book displays the vulnerable part of women's life after all.

Likewise, for Arjit Sharma, this novel is full of surprise and suspense. The writing style is lovely and poetic which is in a nice stark style that he loves. Sharma notes, "A very suspenseful fun ride with lots of surprises as you go along. The writing style is lovely and poetic in a nice stark style that I love. One gets a sense of the main character right away without having to be told what he looks like or how he feels we just know him" (23). Sharma opines that a reader can grasp the sense of the main character right away without being told what the character looks like. The reader easily knows how the character feels.

For Bibek Patel this is a good novel. Here, what Bibek Patel argues is that the plot of the novel makes reader to think of only the feelings and emotions with moment of the plot of novel. Patel argues that this novel is a quite straightforward and realistic. It is not simple novel as well. Here, he points out his argument:

A good thing is going, for one of the most important novels of thriller. And even though it is quite straightforward and realistic, it is certainly not simple. It conveys all the complexity, the darkness, the contradictoriness of relations and leaves them as unsolved and obscure as it found them. But don't be fooled: it is not the nothingness of the starting point, but one that can only be reached after strenuous

reflection. It is full of all emotions, is just the other side of the coin in which you will find, well. (55)

The above criticism by Patel suggests that this novel delineates the complexity, darkness and the contradiction of relation which leaves the character as obscured. Patel says that he does not know whether the novel speaks for or against the relations. This novel is full of complexity in its presentation.

Ranjita Das asserts that she loves this book. For her, the title and the cover of the book did not appeal her for the first time. But she decides to read the back part of the book and she knew that this book interests her. She opines:

I loved this book. The title and cover didn't appeal to me at first, but for some reason I decided to read the back of the book and I knew it would be a book that interested me. It's basically about a Yanini Pant who is in a tour for her career. Yamini Pant is unusual and has an unusual life. I was able to finish this book quite quickly because I was so into it. The ending definitely took me by surprise and I love when that happens. This book is an outstanding in its presentation and storytelling. (4)

The above lines of criticism by Ranjita Das suggest that this book is about Yamini Pant who is in tour for her career. The main character Yanini Pant is an unusual character who has an unusual life. The ending of the novel definitely arrests the feeling of surprise. She says that she loves surprise ending. She recommends this book for readers to read. Similarly, another critic Jitendra Gandhi remarks this book as boring in its beginning part. For him, the middle part of the novel is slightly more exciting. But along with the fall of the middle part of the novel, it becomes predictable. He states:

To me this book started off boring, got slightly more exciting towards the middle, but then began to get predictable. I feel like because I've read other book by Yamini Pant. I know her writing style and to me it was very predictable. If you're looking for a better book written by him, I would suggest reading others. This book will not always be one of my favorites. To me, this novel is average mainly because the ending was too predictable. (12)

The above lines suggest Jitendra Gandhi feels that he likes this novel because he has already read two other books written by Yamini Pant. He remarks that he already knows the writing style of the novelist. To him, this novel is predictable. For him this novel is an average standard novel. It is because, for him, the ending is too predictable.

Likewise, another critic Rakesh Runiyar argues that the main protagonist of this novel Yamini Pant is a strong, independent and confident young lady. Runiyar claims that Yamini Pant knows what she wants from life and she has the zeal of fight the world for it. Rakesh Runiyar further opines:

The main protagonist in the story Yamini is a strong, independent and confident young lady. She knows what she wants from life and has the zeal to fight the world for it. But life lands her in circumstances where she is let down by everyone around her. The trauma she had faced as a child comes back to haunt her again and again. And the memories of distant past simply refuse to leave her. She tries hard to gather all the scattered remains and attempt *To Live Once Again*. (15)

In the above lines, Runiyar asserts that Yamini Pant's life lends her in circumstances where she is left down by everyone around her. Runiyar implies that the trauma



Yamini Pant faced as a child comes back to haunt her again and again. He unfolds the matter that the memories of distant past simply refuse to leave her. She tries hard to gather all the scattered remains and attempt to live once again.

Critics have critiqued this novel from various perspectives. They raise multiple issues like behavior of Yamini Pant. Some of the critics point out this novel *To Live Once Again* in the positive light whereas some of others seem to point out the negative aspect in this novel. Though various critics have critiqued this novel from different perspectives, my claim is that the issue of my research, which is this Third World Feminism is new and virgin subject matter to be explored further. In this regard, this research explicitly tries to prove how the female protagonist of the novel Yamini Pant represents the idea of Third World Feminism, what she does to actualize her dreams and how she succeeds in the novel.

