

TRADITION VERSUS MODERNITY: A COMPARATIVE STUDY OF SUNITY DEVEE AND GAYATRI DEVI WORKS (1921-1976)

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Abstract

This research examines the contrasting themes of tradition and modernity. It focuses on the autobiographies of two prominent Indian princesses, Sunity Devee and Gayatri Devi. Both works delve into their experiences before and after India's independence, providing insights into the changing societal norms of the time. Despite being of royal status, these women encountered the challenge of harmonizing traditional values with modern influences. Their autobiographies offer a distinctive perspective on their adaptation to changing cultural environments, illustrating their personal growth as they interacted with traditional and modern aspects within Indian society. Through their narratives, readers gain a deeper understanding of the complexities faced by women in positions of power during a time of significant political and social change. Sunity Devee and Gayatri Devi's stories serve as valuable historical documents that shed light on the evolving roles and expectations for women in India during the 20th century.

Keywords-*Tradition, Modernity, Self-revelation, feminist, identity, autobiography.*

Introduction:

The conflict between modernity and tradition in India is an argumentative issue, with academics underscoring the influence of Western philosophy on traditional systems. The autobiographies of two Indian Maharanis, Gayatri Devi and Sunity Devee, give an exclusive standpoint on this contradiction. They share their personal stories, revealing the challenges faced by Indian women during social

and political disorder. Devee's autobiography highlights the struggles of women in Indian royal families, shedding light on a unique perspective often overlooked in Western philosophy. These works, considered classic Indo-Anglian women's literature, provide a comprehensive understanding of Indian society and culture. Their narratives offer insights into the lives of Indian women, preserving the country's historical and cultural development and enhancing our understanding of Indian society and culture. Through their autobiographies, Gayatri Devi and Sunity Devee shed light on the complexities of navigating traditional gender roles while also engaging with modernity. Their experiences highlight the resilience and activity of Indian women in shaping their own destinies amidst changing societal norms.

Tradition represents the values and customs passed down through generations, while modernity refers to the adoption of new ideas and technologies. This debate is particularly relevant in India, a country with a rich history and a rapidly changing society. Regarding this subject, numerous academics have emphasized their various perspectives and facts about how tradition or modernity aids the country in continuing to advance in many fields, like economic, political, and social changes. It is claimed that western ideology, which dates back to the nineteenth century, had a significant influence on the Indian Revolution in a number of areas, including changes in the traditional, social, and educational systems.

Modernity contends that it is responsible for the development of philosophy, literature, and science, which led people to embrace nationalism. This perspective asserts that the idea of western modernity was implemented in India without considering the cultural identity of Indians as part of their progression towards modernism. Conversely, the idea of modernism faces criticism in the Indian context. Critics argue that the modernization theory overlooks external factors like colonialism and imperialism and their exploitation of political and economic systems. Under colonial rule, countries adopted modern ideas as a result of subjugation. Critics believe that Indians were already progressing towards advanced political structures and literary arts before the advent of colonial modernism.

Western Education during Colonial rule in India:

The major aspects of modernity in Indian society focus on patrilineal structure. Even during the modernization of India, men was considered superior then female. They rejected female from subjectivity and claimed themselves as liberty and equality in contemporary milieu. In large scale, women were dominated in various field such as political, social, and economic independence. Women were not allowed to vote for social reforms or work co-operatively within that social space of public society because she was always viewed as the property of male dominated society. In addition, they were restricted at domestic affairs as well due to these denial of residency rights. However, in the 19th century, English utilitarian like Harriet Taylor and John Stuart Mill stands for the liberation of women, who actively promoted equality to women from their prospective, such conservative patriarchal society should be stopped. They promoted women's education and gave them the right to vote. But, however, their presumptions on feminist issue were failed due to their patriarchal assumptions.

It is quite interesting to encounter the views of Taylor and Mills. They believed in women's emancipation through educating them and on the other hand, they claimed women must be restricted to domestic duties while still allowing them to establish their own strengths. Both utilitarian philosopher's views on women are creditable but due to their patriarchal tone in writing makes complex to accept their theories on feminist issues.

