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Politics of Identity in P.R. Das and M.K. Singh's *Mother Teresa*

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By

Bipin Shakya

T.U. Regd. No.: 6-1-11-44-2007

Central Department of English

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– Bipin Shakya

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Letter of Approval

This thesis, entitled "Politics of Identity in P.R. Das and M.K. Singh's *Mother Teresa*" submitted to the Central Department of English, Tribhuvan University, by Bipin Shakya has been approved by the undersigned members of the Research Committee.

Members of the Research Committee

Internal Examiner

External Examiner

Head

Central Department of English

Date: _____

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Bipin Shak

Politics of Identity in *Mother Teresa* by Das and Singh

Abstract

In this study, The celebrity figure Mother Teresa is valorized as a messianic figure that has descended down to earth as a redeemer of those characters are victimized by poverty, social indifference, oppression, exclusion and various other types of illness, maladies and miseries. Her compassion and her dedication to the betterment of the poorest of the poor are sufficient proof to claim that she is a Christ figure. The flexible and shifting nature of Teresa's nature is examined from the vantage point of Stuart Hall's theory of identity and formative forces that shape and sustain it. Judith A. Howard's notion of politicized notion of identity also constitutes the methodological frame work of this study. The sole thrust of this thesis is to examine how Teresa keeps on cultivating identity as per the demand of new scenarios in which she participated for the promotion of the collective wellbeing of those who belong to the lower level of social strata.

Key Words: Identity, Mother Teresa, Service. Compassion, Care, Solidarity,

Brotherhood

Introduction

This study examines the issue of the politics of identity in a biography *Mother Teresa* by P.R. Das and M.K. Singh. The shifting nature of identity is found in the text. The sole concern of this study is to focus on how identity keeps on changing. Mother Teresa's identity as an activist goes on changing over time. To promote and spread the message of welfare and collective sense of betterment, she aims at taking on different sorts of identity. She had a deep sense of reverence for religion. Over time, she becomes a social activist and nun. Identity refers to either a social category, or expected behaviors or socially distinguishing features that a person takes a special pride in or views as unchangeable but socially consequential.

Teresa embodies compassion, selfless service and unconditional sacrifice for the betterment and redemption of the poorest of the poor. Teresa is of the view that our true nature is pure love. This love expresses itself spontaneously and without any external promptings as selfless service. In selfless service, there is recognition of oneness between the one serving and the one being served. This, then, leads us to realize the truth that the God in us is serving the God in others. Swami often tells us that selfless service is the most important spiritual discipline for a devotee and the direct path to Self-realization.

Teresa's whole life is an introduction to selfless service as a spiritual discipline. Her identity is buttressed by the notion that selfless service is the main purpose in her life. Serving and helping others is the essence of her life. Her identity is grounded on the notion that Selfless service is worship of the Lord in His cosmic form whereby He is seen in every being and in everything. Teresa's altruistic service is a testament to only a miniscule amount of charity. If one person helps a poor person, he increases the utility of all others who have that poor person in their utility

function.

Though people at large temporarily fail to recognize the true nature of her compassionate and unconditional service for the poorest of the poor, she shines like a saintly figure who alone reigns on the hearts of millions. People must value the utility of themselves and their family more than the utility of others. Otherwise, they would make sure that others had more income than they. She appeals people to come to the same line of helping the poor without seeing any immediate benefits. It is this preference that creates a free-rider problem in the public goods case whether one is dealing with a limited altruist or with a totally self-interested person.

Teresa's identity can help explain political actions, and the meaning of claims such as identities is socially constructed. To probe the issue at hand, insights and concepts from theorists like Stuart Hall, Judith Howard, Leonie Huddy and other related theorists are mobilized. Teresa's Altruism makes another prediction about charity that is inconsistent with the evidence. If altruism motivated charity, it would pay most individuals to give to only one charity. The contribution of any one individual to any one charity is usually a very small part of total contributions to that charity.

Mother Teresa is a saint and social figure. She becomes a catholic nun and went to serve in the missionary. Sister Teresa could not stop herself to help these people. She came out of the wall of convent and became a Philanthropist. She started to support those poor, sick and needy people. She established orphanage to orphans and neglected children's, hospitals for the sick as well as dying people and shelter for the homeless, by raising funds through donations. She established missionary of charity and serve those needy people. Religious faith and social service are interconnected in her life.

Identity is a keyword of contemporary society. It is a central focus of social Psychology. When societies are more stable, identity is to a great extent assigned. It is not chosen or consciously crafted. In her life she exercises an enormous influence around the world. Her missionary works on behalf of the poorest of the poor in India. She is an adequate but undistinguished teacher. She is a commonplace woman. She is an ordinary nun. She stands in the forefront as a promoter of religious services. Until the last decade of her life, Mother Teresa enjoyed a great deal of praise as living saint.

Teresa is prudent enough to handle religious program. She has the nuance of erasing religious differences and maintains rapprochement. A violent Hindu-Muslim conflict consumed Calcutta. Having no food for the students, she goes out into streets. Those streets were full of wounded bodies of the dead and dying. At a certain point, she is influenced by Modern popular culture. It promotes celebrity people who are well known. Such a participation promoted controversy or scandal. She took to talking or writing to enhance celebrity image. But it cannot adequately explain her influence as an activist.

