

PRAYERS UNHEARD IN VIRANI PINKI'S DEAF HEAVEN

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The secret to being a successful woman in today's market is to walk to the beat of your own drum, listen to your intuition and always follow through. If you plan on taking on a partner, follow the three C's rule, which also applies to finding a mate: communication, compatibility, and chemistry...for without that, your venture won't succeed – Patti Stanger (Founder of Millionaires Club International).

Abstract: The image of Indian woman in the writings of Indian women novelists is a burning issue in today's literary and feminist world. It is genuine fact that the exploitation of women in India is based on caste, class and patriarchal social set-up. In the modern world, our country is fast emerging as a global power. The women across the country, who hold half of our nation's population, have been still struggling to live life with dignity. Women, irrespective of their class, caste and educational status, are not safe.

Keywords: social maladies, predicament, psychological perspective, domestic violence, globalization, patriarchal social order, ruthlessness etc.

Introduction

In the modern society, women have been the victims of exploitations since long time in different fields in their life both physically, socially, mentally and economically. There are several causes of sexual as well as moral abuse which are very often highlighted by the media in Indian modern society, and a lot of those also remain unexplored.

The present article entitled as **PRAYERS UNHEARD** through Virani's *Deaf Heaven* (2009) is an analysis of the image of Indian women projected in her writings. The attempt has been also made to analyze the socio, economic, political and psychological perspective of India society and its relationship with the women's exploitation and their predicaments. Hence, it is with the purpose explored in the present study.

Women are victims of crime directed specifically at them, rape, kidnapping and abduction, dowry-related crimes, molestation, sexual harassment, eve-teasing, etc. It is realized that the long run supremacy of male over female in all respect in the patriarchal society in India is highly responsible for arresting the empowerment of women. Women are being trafficked for sex, harassment at workplaces and tortured in family and society. This paper is an attempt to find out the Indian perspectives women exploitation in modern society.

Virani's *Deaf Heaven* is a story of a handful of women, their struggle and their joys and sorrows. Their lives intermingle and ultimately each of them deals with her personal grief. This work deals with human emotions, grief, vis-à-vis death, and the dying. It works at different levels – the personal, the worldly, women's rights, communal violence,

motherhood, adolescence, the devastating nature of the Truth and its ultimate triumph.

Virani Pinki illustrated the different stories of desperate housewives and their miserable conditions. Every short story delineates the female predicament in the county. Longing for own culture and homesickness is the common feature among the stories in this novel. Most of the Indian women of first generations do not have any working career outside of the home, either as students or as working professionals. They feel lonely at home. They are expected to cook, clean and otherwise care for their husbands and children. Their success lies in the careers of their husbands and the extent to which their children excel. Many of these women seem to turn into desperate housewives and detest suburban life. Being suburban stay-at-home-mother seems to equal an unhappy and isolated existence, Virani pronounced the desperateness in her first fictional work.

She indicates that a major source of the unhappiness and loneliness that the women characters feel is due to their lack of an independent career. When their children begin school and later move out, they are left to their own devices for most of the day, and do not have much to do except prepare the family's evening meal and watch soap operas, daily rituals that do not fulfil them.

The wisest advice I ever got was to build my career on what I want, not what others want for me. This means acknowledging that while you may not be the best at something, you can still reach your goals if you possess the passion and drive. That also means taking care of yourself. Exercising and maintaining a healthy diet are essential to helping manage the stresses of a high-profile position –

Mary Kinny (Executive Vice President and CEO of Ginnie Mae).

Deaf Heaven primarily deals with the generation gap, exposing the oppositional experiences of the first and the second generation women. Saraswati's memories introduce us to her late mother who was an expatriate by nature. Being the propagator of her traditions and nationality, the narrator's mother sincerely performs her duties as a wife and mother, and tries to extend her culture, ethics, religion and language to her children. The author quotes in her fiction *Deaf Heaven* (2009) as:

Any act of gender based violence that results in, or is likely to result in, physical, sexual, or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or private life (DH2).