*To Live Once Again* by Jayanti Anubhav deals with the issue of creation of the identity by female character Yamini Pant in the midst of dogmatic patriarchal Indian society. The novel presents the struggle of Yamini Pant who got victimized in patriarchal society who later on transforms herself into a rebellious character to go against all existing norms and values of the patriarchal society. She pursues her career as a dance teacher which her family resents much. Finally, Yamini Pant explores her distinct identity as a dance teacher opposing the existing norms and values of the patriarchal society. She opposes social norms and values and resists any sort of exploitation of male culture and hegemonies. She develops her values of freedom and self transforming into a free and independent girl.

In other words, this novel presents how Yamini Pant struggles hard inside her family and outside in the society to actualize her dream on the one hand and how she copes with those innumerable frequent barriers on the way to her dream of becoming

a classical dance teacher due to her subsidiary position being a female residing in the third world country India on the other hand simultaneously. In this regard, this novel presents the attributes of the third world country like the subsidiary position of female, their struggle to actualize their dreams, social ostracization for female who dare to face all sorts of challenges on the way to their dream and after all the social backwardness of third world countries represented by Yamini Pant in India.

Furthermore, this novel displays the central character Yamini Pant as a courageous woman residing in Third World. Born in a sophisticated family, Yamini Pant all sort of facilities. She receives quality education from various reputed schools and colleges. From school life onward, Yamini Pant has a dream to be a classical dance teacher. She is determined to actualize her dream which her family resents. Her family wants Yamini Pant to wage her career in other disciplines rather than in dancing and succeed accordingly. In this regard, this novel represents a sort of clash of ideology of two generations of the third world country. The stubborn nature and dream of Yamini Pant to be a classical dance teacher at any cost and the longing of her family to make Yamini Pant a successful person having name and fame is referential to the typical conflicting situation and attributes of the third world country like India.

However, the novelist Jaynati Anubhav presents Yamini Pant as a bold and valiant female character who is never upset with the fall of hardship, penury, pathos and family disintegration. Anubhav's presentation of Yamini Pant as a assertive female character signifies the attributes of third world female who leaves her family and husband after all for the betterment of her life, liberty and pursuit of happiness with solace in the days to come. It means that Anubhav seems to present innumerable hardships and sufferings of the females of the third world countries while going to

actualize their dreams in the midst of family resentments. But Anubhav shows Yamini Pant as a bold female character who easily faces challenges and hardships on the way to her dream. It indicates that the novelist Anubhav tries to supply the message to the females of the third world countries that a change is must. Female should be assertive and bold to bring change in the society. Anubhav seems to provide the lesson to the females of the third world countries that a social change is possible only if females dare to break down the household barriers and social despotic knots. In this regard, Anubhav seems to present Yamini Pant as a bold and assertive female character with a view to summon females of the third world countries to protest against all sorts of dominations and subjugations of females for the reformations of the back warded societies and courtiers like India.

Since Third World Feminism is concerned with the struggle of the third world female for equal right and position in the society, Yamini Pant wants to enjoy equal right in her family and in the society. She is preoccupied with the vision of success at any cost in the discipline of classical dancing which her family dislikes. But Yamini Pant struggles for independence for the sake of dignified life in the days to come despite of disapproval of her family to wage her career in classical dance. However, Yamini Pant does not leg behind to search an appropriate position in her family and society waging her career in classical dance. In this regard, this novel presents the conflicting situation between Yamini Pant and her family due to the position of female in the third world country. She does not care about the consequences of her persistent quest for being a famous classical dance teacher because her father Rudradutt Pant threatens her to cease her form coming back to his house. But her family does have another dream. They want to discharge their parental responsibility by finding her a good groom after Yamini Pant finishes her higher education. It means

Yamini Pant's family was deadly against her ambition to be a classical dancer. Her family seems concerned with their family reputation and prestige. But Yamini Pant wants to go to Gurukul to be a classical dance teacher. The following lines suggest the respective dreams of Yamini Pant and her family members:

She had given up so much for this marriage, to be with Ananth. She remembered how much she had to fight with her father to go to the dancing school in Pondicherry.

Rudradutt had lost his temper when he heard about Yamini's plans to go to Gurukul. He, in no way, was going to let her play.

"What would people say? The daughter of such a successful man is a dancer? Rudradutt was clearly upset.

