

THE EXHIBIT OF THE FEMININE PSYCHE AND CRISIS IN ILLUSION AND REALITY

Submitted in partial fulfillment of the requirements for the award of
Bachelor of Arts degree in English Literature

by

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DEPARTMENT OF ENGLISH

SATHYABAMA

INSTITUTE OF SCIENCE AND TECHNOLOGY

(DEEMED TO BE UNIVERSITY)

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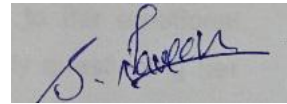
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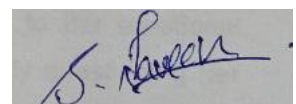
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ABSTRACT

The present study deal with the study of An Analysis of Feminine Psychic Turmoil in Anita Desai's ***Where Shall We Go This Summer?***. Her works significantly highlight the complexities of human relationships especially in women and also exhibit different facets of the feminine psyche. It also presents a variety of characters facing an identity crisis in different situations and attempts to realise the difference between illusion and reality. The study focuses primarily on the psychological exploration of the inner mind of Indian women and the psychic tensions of women seeking their identity in male dominated society. The book of the novel *Where Shall We Go This Summer?* provides an overview of the evolution of Indian literature and highlights the contributions made by contemporary Indian women writers in English. The chapter also presents a biographical account of Anita Desai, a renowned Indian author, providing insights into her life, career, and literary achievements. Readers are introduced to the cultural and literary landscape of India, and are provided with a foundation for understanding the significance of Desai's works within this context. The book focuses on the novel "Where Shall We Go This Summer?" by Anita Desai, which explores the complexities of human relationships and the emotional struggles of its protagonist, Sita. The chapter delves into the tension between Sita, a sensitive wife, and her rational husband, Raman, and highlights Sita's sense of alienation due to her emotional imbalance. As a middle-aged woman, Sita finds herself constantly questioning her identity and purpose in life, leading to a deep sense of unease and discontent. The chapter offers insights into Desai's nuanced portrayal of human emotions and relationships, making it a compelling read for anyone interested in contemporary Indian literature. Feminine psychic struggles on the female characters in her select novels. Drawing on her own experiences as a woman, Desai provides a penetrating and nuanced depiction of the inner lives of her female characters, exploring their struggles with depression, identity, and social expectations. Feminine sensibility and psychological insight, Desai offers readers a glimpse into the complex inner workings of the female psyche, revealing the ways in which women navigate the challenges and pressures of contemporary Indian society. The feminine psyche is a complex web of

emotions and experiences, shaped by societal norms and personal beliefs. "***The Exhibit of feminine psyche and Crisis in illusion and Reality***" aims to explore the multifaceted nature of the feminine psyche and its responses to crisis situations. It delves into the complexities of emotions, thoughts, and beliefs that shape a woman's psyche and how they influence her responses to different situations. In times of crisis, this psyche can be pushed to its limits, blurring the lines between illusion and reality.

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CHAPTER-1

INTRODUCTION

Literature is defined as a form of writing that aims to be creative. 'Genre' is a key term used to distinguish between distinct types of writing. So, the literature includes forms of writing which deliberately and creatively experiment with language in order to suggest images and ideas which engage the reader's imagination. Researching on feminism offers a way of focusing on literary texts. It encourages the researchers to see the aspects of the texts and the contexts of the authors' creation and reception.

The distinction between literature that can be read and interpreted as feminist and literature that is intended by its authors to be feminist is a thorny issue. Literature may have a feminist impact even if its authors do not identify themselves as feminists for instance; some women's literature conveys feminist ideas and affects readers in a 'consciousness-raising' style. It is also important to remember that virtually all authors writing today have been influenced to some degree by the feminist literary critical revolution' at least to the extent that the idea of feminism is now recognized as a significant influence in any culture.

Women's biology, according to the feminists, does not rule out her career from being a doctor, an engineer, or a steamfitter. They wanted to shatter the idea that women cannot manage or hold business affairs. Women were treated as playthings in the hands of their husbands. Feminists wanted women to emancipate themselves into complete human beings with an identity separate from their husbands instead of mere existence as wife and mother. From time immemorial women have been painted as beautiful and

elegant. They are portrayed for their sexual charm. Though feminists fight for equal rights, independence, and dignity in life, they are not given any chance in life. They are denied of these rights which they deserve as human beings.

The emergence of women writing in English started in India during the last quarter of the Nineteenth century is of great significance. It marks the birth of an era which promises a new deal for the Indian women. The social reforms by William Bentinck and Raja Ram Mohan Roy have brought the Indian women emancipation from the tyranny of ages and from cruel customs like sati. The advent of English education had its impact on the status of women in society and the Indian women who for ages had to be content with playing only a subordinate role in the social life of the country, now have opportunities to play many new roles like that of teachers, doctors, and public servants enjoying greater individuality recognition and respectability.

Women are seen as girls, wives, and mothers, confront a male-dominated, Tradition oriented society, learn to live under the domestic injustice and institutionalized tyranny, and that there women's personalities and behavior are interwoven with the framework of the culture they come from. Despite the changes in the norms, the variations in taste, in standards of judgment, the impact of western culture, and economic and educational program, Desai wishes to be Indian in sensibility and is likely to remain so. They must navigate a male-dominated, tradition-oriented society and face domestic injustice and institutionalized oppression. The personality and behavior of women are shaped by the cultural framework in which they exist. Despite changing norms and tastes, as well as influences from Western culture and economic and educational programs, Anita Desai chooses to maintain her Indian sensibilities.

In order to place Anita Desai in proper perspective it is necessary to see her along with the other women novelists who have more or less the same thematic concern and who in their own way deal with the commonly shared themes of the human relationship of the tension in the wake of India's emergence as a developing nation. In this aspect, Indian woman fiction writers in English look for an emerald tendency which unmistakably points towards certain commonly shared themes in their fiction.

Anita Desai tries to introduce a modern psychological vein and projects a sensibility generally not encountered in other Indo-Anglian writers. Her works are executed thoroughly that her treatments get the look of a philosophical system which has been familiar throughout modern the world in the form of 'existentialism'. It may be recalled that in 1950 and 1960 existentialist philosophy had become quite fashionable among the progressive urban intellectuals. Mrs. Desai finds its theories suitable to her themes:

The problem of existentialism is in a narrower sense expressive of the present crisis of man, and in a broader sense of the enduring human condition (Black 7).

Loneliness is not something unique, but is in fact a characteristic of the society of our time and many individuals feel alone, unrelated to others, unable to communicate with those around them, unable to feel at one with them. This problem of an individual who feels emotionally and spiritually alone forms the backbone of Desai's themes. The moving description of loneliness leaves a lasting impression on the readers mind: Maya, Nirode, Amla, Monisha, Sarah, Sita, and Nanda Kaul, all from a sense of isolation that is not merely physical but also psychic.

Anita Desai's fiction can be analyzed taking into consideration the psychological motivations of her novels as psychic drama through flashback, diary-entries, self-analysis, ruminations, rumbling of dialogues and descriptions of places and people. Anita Desai explores the intricate facts of human experience of psychic tensions of her characters. Her chief concern is human relationship. His central theme is existential predicament of an individual which she projects through incompatible couples- very sensitive wives and ill-matched husbands.

Anita Desai gives a new dimension to the Indian novel in English by shifting the emphasis from outer to inner reality. The most predominant theme in the Anita Desai's novels is the complexity of human relationships, particularly man-woman relationship. Her women are not ordinary women, but sensitive beings. They possess refined sensibilities with the complexion of aesthetics. Her male characters are rational, pragmatic and logical. This temperamental incompatibility triggers a sense of frustration and alienation among her women characters. They live as emotionally

unfulfilled souls. A common trait in all major women characters is their longing to be free of all kinds of social and familial involvement. Their expectation from their family and society leads to final disaster. Meena Belliappa observes:

"What is new in Anita Desai is the effort to delineate a sensibility to locale, as it operates within the consciousness of her characters" (Belliappa 27).

In Desai's novels, the novel is not a sociological phenomenon, rather it is psychic. She sets herself seriously to voice the mute miseries and helplessness of millions of married women. These women are tormented by existentialist problems and predicaments. Desai reveals a rare imaginative awareness of various profound understanding of women sensibility. In this way she unravels the subconscious of her highly sensitive protagonists. She writes about helplessness, agony, anger, struggle and surrender.

Like other Indian novelists, Anita Desai's major concern is to depict the anguish and conflict of the modern educated Indian women caught between patriarchy and tradition on one hand and self-expression, individuality and independence on the other. Women in Desai's novels are aware of their predicaments and choose to protest and fight against the general accepted norms and currents. The strategy used by Desai to represent her New Woman within her novels involves questioning convention and tradition, discovery of her self-development of individuality and capacity to make a free choice not depending on the choice of the male characters and establishment of her own identity. Desai asserts in an interview that her protagonists are new and different:

I am interested in characters that are not average but have
retreated or been driven into some extremity of despair and so
turned against... the general current (Dalmia 33).

Psychology is a study of the human mind or psyche. It is a deep study in order to find out the actual problem that an individual had in his or her conscience. It is a deep study of person's conscience in order to solve the problem. This approach has been chosen mainly by Anita Desai in almost all her novels. The subsequent chapters mainly concentrate on the psychic struggles of Indian women and psychological exploration of their inner mind.

