

I. Doris Lessing's *Briefing for a Descent into Hell* as Discourse of critique of Disability

Briefing for a Descent Into Hell is one of the interesting novels written by Doris Lessing, published in 1971 in Great Britain. Lessing tries to describe the social hierarchy through the representation of the protagonist of the novel; through normality and abnormality. Society creates the discrimination between normal and abnormal. It is true that normality is always defined by viewing the abnormality. In this novel, Charles Watkins who is a professor of classics at Cambridge University, suffered with mental problem wandering nearby Waterloo Bridge on the embankment and was admitted to a Central Intake Mental Hospital in London where doctors treat him to bring back as his normal position, but Watkins remains as he is before. Lessing presents miserable condition of Charles Watkins when he loses his memory.

In the novel, it is clearly seen that society is creating certain truth over someone's existence either he\she is fit for living or not. Society exercises power by giving birth to certain truth. These truths are circulated or it has limitation. According to power and truth, there is presence of discourses and discourses give truth to someone's identity in the society. Majority and minority have important role in society, minorities are depressed and marginalized from the center, they are not authoritative, they are not listened. Majorities determine certain living sector in the society. Minorities have different life style and they perform what they originate from their birth which cannot match with the mainstream. As a result, they are displaced and nobody can guarantee their way of life, they are threatened, beaten and even they meet their pathetic end. Social discourses unable to see the reality of the minority groups and discursive people are powerful and they are insecure position of the society lacking the knowledge of biological truth.

In the novel, Charles's activities are problematic for his friends and relatives. Charles Watkins is different from his friends in comparison to his feelings as well as attitude and behavior. He does not care for others and their feelings, he only does what he likes. His behavior creates problematic situation in the society. Society stereotypes Watkins as an abnormal person for he lacks similarities with other persons. Society exercises its power when it applies its discourses which are within range of normality. Normality always discards abnormal ones in the society by showing certain social truths. They are away from the biological truth because they are guided by the norms and values.

Mental disorder of Charles brings problem and disturbance in his family. Delight, peace and prosperity gradually vanish in Felicity's life, she suffers in society for Charles's life. Charles Watkins appears as an insane person with unusual behavior and attitude. Charles's presence creates problem to the contemporary society. Charles was hated by all his friends because of his different type of attitude. His behavior creates problem in their work too. Charles talks in disconnected way that's why his friends are not able to understand what he is talking about.

Stigma is a social, cultural and psychological construct which is understood as a set of negative values and attributes attached by the society to someone or something. These values or attributes symbolically refer to the bearer as culturally unacceptable or inferior with the consequent feelings of shame, guilt and disgrace. In other words, it is social process related to personal experience characterized by exclusion, rejection, blame or devaluation that results from experience of anticipation of an adverse social judgment about a person or group in any society. Stigma has a negative connotation and its effects are very adverse.

It is a social categorization that legitimates the negative attributes on the basis of differences. So, the marginalized people are always avoided from the mainstream of community simply because their desires are difference from the normal. Every society adopts such norms or notion of normalcy which provides constructed social value rather than biological. Thus, normalcy always bears relations of opposing its existence. Normalcy and stigma are two sides of the same coin. Normalcy only introduces its value and norm by defining or viewing the issue of stigma.

Another concept which is inter-related with the construction of normalcy is the concept of 'stigma' stigmatization and constructing normalcy exist side by side but these both terminologies are different in their position. The former is a kind of disgrace whereas the latter is medium of the base through which something or somebody is stigmatized in any society. In the novel *Briefing for a Descent into Hell*, Charles is a stigmatized person by the society under constructed normalcy. Normalcy and stigmatization cannot fit at the same bench but they are complementary to each other. But they move ahead where one's existence determines another and normalcy is more powerful than stigmatization. And society always forgets if stigmatized ones are in large number they will be powerful and they will displace the normal ones.

The novel has been analyzed and interpreted through various perspectives like post colonialist, realist, structuralism and so on. Reviewing the novel from the structural stand point, Joseph Hynes related the novel with structural life and death. He says:

Briefing for a Descent into a Hell consists of epigraphs text and the author's "afterword". The text has no chapter or other formal divisions although there are eight occasions on which dots divided the pages and numerous places where additional vertical spacing compels the reader

to make transitions. In the early section, it is clear that no narrative point of view is being developed. (225)

In this quote, he expresses his view that the protagonist, Charles Watkins has loosened his identity not because of evolution but because of a contradictory view of the society. So, Hynes related Charles Watkins's problem of identity as socio-political situatedness. He says, "The narrator knows his own trouble in trying to fix his identity as consciousness (228)." We can find the issue of normality and abnormality from his expression:

The patient's ramblings, interior and/or exterior, about a sea voyage, a journey on a porpoise or dolphin, and a sort of evolutionary conjoining of earth-air-fire-water-these ramblings mental or present tense are enough to alert us by page 36 that we are involved in a complex problem in our effort to establish the character's identity. (226)

Similarly, another critic Douglass, Bolling, remarks "the most striking features of *Lessing* is the manner in which theme and structure are so tightly joined. *Lessing* wishes us to see-to sense powerfully, rather than that the rich strata of the conscious are everything and the thin layer of ego-identity, very little indeed by comparison" (553).

With this expression, it can be understood that the protagonist, Charles Watkins, is struggling for his identity. Identity cannot be found rather it is shifting through time and space. Charles Watkins is presented as a mentally disordered character who has lost his identity because of disability, though normality and abnormality, in a new historical sense, is multiple, open ended and representation that changes according to time and space.

Another critic Katherine Fishburn, interprets the novel as science fiction and says:

In this paper I intended to cast my lot openly with those who read it as science fiction. In so doing I hope to demonstrate not to so much that a psychological reading is incorrect but that it does not go far enough tending as it does to obscure or dilute the dialectical relationship between the reader and the text-and understanding of which, I shall argue, is central to Lessings intentions in the novel. (48)

In this quote, she tries to explain the critical differences surrounding Doris Lessings's *Briefing for a Descent into Hell* suggest, readers have not been altogether sure whether to treat this novel as psycho-drama or some sort of space fiction. Before presenting the case in favor of reading as science fiction, however, it would be well to describe the evidence that, by its very ambiguity, provides the source of our critical dilemma.

