

## **I. Introduction**

American literatures have been widely taught and analyzed in the academy in the recent years. As a result, the interest of the students in these fields has grown and the popularity of American texts has increased. American women writers Stephen Crane, Willa Cather and Ellen Glasgow among others have produced remarkable number of novels in the contemporary period. Edith Wharton and her creation have attracted the readers and retained popularity.

Though the established male writers dominated writing during the turn of the century, Edith Wharton was able to receive much recognition through her novels and novellas among the male writers of America as well as Europe. The knowledge of different languages like French, German and Italian acquired from reading in her father's library provided her the power of expressing ideas that gave rise to the production of her numbers of novels and novellas. In the beginning she was prohibited to enter into the world of fiction. The prohibition threw her into the company of the greater historians and poets of the eighteenth and early nineteenth centuries, which paved way to her production with new social standards giving way to new tradition. The social transformation is the background of many of her novels. The society she was brought up valued much to social vices and virtues. Morality and discipline were the basic codes of conduct of the society. The core of her concern is the gulf separating social reality, which we call discourse and the inner self of the person. Often a sensitive and reactionary character feels power of characters that exercise the ideology accepted among social members. Submissive and sexually and economically dependent women were the ideal figures of womanhood. Women's emotions were measured in their relations to men, children and their own sexuality. Sex and love estranged them from the rational activities. Wharton had also personally

experienced the power exercised within husband-wife relationship and conflicting roles between writer and wife.

The writers in 1880s and 90s were consciously belonging to transitional generation that broke free of Victorianism and the American genteel tradition. Howell's morality, Walt Whitman's romantic ideal and Henry James' cultural intelligence no longer appeared in young writers. It was naturalism experimented and developed by Emile Zola that had attracted the fiction writers of the later period of nineteenth century especially in 1890s. Naturalism itself emerged and developed out of realism and it is termed as inner realism. It claimed that every thing, which exists, is a part of nature and can be explained by natural and material causes. Showing relationship between genetics and historicity, it determines the existence of things entirely inside the system. Emile Zola was the profounder of naturalism and Stephen Crane, Frank Norris, Jack London, Upton Sinclair and Theodor Dreiser were the most influential figures in American naturalism. Willa Cather, friend of Wharton was another influential figure in American literature who interfused social manner and moral scruples.

Edith Wharton seems to be influenced by the contemporary fiction writers, literary movements and by the genteel tradition as well. Naturalism made it felt in the writings of Wharton. The works of Edith Wharton mark the social transition of the nineteenth century that made the novel of society and manner success in American literature on European model. Rigid fashionable upper class, its money and status-oriented world of New York was the major materials for her fiction and such materials were suitable for tragedy articulated by realists and naturalists of that period. Her artistic excellence was her own clear, direct, and comprehensive vision of New York in which she was brought up. The tragedy came from her sexual and social

imprisonment and awareness of civilization, economic and ethical laws which the privileges were founded for ideology and its practice. As her own marriage was dissatisfied by her own role as commodity in the society and sexual victim within it, she turned herself to writing. She shared the idea of Henry James and used social knowledge and sense of imprisonment seen in the contemporary social phenomena. Portrayal of social existence seems to be tragic which she exercised and practiced as material for social satire. She has even depicted the endurance of women as a way of nature and culture and their life not as a comedy but as a world of pain. Her world of imagination is an endurance of her moral solitude of her marriage. So, in her novels the characters dominate the situation. The great moments of characters life are dominated by the nature of heroines who are better drawn than her men. In the novels of Wharton all the societies put heavy pressure up on individuals' impulses, which are viewed as sin, ignorance, folly and immorality or unfamiliar manners. Her management of crucial circumstances in the lives of characters to bring sense of solidarity depicts individual inability in breaking the social pattern either on the side of society trying to keep order. Wharton's success lies in depicting ideology playing over their clashes.

She began her writing career as a poet. At the age of fifteen, her lyrics were published in "*The Atlantic*" in May 1880. But her true literary impulses could not find a proper place in poetry. Gradually she turned into the world of fiction. "Mrs. Mainstay's View", her first story appeared in Scribner's Magazine in 1891 is an appealing story of a widow in modest surrounding. Similarly, "The Fullness of Life" in the Scribner's Magazine deals with supernatural element. Her ironic comprehension was published in Scribner's Magazine in 1894 in the stories "The Valley of Childish Things and Other Emblems", "The Lamp of Psyche", and "The Good May Come".

*The Greater Inclination* (1899) was her first volume of fiction, which shows the traces of the influence of Henry James. *Circuital Instances* (1901), *The Descent of Man and Other Stories* (1910) and *Xingu and Other Stories* (1916) are her collection of stories.

*The Touchstone* (1900) and *Sanctuary* (1903) are her novelettes that deal with ethical problems. Her first long novel is *The Valley of Decision* (1902) that grew out of her knowledge of Italy deals with the decadent of Italian life at the end of eighteenth century. True influence of naturalism is seen in *The House of Mirth* (1905) which is her first successful novel. The novel depicts the world that shaped the mind, behaviour, emotions, and identities of people. In this novel she interweaves the individual and social life of her protagonist.

The novel deals with the moral scruples of characters towards Lily Bart who continuously defies social manner and ideology that society has practiced for long. There is direct relationship between the socially determined concept of discipline, which refers to social views and virtues and the gaze of characters with disciplinary motive towards the resisting manner of Lily Bart. The gaze of characters with disciplinary spectacles is extended up to the social use of power that has the purpose of keeping control over Lily Bart's activities and behaviour. Lily Bart's mother and her aunt, Mrs. Peniston prefers the idea that wealthy marriage is only her salvation from the present state of poverty and spinsterhood. But she struggles against it. Her rebellious activity and behaviour attracts the sight of community or society.

Male characters Selden, Rosedale and Judy Trenor, who had succeeded in keeping other female characters obedient keep on the gaze and speculate about her. The watch and chase of male and female characters as an object of attraction and importance haunts her continuously. She attempts to escape from their disciplinary gaze forever but she fails. Failure to maintain her rebellious position compels her to

surrender and accept the motive of gaze of Rosedale. Discipline has become her duty of society. Every member of the society who comes to contact with Lily Bart finds the diversion in Lily's activities that have crossed the boundary that discipline has built. Relatives, friends or strangers in the station, stair, room or abroad, have continued their gaze with discipline motive. Her dressing, walking, standing, waiting, looking and handling the situation become the issue of watching which further help to keep control over her activities and manners that are strange to the society. That has even attracted the attention of wanderers as well. Even the persons who are strange to her also try to keep watch though their attempt could not help to bring any change at her. Society tries to impose its ideology upon Lily as it has wished. But the protagonist still searches the alternative wish that she has desired for. Her desire for liberation from conventional wish of society depicts the picture of women who have wished for liberation during and after the Victorian period. She is not weak and timid but the consequences of exercising power through disciplinary gaze impair her. Society's ideology with predatory male consciousness and her will to defy it come into clash to each other. Complex chain of authority and training keeps watch over the individual and normalizes the judgment. Lily presents herself as a complex character as society has created complex consequences in her way. Internally and externally society uses its power through the members of society. Her aunt as the member of society does not provide economic support for her living, which weakens Lily's financial means to maintain her position. Loss of financial support impairs her psychologically. Power used in society against her weakens her position day by day and compels her to realize the futility of her effort. Society traps her with morality, discipline and basic code of conduct that she has defied and that eventually become the cause of death.

While living in Paris she wrote *Madame de Treymes* in 1907. In this novelette she developed a crisis in the lives of three people: John Purham, Madam de Malrive and Madam de Trims. *The Fruit of Tree* in 1907 is about the marriage relationship. *Ethan Frome* (1911) is her second popular novel that introduces Ethan Frome as a broken man and his relation to his wife Zeena and her young cousin, Mattie Silver. *The Reef* (1912) with melodramatic plot develops the inter-play of characters. *The Custom of the Country* (1913) is a penetrating study of the absurdities of divorce in her native soil, which is marred by the utter selfishness of the central characters. Physical beauty of Undine Sprag leads to three marriages but finally leads to the first husband.

*A Background Glance* (1932) describes Edith Wharton's services in France and Belgium during the First World War. During her service in the war period she found the time in writing *Summer* (1917). This is about the child of degenerate race that lives in the mountain and who has been saved and brought up by Lawyer Royal. *The Marne* in 1918 is an account of the desire of an American boy to fight for France with the touch of supernatural element. It is an expression of her experiences in France during the First World War. *A Son at the Front* (1922) gives the picture of war in the same manner.

*The Age of Innocence* (1920) is her second important novel, which won Pulitzer prize in 1920. The novel depicts one very particular world, exploring how that world shaped the behaviour, emotions, identities and conflicts of the people who lived within it. After 1920 Edith Wharton published novels like *The Glimpses of Moon* (1922), *Old New York* (1924), *The Mother Recompose* (1925), *Hadsen River Bracketed* (1929) and the collection of short stories like "Here and Beyond" (1926), "Certain People" (1930), "Human Nature" (1933) and "The World Cover" (1936).

Continuous success of her writing career and her artistic excellence has easily attracted the interest of various people. The way her central characters deal with the society has been the issue of discussion in literary field. People have realized the rise of materialism and slow decline of art with the dawn of the twentieth century. Concerning the issue of art and increasing materialistic notion of the period Cynthia Griffin Wolff Opines that "in *the House of Mirth*, Diana Trilling observes the parallelism between Lily Bart's decline and the inevitable defeat of art in a crass materialistic society" (320). Taking reference of Trilling, Wolff focuses decreasing emotional, ethical and artistic values of New York. Lily Bart possesses the quality of fine work of art that has created problem in contemporary society. Its aesthetic quality has become the issue of observation and has diminished the grace of society. Final push of society to Lily Bart ends in doomed death.

On the contrary Marily Jones Lyde analyses Wharton's novel on the basis of her characterization. He writes:

The technique for her major characterization moves in two directions, both inward and outward. The theory of morality helps her to get at the inner truth of personality, the unique quality which individualizes and sets apart [. . .] conventions supplements morality in two ways: first by providing basis for contrast, a standard or norm by which the divergence from usual and typical may be underlined, second by serving as a control or guide rope for keeping morality within the bound of familiar and away from mere eccentricity. The Mrs. Wharton's basic technique for creating her central figure as to endow them with certain qualities which fail to fit into the established social pattern but are get related to it. (150)

Lyde's focus lies upon the individuals having two personalities. The personalities are based on conventional norms of morality that helps to control unfamiliar behaviors and compels to act according to familiarity. Wharton's characters seem to be unfit, that is they fail to fit themselves in existing social pattern.

Similarly, Irving Howe explores the situation of Lily Bart in which he writes:

There is a portrait of a young woman trapped in her confusions of value, a story of love destroyed through these confusions and a harsh enactment of Mrs. Wharton's sentiments about human loss and doom. But all of these take on their particular cogency, their fictional shape, under the pressure of the social milieu evoked in the novel. (416)

The above quotation reveals that how Lily's sentiment is trapped and is doomed to defeat under the social milieu that convention has created. The social milieu holds the power and practices upon the persons who try to challenge it. Disregarding human sentiments, society forms the social milieu and practices power. Lily Bart is under the pressure of power that society holds.

This issue gets further highlighted in Pamela Knights commentary that finds "Lily defined in opposition to forces that finally overwhelm her. He met her as we eventually leave her through the vision of Selden. As an observer Selden shapes Lily to his own interests and his view of her becomes one element in what destroys her" (XII). According to Knights, the vision of Selden, from the beginning, presents Lily Bart in an opposition to social forces. He shapes Lily to his interest and desire that is one of the elements that destroys her.

Walter Benn Michaels, while analyzing *The House of Mirth* points that "Lily's impulses embody her desire to escape the market and the story told by The House of Mirth in the story of her inability to do so. She is destroyed by the calculating



commercial society of New York" (226-227). Particular commentary by Michaels focuses on the desire of Lily Bart who escapes the society with commercial viewpoint. But her attempts are made failure. She is discouraged and victimized to do so by the power that society shares.

Elizabeth Ammons compares the name Lily Bart with the flower lily with constant beauty till it is killed by external disasters. She compares and argues,

Wharton's one of these lilies. She works hard to survive but never the less dies prematurely, or more accurately is killed, blotted out. To use Lily's own image, she is thrown out "on the rubbish heap". This happens to her for one reason: she refuses to marry, an action that not only makes her useless to the society Wharton Portrays; but also, and for the reasons [. . .] threatening. (348)

She compares Lily Bart with the lilies of field that constantly toil their heads till they die. Similarly, Lily Bart as the beautiful lilies is chased until she approaches death. She is chased because she denies to marry. In her words, "*The House of Mirth* is the first in a series of Wharton novels to examine the dilemma of young American women whose objective in life is independence but whose one option is marriage" (353). Lily Bart's refusal for marriage has threatened the long run social system. Society has pushed her into rubbish heap and killed because she has refused to the option for independence because of her continuous effort to achieve lost independence, her final desire for survival goes in vain.

In this way different critics have enriched the text by interpreting it from various perspectives.

This present research shows how Wharton presents individual's attempt to escape the discourse and disciplinary gaze based on the power that ideology has

provided and is thrown on the heap of rubbish or death. Thus, this study will be limited in the activities and behaviors that challenge ideology and exercise of power through disciplinary gaze by different individuals in the society and possible result that individual has to face. The study will be delimited within the concepts like discourse, ideology, power and truth that have direct relationship with disciplinary gaze. Language, narration and characterization will be ignored. This research work has been divided into four chapters.

The first chapter presents the general introduction of this research including background to the present study, author and her time, views of the critics on this work and an introductory outline of the present research.

The second chapter tries to explain the theoretical modality that is going to be applied in this research work. It discusses how discourse, ideology, power, truth and disciplinary gaze are interlinked to each other.

