

"THE VOICE OF EXPLORING WOMEN'S EMANCIPATION IN VIJAY TENDULKAR'S DRAMA, "SILENCE, THE COURT IS IN SESSION."

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ABSTRACT

Women are half of portion of human society. Women right from ancient times. contributed in human civilition and human development. However, all over the world women are considered sub-ordinate and suppressed in day to day Libra. As bar Indian society converted worshiped as are Same on one hand women goddess but at the time they are suppressed and treated as pappet. But in the wake up modernty. She expressed her individuality and women' eibreation movement came in Many writer from Western work and estern world countries expressed womens voice in 18th and 19th century. Vijay Tendulkar are knows Marathi Dramatics. depicted the depressed life of Indian women in his writing. The present research paper attempt to explore. The Voice women's emancipation in the drama, "Silence the Court is in Session."

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OBJECTIVES

1. To understand the status of women in Indian Society.
2. To explore problem faced by Indian Women.
3. Solution on problem of women's safety.

HYPOTHESIS →

Patriarchal mindset of society impact of western culture ICT. TV, delayed marriage age and psychological aspects are responsible for women safety.

METHODOLOGY"

This report is based on a review of existing literature including reports articles, books, human rights watch survey method.

This topic include in humanities languages and low.

ANALYSIS

Indian culture is one of the ancient culture in the world, and women are dominant subject. She did not get honor, her merit, smart decision was always doubted. The issue at women's safety remained the question. Despite to every question they as it remained answer unanswered.

In Indian literature number of writers focused on "How women are victimized in the society?"

Shobha De, Anita Desai. Shashi Deshpande, Bharati Mukharjee, Chitra Hariharan etc focused on today's women. social, religious, educational, cultural, political condition. The Thousand Faces in Night wrote by Gita Hariharan. This novel depends on domestic gender based violence and possessiveness. "Lajja" wrote by Taslima Nasrin. It is good example at partition and patriarchal mindset have affected on women's like. "Silence, The Court is in Session" wrote by Vijay Tendulkar. It is example at live in relationship, patriarchal mindset, possessiveness, backward rules. and focused on what is status at women's in Indian Society.?

REVIEW of Vijay Tendulkar's Drama, "Silence the Court is in Session."

In the play, "Silence | The court is in Session" (1967) Tendulkar shows us how Ms. Benare, one of the members of the Amateur Theatre Group namely The Sonar Moti Tenement Progressive Association, has been trapped by her co-actors in the Mock - Trial of Lydon B. Johnson at suburban village. Ms. Benare, a teacher by profession was a self dependent, carefree modern woman and a parody of her counterpart in the middle class milieu of Maharashtra inferiority complex, security mundane existence and lack of confidence provoked her male counterpart of the theatrical group plan to expose and humiliate Benare, going out of human morality and compassion. In the Mock-Law-Court all the members of the troupe played different roles Mr. Kashikar, the mock judge. Mr. Sukhatme, the lay lawyer of defence and lawyer of prosecution. whereas Rokde, Karnik, Ponshe, Samant, Rawate assumed the role of witnesses:

In the name of game Benare has , been tortured, humiliated exposed and victimized by labelling charges upon charges on her Mr. Kashikar the judge accused her of insubordination to sully her character He says:

Prisoner Miss Benare, under section no.302 of Indian penal code, you have been accused of the crime of infanticide. Are you guilty or not guilty of the aforementioned crime? (Silence p119)

Not only that, Mr. Kashikar quoted a Sanskrit proverb *Jonani janmabhumishcha* means mother and mother's svargadapi gariyasi -land both are even higher than heaven (Silence,30)

But it is ironical and hypocritical on the part of male dominated society in general and Mr. Kashikar in particular, because on the one hand advocates supreme position of women as mothers but on the other hand he drags a mother into the witness box and punishes her with his most heinous judgement. He says: Neither you nor anyone else should ever do anything like this again. No memento of your skin should remain for future generations. Therefore the court hereby sentences that you shall leave. But the child in your womb shall be destroyed (silence p. 119) you nor