Mother Teresa sought to bear witness to show that even on the wretched streets of Calcutta, one could encounter God's grace and love. Mother Teresa's religious heart longs to help poor people. She got huge support to create a social identity as Mother Teresa. In 1931, the Loreto order sent Teresa to Calcutta to teach history and geography in a school for girls from India's wealthiest families. For the first 19 years of her vocation, the convent walls sheltered her from the misery of Calcutta's destitute.

Teresa is an icon of philanthropic ideals. She builds the image of a philanthropist who is committed to ennoble mankind. She appears to be a religious consumer and producer. She assesses the power of sensitivity. Her decisions to

become a nun force her to embark on a mission to promote the poor. Her creation and leadership of the Missionaries of Charity are pivotal. The most publicized phase of Mother Teresa's career is her service to the poor.

Teresa believed that she served God by serving and nursing the poor. She believed in the three vows of poverty, chastity and obedience. She took an extra one. She would give wholehearted and free service to the poor. Lastly, she believed that no one should be left behind and that everyone should feel wanted and loved. These few beliefs contributed greatly to her life and affected her choices, relationships with others and society. She had lived since her work with the destitute began five decades ago.

Teresa's identity is shaped by the affirmation that Love is God and God is Love. A life without love is sterile and barren. Whatever one's difficulties or troubles, one should try to help others to the extent possible. Selfless, loving service to others is the highest form of sadhana (spiritual discipline). It represents true devotion. Such bhakti is not affected by the reverse of fortune or changes in circumstances. One should not be concerned only about one's own welfare, career and prosperity. Teresa is truly representative of this notion. It is not for the enjoyment of personal possessions and comforts that the human being has taken birth. He or she has a greater goal to achieve, something more permanent and lasting. It is the realization of oneness with the Divine, which alone can give lasting bliss. Even while being engaged in the activities of the secular world.

Throughout her life, Teresa shows a stable, consistent preference for religious over secular commodities. The theory of household production and human capital illuminates her early disposition to religion. She chooses it as its lifelong continuation. According to Susan Kwilecki and Loretta S. Wilson:

Mother Teresa consumed both social and spiritual religious commodities. However, the mission to the poor reflects a consistent, uncompromising preference for an elite spiritual product, closeness to God, or personal holiness. The work of the Missionaries of Charity, Mother Teresa explained, calls for us to see Jesus in everyone. (7)

Each one is Jesus in his distressing disguise. Teresa sought spiritual grace, namely, increased godliness and divine contact for herself. Her workers serve the poor.

Teresa also profited through international celebrity, large sums of money in donations and prizes, and worldly power and prestige. The first mobile leprosy clinic was launched. Although she was unmarried yet she played the role of a mother in the life of many poor people. While expanding her missionaries, she faced many hurdles. In her last stage of life, she battled memory lapses and confusion. At the time of death, there were "more than 4000 sisters in the Missionaries of Charity along with 700 brothers and thousands of others who have volunteered as co-workers, lay Missionaries of Charity and Missionaries of Charity Fathers" (77). Her works came not from the strength of her intellect but from the great power of love she had in her heart

Nirmal Hriday, Shusu Bhavan are the place where Mother Teresa and her nun were work for social service. Social service works were the Christian religion was implicit role in that social service. Bhuvan Prasad makes the following observation in this regard:

Mother Teresa is a different legend figure of society. Mother Teresa's work for society is like a Ghandi Figure. Vijay Prashad wrote in his article Mother Teresa is legend figure for the society. There are some similarities with Gandhi, who also made criticism seem absurd as he sat amongst the poor in

their clothes and with a smile on his ineffable face. Certainly, Mother Teresa was an extraordinary person. (1)

Teresa is compared to the beauty queen Diana. Diana and Mother Teresa are social figure. Diana's death generates emotions of sorrow for an unfulfilled life and of sympathy for the bereaved children. Mother Teresa's death brought out gratitude for compassion and admiration for selfless sacrifice. Belonging to different worlds, the two women met in the realm of humanitarian efforts.

According to M.V. Naidu "Life and death brought together the Princess of Wales and the Saint of the slums" (7). The tragic death of a romantic heroine brought to the front page the obituary of an unpretentious ascetic. Mother Teresa raises a voice for social service at that time. This is the good work for society. Mother Teresa begins with her glorifiers who have removed her from the realm of history and deposited her. One saint figure, Mother Teresa, always talks about the social service. A. M. argues:

To Mother Teresa is "Mother Teresa was already a Calcutta based Nobel Laureate She might soon be a Calcutta based saint too. According to reports, the Congregation for the Cause of Saints recently met in Vatican City and took a decision to beatify the Mother, that is to say, to declare her to be a Blessed of the Church. This is one step forward to the attainment of Sainthood. (2)

In India there was lack of social service at that time. Mother Teresa came in India. Mother Teresa has desire to help for poor people. Indian people are well-come to her. But when she start to fallow and promote Christian religion, victim people have bitter expression upon her.

