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IDENTITY CRISIS AND SELF REALIZATION OF INDIAN WOMEN IN NAYANTHARA
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ABSTRACT

Feminism is an aspect. This expresses women right in all walks of life. At the time of independent, India get freedom for the British rule but women were slave in the hands of make dominating society. Nayanthara Sahgal a post independent writer. Who primary deal with feminism in all her fictions. They had fight for their individuality and self-respect. Same way Simrit bought for her space and freedom for their husband who wants to dominate Simrit. Som's disappointed Simrit by his behavior and he restrict Simrit individuality and humiliating treatment so Simrit divorce her husband and she step into a new life Simrit married Raj a liberal thinker. This Article is deal with problems of women and, their self identity, and traditional rules of Patriarchal society and the overcoming of women's

Key Words: Feminism – Marital discard – quest for identity – identity crisis – self realization

Introduction

Feminism is an aspect which expresses women's right in all walks of life. Nayanthara Sahgal novels are primarily deals with feminism. She is a writer of feminist perspective nayanthara's heroines are dibber from other women. In the view of Sahgal women's are victims of orthodox. In Indian society in their quest for identity. Portray the sensibility of women how to face herself and her problem, In the same way the theme of *The Day in Shadow* shows the developing of new type women who conquer the exploitation of the women by their husband and the traditional customs of Indian society.

Through centuries the concept of ideal womanhood has been based on mythical personages like Sita, Nalayani and others. Woman is expected to be a silent sufferer like Sita; or a slavish devotee like Radha, a toy in the hands of Krishna. A woman is expected to be passive and accept the dynamic role of men in her life. But in the Vedic or pre-Vedic times women seemed to have enjoyed a status of equality with men, at least to some degree. Women even participated in yagnas (holy offering — Vedic sacrificial rites). There were great intellectuals, philosophers and grammarians like Gargi, and Maitreyi. Even godhood is represented in the form of woman. Shakthi is the primal force of all creations. Saraswathi is the goddess of knowledge; Lakshmi is the goddess of wealth; Parvathi, the consort of Lord Siva, fought for equal rights and claimed to have half the being of Siva himself; hence known as Ardhangini, or Ardhanareeswarar (a being half woman, half man).

This elevated status of woman somehow has dropped to a disreputable position in later times. One very important work from which the idea of subservience, or relegation of women, has taken root seems to be the Manu Simrit, a compendium of moral codes in society. Even there the treatment of women is not consistent. In certain places this is expected that women must be honored and kept happy. In other places, it is said that a woman is expected to perform all household duties irrespective of her husband's treatment of her. There is a code forbidding a woman to leave her husband even if he is unfaithful or lecherous. But a man may leave his wife with impunity in such circumstances. Woman is always expected to be under the care of a male throughout her life

Most of the Indian women come out on a façade of happiness because of the inordinate, masochistic pride she derives through suffering. She is taught the importance and necessity of a stable marriage and a family-family as security, as a source of emotional strength. The seemingly glittering ornaments, the family, the children-all become a bond, a golden bond. Even in sexual matters, she has very little choice; her husband's needs must be fulfilled first. She is a sex object, someone the husband can enjoy in bed and one who can produce his children-at least a male child to continue his family line. India has been an agrarian society. Urbanization has not much improved the condition in woman's favor. While the woman is glorified, deified as divine mother the source of energy, power and fertility' (Alladi 6) she is also branded as a potentially powerful, even dangerous being.

Even the education imparted to women in a large scale is designed to develop those qualities, which will make her a good housewife with the qualities such as reticence in speech, subservience of manners, fortitude and conscientiousness. Sahgal seems to be very much concerned about the general passivity of the Hindus. They do not seem to be so much concerned about the immediate problems of the society. Inequality, oppression, and injustice prevailing in the society do not prompt them to action. Their fatalistic attitude passed on from generation to generation makes them resigned to their lot. A Christian convert Raj critically observes their apathy or passivity. Simrit, in *The Day in Shadow*, though educated, endowed with liberal thinking and feminist views, is not able to come out of the age-old rut of traditional views and fight on her own against the injustices meted to her personally in the name of Divorce Settlement imposed upon her by her husband. She requires a male, sympathetic and understanding. Sahgal yearns that Hindu religion should come down from its pristine theological speculations to face the realities of life and imbue spirit of action, fighting.

In *The Day in Shadow*. Som's and Simrit were seems happy during the few year's marriage life. Later the evilness of domination come in som. He never understand Simrit and though her as object of physical attraction. Som is a great Business man. He is wealthy and riches but he never consider Simrit as a person who has individuality and identity. She never gets any respect from her husband. As like Devi, Simrit also console herself by saying "Hope, it's going to be all right", (A Situation in New Delhi 41) but nothing has changed.

