Entanglement of the Psyche of Women by Anita Desai in Fasting, Feasting
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Abstract
The nearness of duality all through the universe has driven in their domination over each other. Men and women are not unique, and people’s success in many areas seems to be influenced more than anything else. The outside advance in terms of physical, social, economic and political conditions have no impact on the internal mind, attitudes and behavior of women towards women in Indian culture. In fact, nowadays independent women are always considered as another type of entanglement. In Fasting, Feasting, Anita Desai describes the complexities included in the woman psyche emotions and the search for behavior in a patriarchal society. The author explores many female characters caught between their hegemonic sexual orientation religious beliefs and their oppressive desire for self-actualization. Women are treated unfairly, not only as victims of a male-dominated society, but also as warriors vying for perfection.

Keywords: Domination, Internal psychology, Liberated new Modern Women, Entanglement, Hegemonic sexual orientation, Freedom

Introduction
The nearness of night and day, white and dim, sun and moon, God and man leads to the control of each other. Men and women are not unique; on the contrary, creating a world without dualism seems as plausible as science fiction. The beginning of the path, which people in different countries are creating at an exponential pace, as it were periphery not all encompassing. The outside advance in terms of physical, social, economic and political spheres have little or no impact on women’s mental and intellectual abilities. There is no doubt that the so-called liberal, new, modern, progressive woman is often seen as just another silhouette of sophistication. In Fasting, Feasting, Anita Desai describes the complexity of women’s emotions and self-discovery in a patriarchal society. The author explores various female characters caught up in the beliefs taught by the hegemony and the need to harm their true self. Women are portrayed not only as victims of a male-dominated society, but in addition as combatants who are successfully competing to finish opportunity and freedom.

The unlike Power-Sharers Between Mother and her Daughter
“Fasting, Feasting” is divided into two parts. The heroine, who begins to describe the area as Uma sees it, is treated to a domestic setting, the main focus of the novel being the western through the eyes of her brother Arun. Events Uma lives with her family as a maid in India, while her younger brother (Arun) is pursuing higher education in the United States. He refers to his parents as mother and father because they seem to be a single unit, but the relationship is not under the control of either of them, as evidenced by the rules of daily finger bowl food practiced at home oftenly.

“He is the only one in the family who is given. a napkin and a finger bowl; they are emblems of his status”. Mother does gain importance and power only after the conception of a male child.

“What honour, what status. Mama’s chin was lifted a little higher in the air, she looked around her to make sure everyone saw and noticed. She might have”, Asha Choubey writes about women’s motherly behavior:

“They are trained to simply show obedience to the orders of their rules. They sulk, they struggle but they are never freed of their meaningless existence as secondary to their masters”.

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Uma, the primary character of the novel, suffers injustice at the hands of the patriarchy, due in part to her mother’s silence and indifference when her father makes inappropriate choices. Although neither mother plays a supportive role, Uma has a constant responsibility to serve her caregivers. She likes going to a school “streaked with brilliant promise,” but her homeschooling expectations don’t satisfy her. The caregiver gives him the responsibility of looking after his brother today because he needs “proper attention.” Although Uma thinks her marriage is a safe place, her family faces misfortune while trying to find her husband. From the nurse’s perspective, she returns and spends the rest of her life as the unpaid servant of her personal caregiver. Uma has a weak position in society because she lives separately, has no children, and a student who dropped out of school. Whereas when she is advertising a better than average work of a superintendent by Dr. Dutt who is too single but living with royal life since of her calling, indeed some time recently Dad comments, Mother thinks her marriage is a safe place, her family faces misfortune while trying to find her husband. From the nurse’s perspective, she returns and spends the rest of her life as the unpaid servant of her personal caregiver.

Uma’s widowed close relative, Meera Masi, is an occasional visitor who stays briefly at Uma’s home. She was an unwilling guest, enduring for bringing chit-chat from all corners and who making delicious great sweet lados. An ardent devotee of Lord Shiva Meera-Masi, she continues to be the unfaithful lover of Lord Shiva even after losing the symbol of Lord Shiva. Uma finds her prayers very serious.

“Mira-Masi let out a sigh so deep it seemed to tear the heart out of her chest. Folding her hands together, she began to pray for the return of her stolen idol, her Lord, her god, in tones of such anguish that Uma crawled away in order not to hear. She was afraid Mira-Masi might become hysterical”.

Women often succumb to deep religious beliefs as a way to escape the confines of patriarchal society. Meera-Masi was given freedom and independence under the auspices of religion and was somewhat happy when Uma accompanied her on pilgrimage. Meera-Masi is a representative of widows, one of the most oppressed groups of women, and she abandoned herself and as Anita Desai writes, she “eventually, conveniently ... quite alone, safe in her widow’s white garments...”.

Uma’s sister Aruna is wary of marriage “... each heroine is seen as searching for, finding and absorbing or annihilating the double who an instrument for her husband ‘to enhance his superiority to other men’ (Choubey). She endures brutal sufferings in the hands of her mother-in-law leading to a miscarriage and marrying her from bearing children any more only to get tied in a nylon sari and burnt to death. Anamika’s Parents depicts the extraordinary role played by a child’s mother in Indian society. Just like a mother, a woman’s relationship is strengthened by the birth of a son. After the wedding, sons can fulfill their...