Lessing presents the ongoing debate of the normalcy/abnormalcy and disability on the perspective of religion, socio-cultural, cultural, clinical as well as psychological overview. This range is also reflected in her varied narrative forms which include realism, naturalism, science fiction, utopianism and dystopianism, fantasy, fable transcultural postmodernism and experimental combination of these. This heterogeneity of themes, techniques and perspectives illustrates Lessing's overriding premise that normality\abnormality is socially constructed. However, this novel is virgin in the sense that none has analyzed this text from the perspective of new historical notion. Though the text has been analyzed through various perspectives, the power politics theory has not been applied yet. There exists a strong need to carry out research in this novel new prespective; disability studies. Without a proper study on this issue, the meaning of the text will remain incomplete. Having taken fact into consideration, the present research analyses the text from the

perspectives of new historical discourse of power politics. In this text, the protagonist, Charles Watkins, with multiple identities has his own significance. How society gives views towards Charles's situation? How can he formulate his identity in contextual form? Such questions are very significant in this context. But the critics brought here for analysis do not seem to analyze how the social discourse has caused the normality and abnormality is social construct. Thus, the present research work proceeds with the contention that changes is symbolic subject who is culturally and discursively structural and historically contingent. His identity is always in the process of formation and the theoretical modality of this research heavily rests on disability studies. It encompasses the broader perspectives and different theories of new historicism like fluidity and multiplicity, discourse, representation, etc. and tries to establish a vision that the normal\abnormal is dynamic matter handled by various socio-political, cultural and contextual factors. An individual as a symbolic being is the product of discourse and representation which is historically contingent that results in constant change in the identity and subjectivity.

This present research attempts to clear the meaning of normality and abnormality. Society draws the line between normality and abnormality. Here is a question, where society defines the final existence of normalcy, if we go deeper and deeper inside of it, we only find different medium of power keepers. They are rulers of society but normality is only way to rule. Normality only exists in vacuum and by viewing norms and values, society gives birth to discourses. Domination and condemnation over someone or something, are the issues of deafness, abnormality, sexuality and so on. Thus, the issue of normalization is only method and social life as a contingencies, undecidability of meaning and the indeterminacy of the world order.

However, normal\abnormal is the combination of social, economic and cultural factors and not the statements of cultural differences alone that give to challenge the dominant group changing meanings of normal\abnormal and their transcendence of cultural boundaries have forced people to adopt various majors to create discourse in the society. Disability also demands temporary stabilization of cultural categories but some capable ones have been competent enough to create multiple discourses. Therefore, the researcher attempts to show the multiple meaning of normal\abnormal from the perspective of new historicism. The meaning of normal\abnormal never reaches in its complete state rather it is in the process of formation. In this sense too the meaning of normal\abnormal is not fixed, fluid, multiple and changeable along a discourse and its representation created by the society.

Normalcy is a form of life which seems to be normal or common. Common people live in a world of norms which endeavors to be normal or else deliberately tries to avoid that state. It considers what the average person does, thinks, earns or consumes. Rank our intelligence, the cholesterol level but our weight, height, sex drive, bodily dimensions among some conceptual line from subnormal to above average. It consumes a minimum daily balance of vitamins and nutrients based on what an average human should consume. Children are ranked in school and tested to determine where they fit into a normal curve of learning, of intelligence. Doctors measure and weight them to see if they are above or below average on the height and weight curves. There is probably no area of contemporary life which some idea of a norm mean or average has not been calculated. In this regard Lennard J. Davis states:

Much of writing about disability has focused on the disabled person as

the object of study, just as the study of race has focused on the person of color. But as with recent scholarship on race, which has turned its attention to whiteness, I would like to focus not so much on the construction of disability as on the construction of normalcy. I do this because the “problem” is not the person with disabilities; the problem is the way that normalcy is constructed to create the “problem” of the disable person. (5)

Normalcy like pathology, consist of a summation of various parts, that when viewed as a whole indicates that all is as it should be with no exceptions. Normal therefore is often defined as the complete absence of abnormal. In dealing with pathological process on across-sectional imaging, often encounter cases in which the anatomic imagine appears normal, but the under laying function or metabolism is needed abnormal.

The concept of norm unlike that of an ideal implies that the majority of the population must or should somehow be part of the norm. The norm pins down the majority of the population that falls under the standard bell shaped curve. This curve, the graph of an exponential function that was known variously as the astronomer’s error law, the normal distribution the Gaussion destiny function or simply the bell curve become in its own way a symbol of the tyranny of the norm. In this regard, Lenard J. Davis says:

Any bell curve will always have as its extremities those characteristics those deviations or extremes. When we think of bodies, in a society where the concept of the norm is operative, then people contrast to societies with the concept of which all people have a non-ideal status.

(2)

In relation to discourse, Galton created the modern system of fingering for personal identification. Galton's interest came out of desire to show that certain physical traits could be inherited. As he wrote:

One of the inducements to making inquiries into personal identification has been to discover independent features suitable for hereditary investigation it is not improbable, and worth his body undeniable evidence of his parentage and kinships. (65)

The body has an identity that coincide with its essence and cannot be altered by normal, artistic, or human will. This indelibility of corporal identity only further the mark place on the body by other physical qualities such as intelligence, height and reaction time. By this logic, the person enters into an identical relationship with the body, the forms the identity and the identity is unchangeable and indelible as one's place on the normal curve.

The assumption about the universality is one of the concept of norm that is in seventeenth century. Without making two simplistic division in the historical chronoscope, one can nevertheless try to imagine a world in which the hegemony of normalcy does not exist. Rather, what we have is the ideal body as exemplified in the tradition of nude Venuses, for example. This idea presents a myth poetic body that is linked to the gods. In this regard, Lennard Davis state:

The divine body, then this ideal body is not attainable by human.

The notion of ideal implies that in this case the human body as visualized imagination must be composed from the ideal parts of living models. These model individualities can never embodied the ideal since an ideal, by definition, can never be found in this world. When ideal human body occur, they do so in mythology. So, Venus or Helen

of Troy, for example, would be the embodiment of female physical beauty. (10)

By the contrast, grotesque as a visual form was inversely to the concept of the ideal and its corollary that all bodies are in some sense disabled. In that mode, the grotesque is signifier of the people, common life. As Bakhtin Stallybrass, grotesque had a life affirming transgressive quality in its inversion of the political hierarchy. In this regards, Bakhtin Stallybrass clears:

It is possible to think people with disabilities now being used as architectural decorations as the grotesque permeated culture and signified common humanity, whereas the disabled, body, after concept, was formulated as definition excluded from culture, society the norm.

(11)

The concept of norm average enters European cultural, or least the European language, only in the nineteenth century: one has to ask what the cause of this conceptualization is. One of the logical places to turn in trying understand concepts like norm and average is that branch of knowledge known as statistics. In the sense Porter says:

In France statistics were mainly used in the area of public health in the early nineteenth century. The connection between the body and industry is tellingly revealed in the fact that the leading members of the first British statistical societies formed in the 1830s 1840s were industrialist or had close ties to industry. (12)

It was the French statistician Adolppe Quetele(1796-1847)contributed the most to a generalized notion of normal as an imperative. He noticed that the low of error, used by average error. In this regard he says, for the average man, all things will occur in

conformity with the mean results obtained for a society. If one seeks to establish in some way, the basis of a social physics, it he whom one should consider as normal.

Galton is linked to that major figure concerned with the discourse of disability in the nineteenth century Alexander Graham Bell. In 1833, the same year that the term “eugenics” was coined by Galton. According to him:

Nothing how the various interests come together in Galton, we can see evolution, fingerprinting, and the attempt to control the reproductive rights of the deaf as all pointing to a conception of the body as perfectible but only when subject to the necessary control of the eugenicists. The identity of the people become defined by irrepressible identificatory physical qualities that can be measured.

