



ANTICIPATION AS FEMINIST CRISIS: A STUDY OF GENDERED EXPECTATIONS AND EMOTIONAL DISILLUSIONMENT IN SHOBHA DE'S "SECOND THOUGHT"

¹Kavita kurrey, Dr. ²Shilpi Bhattacharya

¹Research Scholar, ²Professor and Dean

¹Research Department

¹Kalinga University, Naya Raipur, Chhattisgarh, India

ABSTRACT

Within the scope of this study, Shobha's work are evaluated from a feminist point of view, and her substantial research on gender roles and identities is also analyzed to the point where her works not only defy the norms of society but are also recognized for their portrayal. One of the most accomplished authors from India, Shobha De's writings have carved out a unique niche for themselves in the canons of both Indian and English literature. The literary community has taken notice of her works due to the depictions that they contain. Most of the time, her heroines are women who are eager to break social relationships in order to obtain a new position in their lives. In Indian society, there are numerous forms of prejudices and laws that impede the advancement of women and prohibit them from progressing forward in their lives. The work that is currently being discussed is called "Second Thought", and it is a novel narrative that follows the life of the main character, Maya. In order to demonstrate how difficult waiting can be, this article makes use of Shobha De's second thought. Maya, the main character of the book, is exposed to societal constraints, and the book investigates the psychological issues that she faces as well as the constraints that society places on her. In addition to this, the book investigates how anticipation of prospective future occurrences that are repeatedly envisioned might lead to feelings of disappointment when those events do not materialize as anticipated. Maya's inability to feel gratitude for the present moment and constant preoccupation with her thoughts about the future appear to be causing her to oscillate between a state of optimism and despair. This is due to the fact that she is perpetually focused with her thoughts about the future, which then causes her to experience stress and emotional upheaval in her head, this is ultimately the root source of the feminist crisis.

KEYWORDS: - anticipation, feminist crisis, gender equality, social norms, suffering.

INTRODUCTION

Sheikh dean Mohammed is regarded as the first Indian writer to write in English literature. There are a number of writers who contributed to the expansion of the development of Indian English literature, including Bunkim Chandra Chattopadhyay, R.K. Narayan, Raja Rao, Mulk Raj Anand, and others. It is generally accepted that Indian English literature emerged in the 18th century. Women writers, in addition to male writers, have also utilised their intellect and played an active role in the writing of English literature. Some of the most notable examples of these women writers include Sarojini Naidu, Arundhati Roy, Kiran Desai, and Amrita Pritam, among others. As the result of their contributions, they have been honoured with numerous prestigious awards from all over the world. contemporary periods influence many writers one of such writer is Shobha De who is born in 7 January 1948 in a brahmin family of Maharashtra. She is currently alive, her mother was a housewife and her father was posted as chief justice in the district court Shobha De was the youngest of all her siblings, while talking about herself says that at the time of her birth no one in her house was happy even her birth mother was not happy because she was praying for another son but unfortunately a girl was born all the elders of the family were also sad. Her father was the first person in her family who accepted her with open heart and easily understood her mother that why are crying? Rather we should be happy that our daughter is born healthy and beautiful. (12). Due to the fact that she was the third daughter in her family and there was no celebration for the birth of a girl, her mother had to put up with everyone's jeers, which caused her to become upset and start crying. I'm not sure if I was fortunate for my family or nor, but my father quickly pronounced me fortunate because the family underwent a lot of changes after I was born. In Delhi, my father applied for a central job and was hired, we relocated to Delhi with my father when he was hired as an assistant solicitor there. That was when our lives truly began, and I was two years old. (14) she was educated in her early years at Mumbai's Queen Mary School and graduated from St. Xavier's collage Mumbai. My father urges me

pick a respectable serious career. He attempted to get me to take a number of competitive tests for this, but four years of collage was nothing short of a picnic for me. (27) In the years that followed her initial venture into the world of modelling, Shobha De went on to seek a career in journalism. She began writing advice columns and features for a variety of society periodicals. After that, she went on to become the editor of three renowned magazines: stardust, society, and celebrity in the years that followed. Her contributions were highlighted in the Sunday magazine part of The Times of India publication, where she was featured.