Overall of the side literature and feminism, particularly in the context of Indian women writers in English. It discusses the feminist movement and the struggle for equal rights and independence, as well as the emergence of women's writing in India during the late 19th century. The text also focuses on Anita Desai, an Indian writer who introduces a modern psychological vein and projects a sensibility not encountered in other Indo-Anglian writers. Desai's works are analyzed as a form of psychic drama that explores the intricate facts of human experience and human relationships, particularly the complexity of man-woman relationships.

CHAPTER-II

WHERE SHALL WE GO THIS SUMMER?

In her fourth novel, *Where shall We Go this Summer?* Anita Desai presents an intense identity crisis of the central character Sita, a sensitive woman in her early forties. She is represented by her childhood on Manori Island twenty years ago. The past becomes a psychic residue in her 'personal unconsciousness', the backdrop of her life, and her obsessive preoccupation which gives her the strength to leave her home, husband, two children and the urbanized life of Bombay for Manori island, where she thinks she would be able to live under a magic spell:

She saw that island illusion as a refuge, a protection. It would hold her baby safely unborn, by magic. Then there would be the sea- it would wash the frenzy out of her, drown it. Perhaps the tides would lull the children, too, into smoother, softer beings. The grove of trees would shade them and protect them. (WSWGTS 91)

This vision is the motivating force that urges Sita's leaving her home, much to the dismay of her husband Raman, who sees the absurdity of the plan- a pregnant woman leaving for an unreal place as if she were bewitched:

She had escaped from duties and responsibilities, from order and routine, from life and the city, to the unlivable island. She had refused to give birth to a child in a world not fit to receive the child. She had the imagination to offer it an alternative - a life unlived, a life bewitched. (WSWGTS 128)

Sita is a rebellious, non-conformist woman, disgusted by and trying to liberate herself from the patriarchal norms. As a new woman she too is seething in discontentment with her being enclosed within the 'four walls' of her house with the expected behavior of an ideal 'mother' and 'wife'. In protest she carves a niche of her own, escapes to her desired island of 'Manori' in search of an 'independent female status separated from the 'male' liberated from patriarchal bondage, wanting to be a woman as an independent existential being. She is an adaptive in the house of her husband but that is not to say that she is financially challenged or mal treated. But the

feminist woman in her makes her dismissive of her status. When she was heavily pregnant with her fifth child, she was unhappy, apprehensive at the thought of losing its innocence in this world where nothing except 'food, sex and money matters'.

Sita's problem seems to be due to the mal-adjustment with her husband; the home life and the surrounding atmosphere nauseating her. She is fed up with her husband, a businessman, whose complete lack of feeling brings her to the verge of insanity. A deep change takes place in Sita, a proud mother of four children:

Four children with pride, with pleasure- sensual, emotional, Freudian, every kind of pleasure- with all the placid serenity that supposedly goes with pregnancy and parturition. Her husband was puzzled, therefore, when the fifth time she told him she was pregnant, she did so with a quite paranoiac show of rage, fear, and revolt. He started at her with a distaste that told her it did not become her- a woman now in her forties, greying, aging, to behave with such a total lack of control. Control was an accomplishment that had slipped out of her hold. (WSWGTS 29)

Tragically, her dream of getting love and affection from her husband ends in a nightmare. The point at issue is that her husband ignores her instincts. She likes him to treat her in a gentle and tender way which he cannot do. As a result, in the long run the husband-wife relationship is dragged into difficulties that come out in the form of identity crisis, for both Raman and Sita stand for binary oppositions.

Raman is a creature of society, more accommodative, apathetic whereas Sita is hyper-sensitive, an introverted personality and a pessimist. She not only hates Raman for his lack of feeling but also derides the 'subhuman placidity, calmness and sluggishness' and the routine manner of her husband's family. As a reaction against these, she speaks with rage and anguish and with 'sudden rushes of emotion'.

In order to seek a means of escape, she takes to smoking, abuses her children for trifles, and flies into a rage when the servants talk in the kitchen because she thinks they are quarrelling. Finally, she like Stephen Dedalus in *A Portrait of the Artist as a Young Man*, chooses three things- exile, silence and cunning.

All this is the ultimate rejection of the values that her husband represents. She has resolved to go to Manori Island as a kind of self-exile in her search for identity. In silence and in her revival of the past, she is away from home, and civilization, thus reminding one of Billy Biswas in Arun Joshi's *The Strange Case of Billy Biswas*. She has her vision to fulfill on the island as one sees it in the early part of the novel:

She had come here in order not to give birth. An explanation she had repeated to herself and her husband so often that, instead of acquiring lucidity-"Ah! Oh, now I understand!"-it seemed steadily more strange, mistaken. Yet she had arrived, she was on the island, in order to achieve the miracle of not giving birth. Wasn't this Manori, the island of miracles? Her father had made it an island of magic once, worked miracles of a kind. His legend was still here in this house-in the green tinge of the night shadows, the sudden slam of a wooden shutter, the crepitation of rain on the roof-and he might work another miracle, posthumously. She had come on a pilgrimage, to beg for the miracle of keeping her baby unborn. (WSWGTS 28)

Sita's journey to the island is a quest for integration of the self. Actually, the island is a heaven to Sita, one which wonderfully holds the master key to her final liberation from the existential anxiety, hopelessness and suffering. She believes that her problems will be magically solved by the island, she will be relieved from her mental anxiety and will be calm and comfortable in the island.

The psychological cosmos of Sita's life mingles with her father's fantasy. Before her marriage, she led a glorious life style in an island. She remains lovely company of her sister Rekha, Jeevan and her mystic father who had always been surrounded by his disciples. Sita comes to the island with foolish hopes. She already has four children. At the age of forty, she conceives the fifth one. But, she would not like to deliver her child in the destructive land. So, she comes to Manori in order to not give birth to the fifth one.

Her escaping to "Manor is identical to Maya's garden Maya's hankering for her father's garden. Sita's returns to the island are important significant gestures, not hysteric reactions of madwomen but attempts to let out their pent up frustration, to

restore their selves. With this fear firmly seated in her mind, she turns towards discovering an escape route in the island, to confer in her a kind of solace.

The clash of identities between Sita and Raman takes an unhappy dimension. It has other interesting points of focus. At the root of the husband- wife conflict, there is the theme of tradition versus modernism. By temperament and upbringing. Sita's root is in tradition represented by her father and Manori island. Her sudden encounter with Bombay follows with a hasty marriage to Raman. It threatens her very root of existence for Raman and Bombay stands for modernism. *Where Shall We Go This Summer?* is a faithful record of the post-war state of reality, characterized by a sense of muddle, confusion, meaninglessness, pervasive horror and fear. The only thing that represents tradition is Sita's memory of the past; and her conviction that the past still continues to exist in its full form is countered by the debris of the past itself. The present, however, is not religious enough to retain the glory of the past, with her husband and others in the family.

In *Where shall We Go this Summer?* the suffering of Sita is caused by psychical factors. The betrayal of her unconscious inclination is to preserve and uphold the traditional values of an integrated life in the face of chaotic values. Modern city civilization is at the root of her unhappiness and in the loss of identity. The values that she represents are rejected in modern waste-land because there is an all-round degradation, 'Life turns out to be a tale told by an idiot' as Shakespeare says in *Macbeth*, when the world is faced with tendencies of the 'lost generation'. There is no concentric focus in the present century so as to ensure a common term of reference in all spheres of life. The world presented in *Where shall We Go this Summer?* deviates from the institutional values, dogmas and old certainties, and is not surrounded by either magic or illusion, as Sita thought earlier. The characteristic meaninglessness of absurd literature has become the meaning sought for. Anita Desai's world in the novel is the present age which has shrunk in spirit languishing in confusion, frustration, disintegration, disillusionment, meaninglessness and rootlessness', as R.S.Pathak suggests in his study of 'The Alienated Protagonist in the Indo-English Novel'.

One of the aims of Anita Desai in her novels is to display how this characteristic spirit of the age has loosened the bond of husband-wife relationship. It will be interesting to account for the obsessive pre-occupation of the novelist. With this theme of broken family, she lightly touches upon the relationship between Sita's parents. Their relationship was one of estrangement, for her mother who deserted her father before she had headed for Beanres from where she did not return. Even her father, who had been a saint to his chelas (disciples), a Charleton to his critics and a wizard to the villagers, led a strange life so far as his relationship with women was concerned. He had an affair with a mistress and his relationship with Rekha, Sita's step-sister, seemed to have been coloured by Electra complex. Sita's escape to the island is an unfailing echo of the earlier husband-desertion motif in her identification with her mother, a 'ghost in white' which cannot be exorcized by her. But this side of the story has other interesting points to note.

Going back to history will reveal some facts about Sita's enigmatic and mysterious nature. In her moments of joy and sorrow, she has none to share, hence she keeps herself to herself. That becomes her character trait quite unpalatable to others, and it has its origin in her childhood life and experience. The look of her father's unusual tenderness towards her step-sister Rekha confuses her with internal questions which never became articulate and were kept repressed. Usha Bande rightly comments:

This experience breeds feeling of worthlessness, and its consequent strategy is rebelliousness. Sita cannot corroborate her father's dubious ways. It seeps down her psyche as a bad human experience. (Bande 107)

Childhood experience is of vital importance in her study of mind's behavior. It lies embedded in the individual consciousness as the latent content that appears and reappears and drives and urges in the individual's unguarded moments. If the person is fully or partially under the control of this aberrant mental process, he is subject to neurosis or hysteria according to the degree of the force of drama that is inside the mind. Sita in the novel is a case in point. Lack of a mother, an elder sister of a girl companion further worsens Sita's condition. She suffers from nervous disorder being

herself faced with this void, and emptiness, irreparably continuing to exist. Even after her marriage it results in her loss of identity, self-confidence and inability to re-assure love and security to her children. This is aggravated by her husband's mechanical and matter-of-fact attitude towards her with no warmth of feeling, understanding and attachment. No wonder, Sita is completely alienated from the world around her and starts living in a world of dream and fantasy and 'make believe' under the strain to a serious psychological confusion".