(23)

Galton made significant change in statistical theory that created the concept of the norm. He took what had been called error theory, a technique by which astronomers attempted to show that one could locate a star by taking into account the variety of significant. The significant of these changes relates directly to Galton’s eugenicist interest. In an error curve the extremes of the curve are the most mistaken in accuracy. But if one is looking at human traits, then extremes, particularly what Galton saw as positive extremes tallness, high intelligence, ambitiousness, strength fertility would have to be seen as errors. Rather than errors Galton wanted to think of the extremes as distributions of a trait. As Macken notes, there was a gradual tradition from use of the term probable error to the term standard deviation.

Finally, this research paper lays on the basis of new-historical notion along the line of theoretical concept of disability. This thesis paper has been categorized into three title such as; introduction along the line of theoretical concept, textual analysis

and conclusion. The first chapter includes the general introduction to the study and it also present the hypothesis, elaboration of the statement of problem against the backdrop of different critics' commentaries on the novel relating the theoretical tool of the research; disability theory with L.Davis , Goffeman and Coleman in reference. The second chapter presents an extensive textual analysis to reveal how the novel documents the instances of discourse, representation, situatedness, contingencies and the meaning of normal\abnormal in comparison with the central character in restrictive socio-political, cultural, national and ethnic boundaries. The third chapter concludes the research with a brief recounting observation of the work affirming the hypothesis. Finally, all the chapters will attempt to resolve around the new historical makeup of the characters in the society with respect to the rules, norms, values and system etc.

II. Discourse of critique of disability in *Briefing for a Descent Into Hell*

The novel raises lots of questions about human variation and its societal treatment through the representation of the mentally disordered protagonist. Lessing critiques the stigma that abnormality is not a physical fortune but discursive formation and also questions the notion of norm and the social configurations that produces the abnormality. Society creates the demarcation line between what is normal and what is abnormal. And it is true that normality is always defined by viewing the abnormality. Society stereotypes Charles Watkins as an abnormal person for he lacks similarities with other persons. Society exercises its power when it applies its discourses which are within range of normality. Normality always discards abnormal ones in society by showing certain social truths. They are away from the biological truth because they are guided by the norms and values.

All of us are living in the world of norms which are often used to categorize people in different ranks. Everywhere norms are functioning, vital forces determine one's position. The notion of 'able' and 'disable' moves around these norms which are expected to establish normalcy in social life. The central point here is that in a cultural with an ideal form of the body, all members of the population are below the ideal. These actual social norms and the process of construction of the norm involve discourses.

From the beginning of the human civilization human society has been run by the majority of the power. Who is powerful or in majority that is normal and one who is powerless or minority and weak is abnormal. The stranger is presented before us, evidence can arise of his possessing an attribute that makes him different from others in the category of persons available for him to be and less desirable kinds in the extreme, a person who is quite thoroughly bad or dangerous or weak. It constitutes a

special discrepancy between virtual and actual social identity for example the kind that causes us to reclassify an individual from one socially anticipated category to a different but equally well anticipated one, and the kind that causes us to alter our estimation of the individual upward. Behind that not all undesirable attributes are at issue, but only those which are incongruous with our stereotype of what a given type of individual should be.

The protagonist of the novel is mental disordered one who has loosen his subjectivity because of both paradigms; physical and mental condition. Charles Watkins is regarded as abnormal one and mentally retired one. He is strange one which is made by the socio-political time and space. Here, another concept which inter-related with the construction of normalcy is the concept of 'stigma'. Stigmatization and constructing normalcy exist side by side but these both terminologies are different in their position. The former is a kind mark of disgrace whereas the latter is medium of the base through which something or somebody is stigmatized in any society.

Stigma is a social, cultural and psychological construct which is understood as a set of negative values and attributes attached by the society to someone or something. These values or attributes symbolically refer to the bearer as culturally unacceptable or inferior with the consequent feelings of shame, guilt and disgrace. In other words, it is social process related to personal experience characterized by exclusion, rejection, blame or devaluation that result from experience of anticipation of an adverse social judgment about a person or group in society. Stigma has a negative connotation and its effects are very adverse.

Doris Lessing in her novel *Briefing for a Descent into Hell* challenges the existing norms of society and especially its relation to the concept of abnormality.

Social norms and values are within the territory of power which is circled by discourses, and later it remains as convention till another social norms and values are created. And such conventions in society devalue someone's existence and freedom. People who worship the consisting norms and values are called right or normal so that they are fit for living. People who do not respect are called faulty or abnormal so that they are not fit for surviving and they must be outcasted from the society. However, Charles Watkins in this novel is mentally retired one and he also shows different activities than normal people, so society points out that his behaviors are abnormal. The following lines make clear it.

People seem to have an inherent desire to compare themselves to others. But the idea of a norm is less a condition of human nature than it is a feature of a certain kind of society(9). The problem is not the person with disabilities; the problem is the way that normalcy is constructed to create the problem of the disabled person(9).

He always sleeps much less than most people. When we were first married I used to worry but I got used to it. He sometimes sleeps four or five hours a night for weeks at a time, sometimes only two or three. But that is in summer. In winter he sleeps a bit more. He says it is because animals need to hibernate. I don't think he has working harder than usual this year. He always works hard. It is his nature. (146)

Every human being is different by his/her nature. Here, Charles Watkins is also different than his friends. Because his attitudes, behavior are very odd for his family too, this caused difficulties in their married life. "I was lunatic indeed. I did not sleep, Oh no, I could not sleep" (59). Charles also accepts that he is lunatic because of less sleep. He can't sleep for long time because of his less sleeping habit. Animals also

need to hibernate or rest. Like that human beings have to sleep, to get rest to his mind and body. Only healthy minds and healthy bodies can think and work well.

The deepest feelings about what may be the sense of being a “normal person” , a human being like anyone else a person therefore, who deserved a fair chance and fair break. He may perceive, usually quite correctly that whatever others profess, they don't really “accept” him and are not ready to make contact with him on “equal grounds”.

He was scruffy, untidy, a bit flamboyant all these as usual. Nothing terrible- not like our present students, far from that level of exhibitionism, but pretty irritating. I told him that he had to take his appearance more seriously, and that he was putting me in a difficult position. (187)

Man is a social being. He has to think about his social life too. If he doesn't think about society, that so called society is not ready to make contact with him on equal grounds. Here in the novel Charles also doesn't care about his appearance. He was scruffy, untidy and a bit flamboyant. Because of his appearance he was giving trouble to his friend circle. Every person has to make his/her own reputation. But Charles is always careless about his appearance and reputation for that he has to do such works or such habits that society can easily accept and he will get fair chance and a fair break too. If man doesn't think about his social responsibilities or his attitude towards society, that not only create problem for him, it also hamper his nearer person too.

The term stigma refers to bodily signs designed to expose something unusual and bad about the moral status of the person. Stigmatized arises the sense of not knowing what the others present are really thinking about him.