On the basis of the theoretical modality outlined in the second chapter the third chapter will analyze the text. It will sort out the text to prove the hypothesis of the study. This chapter will serve as the core of this work.

The fourth chapter is the conclusion of the entire study. On the basis of the analysis of the text done in the third chapter it will conclude the explanation and arguments put forward in the preceding chapter.

## **II. Disciplinary Gaze as Discourse and Power**

### **Discourse**

Discourse is a means of presenting something using language related to society, politics, religion, culture or other societal aspects. Discourse can be taken as a medium for understanding society and responding to it. As the means of communication discourse designs things using signs and communicates the ideas to the society.

Discourse helps to interpret ways of social, political, religious, and cultural systems prevalent in the particular society at the particular time under certain experts of society. Discourse, as an integral part of society refers to area of language use.

Regarding the concept of discourse Cuddon writes:

Usually a learned discussion spoken or written on a philosophical, political, religious or literary topic [. . .]. Basically it is language which is understood as utterance and thus involves the subjects who speak and write which proposes listeners and readers who in a sense are object. Discourse has an object and is directed to or at an object. Thus, in theory at any rate, discourse might include any modes of utterances as a part of social practices. (249)

Discourse is a mode of language involving the subject to speak, write or communicate something with some purposes. It is directed or addressed to the object to listen, read or understand so that subject will be able to make the supposed action to be fulfilled from the object. On this basis we can argue that discourse, as a mode of expression is a means of communicating certain ideas or concept on any topic or object. Formation

of subject and object to accomplish particular goal through its target group is the intention of discourse.

Ashcroft, Griffiths, and Tiffin argue, " For Foucault, discourse is a strongly bound area of social knowledge, a system of statements within which the word can be known" (70). Discourse is a system that bounds the social knowledge. Social knowledge refers to the morality and norms that society has determined to be followed in the society. And every word or statement used in the society is the discourse in system. Those words that are suitable to use in the system contribute to social knowledge. People who behave keeping themselves within it, have social knowledge. Discourse can't free itself from social knowledge.

Adam Jaworski and Nicolas Coupland's study regarding discourse draws attention above the signs that are used in the text. Stubbs views, "Discourse is language above the sentence or above the clause" (qtd. in Jaworski and Coupland 1).

Similarly, Norman Fairclough mentions, "Discourse is for me more than just language in use whether speech or writing, seen as a type of social practice" (2). Discourse is not merely a sign that focuses on signifier and signified used in the text but is a set of practices that constitutes the objects and objectives behind it. Regarding the discourse Fairclough further says, "Language as a form of social practices" (70) attempts "to unpack the ideological underpinning of discourse that have become so naturalized over time that we begin to treat them as, common, acceptable and natural features of discourses" (75). Discourse beyond the grammatical structure, considers the larger discourse context. This includes political and economic context of language production and usage. Though it is mute, it is powerful and action oriented. Discourse forms the subject and object and demands certain activities to be fulfilled within certain context or subject matter between these formed entities. They fulfill the

communicative function but communication itself is not the goal. As it brings fourth the socially accepted moral and ethical issues, subject has these things to be fulfilled by object. As an object, object has to take part in communication and has to take part in the actions that subject intends. Subject that the discourse form is not governed by it but it is one of the social entities to fulfill the actions determined and naturalized by the implied discourse in the mind of people living in a particular social context.

Regarding the discourse Candlin argues:

Discourse [. . .] refers to language in use, as a process which is socially situated. However [. . .] we may be given to discuss the constructive and dynamic role of either spoken or written discourse in structuring areas of knowledge and the social and institutional practices which are associated with them. In this sense discourse is a means of talking and writing about and acting upon worlds, a means which both constructs and is constructed by a set of social practices with in the worlds and in so doing both reproduces and constructs afresh particular social discursive practices, constrained or encouraged by macro movements in the overarching social formation. (qtd. in Jaworski and Coupland 3)

Social practices are always in process. Discussion of discourse leads to the dynamic role of discourse in social practices. The role of discourse in a society is formative and constructive. Discourse constructs or structures the areas of knowledge that is the purpose behind creation of discourse is to form the areas of knowledge in a particular society and to determine certain activities and practices in that background. This process is the system of exclusion that sets boundaries for what can be done and said and vice versa in our daily life. Discourse therefore is a determiner which we can call

power to shape our activities and us or to construct individual and their activities which are thought to be proper and improper through its eyes.

Activities and practices that are proper to discourse are truth and individuals regard to knowledge. We try to associate the things in relation to knowledge. As it creates the boundaries, sense organs perceive the things within the boundaries are true and regard the things outside the boundaries as false. In the process of forming and determining certain activities and practices as truth, it takes time. Over the period of time discourse also changes. With the change of time, there is change in worldly phenomena. With the development of technologies there is change in the social, political and economic phenomena. Invention of technologies and holders of technologies determine our perception of world. People start to perceive the things in different ways than the earlier. Discourse as a reflection of society and formative of truth, changes the truth that got existence. The cause behind the discourse change is the change of large body that determines the discourse. Society with certain viewpoints is the large constructive body.

In the same way Jaworski and Coupland argue,

Discourse is language in use. But there is a large body of opinion [. . .] that stresses what discourse is *Beyond Language* in use. Discourse is language use relative to social, political and cultural formations. It is language reflecting social order, and shaping individuals interaction with society. (3)

These two critics support that the discourse is language in use. Large body that creates discourse or the body that always keeps discourse within its periphery is politics, society, culture, religion and ethics. No doubt, every discourse tries to present the social, political, cultural, religious and ethical mores but, the discourse pays homage

to the large body, which forms the mores relating to above aspects. That large body shapes and determines the language in the discourse. Language used in the particular discourse is formal and handles the codes of society to the discourse reader. Particular use of language influences the individuals' interaction in society. It is because discourse can't exist away from the large body of society, which always manipulates power upon the individuals. The so-called experts in the society always help to manipulate the power. Every reader encompasses oneself within the discourse and regards it as truth on the basis of knowledge s/he has perceived. That knowledge is meant to be absolute one and becomes mores and values of society and forms foundation to particular rules and regulations. Experts of the society hold the power to circulate the rules and regulations in the society

Macdonell views, " Discourse is social. The statement made, the words used and the meaning of the words used, depends on where and against what the statement is made [ . . . ]. Different social classes use the same words in different senses and disagree in their interpretation of events and situations" (1-2). Discourse can't get its existence without approval of society. Discourses don't have the autonomous and homogeneous identity. Use and meaning of every word depends on the social context. Statements are made and used in favour of certain groups of people living in a single society. Those words are used against certain people. Meaning even regards the place where the language is used. Language doesn't have its own meaning beyond society. Society itself is not a single entity but it has various classes and institutions. As society has diversity no doubt single word has different meaning in different classes or institutions. Every class and institution of society has different fields or aspects for its movement. Situation also differs as the classes and institutions differ. Single word is used to talk about different matters and to communicate different things in different

fields. The meaning of a single statement or gesture doesn't match with meaning of different classes, institutions and contexts in a society. There is not ultimate meaning and does not mean it over the period of time. Single word has various meaning as society has various institutions classes and contexts. Meaning given by one institution does not match to other. It even does not have same meaning over the period of time.

Macdonell further says, "Discourse differs with the kinds of institution and social practices in which they take shape with the positions of those who speak and those whom they address. The field of discourse is not homogenous" (1). Society has facets. These facets are social institutions classes and contexts. Every facet has its own discourse. Facets have got their discourse in the social mechanism where they are situated. They are functionaries of society and function in the society. They have got their own duties to fulfill. They are provided their position in the particular situation. These facets shape and design their discourse according to their position in society and duties assigned to them to perform. Addresser and addressee are the determiner of shaping discourse or giving meaning to the discourse. Discourse used and being used by different addresser to the different addressee helps to construct the meaning and determines the practices in the society with various positions. Discourse does not have any autonomy beyond society. So, Macdonell further adds, "[. . .] discourse are set up historically and socially" (2). Background for the discourse is spatio-temporal. Discourse can't cross the place that is society and time or history. As history is the record of events of a place in a period of time, it is discourse set up in certain spatio-temporal background.

Regarding the discourse and social practices Macdonell says, "[. . .] no practices or discourse exist in itself on whatever side, it is ultimately shaped and preceded by what it is opposing and so can never simply dictate its own terms. And



neither is it simplified to terms laid down" (124). Discourse and practices have become synonymous to each other. They don't have their homogenous existence without next. Discourse determines the practices and practices activate discourse. They are dependent upon one another. But a discourse does not depend only upon the practices it has shaped but it and its existence depends upon other discourse opposite to it also. When there is opposing discourse, there are opposing practices as well. Various opposing discourses and practices are the facets to shape and precede the discourse into practice. A discourse and its implement has meaning because it is shaped and practiced differently than other. The meaning of one discourse does not depend up on its own context. Meaning is there because opposing discourses help to construct the meaning.

Concerning the meaning of discourse Macdonnell argues, "[. . .] meanings are to be found only in the concrete forms of differing social and institutional practices. There can be no meaning in language" (12). A society has different discourse creating institutions and social practices are based upon such discourses. Institution cannot deny the discourse that other institutions create. When there are different social and institutional discourse and different social and institutional discourses and practices, they construct discourse having different meaning than what the signifier and signifier has created. Single word, statement, expression or discourse has various meaning because they are exercised in different social and institutional contexts. The concrete meaning of a single discourse is valued only in a social and institutional context but beyond its boundaries, the discourse and its meanings become invalid. Invalidated discourse can't and does not function in the context where there is next valid discourse. It is because, though the language used in different social and institutional areas is same, meaning that discourse creates vary.

Language in itself does not bear any meaning but different language using or discourse-creating areas determine the meaning in their uses and practices. In this case, meaning of the single word or meaning of activities may change with the change of social and institutional areas. The changes taken place in other areas of society and institutions construct different meaning. With the change of time social areas are changed. There is formation of new areas and create new meaning. In the words of Macdonnell,

A discourse as a particular area of language use, identified by the institutions to which it relates and by the position from which it comes and which it marks out for the speaker. The position doesn't exist by itself however. Indeed it may be understood as a standpoint taken up by the discourse through its relation to another, ultimately an opposing discourse. (3)

Society has various fields. Every field has its discourse. Discourses are area of language use. Discourse does not have its language use. Discourse does not have its autonomous existence and identity. It gets existence because there are opposing and supportive discourses. Discourse that shares some meanings, mores, laws, and other aspects of one another are supportive. Supportive discourse helps to identify and validate the discourse and practices of other discourses. Area of discourse may be different but the systems they validate may agree to each other. In the process of manifesting practices, they determine some discourses and practices validity and invalidity with in a particular area. To know about the validated discourse is to have knowledge. This discourse holds the strong social position. Knowledge providing discourse is socially sanctioned discourse so it gets position in the thought and

behavior of people. First, discourse gets strong position inside the particular community and is thrown into practice.

Society is not without discourse. Newly created discourse can't cross the boundaries of ideologies that society has. Mostly ruling class creates the discourse based on their ideologies and implements it in the society. New discourse should not and does not harm on the ideologies of ruling class to get exist in the society. Who speaks? matters much in discourse. The position of speaker, the position and relation of the addressee and speaker to other areas help to sanctify the validity of discourse. How the validity is possible in the same way it is possible to invalidate certain discourse. In the process of validating the discourse, there is simultaneous activity to invalidate others. They even consider other discourses in the process of validating and invalidating. Opposing and supportive social arguments are the elements that let the discourse reach at its height.

Van Dijk opines, "Discourse [ . . . ] it is also a practical, social, and cultural phenomena" (2). Here Van Dijk focuses on the existence of discourse that can't cross the context when and where it was produced. His argument supports the earlier view that discourse doesn't get existence and identity beyond the external phenomena. Textual phenomena can't give any discourse its fullest meaning. Textual phenomena are based on external phenomena. These external phenomena are social and culture practices of the society. As a functionary, discourse can't go beyond society and culture. It limits itself within social and cultural phenomena. Limiting itself within social and cultural phenomena is to limit itself in particular spatio- temporal aspects with certain established ideology. Van Dijk says, "Language users actively engage in text and talk not only as speakers, writers listeners or readers, but also as members of

social categories, groups, professionals, organizations, communities, societies or cultures” (3).

Any written text or spoken language is discourse. Language users are not limited to a speaker and writer. S/he is from the social groups. Addresser holds various positions like, professional, cultural, communal, organizational, and other positions in the society. Single speaker or writer has various identities as he belongs to social categories. Speaker from a social category addresses to the people of other categories as listeners and readers to validate the discourse of his/her social categories

Society has categories as it has groups, professions, organizations, communities and cultures. Those categories are social units, which make the society whole and get existence because they are somewhat different from each other. Beyond that there are sub faculties or groups, which directly involve themselves in the social phenomena and create their own discourse. Single society has various discourses. They could not go beyond the validated norms, which are ideologies to function in society. No doubt they provide the ways of thinking, defining, and limiting its boundaries about the specific topic. They are units of society to create discourses.

Discourses are based on social history. History itself is a discourse including sequences of events happened in the past. Professionals who are engaged in finding the historical events, causes, results and its affects in the present create this type of discourse. Historians verify the causes of events and results, which in itself might not be true. But their position as historian helps them to create and prove their discourse authentic. Either they dig out the ‘gene’ of the historical events as Foucault calls or not, but they get authenticity to create discourse. This discourse shapes the mind and views. In this process they can't escape from the other discourse that deals with related events. No doubt, those historical discourses can't cross the social ideology.

On the basis of ideology they give their judgment that either it was wrong or right. Some of the events, which were not accepted in particular historical time can't be found in such discourses. In this context Foucault has divided the history in archeological history and genealogical history. He has defined the discourse 'genealogical history' that digs out the causes of history beyond surface. Similarly, he has defined the discourse archeological history that presents events that are known to every body and makes judgment on the basis of surface events. Archeological history is more based on ideological stand than genealogical. History at all is a discourse created by historians who are under the influence of social ideologies. Every history reflects the ideology of that time.