"You think you know it better than I do?" Her father was shouting at the top of his voice. (94)

Rudradutt Pant, Yamini Pant's father, loses his temper when he happens to hear about Yamini Pant's plan to go to Gurukul to be a classical dance teacher. Rudradutt Pant in no way is ready to let Yamini Pant play with the family prestige and reputation. He asks Yamini Pant what people would say about the daughter of such a successful man being a dance teacher. He is clearly disappointed enough to hear his daughter's wish. Rudradutt Pant tries to make Yamini Pant understand about his family prestige, but Yamini Pant has already made up her mind. So she does not care what her father has said. This implication suggests Yamini Pant's struggle for equal rights, lives and independence for a dignified life. It presents the idea of searching an appropriate position against traditional society of India and self identity by opposing any sort of subordination of women by female protagonist Yamini Pant.

Yamini Pant goes to Gurukul with an ambition to be a classical dance teacher. Actually she wants to be a classical dance teacher at any cost. She wants to enjoy her life becoming what she wants to be. Her life seems to have finally found a direction and the journey has finally begun. But like everyone at Gurukul, Yamini Pant is passionate about learning art of dancing called Bharatnatyam. It means that Yamini Pant seems valiant and demure by nature who can sustain on her own by working outside. This implication suggests that Third World Feminism is concerned to the struggle of women for career and self-identity. Yamini Pant's quest for being a classical dance teacher represents the unique experience of Third World women who fight against social barrier associated with the traditional patriarchal ideology to look at female and their roles in the society while going through career. Yamini Pant represents this sort of situation. She leaves her home and begins to work outside as males do. This practice and tendency of working outside alone and leaving home with an ambition to be a classical dance teacher exhibited by Yamini Pant resembles the nature related the third world country females. The following lines suggest the life and new experience of Yamini Pant at Gurukul:

She would sit by the sea for hours, listening to the roaring waves, appreciating its vastness. At night, she could hear the ocean from her cottage. The waves buried the unanswered questions of her life, engulfing the reminiscences she was living into. Life was on a move now; the process of bidding adieu to the bitter childhood memories was becoming subdued. Slowly but steadily; her individuality was getting sharpened. Her life seemed to have finally found a direction and the journey had finally begun. (98-99)

The students are allowed to take part time job outside the campus and Yamini Pant does the same. She offers tuitions for her own sustenance. How much she earns is enough for her to pay the fee of Gurukul even though her earning is minimal anyway. In this way, Yamini Pant represents the struggle of Third World women for the sake of her self-identity.

Yamini Pant wants change in social, cultural, religious, political and economic fields. She wants to bring a sort of drastic change for creating an equal position of women in the society. So, Yamini Pant seems to be a change oriented girl. In this regard, Yamini Pant suits with the attributes presented by Uma Narayan while defining the Third World Feminism, "Third World Feminism is mainly concerned with women's inferior position in a society and with discriminative en-counter by women because of their sex. Hence all feminists call for change in social, cultural, religious, political and economic fields. They work to reduce inequality and eventually overcome it (44)." This sort of attribute is prevalent in Yamini Pant who wants to work for reducing inequality existing in the society. She wants to overcome the subordination of woman in the society and create equal position of woman in the very society. In this regard, Yamini Pant longs to role as a harbinger of social change in the society. With this view, Yamini Pant decides to bring a social change in the respect of viewing the cult of marriage practice existing in the third world. It means Yamini Pant decides to marry on her own without taking the consent of her family members only because she is in the way to bring a change to look at marriage practice. In other words, Yamini Pant is preoccupied with the vision of change who wants to reduce inequality existing in the society. So, she decides to choose a life partner whom she likes much. The following lines represent the idea of social change

presented by the female protagonist Yamini Pant in the famous novel *To Live Once Again* by Jayanti Anubhav, an Indian novelist:

Yamini called up Mala and Rudradutt to inform them about the decision to marry Ananth. This was the last blow on the fragile relationship between Yamini and her parents. She tried to get in touch with her grandparents, but they were even more furious than her parents were. She neither heard from her parents after that nor did she hear from her grandparents. (101)

Yamini Pant seems to be a bold character who wants a change in the family and in the work place. In this regard, she dares to marry on her own. She does not listen what her family members think about her decision of getting married. With this view, Yamini Pant goes to a temple with her some friends for marriage ceremony devoid of her family members. Yamini Pant decides to marry on her own with the person she chose named Ananth. The following lines represent this issue:

Given the difference in the religious backgrounds, Yamini Pant and Ananth opted for court marriage- exchange garlands, and a mere signature on the register pronounced them man and wife. Miss Jacob, who travelled all the way from Nainital to witness the union, and Yamini's hut mates completed the list of guests. As Ananth touched her forehead with the sidnoor, Yamini closed her eyes and thought of her parents. They have always dreamt of a lavish wedding for their daughter. But they do not get a chance. (101)

With this vision, Yamini Pant decides to break down the social norms and conviction of marriage with the view to bring a social change. In this regard, Yamini Pant decides to marry on her own because for Yamini Pant marriage is a private matter.