He was talking in a disconnected short of way all the times I don't really know what about. It made sense while he talked. He was chatting away if we were both very old friends and able to pick up all his references to people and places. [...] Of course, by then we had understood he was not all 'himself' _ as you put it. (199)

Man is a creative and wise being in this Universe. By using his wisdom he can create moral status or prestige in society. If man loses his sense he cannot think what is right or wrong while he is talking. Man has to think very carefully while talking to other person. Charles protagonist of the novel also talk in disconnected way which makes his friends to think that he has some short of problem. He has to use his wisdom to establish his moral status in society. If he cannot speak properly or what he speaks, other person is not able to understand what he is trying to express. That means he was suffering from some kind of mental sickness. If person does not care about his friends while talking, his friends will indifferent to him. That kind of habit create problem in his life and society doesn't accept him as normal man.

No human beings are exactly alike: there are countless ways to differ. Shape, size, skin, color, gender, age, cultural background, personality and years of formal education are just a few of the infinite number of ways in which people can vary.

We are physically different, but I have some mannerism. Not that I knew of them until Charles showed me them! He had equipped himself with an old jacket of mine asked my wife for it, she was throwing it away. He had acquired a pipe, which he had never smoked, and gut his haircut like mine. [...] When I came into a room, or saw him across a street, it was like seeing a monstrous caricature of myself. (187)

Physically salient difference, such as skin, color or nationality are considered very stigmatizing because they are also permanent conditions and cannot be changed. Physical abnormalities, may be the most severely stigmatized difference because they are physically salient, represent some deficiency or distortion in the bodily form. Stigmatization often occurs with the confines of a psychologically constructed or actual social relationship, the experience itself reflects relative comparisons, the contrasting of desired and undesired differences. That flawless people don't exist, relative comparison gives rise to a feeling of superiority in some contexts but perhaps a feeling of inferiority in other context. It is also important to note that it is only when we make comparisons that we can feel different. Stigmatization or stigmatized feeling is a consequence of social comparison.

It was widely supposed that disabilities were in the charge of invisible superhuman entities who behaved unpredictably. Early humans deeply believed that the power to cause physical and mental derangement was carried by the gods, who inflicted disability as a punishment upon those who incurred their anger.

Look at it from our point of view. Your husband was brought in here nearly two months ago, by the police, in a state of shock, having been robbed without papers, money or knowledge of who he was. He was talking to himself, hallucinated, he had religious delusions and he was paranoid. We did what we could to get him better. (175)

Disabled people are often seen as suffering punishment for doing evil; they are portrayed as embittered by their fate. Every human is caught by his fate. Here, Charles Watkins too is caught by his fate. He is also charged by invisible power of god. He was brought in central intake hospital for punishment of god for some period of time. You have had the drugs, we used instead of shock. None has worked with

you. Nothing has worked. You had lost your memory when you came in, and you still have no memory (242)”. Doctor’s tried a lot to get back his memory but they are unable for short time because “It’s the law of god (133)”. Charles also accepts it’s the law of god. God fixed the entire incidence which will happen in our life in accurate time. No one can escape from his fate. Everything is determined by god.

He, as the soul family member considered as a roman citizen with full legal rights, possessed the power of life and death over family members. As child rearing was the responsibility of the family rather than the state, the father with his absolute power in the family, had the right to reject a child at birth, to kill, exile, mutilate or sell his children or to divorce a wife on any grounds.

The sun, the energy of the sun, and that was the controlling governor of them all, besides whose strength all the subsidiary laws and necessities were nothing. The ground and sole and heart and Centre of this little solar system was the light and pulse and song of the sun, the sun was king. (100)

Power is always in suppressive ways by which people can hold power over the powerless people and that lies in horizontal line. Power is generated in society by producing the discourse and constructing the truth. Such truth creates hierarchy in society. Male members of family are soul or heart of the family. He makes rules and regulation for his family whether it is suitable for his family or not. Like in the solar system, sun is the head member. All the planets revolve around the sun in their particular way. There are rules and regulations in solar system too. Every planet has their own value but everyone believes that sun is a head and he is a creator, so everybody obeys him. Like in our society we have to stay in rules and regulations whether it is only suitable for who are in the greatest post or in high level. Here, sun

represents the society, society creates demarcation line between small and big means there is bias in society.

Population was growing and nomadic invaders had finally repelled, commerce was expanding and the cities were reviving after their long neglect. The church leads in establishing the new tone of society ; the Gregorian Revolution of the late eleventh century on might assume that when ecclesiastical thought more closely concerned itself with the social and political conditions of society, more health for disables persons would develop.

As the Earth revolves, one half always in the dark from the dark half rises up a wail, Oh, I can't sleep. I want to sleep, I don't sleep enough, but give me pills to make me sleep, give me alcohol to make me sleep, give me sex to make me sleep. (130)

Church law discriminated against disabled individuals and the conventions of secular society subjected them to unjust laws and treatment. The early Christians aspired to create a spiritual revolution rather than a series of coherent social changes. As they preached the spiritual equality of all and diligently promised the kingdom of heaven to the meek in spirit. The hierarchy marked for heavenly attainment systematically omitted certain groups. Those groups known as disabled people. Those people who believe in religion, thought that disabled body or mind is caused by god's curse. As the earth revolves, one half always in the dark means there is not equality for all people. There is always discrimination between normal and abnormal people. Not suitable rules and regulations are made for abnormal or disabled people. So, the powerless people rise up a wail because of discrimination. Disabled person also want to live happy life in peace and in sustainable society, where every laws are in favor of

them. They also want free life like normal people. They beg for equal laws, rules, regulations where they can sleep in peace and secure society.

The witch craft mania, indeed, many forms superstition, actually began to subside in the liberal atmosphere of the Renaissance, which brought about new knowledge in medicine and psychiatry and in all fields of learning, as well as unprecedented activity in exploration and colonization. As witch haunts became less frequent and the very existence of witches came into question more often and openly, the safety of disabled people increased and their lives became somewhat less precarious.

I can feel myself struggling and fighting as if I were sunk a mile deep
in thick dragging water but far above my head in the surface shallows I
can see sun –last webs where the glittering fishes dance and swim, oh,
let me rise, let me come up to the surface like a cork or a leaping
porpoise into the light. Let me fly like a flying fish, a fish of light.

(130)

Mentally or physically weak person always seeks for their rights. They want to be free like normal people. Society always hate mentally or physically weak person. Disabled people stay in that hope, one day they will also get their rights like normal people so they always struggle to overcome that problem. Society or normal people keep disable people in dark. They think that they are the child of Satan or evil. Here, in the novel protagonist beg “Give me pills, give me more pills. I MUST SLEEP. No, I don’t enjoy my nights reading, thinking, and simply being alive, no, I want to sleep, I have to sleep (130)”. Charles is being suffered. So he wants to be free and breathe in fresh air in every cloud there is a silver lining. He saw sun-last webs where the glittering fishes dance and swim. That means there is a hope to get his rights like normal

people. Somehow disabled people get their rights like normal people. People's view little change about disabled people. Invention in medical and psychiatry helps to change the thought and belief of society that also helps to remove superstitions which is against disabled people.