The year 1979 marked the beginning of her career as a writer, and it was with the publication of her debut novel, socialite evening, that she began her career. The novel's primary focus was on the lives and desires of urban women, and it offered a clear portrayal of the social framework. Following the enormous popularity of socialite evening, Shobha went on to write a number of other books, including Starry Nights, Sultry Days, snapshots, strange obsession, and other works. Through her works and novels, which typically deal with delicate subjects like gender inequality, caste prejudice, and religious tolerance that are common in Indian society, she makes a concerted effort to bring consciousness to these issues in the society. She does this by bringing attention to these issues. This action is taken in order to provide the society with fresh perspectives and to clear the path for our advancement. The writings of Shobha De typically deal with issues that are considered to be too delicate. As a result of the forthright style of her writing, she is frequently referred to as India's Jackie Collins. Through the publication of her novels and her presence on various social media platforms, she has been making a concentrated effort to call attention to the aforementioned challenges. In addition to this, she has been a strong advocate for the advancement of justice and equality for all populations of society, including LGBTQ people, women, and all other groups. In addition to this, she has been expressing her disapproval of social and conservative activities that are characterised by the dependence of one class on another.

The concept of anticipation is among the most significant ideas in the world of writing. The hope for something or the imagination of an event that will take place in particular is the source of this concept, which manifests itself as a possibility. A double-edged sword that may be a source of both delight and anxiety, it is tied to the happiness or grief that human beings experience as a result of their anticipation. A further factor that influences the manner in which we arrive at judgements is the expectations that we have. It is analogous to the way in which a student exerts a great deal of effort in order to achieve a high level of performance on the examinations when we have certain expectations regarding a choice that falls in line with those expectations.

DISCUSSION

It is possible that the problem of women not being accorded the rights to which they are legally entitled was the starting point for the development of feminism. The establishment of equality in society is the primary mission of this organisation, with the ultimate goal of offering women equal rights and freedoms. Nevertheless, women are necessary to face a variety of challenges at various times, which is the reason why the particular form of feminism is continuously evolving. This is because women are forced to tackle a number of hurdles. The opposite side of the coin is feminism, which can be divided into four separate waves and is primarily constructed with the intention of improving the lives of women. The first wave of feminism, which evolved in the second half of the 19th century and the early 20th century, was centred on the struggle for women's right to vote. This struggle was at the core of the entire movement. Beginning in the 1960s and continuing into the 1970s, the second wave of feminism emerged with the intention of bringing attention to the problem of domestic violence, as well as the subject of equal pay and rights for women. The 1990s were the decade that saw the beginning of the third wave, which was characterised by women being encouraged to improve their own lives. This phase of the movement began in the 1990s. It was the decade of the 2010s that marked the beginning of the fourth wave, which became centred on the empowerment of women and the use of social media by women. Throughout the course of human history, the concept of feminism has been broken down into a great number of diverse dimensions. A number of these elements are particularly significant, including but not limited to the following: liberal feminism, Marxist feminism, cultural feminism, radical feminism, ecofeminism, black feminism, and so on.

The work of literature "Second Thought" is considered to be one of Shobha De's most influential works. The protagonist, Maya, is a young and stunning lady who has lofty aspirations for her future and desires to escape the solitary streets of her home in Kolkata. Following her marriage, she relocates to Mumbai, where she marries Ranjan, a man who is not only wealthy but also has a degree from an American university. When a girl marries, she has a lot of assumptions and dreams about her marriage, her husband, and her in-laws. Maya likewise has these kinds of fantasies about her marriage, and she marries Ranjan as a result. Maya discusses her career and her desire to work when she and her family first meet Ranjan. He dismisses her by stating that this is a current tendency in today's times, that I make enough money to support myself and my family, and that running the house is a task best left to women. (11. The fact that he remains mute after he has made this statement is a resounding demonstration of his conservative stance. Despite the fact that Maya responds to this, no one pays heed to what she has to say, and the marriage goes ahead nevertheless. After marriage, when Maya talks to her husband about going out, her husband Ranjan reacts and says that you talk like a little girl. Life is not a picnic, you know you have not come to Mumbai for a holiday. Being a married woman you have to learn to deal with responsibilities. (29 Maya feels that her husband has never given her a glance, even after a year of marriage. Because Ranjan is so preoccupied with his job, she often feels that my husband ignores me. However, he gave her a close, critical look before he left for the party, but it seemed like he was inspecting the car. Men take good care of their automobiles; the wipers are on, the tires are clean and shiny, and there are no dents or chips. Nothing of the sort was missed by Ranjan's vigilant eye. Attention was paid close attention to the matching sari blouse and the bindi that was a little off. (45) In Ranjan's office, Maya occasionally got affectionate calls from women who wanted to know how she was doing and invited her to different saree sales she believed that Ranjan would be pleased with her friendship with them, but it didn't. she brought up Vimla Rangani phone calls and suspicious at ones "stay away from that woman," he urged sharply. (59) additionally, Maya was forbidden from using the phone for a long-extended period of time, the bill will be higher, she was informed by her husband. Maya's life becomes lonely, and she works very hard to get over it. She meets her neighbor Nikhil a collage bound guy in the interim she finds a glimmer of hope in him that will guide her towards the light and because of her husband's aloofness and lack of affection she begins to find happiness in Nikhil and enters into romantic connection with him.