Similarly, writings and activities of politics create political discourse. They create their discourse and institutionalize it. Every political party competing in the society creates its discourse. Their agenda and appeals create their discourse. Speech of party leaders itself is taken as the authentic voice of that party. Speech itself creates the discourse. Politicians speak understanding what mass wants. Slowly and gradually they feed their ideas and views to the public in the way that can work on them. In the process of convincing, they give entrance to new discourse that is propaganda, which is used to gain support from people and head towards goal. Exaggerating themselves positively they misrepresent others. They promote the negative image of opposites, which helps to muster up support and nurture the belief that is to be done. Propaganda mostly works for the uneducated people than those of educated. Media, as a discourse, helps to spread next discourse that is propaganda. Media let the propaganda exist.

As society has various groups, religious people have got their own discourse. While talking about religiosity, Marxist discourse always opposes it. Religious people create discourse based on abstract entity that society believes as god but the Marxists

oppose it as bourgeois concept. Being opposite to each other they create two opposite ideas about the abstract and material thing. Presenting negative image of opposite they get their existence.

In the field of religion, there are various religions. People who are Hindus create Hindu discourse which contrasts with Muslims' and Christians' discourse. They have got their own way of presenting ideas and make people believe. The image of god they present rarely matches to each other. But all of them focus on the single theme of non-violence. And they think they present truth. The science has created its discourse different from religious ones. It questions the existence of god but religion questions the permanency of human life and material things. Questioning the existence of god, science makes its believer that there is not existence of god itself. Science, creating discourse on the base of material thing does not let spirituality and abstract enter in to its regime. Abstract things do not exist in the discourse of science but religious discourse emphasizes the spirituality and abstract ideas.

Linguistics as a scientific study of language creates its own discourse and separates it from discourse like semantics or literary discourses. It has created the boundaries that linguistics encompasses. It includes certain things and makes them part of it. Terming it scientific study of language, it tries to prove its validity. Separating itself from the social context, linguistics gives meaning through the words, images or rhetorical devices. But post structuralism denies it and digs out meaning of text from the spatio-temporal aspects of text.

Regarding medicine and its discourse Bill Ashcroft, Gareth Griffiths, and Helen Tiffin point,

A good example of discourse is medicine. In mundane terms we simply think of medicine as healing sick bodies. But medicine

represents a system of statements that can be made about bodies, about sickness and about the world. The rules of this system determine how we view the process of healing the identity of the sick and, in fact encompass the ordering of our physical relationship with the world.

(71)

Medicine as a group discourse terms our physical state healthy and unhealthy, weak and strong and creates its position high above all and makes people believe that it is the only thing that heals us. We easily accept the discourse of medicine and provide authenticity to the medicine agar taking medicine in our particular physical state.

Similarly, colonial discourse is a kind of discourse created by the colonizers to provide authenticity to their ideas and activities so that the colonized and other observer all over the world would accept it easily. They define their activities as civilizing activities and them as the civilizing agents. Defining what is civilization and what is barbarism, they define civilized and uncivilized. Constructing the limitation under the name of civilization and providing it their definition, they point out differences and prove themselves in higher position so that they would be welcomed. But the discourse that colonizers create is not accepted easily. Those who accept the idea create the discourse of acceptance and those who can't enjoy it, create the discourse of resistance. Resistance as a discourse resists the prevalent ideas and activities that are accepted and appear to resist the accepted ones. In this process, they also create their distinct discourse. Revolutionary discourse is one of the discourses of resistance, which resists against the discourse existing in authority. Existing authoritative discourse validates its activities and invalidates others. Those invalidated discourse-creating groups call themselves revolutionary, prove their views and activities as right and validate their activities pointing others negative aspects out. In

the same way, feminists create the discourse of resistance. Every discourse either third world discourse, or homosexual discourse or military discourse or bourgeois discourse or proletariat discourse or discourse of modernity or discourse of post modernity or racial discourse etc defines itself as the main units of society and tries to verify its ideas, concepts, thinking and activities authentic. Third world discourse resists against the concept of third world created by first and second world countries. This theory does not accept the existence of third world concept. Racial, proletarian and homosexual discourse resists against superiority of white capitalist and heterosexual discourse. They find the faculty in the thought and activities of so called superiors and call it improper. To say others as improper is to say one self-proper that is they don't find those improper thoughts and activities in them. Every group creates discourse and calls it proper and sanctifies it among the groups. So, society has institutions with certain created ideologies that limit the activities and thought. The created discourse is part of ideology and helps the ideology function in proper way. It finds certain stereotypes that is there are fixed ideas about what members of a particular group of people are like and are to do.

### **Ideology**

Discourse is part of ideology. Ideology is spectacles to perceive the things. Discourse is the production within the periphery, which provides the ways for human thinking and activities. Regarding ideology M.H. Abrams argues:

Human consciousness is constituted by an ideology that is, the beliefs, values and ways of thinking and feeling through which human beings perceive and by resource to which they explain, what they take to be reality. An ideology is, in complex ways the product of the position and interests of a particular class. In any historical era the dominant



ideology embodies and serves to legitimize and perpetuate the interests of the dominant economic and social class. (148)

Ideology is a tool that helps people think and behave in a way. People have got various beliefs, values and ways of thinking. Ideology provides spectacles to observe worldly phenomena and constitutes human consciousness. We feel in the way that we perceive the things. Consciousness lies in human mind. It is based on the beliefs and values of society. We think and perceive the things according to our consciousness. Discussion of activities and thinking are under scrutiny of same ideology. Ideology scrutinizes and lets us think and take it as real. Things we perceive this way are real not for all but for those who produce it. Ideology is the discourse of people. It becomes either the interest of a group or many but it is real for limited people. Marxists call it the product of socially and economically dominant class. Foucault does not campaign himself in the Marxist side but he views discourse is the means of communication. History shows that various ideologies function in the previous society since time immemorial but they went on changing. It always served and serves to legitimize the interests, activities, thinking and views about the world and perpetuate it.

Regarding this issue Fairclough views, "Discourse constitutes the social. Three dimension of society are distinguished. Knowledge, social relations and social identity and this corresponds respectively to three major functions of language [. . .]. Discourse is shaped by relations of power and invested with ideologies" (2). Discourse as form of communication constitutes the framework for society. Society or social body is made up within particular framework, which is called ideology. Ideology paves way to form the knowledge. Truth is formed on the basis of ideology that is knowledge. Individuals in the society fulfill their relationship of give and take regarding it as ultimate truth. One establishes social relationships on the basis what role one has got

in the society s/he lives in. People act, speak and behave in certain way and believe it as truth. One can't go beyond the role s/he has got. We could behave and think in our own way but there is something that encourages for those activities. Such activities create social identity in the society. Creating identity within the role is to accept the rules, norms and mores provided by discourse. People take it as normal and natural. What is the thing that lets us think and behave in the way? It is power that circulates in the society through these concepts. It forms the system and models the mind largely by the system. System created by discourse works in the mind of people. As a rational being human beings are guided by the consciousness, which has already been shaped. All activities of social life related to politics, business, social conduct, ethics, and religion are aspired by what we think to be truth that society has practiced and system has normalized.

Similarly, Adam Jworski and Nikolas Coupland view, "In fact Van Dijk argues that it is through discourse and other semiotic practice that ideologies are formulated, reproduced and reinforced" (495). Discourse is medium to produce and reproduce the ideologies in the system that is changeable. No society remained stable, remains stable and will remain stable. Ideologies change with the change of social structure. Feudal oriented society of middle ages is replaced by bourgeois oriented society. Feudalist had created their ideologies but the rise of middle class replaced its ideologies with bourgeois ideologies. Middle class demolished feudal ideologies and established bourgeois ideology. Discourse of feudalist formulated, produced and reproduced the feudal ideology and tried its best to implement in the society. Discourse forces the ideologies in the society. They further argue, "We understand the term ideology as social (general and abstract) representation shared by members of a group and used by them to accomplish everyday social practices: acting and

communicating" (496). Ideology is shared principle by the social groups. It functions in the mind of people and effects in the behaviour of people. It therefore is both abstract and general. Discourse represents what the society is like and how it is functioning. So discourse shows and presents no more than the group ideologies shared to accomplish everyday social behaviour. Ideology presented through discourse assigns the ways of acting and communicating among the people who are involved in it.

In the same issue Van Dijk provides his argument, "[. . .] fundamental notion of that establishes link between discourse and society is ideology" (25). Ideology is common issue that discourse and society share. Discourse represents the social world in linguistic word, which provides life to ideology. Discourse becomes authentic when it represents ideology of respective society. The discourse that does not share the social ideology can't exist in fullest. Van Dijk further argues, "[. . .] ideologies are developed by dominant groups in order to reproduce and legitimate their domination" (25). Society has groups. Some groups are dominant and some are not. Those who are dominant create discourse. Discourse represents ideology. Intention behind formulating and developing discourse is to provide authenticity to their thought and activities, which help to practice domination. Dominant groups are the expert group of society who handle the society. When they have got the authenticity, they hold the power of society. So, dominant class is power holder in the society. In the words of Van Dijk, "They even, persuade the dominated group to simply take such a social relation for granted" (25). So, "Discourse in this approach essentially serves as the medium by which ideologies are persuasively communicated in society and there by helps to reproduce power and domination of specific groups or classes" (25). Discourse legitimizes the superiority of those groups who develop the respective

ideology according to their will, wish and desire. First, they produce and apply it in society so that it functions as truth. Discourse serves them to communicate this idea and persuades them that this social relationship is granted for them. Other groups in the society take it as natural. When it is naturalized, it becomes truth. Circulating the truth in the society among individuals, they gain power of building their superiority. Their superiority becomes truth. Domination becomes legitimate. Dominated who are persuaded take it as truth and natural. But those who feel it as domination produce discourse of resistance where they introduce their ideology. Only individual who feels domination can't create ideologies. Regarding this subject matter Van Dijk further says, "[. . .] ideologies are inherently social and not (merely) personal or individual: they need to be shared by the members of groups, organizations or other social collectivities of people" (26). Individual resistance makes no sense in the process of forming ideologies. Unity can produce and reproduce the ideologies in their discourse. Discourse here functions to resist against the superiority of ideologies built by dominant groups. Ideology is communal that gets existence in the group only. It establishes the social relation among individuals and communes. While defining the social relation, it defines position in the respective society as well. He concludes, "Metaphorically speaking then, ideologies are group of specific 'grammar's of social practices" (28). Ideology forms a structure to put social units properly. Units think and behave on that basis which discourse intends.

Concerning the relation between knowledge and ideology Van Dijk argues, "[. . .] ideologies also resemble the knowledge of a group, which is also socio-culturally shared while at the same time known and usable by group members in their everyday practices [. . .] what is knowledge for one group member may be seen as an ideology by others" (28). Discourse represents ideologies and ideologies resemble the

knowledge of a group. Socio-culturally shared ideologies are the knowledge. They are shared by groups and practiced by members of respective socio-cultural situation. For those who share the principle, ideology becomes knowledge and for others it is ideology. Ideology of dominant class, which is normalized, naturalized, shared and accepted by majority, becomes the knowledge. Knowledge is inseparable to ideology. Dominant group has got the legitimacy to produce the ideology because they hold striking position in the respective socio-cultural situation. They hold the power to create and exercise discourse and ideology that forms the truth and knowledge. Ideologies of dominated group become less true. In this case ideology of dominant group is true.

Discourse is a social system. Linguistic discourse by the help of power originates truth, which becomes knowledge. Knowledge and truth are associated with discourse. Discourse is the representation of ideology of socially and culturally dominant group. Those who are to produce the discourse in the respective socio-cultural context are the powerful ones. Discourse is the manifestation of the ideology of a group that has determined and got hold over social truth and knowledge. Language plays vital role in gaining, controlling, and losing power because discourse is the form of language associated with ideology, truth, and knowledge that are the means to exercise power in the society. Who had control over these concepts had got the power and who has control over these concepts has got the power and exercise the power.

In response to the truth Michel Foucault views:

Each society has its regime of truth, its general politics of truth: that is, the types of discourse which it accepts and makes function as true: the mechanisms and instances with which enable to are to distinguish true

and false statement, the means by which each functioned; the techniques and procedures accorded value in the acquisition of truth, the status of those who changed with saying what counts as truth. (73)

Discourse as a medium for implementing the ideology of respective society under a system, which creates boundaries to include and exclude certain patterns of life. It functions as a measuring rod to censor certain patterns of life and activities.

Sanctioning certain patterns of life, discourse creates certain patterns of life as truth.

On the basis of same sanctioned patterns, discourse creates area of truth that is the politics to marginalize other patterns. Sanctioning functions as technique to formulate the rules and regulations. Society under the influence of such norms turns itself towards the expected actions. Discourse is formative and is constructed to form the legitimate and necessary activities. They are the necessary activities because these activities are sanctioned and made true to be exercised in society and achieve certain goal. Discourse has more function than representing facts. These values, norms, mores, laws, and morality are socially constructed concept that the discourse of dominant class has tried to implement in the society. These concepts become social element and function as truth and work on every individual's mind. Discourse is there to sanction the behaviours and create truth.

Foucault puts his argument in this way,

Truth is to be understood as a system of ordered procedures for the production, regulation, distribution, circulation and operation of statements. Truth is linked in a circular relation with system of power which produces and sustains it, and to effects of power which it includes and which extent it. A regime of truth. (1145)

Discourse as the formative of truth has the interlink with the system of power. The truth that discourse forms exists as devotee of power. Truth and power are complementary to each other. Truth sustains because it has deep relationship with the system of power. Discourse or truth exists until it works in the system of power. Truth and discourse both are slave to power and they help to determine certain activities legitimate. Power and discourse work for certain ideologies and support them. Those, who are to form the truth, normalize the activities and intentions censor others, which don't support and help them. Under certain areas of ideology, which we call knowledge, truth is formed. As truth is product of power it circulates the power in the behaviour and mind of everyone under its Regime. Discourse either in the form of written, spoken, sign or gaze systematize the behaviour and mind. Any form of discourse is source of power and circulates the power because it prescribes the ways of speaking and acting. Discourse under certain experts of society forms certain ways of behaviour that we call ideologies. That ideology under the system of power becomes true and society takes it as granted knowledge. In round about way discourse is an element of circulating power. We don't think discourse as created. They don't question on it because they take it as granted and are under the system of power.