Infants found to be idiotic, blind or otherwise disabled were exposed to the elements in a George in the Taygetus Mountains, thrown into the River Eurotes or abandoned in the wilderness. Following Solon's laws, Athenians killed their weak children outright or placed in clay vessels and left them to die by the way side. Similar customs repellent to us for their astounding cruelty, were found in other Mediterranean and European cultures. In Carthage, for example, blind children were burned on a slow fire as a sacrifice to sun.

I'm grown and gone, and I work and play all regulated ordered and social and correct, and I sleep now less than I ever did in my life for this short brief blissful time, just away from that bed the family, before I became that feather bed the family, and I'm young and my dreams and living are all one, white arms around my neck and eye drowned, eye drowned she and I, he and I, down among the dead man. Down.

Oh, Doctor can you give me a pill to make me sleep. (129)

Many disabled persons were viewed as polluted, creatures. Madness signifies divine punishment. Those who are seen as physically capable have right to live. Otherwise they are left to die in slow fire or killed by their own parents. Disabled people's life is not secured. Here Charles Watkins, protagonist of the novel also feels "I'm tied, hands and feet, I am wrapped about and around with strands of seaweeds from the Sargasso sea, and I roll helpless on, the ocean floor, down among the dead man, and my eyes are blacked out sleep is heavier in me, than the is to wake and fight (131)".

Charles also feels difficulty to live in strict society. Society creates a lot of problem for disabled persons. It's in societies hand whether to make free disabled person or to let them to die. Charles feels that societies' rules and regulations around his neck. So he wants to be free from those rules and regulations which create a lot of difficulties in his life that's why he begs for pills and wants to sleep means that he wants peace liberty and happiness in his life.

People were likely to interpret the behavior of mentally retarded persons as evil and their mutterings as conversation with the devil. Most disabled persons in medieval Europe seem to have led an insecure and precarious existence. Disabled persons are portrait as criminal or monsters or as people who are suicidal, maladjusted or sexually deviant they usually render as stereotypes, appearing to be either more or less than human. It is my considered opinion that Charles Watkins is destructive person. Negative, perhaps is the better word. I find him a pain in the neck, even, far too often, a bore. I conclude from all this that we do not know very much about human relationship (191).

Nobody likes disabled person. Disabled persons are obstacle for his family and society. Their friends, neighbors, relatives feel them a pain in neck. Jeremy Throne, Charles friend says "That I have never liked Charles. I believe that I don't admire him or approve of him"(184). They don't have human relationship with each other. Jeremy just fulfilled formality with Charles he is always negative towards him, he doesn't like Charles' behaviors. Charles's attitudes make pain in his neck. He feels difficulty to work with Charles because of his destructive nature. He portrayed Charles as non-human. Charles has insecure and precavious existence in society. Because society hate disable people and don't want to keep relation with them. So they always stay backward in comparisons to normal people.

It was believed that furious Mad – men are sooner, and more certainly cured by punishment, and hard usage, in a straight room, than by physick or medicine. Indeed, the exhibiting the deviance and disability in their various forms for money can be traced to the first lunatic hospitals, where were soon as caged monsters to pay populace. I slept. In my sleep one or more of the Rat-dogs came to examined me, for I saw their spur and dung when I woke. But they did not harm me. I dreamt of them though, and cried and struggled in my sleep, imaging myself their prisoner (72).

Disabled people were betrayed by the society. In the name of their treatment, they are exhibiting like circus animals. Doctors use such hard and bad punishment to make them better which is not tolerable for disabled people. In the novel doctors give torture to Charles to remember about his past life. Charles feels more uneasy in hospital environment. Charles feels him as prisoner in hospital because of bad treatment. Rules and laws are made for disabled people but it is not use in practice. It is only written in books. Still disabled people are suffered from so called society. They are not able to get liberty. Their rights are in shadow of society. They have to struggle for their full freedom. Society's views are not changed towards them. So disable people are insecure for their life.

Stigmatization is one of the things that cause inferiority in the mind of someone. So it creates discouragement in the mind of character. The awareness of inferiority means that one is unable to keep out of consciousness the formulation of some chronic feeling of the worst of insecurity and this means that one suffers anxiety and perhaps everything worse, if jealousy is really worse than anxiety.

I think I feel guilty because I lost my memory. I do feel very deeply indeed that it is irresponsible to lose one's memory.' If you feel that, that you haven't lost your memory, but you have only lost some facts,

some events'. 'Oh yes, I do tell myself that. But there's something else. Yes. There's something I have to remember. I have to.' 'But don't get excited it makes it worse. (235)

Charles feels inferiority in front of other people because he is unable to remember about his past life. He feels insecure in his present life. His past life memory hunts him so he talks like mad people in disconnected way. By showing this kind of behavior what other person think about him, he is unknown about their view. Because of fragmented memory Charles feels insecure and uneasy, even to talk with his own wife. But, inferiority and discouragement in the mind makes Charles unsuccessful and unable to remember his lost memory. So, Charles feels insecure in his life.

Both the stigmatized and normal introduce into mixed social situations; it is understandable that all will not go smoothly. We are likely to attempt to carry on as though in fact he wholly fitted one of the situations, whether this means treating him as someone better than we feel he might or someone worse than we feel he probably is.

Charles was the original eccentric oddball and Jeremy was the solid dependable one. I've always played along with it. I'm stuck with it, as it were. But when I say to Charles and to others what I admire is his originality and his daringness of thought, and so on, that the point at all. For in fact something too careless, almost sloppy about his originality. (186)

Charles also unknown about their friend's attitude towards him. Because his friends show double nature. Charles's friends feel that he is original eccentric oddball in comparison to other friends. His friends feel difficult to work with him because he is too careless, almost sloppy. It is true that normal and abnormal people cannot live in

one place and not possible to do same work in same time. Like that Charles's attitude is same as abnormal people and his friends doesn't want to work or stay with him. So Charles's friends are indifferent to him because of his nature.

Individuals who challenged the political social or value system of some earlier destined to be subjected between people who had physical disabilities and those who were intellectually impaired or mentally ill.

Now if I were reactionary and impervious to new ideas it would be easier to understand, but I am not. I cannot remember ever refusing to listen to Charles or to anyone else when they have a new angle. But to say that everything taught under the heading of classics is pigs feed from beginning to end, and never has been anything else. (190)

It is very difficult to live in society that people who have different perspectives than others. Those person who have different attitude or view towards society or in different subject matter feel odd to communicate with other people. People who challenged the political social or value system of some earlier societies were likely to be judged mad, insane, heretical etc. like in the novel, Charles's lecture of classic is compared with pig swill. His friends thought that he taught in old style. He always talks in centuries. He doesn't brought new technique and innovative view point in his lecture. His lecture is pigs feed from beginning to end never has been anything else. People who are in better post always dominate weak people and their work. They discriminate between weak and strong people.