Several major issues of modern civilization have been handled by Pinki Virani in her novel. The globalized concept is multisided. It has economic, political, social, cultural and educational aspects. It may create an opportunity or a danger, due to Globalization situations have changed, new concepts have emerged and people have stepped out their areas of confinement to find company and competency among their counter-parts. The term 'Domestic Violence' is used to imply this exploding problem of violence within our homes. This violence is certainly towards someone who we are in a relationship with, be it a wife, husband, son, daughter, mother, father, grandparent or any other family member. It can be a male's or a female's atrocities towards another male or a female. Anyone can be a victim and a victimizer. This violence has a tendency to explode in various forms such as physical, sexual or emotional.

Virani, in her *Deaf Heaven*, gives vivid descriptions of multicultural societies. The problem of alienation is a recurrent theme in many of the post-colonial Indian English writers. The themes of homesickness, ruthlessness, patriarchy, oppression have studied through the lens of migration and multiculturalism in a postcolonial setting. Specially, the writer is interested in investigating why some women are discriminated against and how literature represents this discrimination. In Virani's novel, the various characters are trapped by the ambivalence that surrounds global, local and postcolonial politics because the promise of opportunity is invariably conditioned by issues of caste, creed, class, culture, religion and ethnicity.

It is here where Pinki Virani has taken an initiation to be a change of social order. Her Non-Fiction is unique, that directly triggers the problems of the society existing today. She boldly talks about the heinous position of women in family and society as well, not feeling inferior to others either because of their mental or physical disabilities. She mentions this point as:

Do not think of yourself as ugly as or you will start acting ugly. Ugly as ugly does. Just as handsome is as handsome does. Nothing less and certainly nothing more. Just remember two things; when if you marry, not when and if some man marries you. Two, do not make yourself into a charity cause (DH9).

Intimate violence is linked to inequalities in perceptions and allocations of power within relationships. While any relationship can feature power disparities, women remain especially vulnerable to male violence in heterosexual relationships in a world of continuing gender inequality. As long as gender inequality persists, the problem of intimate violence will remain

intractable, although public attention to the problem can partially alleviate the extraordinary harm that intimate violence creates.

The battered women's movement has changed the world, creating many more options than previously existed for women who suffer intimate violence. Indeed, the considerable successes of the recent past create an especially challenging context for sustaining the energy of the movement today. Divisions within the movement about appropriate future directions can also drain its energies, and a difficult economic outlook makes competition for shrinking social services funds especially contentious.

The hope is that the many eyes that have been turned to the problem and the many voices addressing it will prove up to the task of mobilizing to face the challenges ahead and that the multiplicity of perspectives that high interest in the subject has generated will bring strength rather than fragmentation. The promise of a future containing far less intimate violence is well worth the struggle.

A part of my idea of Heaven on Earth is for people to die knowing that they fulfilled their purpose in life. Most people's lives are meaningless. They don't contribute to anything or invest in anything. It's just one day that they're alive and the next they're dead. People need to start really understanding why it is that they are alive. They must start to learn their own value. The least they should do is try to live by Allah's rules and guidance.

The fire of hell in this world is hotter than that of the hell in the world-beyond. There is no fire equal to anger, lust or greed and ignorance. According to the Buddha, we are burning from eleven kinds of physical pain and mental agony: lust, hatred, illusion sickness, decay, death, worry, lamentation,

pain (physical and mental), melancholy and grief. People can burn the entire world with some of these fires of mental discord. From a Buddhist point of view, the easiest way to define hell and heaven is that where ever there is more suffering, either in this world or any other plane, that place is a hell to those who suffer.

Conclusion:

In general, every girl dreams of her better half to be the best husband in the world. Besides her dreams, she has to make a compact portable bundle of customs and rituals; and the kind of traditions which provide happy memories in good times and comfort in the bad ones. Here the author reminds the oft-repeated and much-abused phrase 'traditional values' real value. Thus, the real tragedies occur from the learned mistakes. She uses an awesome metaphor to marriage as a "lottery of life".

And where there is more pleasure or happiness, either in this world or any other worldly existence, that place is a heaven to those who enjoy their worldly life in that particular place. However, as the human realm is a mixture of both pain and happiness, human beings experience both pain and happiness and will be able to realize the real nature of life. But in many other planes of existence inhabitants have less chance for this realization. In certain places there is more suffering than pleasure while in some other places there is more pleasure than suffering.

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