For Simrit physical intimacy should envelope every act in the relation between husband and wife but to Som sex is a thing by itself, a physical satiety. Som would have forgiven Simrit if she had crumbled against his attack. Her calm almost frightens him and his cruelty doubles in an effort to bring her to her knees. Simrit with her innate basic strength resists his man oeuvres. Sahgal perhaps wants to emphasize that male cruelty is the outcome of their inner weakness. Simrit finds that she cannot have physical union unless fortified with emotional union. Som do not comprehend that language. In the marriage life of Simrit she was happy for few years only. After that only she realizes that she folly and treated as servant or cook selecting curtains or sofa covers. Simrit fade away of her seventeen year old married life Evilness of male dominating society makes Simrit shut out of Som's World because he never share any matter to Simrit that makes her feel tired of marriage relationship and som's ambitious nature. Simrit get isolated because som's character som's become ferocious toward Simrit and asked her whether she will be a tame wife or got divorce. She chosen second one. To live with self-respect is a capital rights Simrit rick her life with courage and confidence. She thought that her individuality is more important that should not be compromised or compressed for anyone. Simrit broke out the patriarchy for her identity. So according to Sahgal there is nothing wrong if women seek companionship outside marriage bonds to fill the void in communication. Simrit seek a meaningful relationship based on confidence, trust, understanding, companionship and stability, seeking development and fulfillment of their

individual selves. The path Simrit have chosen is unorthodox, against the dictates of tradition, but they would not budge in, though they bleed and suffer. Women are still considered as submissive by evil people like som they as belonging to the sphere of sex and procreation. Men like som expect women should live under their control. As educated women Simrit yearns for a free communication of idea with her husband. She feels that som's used her for physical. Simrit wants love, identity, freedom, affection and understanding. Som's never realize that money can't give what Simrit needs.

She fed-up with this life and she take divorce from her husband. In India it a well known factor that a women has to struggle a lot to live her husband life because its bond of traditional social set-up. So India women need excess courage to break the bond (i.e) marriage. After her divorce she thinks as a divorce she have more responsible role to play. She feels abandoned in the society as a woman she faces many physically and mentally and economically. She lived a luxurious life when she lived with her husband but how Simrit find herself more difficult to lead a life without money, food, and daily needs. She has taken "All the living wealth" (Children) and has left behind the crockery and furniture and liven and jewels and silver som got all thing, the cars, the bank accounts"(Sahgal, *The Day in Shadow*: 58)

Som live in richness, Simrit in poverty. In spite of these problem. Simrit of her children, she never lost her courage her husband som's is aware of her strength.

"Som could have forgiven her if she had been a weaker being, unsure, dependent and even deceiving, but beneath her docility she was none of these things unpardonable" (Sahgal, *The Day in Shadow*: 53)

For Simrit divorce didn't give freedom it not easier for women to survive in husband centered world. Simrit feel isolated and abandoned in the society. Simrit feels that "a part of her would always be married to som" (Sahgal, *The Day in Shadow*: 220)

Simrit meets any problem in financial away Divorce is way for her to being a new life but for other who belong orthodox society is a sin. After many attempt of divorce settlement process Simrit Achieve and feels herself as a person. Simrit open up herself. Simrit thinks "After all attraction had start somewhere and what better starting point than the mind?" (sahgal *The Day in Shadow* :160) Simrit was struggling to find her individuality and identity in the material life of som. Som feel in the physical relationship but now Simrit emerge out as new women in the relationship of Raj where she fined her love respect, equality, identity and individuality. Raj shows his love towards Simrit without any expectation they made their bond together. Every women can fulfill herself wholly in the loving and harmonious with a man. The novel *The Day in Shadow* female protagonist seeks for women hood freedom in all respect the ultimate goal of feminism is to make women have identity, freedom, and live a life of her own. Nayanthara wants to bring out the rule that man-women relationship with perfectly equality. it essential for a women to lead honorable and dignified life Sahgal portrait Simrit as up her unbearable compliant role to defend her independence and self-respect and readapt herself in a new way with dignity.

Sahgal is a feminist with a difference calling for a change in the attitude of men towards women, urging a reexamination of the old values, and when such values are adopted, she is sure that the narrow distinctions of nations and countries vanish. She is liberal, humanistic, moralistic, and cosmopolitan. The study was undertaken with the following objectives: "To undertake a critical study of the novels of Nayantara Sahgal in an endeavor to arrive at some valid conclusions regarding her attitude towards women's problems and to analyses how she envisages the Concept of New Woman in India".

Sahgal's marital morality as revealed in her works is based on honesty, mutual trust, consideration, understanding and freedom. She attacks selfishness, and presence, which result subsequently in marital breakdown. Instinctively, her major women characters stay acquiescent, subdued, silent and suffering, but when faced with injustice, whether, Simrit, show signs of awakening, reject the stereotype and speak out the truth.

Earlier they have been only half human as submissive and conforming persons, but later on they become independent and whole beings. Sahgal herself says:

I try to create the virtuous woman, the modern Sita, if you like. My women are strivers and aspirers toward freedom toward goodness, toward a compassionate world. Their virtue is a quality, a kind of untouched innocence and integrity. I think there is this quality, in the India women. (Shyamala 145)

A man like Som *The Day in Shadow* is the embodiment of chauvinism. He has the code of conduct as far as they are concerned and another where women are concerned. As a result Simrit suffer humiliation and agony. But she manages to survive once she comes out from her respective marriages. The clear message Sahgal gives is that men and women are equal and peaceful survival depends on mutual respect and understanding. Women should have the moral courage to claim the rights and "men... were born to lead and educate sometimes to triumph" (Sahgal's *The Day in Shadow* 236).

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