The central issue of the novel is the identity crisis. As a result of husband and wife polarity, it is also a predominant theme of the other novels of Anita Desai. Together with this, the cultural and racial conflicts are evident in *Bye Blackbird* which have originated from the writer's own family background directly or indirectly, consciously or unconsciously, for she is an offspring of parents of different cultural backgrounds. Though little material is available the subject in question is true or not.

In psycho-analysis this is a matter of immense significance. Though the studies of symbols are used by a writer, his or her personal life as mirrored in the work can be divined. This suggests that the writer and his works are inseparable. The truth of this platitude may be seen in proper perspective if one recalls what Lawrence once said: 'but one sheds one's sickness in books - repeats and presents again one's emotions, to be the master of them'. What Lawrence says is that a creative writer is a neurotic and his book is a symptom of his neurosis. In other words, the relationship between the author and the work is analogous to that of the patient and his dream. This, however, is in the centre of the psycho-analytic study of a work of art. The relevance of this critical acumen to the study of the book in question is further hinted by the presence of a number of psychological elements like obsession, love-hate relationship hysteria, fantasy, memories, perceptions, reveries, drives and complexes.

In order to psycho-analyse the book as a whole and Sita's mind in particular, some situations may be discussed. One such is the eagle-crows fight, which testifies Sita's conflict with her husband and her struggle for supremacy at a deeper psychological level. The symbolic situation of the eagle-crows fight reveals very subtle

personality clash between Sita and Raman. Sita is the eagle and Raman is symbolized by the crows that attack the helpless eagle.

It was an exceptionally cruel drama that had aroused the crow world outside and made them churn the air, joyously screeching, then alash with rapacious claws and beaks at something that lay struggling in a mound of rust on the ledge that jutted out below their balcony. (WSWGTS 34)

Sita's desperate effort to save the eagle from the attack of the crows whose scimitar beaks pierce the eagle is the fight against the masculine values represented by her husband. Again the scimitar beaks are a symbol of phallus, and the attack of the crows with them is suggestive of male chauvinism unleashed against the feminine instinct. To fend herself off, she resorts to a kind of penis-envy by summoning the strength of her sons, who supply her with a 'long handled brush' and a 'toy gun'.

The last scene of the fight or aftermath of the fight, blood stains, and the feathers sticking out of a crow's beak and the disappearance of the eagle are an added meaning to the entire strength of the novel. The blood symbolizes rape, further suggestive Sita's state of utter defeat. It further symbolizes sexual conflict in the husband-wife relationship. Sita's momentary impulse to kill her child inside the womb is a kind of her death wish. In cultural psychology, falling hair is a symbol of castration. In the novel, the drift of eaters in the beak of a crow is a psychological situation in which the triumph of the father - Raman -over his sons who fight on the side of his wife is strongly suggested. His triumph is associated with castration motif-castration of his sons.

Despite everything in the novel, it is Raman who is victorious in the worldly sense - defeated Sita's weak defence 'perhaps it flew away?' against her husband's caustic remarks that the eagle has been eaten by the crows. It suggests the future course of her action following her defeat and loss of identity. She hurriedly packs up and leaves for Manori Island in complete defiance of her husband's hostile and hypocritical world. Like a Chela, she returns to her father's island. This is, indeed, her last effort to try to save her identity by showing her faith in her father's magic world. Perhaps, she is searching for a great revelation or a miracle to happen.

In order to cast a cultural colour over Sita's exile, Anita Desai captures the great exile motif of the Indian epic The Ramayana. Though the use of the paradigmatic

pattern of Indian culture, the underlying theme and structure of the novel are made more significant. Even the choice of names, Sita and Raman, is highly purposeful. The mythical Rama is caricatured as the character of Raman. Both Ram and Raman rarely show emotion and love for their wives in the reality of life. This is one of the reasons why both the Sita suffer. Besides, the bringing of The Ramayana theme is to impose an artistic unity on the form of the novel in the mode of Joyce and Eliot. For Sita in *Where Shall We Go This Summer?* escapism seems almost inevitable or she has to face a life of slow suicide without her identity and self. To her, her father is her all, a wizard that who still casts a spell over her:

He had been a wizard, she accepted that now, her father. He had cast an illusion as a fisherman casts a net, with the faintest susurrations of warning, upon a flock of fish in the sea. His chelas were the first to be caught, then the villagers, most inescapably the women. His wife had torn a hole in the net and escaped into the dark depths of the ocean. (WSWGTS 90)

He is a picture of her personal myth, a personal dream, to which her childhood belongs and future still gnaws at for refuge and for self-identification.

The mythical ideal Indian woman of the epic The Ramayana's Sita and Desai's Sita are two characterizations of ideal womanhood and femininity. The latter chooses exile on her own accord. The former proves her chastity and loyalty after she was suspected of losing her chastity to Ravana. She was pregnant too like Desai's Sita. But the latter is a transversal of mythical Sita. Her exiling herself is an attempt to assert herself. In it she seeks not a complete harmonious return but strength to envision a future. But she is a mother bound by her motherly responsibility. Since her children have no scope in the island of her desire, she cannot hold herself permanently there. She is forced to return to her world of obligation and duties. Though the magic of the island still enthralls her she soon realizes the impossibility to revisit the past glory in the island.

If it had ever existed-black, sparkling and glamorous as in her memory-it was now buried beneath the soft grey-green mildew of the monsoon, chilled and choked by it. (WSWGTS 96)

In ancient India, the roles of man and woman were clearly marked. Woman was kept ignorant about political, social and economic affairs. It was the domain of man and woman learned early in the life not to encroach, "there is a tradition, perhaps not only in India, that women should not be worried, that the best way to ensure this is to keep them as far as possible in ignorance" (Sharma 99).

Anita Desai remarkably voices the terror of facing single-handed, the ferocious assault of existence through a recurrent, favourite existentialist theme of husband-wife alienation and non-communication that lays bare the agonised modern sensibility of an Indian woman. (Prasad 64)

Sita is unable to bear the violence around her-the quarrels of the servants and the fight amongst the children. She finds it difficult to adjust herself in her husband's family and has longed for thee sensitive approach from others. She hates not only the violence around her but violence in the world at large:

They all hammered at her with cruel fists the fallen flocks, the torn watercolours, the headlines about the war in Vietnam, the photographs of women weeping over a small grave, another of a crowd outside a Rhodesian jail; articles about the perfidy of Pakistan....they were hand grenades all, hurled at her frail old fish-bowl belly and instinctively she laid her hands over it. (Jain 35-36)

Sita is not happy with her indifferent-husband. There is lack of harmony in her life. Like Gautama, Raman also keeps himself busy and indifferent to his wife. She finds her very existence threatened because of her husband's indifference and children growing independent Raman fails to understand her boredom:

He exclaimed, 'Bored? How? Why? With what?' and could not begin to comprehend her boredom. She herself looking on it, saw it stretched out so vast, so flat, so deep, that in fright scrambled about it, searching for a few of these moments that proclaimed her still alive, not quite drowned and dead. (WSWGTS 45)

This married life presents before her more tensions. This is the reason why she wants to runaway from her husband. Sita is unable to make her existence possible in

the ground of patriarchy which binds her to her family. She feels all her life she has submitted her self-reliance and freedom. She possesses an inner fury which makes us think about the problem of life. Desacralizes this problem in this novel through Sita.

A great change takes place to the proud mother of four children. As a result of her escapism, the husband-wife relationship is dragged into difficulties. It comes in the form of identity crisis; both Raman and Sita stand for binary oppositions. The novel is about two journeys, one is undertaken to escape from immediate surroundings and another is to move towards something of the future, created out of the illusions which hold of the past. In her journey, she reveals the agonies the journey as transparently as the jellyfish does itself. At last, she discovers herself. Sita's search for self ends in wholeness of life. This novel "seeks to unravel the inner mystery of life, to discover the energy that nourishes the spirit, and discards pettiness, horror and hypocrisy of everyday life" (Halpirin 133).

The protagonist, Sita is sick of everything and everybody, her husband, her children, their film way of fight, Menaka's cutting of flower buds, insensibly and tearing of Sunday water colours, Karan's senseless joy, at the dismantling of the tower of clocks by throwing his body over it and the servants talk in the kitchen, all disturb her mind. She expresses her resentment through smoking, abusing her children for trifles, losing her temper at the servants' talk. None of these leaves any impact on her husband. Another incident that accentuates her sense of alienation is the street fight of the grandmothers.

Sita's own servant maid, Rosie fights with two other ladies in the street. She is irritated to hear those words and she rushes to the street where she drags her grandmother out of the knot. At the same time, she places Karan at a safe distance. Sensitive Sita feels distress to narrate the whole incident to her husband. But Raman takes it as another instance of her drama and ask her to stop the story. Besides, there are many incidents which intensify her sense of alienation and search for identity. Prasanna Sree emphatically comments that Desai "penetrates psychologically deep into the inner working of women and externalizes their passive reaction" (Sree 22).