The British tried the particular methods to demonstrate their superiority and their legitimacy by gender disparities in India. But the face, they saw no similarities between the various cultural forms of male dominance in two countries. It shows that they were unable to understand their own particular methods of male authority in their culture or to examine how they contributed to such male domination within Indian culture. The British asserted that they were a factor for women's liberalization, although they really advocated non- interference with Indian religion and caste. According to Gayatri Spivak, however, while much emphasis has been devoted to Macaulay's Minute on education (1835) generating the colonial concept, the interpretation of Hindu law that established a frame work of Brahmanical Sanskrit study along with British system has not received sufficient attention. (Spivak, 1993) Thus, Gayatri Spivak attempt to

argue that the British ignored traditional educational systems and assert that their education reform was far superior to Brahmanical Sanskrit studies.

Among the British colonies of India, there were three eminent orientalist, who supported and influenced their gender analysis namely William Jones, Max Muller and H.T Coolbrooke who recognized India's culture and ethnicity through reading ancient holy scriptures. They claimed that India has a golden period in the Brahmanical and Sanskritised eras in the past. They contributed to their views on the Vedas and Upanishads. Although, at this time Indian culture was at its height. The learning centers of Brahmanic teaching were *maths* and *tols*, whereas Buddhist educational institutions were monasteries and *Viharas*. With the arrival of Muslims during medieval period of India, they imparted knowledge through *Maktabs* and *Madrassahs*, which were equivalent to Hindu *tol* or *pathsalas*. It is clear that '*tols*' served as Hindu's primary institutions of higher learning before western education was introduced in India. Before the advent of colonial rule, these *pathsalas* and *tols* were also common in Bengal. According to the first Indian Year Book of Education, West Bengal had about 200 *tols* in 1947 teaching Sanskrit in the conventional manner.

Indian Context of Colonial Modernity:

The debate over gender context during colonial period highlighted their opinion on patriarchal society and female perspectives. The primary goal of colonial rule was to expand their empire to exploit Indian economic sources. They began new educational initiatives as a result of expansionism. Hegel and Rosa Luxembourge observed that "modernity, which develops the accumulative principle of wealth, colonized pre-modern societies in Asia, Africa and Latin America in search of raw materials and cheap labour." (Mahadevan, 2002, p. 197)

It allowed the modern nations to thrive economically, while pre modern societies were left to suffer from exploitation, under development and impoverishment. Thus, the notion of female emancipation was exported from England as part of the mission to civilize, and this mission provided an opportunity for women's voices to be heard in a way that had not been possibly before. Throughout the

late 19th century, Indian feminist sought to bring about change in Indian society and abolish social evils.

The British, in particular, were determined to keep Indian women subjugated through cultural representation and regulations of marriage, education and property rights. These women were not only engaged in physically demanding work, but they were subjected to oppressive patriarchy structures. Despite these issues, a number of Indian women managed to carve out their own profession and gain recognition in fields such as literature, science, politics and the arts. These women often faced unique challenges due to the double-burden of caste and gender stereotype. This was due to the strong sense of hierarchical divisions within the society and the strong gender inequality. In most cases, modernity benefitted male in comparison to women in difficult spheres such as public and state, administration and other professional works. The shift from the tradition to the modernity placed severe restrictions on women's lives and limited scope of their activities, freedom and opportunity for financial independence.

Susie Tharu and K. Lalitha stated "...help us reevaluate writers who were reasonably well known but had been misunderstood or dismissed; give us a sense of the themes and literary modes women drew on and made use of; and help us capture what is at stake in the practices of self or agency and of narrative that emerge at the contested margins of patriarchy, empire, and nation"(Susie. Tharu & Lalita, 1993, p. 15) Gender expectations and roles were used to define the existing social order, while women's subjectivity was seen as a representation of larger societal concern. Thus, as a result gender was a highly important factor in the culture and identity of society during this era.

Women's Voices in the Colonial Era:

During colonial rule in India, the literacy level of Indian women was extremely low, with significant figures in this regard was Rashundari Devi, the first Bengali woman and the first Indian woman who penned down an autobiography in Bengali literature. She authored '*Amar Jibon*' (My Life), published in 1876. This book is divided into two sections: the first consists of sixteen concise narratives detailing her life experiences, while the second comprises recited poems following fifteen shorter works, later published in 1906. Rashundari Devi vividly described her daily routines and challenges, becoming an inspiration for many

women. She was an independent woman who refused to remain under her husband's shadow, teaching herself to read and write.