According to Joseph Cassidy "Christ lives in her heart through faith' and 'that planted in love and built on love' she is modeling her life on him. Teresa of Calcutta is not just a human phenomenon" (4). All this added up to a load of labor and fatigue

that often oppressed her greatly. It meant combining late hours with that early rising which is generally regarded as inseparable from religious life.

Although all these critics have examined Mother Teresa, none of them examines the issue of the Politics of Identity. The issues of identity have been rarely explored. Mother Teresa's identity has been created as a social figure, while she provides a social service in India. The identity of a thing (not just a person) consists of those properties or qualities in virtue of which it is that thing. That is, if you changed these properties or qualities, it would cease to be that thing and be something different. Inquiry into identity in this sense gives rise to conundrum. An identity is a social category. It takes one quite far in terms of understanding what academics frequently mean when they use the word.

Patience, unconditional service, selfless involvement in the promotion of humanity and human dignity are some of the virtues and characteristics that decorate Teresa's identity as a saintly messianic figure. To ask about identities of such and such people is often to ask about the social categories in which they placed themselves (or were placed by others) and how they thought about their content or rules of membership. In many cases it might be clearer and better to use social category rather than identity.

Identity as a social category captures much of what academics often mean by the term. An identity is a social category doesn't work when we use identity in the sense of personal identity, which may be formulated in terms of a group affiliation but need not be. Judith A. Howard argues that "Identities explicitly for a politicized social psychology of identities that brings together the structure of everyday lives and the socio cultural realities in which those lives are lived" (1). In Mother Teresa life, Mother Teresa identity is social identity that was established in everyday life identity.

In this world, no one has seen God still we believe in Him just because of certain personalities who have devoted their whole life towards the welfare of the society and became an instrument of God.

The culture has a major role in shaping our identity; however, we can conclude that the individuals sharing the same culture end up having the same identities. Such an assumption is quite traumatic, for it reduces us to robots and denies us our “being” and “self-awareness”. Individuals possess a dynamic nature and are in constant interaction with their community. A person’s understanding of their own cultural identity develops from birth and is shaped by the values and attitudes prevalent at home and the surrounding, noting that the cultural identity, in its essence, relates to our need to belong.

Teresa is strongly motivated by the belief that service should be offered to those who are less fortunate than us and without judging them. The weak, the distressed and the destitute are the ones who need our service the most. The individual lives in society and derives happiness from it. In her view, society is part of a larger community and communities together form a nation. Thus, the individual’s happiness depends on the welfare of the society, the community and the nation he or she lives in. Teresa subscribes to the conviction that the duty of every individual, therefore, is to render selfless service for promoting the common welfare of society.

Identities are based on ethnicity, race, sexuality, gender, class, age, and (dis)ability, both separately and as they intersect. I also take up identities based on space, both geographic and virtual. Howard views:

Identity is a keyword of contemporary society and a central focus of social psychological theorizing and research. At earlier historical moments, identity was not so much an issue; when societies were more stable, identity was to a

great extent assigned, rather than selected or adopted. In current times, however, the concept of identity carries the full weight of the need for a sense of which one is. (367)

It discusses struggles over identities, organized by social inequalities, nationalisms, and social movements. It discusses postmodernist conceptions of identities as fluid, multidimensional, personalized social constructions that reflect socio-historical contexts.

The notion of identity involves discussion concerning struggles over identities. Such construction reflects socio-historical contexts. It approaches in a remarkably consistent way. It takes insight from recent empirical social psychological research. It is concerned explicitly for a politicized social psychology of identities that brings together the structures of everyday lives. It produces the socio cultural realities.

Cultural identity is the identity or feeling of belonging to a group. It is part of a person's self-conception and self-perception and is related to nationality, ethnicity, religion, social class, generation, locality or any kind of social group that has its own distinct culture. In this way, cultural identity is both characteristic of the individual but also of the culturally identical group of members sharing the same cultural identity or upbringing. Cultural and Ethnic Identity is a subset of the communication theory of identity that establishes four "frames of identity" that allow us to view how we build identity. These frames include the personal frame, enactment of communication frame, relationship frame, and communal frame. The communal frame refers to the cultural constraints or the sense of "right" that people live by which varies by cultural group.

The journey of Teresa initiates from being a caretaker to saintly figure and ends in an altruistic figure afflicted with maladies aplenty. Teresa is hospitalized

several times as she is afflicted with heart, lung, kidney and other problems. She suffered cardiac arrest during the evening at her convent in Calcutta. As her health deteriorated over the past year, Mother Teresa stepped aside and her order, the Missionaries of Charity. She chose a new leader, Sister Nirmala, in March. The following extract is illustrative of this point:

The church was not only important for its religious teaching but as a center of Albanian culture and identity, also reinforced the nationalism of the Bojanxhiu family. Of the three children, Gonxha most readily became involved with the church. She early showed a tendency for religious devotion. When she learned to play the mandolin, it was the church to which she offered her talent. (22)

Thousands of mourner lined the streets as the carriage travelled to the Calcutta sports stadium where a state funeral mass was held. Numerous dignitaries were in attendance to pay their respects. Mother Teresa had numerous values and beliefs that shaped her work and guided her. She was a Christian and followed in the footsteps of Jesus, constantly caring for the poor in Calcutta.