This decision of Yamini Pant to marry Ananth without getting consent from her family members suggests that Yamini Pant is on the way to bring social change to reduce the inequality of women in Third World countries in the respect of marriage too. So, she seems to be a revolutionary figure who wants to live her life with independence.

A simple meaning of the term Third World Feminism is looking at world from women's point of view. It implies women's point of view relevant and effective for women, their perception and participation in social life. Yamini Pant looks at the world from own point of view. It means Yamini Pant thinks that her view is relevant and effective for her. So she decides to marry on her own for her own betterment and self-satisfaction. She performs her role as a male in her family. It is because she runs her conjugal life by earning bread for her family in the state of her husband Ananth's unemployment. She performs her roles as a male and her husband remains in house as wife does. It suggests that Yamini Pant is in the quest of social change and her identity making in the society as a self-sufficient and dignified creature in the society. It is because Yamini Pant views the world on her own way. She does want to bring a sort of reformation in the concept to look at females and their position in the society. It also represents Yamini Pant's struggle for a dignified and independent life and career which is the quest of every girl residing in the third world countries. The females of the third world countries suffer from the domination and subjugation which are the common traits of the Third World countries. But, Yamini Pant is an exceptional case with the regard to this concern of domination. Rather she works as a male in the family and in the society. This fact can be represented through the following lines represented by the central protagonist Yamini Pant in the novel *To Live Once Again*:



She would sit by the sea for hours, listening to the roaring waves, appreciating its vastness. At night, she could hear the ocean from her cottage. The waves buried the unanswered question of her life, engulfing the reminiscences she was living into. Life was on a move now; the process of bidding adieu to the bitter childhood memories was becoming subdued. Slowly but steadily; her individuality was getting sharpened. Her life seemed to have finally found a direction and the journey had finally begun. (98-99)

After marriage, Yamini Pant struggles much. It is because she wants to bring a change in the concept of an individual to look at females and their longing for freedom and self esteem. Yamini Pant wants to sharpen her individuality who finds her life a right direction to life and career. It is because students are allowed to take part time job outside the campus and Yamini Pant does the same. What she earns is enough for her to pay the fee and run her family after getting married though the earning is minimal anyway. However, this implication suggests that Yamini Pant is in the way to change the social perception to look at female and its roles in the society. Furthermore, it suggests the common struggles faced by the females of the Third World countries because of its backwardness and economic vulnerability. In other words, the working of Yamini Pant outside represents the hardship and struggle of Third World women for the sake of creating equal position of women in the society which is that the feature of Third World Feminism is. Yamini Pant is a typical example of Third World female who struggles for the equal rights, lives and independence for dignified life. She searches an appropriate position against traditional society. She is sure to establish a distinct identity by opposing any sort of subordination of women. She opposes any sort of exploitation, injustice and subjugation. Rather, she delineates an

epitome of hard struggling woman. Since Third World Feminism delineates the pathos and misery of the females of the third world countries on one hand and the struggles and their quest for self identity and independence on their own on the other hand, Yamini Pant represents this sort of attributes of Third World woman. Yamini Pante knows what she wants to be in future irrespective of what other says about her. In other words, Yamini Pant is attributed with change vision which helps her subvert her expected gender roles in the family and in the society. It means Yamini Pant's family wants to see her obeying and approving each and everything they ask for her. They seem more concerned to their family prestige than the wish of their only offspring Yamini Pant. They are of the view that masculine nature of Yamini Pant paves the ways for family defame. This sort of situation can be displayed through the following lines existing between Yamini Pant and her family members extracted from the novel as:

He tried to make Yamini understand, but she had already made up her mind.

"You think you know it better than I do?" Her father was shouting at the top of his voice.

"I know what I want to do." Yamini's voice was bereft of emotions.

"What will people say?" suddenly her father's voice sounded weak, almost pleading. This was no career for girls from respectable families.

Once Yamini would get into the dancing school, it would be impossible to find a *pahari* groom for her. (95)

Yamini Pant seems determined to achieve her goal. She does not concern for the threat of her parents to stop her from returning and stepping her home again. But Yamini Pant, in above lines, is determined to be a dancer. She asserts that her parents

do not let her comeback her again, she will never step into their house again. It means she stops coming again who does not risk her quest for being a classical dance teacher. This determination of Yamini Pant to be a classical dance teacher at any cost shows her firm ambition to establish her career as an independent in the days to come. It shows two conflicting ideas of Yamini Pant and her parents. Parents of Yamini Pant has fear that if Yamini Pant is involved in dancing profession, it is almost impossible to find a groom for her. But Yamini Pant does not like to remain within the four walls of a house. The following lines from the novel shows the similar situation:

"If you go, you'll never get a chance to come back. My daughter will never be a dancer," he announced hoping it would deter Yamini.