Between 1921 and the 1980s, numerous autobiographies by Indian women were written in English, significantly contributing to Indian literature. The introduction of Western education in India enabled affluent women to become literate and pursue literary endeavours. However, women's autobiographical works during this period primarily focused on the political landscape of India before 1947. In contrast, post-independence autobiographies are more introspective, filled with personal narratives, memoirs, and social critiques.

Several autobiographies were published during the first decade after independence, including works by Ishvani Pseud (1947), Savitri Devi Nanda (1950), Lakshmi Bai Tilak (1950), Brinda (1953), Nayantara Sehgal (1945), and Shilabala Das (1956). Many of these women came from the *Zenana* culture, which meant they had first-hand experiences of royal customs and the limitations placed on their personal lives.

Cornelia Sorabji, the first Indian woman to become a lawyer, wrote a unique autobiography titled 'India Calling.' (Sorabji, 1934) In this book, she sheds light on the prejudices faced by women in both India and England while also providing a detailed ethnographic account of India. She recounts her struggles against gender inequality and the numerous challenges she encountered while pursuing education and a career in law. Her autobiography offers an honest and candid reflection on her life experiences and her aspiration for a more gender-equal society in India.

Krishna Hutheesing, daughter of Motilal Nehru, wrote 'With No Regrets: An Autobiography' (1943), depicting her privileged upbringing and her family's role in India's independence struggle. Sarojini Naidu praised her work, stating, "The living story of the Nehru continues, but the printed word ends here." (Hutheesing, 1945, p. 09) Her narrative emphasizes family history over personal self-discovery.

Savitri Devi Nanda's memoir, 'The City of Two Gateways: The Autobiography of an Indian Girl' (1950), details her journey into medicine. Her father treated her as an equal to men, ensuring her education despite societal norms. Her

autobiography strongly advocates for women's rights and resistance against social injustices.

Brinda, the Maharani of Kapurthala, offers an insightful account of life as an Indian princess. Her autobiography, 'Maharani: The Story of an Indian Princess' (1953), details her journey from marriage at a young age to her role as the consort of the Maharaja of Kapurthala. At just ten years old, she was married into royalty, and her father-in-law, Maharaja Jagatjit Singh of Punjab, sent her to Paris to learn Western traditions suitable for a royal daughter-in-law. However, despite this exposure, she faced immense emotional distress and pressure from her father-in-law due to her inability to produce a male heir. Even after giving birth to three daughters, she was constantly reminded of her obligation to have a son. Her memoir starkly highlights the struggles faced by women in a patriarchal society, emphasizing how royal women were often denied autonomy and authority. Through her writings, she advocates for a childhood free from societal constraints and discrimination.

During this colonial era, women writers particularly those from elite classes and educated backgrounds started to question gender norms and promote women's rights in their writing. These authors addressed topics like marriage laws, educational access, and societal expectations for women by using their writing as a weapon for expressing their feelings and emotions. By defying established gender roles and conventions, these female writers paved the way for later generations of female writers to carry on their struggle for gender equality. The works they produced not only gave women's voices a platform, but they also sparked advancements in the struggle for women's rights and societal change.

Indian women's autobiographies from 1921 to the 1980s provide diverse perspectives on their lives, struggles, and achievements. Feminist like Uma Chakravarti says that "...Indian women were almost built up as super women: a combination of the Spiritual Maitreyi, the learned Gargi, the suffering Sita, the faithful Savitri and the heroic Lakshmibai" (Chakravarti, 1989, pp. 27–87). Thus, the narratives not only offer historical understanding but also serve as powerful expression against gender inequalities and societal norms. Each account demonstrates the resilience of Indian women and serves as an inspiration for future generations to strive for justice and equality.

Understanding the notion of customary and contemporary contrast of Sunity Devee's autobiography:

The Indian monarchs maintained “despotic, patriarchal, but essentially benevolent authority”(Allen & Dwivedi, 1984, p. 12)with a preference for paternalism and a strong sense of responsibility towards their people, which allowed many arts and excellences to flourish. This form of governance also provided the people with a sense of identity and security, allowing them to explore their potential, practice their religious beliefs freely, and participate in cultural activities.