With the help of Stuart Hall's idea on identity, the further analytical task will be conducted. Hall is a noted theorist politics of identity. He is of the view that representation does not successfully convey truth. One who represents has one intention while encoding message in the textual representation. But the viewers or readers approach it from another angle. The one who wants to decode the message has different objective. That is why the problem can occur. The following lines give Hall's view regarding to theory of representation:

A message must be perceived as meaningful discourse and be meaningfully de-coded. There are four codes of the communication. The first way of encoding is the dominant code. This is the code the encoder expects the

decoder to recognize and decode. The second way of encoding is the professional code. It serves to reproduce the dominant definitions precisely by bracketing the hegemonic quality, and operating with professional coding. The third way of encoding is the negotiated code. It acknowledges the legitimacy of the hegemonic definitions to make the grand significations. The fourth way of encoding is the oppositional code also known the globally contrary code.

(37)

Hall elaborates how message is encoded and then how the perceiver happens to seek different message other than the message he intends to achieve. The different objectives in the minds of encoder and decoder create problems. The problems exist that at the level of textual production and interpretation. Hall challenged all four components of the mass communications model. It argued that meaning is not simply fixed or determined by the sender. The message is never transparent. The audience is not a passive recipient of meaning.

Social difference codes are widely shared cultural beliefs. These beliefs define the socially significant distinctions. On the basis of this distinction a society is structured. They provide cultural schemas for enacting social relations on the basis of a given difference. They do so by indicating the attributes by which people may be categorized according to the distinction and the traits and behaviors. It has the purpose of encouraging systematic theories about the reciprocal relations between the patterns of social bonds among people and the social difference codes. The following extract clarifies the case in point:

She did not want members of the Institute to live cloistered lives, as was the tradition for Catholic women's religious orders. Rather, inspired by the Gospels, women would carry the love of Christ to those most in need of it-the

poor, the downtrodden, and the helpless. Ward also saw this woman cantered order as being relatively free from the governance of male hierarchy that dominates the church. (28)

Evidence indicates that the formation of ties through interaction fosters the development and use of shared difference codes. The formation of ties concomitantly creates difference, difference itself is social connection, and the formation of a difference connection is reciprocally related to the development of resource inequalities.

Mutual dependence among categories of people transforms the evaluative bias of difference codes. Prevailing difference codes are modified when changing structural conditions change the conditions. Dalits, previously known as “untouchables” are excluded in India’s caste system based on their parentage. For centuries, they have been victims of violence and segregation. The caste system originates in the Hindu scriptures. The following extract represents the case in point:

Calcutta, while a dynamic and cosmopolitan city, serving as the political capital of British India, was another story. The city teemed with humanity, overcrowded and spilling into the streets and alleys throughout. It was on one hand a city enriched by the Calcutta and arts of India; on the other, it was a cesspool of humanity misery and degradation. (35)

Teresa is of the view that there is nothing meritorious in serving those who are high above us. According to her, for one thing, they can command the services of attendants. She had the deep trust in the statement that rendering service to those who are in the same position as us also is not commendable. Service should be rendered to those who are worse off than us and who are neglected by the world. It is "the weak, the destitute and the helpless that need to be served. Even in rendering service to such

persons, there should be no feeling that we are serving others" (Teresa 87).

Hall points out some of the important clues as to how representation of culture takes place in a discourse and how the process of interpreting culture turns out to be problematical. Hall works out some sorts of plan to narrow down the gap between cultures as such and the textually represented culture. Hall's ideas are reflected below:

As people who belong to same culture must share a broadly similar conceptual map, so they must also share the same way of interpreting the signs of a language. In order to interpret them, we must have access to the two systems of representation: to a conceptual map which correlates the sheep in the field with the concept of a sheep: and a language system which is visual language, bear some resemblance to the real thing of looks like it in some way. The relationship in the system of representation between sign, the concept and the object to which they might be used to refer is entirely arbitrary. (72)

As claimed by Stuart Hall, the meaning is constructed by the system of representation. It is constructed and fixed by the code, which sets up the correlation between our conceptual system and our language system. One way of thinking about culture is in terms of these shared conceptual maps, shared language systems and the codes which govern the relationships of translation between them. Not because such knowledge is imprinted in their genes, but because they learn its conventions and so gradually become culture persons. They unconsciously internalize the codes which allow them to express certain concepts and ideas through their systems of representation. But of our social, cultural and linguistic conventions, then meaning can never be finally fixed.

In the words of Teresa, everyone in the world is a servant and not a master. To clarify the point, she insists that all relationships husband and wife, mother and child,

the employer and employee are based on mutual service. The world is progressing because of such mutual service. If the principle of service did not operate, the world would come to a halt. There have been improvements in the treatments of Dalits. Mahatma Gandhi fought for their emancipation. India's 1950 Constitution officially bans discrimination against untouchables. However, billions Dalits continue to face inhuman treatment. Teresa stood firmly for the benevolence of those Dalits. They constitute more than 90 percent of illiterate Indians. Every day Dalits are raped, murdered, and have their houses burnt down. Contact with Brahmins is strictly prohibited, and Dalits walking through upper-class neighborhoods can be killed.

