

REPRESENTATION OF SELF

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Abstract

Female identity is an extremely convoluted idea in the contemporary period. Notwithstanding that, it turns out to be more tangled when talked about sexual orientation socialization, brutality, and abuse. Women have been viewed and perceived inside the developed male centric design of sexual orientation distinction. In the area of male centric culture, a woman is a social develop. The current exploration work attempts to test into the hushes, subjection and voices of exploited women by embracing a similar investigation of the chosen books of Shashi Deshpande by utilizing woman's rights as a hypothetical structure. The contemporary writes are scrutinizing the implicit voices to study their exploitation in different areas. Women's liberation is an exceptionally inventive idea addressing a huge takeoff from the customary method of basic assessment. In the chosen books, both the writers address the arrangement of female characters who have been exploited. They project reasonably the women situation and abuse in the male centric culture. It investigates how men build up their manly power and satisfy their craving by attacking women. Through the women's activist hypothesis, the present study attempts to scrutinize the female personality which is developed by the socio-cultural aspect.

Keywords : Isolation, Exploitation, Feminism, Female identity, Gender discrimination, and Silence etc.

Introduction

Female Identity: Conceptual Understanding.

Female identity is an extremely polemical issue in contemporary literary works. In the postmodern writing, identity has been examined in different networks that are interrelated with sexuality, gender, race and relocation. Writing has consistently been the site of life, social governmental issues, inequality, control, dispute, prejudice, hunger, destitution, identity or some other part of the real world. The issue of identity has been a significant issue in contemporary psychology, social hypothesis, cultural studies and literary criticism. Numerous critics have depicted it in alternate points of view like social, culture, governmental issues, religion, and so on. There have been social, political, financial and social advancements which have helped in the development of identity. These different advancements inside the 20th century and social idea have constrained thoughtfulness regarding identity. In the social construction, society structures personalities on the grounds that from birth to death, various jobs are now set to be performed. When a child is born, gender jobs are allotted to him/her. Subsequently social design, culture and patriarchy choose all the standards to be followed. Society builds personalities and in a family when a child is born, parents fix the standards for their kids. In the development of identity, these substances create the philosophy in the social construction for the distinguishing proof of male and female. Wherein, males and females recognize themselves

inside the social and cultural arrangement. To comprehend female identity, one should understand to comprehend the way of life, custom, reasoning, male controlled society and philosophy of that specific area. Erik Homburger Erikson, a notable German American clinician clarifies the development of character and female personality says: "Identity as a center build for improvement, it is additionally a piece of the mental investigation, personality arrangement for the female should be perceived in the more extensive sense that tends to the subject of how one's distinction and coherence fit inside the mutual feeling of completeness."(qtd. in Gatobu 7)

With regards to female identity, Erik Erikson calls attention to that how one's entity shapes a whole existence. It is additionally identified with sexual orientation, legislative issues and it needs psychological analysis. Identity formation experiences numerous stages with the changing parts of society. Amartya Sen clarifies components that shapes a character that: "A person's citizenship, residence, geographic origin, gender, class, politics, profession, employment, food habits, sports, interest, taste in music, social commitments, etc. make us members of a variety of groups." Accordingly, Erik Erikson emphasizes in Anne kiome Gatobu's book, *Female Identity formation and Response to Intimate Violence*: "Development of the sense of self is a function of the internalised social, cultural and religious influences on the individual aspirations to identify with and attain wholeness in the society. In other words, aspects of identity formation of females may be traced to the social, cultural and religious environment which nurtures the developing child and engenders a sense of self in that child." (qtd. in Gatobu 7)