### **Power**

Power is the ability to control and influence the desired behaviour in others. Generally, we think power is force and it works hierarchically in vertical order which we call direct domination. It is conceived only in the centre from where the subordinating elements are controlled and ruled. But power does not function vertically, rather it functions horizontally. It is not exercised directly from the centre but it is distributed in the social groups and individuals of respective society. Power works through ideologies that discourse has formed. It is interwoven in the

communication system either written or spoken language, signs and signals or in the individuals observation. Eye contact is the communication where power exercises itself. Language functions in the form of writing or speaking, signals or signs to accomplish the act of communication of intended discourse. Observation is the means of communication because something that is unusual in a system is the object of observation. The purpose of observation is to discourage the unusual behaviour and to influence the socially accepted behaviours that are not beyond system. Individual observer represents the system and observes until object returns to normal behaviour. 'Observation' or 'watching' or 'gaze' has the discourse to scrutinize the unusual activities in the object. Every form of discourse has power to normalize the activities and behaviour.

Power for Van Dijk is, "one of the concepts that organizes many of the relationship between discourse and society is that of power" (16). Discourse is taken as the structural part of social institution. Social institutions construct discourse that represents themselves and their principle or ideology. Not all the discourses function in the same way in the same society. The discourse that organizes the relationships between society and discourse has the power. Those producers of the discourse are the legitimate power holder of the society and every individual of the society grants it as truth and opposing discourse as immoral. Linguistic discourse originates the truth and truth produces power. That truth resembles the ideology and knowledge of a group.

Van Dijk finds various powers exercised the way:

Corporate power in the dominant discourse of business company [. . .]  
 male power in sexist discourse [. . .] white power in resist text and talk  
 or forms of counter-power or resistance in the discourse of African  
 American women [. . .] political power in the discourse of



governments, parliaments, dictators, dominant parties, politicians, and political institution. (27)

Our focus is on the social power that has specific relation with social groups or institutions. The power is based on group membership. Corporate power is exercised in the field of business. Business is not individual practice. Boss applies the power upon workers by ranking them as high and low. The senior worker uses the power of boss upon the junior workers. Similarly, those discourse that are sexist show the male power working upon female. Though the boss is center of power, the workers of the company exercise the power. Similarly, our society is patriarchal and texts are produced regarding this ideology at heart. Such ideologies show the superiority of male over female. Even females themselves help to exercise the male power confining themselves within male ideologies and roles they are given.

White power is seen in resist text. Mostly those white colours produce the discourse and place black or non-whites in different role, which they consider low one. They create and provide the role to their characters and regard it to be true. Those who resist once the also create the resist power. Both of the discourses present each other negatively. But in both the texts, race is the main issue and counter to the discourse of opposition. In the same way government, political parties, and political institutions create the discourse through which they exercise their power. Distribution of membership is one example of exercising power in the political parties. Dominant parties distribute the membership and take several amount of money so that they could strengthen the party. There is mechanism of ranking and providing role to the member of every rank. Those who are under the principle are power of political party and the discourse that party has created becomes truth for them. Politicians have the power because they are the members of party. Some of seniors exercise power upon

them. They order for some activities to be done, but they take it as their power of being united in the party. Major parties have more power than the minors because the many people know discourse of major parties. The system of ranking is the easy way to practice power that uses mental power rather than coercive power. Members become obedient though they don't will from their heart. Mostly we find the exercise of persuasive power. Van Dijk says, "Instead of ordering offers, we may persuade them to do something" (18). In the process of persuading, object or the addressee feels that he has got implicit threat. Addressee does not choose other because the person thinks alternative is less attractive. Inside the system, one is element of system and acts and behaves according to its general intention. Van Dijk further argues, "[. . .] term hegemony is often used to refer to social power: hegemonic power makes people act as it were natural, normal, or simply consensus. No commands, requests or even suggestions are necessary" (19). People call the social power as hegemonic power. Social power works upon an individual unquestionably. Social members take it as the natural and normal.

Jaworski and Coupland argue,

Foucault's model of power is 'productive'. For him power is dispersed through out all of social relations and as a force which prevents some actions but enables others. However power is not confined to large scale, macro processes of politics and society. It is potential present in all every day exchange and social encounters. (498-499)

Power is not centralized, as we generally perceive it. It is dispersed in society to the social units. Power itself is force that influences some actions and behaviour and prevents some other. But power does not have a large body to exercise. It is prevalent in everybody. Daily activities are necessary to society. Power is involved in the verbal

give and take or communication. Power is exchanged in daily social encounter. It is not concrete and superficial but it is innate in every social individual.

Similarly, Cameron, Frezer Harvey, and Richardson view:

Foucault observes, putting a new spin on the familiar saying 'knowledge' is power that the citizens of modern democracies are controlled by naked violence or the economic power of the boss and the landlord than by the pronouncements of expert discourse, organized in what he calls regimes of truth-sets of understanding which legitimate particular social attitudes and practices. (141-142)

Exercise of power is horizontal and is spread in every individual. There is not concrete form to exercise. Power creates pressure in the reasoning mechanism of human beings. Beyond the presence of police, army or juries we are afraid of deviation. That means there is exercise of state power not through its apparatus. Power is not exercised naked violently to control the citizens but it is exercised through the discourse of state or company. Discourse itself is authentic and legitimate truth. Through discourse, power produces truth and designs the activities and behaviours to be practiced. Power is easy to exercise and is exercised after creating area of truth. Discourse creates the boundaries for the activities and behaviours on the basis of truth. Criminal activities and sexual deviances are the illegitimate practices. They are meant to be immoral and discipline is the tool to exercise power. To limit the activities of individuals, they produce the discourse of discipline and morality and announced certain activities as immoral.

### **Discipline and Disciplinary Gaze**

Etymological meaning of discipline is to train and develop self-control, character or orderliness and efficiency. Discipline as a branch of knowledge or learning is a

discourse and that is the product of power. Discipline is everything that influences certain behaviours and forbid certain others. Discipline has its objective that is to help develop inner controls. Discipline as the discourse is a kind of ideology where the activities and behaviours are limited to exercise. Discipline is exercised to eliminate undesirable behaviours. Social members are reared and influenced for certain desirable behaviours. As discourse, discipline is the product of dominant class, which controls power and it changes as social ideology changes. Anyway the objective of the discipline in the society is to rear and influence behaviour under certain values and norms.

Generally we regard discipline as a concept related to the children who are unknown with ideology. It's used to train the child so that the child develops the desirable behaviours. But the people who are aware of the concept of discipline do not behave, as they are desired. Those people are under the scrutiny of society and their behaviours are observed and studied minutely. Society continuously tries to reduce and eliminate undesirable behaviours from them. For that society, discourse, ideology, or power has developed the concept of punishment. Punishment and reward are the concept developed in the society so that it is easy to encourage the desired behaviors and reduce undesired behaviour.

Macdonell argues, " Foucault's study, specifies its main principles as the control of movement and of the timing and space of activities" (170). Discipline is not the concept to encourage every movement but to control undesired movement. Categorized movements are controlled in particular time and spaces so that other normal movements are accepted. Certain behaviours are forbidden to be acted in certain places. Time also regards it much to let some activities and behaviors act.

Foucault views, "In discipline there began to be procured minute control of gesture, behaviour, and activity so that the body could be conditioned to become more obedient as it becomes more useful" (138). Discipline is strategy of controlling ones activities and behaviours. Controlling individuals, it fixes the body in certain pattern. Body set on certain pattern according to prescribed norms and values are obedient and disciplined. Naming activities and behaviors moral and immoral, discipline influences moral ones that are to keep oneself obedient.

Macdonell comments on Foucault, "if we consider how power is exercised through ideological means such as discipline [. . .] :Discipline as his studies show, is an insidious means of producing and controlling individuals" (121). Discipline is ideological medium which helps to exercise power. Discipline distinguishes moral and immoral behaviour, usual and odd behaviour, normal and abnormal behaviour and works for power to create ideologies. To keep themselves disciplined people control their activities and sacrifice their wishes and desires. They are forced not to wish what they wish and not to behave what they will in order to keep themselves disciplined. It is internal or mental force used to control individuals. As members of group share ideology, codes of discipline, and codes of morality are shared among members. As ideology helps to create truth and activate power, discipline helps to activate certain ideology and power that controls over the activities that go beyond the ideology or truth. He further classifies, "Discipline is, as he indicates a means through which the power of dominant class is exercised [. . .] marking out the ideal of discipline, in which the school child, soldier, worker become fully trained blindly obedient bodies, like domesticated animals or rather like robots" (120). It is the means to exercise the power of dominant class over the dominated. In this process, dominant class forms or marks the ideals of discipline. Creating the ideal character with what

they call discipline, they want to model others in their desired shape and keep obedient so that they wish to internalize the idea within themselves and act accordingly. It is to train the body according to ideas of discipline without reasoning or other conceptual meaning and objective behind its application. Dominated are disciplined which helps to exercise the ideology of dominant. Therefore, the dominated have to sacrifice their wishes and desires to be obedient and disciplined. They lose their subjectivity and objectify themselves. Their role to their subjectivity gets passive. Objectifying themselves they wish and desire what the dominant group wish and desire. The ideal of discipline is the strategy of dominant class to exercise their ideology upon the dominated. School child under ideals of discipline in the school, soldier under the ideals of discipline created by seniors or the workers under the ideals of discipline created by the management system keep them passive or inactive in their activities. They train them to be obedient which is not less than keeping them as domestic animal to move to fulfill their desire and being operated by the ideals developed by dominant group.

Macdonell regarding the history of discipline opines:

Foucault's research patiently takes apart the disciplining that, beginning in the seventeenth and eighteenth century has been introduced in the school, hospital, the factory and the army. What I will take from his work is its broad outlines of discipline as a procedure of ideological subjection which incorporates a small finally spread coercion [ . . . ]. (106)

Study of Foucault's concept of discipline shows that after seventeenth and eighteenth century, concept of discipline was broadly used in social institution. The boss in the factory spread this concept so that it would be easy to control the activities and

behaviours of workers, physicians use this concept in hospital to control the patients and in the army to keep juniors obedient so that they could not question against the superiority of authority. Controlling and keeping other in discipline is to activate the ideology.

Foucault views, “The discipline introduced was a training of the body” (qtd. in Macdonell, 106). Disciplining is much more providing training. It is the system of teaching where the objects are prepared for certain activities and behaviors. Society approves the disciplined or trained activities and develops the sense of personal worth within the system. Macdonell, regarding the purpose of discipline argues, “Discipline puts people in their places” (107). Discipline is a means of exercising ideology and power. As a means it works for them and helps power to control the activities and behaviour of people and place them in the spaces where the ideology has placed them. Individuals are approved for certain behaviors, which is their space. The space of workers in the factory, position of patients in the hospital, position of an army in the system, place of child in the adult world, position of women in patriarchal society and role of black in white community are the spaces where they are to perform their duties and roles that the ideology has prescribed. So, to be disciplined is to follow the ideology that society has.

Foucault further views, “Such disciplinary spaces are both real and imaginary: they bring people’s bodies together with those characterizations, assessments, hierarchies which decide who they are” (148). The contexts that keep individuals in their position to perform the activities and conduct daily behaviour are disciplinary spaces. Individuals of all the systems are characterized or taken differently than others in the system. They even train their bodies the way they are expected. As they have got their body trained and the behaviors and activities conducted, individuals are

under the system in a space, which is their own. He further writes, “Each individual has his own place and each places its individual” (143). Discipline promotes the social relationship that has been defined and reinforces the positive behaviors in the individuals inside the system and people judge their place and take this as granted one.

While discussing the strategy of exercising power there is the discussion of the discourse, ideology and discipline in relation to power. Under the strategy of exercising power through the concept of discipline, there is to mention the ways of exercising discipline through ‘Gaze’ as a strategy to keep individuals disciplined.

Etymological meaning of ‘Gaze’ is to look intently and steadily as in wonder or expectancy. The concept of gaze is related to visual culture where there is the subject to gaze upon the object. Subject observes the presented object. French intellectual named Michel Foucault during 1960’s first discussed concept of gaze. Foucault begins his discussion with medical gaze. Lacan relates it to the children and their psyche. Foucault relates it to the places of individuals in the various spaces. Feminist theorist extended this concept to their theory where they deal with how men look at women and how women look at themselves and other women. Gaze is characterized by who is doing the looking. As the society has various institutions, categories and groups, every one does looking. The doctors as the professionals are superior in relation to the patients who have got superiority in the hospital and developed their gaze related to medicine that is called medical gaze. Doctors are the subject and patients are the objects of gaze. Similarly, the readers are subject to the characters in the text, and audience in the film or play. The subjects are observer. Subjects observe the object directly or indirectly. In this process subject may involve



in the act of gazing or may gaze by the help of others. Gaze is a strategy of keeping other subjects under the control of dominant group.

Macdonnell views, “It is a wider study examining the spread of disciplinary mechanisms since the seventeenth century. The discursive as well as non discursive techniques through which modern societies train and regulate individuals” (16-17). Observation is a way of examining ones activities. Those determined behaviors and activities are the object to be examined in the society as especially in public places. When there is the subject to observe and examine the behaviors and activities, the observed subject is under the pressure to change itself into object and has to control so that the individual would be disciplined. Individuals in the society can't cross the concept of discipline because society keeps continuous watch on them. Watching as the power influences the designed behaviors.