For Teresa, caste makes no difference. She is famous for helping India's poor, who were often untouchables. Many upper-caste Indians simply walked indifferently past starving, sick, and filthy Dalits. In Hindu teaching, it was their own fault they found themselves in such circumstances. They had done bad things in a previous incarnation or chosen an unclean profession. Mother Teresa was part of a greater phenomenon.

The missionary runs more hospitals, orphanages, and leprosaria than any other institution in India. Each provides a context for the other relation of social structures to identities influences the process of self-verification, while the process of self-verification creates and sustains social structures. The following extract throws light on how Teresa's identity changes from being a caretaker of the poorest of the poor to the messianic figure and a redeemer:

To answer this latest calling, it did not matter to Mother Teresa that she had already made one sacrifice in leaving her mother. Now she was fully prepared to make a second-leaving the safe confines of the convent at Loreto and venturing out into the streets of Calcutta to work with the poor. (51)

It concludes with examples of potentially useful applications of identity theory to other arenas of social psychology. Identity theory must meet to provide a clear understanding of the relation between self and society. If the competing or conflicting identities reflect greatly different commitments and consequently differ greatly in salience, the identity based on greater commitment and higher salience will be reflected.

Identity theory and social identity theory are two remarkably similar perspectives on the dynamic mediation of the socially constructed self between individual behavior and social structure. Yet there is almost no systematic communication between these two perspectives. They occupy parallel but separate universes. Identity theory is principally a micro-sociological theory that sets out to explain individuals' role-related behaviors. Social identity theory is a social psychological theory that sets out to explain group processes and intergroup relations. Both theories place their major theoretical emphasis on a multi-faceted and dynamic self.

It mediates the relationship between social structure and individual behavior. General differences can be attributed to the different disciplinary roots of the two theories sociology for one and psychology for the other. More specific differences include the degree and type of specification of socio-cognitive processes. They are associated with identity-related behavior. They place relative emphasis placed on roles and on intergroup relations.

Differences can be traced largely to the micro sociological roots of identity theory and the psychological roots of social identity theory. Identity theory may be more effective in dealing with chronic identities and with interpersonal social interaction. Social identity theory may be more useful in exploring intergroup

dimensions and in specifying the socio-cognitive generative details of identity dynamics. Mother Teresa's efforts to achieve her mission made her well-known among the poor Indians who were benefited by her support. Her efforts became significant in the society where there was a huge difference between the wealthy people and poor.

With the help of local people, Teresa and four of her fellow Sisters of Charity set up a small mission at 123 Springhill Avenue. Later on the local people admired her selfless service and she began to be recognized among them. In course of time, she was established as a Global figure for the service of humanity and mankind. Her mission was globally popular and it was extended to various parts of the world. She was recognized by international communities and several global organizations:

In preparation for her departure from the convent, Mother Teresa purchased there saris from a local bazaar. Each one was white with three blue stripes; this simple garment would become the distinctive habit of her new order. The fabric was the cheapest available at the time and was of the kind usually worn by poor Bengali women. (57)

Her mission, who was established in Calcutta to serve the poor Indian communities, was not limited within the city but she and her mission was eager to serve the humanity and mankind all over the world where they expect for support.

Most of social psychology's theories of the self-fail to take into account the significance of social identification in the definition of self. Social identities are self-definitions that are more inclusive than the individuated self-concept of most American psychology. The concept of social identity has been invoked throughout the human sciences whenever there is need for a conceptual bridge between individual and group levels of analysis. Social identity provides a link between the psychology

of the individual-the representation of self-and the structure and process of social groups within which the self is embedded. In the case of Teresa's identity and its formative process, the following extract clarifies the case in point:

The hospital and convent buildings were located in the poorer section of Patna, known as Padri ki Haveli (House of the Fathers) and were named after the first church built in the town. The Holy Family Hospital, which formerly served as a school building, was modest-two stories high with a small separate building to one side that housed the operating and delivery rooms. The hospital was staffed by nuns who were doctors, mainly gynecologists, obstetricians and surgeons. (59)

As a consequence, the social identity concept has been invented and reinvented in a wide variety of theoretical frameworks and across all the social and behavioral science discipline. A model of optimal distinctiveness is proposed in which social identity is viewed as a reconciliation of opposing needs for assimilation and differentiation from others.

According to this model, individuals avoid self-construal that is either too personalized or too inclusive. Instead they define themselves in terms of distinctive category memberships. Social identity and group loyalty are hypothesized to be strongest for those self-categorizations that simultaneously provide for a sense of belonging and a sense of distinctiveness. Results from an initial laboratory experiment support the prediction that depersonalization and group size interact as determinants of the strength of social identification.