Sita's state is representative of the alienation of a woman, a wife, and a mother. She is oppressed and depressed with the loveless wedlock with Raman. So, she takes

a holy pilgrimage to Manori, an island and it is a journey for spiritual purification. S.P.Swain and P.M.Nayak comment that "Sita is an uprooted woman who wants to regain her primitive self. Ironically her pilgrimage with its promise of renewal and regeneration is the result of her social alienation" (Swain 23).

Sita has been presented as a shattered and frustrated woman who feels trapped in the monotony of her house. Her neurotic fears and anxieties make her feel terrible. She feels dullness and boredom and deadness in the people whom she meets and they pose the greatest threat to her existence. As a result, Sita cannot even treat her husband's friends, guests, colleagues, business associates and visitors with tolerance and understanding. They appear to her, 'nothing but appetite animals'. Perhaps, Raman stands for the conformity, sanity and prose of life whereas Sita is all sensitivity, feverish imagination and vague romanticism.

Towards the end of the novel, Sita accepts affirmation of life and reconciliation. Her expectation is fulfilled in the island after twenty years of her visit. She feels that the gap of communication between her and her husband can be bridged. Thus, Sita's journey is from imbalance to balance. Her husband arrives at the island to fetch their daughter back to Mumbai for her further studies.

At first, Sita does not show any interest in him. When they visit the seashore, they see a lovely couple. It happens in the Hanging Gardens. She sees a dying Muslim woman in a burkha, lying on the lap of an old man with spectacles and grey beard. The man touches her face so tenderly, and so lovingly, unmindful of the people around him. Sita feels liberated at the sight of a pale, weak Muslim lady being loved intensely by her anxious husband. The lady is about to collapse, but the husband embraces her in order to provide her strong protection.

Sita regards these moments of love and sympathy as truly divine attributes and life spent during these fractions of time as an immortal bliss. For some time, she forgets all her anxieties and cares about Menaka and Karan. She treats life as not a lengthy span of right and wrong actions, but as small but beautiful, resplendent but satisfying experience. Raman, her husband appears to her not as something to be hated and despised but as a life-partner of very low and dull responsibilities.

Here, Sita realizes that her own married life and all other relationship is based on compromise, duties and selfishness only and this is the cause of ugliness, discord, incoherence, clashes and increasing violence in life. Sita enjoys that scene and she bursts out in laughter. It is the happiest moment in her life. Obviously, Raman feels that her happiest memory is not of their children or of their house but of strangers, however, some lovers in the park. At the moment, she understands her husband's love and naturally, she follows the path which is trodden by her husband and she places her feet on the foot prints of Raman. In the magic island of Man, Abe realizes her husband and decides to go with him. Her return to the mainland is the of her realization that her sense of alienation being motionless. After her reconciliation with Raman, she realizes that, "her time on the island had been very much of an episode on the stage, illuminated by gaudy sunset effects and played to thunderous stories (WSWGTS 138).

Sita returns to the mainland with a sense of renewed awareness that reality though oppressive to bear, is better to live with then illusory dream world that Manori represents Even though she feels alienation, she identifies herself in the magic land. Her indefinable alienated life re-defined in the island. Thus, N.R. Gopal notes: "The novel ends establishing victory of reason over fantasy" (Gopal 40).

Sita is a name which in Hindu mythology is synonymous with troubles, tortures and separation from her husband. In this novel, Sita is presented as the very embodiment of misery, agony and alienation. Unlike Maya in *Cry, the Peacock*, Sita finds the answer to her question to where shall she go this summer? is that she should go back to the society and to submit to the demands of the prose of life.

Anita Desai holds the mirror of the Indian society in the form of her novels. It is the Indian tradition that wife should live with her husband at any place, as Raman's place is Sita's Ayothi. However, Sita's change in attitude marks a positive acceptance of life and of the man-woman relationship in the traditional way. Sita finds herself in the heart of her husband in the magical land. Desai stance in *Where Shall We Go This Summer?* is a clear indication that "she does not advocate gyno-centric struggle, leading to woman's liberation in western feminist terms" (Piciucco 143).

The familial bond of which woman is the crux has to survive. The bonds of Indian tradition have to be preserved. Sita's life is re-defined in the island. She realizes that her own married life and all other relationship around her are based on compromising their duties and selfishness only and this is the cause of ugliness, disharmony and increasing violence in life. She accepts reality of life instead of illusions. Unlike Maya in *Cry, the Peacock*.

Sita comes out of her illusionary world. Maya always thinks about the childhood prophecy of disaster. But Sita realizes her mistake in the magic island. Her voyage ends with the discovery that she has some responsibilities in her life. She also discovers her hidden aspects of her real life. So, the illusionary world gives way to her real world and her duties.

Desai views through the eyes of her female protagonists that everyone has some duties or responsibilities in their life. They must accept it any way. In fact, her visit to Manori helps Sita only to fuse into one the span of present, past and future and life-span of childhood, youth and adult age. She redefines her relationship with her childhood soil. Manori. There is also a change in Sita's identity and she is redefining her relationship with her husband. Sita, therefore, returns to the mainland with a sense of renewed awareness with reality rather than lives in the illusory dream world like Manori.

Anita Desai probes into the consciousness of Sita, a woman, who is catatonic schizophrenic and fails to adjust to the demands of her role as a wife and mother. Withdrawal from the outside world starts at an early age and becomes an important aspect of her adulthood. Jivan, her brother, talks about the mysterious ways of his father and the desertion by their mother. But Sita only hears all this without comment, without further probing. She had always been subjective in her preoccupations. Sita is unable to relate herself positively to the people and environment around her. In her opinion, members of her husband's society lead lives of boredom and dullness. It is impossible for her to be one of them.

P.F. Patil in his article titled "The Theme of Marital Disharmony in the Novels of Anita Desai" comments that the novel provides "a passionate commentary upon the

maladjustment that spiritually renders Raman and Sita totally homeless. Disaster inclines from the very beginning" (Dhawan 136).

Where Shall We Go this Summer? is a subtle psychological study of human personalities which are at war. At a deeper psychological level. Sita's quest for her identity is an outcome of the husband-wife conflict. The strange and overtly insensitive nature of Raman causes serious libidinous problems to the mental life of Sita. The whole situation is to aggravate her introverted nature that finds a kind of fulfilment in the following evocative manner. In her state of perversion, Sita gets pleasure out of the sight of strangers. First, the sight of a foreign tourist, who wants to go to Ajanta without knowing in which direction he has to go, attracts her attention much to the annoyance of Raman. To her, the foreigner is an example of courage which Raman lacks. Another such situation is presented by the sight of a young Muslim woman in the lap of an old man in the Hanging Gardens as an unworldly sight, a perfect work of art. This can be singled out as a situation having intense psychological pressure on Sita, who is torn between a desire to have that husband-wife intimacy which is shocking for her.

A psychological clue to this particular fascination of Sita for strangers is three-fold. Firstly to her, such encounters are uncommon, and are not a dull repetition of her routine life. Hence they are vigorously stimulating on her. Secondly, they are a source of aesthetic pleasure, a means of diversion from boredom and ugliness, and thirdly, these two situations, being associated with courage and beauty respectively, give her emotional satisfaction. All together, the subtle fractional working of Sita's mind at such moments is governed by "pleasure principle" by lessening or extinguishing the amount of stimulation that resides in her mental apparatus in the form of excitement, hunger, drives, and the like.

To her husband, these are irrational and unintelligible freaks. He wonders why the happiest memory of his wife is:

Your happiest memory is not of your children or your home but of strangers, seen for a moment, some lovers in a park. Not even of your own children."

'Children? she murmured, distractedly. "Children only mean anxiety, concern-pessimism. Not happiness. What other women call happiness is just-just sentimentality'. (WSWGTS 134)

The whole situation can be interpreted in terms of her repressed feelings at violent eruption. It is a general symptom for a psychologically repressed person to release his or her libidinous drives particularly when they are active, fully unchecked by any inhibition" as Freud observes. For such a person it is natural to hate or love somebody who is very near and dear.

Anita Desai's creation of Sita is an example of a repressed person. She hates her husband for not understanding her, dislikes her children for they are insensitive and so on. During the journey on the sea, Karan excitedly calls the sea weeds 'snakes', which emerges her. Of all the children, she dislikes Menaka most because the latter cuts flower buds, tears her Sunday water colours, wants to pursue medical science instead of literature, and above all calls her father onto the island to fetch and save her from the boredom and void of the island. Sita feels that she is betrayed by her children who turn to their father. At heart, she also understands her husband, his disposition and his courage:

He never hesitated-everything was so clear to him, and simple: life must be continued, and all its business-Menaka's admission to medical college gained, wife led to hospital, new child safely brought forth, the children reared, the factory seen to, a salary earned, a salary spent. There was courage, she admitted to herself in shame, in getting on with such matters from which she herself squirmed away, dodged and ran. It took courage. That was why the children turned to him, sensing him to be the superior in courage, in leadership. (WSWGTS 127)

But even then her unhappiness is that her husband comes there to take Menaka on receiving her letter, and not to take her. She loves him when she sees him for the first time after her escapade: "She felt so weak, she wanted to lay down her head and weep, 'My father's dead-look after me" (WSWGTS 120).