In the presented novel, Maya represents the suffering women of Indian society who feel trapped after getting married because our society is a patriarchal one in which women are made slaves of their husbands. They are expected to sacrifice their dreams and aspirations and remain dedicated to their social duty; they should manage the house and keep their husbands and children happy. Maya never gets satisfaction from her husband, whether it is about physical desires or mental peace. Ranjan never respects Maya's feelings, and he never tries to understand her. He is an arrogant, self-centered person who places his authority solely on Maya and expects her to follow everything he says. As a result, Maya starts looking outside for the fulfilment of her aspirations; due to this, she tries to establish contact with her neighbor, Nikhil, and dreams of fulfilling her unfulfilled expectations with him. However, Nikhil, being aware of her situation, encourages Maya to find her voice and pursue her passions independently. This triggers a pivotal moment in Maya's life, as she begins to understand that genuine empowerment originates from within. With Nikhil's support, she starts to explore her interests and ambitions, gradually breaking free from the constraints imposed by her relationship with the domineering figure of her past. This newfound friendship becomes a source of strength for her, as she begins to recognise her worth beyond Ranjan's shadow. However, Nikhil also betrays her; later on, he chooses the girl selected by his mother for marriage and moves on. In reality, Nikhil also turns out to be an opportunist, which shocks Maya deeply, and once again, Maya's life is locked in a dark cell of loneliness, which increases her misery.

Due to the fact that Ranjan never gave Maya the freedom to conduct her life according to her terms, it is impossible for him to comprehend Maya as a single individual. When he was her spouse, he preserved his authoritarian demeanour and behaviour in a way that was consistent throughout their relationship. Maya is like a caged bird who can't use the amenities in her sasural. She is unable to interact with the people who are in her home. Although Ranjan is an egoist, he never stops striving to prove his superiority over Maya by denying her the ability to exercise her individuality and human dignity. He does this by consistently denying her the opportunity to do so. Being in this domineering atmosphere, which makes her feel unworthy, unavoidably leads to her losing her self-assurance and passion for life. This condition is a consequence of the environment. Maya believes that when women marry into the wrong family, they end up with no sense of purpose or direction in their lives. To break free from this harsh and merciless atmosphere, Maya is determined to rebel against Ranjan without disclosing her inner sentiments. To accomplish this, she makes an effort to rebel without running into Ranjan. She is able to find her path and make progress towards obtaining happiness in the relationship by concentrating on herself and treating herself to Nikhil. In reality, she is compelled to continue to be tied by the societal concept of marriage, although she experiences a dream in which she is able to reject all social norms and dissolve her marriage. It is possible to trace Maya's chronic unhappiness back to the fact that she is constantly experiencing feelings of isolation. She struggles to find someone to discuss her problems or ideas with when she is in Bombay. In Bombay, she feels worthless and wants to talk about her problems, but no one listens. She wants to communicate about her troubles.

CONCLUSION

When viewed from the perspective of Maya's journey, Shobha De's second line of thought brings to light the fact that expectations are a problem that the feminist movement must overcome. This narrative is an attempt to explain how gender stereotypes can have an effect on a person's feelings when such assumptions are in direct contrast to the patriarchal realities that are present in society. At the beginning of the book, Maya's power comes from her yearning for love and the emotional connections she has with other people. However, as the narrative progresses, it becomes increasingly evident what it is that is leading her to sense pain. Within the context of this particular instance, Shobha paints optimism as a force that is producing instability. The emotional imbalances that are present in both traditional and contemporary relationships have been brought to Shobha's attention, and she has demanded that society address this issue. Shobha has expressed her displeasure of these imbalances. However, once these ambitions are not achieved and continue to be unfulfilled, they present themselves to us in the shape of a crisis that is related with women. This crisis is a manifestation of the truth. Women's dreams are brought into reality by the social narrative, and as long as these dreams remain unfulfilled, they will continue to materialise. The social narrative is responsible for this.

In this piece, Shobha De offers a critical analysis of the difficulties that are associated with contemporary urban living, as well as the elements that define human aspirations. The execution of nuanced characterisations and a great grasp of psychological dynamics are the means by which she achieves this goal. Beginning with naive hope, moving on to bitter disappointment, and ultimately arriving at dangerous longing. Her experience demonstrates how intense and terrible anticipation can be when one's expectations are built around reality and the reality does not satisfy those dreams completely. The concept of anticipation as feminist crisis is used throughout the book to illustrate how people have a sense of being trapped in their present while simultaneously yearning for a better future. One can undoubtedly say that this is a reflection of the human experience.

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