To the world, Mother Teresa came to be known as the mother of the poor and the needy. She is a symbol of a life of service to mankind. She began her charity work in India, where she was sent in 1929 by her religious congregation, the Loreto Sisters

of Dublin. But she embraced her calling in the small Kosovo village of Letnica. Then a young woman of 18, she lived in Kosovo, where her family had resettled from her native Macedonia. It shows:

With no blackboard, chalk, books or desks, Mother Teresa took a stick and used it to write in the mud. As the children squatted and watched, she traced the letters of the Bengali alphabet with the stick. Mother Teresa had made a start or as she would later describe it, beginning right on the ground, which became one of the defining concepts of the constitution of the Missionaries of Charity. (68)

A small community in Kosovo celebrates this momentous occasion and remembering the role their congregation played in inspiring the young woman to a life of devotion. Mother Teresa is still an omnipresent role model for do-gooders, religious or secular, across the globe. Mother Teresa devoted herself to help Calcutta's poor. She founded the Missionaries of Charity and encouraged former teachers and students from her former school to join her in her work. Throughout the 1950s and 1960s, Mother Teresa created a leper colony, a nursing home, an orphanage, a family clinic, and many mobile health clinics to help the struggling Calcutta residents.

Chris Barker's book introduces a postmodernist and cultural studies approach to media studies for undergraduate and postgraduate courses. Writing introductory material in an accessible language without sacrificing the complexity of argument is a major challenge because the author is pulled in two different directions. On the one hand, he has to satisfy students who find it difficult to digest abstract ideas. On the other hand, he has to accommodate scholars who are often skeptical about the superficial tendency of textbook content characterized by an assemblage of abbreviated theoretical shopping. This review discusses the extent to which Barker

has succeeded in meeting the challenge of satisfying the two demands.

Barker's main thesis is that cultural identities are not fixed or single entities. They are fragmented, contradictory, and socially constructed in the process of becoming themselves. Barker takes up his position within the postmodernist camp and argues against the inwardness of identities and the existence of a "true self" outside the social, since identities are constructed along the axes of gender, ethnicity, sexuality, nationality, etc. Identities shift depending on how an agent is socially positioned in a specific context. "Identities are wholly social constructions" (p.169) and agency has to do with "the socially constructed capacity to act" (p.143). Furthermore, the representation of social practices in language is constitutive of identities.

Even before receiving sainthood, her name is goals for anyone looking to make the world a better place. The following extract is reflective of the epic account of her struggles for redeeming those who are in the vicious cycles of poverty and other forms of misery:

Now Mother Teresa struggled with a draft of the proposed order's constitution which outlined the rules by which the nuns would live. She wrote of her spiritual calling on the train ride to Darjeeling and outlined the first three vows all would take when coming into the order-poverty, chastity and obedience. To these she added a fourth vow, to give wholehearted and free service to the poorest of the poor which would become known as our way. She also decided on a name for the new order-the Missionaries of Charity. (79)

It shows that she is satisfied with it because she has chance to serve the poor people. According to Hall "The unstable points of identification or suture, which are made, within discourses of history and culture, Thus they are marked by time and place"

(395). Identity is formed by history, culture, time, and place. In mother Teresa life a place where she makes a journey in India that provides a name as Mother Teresa. In time and again she changes her name, at early childhood her family knows as Agen Gonxha, and then she becomes a Sister Teresa and at last she was Mother Teresa.

This is one reason comparisons are being made with the Cold War, a period that began after the Second World War and lasted until the fall of the Berlin Wall in November 1989. Over this period relations between the two superpowers, the US and the Soviet Union, and their respective allies were tense and dangerous. There were many vicious conflicts, often involving client states, but a third world war, which was expected to involve massive use of nuclear weapons, was avoided. The following citation clarifies the case:

Women who apply to join the order must meet four requirements. They must be physically and mentally healthy. They must have the ability and the desire to learn. Common sense is a necessity as is a cheerful disposition; they would need all they could muster in working with the poor. Initially, women enter the order for only a few weeks or months. (87)

In the 1990s it was hoped and believed all this could be consigned to history and that a new period of peace and prosperity could be enjoyed by all. Well before the start of the Ukraine crisis in March 2014 it was apparent that these hopes were not being fulfilled. Russia complained about the West demanding a rules-based international order while regularly breaking its own standards.

Teresa knows only how to serve, how to give, and how to act continuously for uplifting the impoverished. Today the Missionaries of Charity congregations she founded in the slums of Kolkata number thousands of active and contemplative sisters, brothers and priests. They can be found working in 133 countries, from Russia

and Eastern Europe, to Asia, Africa and Latin America. Their diverse ministries are supported by more than a million lay co-workers. This part of textual evidence and detail adds to the authenticity of her philanthropic move.

Not all welcomed Mother Teresa and the Missionaries of Charity into their lives. Some of the poor resisted the sisters' efforts to help them, seeing them as trying to convert the poor to Catholicism. Others simply did not want charity. For those young women who offered their lives in service to the poor, rejection also waited. Many girls' families were ashamed of their vocation to help the poor and outcasts of the city. (91)

It is a spontaneous, unconditional and loving response of a people whose lives were profoundly touched the poor and marginalized. She acts benevolently for the dying destitute; the unloved and rejected; the poorest of the poor. Most of the world had no time or space for these least of our sisters and brothers. But Mother Teresa opened her heart and doors to them. She made them feel wanted, accepted and loved. She cared for them, restored them back to a life of dignity and meaning.