Throughout her life, she has been searching for a father figure, and Raman is far from being so. In her present state of defeat on the island, the desire for security, tenderness and gentleness grows all the more increasing. But her agony is that her

insensitive husband remains unchanged, dull and impotent so far as his response to her is concerned. On his second coming to the island this is evident:

Either he was tantalizing her, deliberately, or he had nothing more to give her, or he was just unaware of her needs and demands. He raised his hand and stroked Karan's hair with a gentleness she herself ached to attract, and she stared at him, bored into him with her eyes, wanting and not being given what she wanted. (WSWGTS 121)

No doubt, Raman is impotent. A sudden sense of his getting old and grey and not wanting to have another child marks his unattractive role as a husband sexually, physically and emotionally. Sexually repressed Sita remains isolated in the background while her children and husband share their life and experience together. Her realization that hers was a 'farce marriage' unnerves her because her husband does not know the 'basic fact of her existence', her soul's existence, and her instinct's existence. The more she thinks the greater is her shock. Once more, she becomes hysterical, and to an introverted person this is bound to happen. She lives in a world of fantasies, incongruities and violent outbursts as a means of escape from reality. Her entire life is woven in this strange manner inscrutably. It is at such a moment that the mind recaptures the image of the two lovers in the park.

But at the height of her frustration and self-defeat, things come round. The island is no more hospitable. Both Moses and Mirian are indifferent to her, the house is dirty, dusty, and dark; food is not available on the island; the sea is muddy. It is in the midst of this murky atmosphere that she remembers her Bombay house:

"Here!" she cried in a panic for her whole body ached with a shrill insistence and the thought flickered through her of the flat in Bombay, white with electric light, the twinkle of china, the meal served by servants in white, the routine to which the children were used, and their beds, smooth, cool. (WSWGTS 26)

The concluding part of the novel, however, has a different tone, and this is an essential artistic development in the whole structure of the novel. Sita who has been unable to come out of her egotistical self now gets an apocalyptic vision. Earlier, she was unable to compromise with her husband, but now she can see things in a circular

form. and ring, making the moment's experience something permanent. She finds that all her life is false, a maya, and her experience is real, still centered, marked by a vision of revelation.

In fact, it is the supreme moment of getting self-knowledge in which Sita melts with others. Now she loves her husband, admires him, his ideas and his self. The reign of chaos is over; there is unity. Like an artist, she gathers things, binds things, and packs things in complete understanding and harmony. All elements of negation vanish in the thin air, and Sita's journey takes on a positive note. At such a moment, she is angry at the confusion.

Confused, she begged the jumping, whirling children, 'Go out. Go out to your father. Let me finish the packing alone.'" She shook her head angrily at the confusion, the muddle of it all. (WSWGTS 139)

She sees things in terms of oneness: her husband, children, herself, their belongings, and even the sea and sky, which were earlier two antipodes; the island had seemed a small, dark blot of foreign matter on the pale dun sheet of the sea'. But now, "neither sea nor sky were separate or contained-they rushed into each other in a rush of light and shade, impossible to disentangle" (WSWGTS 139).

As her mind is eddying, whirling round and round, Sita is in full agreement with the natural rhythm of life: she is ready for the birth of her child in the womb; she sees the vision of herself in the nursing home, doctors, nurses, labour pain, garments of the infant in her stream of consciousness with a mixed feeling of pain and pleasure during childbirth.

In the novel "Where Shall We Go This Summer?" by Anita Desai, Sita's dream was to rediscover herself and find her purpose in life. She struggled with the expectations of her family and society, but ultimately found the strength to pursue her dreams.

After accepting the reality of her situation and coming to terms with her emotional imbalance, Sita embarked on a journey of self-discovery. She explored new avenues and took risks, determined to find fulfillment and meaning in her life. As she

pursued her dreams, Sita encountered obstacles and setbacks, but never lost sight of her goal.

Through perseverance and determination, Sita finally achieved her dream. She found her true calling in life and discovered a sense of inner peace and happiness. Her journey of self-discovery not only transformed her life, but also inspired those around her.

In the end, Sita's story is a testament to the power of resilience and the importance of pursuing one's dreams. It serves as a reminder that with hard work and determination, anything is possible.

CHAPTER-III

AFTER MY DREAM COMPLETED THE CUISINE AND DELICACIES OF MY NATIVE PLACE

After getting married, women often face a plethora of challenges as they try to adjust to their new household and the expectations of their husband's family. These challenges can range from adapting to new cultural norms and expectations, navigating complex family dynamics, dealing with in-laws, and balancing their own desires with the needs of their husband's family.

Unfortunately, many women may feel pressured to conform to societal expectations and sacrifice their own dreams and ambitions in order to please their new family. This can lead to feelings of isolation, depression, and a loss of identity.

It's crucial for women to remember that they have the right to choose their own path and live a life that makes them happy. Feminism empowers women to take control of their own lives and make decisions that are best for themselves, regardless of societal expectations or family pressures.

To begin with, one of the most common challenges that women face after marriage is adjusting to a new household and the cultural norms and expectations that come with it. In some cases, this may involve relocating to a different city or country, learning a new language, or adapting to new customs and traditions. It can be overwhelming and disorienting, especially if the woman is far away from her family and friends.

Another challenge that many women face is dealing with complex family dynamics and relationships. In some cases, there may be conflicts or misunderstandings between the woman and her in-laws or between different family members. These can be difficult to navigate, especially if there are cultural or language barriers involved.

Moreover, women may feel pressured to conform to societal expectations and sacrifice their own dreams and ambitions in order to please their new family. This can

be especially true if the woman's husband or his family have specific expectations about her role in the household, such as being a homemaker or having children.

However, it's important for women to remember that they have the right to choose their own path and live a life that brings them happiness and fulfillment. Feminism encourages women to assert their independence and make decisions that are best for themselves, rather than simply conforming to societal or familial expectations.

In order to navigate these challenges and find happiness after marriage, women can take a number of steps. These include seeking support from family and friends, finding ways to maintain their own identity and interests, setting boundaries with their new family, and communicating openly and honestly with their spouse.

It's crucial for women to communicate their needs and expectations with their spouse and his family. Many conflicts and misunderstandings can arise when there is a lack of clear communication. By expressing their thoughts and feelings in a respectful manner, women can help their spouse and his family understand their perspective and work towards finding a compromise that benefits everyone.

Another important strategy for women is to find ways to maintain their own identity and interests, even after getting married. This may involve pursuing a career, continuing their education, or engaging in hobbies and activities that they enjoy. By staying true to themselves and maintaining their own sense of identity, women can avoid feeling like they have lost themselves in their new role as a wife and daughter-in-law.

Lastly, seeking support from family and friends can be invaluable for women who are facing challenges after marriage. Whether it's talking to a trusted friend or confiding in a family member, having a support network can provide women with the emotional and practical support they need to navigate the challenges they may face.

In summary, the challenges that women face after marriage can be significant, but by embracing the principles of feminism and taking practical steps to assert their independence and communicate their needs, women can navigate these challenges and live a life that brings them happiness and fulfillment. It's important for women to

remember that they have the right to choose their own path and make decisions that are best for themselves, regardless of societal or familial expectations.

Additionally, it's important for society as a whole to recognize and support women in their efforts to navigate the challenges of marriage and family life. This means advocating for gender equality, promoting women's rights, and challenging harmful cultural norms and expectations that may limit women's opportunities and freedoms.

One way to do this is by providing women with access to education, healthcare, and economic opportunities. By empowering women to pursue their own ambitions and goals, society can help to break down the barriers that prevent women from achieving their full potential.

It's important to recognize that the struggles faced by women in the context of marriage and family life are not unique to any one culture or community. Women across the world face similar challenges, such as gender inequality, domestic violence, and lack of access to education and healthcare.

Therefore, it's essential for women to come together and support each other, regardless of their cultural or religious backgrounds. This can be done through creating safe spaces for women to share their experiences, advocating for women's rights and gender equality on a global scale, and promoting cross-cultural understanding and cooperation.

It's also important to recognize that the challenges faced by women in the context of marriage and family life are not solely the responsibility of women to solve. Men and other family members have a role to play in creating a supportive and equitable environment in which women can thrive. In order to achieve this, men and other family members can actively work to challenge harmful cultural norms and expectations, support women's education and career opportunities, and promote gender equality in all aspects of life.

It's important for women to recognize that they are not alone in their struggles. There are many organizations and resources available to provide support and assistance to women who are facing challenges in the context of marriage and family life.

These organizations may provide legal services, counseling, education and training, and advocacy for women's rights and gender equality. Women can also seek support from their community, friends, and family members who share their values and beliefs. By coming together and supporting each other, women can create a powerful force for change and work towards creating a world in which all women are able to live their lives on their own terms, free from the constraints of harmful cultural norms and expectations.

Another important aspect to consider is the role of education in empowering women to navigate the challenges they may face in the context of marriage and family life. Education not only provides women with the knowledge and skills they need to pursue their goals and aspirations, but also helps to promote critical thinking and problem-solving abilities that can be valuable in navigating complex family dynamics.

By investing in education for women, society can help to break down the barriers that limit women's opportunities and potential. This can include providing access to formal education programs, as well as supporting women's access to vocational training and skills development programs.

It's also important to recognize the intersectionality of women's experiences and the fact that women from marginalized communities may face unique challenges in the context of marriage and family life. Therefore, it's essential to take an intersectional approach to promoting women's rights and gender equality, which takes into account the diverse experiences and needs of women from different backgrounds.

In addition to education, it's important to also address the societal norms and cultural expectations that can limit women's opportunities and potential. This includes challenging harmful stereotypes and promoting positive representations of women in media, advertising, and other forms of popular culture.