Erik Erikson accentuates the effect of the social talks on the development of identity. He looks at the socio-cultural nurturing of a child which shapes the personality. In this manner, cultural ideology appends its persuasions with each person. As Hogg and Abram have delineated: — "Identity is people's concepts of who they are, of what sort of people they are, and how they relate to others." (Hogg and Abram 2). Stuart Hall, a well prestigious British Marxist humanist portrays in his book *Cultural Identity and Diaspora*: "Identities are about questions of using the resources of history, language and culture in the process of becoming rather than being: not who we are or where we came from, so much as what we might become, how we have been represented and how that bears on how we might represent ourselves." The term identity refers mainly to futuristic to social conventions to challenge the struggle in which a person is enduring the situation. A subject epitomizes all the verifiable foundation, dialects and social perspectives to portray his character. To portray the intricacy of character, Amartya Sen a renowned financial expert and scholar exemplifies in his book *Identity and Violence*: "A person's citizenship, residence, geographic origin, gender, class, politics, profession, employment, food habits, sports interests, taste in music, social commitments, etc., make us members of a variety of groups. Each of these collectivises, to all of which this person simultaneously belongs, gives her a particular identity. None of them can be taken to be the person's only identity or singular membership category." Sen portrays the chronicled components of a subject for their recognizable proof which fix their character. As Parmesh Shahani in his book *Gay Bombay* says: "Each of us lives with a variety of potentially contradictory identities. Behind the quest for identity are different conflicting values. We are trying to express who we are and what we believe and what we desire. The problem is that these desires are often patently in conflict not only between communities but within individuals themselves." There are various types of measurements of identity in the writing which try the individual to give the various attributes in the general public. Erving Goffman, a Canadian-American social scientist and Social Psychologist thinks that there are various types of way of life as Personal character, Social character, and Ego character. Social personality is known as an unmitigated character that people have by

excellence of their enrollment of social classes. Inner self personality alludes to an abstract feeling of what our identity is or who we trust ourselves to be. Self and Identity both are developed in corresponding to the cultural standards. As Goffman depicts the idea in subtleties: — “Social identity is virtual social identity. Stigma is based on a discrepancy between actual and virtual social identity, an attribute that we perceive as a shortcoming in the extreme, a person who is quite thoroughly bad, or dangerous or weak.” Individual personality portrays the novel qualities of an individual. It is about the history of a man. Since there are a great deal of signs and shames which are identified with our over a wide span of time. Goffman depicts about the individual character: — “By personal identity, I have in mind positive marks or identity pegs, and the unique combination of lifehistory items that come to be attached to the individual with the help of these pegs for his identity.” (Goffman 74) He depicts these three ideas in subtleties: “The concept of social identity allowed us to consider stigmatization. The Concept of Personal identity allowed us to consider the role of information control in stigma management. The idea of ego identity allows us to consider what the individual feels about the Stigma.” (130)

An individual is recognized by his/her verifiable foundation and his/her conduct qualities. As Erik Erikson clarifies — “Identity comprises not only who you think you are but also who you act as being in interpersonal and intergroup interactions and social recognition or otherwise that these receive from individuals or groups.” (34) Erikson portrays way of life as the portrayal of the mental self portrait. Personality is the impression of equivalence as expected and it is associated with the view of others. Character creates through encounters in the hour of emergency and logical inconsistencies which each individual needs to look to speak loudly to know their individual self. Personality is a portrayal of a person's introduction to the world, name, calling, and all the offices which are identified with that specific being. Society develops character by the social viewpoints that they can be fit in a specific job which they have chosen for each person. Wherein, society as of now sees their picture for a male and female. Subjectivity, the idea of self has arisen in the compilation that brings the idea of personality and after that subjectivity came to illuminate the general public that what our identity is and what is the significance of self. Subjectivity is a philosophical term which identifies with cognizance, singularity, reality, truth, sentiments, conviction and wants. As Robinson thinks in her book *Engendering the Subject: Gender and Self-Representation in Contemporary Women's Fiction*: “Subjectivity, as an ongoing process of engagement in social and discursive practices, not some immanent kernel of identity that is expressed through that same engagement. It is not constructed, once and for all, at some locatable point in the individual's history; rather it is a continuous process of production and transformation.” (Robinson 11)

Likewise, Poststructuralist scholars Michel Foucault and Gile Deleuze's on subjectivity depicts in Neeru Tondon's Book *Feminine Psyche: A postmodern scrutinize* — “Our Subjectivity is constituted by the shifting discourses of power, which endlessly speak through us. The subject is not sovereign rather the subject is decentred in that its consciousness is being constructed from positions outside of itself.”(Tondon38) The self starts in the psyche of an individual and it portrays the person's awareness of self that is called subjectivity. As Henderson King Donna portrays cognizance in her diary — *Feminist consciousness: Perspectives on Women's experience*, she says:— “Consciousness is rising involves the recognition of social, political, economic and personal constraints on freedom and is the forum in which decisions or actions are made that will challenge those constraints and initiate change.” (63)