People with disabilities and disability-rights advocates have stressed again and again than it is often far easier to cope with the physical aspects of a disability than with the discrimination and oppressions they encounter because of it. People shun persons who have disabilities and isolate them so they will not have to see them. They

fear them as though the disability were contagious. And it is, in the sense that it forces us to face our own vulnerability.

Another, to us incredible, trait, is their ability to accommodate such a wide variety of incompatible beliefs. They are highly developed technical society, but they also believe in witches, fairies, supermen, magic of all kinds, and they take pains to inculcate these beliefs in their children side by side with scientific techniques. (159)

How much people became modern and advanced, the concept of people never changed. They want to call themselves modern but their thinking towards disable people is always same. Society step forward in scientific techniques but people who live in that society remain same as before. Not only that they also teach their children same belief in scientific way. Rules and laws were made for disable people by government but people or so called normal people isolate them so they will not have to see them. Normal people avoid disable people because of fear them as though the disability were spreading from one person to another by physical contact.

It is not new for people to view disability as a form of pollution, evidence of sin. Disability has been considered divine punishment or alternatively the result of witches spell. In our scientific and medical era we look to heredity for explanation unless there is an obvious external cause, such as an accident or infectious disease. Nowadays, even if an infection can explain the disability, scientists have begun to suggest that our genes might have made us unusually susceptible to it.

There was a pressure of silence, which swirled me into a singing calm.

I was inside the crystal, whose vortex had gathered in all sensation as a dust-devil gathered in dust and leaves from yards around, or as bath

water spiralling its way down o hole exerts its pull on every part of the water in the bath. (88)

Disabled people are always in pressure from ancient time. The view towards disable people never change. Disable people are hated by normal people. All people thought that disable body is cause of curse of god, witches spell, evidence of sin etc. Normal people are in search for new technique to treat disable people as non-human. So many rules made for disable people but all goes in vain because it's only written in book not shown in practices. Nowadays infection also defines as disability. Society covers all the area of disability slowly and treat disable people as social form of pollution. There are different types of disabilities. In all area of disability to dominate disable people.

People who are apparently strong on visual aids, originated the term stigma to refer to bodily signs designed to expose something unusual and about the moral status of the signifier. So, in this regard, Charles Watkins is intrinsically mentally retarded one. In this backdrop, a variety of tactics were utilized to control different segments of the industrial reserve army. For the largest brigade in this corps, a principal instrument of oppression consisted of powerful message instilling a belief that women should confine their activities to the home, which was no longer a primary unit of production, rather than assuming a prominent role in the work force.

Their sound is altogether challenging and enigmatic. While they communicate with each other entirely verbally, usually by means of lectures-a man or woman talking at length on some isolated subject-they have little belief in the talks[...]. To my mind there is no explanation for the entirely arbitrary, casual, fragmentary nature of this heightening or accompanying music expect that it must be part of the

technique used by a hidden priestly or technically superior caste to control the plebs. (159)

Women and disable people were categorized in same place. So called society and men dominated oppressed group. These oppressed group never success to overcome from their problem. Because society uses various ideas to control them as they like. Like in ancient time in church pope use a variety of sounds, usually music in their language. Normal people aren't able to show them as civilized and educated. They used such types of technique to control their students. Many rights were made for women but none of them worked in women life. Society's view towards women never changed it always remain same. It is women fate that she has to stay in four walls of the house.

Some may content that legal effort to end job bias merely to control the behavior of capitalist in order to protect them from severe conflicts that might be seen otherwise resulted from direct assaults on racism, sexism, and similar forms of inequality in the structure of society, this argument fails to take adequate consideration of the imperative needs for extensive changes in the social, institutional and built environment that are essential to improve the status of disabled people.

Black and white, coming and going, out and in, up and down, no, yes, no, yes, no, yes, one, two, one, two, and the three is me, the three me, The THREE is ME. I in dark. I in plusing dark, crouched, i holding on, clutching tight, booom, shhh, booom, shhh, rocked, rocking, somewhere behind the gate, somewhere in front the door, and a dark red clotting light and pressure and pain then OUT into a flat white light where shapes move and things flash and glitter. (126)

Society is always indifferent to the disability, racism, sexism, etc. There is always bias in these groups. People think that they are the disease which may cause various

problems in society. Varieties of programmed were made for disable group. Different rules and regulation were made to improve the status of disable people. But the status of disable people is always low. It means that none of the rules worked to remove bias from society. Charles says that black and white, coming and going, out and in, up and down but still he was in dark. None of them helped to make his life better. Disable people are in pressure of the society. So they have to follow what society determine for them. In the novel protagonist also feel uneasy to live in that society where there is no equal rules for them.

Stigmatized arises the sense of not knowing what the others present are really thinking about him. Stigmatized individual's not knowing which of several categories he will be placed in, but also, where the placement is favorable, from his knowing that in their hearts the other may be defining him in terms of his stigma.

In my flat he did not sit down. He was restless and walked about all the time, examining objects very carefully, examining the surface of the walls, and so on. [...] but I am sure you have often found that one may talk for hours, indeed for days, or a lifetime, with a friend, and then discover that the words you use stand for very different things. (199)

Charles shows very amusing behavior in front of his friends. He was restless and walked all the time and watching the surface of the walls. He was talking to himself for hours. He was talking about getting out of the trap, getting out of prison, of escaping that kind of talk. His friends are unknown what he is talking about. Charles doesn't know what his friends think about him. He is unknown about that fact where his friends placed him because of his amazing behavior. His attitudes lead his friends to think that he has some inner problem. So he is behaving like mad man and Charles is innocent in all of his works.

The treatment of disabled workers in many industries and workshop has displayed evidence not only of the exploitation of labor as a dehumanized commodity but also of the tendency by capitalist to use physical characteristics as a basis for creating a cheap and docile group of workers as postulated by the split labor market theory. Whereas Charles used to say that his war's fortunes were maximum hard routine work, maximum physical, maximum boredom, and pretty steady doses of danger and death (225).

Disabled people were always mistreat by the society. They are used in every step by the society because they have not their own rights to use for fight against them. Disable people are used by capitalist physically, mentally, socially. Charles was also used by his country in war time. In war, he has done very hard job that cause mental problem in his life. Charles was socked because of his maximum hard routine work in war. Charles contributes for his country but country neglects him. Like that capitalist take advantage by using disable people in work but didn't give anything in return. So disable people are always betray by the society.

The experience of disabled people in medieval times was not a tale of unmitigated hardship, deprivation, isolation and arguable witch hunts (95). With the movement arose a new interest in humanistic principles, individually, learning and the arts. Humanism in art led to a more intense focus on the human body and so to the development of more sophisticated surgery and medical practices (95).