While reading Sunity Devee's “The Autobiography of an Indian Princess” is a remarkable piece of literature written in English, documenting the social and cultural life of Cooch-Bihar palace in the early 20th century. Her autobiography gives insights into how modern ideas were being introduced in Cooch-Bihar and at the same time it highlights on how traditional culture and modern ideals can co-exist in the same society. She gave an insightful view into extravagant lifestyle that Indian princesses were able to enjoy, highlighting their privilege and the ways in which they were able to spend their lifestyles. The first to third chapter narrates her early childhood memories and discuss her father Keshab Chandra Sen who had an important role in the Brahmo Samaj and Bengal society. She believed that marriage was a solemn, permanent union between two people from different families.

Through her writing, Sunity provides a subtle but captivating narrative on how to negotiate and overcome the gap between immature enthusiasm and traditional norms. She encourages readers to value their youthful perspectives while also honoring the traditions that provide stability and guidance. Her experience in England also reflects some socio-cultural similarities and differences of India and the western countries, as she interacted with the people, attended many events and her experience in England. Through her account, Sunity Devee expertly conveys the underlying implications of what was seen and experienced in England as a result of her journey.

Despite the social or traditional obstacles, women travelers like Sunity Devee challenged the traditional expectation and broke boundaries. Through her travels and writings, Sunity Devee made an effort to actively challenge the traditional

roles of women. She became a pioneering figure in Indian context, earning out space for women to explore and document their life experience, while challenging traditional gender roles. As she says, “On this homeward Voyage, I could not help feeling that I was very different from the rather timid little person who had set out on the Great Adventure...” (Devee, 1921, pp. 135–136) After her visit to England she feels different experience that dawned her that she had grown in more ways than one. She felt more independent and self-reliant in herself.

Sunity Devee's autobiography serves as a reminder that the colonizer's interpretation of different cultures is limited, and can never encompass the fullness and complexity of those cultures. The Maharani's story allows us to see the everyday life of colonized cultures in a different light and her descriptions of the cultural encounter that took place allow readers to recognize and explore deeper meanings with them. Through her personal story, Sunity Devee provided with a rare opportunity to explore alternative mapping of colonized cultures, which not only challenges the colonizer's narrative of monopolistic power but also provide a thoughtful new point.

Through the autobiography, the writer is able to explore her inner thought and emotions, her life experiences and establishes an identity based on this experience. Sunity Devee expressed that she found different feelings outside patriarchal society. As a result, she uses her account as an act of resistance and self-empowerment that allows her to maintain a sense of autonomy, even in the face of colonialism.

Her autobiography gives us an accurate detail about her princely life style and she truthfully describes about herself, her family and contemporary milieu life and interactions between Cooch-Bihar states and British Crown. Her account reflects honest and sincere narration that reflects her faith in the cultural and religious values that she had imbibed over her lifetime. The autobiography shows us a life of immense struggle and deep personal growth and her narration are concentrated on self-revelation mostly than other contemporary life, which make it a captivating read. She reveals contemporary life outside her travels to England but mostly her narration concentrated on subjectively. Other characters are portrayed in a way that they remained subordinated to her or for personal growth.

Maharani Gayatri Devi's autobiography ideas of tradition and modernity:

The autobiography 'A Princess Remembers' by Gayatri Devi recounts her unique upbringing as the daughter of Maharajah of Cooch-Bihar, her childhood memories in one of the most beautiful palaces in India, and her marriage to Maharajah of Jaipur after her nine years of courtship with him. (G. Devi and Rau, 1982) Gayatri Devi gives her readers an intimate account of the luxurious lifestyle of Princely states with her vivid descriptions describing her experiences and emotions, as well as thoughtful reflection on the past and present. She shares her fond memories of growing up among the most privileged Indians of her time, as well as her unique insights into the political changes that have taken place since India achieved Independence in 1947.

Her account is very important which depicts the conditions and status of women in royal society. Women were treated as second class citizens, unable to speak or take part in public affairs, despite this, during twentieth century women from higher class and royal families were given respect and privileges as compared to those from lower classes but they were kept in the background. This dichotomy is depicted in the autobiography with great clarity. As a result, the economic difference between women of higher and lower classes were very distinct. Furthermore, the system of 'Purdah' was used to oppress women by confining them to their homes. The dichotomy highlights the social injustice and inequality that existed in Indian society during the Maharani Gayatri.