Hence, females deliberately restrict themselves from social, financial and political on the grounds that males overcome these organizations by their male predominance in the public arena. In this manner, these requirements

enlighten the dissent against male predominance which belittles females' substance. Characterizing self, Judith Pamela Butler, an American Philosopher portrays that — “A strategy of domination that pits the I against an Other and, once that separation is effected, creates an artificial set of questions about the knowledge and recoverability of that Other.” (Butler 369) She prevented the idea from getting others which confines the liberation of females. She contends that our character is tied up with the qualities that provide design and guidance to our lives. Therefore, subjectivity is an advantageous term in light of the fact that these two terms are interconnected. Personality is about the inclination of oneself, unique development, uniqueness, self esteem, opportunity. Subsequently, in scholarly structure, Subjectivity is as text when it's being literary investigated and it turns into a character. As Amartya Sen portrays Subjectivity "whether we are considering our identities as we ourselves see them or as others see us, we choose within particular constraints" (45). Amartya Sen clarifies that subjectivity scrutinizes his/her character or other's view of his/her personality. It very well may be said that subjectivity is about the cognizance about personality. In her book *A Literature of Their Own*, an American critic, women's activist Elaine Showalter claims that: “The female imagination cannot be treated by literary historians as a romantic or Freudian abstraction, It is a product of a delicate network of influences operating in time, a language and in fixed arrangements of words on a page, a form that itself is subject to a network of influences and conventions, including the operations of the marketplace(15).” It is a development of brain which frequently shows up as inward.

It is a speculation which establishes acknowledgment of a person inside oneself. Articulation is the ability to portray one's personality to relate her to her regular angles. Accordingly, Catherine Belsey, a British scholarly critic clarifies in her book *The Feminist Reader Essay in Gender and the Politics of Literary Criticism*: “It is a language which provides the possibility of subjectivity because it is the language which enables the speaker to posit himself or herself as the subject of a sentence. It is through language that people constitute themselves as subjects.” (595) Heinz Lichtenstein portrays in his book, *Dilemma of Human Identity*, society relies upon the steady characters of people. At a point when the social storage facility of accessible jobs neglects to fit the character topics of enough individuals, confused people endure a personality emergency. In spite of the fact that everybody has an invariant early framed character, Lichtenstein says in his book, *The Dilemma of Human Identity* — “loss of identity is a specifically human danger and maintenance of identity is a specifically human necessity (77).”

Consequently, subjectivity is about what the individual thinks about himself/herself and what the others think about himself/herself. Personality is about the genuine acknowledgment of an individual by others. In this way, subjectivity and character, two terms are interrelated which are built in the public eye.

Character is a pervasive issue which is interlinked with normal practices, sex, and sexuality. It is an invented development since it is created in the general public. Personality is socially created, socially built and worked out in individuals' regular public activities. Jurden Straub in his book *Narration, Identity, and Historical Consciousness* portrays —Identity is however still considered to be a social norm in postmodern societies. (280)

It is for the most part expected that there are two genders, for example male and female. They are essential for any social equity since, in such a case that there is some sort of treachery, they are misused as socially, socially,

monetarily, and strategically. With regards to considering personalities, it can't enough address the issues of what character and how it is conceivable. Joan Scott depicts in John Rajchman's book *The Identity In Question* that a particularly absolute methodology will in general naturalize character. She composes: "People are discriminated against because they are different when in fact, I would argue, it is the other way around: difference and salience of different identities are produced by discrimination, a process that establishes the superiority or the typicality or the universality of some terms of the inferiority of atypicality or particularity of others." Thus, individuals experience the ill effects of complex in light of separation. For instance, females feel mediocre as a result of the force and advantage what men appreciate over women and women, who are misused all around and they don't have any force in social, monetary, and political undertakings. Females have been decided by their organic design and these distinctions build their social characters. Subsequently, a female needs to endure as she has no personality of her own. As Berger and Luckmann believe in his book

Social Construction of Reality – "Identity is the interplay of the organism, individual consciousness and social structure (194)." Society forces all the traditions and shows on the females which overwhelm their mind and social opportunity.