Foucault argues, “ The examination on the other hand is means with which to impose a normal range of ability a common slandered, and which this is to mark individual practices: it is a pinning down of each individual with a mark of his or her identity” (192). Examination of activities and behaviors is done in order to impose the social normalized behaviors and activities. They are the truth or knowledge. They are socially accepted and shared practice. Individuals realize the observation. They control and shape themselves, which is the mark of their identity. They try to find their identity with in the system. Society has standards to measure the behaviors. Those standards are in existence because society practices according to it. Individuals or member who will to make decision that contrasts with accepted and shared ones is the matter for examination. Examination is done in order to confirm that either particular person is with in or beyond the system. System has to work and it should be effective. As a mechanism of keeping disciplined, observation keeps the system

effective. Majority of the members accept system and use mechanism of examination so that they can keep control over other also. In this regard Foucault further says, “Surveillance, the supervisor’s gaze, has been the coercive means with which to regulate the behavior of workers or pupils to judge whole indefinite domain of the non conforming” (178-179). Those, who examine are the observer and their gaze has power. Their gaze is full of power and authority that keeps control over unaccepted activities and influence the accepted ones. Control itself does not provide any solution because daily movement is necessary to conduct daily activities. Supervisors always try to influence the accepted behaviour. Normalized by authority and socially accepted behaviours are positive behaviour. Observer’s duty is to observe and judge those indefinite behaviors to confirm it either they are under or beyond the system. Legal authority makes the laws and includes certain behaviour under system and excludes certain. Mostly socially accepted ones are legally accepted. Sometimes socially accepted may not be legally accepted. Caste system and its practice is one example that is not acceptable for law but it is practiced in society. It is because the truth about the caste system is changing. The truth about caste system is in transition period so legal and social codes about caste system are diverse. In transition period any knowledge or truth can’t be ultimate and has to face the diversity.

Ron Scollon defines,

As one social site with in which to examine the social construction of the observer, I have conducted a study of the taking of photographs in public setting [. . .] from this observation I will argue that one can distinguish a kind of social activity, watching, in which a particular kind of posed or conventionalized self is constructed through socially formulated observation, the photographed person. (89)

Social observers are not less than the photographers who take the snaps that are suitable in public setting. In the presence of photographer, the photographed are always obedient, disciplined and polite. Similarly, social observer's presence or watching helps to construct the self. It is through the socially formulated observation we declare someone as disciplined. Inspection of the behaviours is to judge the behaviors. If a person knows that s/he is being observed, the person tries to conduct the accepted self. One gives the unusual behaviour up and develops conventional self up so that the person will not be taken indifferently. There is fear of society that works conventionally and it does not allow acting abnormally. Though the person does not wish usual and socially accepted behaviours s/he is under the influence of communal intention of society and is obliged to follow it. Watching, here functions as the discourse to mediate the social ideology. Watching itself is inside the system to maintain ideology that is working in the society. Act of watching completes communicative function as language does.

Concerning the matter of gaze and construction of gender Candace west, Michellen Lazer and Cheris Kramarae view, “ Power relations get circulated through language. Language does not merely reflect a pre-existing sexist world; instead it actively constructs gender asymmetries with in specific socio historical contexts” (120). Watching itself mediates what the verbal language mediates. So, power relation is articulated through act of observation or watching. It is not only to reflect and observe what is already there but also to construct the wish and will of dominant group. From the time immemorial society is patriarchal. So, discourse helps to create or construct patriarchal ideology. Discourses formulated and constructed by male, carries and influences the male ideologies in practices. It serves the male and helps to circulate their power in horizontal order. Gaze as a male discourse communicates

male ideology and brings the male ideology in practice. In the society male holds the power of formulating ideology. The ways of watching in clinic are called medical gaze where doctors are the person to see and say something to patients. Hospital as a social institution creates the ideology and grants power to the doctors.

Foucault pays attention to the issue of medicine and clinical field and argues, “Using the codes of knowledge doctors were also able to see the disease in its symptoms and calculate the outcome” (90). Hospital is a social institution with different kind of knowledge that common people do not share. Doctors use their knowledge and examine the symptoms on the basis of their knowledge and seen symptoms. Patients totally provide authority to see the things in them. Doctors exercise their powers that patients easily accept. They are thought to be authoritative person for them to let and not to let any kind of behaviour. Patients pay attention on their watch and prescription and obey it. Doctors have got the power that patient easily accept. Discourse of medical institution has provided them with power to circulate through their ideology. Act of watching here is to circulate the power they obtain. They have the knowledge about the disease so they have got power. Prescription and act to see both are circulation of power. In the same issue he further argues, “Through their gaze, a knowledge could be opened up that was present for all to see, so that the clinic could become a teaching institution in which the medical field was no longer divided between those who know and those who don’t” (110). Medical gaze has opened up a new avenue for knowledge. Those examiners who are to see and examine the patient has got their own discourse and develop the knowledge that is limited with in them. No people of other group or category can hinder in their ideology. People have optimum faith on their discourse and knowledge. Clinic provides prevention and prescription. All those who are facing the symptoms easily

learn and apply their saying in their life. Their discourse seems to be successful and they are able to keep control over the people who have got symptoms naming them sick. Feeling uneasy means to have symptoms that they feel different than the normal. They consult the particular professionals. When people are there to consult them, people desire their gaze over them which is proper and necessary for them.

Macdonell makes comment on Foucault, “His study is much more concerned with changes in the ‘medical gaze’ that is in what doctors could see and say” (93). With the change of time the knowledge is changed. The doctors’ or medical gaze also gets changed with time. Persons involved in clinic develop new discourse and develop it as knowledge. They create new way to see the patient. They define the symptoms differently and say or prescribe the activities and behaviour that are suitable to be acted.

Society has various institutions and discourses depend upon it. Every discourse has codes of knowledge. On the basis of knowledge people keep on their watch on others, finding others' behaviour unusual. In the society, there are groups and every group has its codes of knowledge. Socially dominant groups' codes of knowledge are adequate to most of the people in society. Other institutions under the influence of dominant knowledge create the discourse so that they can exist. They find the behaviours that are usual and normal to dominant knowledge. They circulate the knowledge that dominant groups share and help to exercise the power. Males are the dominant group. Under their influence, even the institutions of female help to circulate the male power. Male and female circulate same knowledge and practice the discipline that society shares. Females share the knowledge of male and jointly practice the male power. They even help to control the behaviours that are beyond the system. Females even share the male gaze to keep watch over the female. This watch

is always purposive. Watching helps to keep control over and influence desired behaviour that male has desired to keep them disciplined. It exhibits the unequal power relationships between the observer of male knowledge and female knowledge. They call it male gaze.

The relationship of dominant class to discourse, ideology, knowledge, and truth shows that behaviours seen in the society are their product. Values and norms they develop are the strategy to circulate their authority. Discipline is to limit the activities and behaviour which helps to practice ideology and power. Social observers are the units to control and influence the will of dominant class. Observer develops the disciplinary gaze to keep observed disciplined. In this regard, disciplinary gaze of social observer helps to generate the argument and justify the act of observation and what examiner does is the exercise of power. Lily Bart, the protagonist of *The House of Mirth* is under the scrutiny of disciplinary gaze that has the discourse of dominant group.

### III. Disciplinary Gaze and Suicide in *The House of Mirth*

Society is running in a system since time immemorial. For this purpose society has created 'truth' so that it could control unwanted behaviours and activities. Discourse creates truth and ideology. It even helps to exercise the ideology transforming it into knowledge. On the basis of knowledge that society has determined, people try to keep control over unwanted activities. In the novel *The House of Mirth*, various characters exercise the ideology through the means of watching which is called disciplinary gaze especially upon the Lily Bart who behaves distinctly than others. Members of the society take usual behaviour as granted because they are influenced by the power exercised in the society. On the basis of discourse and its truth male and female characters exercise the power. Power that society exercises creates the truth and provides authenticity to the ideology and behaviour of power holding group. Disciplinary gaze as a discourse includes ideology, power, knowledge and truth and that is exercised to keep Lily Bart disciplined and control over her behaviour and activities (mental and physical).

Lily Bart, the central character becomes the object of observation for being distinct from other characters of her gender. Narrator having the consciousness of social ideology presents Lily Bart being under the scrutiny. Her identification is the issue of observation. When novel begins, Lily Bart is waiting to catch train to Bellomont. She is "apart from the crowd" (3). Narrator makes comment on her.

It was characteristics that she always roused speculation [. . .], Selden observes her amusingly. Lily Bart knows him well. She came forward smiling, eager almost in her resolve to intercept him. One or two persons, in brushing past them lingered to look; for Miss Bart was a figure to arrest even the suburban traveller rushing to his late train. (3)

She is object of observation and examination for the passers by when she is alone or in company with any other. Persons who are late for their train centered their concentration on her. Travellers stop to observe her distinct behavior, though they are in hurry. Seldon " As a spectator he had always enjoyed Lily Bart" (4). Travelers and Seldon as social members having sense of truth and knowledge and social conscience that opposes the violation of socially recognized ethical values keep watch upon Lily. So, Seldon "In judging miss Brat, he had always made case of the argument from design" (4). Seldon makes his argument on the basis of truth that social institution share. As other male, he enjoys her companionship. "Seldon was conscious of taking a luxurious pleasure in her nearness" (5). Knowledge that society shares takes women as the pleasing object as Seldon takes pleasure in her nearness. No doubt, male enjoy the female who presents distinctly but demands traditional wife. Though Seldon has enjoyed her companionship and offered a stay, he really does not like her. In an attempt to correct her behaviour and activities and to bring her down to the level of other women, he continues his speculating, "In truth he never liked her as well as that moment" (6). Similarly, after their reach at Seldon's, Seldon stands leaning against the chimney "looking down on her with an air of indolent amusement" (8). In reality, his intention behind observation and speculation or keep watch continuously over her is to control her activities and keep her disciplined. Offerings and companionship are motivated by the same motive. "He offered the box and she took out three or four cigarettes putting one between her lips and slipping the others into a little gold case [ . . . ]" (10). Seldon offers her cigar and observes her smoking so that he could understand her and take the better step to control her. With the puff of cigar she throws her sight on the book selves and inquires about other books. She holds and drops the book from the selves. Narrator comments:



It was so pleasant to sit there looking up at her, as she lifted now one book and then another from the selves [ . . . ] but he could never be long with her without trying to find a reason for what she was doing and as she replaced his first edition of La Bruyere and turned away from the bookcase, he began to ask himself what she had been driving at. (11)

Speculating is his business. But whenever he cannot speculate what she really is going to do, it becomes his amazement. He cannot envision beyond his knowledge. Selden continues watching and talking succumbs her behaviour to knowledge. Selden's expression, "I am fond of the law" (12) and her reaction, "No; but the being tied down: the routine don't you ever want to get away to see new places and people?" (12) shows that Selden and Lily Bart are the persons in the single room having different view about the behaviour. As an observer "Seldon glanced at her with amusement" (12) because she has got the view "we are expected to be pretty and well dressed till we drop and if we can't keep it up alone, we have to go in to partnership" (12). She has understood what the society wants from her and how to deal with situation. By the time of departure the charwoman "the woman looked up curiously" (13) at Lily because Lily Bart "on the landing she paused to look about her" (13). Lily Bart's concern about herself and way of starrng down becomes the behaviour to be observed because, Lily Bart as a girl has stayed with a boy. Charwoman as a traditional usual woman carries the ideology that other has and can't enjoy Bart's way. Bachelor's especially girl need to have the sense of morality. But "Miss Bart was not familiar with the moral code of bachelor's flat, houses and her colour rose again as it occured to her that woman's persistant gaze implied a grouping among past associations" (14). Charwoman in wonder searches her association with Lily Bart in the past and examines her now on the basis of knowledge and truth.

Whenever she has reached at the station again there is "a small glossy-looking man [. . .]" (14) who "stood scanning her with interest and approval" (14). Rosedale whom the narrator addresses glossy man has scanned her and supposed that she is for shopping. He wants to harbour the love on her for him. He offers his companionship up to the station but she rejects it and moves alone.

In the train she meets Mr. Percy Bryce. "When tea comes he watched her in silent fascination while her hands fitted above the tray, looking miraculously fine and slender in contrast to the coarse china and lumpy bread" (19). He is not only fascinated with her but also feels uneasy taking sip of tea among the fellow passengers but "He would never have dared to order" (19). Instead of taking bread and tea and concentrating on cup, he concentrates on her continuously because it is unusual for him. Various types of mores of society influence his behaviour though he sips "with a sense of exhilaration" (19). Lily also feels herself completely in command of the situation that "She yielded a sense of security in which all fear of Mr. Rosedale, and of the difficulties on which that fear was contingent, vanished beyond the edge of thought" (24). Bart's fear and uneasy vanishes when she attains companionship of Mr. Grace. "[. . .] she began to think her visit to him and had been the luckiest incident of the day" (21) though he is not much different than Rosedale. By the time Mrs. Dorset appears in the train who has given up smoking. Lily Bart asks her, "Why don't you smoke?" and she further says, "I understand"(25) shows that Bertha Dorset is a woman different from Lily Bart. She might have smoked but nowadays she has given up her desire to follow the general moral view shared in the society having the ideology.

After she reaches to the Bellomont Lily Bart enters into the main social activity that is gambling money on games of bridge. Lily gambles too long but she stops when she realizes that she has lost three hundred and run out of money. Issue of

money links her present to the childhood memory when her mother used to teach her to manage with little financial recourse. Mother used to teach about the flowers decoration and about the dressing that has deep impression up on her. But from that time she paid less attention on money to compare her with the "Lilies of valley" (33), which the social member has realized, accepted and used since long ago.