Her accounts follow chronological sequences while narrating her memories from childhood till her simple present life. This book offers an interesting insight into the history of the Indian subcontinent and its politics, as seen by her who is both a witness to active participant in it. Through this narrative, the author provides a unique perspective on Indian politics during the period of colonialism and post-independence. In the book, Maharani Gayatri Devi's role is glorified as that of a strong and independent woman who was not only respected by her peers, but also an example to all Indian women of the time. The book represents an image of Gayatri Devi as a strong, confident woman who was able to navigate the intricacies of India's social structure and society with own personal power and strength. Her social position and royal status provide her with an elevated platform to reflect on the past.

Maharani Gayatri Devi narrates her life experiences and other important events in her own subjective presentation. By beginning with her present age and the lingering emotions of her lost glory, the author can make sense of the series of event that took in her life. Thus, the author's self-revelation along with contemporary social background from the beginning of her book, it reflects both the age and perspective she brings to the work.

In her autobiographical writing, Gayatri Devi narrates details of unique experience of Royal families and luxurious being a Maharani of two states, such as many traditions and customs she grew up observing and following. She also speaks of her love for her people and her attempts to bring about positive change for the betterment of the people of Jaipur. She never observed 'Purdah' system because she was also one of the Maharanis to be educated in Western education and found her own identity and freedom since her infancy and she is one of the remarkable examples of self-reliance women with a symbol of courage.

In her autobiography, she mentions that she was being opposed by her own mother, Indira Devi, during her marriage. Her mother finds out that Maharajah already had two wives and she was afraid of her daughter married to such palace who observed polygamy and *purdah* system. However, Gayatri was determined and courageous enough to choose her own life partner and ultimately convinced her mother and they got married against all odds in May 1939.

Rajmata Gayatri Devi was a strong, independent woman who paved the way for future generation of women in India to live with the same freedom and sense of agency. She was modern thinker in her own right, but also respected and appreciated the importance of tradition. After her marriage to Maharajah Sawai Singh II of Jaipur, she observed *purdah* system gracefully that initial year.

But later, she completely ignored *purdah* system and walked freely with her husband. It shows that she maintained traditional court rituals and understood the customs of Rajput's but she wasn't personally in favor of it. She also shows a great sense of loyalty and commitment towards her husband, with who she shared a close bond.

Her autobiography also discusses about her maternal grandmother, Maharajah Sayajirao Gaekwad of Baroda. She was proud to share that her grandfather laid

the foundation of gender equality by allowing to vote in Baroda before it became a legal practice throughout India. She felt very fortunate to be part of such Royal families of Cooch-Bihar which encouraged women's education and emancipation. She also provides insight into the complex relationships between the British Government and the Princely states, saying that the princes were sovereigns to their people and had responsibilities to fulfill, the British were uncompromising that they not be able to interact with foreign powers on their own.

In the last second stage of her autobiography, she talked about the political situation of India where she herself was presented and was Member of Parliament. In August 1971, these princely rulers were no longer able to draw a regular allowance from the state and they lost their privy purses and other privileges that had been in place for centuries. Gayatri Devi's autobiography shows shift from traditional to modern values was not simple transition and her account shows us how drastically the lives of the Maharajas had changed due to this process. Therefore, her autobiography gives us a better understanding of the changes that have taken place from traditional to modernity, where Gayatri Devi's views on the new Government are shown critically. Nevertheless, her account is still largely factual and unbiased when it comes to the changes that took place in India. Her vivid description of her life, struggles, and triumphs, makes it easy for the reader to believe that she is being honest about her experiences. All of these details serve to make her autobiography an accurate and believable source of information about the time period she experienced in her contemporary life.

The memories strive to tell the story of a life in its full complexity, including both the interior and exterior elements of her life. The double perspective in "A Princess Remembers" is not only successful in the creation of an interesting story, but also it is a clear example of how to effectively write an autobiography. Thus, it is a perfect example of a successful autobiography, i.e., an "autobiography proper." Despite her focus on recounting her own life story, the author still managed to craft an incredibly details and vivid portrait of the Maharajah of Jaipur.

Conclusion:

Therefore, in their works, both Sunity Devee and Gayatri Devi struggled with how to maintain an ethical balance between the requirements of a liberal worldview and expectations of Indian traditions. Yet, although the two authors share similarities in their struggles to reconcile tradition and modernity, they differ in how they use their autobiography to reveal their individual selves. Both the works of Sunity Devee and Gayatri Devi reflects modern ideologies and ethos that provide sufficient information about royal life in India both before and after Independence of India. As a result, they present a multifaceted view of their lives, incorporating both the traditional and modern aspects.