Society separates women from men because of their organic contrasts. This deceptive and fractional agreement offer ascent to imbalance in the general public that is established in individuals' discernment. Judith Butler in her book *Gender Trouble* claims: "Women constitute a paradox if not a contradiction within the discourse of identity itself, women are the sex which not one, within a language pervasively masculinist, phallogocentric language women constitute the representable (14)." Identity is shaped by social cycles. Berger and Luckmann define "identity as the interplay of organism, individual consciousness and social structure (194)." Elaine Showalter contends that — "Woman's identity is not defined solely by her relation to a male world and a male literary tradition. She considers the bonds between women powerful and crucial factors in women's lives (201)."

A women's life is a combination of obligations, convention, culture and male mastery which make her mediocre and unrivaled. Thusly, her personality shaped in the male centric culture. Man centric society in a real sense implies male control of an individual in a family. In the social set up, all the jobs are built to be performed by males and females. Sylvia Theresa Walby, a British Sociologist depicts in her book *Theorising Patriarchy* calls it — "a system of social structures and practices in which men dominate, oppress and exploit women (Walby 27)." They consider women as kid delivering machines and on this premise, they abuse them. Gerda Lerner, a famous American Historian depicts in her book *The Creation of Patriarchy*: "Patriarchy means the manifestation and institutionalization of male dominance over women and children in the family and the extension of male dominance over women in society in general. It implies that men hold power in all the important institutions of society and that women are deprived of access to such power. (239)"

Gerda Lerner clarifies the signs and organizations which are developed under the male predominance in the general public which overwhelms women and children in the general public. Wherein a women can't benefit their privileges in the public arena. Hence, it is imperative to comprehend male centric society as far as its variety, intricacies, and elements. Sheila Rowbotham, a British social scientist and women's activist author believes in her book *The Trouble Patriarchy* likewise contends: "The term patriarchy necessarily implies a conception of women's oppression that is universalistic, a historic and essentially biologicistic and that it incorrectly leads to a search for a single cause of women's oppression either in a base super-structure model or as a quest for ultimate origins from capitalist relations." (30) Sheila Rowbotham portrays that male controlled society is principally

considered as male mastery of a man upon a woman. Since in whichever way, as in industrialist or in the homegrown way, a woman is the person who has been enslaved strategically, monetarily, genuinely, and intellectually. Subsequently, it underlines that man controlled society mistreats woman business and people exploit it. As Bhasin Khan clarifies in his book *What is Patriarchy* that: “Feminism is an awareness of patriarchal control, exploitation and oppression at the material and ideological levels of women’s labour, fertility and sexuality, in the family, at the place of work and in society in general, and conscious action by women and men to transform the present situation (Khan 3).” Bhasin Khan depicts that women's liberation puts forth an attempt to spread mindfulness for the reasons which are belittling female's liberation.

Kate Millet's *theory of subordination* contends that — “women are a dependent sex class under patriarchal domination (Millet 77).” A woman is considered as the more fragile gender who makes the sexual orientation legislative issues that isolates the forces. In this way, Walby portrays the arrangement of financial force in the general public which overwhelms the women—“In this system women’s labour power, women’s reproduction, women’s sexuality, women’s mobility and property and other economic resources – are under patriarchal control (Walby 20).” In Indian man centric social construction, a man is the leader of his family who rules the other for his honour, regard, culture and society. Similarly, he deconstructs the philosophies which are identified with sex governmental issues and segregates between the male child and female child which make gender disparity. Sexual orientation, Equality Gender equity alludes to bestowing equivalent rights, obligations and freedoms to man and woman. It alludes to the social personality of people. Sexual orientation alludes to the socially built jobs and relations among people where a woman is second rate and subordinate to man. As Butler depicts in her *Gender Trouble* — “Gender has to do not with how females really are, but with the way that a given culture or subculture seem them how they are culturally constructed (98).”

Sexual orientation examination is firmly identified with power investigation and perceived as a significant reasonable instrument in tending to various weaknesses and quandary of females emerging out of the normal practices and customs as a woman is the one in particular who is overlooked and misused in the male centric culture. Subsequently, a German author Von Hippel dismissed that in Bryson Valerie's book *Feministic Political Theory*, female rejection from common and political rights could be defended as far as natural terms. He says — “it was a woman, who had made women what they were, and he demanded that men and women be given equal rights and education for citizenship rather than for their traditional roles (qtd. in Bryson13).”

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