Mother Teresa identity is not completed because when in the early period of life and last phase of her identity is different. Her identity as a saintly figure did not develop overnight. She had to work continuously without expecting anything. Identity is a process and always constituted. Mother Teresa spent many years lifting and carrying those who were dying or sick. Mother Teresa chose to serve the poorest of the poor and to live among them and like them. She saw beauty in every human being. She, along with others of the Missionaries of Charity, strove to make the lives and deaths of those around them more peaceful and full of love. She fed, washed, and cared for anyone who needed the assistance:

One of the greatest challenges that faced Mother Teresa and that continues

today, was the difficult balance of realism and idealism. In some cases, the Missionaries of Charity, in their zeal to serve the poor have made some questionable choices. In one instance, the sisters removed a radiator from a house because the poor had no heat in their homes. According to a nun who is a member of the Sisters of Sion, the act was patronizing to the poor. (99)

Teresa experiences a 'call within a call' to devote her life to the poorest of the poor in the slums of Calcutta. A year later she left the school to begin caring for the 'unwanted, the unloved, the uncared for.

What drives Teresa to the field of selfless service is the belief that the human being is born to render selfless service and not to indulge in selfishness. According to her, selfless service alone can achieve unity of humankind. Only through unity can humanity attain Divinity. Hence service is very essential to understand this unity in humanity. People are under the impression that service means merely to help the poor, the weak and forlorn. It is a big mistake to think that you are rendering service to others.

Teresa embraces the dictum that all human beings are essentially one. The differences lie only in their feelings. So, a person should change his or her feelings and try to recognize the truth that the same Divinity is immanent in all. Only then can there be transformation in the human being. Mother Teresa's Missionaries of Charity received official recognition from the Catholic Church. By the time of her death in 1997 the order numbered more than 4,000 sisters with 600 foundations in 123 countries. In 1979 Mother Teresa received the Nobel Peace Prize and in 1985 spoke at the United Nations of the 40th Anniversary of the General Assembly, where Secretary General Javier Perez de Cuellar stressed her importance for the United Nations and the international community as he called her 'most powerful woman in the world' and

added, 'She is the United Nations. She is peace in the world.'

Mother Teresa of Calcutta is declared a saint by the Catholic Church. Mother Teresa becomes a fixed star in the firmament of earthly saints. She wants to change the life of all poor people. So, he went to Calcutta to serve patients because they were very poor and discriminated by other. They were not got right proper, health and cure by anyone.

Mother Teresa, in accordance with Hindu Custom, helped arrange marriages.

Acting as a marriage broker, Mother Teresa worked with other Hindu families seeking a bride for a male relative. While the social status of the girls who lived at Shishu Bhavan was, in general, low, Mother Teresa made sure that each young woman had a dowry or gifts, to present to the prospective bridegroom's family. These dowries always included a new sari, a few trinkets, and a wedding ring. Local benefactors also helped in many instances adding to the dowry. (121-122)

Teresa becomes a missionary in India. She joined the Sisters of Loreto. She was sent to Ireland to learn English because India was ruled by the British at the time. There Agnes took her first vows as a nun in 1929 and changed her name to Sister Mary Teresa. She chose the name Teresa because her favorite saint was Saint Teresa of Lisieux, a patron saint of missionaries.

Mother Teresa also has basic ground for create identity. When she works for poor people she creates a social identity. Place is understood as having a continued relevance for, and dialogic relationship with, individual and collective identity.

Mother Teresa and her sister became popular in the Calcutta. One must begin by loving someone one knows who might be in need of a letter; one must begin to love by giving a smile to the needy. When they became familiar in Calcutta then Teresa

says the following words:

With each new success and each new undertaking, it was becoming clear that Mother Teresa possessed extraordinary vision. She was making a name for herself, not only throughout Calcutta, but in India and beyond. Her great determination to help those who could not help themselves had earned her a host of supporters and a growing number of critics. (132)

It presents how she is working in different parts of the world. When she spoke to the people she met, she said that this attitude should not just be lived with the poor: one must begin by loving the members of one's family, who are in need of a word of encouragement.

Identity keeps on changing time and again. In this research this can be found in many context and situations. Mother Teresa was a Roman Catholic nun who devoted her life to serving the poor and destitute around the world. She spent many years in Calcutta, India where she founded the Missionaries of Charity, a religious congregation devoted to helping those in great need. In 1979, Mother Teresa was awarded the Nobel Peace Prize and became a symbol of charitable, selfless work. The following extract is illustrative of this point:

Yet, Mother Teresa did not pass judgment on those societies. Instead, she tried to point out as gently as she could that God did not make the poor people in the world, nor did he create poverty and disorder. Rather, it was because people did not share enough with one another that some had plenty and others went without. When faced with the criticism that help all the needy in the world was a never-ending and hopeless task, she replied that she and her sisters used themselves to save whom they could. (157)

It is privacy often taken as secrecy. In the schools they were open and friendly. They

interact with children, staff and parents as well as other callers. It retains a sense of mystery. The early years of Mother Teresa's life as a Missionary of Charity were very much a case of other times, other customs.

