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FEMALE ON THE THRESHOLD OF DEVELOPMENT WITH SPECIAL REFERENCE TO *GOING HOME* BY LAKSHMI KANNAN

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Abstract:-George Bernard Shaw says 'Home is girl's prison and the woman's workhouse' in Man and Superman (1903, Maxims: Women in the Home). Home and identity of a woman are related to each other as home of a girl plays a vital role in determining the real identity of her. In a society her identity is at stake if home does not carry the meaning and merely remains a word with four walls and a ceiling. Sometimes her own people become hurdle in her path of achieving what she desires though she is well secured at her parents' house. The question arises as to where lies the actual home and often the institution of the marriage puts her into the dilemma to remain faithful to either of the house. Freedom and identity are the two facets of a woman's home. From the beginning, woman is grappling to find her own self and women novelists like Shashi Deshpande, Kamala Markandya and Anita Desai by their writings are constantly trying to unveil and argue firmly the values like freedom of thought and expression, liberation from oppression and importance of home.

Keywords:Threshold of Development , woman's workhouse' , Freedom and identity.

INTRODUCTION

Women are subjected to gross discrimination first as daughters and later as daughter – in –laws and they are crushed between the milestone of the two identities and the two homes; one where she is born and other where is transplanted after marriage. This is irony of Indian woman. After marriage she in order to get space for her goes through various upheavals after marriage and moment. She thinks of being independent umpteen numbers of problems crop up and she has to face suffering caused by broken relationship.

There are three images of women in Indian tradition as Sita, Shakuntala and Savitri which exemplify the qualities of ideal wife. These three archetypes do not have any aspiration beyond serving their lords, they never yearned for an identity of their own instead merged theirs into that of their spouse but the modern women do not concur with the former archetypes, they are vying with their male counterparts and no more want to be puppets in the hands of patriarchy and woman of today questions the conventions and confronts with the traditions which tend to undermine her dignity and individuality.

Women who in spite of being traditional still retain their individuality make their appearance in the novels of Kamala Markandya; women facing challenges in their quest for self fulfillment are seen in the novels of Nayantara Sehgal. In the novels of various Indian women writers

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we come across women who are traditional in their way of their living but modern in their outlook and remain undeterred in achieving their self.

Simon De Beauvoir analyzed that men viewed woman different from themselves in 'The Second Sex (1949). In being defined as other, woman are reduced to the status of The Second Sex even Milton in his great epic Paradise Lost said He for God only she for God in him. This statement of Milton raised much hue and cry but even in modern times though women have crossed their threshold and succeeded in winning accolades for herself in patriarchal society but most men are reluctant to acknowledge their efforts which they put in to prove themselves and often their fame and name are in vain without whole hearted acceptance of their husbands.

The novel named *Going Home* by Lakshmi Kannan is very nicely depicts all kind of women far and wide, cutting across class and caste. It deals with issues of freedom and identity of women within the Indian household. It finds the meaning of home by the portrayals of various women characters. This novel is based on Tamil novel Aathukku Poganam and the immediate concern of the novel is the tradition which desires women a fair share of property and the brilliant exploration of themes of home, exile and home making at various levels.

Gayatri is protagonist of the novel *Going Home* and her friend Rama throws a light on the plight of middle class Indian women burdened with responsibilities and domesticity.

The question rises in my mind that does woman happy in the home of parents in her second home (husband's). But both the friends' narratives reveal their efforts to get freedom from mediocrity that binds them restricts them and become speed breakers in their path of fulfilling their dreams, their duties as a wife, daughter -in - law mother hardly permit them to maintain an equilibrium between all those factors and this vicious circle and leave them frustrated and their angst is seen in their actions. Women are seen as wooden show pieces subjected to male hegemony and I would like to quote from Ibsen's play 'A Doll's House' "Nora wanted to be something worthier than doll in the doll's house."

Gayatri, the protagonist always becomes nostalgic and takes pleasures in the found of memories of her maternal grandfather house in Mysore. As a child she often tells her friend "I am going home" and it becomes one of the recurring themes of the novel. She describes minutely every nook and corner of maternal grandfathers' home in contrast to the flat in Delhi where she lives with her husband Shankar and Son. According to her that place is not a place to be called a house and compares her flat to a rat hole which is crowded with things like Sofa – set, few beds, a dining table, chairs, a television and there is lack of space, not only physical space but space becomes a metaphor for her freedom that she craves to build her identity. The flat in Delhi for Gayatri is not comfortable as her dream. It does not fulfill the definition of home that provides her solace, space to develop her skill of dance and this issue of freedom to give vent to their desires besides their workplace is common and frequently seen in lives of salaried middle class women in India. For Rama, Gayatri's friend home remains an illusive dream for her talent. Rama is a writer and socialist but she finds herself locked in a loveless marriage with a husband who is envious of her fame. The sense of achievement remains partially attained if people who surrounds the life of a career oriented woman, especially if her life partner himself becomes the biggest enemy and remains indifferent to her as in case of Rama who often feels humiliated in social and literary circles in absence of Dorai Swani a man with false ego. He is the person who is responsible for void in her life in spite of her being successful. Even her writings reflect what she feels within herself. Rama's novel titled Driftwood eventually became a pointer to how she herself floated on life, not unlike drift-wood. So writing becomes an outlet for Rama from her frustration. She herself confesses if there is something one cannot speak loud; if it chokes the throat one can unload her thoughts on paper by means of writing. Rama is the victim of discrimination where she was only the third daughter for her parents where as Ravi only son was their favourite. The status of a woman was governed by the random accident of her birth .The stereotype notion of Indian mothers regarding home is very true, in Gayatri's case her husband Shanker is very supportive, convincing .Where as Dorai, husband of Rama is extremely dominating man is indifferent to emotional need of her.

Through eyes of Gayatri, home is a space, both physical and mental that would help her to develop her skills. One more burning issue of singlehood of a girl who does not get the match for her

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at right age she becomes an eye shore in Indian Society for example spinster Sheela.

Gayatri in comparison to Rama is well treated by the husband yet craves for space therefore it is significant that women should keep a balance between demands of domesticity, their personal aspirations and highly demanding workplace-Today men should stand by their side so that not only their dignity is maintained but they should become their mascot and they actually get a real home where their personality is enhanced not deteriorated.

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