"Ok, if that is your condition, then so be it. And anyway, you have been no good as a father."

Rudradutt's face had turned white with that remark. Yamini left, without even throwing a second glance at her father.

(94)

Yamini Pant opines that she cannot remain as silent as her mother Mala Pant does who faces numerous injustices and domestic violence. It suggests that the injustice bearing nature of Mala Pant paves the way for determination of the Yamini Pant to enjoy the bliss of human being whatever her sex is. It implies the assertive as well as a bold nature inherent in the female protagonist Yamini Pant who wants to dismantle her prescribed and expected roles in the family and in the society existing in the Third World.

From the movement of a childhood, Yamini Pant decided to revolt against all kind injustices and violence done upon females in the name of gender and sex. With its perspective Yamini Pant decide to revolt against her husband Ananth too after her

marriage who remains unemployed from shortly after getting married which problematizes their healthy relationship. Yamini Pant runs her family from her own earnings for long in the absence of her husband's income. The following line suggest the bold an assertive nature of Yamini Pant who, like males, combats with her husband Ananth:

“I know you have another woman in your life,” Yamini spoke bluntly and came straight to the point.

“Oh, so you know about it. Good.” Ananth was definitely in no mood for arguments.

“You forced me to. I am sick of you,” Ananth screamed back. She had left the whole world for him only to be betrayed in the marriage. In a fit of frenzy, she threw a jar against the wall. Ananth just sat there, looking at the shattered glass and the beans scattered all over the floor. He hated this woman. No matter how much he tried, he could not love her anymore. (112)

When Yamini Pant sees her husband remaining unemployed intentionally her rage crosses like other women who her subservient to the domination of their husband and family. It means Yamini Pant does not remain subservient and obedient in the time of injustice. She throws a jar against her husband in the state of frenzy. She does this because she does not like to approve her husbands' injustice because she is revolutionary in nature. This practice of Yamini Pant to revolt against all sort of injustice suggests the idea of equality in the respect of responsibility prevalent in Yamini Pant.

On the contrary to the expectation of the family and the society Yamini Pant fights physically with her husband by disapproving her prescribed gender role.

Yamini Pant is combative in nature who becomes ready to fight against all sorts of injustices. This type of implication suggests that in Third World Countries women are bound to face several types of injustice, underestimation, mistreatment, harassment, sexual violence in their households and in the society with different contexts and cultures. Yamini Pant is seen to face the problem of injustice concerned to earning and running the family. It implies that Yamini Pant represents typical third world woman who faces several sort of hardships and problems while going through the actualization of her dream and trying to live a dignified life. It is because Third World Feminism implies women's point of view and their perception and participation in social life. It is an ideology, belief system, an ideology against oppression and exploitation of women.

Third World Feminism is a theoretical perspective which is associated with the experience of the third world women. It means that Third World Feminism just presents the existing reality of the third world rather than the experience of the western women. It is associated with the context of struggle rather than color or racial identification. For the theorist Suleir, "Third World Feminism is a discourse embedded with the question of identity formation" (44). Similar is the case with Yamini Pant who is in the quest of distinct identity formation. She represents the existing reality of the third world and struggle. Since she is in the quest of identity formation, she struggles hard and copes with the problems came on the way to her way. The following lines imply this sort of context:

Ananth had worked hard for initial few months, but soon got back to his real self. What had fascinated Yamini the most was Ananth's carefree, casual and relaxed attitude towards life. He stopped bothering about the household. She had expected Ananth to settle down with the

change in his marital status, but he was least interested in taking on responsibilities of a husband. He quits his job over a petty issue at work; least troubled about how Yamini would run the household on her own. He would stay at home the whole day, lies around the watch T.V. working hard- for- a- living was not an idea he could appreciate or abide by. (106)

Yamini Pant is in the quest of her own identity formation. But, she does not get complete support from her life partner Ananth. But Yamini Pant is in the mood and plan to sacrifice her dream to be a classical dance teacher. This implication suggests the existing reality of the third world countries where female suffers from identity crisis. These lines suggest this fact:

Initially, Yamini Pant supported him, thinking that he would soon get over his holiday mood and find a new job. Eight month went by and Yamini Pant finally understand that Ananth had no intention to work. She lost her patience. Her income through the dance classes with limited students was not enough to run the house hold and whatever little she had managed to save from the tuitions, had been spent on the marriage and later in setting up the house. (106)

But females in the third world do not surrender while actualizing her dreams. In the above lines we see Yamini Pant supporting and running family thinking that Ananth would soon get over his holiday mood and find a new job to run family happily. In this regard, Yamini Pant loses her patience because her income through the dance classes with limited students is not enough to run the house hold. It is because whatever little Yamini Pant has managed to save from the tuitions, has been spent on the marriage and later in setting up the house. Furthermore the irresponsible behavior

of Ananth makes Yamini Pant caught in family problems. It is because Yamini Pant has expected Ananth to settle down with the change in his marital status, but Ananth is least interested in taking own the responsibilities of a husband in the family.