Furthermore, promoting gender equality and women's rights also requires the involvement of men as allies and advocates. Men can play a crucial role in promoting gender equality by challenging harmful behaviors and attitudes towards women, supporting women's leadership and participation in decision-making processes, and promoting positive representations of women in all aspects of life.

By working together to challenge harmful cultural norms and promote gender equality, we can create a more inclusive and supportive environment for women to live their lives on their own terms.

Important to recognize that the struggles faced by women in the context of marriage and family life are not inevitable or immutable. Rather, they are the result of historical and ongoing social, economic, and political structures that have perpetuated gender inequality and limited women's opportunities and potential.

Therefore, creating a more equitable and supportive environment for women requires not only addressing individual behaviors and attitudes, but also promoting broader systemic change. This can include advocating for policies that promote women's rights and gender equality, such as equal pay for equal work, access to affordable childcare and parental leave, and protections against gender-based violence and discrimination.

It's also important to recognize the importance of intersectionality in promoting gender equality and women's rights. Women from different backgrounds and communities may face unique challenges and barriers, and it's essential to take these differences into account in our efforts to promote gender equality.

After marriage, many women find themselves facing new challenges and responsibilities that they may not have anticipated. Whether it's adjusting to a new living situation, managing household tasks, or navigating complex family dynamics, the transition to married life can be difficult. Despite these challenges, however, many women are determined to accept the reality of their new life and continue pursuing their dreams and aspirations. This may involve setting new goals or reevaluating existing ones, as well as seeking out new opportunities for personal and professional growth.

One key factor in achieving these goals is having a supportive partner who is willing to work with them to navigate the challenges of married life. This can include sharing household responsibilities, providing emotional support, and encouraging their partner's pursuit of their goals and aspirations.

It's also important for women to prioritize self-care and set boundaries in their personal and professional lives. This can involve carving out time for hobbies or other

activities that bring them joy, seeking out support from friends or family members, and communicating their needs and boundaries with their partner.

In addition, women may also benefit from seeking out mentorship and professional development opportunities to help them achieve their goals and aspirations. This can include attending networking events, seeking out mentors or coaches, or pursuing additional education or training. Ultimately, the key to achieving one's dreams and aspirations after marriage is a combination of perseverance, support, and self-care. By prioritizing these elements and working towards their goals with determination and focus, women can navigate the challenges of married life and achieve their full potential.

women to recognize that their dreams and aspirations may evolve over time, and it's okay to adjust their goals and priorities accordingly. Life changes, such as starting a family or pursuing a new career path, may require women to make adjustments to their plans and aspirations.

However, it's also important for women to stay true to themselves and not sacrifice their own aspirations and goals for the sake of their partner or family. This can be a difficult balance to strike, but it's important for women to prioritize their own needs and aspirations in order to live a fulfilling and meaningful life.

In some cases, women may also face external barriers to achieving their dreams and aspirations, such as systemic discrimination or lack of access to resources and opportunities. In these cases, it's important for women to advocate for themselves and work towards creating more equitable and inclusive systems and structures.

Ultimately, the ability of women to achieve their dreams and aspirations after marriage is crucial not only for their own well-being and happiness, but also for creating a more just and equitable society. By supporting women in their pursuit of their goals and aspirations, we can create a world in which all individuals have the opportunity to reach their full potential, regardless of gender or other social identities.

It's important for society as a whole to recognize the value and contributions of women, both within and outside of the home. Women have long been undervalued and underrepresented in many areas of society, including in the workforce, in politics, and in leadership roles.

By promoting greater gender equality and empowering women to pursue their dreams and aspirations, we can unlock the full potential of half of the world's population. This includes not only supporting women in their individual pursuits, but also creating more equitable systems and structures that enable women to thrive and contribute fully to society.

This can involve a range of initiatives, such as increasing access to education and training, promoting equal pay and opportunities in the workforce, and providing support for women who are caregivers or who face other barriers to achieving their goals and aspirations.

In addition, it's important for men to be allies in the fight for gender equality and to support women in their pursuit of their dreams and aspirations. This can involve recognizing and challenging the ways in which gender stereotypes and biases limit women's opportunities, and working to create a more inclusive and supportive environment for all individuals. Women to have access to role models and mentors who can provide guidance and support along the way. This can be especially important for women who may not have had access to such support earlier in life or who may be facing unique challenges in their pursuit of their dreams and aspirations.

Having a supportive community of friends, family, and peers can also be invaluable in helping women to navigate the ups and downs of pursuing their goals and aspirations after marriage. This can involve finding support groups or other communities of like-minded individuals who share similar goals and aspirations, as well as seeking out resources and support from professionals or other experts in relevant fields.

Ultimately, the pursuit of one's dreams and aspirations after marriage is a deeply personal journey that requires commitment, resilience, and a willingness to take risks and try new things. By prioritizing their own needs and aspirations, while also working towards greater gender equality and inclusion, women can create a better future for themselves, their families, and their communities.

women to recognize that the pursuit of their dreams and aspirations does not have to come at the expense of their relationships or other important aspects of their

lives. In fact, prioritizing one's own goals and aspirations can often lead to greater fulfillment and happiness in all areas of life.

This can involve setting clear boundaries and communicating openly with partners, family members, and friends about one's needs and priorities. It can also involve finding ways to balance competing demands, such as by seeking out flexible work arrangements or delegating tasks and responsibilities.

The pursuit of one's dreams and aspirations after marriage is a deeply personal journey that requires courage, determination, and a willingness to take risks and step outside of one's comfort zone. By staying true to oneself, seeking out support and guidance, and advocating for greater gender equality and inclusion, women can create a better future for themselves and for generations to come.

Marriage is a sacred bond that is formed between two individuals, who pledge to love and care for each other for the rest of their lives. It is a beautiful union, but it also comes with its own set of challenges. One of the biggest challenges that women face after marriage is adjusting to the husband's family and changing their lifestyle to accommodate their new role as a wife. In this book, we will explore the struggles that women face after marriage, and how they can overcome these challenges using the exhibit of feminine psyche and crisis in illusion and reality.

The struggles of women after marriage

After marriage, women are expected to move in with their husband's family, leaving behind their own home and family. This transition can be difficult, as it involves adjusting to a new environment, new people, and new customs. Many women struggle with adapting to their new lifestyle, and they may experience feelings of loneliness, isolation, and homesickness. In addition to this, women may also face challenges related to their new role as a wife. They may be expected to take on new responsibilities, such as managing the household, cooking, and cleaning. These changes can be overwhelming and stressful, and many women may feel like they are losing their identity.

The exhibit of feminine psyche refers to the qualities that are traditionally associated with women, such as empathy, sensitivity, and nurturing. These qualities are often undervalued in society, but they are essential for women to navigate the challenges they face after marriage. Women who exhibit these qualities are better able to connect with their husband's family and build relationships with them. They are also better equipped to manage the responsibilities of their new role as a wife, as they are more in tune with the needs of their family.

Crisis in illusion and reality refers to the conflict that arises when a woman's expectations of marriage do not match the reality of her situation. This can lead to feelings of disappointment, frustration, and even depression. It is important for women to understand that marriage is not always perfect, and that there will be challenges that they will need to overcome. Women who are able to face these challenges with a positive attitude and a willingness to adapt are more likely to succeed in their new role as a wife.

Overcoming the struggles of marriage

There are several strategies that women can use to overcome the struggles they face after marriage. Firstly, it is important for women to build relationships with their husband's family. This can be done by showing an interest in their customs and traditions, and by being respectful and courteous towards them.

Secondly, women should focus on developing their own identity, even as they take on their new role as a wife. They should continue to pursue their interests and hobbies, and maintain their relationships with their own family and friends.

Thirdly, women should be open and honest with their husband about their feelings and concerns. Communication is key to a successful marriage, and women should feel comfortable expressing their needs and desires to their husband.

Coping mechanisms

Women who face struggles after marriage often use coping mechanisms to deal with their situation. Some common coping mechanisms include denial, avoidance, and suppression. These coping mechanisms can be helpful in the short-term, but in the long-term, they can lead to emotional and psychological distress. It is important for

women to identify these coping mechanisms and work towards replacing them with healthier coping strategies. Examples of healthier coping strategies include seeking social support, practicing mindfulness and meditation, and engaging in physical exercise.

Seeking professional help

If women find themselves struggling to cope with the challenges of marriage, they should consider seeking professional help. This could include seeing a therapist or counselor, who can provide support and guidance through the difficult times. Therapists can help women develop coping strategies, work through their emotions, and strengthen their relationships with their husband and family.

Breaking free from cultural norms

In some cultures, women are expected to fulfill certain roles and responsibilities after marriage. This can be restrictive and can limit women's personal growth and development. It is important for women to break free from these cultural norms and define their own path in life. Women should have the freedom to pursue their own interests and goals, and should not be held back by societal expectations. By breaking free from cultural norms, women can find greater fulfillment and happiness in their lives.

Empowering women

Empowering women is essential to creating a society where women can thrive and reach their full potential. This can be done by providing women with education, opportunities, and resources that enable them to succeed. By empowering women, we can create a world where women are valued and respected for who they are, rather than being judged by societal expectations.

Resources for women

There are many resources available for women who are facing challenges in their marriage. These resources can provide support, guidance, and encouragement to women as they navigate the complexities of married life.

Some resources include:

Marriage and family therapists: These professionals can provide counseling and support to couples who are struggling with their relationship.