Mother Teresa feels a calling to be a nun and serve through helping the poor. At the age of 18, she was given permission to join a group of nuns in Ireland. After a few months of training, with the Sisters of Loreto, she was then given permission to travel to India. She took her formal religious vows in 1931 and chose to be named after St Therese of Lisieux – the patron saint of missionaries. The following extract throws light on this aspect of the thing:

The article "Saints among us" besides providing an overview of Mother Teresa's work, also suggested that many supporters considered her a living saint, a title Mother Teresa herself rejected. The article also discussed the qualities that made a saint. For instance, many saints lived their lives outside of conventional society and were often considered misfits. (166)

Mother Columba had not been taken into confidence about Mother Teresa's plans, so she and the Sisters at Loreto Entally were taken totally by surprise. Communications in those days were slow. Telephone lines were limited and not always reliable.

Service arises out of one's yearning to win divine grace. The purpose of selfless service is to alleviate someone's pain and distress. Teresa emphasizes that while helping those who are physically suffering we must also try to transform them mentally and spiritually. This can be done through education and by providing the means to improve their lives. Later in this process Teresa says that it is important to help the afflicted person cultivate good thoughts, actions and habits necessary to fight off the evil tendencies, which are the root cause of suffering. Service is not only about helping others.

The goal of selfless service is also to bring about our own spiritual transformation. Selfless service gives us an opportunity to sublimate our minds and sacrifice our ego. Teresa teaches us to utilize all our knowledge, skills and resources for the welfare of others. The primary objective of this mission was to look after people, who nobody else was prepared to look after. Mother Teresa felt that serving others was a fundamental principle of the teachings of Jesus Christ. She often mentioned the sayings of Jesus She experienced two particularly traumatic periods in Calcutta. She chose to wear a white Indian sari, with a blue border, out of respect for the traditional Indian dress. The following extract illuminates the case in point:

As photographers snapped their picture, Mother Teresa and Geldof began talking, she about the Missionaries of Charity and he about his band, the Boomtown Rats. He even offered to arrange a benefit concert for her work.

But she gently refused him, stating that God would provide for her. As Geldof later recounted, he had an opportunity to see Providence in action. (177)

Mother Teresa and a small band of fellow nuns survived on minimal income and food. But, slowly her efforts with the poorest were noted and appreciated by the local community and Indian politicians. Mother Teresa often spent time with those who were dying. Some have criticized the lack of proper medical attention, and their refusal to give painkillers. Others say that it afforded many neglected people the opportunity to die knowing that someone cared.

Those in her hospices were given the religious rites appropriate to their faith. However, she had a very firm Catholic faith and took a strict line on abortion, the death penalty and divorce even if her position was unpopular. Her whole life was influenced by her faith and religion, even though at times she confessed she didn't feel the presence of God. The Missionaries of Charity now has branches throughout

the world including branches in the developed world where they work with the homeless and people affected by AIDS.

Until her very last illness she was active in travelling around the world to the different branches of The Missionaries of Charity. A decisive moment in Mother Teresa's life came during a retreat in Darjeeling, India where she felt called by God to leave the convent and help the poor while living among them. This is the embodiment of the word that most aptly describes Mother Teresa:

Even among her supporters, Mother Teresa's refusal to appoint a successor was troubling. For many, building up what had become a major institution with a tremendous amount of goodwill and money but not looking ahead to the future seemed short-sighted and egocentric. Church leaders were also concerned; clearly, it was time for a younger, more vigorous leader to take over the order. (181)

Teresa was more active in western developed countries. She commented that though the West was materially prosperous, there was often a spiritual poverty. Over the last two decades of her life, Mother Teresa suffered various health problems, but nothing could dissuade her from fulfilling her mission of serving the poor and needy.

Kindness has evolved to be especially important for humans because from the day we are born to the day that we die the kindness of others will have a big impact on us - as will our own kindness for ourselves.

To sum up, the issues of identity has been key aspect through in the life of Mother Teresa. Identity has been shifting in time and again in her journey of life, according to the role she played in various stages of her life. Identity can help explain political actions, and the meaning of claims such as identities is socially constructed. The transformation of an Albanian girl to a nun, teacher, philanthropist, and a saint

figure can be viewed through the perspectives of religious, social psychological, spatial and political identity theories. Her will to join Loreto sister and become a nun is guided by her religious or spiritual faith. In the same way her social psychological consciousness, inspired her to come out of the wall of convent and serve in the streets of Calcutta that eventually awarded her as the mother of the poor and helpless. Her continuous service and compassion resulted to the expansion of her service throughout the globe. This took her identity to political level and her identity was again transformed from a philanthropist to a saint. all these phenomena are related to politics of identity Thus, P.R. Das and M.K. Sing's Mother Teresa depicts the biography a mother Teresa form various dimensions of identity that can be examined with respect to the shifts in her identity.

Thus, in Mother Teresa life, she creates a social identity as Mother Teresa. Her social identity was in question. If any social service was compare to benefit, that is not social service. Her social work and social identity are only for Christian faith. She has a desire to increase a number of Christian followers. When she was Christian saint at that time she visits in India (Calcutta). India was suffering from world war. People are in traumatic and struggle of life and death. Mother Teresa is saint, nun and social activist. Mother Teresa helps to those people and she got a social identity and angel for disguise. When she was 12 years old, she was decided to spend religious life. Mother Teresa's religious heart support to help poor people, at that cause religious faith is support to create a social identity as Mother Teresa and social identity promote for Christian religion.

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