Yamini Pant has assertive nature and adamant dream to succeed in the days to come. She is underestimated due to her subaltern sex and position in the family and in the society. This is what also the characteristics of the Third World countries. It is in this context, regarding the inferior position and issue of Subaltern, Spivak in her renowned work *Can Subaltern Speak* asserts:

In subaltern studies because of the violence of imperialist episteme, social, and disciplinary the inscription a project understood in essentialist terms must traffic in a radical textual practices of difference...Subaltern historiography must confront the impossibility of such gestures. The narrow episteme violence of imperialism gives us the imperfect allegory of the general violence that is possible of an episteme. (27-28)

For Spivak the episteme violence as a bitter side of colonial experience. She despises the essentializing, dominating and then so called colonized countries. She even proposes a critical strategy which presents the negative representation of minority group such as strategic essentialism. Yamini Pant also belongs to a subordinated class who ties to explore female individuality by opposing any specific forms of male norms. She violates the existing norms of patriarchy. It means she is combative in nature from her childhood who is determined to rebel rather than be a docile follower of patriarchal norms and values. She is obstinate, introvert and a temperamental child. She takes revenge on her own way. She does not obey to what her parents ask her to do. Rather she does what she likes to do. In other words, Yamini Pant is rebellious in

nature from her childhood like boy. The rebellious nature of Yamini Pant can be presented from the following lines as:

Lonely at heart, Yamini became an obstinate, introvert and a temperamental child. In her own way, she was taking revenge on her father for not being what she had always wanted him to be. She was neither proud of him nor his uniform. Yamini's behavior was not hidden from the eyes of a sharp police officer for long, and it became a matter of concern for Rudradutt. Always ready to offend both of them, she would either not reply or answer back tersely on the rare occasions that he asked her a question. (27)

In the above lines from the text, Yamini Pant seems to be obstinate who is rebellious in nature. Yamini's behavior did not seem to be hidden from the eyes of her father for long. It is because she would become a matter of concern for Rudradutt, Yamini Pant's father. Anyway, she would either not reply or answer back tersely on the rare occasions that he asked her a question. These lines suggest this fact:

She would raise the volume of the music system in her room and practice Bharatnatyam when her father would be hosting his usual whiskey sessions with his friends and colleagues in the living room. She would not lower the volume until her mother came and pleaded to her with tears in her eyes. During this rebellious phase, her grandmother introduced her the classics of Tagore, Sharat Chandra, Mikhail Sholokhov, Emily Bronte and others. (28)

She would turn deaf ear to her mother's repeated calls to her to come and have breakfast with Rudradutt. She would raise the volume of the music system in her room and practice Bharatnatyam when her father would be hosting his usual whiskey



sessions with his friends and colleagues in the living room. She would either not reply or answer back tersely on the rare occasions that her father Rudradutt Pant asks her a question. She would turn a deaf ear to her mother's repeated calls to attend breakfast with her father Rudradutt Pant. Yamini Pant would not lower the volume until her mother comes pleading her with tears in her eyes.

Yamini Pant consists of a dream. Her dream is concerned to her ambition. Actuyally, Yamini Pant wants to be a classical dance teacher. It is her dream, but her family does have another dream. They want to discharge their parental responsibility by finding her a good groom after Yamini Pant finishes her higher education. It means Yamini Pant's family was deadly against her ambition to be a classical dancer. Her family seems concerned with their family reputation and prestige. But Yamini Pant wants to go to Gurukul to be a classical dance teacher. The following lines suggest the respective dreams of Yamini Pant and her family members:

She had given up so much for this marriage, to be with Ananth. She remembered how much she had to fight with her father to go to the dancing school in Pondicherry.

Rudradutt had lost his temper when he heard about Yamini's plans to go to Gurukul. He, in no way, was going to let her play with the family's reputation.

"What would people say? The daughter of such a successful man is a dancer? Rudradutt was clearly upset.