Violence and domination was at its peak when Ms. Benare was handicapped. Inside a room bolted from outside and thus denying escape to the plea that she had been assaulted. Benare. She even by her own gender when she has been dragged to the witness box by Mrs. Kashikar by pulling her hair. She has been silenced and denied verbal right to say her say when ever Benare speaks the judge orders her to keep 'Silence' by hanging the gravel the banging of the symbolic of the Indian society, which practices partial treatment and justice on women. Benare was not only victimized and compelled to digest discrimination in the mock-low-court." In her real life also her chastity had been violated once by her own maternal uncle in juvenile stage and once in her matured stage by Prots. Domle. Benare narrates the incidence of her blemished chastity respectively which is an eye-opener on the violence and domination of male centric society. She says:

Why, I was hardly fourteen I did not even know what sin was. I swear on marriage? by mother. I did not!! insisted So, I could live my beautiful lovely dreams! openly. Like anyone else! But all of them my mother too were against it, and my brave man turned tail and ran' (Silence P74)

Again Prob. Damle who gratified his carnal desire and impregnated Benare in extra marital affair denies responsibility and dejected her as if women are mere commodities use and throw. Benare narrates I offered my body on the altar as my worship. And my intellectual god took the offering and went his way. He didn't about them. He was not a god. He was a man. For him everything was the body! That's all" (Silence P 73-74) care

The women dramas suffer a characters in Tendulkar's lot as the victims of the hegemonic power structure. The female body as an object of male sexual fantasy and desire is theatrically presented by Tendulkar. All women characters in his plays are marginalized objects in interlocking system of sexual politics and power politics. Gayatri Chakravorty Spivak's Study at the unhappy lot of the subaltern people. Can subaltern speak? has great similarity with Vijay Tendulkar's female characters. In Vijay Tendulkar's all plays, the whole female character race from the time immemorial women are treated as beads and slaves. To conclude the picture of the position of women in the society,

A) The status of women's Society in Indian

In Indian Society, younger ladies have higher victimization rates at intimate partner violence and sexual assault than older women. The majority of female rape victims are under 24 years. Even in 21st women have to fight for their fundamental rights.

Physical fitness, possessiveness, gender based violence, patriarchal mindset, live in relationship. bad impact of media like Cyber issues women make victimized. (council of Europe, 2011)

B] Psychological Reson→

Chapter 78 section provide both an overview at women mental health and an in depth analysis at five common condition. [FIGE, 2022]

- Depression manic depressive illness.
- Anxiety Disorder
- @Psychopath are mentally unstable.
- Do not matter feeling at other
- Exaggerated people.

(understanding psychological violence against women 2019)

C) Indian Constitution. Laws

Indian constitution is largest written constitution in the whole world Dr. Babasaheb Ambedkar has planned special Articles for Indian women and children and it makes for women safety.

1. Article 14,15,16 establish the right to equality, quality, Freedom.
2. Article 39, 42, 43 advocate for economic justice equal pay and support during maternity.
3. Article 243-D (3), 243-D (4), 243-7 (b) 243-D (4) reservation in local bodies.
4. To live freedom violence & discrimination
5. To enjoy highest attainable standard of physical mental health. or
6. To be educated
7. To create own property
8. To vote.

Ret. From Indian Constitutional Laws.

SUGGESTION

1. Inform our family member
2. Pin your location
3. Don't cross our personal limit
4. Avoid oversharing with what's up, media. etc.
5. Avoid over chasing with another person

CONCLUSION

Today's generation can not difference between affection and attraction, can not difference between love and lust. We also misguide in our life, we ignore our responsibility and run away We Victim under lust and lost our like

"Only is you are proud of your own femininity' being, your and living will have a real meaning.