The memory of the nights I had drunk blood and eaten flesh with the women under the full moon struck my new mind, and there was a reeling and then rallying of its structural, while I accepted and held the memory were lodged in my mind, my new mind. (91)

Disabled people's condition were very sympathetic. They have to stay in very critical situation. Their life style was so unbearable for them. They have to spend very hard life under the domination of the society. When some rules were made for them, they became little aware about their rights. They are unknown that they have also a rights. They are always suppressed by the society and state. Nobody cares about their freedom. When they known about their rights, it gives little courage to speak against the society. Here, in the novel Charles also defines his hard times with nights where he had drunk blood and flesh with other disable people. When some of the movements struck his mind he starts to revolt against society. He begs his rights to the society. He saw little hope rays for the better life of disable people.

“The vital importance of Eugenices” with the words: Eugenics is running the usual course of many new ideas. It has ceased to be regarded as a fad is now receiving serious study, and in the near future, will be regarded as an urgent practical problem. “In the article, he argues that it is crucial for society” to ensure mental defectives shall not have children” and defines as mentally defectives “someone with such a feeble mind that he cannot support himself or look after himself unaided. Doctor, he is very weak now. Yes, he is restless between shots. Yes, he seems confused, bewildered, unable to feed himself, seems to want to him, we think you should wake up now” (131).

Doctors are the parts of the so called society. Society creates such words or practices that will produce problem in disable person. Society thinks that disable person are not able to take care of themselves. So they spread such rumor that disable people should not produce children. They think that if they aren't able to take care of themselves then how they will take care of their child. In the novel too doctors declare that Charles was unable to care himself. Doctors feel that he was very weak, restless,

confused and bewildered. So they think that Charles should wake up and try to be well.

There man rediscovers a truth he had forgotten, though it was manifest: what desire can be contrary to nature, since it was given to man by nature itself! And since it was taught by nature in the great lesson of life and death which never stops repealing itself in the world.

However that may be, professor, you must accept who you are. I am telling you the truth. Accept that and try to go on from here. But if I went on, that would mean I had begun. All that means nothing to me. It isn't mine at all. It is a dream. My dear professor, it is your life. A dream life. A life that is a dream. A dream.... No, I am afraid I am not telling you go back to sleep yet. (140)

Society always interferes in disable people's life. If someone forgets about his past life, society gives pressure to that person to remember all the things whether he is able or not. In the name of helping doctors are giving pressure to Charles to remember about his past life. Charles was not ready to accept what doctors are telling to him. Charles feels shame in front of the society because he is unable to remember about his past life. Charles was unable to remember about his past life even his wife and doctors are helping to remember. Charles should remember all the things there is no another way for him to escape because he has to spend his rest of his with his family.

Social rejection or avoidance affects not only the stigmatized individual but everyone who is socially involved such as family and relatives (224). This permanent form of quarantine forces people to limit their relationships, to other stigmatized people and to those for whom the social bond out weight the stigma, such as family

members. In this way, avoidance or social rejection also acts as a form of control or containment.

Charles behaved outrageously. I thought he was drunk, though he is not a drinker. It is simplest to say that he behaved like an undergraduate, if I may be permitted that old-fashioned comparison, but I am not one to be proud of flattering the youth.[...] The classics were 'hogwash' and the course of lectures we had drafted together for him 'a lot of pigs-swill'. And soon. I'm afraid his epithets were pretty limited, but that is the nature of undergraduate humour. (189-190)

Our society does not look kindly on people with disabilities. The behavior of disable people not only affects him it also affects his relatives and friends. Because of their own behavior society ignores them. They are not allowed to take part in social function. All people are indifferent to them because their behavior creates lots of problems in non-disable person's life. All the works of disable people are hated by society whether it's good or bad. Society thinks that disable people cannot do any good work in their life. Charles also shows such types of behavior in the novel so that his friends doesn't like him. His friends think that he cannot give fruitful knowledge to his student because his subject matter was not so much important. Non-disable person always seeks to point out the problems in disable person.

The hospital of Strasbourg in 1819, he found a kind of human stable, constructed with great care and skill: "for troublesome madman and those who dirtied themselves, a kind of cage, or wooden closet, which could at the most contain one man of middle height, had been devised at the ends of the great wards". These cages had grating for floors, and did not rest on the ground but were raised about

fifteen centimeters. Over these gratings was thrown a little straw “ upon which the madman lay, naked or nearly so took his meals, deposited his excrement.”

Oh, Doctor can you give me a pill to make me sleep [...]. I had when I was a baby, give me what you trained me to need before I even talked or walked, give me anything you like, but let me SLEEP for in the dark where the door once was (but is it still ?) is the only place I can tolerate being alive at all. (129)

The condition of disable person is very critical now and in ancient time too. Place where disables are kept was also uncomfortable to stay. It was like animal cage. In that cage, they behave like animal. Their importance is not more than like animals. In the name of caring and helping disable people, they behave them very badly. In hospital and in asylum disable people are treated like animal or non-human. Because of their bad treatment, the condition of disable people is going to more worse than animal. Like in the novel Charles also feels discomfort in hospital and by the treatment of doctor. He wants to live freely in hospital but doctors force him to remember about his past life. So, he always wants to sleep and more pills to feel better.

For in the patient’s insane words there is a voice that speaks; it obeys its own grammar, it articulates a meaning must maintained in such a way that representation the of the hallucination in reality does not seem like the transition from one register to another, like a translation into a new language, with an altered meaning.

I have no way of knowing how real to Charles that night were the prisons, the nets, the cages, the traps, that he talked about. If you can call so disconnected and rambling a stream of words ‘talking’. But I

and Frederick Larson have very definite meaning for such words. But Charles? I can't say. (199)

Mentally disable people have own style of talking because of their own problem. They talk whatever they like or whatever comes in their mind. So, normal people are not able to understand what they are talking about. Disable people have their own grammar and meaning. But it is not acceptable by normal people. Charles also speaks in disconnected and rambling way which creates problem to his friends to understand what he is talking about. They cannot catch all the words what Charles talk about. Charles used strain of words which has not definite meaning. So, their friends are also in problem what to do with Charles. Whether to take him in hospital or leave him.

And perhaps nature, as the concrete form of the immediate has and even more fundamental power in the suppression of madness. For it has the power of freeing man from his freedom. In nature- that nature, at least, which is measured by the double exclusion of the violence of desire and the unreality of hallucination- man is doubtless liberated from social constraints (those which force him “ him to calculate and draw up the balance sheet of his imaginary pleasure which bear that name but are none”) and from the uncontrollable movement of the passion.

He behaved impeccably, supporting Nancy against her mother, who was cutting up rather, and talking her for walks and so on. But he was making her worse because of his attitude- not making light of the whole drama on purpose, but it was implicit in his attitude.[...] Yes, ‘we are all much too personal about the whole thing’. He was talking about marriage, after all. After all, we aren't Hottentots. Anyway, Nancy found half crazy, because of Charles. (188-189)

Mentally retarded persons cannot suppress their feelings. They are unknown and what they are talking about. They are indifferent what society and other people think about him. They think that they are free to do anything. They do not care about society's restriction too. Because of their mental problem they also don't know what they are talking or doing. Their activities create problem in the society and everybody treat him very badly. Charles company gives trouble to his friend's wife. He is talking about marriage life. Indirectly Charles confesses his love towards Nancy. Because of Charles attitude Nancy found herself half crazy. Both of them are married so it is not possible them to talk like husband and wife. There are some social rules for married person. But Charles does not care such rules and regulation of the society.