Father appeared there letting his gaze on the stop. "Suddenly he looked at his daughter and laughed. The laugh was so strange that Lily coloured under it: she disliked being ridiculed, and her father seemed to see something ridiculous in the request" (33). His care about the Lily was not natural one but it ridiculed her opinion about money and price of lilies of valley. As she was child, appearance at that moment could not trouble and impress her easily. Mother's ways of rearing her and father's ways of caring and looking at her was a model that was supposed to be appropriate during that period. She was eyewitness of dispute between her father and mother. Mother does not want to let her daughter and servant know about the dispute. To keep the ideology work lively mother ordered her daughter "You had better go upstairs' and don't talk to servants" (34). As an obedient child "Lily obeyed, she always obeyed when her mother spoke in that voice" (34). Lily Bart's parents always wanted to keep her disciplined on what they believed to be true and control her behaviour and activities so that she could assimilate her in the social phenomena and marry a wealthy person. But "Her ambitions were not as crude as Mrs. Bart's" (30). Mrs. Bart always thought about the marriage of Lily Bart so she said, "'people can't marry you if they don't see you-and how can they see you in these holes where we're stuck?" That was the burden of lament; and her last adjuration to her daughter was to escape from dinginess if she could" (37). Lily Bart as a beautiful girl had to marry with a wealthy person to get escape from the state of poverty and dinginess. Mother

thought it was easy for her to escape but she should attract the attention of people. She should be the object to see. Mother had understood the politics of watching. If they did not see, that might be sorrowful because she had seen "Younger and plainer girls had been married off by dozens and she was nine and twenty and still Miss Bart" (40). Mrs. Bart always concerned about the marriage of Miss Bart to a wealthy person. Lily even wished what her mother had wished.

She has already reached to Blount at Trenors. Lily Bart and Mrs. Trenor write dinner cards. "Mrs Trenor paused to enjoy the spectacle of Miss Barts efforts to unravel her tangled correspondence " (43). Trenor opens up her secret of lies and dislikes to know either Lily is on her behalf or not and wants to harbour the interest that she has. By the time Lily slowly opens up her affection towards Mr. Gryce. Mrs Trenor suggests her not to take cigar and Lily wishes to give up bridge for the sake of Mr. Gryce and his property. Mrs. Trenor has generated the idea of marriage and wealth on Lily. She even knows that his "generosity to self is one of the forms of meanness" (51). New York "Society is revolving body which is apt to be judged according to its place in each man's heaven; and at present it was turning its illuminated face to Lily" (52). Lily judges the society regarding herself at the center. All others are one who form the social body and judge everything positioning them at the center. Lily who is in her twenty-ninth is the attraction of whole society at present. Lily presents herself distinct from others and harbour the ideas critically. Her self-assurance as a girl of twenty-nine is not measuring rod for all. Society is "recently to admit her to their ranks and let her lord with them" (52). Trying to be distinct and behaving distinctly she is trying to create the counter ideology which does not please the society. They have sympathy for Lily for not being like them.

Lily has filled her mind with Mr. Gryce. Selden appears in the party at Trenors'. Here train of thought centers towards Selden. She thinks, "Why had he come? was it to see herself or Bertha Dorset?" (55). And she becomes restless until she knows "Selden had come of his own accord" (55). His arrival "Shed a new light on her surroundings" (56). He was "Not that was notably brilliant or exceptional, in his own profession he was surpassed by more than one man who had bored Lily through many dinner" (56). His behaviour shows his male chauvinism but he has preserved "a certain social detachment" (56).

Any way he is there to scan the world of Lily "through his retina" (56). As a spectator he minutely concerns him into Lily. She stays with Mrs. Dorset and Selden at the library of Mrs. Trenor. "Though a book lay on his knee, his attention was not engaged with it but directed to a lady whose lace-lad figure [. . .]" (61). And further, Lily's slight shake of skirts make them react "Mrs. Dorset with a look of frank displeasure, and Selden with his usual quiet smile. "The sight of his composure had a disturbing effect on Lily; but to be disturbed was in her case to make a more brilliant effort at self possession" (61). Selden and Mrs. Dorset are friends of Lily Bart. Single action "Shake of Skirts" in front of boy, makes Dorset feel annoying but Selden smiles observing her activity. Having the same ideology they react differently. Tranquil feeling of Selden at her posture disturbs her but it arises the confidence on her. Anyway both of their observations and reactions depict their consciousness. According to their conscience they observe her and try to correct her differently.

When she is taking her way to churchward "[. . .] one of the observers, who stood on the doorway looking after her with an air of Puzzled amusement. The truth is that she was conscious of somewhat keen shock of disappointment [. . .] She had expected, when she came down stairs to find him on the watch for her" (62-63). Selden

permanently completes the duty of observer everywhere, wherever he meets her. She is habituated of such behaviour but "he had been on the watch for another lady" (63). Selden not only is engaged in the act of examining Lily Bart but he observes Bertha Dorset also to compare between them. Difference he finds between them is that, "other woman never learn to dispense with the sentimental motive in their judgments of men" (63). His remark "How fast you walk?" (63), depicts his intention to get hold. "I though, I should never catch up with you" illustrates the view of Selden and society that women are the object to be caught in the supremacy of male. Society doesn't desire to let a woman be out of clutch of ideology. Selden clarifies his business is to prevent her from alternative companionship. In the mean time, "He looked at her with solemnity. "I am here to prove to you, what I am capable of doing in emergency!" (64). His Solemn satisfaction lies at his success to prevent her from alternative companionship. Though he seemed and behaved calmly at present he doesn't. He tries to impose the privileged idea on her.

Trenor girls' sight on the way to churchward at Miss Bart presents the consciousness shared among the society. On the question Lily asks him, "Did you really came to Bellomont to see me?", he answers positively and says "Because you're such a wonderful spectacle-I always like to see what you are doing" (68). The conversation illustrates the sole intention of Selden as an observer. It is his continuous dutifulness to ideology to watch her activities and behaviour minutely and find the method to keep control over her. He says "Exactly, and it is my business to prevent your doing so [. . .]" (64). In the course of conversation, narrator comments, " Selden had watched her manoeuvres with lazy amusement" (69). Lily knowing his intention attempts to change her course of activities which Selden stares as if it is hard and needs to change the strategy of controlling. Though she feels that she is being

watched unnecessarily she feels "[. . .] touch of lightness to her spirit" (70) at his presence. But at the same time she accuses him of premeditating her. When they talk about the success, "Selden pushed his hat back and took a side glance at her. Success what is success?" (70). Lily responds him blushing "a little under his gaze" (71) and declares "republic of the spirit" (71). She is buried under his gaze where he wants to keep shade on her determination. So that he continuously follows her and continues his act of watching which the narrator comments,

Selden was still looking at her, but with changed eyes. Hitherto he had found in her presence and her talk, the aesthetic amusement that a reflective man is apt to seek in desultory intercourse with pretty women. His attitude had been one of admiring spectatorship, and he would have been almost sorry to detect in her any emotional weakness that should interfere with the fulfillment of her aims. But now the hint of weakness had become the most interesting thing about her. (71)

Present comment of narrator depicts that Lily makes Selden confirm that she is not traditional pretty woman as he has thought but a changed one. He continues his spectatorship though his attitude seemed to be changed towards her. It is seemed as if he was sorry to find any emotional weakness in her but now the thing becomes change and hint of weakness becomes interesting aspect about her. Note of her changes becomes the thing of observation. When they continue their conversation about them and their position, Lily Bart's expression changes his view. " Selden was looking at her with surprise: it took him a moment to regain his usual view of her; [. . .]" (77). The weakness of emotional state and concern of society in relation to them develops the view that is not different from others about her.

Similarly, Mrs. Trenor harbours and expresses the view that traditional people used to. As she admonishes Lily Bart, "Lily Bart listened with admirable equanimity. Her naturally good temper had been disciplined by years of enforced compliance since she had almost, always had to attain her ends by the circuitous path of their people's [ . . . ]" (80). What Mrs. Trenor had admonished to her is the ideology, which always encourages the patterned way of life. Those who deviate from the patterned behaviour are apt to pay cost for it. Mrs. Trenor says, "I wish the men would stop away-it's really much nicer without them" (81). Though she follows the established discourse and ideology that society shares, she can't enjoy it. Anyway she accepts and practices the truth in the society. Similarly, "Mr. Trenor had tried with some show of success, to prove to her that, if she would only trust him, he could make a handsome sum of money for her without endangering the small amount she possessed" (88). Mr. Trenor wants to persuade Lily Bart to come in to compromise with social ideology. The sum of money that he offers is the condition for reward. If she does not manage on that way, then she is sure not to be suitable for reward. Trenor offers her the first thousand-dollar cheque. Lily understands "He was now speculating with her own money, and that she consequently owed him no more than the gratitude which such a trifling service demanded" (91). Lily Bart becomes able to understand offer and observation as controlling agents that she calls trifling service. In any absurdities, she manages complacency but "The sight of Selden's dark head, in a pew almost facing her, disturbed for a moment the balance of her complacency" (92). The present of Selden as a social entity disturbs her balance. So "She did not wish to see him again, not because she feared his influence, because his presence always has the effect of cheapening her aspirations, of throwing her whole world out of focus" (92). Lily Bart has the strong desire of being millionaire and marries but Selden and his presence



effects on her ambition reversibly. Lily realizes that Selden's presence makes her feel really weak. "She could still imagine an ideal state of existence in which, all else being superadded, intercourse with Selden might be the last touch of luxury" (92). Selden's presence and his watching make her realize herself as a social unit to take part in heterosexuality which will provide luxury rather than courage. This desire for intercourse with Selden cheapens her ambitions, which are superadded. Like other girls, Miss Gertrud Farish easily accept the sympathetic observation. She has share on the social mores. Lily after observing Miss Farish "She almost felt that other girls were plain and inferior from choice" (93) who share and surrender for the ideology and sacrifice their choice. Jewels "The milky gleam" give an envious throb" (94) to her. Jewels has aroused the desire for the things that Miss Farish is going to use changing herself in to Mrs. Van Osburgh suggests Lily to accept Rosedale's companionship. Gus Trenor appears there looking stouter than ever and "gazed at her with undisguised approval" (96). Presenting himself stouter than earlier he appreciates her so that he could attract her attention towards him. "By Jove, Lily, you do look a stunner!" (96). Concentration and appreciation as an act of speculation that will influence her to take pleasure in unusual and patterned way and encourage her towards the shared and accepted truth.

One by one the members of the society follow her. Trenor "Fixed his eyes themselves on hers with a look which made her change colour" (98). In an attempt to keep control over her so that his gaze seems success, he says her, "You know you will please remember he's a blooming bounder" (96). She is suffocated by his expression. She wants to freshen herself. "Selden leaned against the window, a detached observer of the scene, and under the spell of his observation Lily felt herself powerless to exert her usual arts" (100). Turn by turn Selden and Rosedale keep watch over her. As she

has felt suffocated, she has found Selden to watch over her. The observation spells her to weaken her power to act unusually. Steady observation of the fellow beings and their advice to return to the normal life style effects on her wish and will to act opposite to it. In every space "Lily was aware of being followed by looks" (102). She is followed and chased everywhere as if she was involved in any criminal activities for her deviant behaviours.

When the wedding ceremony is over, she has returned to her aunt Mrs. Peniston's. As she is stairing down

She found herself met by a lifted stare which had once before confronted her under similar circumstances. It was the charwoman of the Benedick who, resting on crimson elbows, examined her with the same unflinching curiosity, the same apparent reluctance to let her pass. On this occasion, however miss Bart was on her own ground.  
(104)

Even on her own ground a charwoman stares at her as in Selden's. The situation is same but the space is different. The charwoman at Selden's or at Peniston's stare with curiosity. Though Lily Bart threats, "Don't see that I wish to go by?". But the charwoman doesn't excuse. "The woman at first seemed not to hear, than without word of excuse, she pushed back her pail and dragged a wet floor-cloth across the landing, keeping her eyes fixed on Lily while the latter swept by" (104). This extract depicts the positions who follow the social norms and act accordingly and the people who deviate from it. Charwomen's behaviour is shaped one but the behaviour that Lily shows are unusual. So, even the charwomen who work at others for their earnings and livings keep on watching as if they have right to keep and can control over her behaviour. They have right to do so because they follow the truth. These eyes

encroach in Lily's daily behaviours and activities to trap her in their own patterns. Finding all this she feels "She is buried alive in the stifling limits of Mr. Peniston's existence" (104). Mrs. Peniston and her surroundings always calculate her action that tries to limit Lily Bart. Lily Bart imagines her new life in new setting. The discomfort she feels at Peniston's preference to Miss Grace as alternative to Lily Bart shapes her mind in such a way that she can't see the "[. . .] possibility of asserting her own eager individuality" (106). "Lily knew that there is nothing society resents so much as having given its protection to those who have not known how to profit by it? It is for having betrayed its connivance that the social body punishes the offender who is found out" (109). Lily can't take benefit out of present system that society has. Society co-operates as if it is unknown about the deviant behaviours and needs protection to her. But later society presents itself and tries to correct her from her offending behaviors.

Mrs. Haffen, who has just entered in the house wants to regulate Lily Bart by treating her sentimentally talking about the secrets of letters. Mrs. Haffen says "I guess they're worth more to you than to me, Miss, but the poor has got to live as well as the rich, she observed sententiously" (111).

Mrs. Haffen as she adheres the social ideology, she pays special attention to Lily. To keep Lily according to custom she uses the word 'rich' and 'poor' and necessity of living compels Lily to think if it is better to compromise. To examine either the technique has transformed her view or not "Mrs. Haffen raised a suspicious glance" (111). Lily Bart is tired of Mrs. Haffen. By the time Mrs. Peniston appears and "There she turned her glance to Miss Bart" (112). Finding disgusting condition she says, "My dear you look tired; I suppose it's the excitement of wedding" (112). In an attempt to arise the sense of marriage, her aunt sympathizes Lily Bart and observes

her to know that if she is positive or not towards marriage and its effect upon women. Later on she presents the snaps of joyful feeling with male at her youth to stimulate Lily. Mrs. Haffen's way of operating Lily's mind and Mrs. Peniston's continuous watch and inspection with loving words and her diversion to the issue of male and wedding depict what they really want Lily to do. Mrs. Penston further talks about the engagement of Miss Van Osburgh and Percy Gryce to compel her to think about marriage and manipulate her vision.