Universal Subjugate Over Bondage

It’s not just immature, ugly, unattractive women that are worth discussing, but beautiful, intelligent women are also a problem. Actually, Anamika is portrayed as a stand-in for Uma, and as critic Anita Myles rightly observe, “… each heroine is seen as searching for, finding and absorbing or annihilating the double who represents the socially impermissible aspects of her femininity.” Uma’s cousin, the beautiful Anamika, is well-educated and has gained leverage for her generous ideas by winning a scholarship to Oxford University. She is married to a stern-faced, apron-wearing old man and lives a complicated life with her husband’s family. “Anamika has won a scholarship to Oxford University and spent his time in the kitchen changing meals for a large family..”

Marriage is often seen as a way to demonstrate a man’s ability to marry an intelligent and beautiful woman. Anamika becomes an “... an instrument for her husband ‘to enhance his superiority to other men’” (Choubey). She endures brutal sufferings in the hands of her mother-in-law leading to a miscarriage and marrying her from bearing children any more only to get tied in a nylon sari and burnt to death.
wives' wishes, which are often frowned upon by mothers who see their daughters-in-law as a threat to their powerful position in the family and society. Anamika’s mother-in-law cannot resist her daughter’s beauty and intelligence from the day of the wedding, while Anamika’s husband, the son of one of the parents, silently witnesses his mother’s marriage, while the mother often beats his wife. When Anamika became barren, she was seen as a burden, her place in the institution of marriage was removed, and she died tragically at the hands of her husband and mother-in-law.

Mrs. Patton and her daughter are the mirror images of Mama and Uma in the American landscape. In the hallowed lands of the United States, however, Mrs. Patton wants to be a vegetarian, being humble and eating meat according to her husband’s wishes. She is compared to her mother because she does the housework well every day without compromising her husband’s wishes and interests and preferences and therefore draws comparison with Mama. “She smiles a bright plastic copy of a mother-smile that Arun remembers from another world and another time...”.

Melanie Patton’s daughter is similar to Uma in that she, like Uma, suffers from her parents’ neglect. Even though Melanie grew up in a liberal environment, she still needed her parents’ love and care. Because of the complete neglect of the family, Melanie was prone to bulimia and anorexia, while Uma became depressed. They like to listen with anger and bad attitude. Arun wasn’t just thinking of his mother in Mrs. Patton but also thought of his sister Uma in Melanie.

“A resemblance to the contorted face of an enraged sister who, failing to express her outrage against neglect, against misunderstanding, against inattention to her unique and singular being and its hungers, merely spits and froths in ineffectual protest”.

In spite of differences in culture, custom and tradition and environment, women’s rights and treatment in society remain the same all over the world.

Aims and Objectives
1) To study the women’s emancipation in patriarchal society.
2) To assess the disparity and dissatisfaction of the female characters.
3) To study the different factors like isolation decision making expectations, family circle, habits.
4) To study how the modern new women fail to accept her destiny as defined by the society.
5) It only studies the complexity of human issues.

Research Methodology
The present study is applied in nature. The researcher proposes that there is a quest for self-identity found in the Fasting, Feasting novel of Anita Desai which arises out of conflicting situations, the researcher proposes to prove this through investigation, study of novel of the writer, perusing the research papers published on the writer and through use of inductive method derive a logical conclusion. Discussions would also be held with other researchers, thinkers and educators of English literature who have read the novel of Anita Desai’s Fasting, Feasting.

Literature Review
Recently, many works have emerged on the feminine aspects of writer Anita Desai. Some of these great work of her briefly mentioned below:

According to Ludmila Volna, “Anita Desai’s Fasting, Feasting and the Condition of Women” offers a cultural approach to the critical reading of Desai’s novel (not) Fasting, Feasting, which explores women in India. Volna explores male and female sensibilities in the novel, and Desai uses both symbols of food (not just literal) hunger throughout the novel. In Volna’s view Anita Desai uses the sun/fire as a metaphor for Hindu patriarchal images of power and water, as the sun and fire represent the realization of the feminine layer of nature and the potential for freedom and represent the essence of the novel.

2. According to Sini Siukonen “Representations of Masculinity in Anita Desai’s Fasting, Feasting”, focuses on the persona of the oppressor, the role masculinity plays in the social control and power struggle, and the instances where women support patriarchy and enable the suffering of other females who are usually family members. She defines masculinity and femininity as “tools, or even weapons, of social control that is used to maintain the patriarchal order.” She further says masculinity doesn’t always equate to happiness, nor does being a man automatically mean privileged, a man has to work to acquire the standards of masculinity in patriarchy and
support it or else he ends up having to balance his real opinions and social opinions. Arun from Fasting Feasting is seen as an example of this. Anita Desai here depicts the story of those who go against the current and therefore suffer. She breaks various stereotypes in her novel and shows people as being victims of situations.  

3. According to Neeru Tandon, “Feminine Psyche” examines the types and causes of violence against women. It compares crime and violence and shows how governments and voluntary organizations are working to end violence against women. Tandon said that the number of various cases of violence against women recorded by the police in 2010 was 2 million 13 thousand 585.

Conclusion
Therefore, we can say that it will not be possible for women to escape from the intertwined patriarchal society unless they know their intertwined psyche and tend to act against it. Women’s pain and suffering must be understood by those who are willing to be themselves. When Melanie gets in trouble, Arun came to save her. From another point of view, Uma introduces herself by helping a nun at a charity. Apart from parental care, he is proud and successful. The experience of being a member of the community got him thinking about business. When a job finally came along, my father was happy and rejected it before Uma could even nod. Arun seems to understand the plight of other women and hopes that she will take action when she returns to India in on account of “the power and the potential to change being considered a male prerogative.” In conclusion, this article offers an in-depth analysis of the restrictions placed on women by patriarchy, which destroys women's souls, and how women can be freed from these restrictions in Anita Desai’s “Fasting, Feasting”. The only best way is itself – realization.

References