Women's support groups: These groups provide a safe space for women to share their experiences and support each other.

Online communities: There are many online communities that cater to women who are facing challenges in their marriage. These communities can provide advice, support, and guidance.

Books and literature: There are many books and literature available that provide guidance and support to women who are facing challenges in their marriage.

Legal resources: In cases where women are facing abuse or violence in their marriage, there are many legal resources available that can provide support and assistance.

Moving forward

Moving forward after facing challenges in marriage can be difficult, but it is possible. Women who have faced struggles in their marriage should focus on self-care and personal growth. This can include pursuing their own interests and goals, engaging in self-reflection and self-improvement, and seeking support from loved ones.

It is also important for women to communicate effectively with their husband and family, set boundaries, and maintain their own identity. By doing so, women can build healthy, fulfilling relationships and lead happy, successful lives.

Final Thoughts

The exhibit of feminine psyche and crisis in illusion and reality can be a powerful tool for women who are facing challenges in their marriage. By understanding the unique challenges that women face, and developing effective coping strategies, women can overcome these challenges and thrive in their new role as a wife.

It is important for society to recognize the struggles that women face after marriage, and to provide support and resources to help women succeed. By empowering women, we can create a world where women are valued and respected for who they are, and where they have the freedom to pursue their own interests and goals.

Future outlook

Looking towards the future, it is important for society to continue to promote gender equality and empower women to succeed. This can be done by providing equal access to education, job opportunities, and resources, regardless of gender.

It is also important to continue to challenge and break down cultural norms that limit women's potential. This includes challenging gender roles and stereotypes, and promoting the idea that women are capable of achieving anything they set their minds to.

Additionally, it is important to recognize that the struggles that women face after marriage are not limited to one specific culture or society. This is a universal issue that affects women all over the world. By sharing experiences and working together, we can create a world where women are valued and respected, and where they have the freedom to lead happy, fulfilling lives.

Call to action

In order to create a world where women can thrive and reach their full potential, we must all take action. This includes promoting gender equality in all areas of life, challenging cultural norms that limit women's potential, and providing support and resources to women who are facing challenges in their marriage. It is also important for women to support each other, and to share their experiences and knowledge. By

working together, we can create a world where women can achieve anything they set their minds to.

The exhibit of feminine psyche and crisis in illusion and reality is a powerful tool for women who are facing challenges in their marriage. By understanding the unique challenges that women face, and developing effective coping strategies, women can overcome these challenges and thrive in their new role as a wife.

It is important for society to recognize the struggles that women face after marriage, and to provide support and resources to help women succeed. By empowering women, we can create a world where women are valued and respected for who they are, and where they have the freedom to pursue their own interests and goals. We must all work together to promote gender equality and empower women to succeed. By doing so, we can create a better world for ourselves and future generations.

The journey of marriage can be difficult, but it can also be incredibly rewarding. With the right tools and resources, women can navigate the challenges of married life and build healthy, fulfilling relationships that last a lifetime.

The challenges that women face after marriage are numerous, ranging from adjusting to new households and cultural norms to dealing with complex family dynamics and pressures to conform to societal expectations. These challenges can lead to feelings of isolation, depression, and a loss of identity.

However, it's crucial for women to remember that they have the right to choose their own path and live a life that brings them happiness and fulfillment. Feminism empowers women to assert their independence and make decisions that are best for themselves, regardless of societal or familial expectations.

To navigate these challenges and find happiness after marriage, women can take a number of steps, including seeking support from family and friends, finding ways to maintain their own identity and interests, setting boundaries with their new family, and communicating openly and honestly with their spouse.

It's important for society as a whole to recognize and support women in their efforts to navigate the challenges of marriage and family life. This means advocating

for gender equality, promoting women's rights, and challenging harmful cultural norms and expectations that may limit women's opportunities and freedoms.

Providing women with access to education, healthcare, and economic opportunities is essential in empowering women to pursue their own ambitions and goals, and society can help to break down the barriers that prevent women from achieving their full potential.

It's also important for women to come together and support each other, regardless of their cultural or religious backgrounds, and for men and other family members to actively work towards creating a supportive and equitable environment in which women can thrive.

women have the right to live a life that brings them happiness and fulfillment, and society has a responsibility to support and empower women in their efforts to navigate the challenges of marriage and family life. By promoting gender equality, challenging harmful cultural norms, and providing women with access to education, healthcare, and economic opportunities, we can create a world in which women are able to achieve their full potential and live a life that is truly their own.

The challenges faced by women after marriage are multifaceted and can vary depending on cultural, societal, and personal factors. However, one common thread is the need for women to assert their independence and make decisions that are best for themselves, rather than simply conforming to societal or familial expectations.

Feminism plays a crucial role in empowering women to take control of their lives and pursue their ambitions, while also challenging harmful cultural norms and expectations that limit their opportunities and freedoms. By promoting gender equality, advocating for women's rights, and creating supportive and equitable environments, society can help women to navigate the challenges of marriage and family life and achieve their full potential.

It's important for women to seek support from their family and friends, communicate their needs and expectations with their spouse and his family, and find ways to maintain their own identity and interests, even after getting married. Additionally, it's important for society as a whole to recognize and support women in their efforts to navigate the challenges of marriage and family life, by promoting gender

equality, providing access to education, healthcare, and economic opportunities, and challenging harmful cultural norms and expectations.

Women's struggles in the context of marriage and family life are not unique to any one culture or community. Therefore, it's essential for women to come together and support each other, regardless of their cultural or religious backgrounds. Men and other family members also have a role to play in creating a supportive and equitable environment in which women can thrive, by actively challenging harmful cultural norms and expectations, supporting women's education and career opportunities, and promoting gender equality in all aspects of life.

Embracing the principles of feminism and taking practical steps to assert their independence and communicate their needs, women can navigate the challenges of marriage and family life and live a life that brings them happiness and fulfillment. It's important for women to remember that they have the right to choose their own path and make decisions that are best for themselves, regardless of societal or familial expectations, and for society as a whole to support and empower women in their efforts to do so.

After marriage, women often face challenges in their husband's household. These challenges can vary in nature and severity and may include issues related to adjusting to a new environment, cultural differences, familial expectations, communication barriers, and conflicting personalities. Some women may also experience emotional or physical abuse, financial control, or other forms of mistreatment by their in-laws or spouse. It is essential for women to seek support from trusted family members, friends, or professionals if they are facing difficulties in their marriage. They should also communicate openly and honestly with their spouse about their concerns and work together to find solutions. In cases of abuse or mistreatment, seeking help from law enforcement or legal services may be necessary to ensure their safety and well-being.

Additionally, women facing problems in their husband's household should prioritize their own self-care and well-being. This may include setting healthy boundaries, engaging in activities that bring them joy, and seeking counseling or therapy to work through any emotional challenges they may be experiencing. It is

important for women to remember that they deserve to be treated with respect and dignity and that they have the right to make decisions that are in their best interest.

It is also worth noting that the responsibility for addressing these challenges does not solely fall on women. Men and other family members in the household can play an important role in supporting and creating a safe and healthy environment for everyone. This may involve acknowledging and addressing problematic behaviors, actively listening to women's concerns, and working together to create solutions that are fair and equitable.

Ultimately, addressing problems in a husband's household requires open communication, a willingness to listen and understand each other's perspectives, and a commitment to creating a safe and supportive environment for everyone. By working together and seeking support when necessary, women can overcome the challenges they face and build strong and fulfilling relationships with their spouse and family members.

CHAPTER- IV

CONCLUSION

The study of theme in the novels of Anita Desai leads us to draw certain inferences. The aspects of theme and techniques in Anita Desai's novel are not isolated elements. They are interrelated at many levels of structure and texture. In order to convey her theme, the novelist judiciously uses character, situation dialogues, and other elements in relation to the plot. The theme serves as the skeleton incorporating the whole life perspective of the novelist through situation and scene that are peculiar to her alone. The novel is also called a poetry novel because of its lyrical quality.

If at one extreme there are sensitive women characters, on the other extreme, the readers also find thick-skinned women with blunt sensibility. In *Where Shall We Go This Summer?*, there is an aching void in the life of Sita as a woman, a wife and a mother. Anita Desai's fiction inextricably fuses the tension between tradition and modernity, individualism and social unity, convention and innovation and determines the dimension and direction of the themes. The plot is replete with symmetry and harmony pervading the events of the story. Sita and her husband receive and react as if they were the denizens of different worlds. Sita is badly disturbed by having a bitter experience of insular and unimaginative way of life of her husband and his people.

Belongingness is subjective feeling in which an individual experiences emotional gratification. The most damaging situation for Sita is a complete lack of paternal matrix. Hypocrisy and partiality apart, her father cannot provide her at home. Decdar's son Raman provides her that emotional support and readily accepts it to lean on, Raman provides her the desired security - social as well as psychological with the unconscious desire in the background, she makes a bargain with life. She believed that if she remains helpless, good and humble, she will be loved by Raman.

As a self-effacing person, she poses to be good without any semblance of arrogance and expects that she would be treated well by others especially by her

husband Raman. Unfortunately it does not happen as the very basis of their marriage which was not love but convenience.