But for Lily money is one of the means that gives sense of freedom from her social mores and obligations. Her lust for money leads Lily to gamble, which leads her financial ruin and expulsion from society. Mrs. Bry admires mirror and Mrs. Fisher admires cooking but Lily is significant among other friends. She develops the sense of being importance among the insignificant "[. . .] was enough to restore to Miss Bart the gratifying consciousness of power" (118) which arises the sense of superiority feeling in her. But Mr. Rosedale's arrival and his offer to go to opera surprises her unpleasantly. Finding her hesitation, Rosedale says, "Mrs. Fisher is coming and I've secured a tremendous admirer of yours, who'll never forget me if you don't accept" (119). And adds, "Gus Trenor has promised to come to town on purpose. I fancy he'd go a good deal further for the pleasure of seeing you" (119). Rosedale's sole intention of invitation is to keep watch on her collectively. His expression pleasure of seeing you depicts Lily Bart as an object that is used for pleasing Trenor who is the member to exercise the knowledge. No doubt, she is beautiful and wants to publicize her beauty, to be watched and admired which arises the feeling of being at the center. "Trenor is gazing at her in company with several hundred other pairs of eyes" (122) His eyes, the single pair, represents the gaze that public share. Trenor says "Look here, Lily how is a fellow ever to see anything of you?" (122). As a

representative of hundred other pairs of eyes he clarifies he has come to see her. It is all politics of looking. She says, "I'm very much flattered by your wanting to see me" (122). Lily Bart has understood that firstly he takes pleasure looking at her and secondly tries to exercise his power upon her. Understanding what they want and behaving strangely give her the thrill of pleasure.

Mrs Peniston is the guardian of Lily Bart and has active share of discourse that society exercises "as a looker on" (126). Lily Bart becomes the issue of discussion. Mrs. Peniston takes part in conversation with Miss Stepney and opines about Lily "I like her to be well dressed- It's only suitable" (132). This extract clarifies that Lily doesn't hear the so-called well dressed. She dresses distinctly which her aunt does not enjoy. When Stepney opens up the Lily' craze for bridge, she can't accept it and she says, "The modern fastness appeared synonymous with immorality" (133). Bridge for girls is taken as immoral act. Lily Bart knows all about this. "She knew that people were beginning to talk of her; this fact didn't alarm her as it had alarmed Mrs. Peniston" (136). Lily does not pay attention in her public criticism but Mrs. Peniston is worried about her. Either the guardian or friends all engage themselves in the conversation about the manners, ways, activities, and behaviours when they are apart from her and they engage themselves in the act of looking up at her. When Lily is present, Gerty Farish compares Lily to Lulu Melson and comments, "Oh, how lovely Lulu Melson looks!" (141). Gerty Farish finds lovely manner in Lulu and searches the same loveliness in Lily. But Lily Bart does not have such loveliness though she is beautiful.

After the wedding ceremony, she is for the first time seen in the surroundings. Even that day also she has held herself aloof from the audience. Narrator comments on Selden's look,

When he reaches her; and finding the expect look in her eye, he had the satisfaction of supposing he had kindled it. The look did indeed deepen as it rested on him, forever in the moment of self-intoxication. Lily felt the quick beat of life that his nearness always produced. She read, too, in his answering gaze the delicious confirmation of her triumph and for the moment it seemed to her that it was for him only she cared to be beautiful. (144)

When Selden has approached near her, he finds that she desired to be looked and met him. Seldon's supposition that he has aroused such look on her provides satisfaction on him. She feels herself being intoxicated when she is near to him. Seldon, disregard to her confirmation of her triumph that she has reserved him, thinks she has expected his look. They enjoy the solitude but differently Lily feels that she is victorious without understanding the politics of observation and providing companionship to her. Next day, she re-envision the last night and finds "The sight of Seldon's writing brought back the culminating moment of her triumph: the moment when she had read in his eyes that no philosophy was proof against her power" (147). She finds no exercise of power in the activities and observation of Seldon, which makes her feel victorious. But the reality is beyond her thinking level. She feels "It would be pleasant to have that sensation again" (147). Without understanding what Seldon might have intended while meeting and talking to her, she feels pleased and remembers the night.

She is always invited for dinner. In response to the invitation of Mr. Trenor, she goes to Bellomont where there is not Mrs. Trenor. She does not like Trenor's unusual excitability. She wants to leave the house but he attempts to stop her from going. Narrator comments,

He paused, flushed by his diatribe, and fixing on her a look in which resentment was the ingredient she least disliked. But she had regained her presence of mind, and stood composedly in the middle of the room while her slight smile seemed to put an ever-increasing distance between herself and Trenor. (151)

Her determination to leave the house makes him feel angry and he looks at her offensively. His looking is bitter that makes criticism on her determined action. Mr. Trener wants to use her so he has invited her the night when his wife is out tonight. He felt himself embarrassed because she disliked his present obligation for her to stay there. In response to his angry look she smiles and distances from him. Later on she says, " I don't understand what you want" (151). But "Trenor had pushed a chair between herself and the door. He threw himself in to it, and leaned back, looking up at her" (151). His activities and looking seems that he is determined not to let her slip away from his clutch that night. Using the materials that block the way and looking up at her leaning back to it, he wants to persuade her sentimentally, showing as if she can grant him the life staying with him. She refuses every thing that he asks for. But when he fails in his attempt, "He rose squaring his shoulders aggressively and stepped toward her because she has owed money to pay him" (152). Regarding the money she has borrowed from him, he says, "Oh I am not asking for payment in kind. But there is such a thing a fair play-and interest on ones money and hang me if I've had as much as a look from you —" (154). His earlier acts and present expressions make clear that he takes Lily as an object that can be bought to please him. He desires her to look at him that is he wants her to submit herself for her debt. Following expression makes his intention clear behind looking and giving money to her.

I don't doubt you've accepted as much before and chucked the other chaps as you'd like to chuck me. I don't care how you settled your score with them-if you fooled'em. I'm that much to the good. Don't stare at me like that. I know I'm not talking the way a man is supposed to talk to a girl [. . .] you know I m mad about you [. . .] Lily- Lily! Just look at me. (154)

Giving references to her previous actions and activities, he tries to compel and oblige her to accept his proposal that night. In the course of conversation, persuasively he threatens her saying he is kind to her, he is mad and he wants look from her. In her response to "what more have you to say?" (155), "Trenor answered the look with a speechless stare [. . .]. Treners' eyes had the haggard look of the sleepwalker waked on a leathy ledge" (155). Trenor has really felt angry. He stands speechless and motionless. Narrator comments his look wild as if he is going to prey her. Trenor is full of male consciousness and has the predatory ideological gaze at her. This shows that she is insecure in that house which Lily realizes and flies away from there to the Mrs. Gerty. Concentrating on the behaviour of Lily Bart at the house of Gerty narrator says, "When had Lily ever really felt or pitied or understood? All she wanted was the taste of new experiences: She seemed like some cruel creature experimenting in a laboratory" (171). The thing that she is to gain seemed to be totally new because she is not practicing the knowledge that society shares. So, the female characters don't enjoy with her. "The girls looked at each other in silence" (172) as Lily's face seems to be ruined. They share their disappointment at Lily because they want her to be disciplined. Gerty" stood at her side with the tea she pushed it away, and turned on estranged eye on the familiar room" (173). Gerty feels strong because Lily Bart with strange anguish mood is staying in her room.



Next morning, Gerty enters in the room where Lily is staying. "She glanced shyly at Lily asking in embarrassed tone how she felt, Lily answered with the same constraint and raised herself up to drink the tea" (177). This way of observing is very traditional because girls are supposed to embarrass and feel shy when they are to function as male representative. But this is an act done in an attempt to make Lily feel strange and arise guilt consciousness in her activities.

When Lily Bart has reached at Mrs. Peniston's, narrator says, "Mrs Peniston examined her critically and said, "You're a bad colour, Lily: this incessant rushing about is beginning to feel on yak" (179). As Mrs. Peniston knows her escape from every place, either from the Trenor or Rosedale or Selden, aunt examines and complains her escapist manner. Aunt as the guardian loves her but Lily's escape from male and fascination for expensive dress and craze for gambling are the issue of complain. So, Mrs. Peniston's every act of watching concentrates on these three issues and passes comment on these issues. The look she continues is silent and communicates "The debts I speak of are-different-not like tradesmen's bills" (181). Such kinds of look of Mrs. Peniston that "made her almost afraid to continue" (181). Her behaviour depicts that what her society expects from and what it desires to be avoided. Initially Mrs. Peniston was unknown about Lily Bart's craze but after she knows all about her she starts to keep on watching. The failure of her gaze bursts in to verbal comments. Now Lily Bart realizes the love and confession of love to whom she thinks is the hope for her. Instead of Selden, Rosedale enters in to her room and "Paused, and examined her attentively when she affected to manage the teacups" (185) and he said" I've got the money [ . . . ] and what I want is the woman and I mean to have her too" (185). Act of watching and expression clarifies what he has thought about her and communicates his affection towards her and necessity of her

companionship. He hopes that Lily Bart favors him and is agree to accept his offer because material prosperity is supposed to be means of salvation from every thing that a girl has to face in the society. He possesses the material prosperity and supposes that Lily Bart is chasing for it. He is proud of his prosperity and minimizes the craze for Lily Bart. He wants her to be his wife and says, "I want my wife to make all the other women feel small" (185). As one of the share of discourse, he wants her in plain white dress with crown. The idea he communicates through watching and expresses through words seems to be same. In the initial phase he did not express verbally but when he has realized the failure of gaze to function well to control her, Rosedale declares and expresses what he wants on her as Mrs. Peniston has expressed. Lily Bart feels the seductive note in his act of looking. At the final part of book one "She stood gazing at herself for a long time in the brightly lit mirror above the mantel piece [. . .]. She looked old; and when a girl looks old to herself, how does she look to other people?" (188). This is the climax at the feeling of Lily Bart when she examines herself and finds herself being defeated slowly. Absence of Selden during the period of her mental disturbance makes her feel uneasy and tries to write letter to Rosedale accepting his offer but the invitation of Bertha Dorset for the cruise in Mediterranean postpones her plan.

Lily Bart with Dorsets and Selden with Mrs. Fisher, take mediterranean cruise on yacht. "Lily has renewed her earlier hopes and ambitions so that she might feel herself figuring once more as the beautiful miss Bart" (205). Mrs. Fisher's view about the triumph is that women are to be seen younger than they are. She finds it in Lily and "she could not bear to look on at Lily's triumph" (195) because the crown Prince of Sicily "didn't take much notice of her" (195). Lily is success to keep herself queenly at every point. But Louisa "as soon as she meets anybody smart she tries to

be slender and queenly" (196). Lily is such beautiful "An Italian prince rich and the real thing wanted to marry her [. . .], there was an awful raw between the men, and people began to look at Lily so queerly [. . .]" (197). Fisher has the knowledge what the male desire in female that Lily Bart possesses. To keep oneself beauty and marry a rich and renowned person is taken to be prestigious and right step. Lily Bart has got all these. So, Mrs. Fisher thinks that Lily is really victorious. "She wouldn't hear a word against her" (201) implies she is really liked and loved by every male in the society. Fisher further says "Selden noted the fine shades of manner by which she harmonized herself with her surroundings " (209). But for Lily "Dorsets' invitation to go abroad with them had come as an almost miraculous release from the crushing difficulties [. . .] moral complications existed for her only in the environment that had produced them" (204). Lily Bart was really an object of amusement that neither the Lily's mother, relatives, villagers, nor the friends could recognize. New York for Lily was the place of gazer and debt. Abroad is the place that releases her from the debt that she has to pay and free herself from the sordid difficulties that had in New York. In new scene she has renewed her old hopes and ambitions. Here she feels herself completely free. She feels "cosmopolitan companions" (205) in new land.

Mrs. Fisher declares to go to Paris and asks Lily, "Before I go I want to make my last will and testament. I want to leave you the Brys" (207). But Lily expresses tone of refuge. Fisher says, "'you're already so well provided for?' Mrs. Fisher flashed a sharp glance at her. 'Are you, through, Lily to the point of rejecting my offer?'" (207). In the book one, people exercised gaze but it couldn't function well so Fisher with her stare expresses verbally what she wants to express through her eyes. Mrs. Fisher further "continued to probe her embarrassment with an unflinching eye" (207).

Though she starts to communicate verbally, her previous habit to communicate through gaze still continues.

Lily even has to control herself while laughing. "Lily laughed, but her laugh faded into gravity under prolonged implication of Mrs. Fisher's look" (208). Among Lily's act of laughing is controlled. In the initial phase, she was gazed and objected for gambling and smoking but now she has to laugh according to the wish of others. She has to sacrifice her subjectivity and objectify it.

In the query about whether they had or had not got to the station till after the last train had left " Mrs. Dorset examining her between lowered lids, met with the immediate query" (210) questions "Who told you that?" (216). Networks of power is held by Mrs. Dorset and glow of her eyes throws power that influences the established norms which are maintained by social relationship. At present, she has to influence her motion according to the will of Bertha Dorset.

