



ORIGINAL RESEARCH PAPER

Arts

SHASHI DESHPANDE'S THAT LONG SILENCE: - THE REALISTIC DEPICTION OF THE COMPLEXITIES OF INDIAN WOMEN'S LIVES

KEY WORDS: Jaya, Traditional, Women Emotions, Submission, Awareness.

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ABSTRACT

The present paper focused on Shashi Deshpande's novel *That Long Silence*, on her portrayal of the complexities of **Indian women's lives** through her women characters .The novelist had tried to depict the cause of their submissive position in society. Agreeing to the novelist, only patriarchy was not responsible for their miserable position in society. The passivity on behalf of the women and their succumbing to the traditional roles of wife, mother, etc. were equally responsible for their subjugation. Women should not victimise themselves, they should try to erase the silence and they should try to render articulation to their inner conflicts. She uncovers the intuitive and oblivious mind of her characters. Her female characters are touchy, hesitant, splendid and inventive. The women are especially trapped during the time spent rethinking and rediscovering their own jobs, position and relationship inside their given social world.

INTRODUCTION

The novelist has presented the plight of Indian middle-class women who face the life full of complexity and the conflict of tradition and modernity. The article reveals how Shashi Deshpande depicts the misery of Indian girl-child who suffers from gender discrimination and feels herself inferior. She expresses how women are exploited within the marital setting. The to and fro interpretation of Jaya ,makes every all the women characters meet up and stand displaying various issues, a woman faces. Shashi Deshpande's epic 'That Long Silence' deals with the struggle of women in contemporary custom- bound, male-dominated, middle- class urban society in India. Woman is considered weak and futile and is compelled to alienate herself from her own society.

JAYA -

Jaya is raised with delicate consideration. She is content with her cherished memory. Her genuine distress, anguish begins with her period of matrimony on the grounds that not a solitary individual in the family thinks to have Jaya's supposition, to know Jaya's preferring and detesting about a mind-blowing choice accomplice. Jaya's dad has sacrificed everything for making her a accomplished and self-subordinate woman. However, she isn't allowed to choose her companion according to her decision. Everyone is anticipating positive reaction from her. She realizes that her parents are furnishing acceptable training to her with the sole goal of wedding her off to a well-settled husband to be. At the point when her sibling sees well-settled existence of Mohan, he chooses to give Jaya's turn in Mohan's grasp without making a big deal about Jaya's desires. After marriage Jaya isn't content with her husband Mohan ,that for him Jaya has been just an item. Life isn't easy and interesting excursion for her. Her wedded life has turned herself in a conventional housewife, despite the fact that she is able enough to be a decent essayist. She feels so heartbroken.

KUSUM -

Kusum's condition is worse. She is Jaya's auntie's niece. She is a mother of three children, but she has gone insane, she is ostracized. It is only Jaya's Vanithamami who gives her shelter in spite of the opposition of her husband. Kusum is asked to run away whenever Chandumama comes to the house. Kusum had strong mother instinct, but her children do not need her. She needs delicate consideration. Jaya needs to deal with her on her last stage getting her to her home, but Mohan had prevented Jaya from having her with them when she becomes sick. Jaya opposed when Mohan has attempted to prevent her from aiding Kusum. Her woman mindfulness is arousing up by the Kusum's pathetic condition and the words and mentalities others are utilizing for her.

NAYNA-

The sweeper woman also suffers at the hands of her frigid husband. She is already the mother of two girls and her two

sons died shortly after parturition. She desires to have a male child . When Jaya asks her why she is lusting for a male child, Nayana tells her plainly that her husband would flip her away if she gives birth to another daughter. She murmurs to Jaya, "This time, behnji, it will be a male kid" disregarding her hand carefully her swollen stomach area. She has really four kids, two young women's who lived and two young men who passed on not long after birth. In view of the passing of male kids she is as yet conveying the unborn infant. She wants for a male kid despite the fact that , her siblings, her dad as squanderers, slackers, luses.

MOHAN'S MOTHER -

Mohan's mom suffered a ton since she needed more courage to express a single word to his dad's inhumanistic way to deal with her, perhaps for her "husband is a shielding tree". She liked to be a quiet sufferer or she probably won't have pondered the death of her self-regard. Mohan's mom needs to endure a great deal on account of his dad's self-absorbed nature just as his male domain demeanour. She could comprehend that the battle, the woman is confronting is unpleasant to such an extent that quiet is the main weapon. Quiet and give up. Despite the fact that such an impolite individual he is, she is running her existence with the fallen angel like individual. His dad has never left a solitary possibility of harming her mom's understanding, feelings or sentiments. Mohan's mom needs to wait for his dad, anyway late he is. Around evening time she needs to initially provide for supper for their kids and afterward cook rice for him. He needs his rice crisp and hot from a vessel that is immaculate. Mohan interprets her despair and misery as toughness.