Raman marries her not out of any genuine sense of love or intense romantic attraction; on the contrary, he marries Sita 'out of pity, out of lust, out of a sudden will for adventure, and because it was inevitable'. But for Raman, when the initial stage of lust and pity wears off, he finds his mundane activities more fascinating and satisfying. Sita once again feels neglected. Her dream of getting unconditional love gets shattered. Raman's inability to honour her claims of love hurts her pride and she turns vindictive. She attempts to restore her damaged self-esteem by behaving in a manner to draw attention to her and rebels against all social and familial norms to feel triumphant. She takes to smoking, calls Raman's business associate with animals, most importantly and absurdly refuses to give birth to her fifth child and leaves for Manori, her maiden home.

In Sita, the novelist exhibits the frustration of a woman who is sick at having to repeat the process of a delivering a baby in a routine, uncomplaining manner angered at the callous immunity of her husband. She decides to slap on him her subtle, convoluted revenge which is neither to abort nor to deliver the baby that she carries. She soon finds the atmosphere at home too stifling and her husband buys another flat for them to live separately. But it fails to give her peace as she continues to realize the futility of her life and feels bored with it. Fed up with the repetitive pattern of life, she is pained to see what a forced marriage was, all human relationships were. The chasm between her husband Raman and Sita widens the fails to comprehend the meaning of her boredom and exclaims 'Bored.... Why? How? With What? It is the moment when Sita realizes that they belong to different worlds.

Then it was her turn to be puzzled, so pained she could not believe that he had really believed that all was well not knowing that she was bored, dull, unhappy, frantic. She could hardly believe that although they live so close together, he did not even know this basic fact of her existence.

Already dissatisfied, and totally disillusioned, Sita decides to subtly avenge the futility of human relations. She decides neither to abort nor to deliver the baby she is expecting. When she tells Raman 'I don't want to have a baby', he is stunned and

thinks that Sita has suggested an abortion as he asks in a surprised tone 'what do you mean abortion? But he goes non-pulsed as Sita brushes the idea side'Mad! It's all I want! I want to keep it, don't you understand".

Raman can just express his exasperation: "What's up? What is up! At this bizarre proposition from his wife. Raman is forced to conclude in a bitter chagrin: 'you've gone mad'. But Sita retorts 'What I'm doing is trying to escape from the madness here, escape to a place where it might be possible to be sane again'".

It is obvious that Sita does not wait for things to happen. An aggressive and active lady by nature, she runs herself into troubles rather than letting things happen to her. Sita reels under the anxiety of having to produce another baby in a hostile world. Another reason why she repels another birth is the fact that her relation with her husband is a bored, finished reality where no reveal is possible. For Sita, the tasting of tragedy beforehand, works as a safety-valve which releases her tensions, relieves her of her darker, tragic, suicidal mood as she returns to embrace her disillusioned self. She thus undertakes a journey from disaster to disappointment.

Sita declares, "I don't want to have the baby'. It is indicative of her metaphysical desire not to commit an act of violence by giving birth to a child who is now so safely contained in her womb into a world which is full of violence and destruction. Raman interprets her declaration as her will to have an abortion. The metaphysical level at which Sita is far beyond Raman's reasoning which is confined to material commonsense. The difference between these two semantic levels of interpretation makes the couple share at each other incomprehendingly and designates each other as 'mad".

Mrs. Desai is remarkably successful in portraying the psyche of her sensitive, emotional and sensuous character. Her language runs so smoothly and expresses the inner world of her selected character so impressively that the readers' attention is rarely detracted by its few minor limitations.

In *Where Shall We Go This Summer?*, the heroine Sita was in the wilderness of misunderstanding. They lose their self-dignity in their husband house. Their gently and soft nature cannot stand the storm of marital disharmony and dissonance of life. What they need is little sympathy and understanding. Anita Desai is deeply concerned with the problem of non-communication. But the husbands are unresponsive to their sentimental longings and desires. They do not derive any pleasure in the company of their husbands. The spiritual companionship that they long for is denied to them. Sita becomes a neuritic because the spiritual companionship for which she longs is denied to her. They accept their wives to center their lives on them. They should be ready to sacrifice their individual identity.

By sacrificing their self-identity women get frustrated. In the past women felt proud of destroying their inner selves for the sake of husband and children. But this idea is not tolerated by Anita Desai. Many of the women feel frustrated and disappointed with the life of submission, suppressing their individuality. Anita Desai's heroines meet the same fate in life. Though educated, they do have no careers for themselves. Marriage no longer remains the dream of young girls and man is no longer God's gift to woman.

Anita Desai claims this right for a woman who is opposed to the conventional assumption that women should be protected and sheltered. *Where Shall We Go This Summer?* may thus be seen as a parable on the inability of human beings to relate the inner with outer the individual with the society. It is the story of illusions melting away in the cold light of the everyday and the common place. While it is clear that the author's sympathies are with those who say no to society, if not in thunder, at least with a quiet passion and defiance, it is also evident that the author does not project a one-sided view of the human problem. A life of complete inwardness or a neurotic subjective indulgence is not the solution to the problems of life. Nor is the extreme of complete conformity and total draining out of the individuality and of the imagination of the human being the proper way out of the dilemma.

Anita Desai's characters are continuously engaged in trying to find out their hidden selves. They attempt to find out where they stand in relations to others, through self-analysis. There is also self-awareness in characters like Maya and Sita. Some of

the characters insist on holding on to their privacy, not compromise the innermost being to the roles they are called upon to play.

The world of Anita Desai's novel is an ambivalent one, it is a world where central harmony is aspired, but not arrived at and the desire to love and the desire to live clashes violently with the desire to withdraw and achieve harmony.

Anita Desai is always primarily occupied with the subjective experience of her people, their sensations in the presence of one another and the at the same time, she is aware how she looks from the outside of their tone and manner, the setting in which they play their parts, which gives them an objective reality.

Anita Desai has portrayed the exact picture of women in the resent days. Though there are women shining in various fields equaling men, there are also some women like Sita suffering to survive in this world. The alienation of women was more in the Middle Ages, some years ago. But at present it has been reduced.

All the central female characters in Desai's novels are always growing and changing. They are confused with the present, they look back to the past and they visualize future also. In this way the memories of the characters add to the narrative. Desai knows it better to democrat between the material drawn from real life and from her own imagination. Thus, Anita Desai has acquired a prestigious position as a novelist of Indian English Fiction. She has added to it an existential dimension, a lyrical splendor and a technical richness. Her craft of fiction produces a calculated effect and this has elevated Indian English Fiction to a new height of seriousness and now it is compared with the world fiction.

The challenges faced by women in the context of marriage and family life are the result of historical and ongoing social, economic, and political structures that have perpetuated gender inequality and limited women's opportunities and potential. To create a more equitable and supportive environment for women requires not only addressing individual behaviors and attitudes but also promoting broader systemic change.

This can include advocating for policies that promote women's rights and gender equality, such as equal pay for equal work, access to affordable childcare and parental leave, and protections against gender-based violence and discrimination. Women can also seek support from their community, friends, and family members who share their values and beliefs, and by coming together, women can create a powerful force for change and work towards creating a world in which all women are able to live their lives on their own terms, free from the constraints of harmful cultural norms and expectations.

In politics, business, and the arts. By promoting women's leadership and participation in these fields, we can create a more diverse and inclusive society that benefits everyone.

While marriage and family life can present unique challenges for women, it's important to recognize that these challenges are not insurmountable. By prioritizing education, challenging harmful cultural norms, promoting gender equality, and advocating for oneself and others, women can navigate the challenges of married life and achieve their goals and aspirations. It's important for society as a whole to support women in this pursuit, and to work towards creating a more just and equitable world for all individuals.

Empowering women is essential for creating a society where women can thrive and reach their full potential. Women who are facing challenges in their marriage can benefit from various resources such as therapy, support groups, online communities, literature, and legal resources. Moving forward, women can focus on self-care, personal growth, effective communication, setting boundaries, and maintaining their own identity.

It is important for society to continue promoting gender equality and challenging cultural norms that limit women's potential. By working together and sharing experiences, we can create a world where women are valued and respected, and where they have the freedom to pursue their own interests and goals. With the right tools and resources, women can navigate the challenges of married life and build healthy, fulfilling relationships that last a lifetime.

We must all take action to create a better world for women. This includes promoting gender equality, challenging cultural norms that limit women's potential, and providing support and resources to women who need it. By working together, we can create a society where women are valued and respected for who they are, and where they have the freedom to pursue their dreams and aspirations.

It is also important for women to support each other and share their knowledge and experiences. By doing so, we can create a community of empowered women who can help each other navigate the challenges of married life and achieve their goals.

The exhibit of feminine psyche and crisis in illusion and reality can be a powerful tool for women who are facing challenges in their marriage. By understanding the unique challenges that women face, and developing effective coping strategies, women can overcome these challenges and thrive in their new role as a wife. With the right resources and support, women can build healthy, fulfilling relationships and lead happy, successful lives. Let us continue to work towards a world where all women have the opportunity to succeed and thrive.

Empowering women is not just a moral imperative, it is also essential for the progress and development of society as a whole. When women are empowered, they can contribute to the economy, participate in decision-making processes, and help build stronger communities. This can lead to greater stability and prosperity for everyone.

It is important for governments, organizations, and individuals to prioritize the empowerment of women in all areas of life. This includes providing equal access to education, job opportunities, and resources, as well as promoting gender equality and challenging cultural norms that limit women's potential.

As individuals, we can also make a difference by supporting and advocating for women's rights and promoting gender equality in our personal and professional lives. By doing so, we can create a ripple effect that inspires others to do the same. Empowering women is crucial for creating a better world for all. Let us all work towards this goal, and strive to create a society where women can thrive and reach their full potential.

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