In madness, the totality of soul and body is parceled out: not according to the elements which constitute that totality metaphysically; but according to figures, images which envelop segments of the body and ideas of the soul in a kind of absurd unity. Fragments which isolate man from himself, but above all from reality; fragments which, by detaching themselves, have formed the unreal unity of a hallucination, and by very virtue of this autonomy impose it upon truth. He has a not uncommon facility- a memory that is really almost photographic. For an examination he will study day and night for the month before hand, get phenomenal marks and will have forgotten most of it three months later. He says of this himself (186).

Both the body and mind should work together. If the totality of body and mind is fragmented, the function of the whole body is disturbed. The function of whole body is control by mind. If body does not get message from mind at that time body is not able to work properly. At that time person with such problem believes in hallucination and unreal objects. That kind of people suffer in his memory power. Charles also forget things very fast in comparison to other people. Charles accepts this

truth by himself. Such types of people are recognized as mad man in society. Normal people do not want to coordinate with them in any work.

It also happens that if person of intellectual ability gets into some sort of trouble the difficult is more or less automatically attribute to “mental defect” whereas if a person of “normal intelligence” gets into similar difficulty, it is not regarded as symptomatic of anything in particular. He is likely to feel that the usual scheme of interpretation for everyday events has been undermined. His minor accomplishments, he feels, may be assessed as sign of remarkable and noteworthy capacities in the circumstances.

I may say that Charles is very fond of talking in centuries, if not millennia, always the sign of a lazy mind, to my way of thinking. However, I asked him what gave him the confidence- or did I say conceit? – to talk about the work of scholars infinitely better than himself, in such terms. Did he really have no qualms at all? He said no, that it was ‘perfectly obvious to unprejudiced mind’ that he was right. (190)

Every person have different kind of capacities. Some person are extra talent and some are little. But everyone have their own style of doing work. Person is judged by his\her own daily work and attitude. People like those person whose works contribute to his family and society. In the novel Charles works do not satisfies his contemporary friends. Charles teaches in very old way so his friends do not like his teaching style. His friends think that Charles cannot change his style according to time. Its time need so that Charles has to change himself but he denies his friends suggestions and do whatever he likes to do. Charles think that whatever he gave to his students is very correct.

When normal and stigmatized people do in fact enter one another's immediate presence, especially when they attempt to sustain a joint conversational encounter, there occurs one of the primal scenes of sociology; for in many cases, these moments will be the ones when the causes and effect of stigma must be directly confronted on both sides. These stigmatized individual may find that he feels unsure of how normal will identify him and receive him. During mixed contacts, the stigmatized about the impression he is making, to a degree and in areas of conduct which he assumes other are not.

I must confess we quarreled violently. I think it was the first quarrel we have ever had astonishingly. He was abusive and derisive. Usually of course he is rather bland, or appears to be indifferent. I was patient- I am, in fact a patient man. He became increasingly unpleasant. You understand that all the time there was the underlaying was in the right and that I could see it if I wasn't stupid. (190)

It is true that people with mental problem and normal people are not able to work. Because their view contradict with each other. So, it is very difficult for them to coordinate and work. In the novel, too, Charles's and his friends work in same collage but once they engage in conversational encounter because their perspective are different with each other. Because of abnormal people attitude or behavior normal people cannot work simultaneously. Charles's friends feel that he is bland, abusive and derisive. Charles's attitude creates problem to his friends and his friends do not like to interact with him but Charles is indifferent in all these things.

In short, Lessing tries to analyzes the ab/normality and its negative impacts which have been fallen in the life of Charles Watkins. In this novel, Lessing challenges the traditional definition of ab/normalcy and suggests searching the new

foundation of ab/normalcy with certain morality and civilization. Here, Lessing presents the picture of the modern middle class white man where he faced various problems. Therefore, Lessing tactically critiques and analyzes the ab/normalcy along stigma that disability is not a physical misfortune but a discursive formation.

III. Conclusion

In the novel writer tries to capture the socio economic, religious and cultural attitude of the normalcy which is based on the power position of the contemporary Society. Charles and his wife, one of the middle class couple lived happily but Charles forgets his past life suddenly fell in sorrow. After the Charles accident, his Family became worried because society points out Charles that he is abnormal man. Behavior of society creates problem not only to Charles but also on his family. Charles mental problem gives pity to his family and relatives. Normalcy is constructed by religion, socio-economic and cultural factors of the society and practices in the life of individual.

Through the representation of the novel mentally disordered protagonist Lessing critiques the stigma that disability is not a physical misfortune but a discursive formation. Therefore, Lessing, in the novel challenges the traditional definition of normalcy and suggests searching the new foundation of normalcy with certain morality and civilization. It constructs certain values which helps to identify a person he or she is normal or abnormal. In the case of Charles, society criticizes very much towards his situation. Society could not come out from the traditional values and practice which was determined by the traditional values and practice which was determined by the Powerful person as the tools to undermine the weak.

Lessing tries to focus the issues of abnormal and normal as the interrelated form which creates problem in the Charles's life. Charles also wants to spend happy and luxurious life with his family. But after he forgets his past life, his wife suffer with the comment of the society about the Charles's abnormality. Not only Charles suffers psychologically but his wife became depressed because of Charles problem.

The whole story of the novel only focuses the problem of the Charles's condition which was not only with the constructing value of the normalcy.

There are two primary factors examine the normalcy which help to establish human relationship in the world. The first one is clinical report which is more scientific and reliable than the second one which is constructed in the certain societal background and use as the controlling factor of the society. Constructing normalcy is measured value that helps to control a person from being unique. Doctors treatment not only enough to make him better and get him back in his previous condition. Charles condition rooted with the assumption that formed by socio-cultural and Religion and demarked the lines of normalcy.

Characters with so-called abnormality are fundamentally isolated and are seen as an invisible social group who face all types of restriction and limitation and they suffer the long history of unequal treatment. But Lessing shows that this occurs due to stereotypes and prejudice that undermine the capacity to participate in the social scenario, the domination by norm should be challenged to acquire the real identity in the society.

In short, the research tries to seek normalcy was constructed in a particular foundation of the society and it plays an important role in a person's individual performances which is deeply rooted in the psychic of a person. In the novel, Charles himself mentally feels different from other and tries to construct separate identity by showing strange behavior. In the same way, Felicity also socially and psychosocially worried because of his husband condition. Lessing tries to break the assumption of traditional values of constructing normalcy but she is not succeeding to challenge the view which has been established in the society since long time on the basis of socio cultural and religious foundation. So Lessing tried to pick out the issues of normalcy

with the reference of Charles's condition but not conclude it with proper solution that is why the research tries to assert the problem of normality and abnormality.

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