He tried to make Yamini understand, but she had already made her mind. (94)

Rudradutt Pant in no way is ready to let Yamini Pant play with the family prestige and reputation. He asks Yamini Pant what people would say about the daughter of such a

successful man being a dancer. He is clearly disappointed enough to hear his daughter's wish. Rudradutt Pant tries to make Yamini Pant understand about his family prestige, but Yamini Pant has already made up her mind. So she does not care what her father has said. This implication suggests that Yamini Pant is bold and revolutionary in nature who does not obey the request of her parents as males do. In other words, Yamini Pant is seen to have been endowed with the trophy of masculine traits who is not subservient enough. Rather she is proactive and stoic in nature. This valiant nature of Yamini Pant helps us prove the masculine attributes inherent in her in this research.

Third World Feminism is a challenging perspective which resents the dominating and coercive thought of Western Feminism and Third World patriarchal culture. Rather Third World Feminism delineates women with the exposure of any either or specific form of exploitation done by male ideology and female submission to them. Sara Suleri defines Third World Feminism in *Women Skin Deep*:

Third World Feminism is an alternative mode of thought. It is associated with the creation of identity of females. Still prepared to grant an uneasy selfhood to voice that is best described as the property of "postcolonial women" whether this voice represents perspective as divergent as the African American in the post-colonial culture location, its imbrications of race and gender are accorded an iconicity that altogether too good to be true. This is how it has connection with political relation to sexism. (212)

For Suleri, the concern of Third World Feminism is identity formation of females in the eastern world. Yamini pant is exemplary figure associated with this sort of ideology. She is concerned with the creation of her own identity. With this vision, she

goes against the family members' decisions. It is because Rudradutt Pant and Mala Pant being the parents of Yamini Pant have a dream to make Yamini Pant acquire higher education. They tame this dream because Yamini Pant is only one offspring of Rudradutt Pant and Mala Pant. With this view they want to educate Yamini Pant in one of the best boarding schools of India. Pant family also want to get Yamini Pant married. So once Yamini Pant finishes her college, they would find a good pahari groom and discharge their parental responsibility. The following lines from the novel can be presented in order to support the logic of this research as:

Yamini begged to come Lucknow with her but she refused. Yamini could not insist too much, she knew that she herself had a big challenge to face ahead. When Yamini came back from the convent, Rudradutt was impressed to see his daughter. No longer a tiny tot, Yamini had grown tall for her age. She carried her five-feet-seven-inches frame with a liveness and grace of a refined woman. She walked straight with her head held high. She spoke English as her first language and chose her words carefully. (89)

It is suggested that Yamini Pant comes to her home after acquiring higher education from the convent. Rudradutt Pant seems impressed to see his daughter Yamini Pant grown tall for her age. He is proud of his decision of sending Yamini Pant to a boarding school. It is because Yamini Pant speaks English as her first language and chooses her words very carefully. These lines suggest this fact:

Rudradutt was overwhelmed but not a word was spoken between the two. Rudradutt was proud of his decision of sending Yamini Pant to a boarding school. For Yamini's family, life still revolved around the society and its predefined perimeters. They only had one dream now,

like every other Indian parent, to get her married. So once Yamini finishes her college, they would find a good *pahari* groom and discharge their responsibility. And, of course, there wasn't any death of good proposals. (89)

Rudradutt Pant wants the same because with this vision he has sent Yamini Pant to the convent. Furthermore, the above lines show the dream of Rudradutt Pant and Mala Pant to tie their daughter's nuptial bond with a good *pahari* groom discharging their parental responsibility. They are optimistic that their dream comes into reality.

*To Live Once Again* illustrates some of these social issues relevant to the Third World Countries and its protagonist Yamini Pant has been presented to choose between the then dogmatic social norms and values or new ones in the course of her upbringing pursuing her own independent life, career and freedom in the society. In this regard, this novel presents Yamini Pant as a female character who she proves to be assertive, proactive and brings reconsideration in the concept of women's role in the family and in the work place. By creating a woman character such as Yamini Pant, this novel proposes a critique of traditional gender division between masculine and feminine existing in the Third World countries like India. But Yamini Pant is attributed with masculine nature which helps her subvert her expected gender roles in the family and in the society. It means Yamini Pant's family wants to see her obeying and approving each and everything they ask for her. Furthermore, in long run of conjugal life of Yamini Pant, her husband Ananth remains unemployed which makes difficulty for Yamini Pant to run her family because of minimal income. The following lines suggest the difficult married life of Yamini Pant in the absence of her husband's earning:

He quits his job over a petty issue at work; least troubled about how Yamini would run the household on her own. He would stay at home the whole day, lies around the watch T.V. working hard- for- a- living was not an idea he could appreciate or abide by. Initially, Yamini Pant supported him, thinking that he would soon get over his holiday mood and find a new job. She lost her patience. Her income through the dance classes with limited students was not enough to run the household and whatever little she had managed to save from the tuitions, had been spent on the marriage and later in setting up the house. (106)