VIMLA -

Vimla is Mohan's sister. She is also victimized to death at her husband's house without proper medications and treatments. She has been experiencing a gynec issue yet she never advises to say about it to anybody. When Jaya and Mohan, once go to her home for routine visit, Vimla's mother -in -law very rudly told them, "God knows what's going on with her. She's been lying there on her bed for over a month now. I never knew about women's going to medical clinics and specialists for a wonder such as this. As though other women's don't have periods!" Mohan shouts out, "For what reason didn't she contact to me?" Yet Vimla never gave response. Here, we could see the adjustment in Vimla's demeanor to seek consolation in her obsession human bondage, leading to social degradation, ill health, and death. Vimla, reveals to Jaya that She doesn't need that last child, she had-lost four or five infants by at that point. No one is there dealing with aside from Vimla.. Her body has been getting weak because before seven days she went to a maternity specialist and attempted to get herself prematurely ended. That is the reason she has passed on seven days after the fact. Vimala is a suppressed woman who is compelled to sacrifice her own needs and

interests to those of her family.

JEEJA-

Jeeja's quietness is generally tranquil for Jaya. In reality first Jaya has questioned her silence. Jeeja is fundamentally a rationalist. She severely needs the cash she procures; she knows her incentive as a decent labourer, and she realizes it was her notoriety for unwavering quality that empowers her to gain more than different hirelings do. She is that uncommon thing among them-an unadulterated expert, and pleased with it. Jaya grudges her determination. She recognizes what her motivation in life is. She preserves the funds for securing the future without putting in knowledge of her husband. Jija's guidance to Jaya about her instalment makes her astonished in light of the fact that she appears to be so groundbreaking in doing what she loves. 'Absolutely never give my husband other any of my compensation'. She never feels confounded and that is the reason there appears to be no indignation behind her silence. Once, Jaya attempts to peep into her life. She gets some information about her silence. "God didn't give us any child, that were our disaster." He had remarried for which she never accused him as she had been feeling that he needed to have their kids.

MUKTA-

Mukta seems to be living with a never ending grief. She is alone, fighting the toughest battle, of the human life 'the battle of widowhood,' 'the battle of loneliness'. It looks as if life for her can never be same as it was with her husband Arun. In fact, the way of surviving her life irritates Jaya: "If it wasn't 'her Saturday', it was 'her Monday', or 'her Thursday' those fasts? – seemed meaningless, since she has already surrendered the purpose of it, the purpose of all Hindu women's fasts- the evading of widowhood". Mukta is educated yet is always unable to liberate herself from the useless standards and control of isolation because of the dread of society. In any case, Nilima, Mukta's little girl implies that bit of Mukta's heart which even now wants. Under the rubble, this piece is as yet alive and wakeful, yelling and fighting to declare its identity: "Through Nilima, Shashi Deshpande also discusses the issue of menstruation, which is considered to be a hurdle and disablement in leading a free life by women

TARA-

Tara, the character who belongs to the lower sections of society, doing all kinds of odd tasks that come towards her, represents a self-sufficient woman. Tara and her eldest daughter Manda work twenty four hours for their livelihood as their men were drunkards and unwilling to perform any work.

ASHA -

The case of Asha, Ravi's wife, shows how husbands become cruel to their wives, leaving no choice for them but to run away to their parents. The cruelty and the insensitivity of the husbands clearly show the discrimination against and subordination of women in the character of Asha.

CONCLUSION-

Shashi Deshpande is without a doubt an essayist who investigated issues of women. She diagrams woman's feelings beginning from the aches of a growing up young woman to the void made due to the non-satisfaction of a woman's desires.. In her novel *That Long Silence*, she has distinctively depicted these characters as they are found in a genuine society. Through her characters, Deshpande has delineated the minimal state of these women. They face persecution, viciousness, compromising and so on in their own families. As per the author, the women have a subjected position, regardless of whether they have a place with high status families or they are from poor segments of the society. They have been underestimated, regardless of whether they are instructed or not. The author recommends that the women ought not to mislead themselves; they should attempt to speak loudly against segregation, as Jaya does as such by expo

unding on her life in a book.

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