Hitherto, we've looked at two autobiographies by India princess on the forms and purposes of autobiography. Both writers tell an interesting account about the Maharani's shifting responsibilities from ancient to current times, and how these changes have influenced the authority and prestige of women in India. These two Maharanis are not only showcased how women's roles are evolving in India, but they are also campaign for broad autonomy for all Indian women. The author discloses a lot about herself. A detailed inspection of their accounts, however, indicates that both authors are skeptical of own autobiographies. The autobiographies of Indian women written in the early twentieth century are important for understanding the evolution and changes in Indian society over time.

Women's autobiographies are unique in their presentation of their life tales. They utilize their stories to highlight numerous achievements, recount every moment of change and difficulty, and emphasize the changes they have through. Women's autobiographies are great instruments for self-discovery and introspection. Regardless of their methodologies or voices, these memoirs remain a very effective source of essential information into Indian society in the early twentieth century.

These female authors were change agents, campaigning for women's rights and increasing women's self-expression via their works. As a result, the author's skepticism reveals his critical self-revelation, generating a significant commentary on the significance of remembering and cherishing our history in order to help create women's future.

By writing their own personal life experiences and struggles, these authors attempted to redefine their identity and tell a narrative of feminist strength and spirit in the face of hardship. In their autobiographies, Indian women have tried to reproduce the cultural mode of self-narration while simultaneously opposing their developed position in the patriarchal culture set up. Narrated in the first person, they focus primarily on the self-versus family, politics, social, the subordinate, the dilemma of being women, and the struggle for liberation. In doing so, these autobiographies provide a unique insight into the ways in which women were able to challenge the system of subordination through their own experiences. Despite the fact that their voices often ignored or suppressed, these women autobiographies reveal how Indian women challenged the position quo and used their own narratives to create feature for resistance.

Thus, these two authors have identified their personalities as women and explore their feminist lives. Along with the requirement of their domestic responsibilities and community approval, they alter the stereotype of women as mutineers. They also challenged male bias about the nature, potential and responsibility of a woman. By undermining traditional roles of women and signifying their capabilities, these two writers have developed a feminist consciousness that show how society's acceptance of feminism can be redefined and shaped by the action of strong female characters.

In women's autobiographies, they reveal their disloyalty of feminine and submission to it. These women typically use dreamy language to describe their inner push for independence. Their stories of struggle, strength and courage are essential for understanding the history of Indian women. The romanticizing of their life story presence a picture of strength, flexibility and the refusal to be denied by social expectations.

Finally, they go through the process of self-introspection, self-analysis and self-realization. By going through this process, they are able to truly understand their own standards and purpose of their life. As they attempt to fulfil their desire for self-individuality by penning the account of their lives, they reconstruct their boundaries and re-route themselves. This process can be incredibly empowering and transformational, as it allows people to understand themselves on a deeper level and connect with their true purpose.

These two female writers demonstrate, in addition to their literary accomplishments and the cultural trends of their times, simultaneously exposing the social, economy, and gender issues. Through their writings, their works provides us critical views into the political and cultural aspects of the periods, as they challenge prevalent ideas of social inequity, economic injustice, and gender bias.

Therefore, for centuries, female authors have yearned for their own space, and their own metaphorical rooms. They tried to find the way to make their voices heard, and have sought to carve out an area of literature that was both reflective their experiences and gave them recognition. Through their literature, women writer has showed to express their own perspectives and feelings, to tell story from a women's point of view, and to create space for dialogue that allows the voices of those silenced in patriarchal societies to be heard. The autobiographical work of women writer seeks to not only describe their individual experience, but also reveal a greater understanding of the social and cultural forces which shape them and, in turn to contribute to a broader feminist critique of existing structure.

In closing then, it is clear after examining the two autobiographies written by Maharani, 'The Autobiography of an Indian Princess' by Sunity Devee and the 'A Princess Remembers' by Gayatri Devi, are the 'autobiography proper'. Both the work contains a perfect balance between self-expression and reflection, giving readers an insight into the real lives of Indian princess during the pre- and post-Independence era. Their writings are considered as classical Indo-Anglian women's autobiographies. As comparing to men's autobiography in English, women's autobiography is exceptional; without women's writings, the history of Indo-Anglian autobiography would be lacking. Consequently, these account not only enrich the reader's understanding of their lives and culture, but also add a valuable perspective to the overall narrative of Indian society and cultures.

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