Ananth quits his job on a pity reason at work. Yamini Pant is seen supporting and running family thinking that Ananth would soon get over his holiday mood and find a new job to run family happily. Eight month went by, Yamini Pant finally comes to know that Ananth has no intention to work at all. In this regard, Yamini Pant loses her patience because her income through the dance classes is not sufficient to run the household. It is because whatever little Yamini Pant has managed to save from the tuitions, has been spent on the marriage and later in setting up the house. This implication suggests that Yamini Pant is masculine in nature who runs her family and house from her own earning. It means that she is in the role of male to run the family by earning. It is because earning and running for family is what generally considered to be associated with males' responsibility. In other words, males can be seen in the role of bread earner for the family. But, on contrary to this thought, Yamini Pant is seen running her house which can prove that she is endowed with masculine nature. It is because she earns money and runs her family like a males do in the society.

In this way, this novel presents how Yamini Pant struggles hard inside her family and outside in the society to actualize her dream on the one hand and how she

copes with those innumerable frequent barriers on the way to her dream of becoming a classical dance teacher due to her subsidiary position being a female residing in the third world country India on the other hand simultaneously. In this regard, this novel presents the attributes of the third world country like the subsidiary position of female, their struggle to actualize their dreams, social ostracization for female who dare to face all sorts of challenges on the way to their dream and after all the social backwardness of third world countries represented by Yamini Pant in India. Yamini Pant has an ambition to be a classical dance teacher which her family discards. Yamini Pant is an assertive girl who chooses her better half on her own and gets married with him. She runs her family from her own earning who finally breaks off her nuptial relationship with her husband Ananth and becomes determined to live on her own once. Furthermore, she dreams to live a life with dignity and self-satisfaction with material prosperity. In order to achieve her dream of independent life, liberty and happiness, Yamini Pant stays away from her family members.

After the discussion of Anubhav's *To Live Once Again* from the perspective of Third World Feminism, the research concludes that this novel presents how Yamini Pant struggles hard inside her family and outside in the society to actualize her dream on the one hand and how she copes frequent barriers on the way to her dream of becoming a classical dance teacher due to her subsidiary position being a female residing in the third world country India on the other hand simultaneously. In this regard, this novel presents the attributes of the third world country like the subsidiary position of female, their struggle to actualize their dreams, social ostracization for female who dare to face all sorts of challenges on the way to their dream and after all the social backwardness of third world countries represented by Yamini Pant in India

Janyanti Anubhav presents the struggle of Yamini Pant for equal rights, position and adamant efforts against the subordination of women in Indian society. It presents the idea of searching equal position of women against the traditional society and creation of self-identity by resenting any sort of specific forms of exploitation and female subordination initiated by male ideology. The novel moves around the sufferings and hardships of Yamini Pant due to the false internalized traditional gender roles which create dichotomies between the so-called masculine and feminine while actualizing her dream of becoming a classical dance teacher belonging to a sophisticated family. Yamini Pant got victimized in patriarchal society who later on transforms herself into a rebellious character to go against all existing norms and values of the patriarchal society. She pursues her career as a dance teacher which her family resents much. Finally, Yamini Pant explores her distinct identity as a dance teacher opposing the existing norms and values of the patriarchal society. She opposes social norms and values and resists any sort of exploitation of male culture and hegemonies. She develops her values of freedom and self transforming into a free and independent girl. Furthermore, Yamini Pant selects her own life partner and settles down. She faces crisis while living conjugal life but she is determined to enjoy the life with the treasure of the experience of being a classical dance teacher in India. She runs her family on her own earning. She feels immense pleasure in learning the skills of dancing. Her parents resent the idea of being a classical dance teacher because the occupation related to dancing was not taken as a prestigious job. She dreams of living a life with dignity and self-satisfaction with material prosperity to subvert her gender roles in the dogmatic society. In order to achieve her dream of independent life, liberty and happiness, Yamini Pant struggles hard. It stresses on Yamini's struggle for equal rights, lives and independence for a dignified life. It

explores the idea of searching an appropriate position against traditional society and self identity by opposing any sort of subordination of women.

In this way, this research has proven that Yamini Pant is a representative of Third World female who struggles for equal rights, position and goes against the subordination of women in Indian society. Furthermore, it presents the central character Yamini Pant's quest for individuality and identity in the male dominated Indian society and how she succeeds to explore her own distinct identity in the midst of dogmatic Indian Society.



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