As the story proceeds Selden and Miss Bart meet each other abroad. Now, "He was conscious of a gradual change in his purpose. The change had been produced by the look in her eyes; in his eagerness to define the nature of that look, he dropped into a sit in the gardens" (221). This brief look at Lily Bart is being subjected to the disciplinary gaze at work in the social network. She is even being formed and is transforming her in the passive object of the gaze. So, the nature of look is softened. As they gather in the restaurant for dinner party, narrator notes,

[. . .] for the restaurant was crowded with persons mainly gathered there for the purpose of a spectatorship and accurately posted as to the names and faces of the celebrities they had come to see [. . .] each one looked her part to admiration, shone on Lily with all the pent up gratitude that Mrs. Fisher had failed to deserve. Selden catching the

glance, wondered what part Miss Bart had played in organizing the entertainment. (226)

Miss Bart is presented in the party to be observed by the crowd. Each participant are eager to see Lily Bart there. Narrator presents restaurant like market place as a place of male predation where male observe the female. Among other, Selden is the permanent observer either in any place. Whenever Lily is bold and tries to held autonomy she is under the scrutiny of spectator but now she is losing those attempts and is behaving as caged bird. Crowd takes her as a means of entertainment. Selden watches her in wonder as other has done. Selden finds serenity in her present appearance. Now, Selden keeps him away from all others because Lily has changed in her behaviour and public attend themselves for the same purpose. Lily Bart "read their incredulity in their averted looks, and in the mute wretchedness of the men behind them and for a miserable half-second he thought she quivered on the brink of failure " (228). Most of the active spectators are male and they express their consciousness mutely through their stare. On their watch they harbour the purpose that Selden, Peniston and Rosedale has shared. At present Selden has understood their gaze has melted her and she is trembling at the border of her failure. Selden, finding Lily miserable "Sat down beside her to speak" (228) to sympathize and influence her towards the way. "He had drown her hand in to his arm, but she held him back with a last gesture of protest" (230). Slowly and gradually Selden developed from gaze to verbal expression and now he has reached up to physical touch but Lily protests it. In response to her protest, he says, "I must ask you. You must obey me "(230) shows that she from her earlier determination is slipped and Selden as an opportunist is trying to grasp the opportunity of her miserable circumstance.

Power has worked upon her and she has lost her hopes and ambition publicly. Her return to Mrs. Peniston does not have any effect. "Lily stood apart from the general movement, feeling herself for the first time utterly alone. No one look at her, no one seemed aware of her presence" (233). Publicly influenced movement of Lily can't attract the attention of Selden. He does not pay much attention at her. She glances herself taking the measure of her body. After deep observation of Lily Bart, Gerty asks her to open up her whole truth. Lily Bart laughs and says, "What is truth? Where a women is concerned, its' the story that easiest to believe. In this case, it's a great deal easier to believe Bartha Dorsets' story than mine, because she has a big house and an opera box, and it's convenient to be on good terms with her" (236).

Miss Bart has completely understood what discourse, truth, knowledge and power are. She has learned economically prosperous class share the power among them to formulate the truth. Truth itself is ideology formed through the circulation of power. But "Miss Farish still fixed her with an anxious gaze" (236) and she asks Lily ""But what is your story Lily?" I don't believe anyone knows it yet" (236). Miss Farish unacquainted with Lily Barts' circumstances looks at her angrily. Male has given up their continuous gaze and has concerned for sometimes because she is subjected to them, but female, unfamiliar to her and her circumstances has tried to attach through her story. Regarding the truth about female Miss Farish says, "You asked me just now for truth-well, the truth about any girl is that once she is talked about she's done for and the more she explains her case the worse it looks" (236). Though Miss Farish has shown her anger at Lily, she has understood the fate of women who can't habituate her within the established truth. But Mrs. Trenor, being a female, she "affirmed pleasure at seeing Miss Bart" (239). Knowingly or unknowingly she takes pleasure in established norms and wants to see such in Lily as well. Her

truth regarding Lily is "Lily if you must know the truth, it was the idea of your being in debt" (240). Opening up the real state of Lily obliges Lily to remember the rumors that have made her feel uneasy. Her act of looking conveys the discourse the way, "I can't help it if you are offended by my telling you this now-If I can do anything to make you realize the folly of your cause" (241). This extract points what every member of society desires from her. Lily Barts' offend has been issue of rumours that has to be realized. Follies of offend needs to be corrected. Narrator finds "The people around her were doing the same thing as the Trenors, the Van Osburghs and the Dorsets: the difference lay in a hundred shades of aspect and manner from the pattern of men's waist coats to the inflexion of the women's voices" (244). Narrator notes about her social milieu and difference that the observer has. At present female are functioning actively to keep control over her according to social ideology practiced since long ago. For her bold deviant behaviour, male were busy but with the change of Lily's position, gender of gazing and controlling her mentally and physically is changed. Lily avoids earlier pride because "she realized, with a pang of self contempt, that to be excluded from it would after all, be harder" (245). It is not easy to avoid and exclude her from truth that society has created for women. Her continuous attempt to avoid has ruined her in vain. So, she "was accepting the hospitality and courting the approval of people. She had disdained under other conditions" (245).

Fisher directly orders Lily to take her position with Mattie Gormer. She says "I want you to take my place with Mattie Gormer this summer" (246), so "miss Bart went with the Gormers to Alaska" (246) clarifies Lily is really defeated under the ideology that members have practiced in system with networks and is obliged to obey that everyone asks her to do. Her tendency of "ever escaping from it" (247) changes with the position she has changed. Her sacrifice on behalf of truth has created her

position believable. Sam Gormer "was fully alive to the privilege of having her to look at and listen to" (248). Her earlier position that could not move with them still creates suspect on her. Her sacrifice on behalf of discipline can't free her from the gaze. Society as a network of power circulation circulates the power in horizontal order in order to harbour and see the behaviour that discourse has assigned for her gender. Her previous activities create the suspect in the social body. George Dorset and other characters having consciousness of discipline follow her with disciplinary gaze. George Dorset knitting the relation of friendship tries to appeal her for her true position. Lifting his eyes earnestly, he says, "You do see, don't you? You understand? I'm desperate-I'm at the end of my tether I want to be free, and you can free me I know you can" (255-56). George Dorset as a socially mobilized person makes an attempt to know either the Lily Bart has really melted and come down to the original space of her gender or not. Offering his pathetic and miserable condition he tries to harbour sensuality in her rather than reasoning and boldness. But his gaze helps her to understand his "terrible force of the temptation" (256). Temptation is used in order to play in her weakened position. The position forbids her to react against it though it creates trouble at her. She attempts escape from him saying "Good bye" but he appeals her "At least you'll let me see once more?" (257).

Similarly, Rosedale's appeal "It's been such a comfort- do say you'll let me see you again" (259) depicts their fascination towards her. Act of gazing at her helps them to please themselves and control her. Rosedale appeals and admires her as much as ever but she had learned, in her long vigils that, "there were certain things not good to think of certain midnight images that must at any cost be exercised-and one of these was the image of herself as Rosedale's wife" (260). Vigils kept over her has succeed to control and change her views mentally and divert her activities physically. Now,



she has started to imagine herself as the wife of Rosedale to whom she thought disdain. Lily's acceptance represents her transformed creed. Rosedale presents him in the paternal role and Carry Fisher in maternal role. Mrs. Fisher requests to accept Paul Morpeth but Lily has harboured Rosedale. She imagined herself "As the wife of Rosedale-the Rosedale she felt it in her power to create- she would at least present an invulnerable front to her enemy" (265). Previously she used to take Rosedale unworthy but now she imagines and wishes him her husband who will exercise power upon her. His companionship and look turn to be the means of freedom for her. Turning her gaze upon him she says quietly " I do believe what you say Rosedale" (266) and she further says, "[. . .] and I am ready to marry you whenever you wish" (266). Her surrender to Rosedale is her surrender and acceptance of long lived discourse that proved superiority of male ideology. Her earlier attempts to defy the social ideology to create new, failed gradually and now she offers herself to Rosedale. Though she has taken him unworthy, change of view and position compels her to choose the alternative against her innermost will. Rosedale rejects her offer and promises to be good friend. Lily confronts him, "You mean to say that I'm not as desirable a match as you thought me?" (268). This extract concerns on her position at present. Her admirer has turned against her and doesn't admire anymore but just offers the hands of friendship. Regarding the response of her confrontation, narrator comments, "He met this with a steady gaze of his small stock taking eyes, which made her feel herself no more than same super fine human merchandise" (268). Lily's instability and surrender to masculine power turns their relation into subject and object. As the female body, she needs to incorporate cultural codes that regulate them all. Surveillance subordinates Lily's position to the cultural codes. But Rosedale says "Let's speak the whole truth. Last year I was wild to marry you, and you would not

look at me: this year-well you appear to be willing" (268). Regarding the power of gaze in *The House of Mirth* Lori Merish argues:

[. . .] where the male has the power to choose what kind of consumer to be, [. . .] *The House of Mirth*, a novel that plays out this cultural logic to its all-or-nothing conclusions. The only alternative to life as a hapless commodity destined by the laws of the market to lose value that Wharton allows her heroine [. . .] into domestic invisibility. (30)

This extract comments, compares, and clarifies the value of female and object in the market depends on the male consumer or observer and it is depended on the cultural logic. Cultural view and the stand point of the male are the truth determining factor for female and their behaviour and activities. Narrator notes, "she paused in spite of herself held by the note of a new purpose in his look and tone; and he went on keeping his eyes firmly upon her" (269) and his expression "but there's a lot of truth in some of those old gags" (270) openly depicts his intention and view about the traditional type of female and their behaviour.

In the same way, when Gerty and Lily are conversing, Lily bends to pick up the cups. "Gerty lifted an apprehensive look to her pale face in which the eyes shone with a peculiar sleepless lustre" (278) to study her tiredness. As foucauldian opinion that knowledge is power, Gerty knows Lily and her tiredness that helps Gerty to control her behaviours and activities. Mrs Farish "could see no hope for her friend but in a life completely reorganized and detached from its old associations" (282). Gerty and Farish study Lily and find Lily's troublesome state that they see no hope at her old associations. All the male gazer and admirer have left her. Now, Lily captures the look of female gazer. Lily is at the point where she has not any alternative except change her in to tender disciplined and passive traditional female Lily. She has

transformed her personal emotion "[. . .] into the general current of human understanding" (282) that society shares. Narrator views, "The environment in which Lily found herself was as strange to her who drifted on a languid tide of curiosity from restaurant to concert hall, from palm-garden to music room, from art exhibit to dress maker's opening [. . .] equipped motors to carry these ladies into vague metropolitan distances [. . .]" (288). All the places and persons she has visited are strong to her. The environment that has planted the ambition in her seems indifferent towards her ambition but bounds her to transform with time and situation. Her movement turned out to be futile. "Lily was in fact becoming more and more aware of certain ambiguity in her situation" (291). Selden's entry helps her to restore her self-possession. "She had in truth felt his long absence as one of the chief bitter ness of the last months" (292). Understanding all her problematic situation "he seemed to have gathered from this final inspection: you are to let me take away from here"" (293). Must of the male are married excluding Rosedale who rejected Lily's proposal and Selden who is there to rescue her from her present miserable state. Selden thinks him the person who can rescue Lily from her ambiguities.

Gerty has suggested Lily to work so that it would help her to revive her hopes. Mme. Regina is willing "[. . .] to employ her in the showroom as a displayer of hats a fashionable beauty might be a valuable asset" (299). Lily is employed not for special quality or training but for her physical beauty. Employer has employed her because Gerty has approved for. She is employed where she can't behave as she wishes and has to deal tenderly with customers. Being employee she has sacrificed her desires and wishes. "She was beginning to feel acutely the ugliness and discomfort of her surroundings" (302). She enjoys the solitude of the room than the hospitality on which

“she finds something of her mother’s fierce shrinking from observation and sympathy” (302).

As she reaches to the chemist, chemist passes her the bottle with a sudden look. Lily's heart shakes at his watch and questions herself "What did he mean by looking at her?" (303). Politics of gaze began with the introduction of medicine and as a person of medicine he has the right to observe and prescribe according to his truth. Rosedale meets her on the way and exclaims, "You are not well!" (304). He offers her tea. Narrator points, "He looked at her with a startled uncomfortable feeling, as though her beauty were unforgotten enemy" (305). This particular gaze depicts Rosedale's real interest in Lily. Neither he can avoid her, nor he can accept her. As she has started to work at Mme. Regina, he thinks she has been slipped away from him. He can't endure her independence. He looks at her being puzzled and remarks "It was no place for you any how" (305) which clearly manifests his sole intention of keeping her dependent on them so that she would be obedient for ever. After she remembers his "[. . .]old habit of observing" (306), she makes a faint motion to push back her chair. "With his eyes on her face" (306) he says, "What on earth did you mean by saying just now that you were learning to be a milliner?" (306). Rosedale's inspection, watch and expression carries the ideology that female are not for earning but are for maintaining the earnings that hurts Lily. He wonders and continues his gaze of wonder at her feeling puzzled for her new position. She has been facing the sleepless night and "[. . .] the only hope of renewal lay in the little bottle at her bed side" (311).

Mme. Regina requires maximum work from Lily but Lily's attendance has been decreasingly irregular and done little work. At night she reviews her part in the bed and finds herself "[. . .] innocent to the charge on which she had been found

guilty" (316). She was charged of moral decadence which she thinks unjust because the tendency she combined were "[. . .] training to make her the highly specialized product" (316). She is hampered by material necessities rather than moral scruples. When she passes through the street by which Selden and Lily used to walk in company develops the sensation of longings, regrets, imaginings, and throbbing for that. Her longing to see him leads her into his room. He stands still waiting for her to speak. The room detaches her from the darkness of street and crowd of her boarding house. The remark, "You look tired-do sit down" (322) cause the tears in her eyes. "But she did not weep easily, and the long habit of self control reasserted itself" (320). When she was young, she was bold and pays gratitude for his suggestion and says, "I've never forgotten the things you said to me at Bellomont [. . .] You have helped me, and kept me from mistakes" (323). Her physical appearance and expression becomes the issue of observation for Selden. The tears of realization clarify her lost strength. She says, "I was just a screw or cog in the great machine I called life" (324). Lily Bart as a part of social body needs to function according to the role she is provided for. Her continuous attempt to defy existing ideology to create her own discourse come to an end. Now she has to take help of existing ideology for her living. She accepts the love of Selden and realizes he had been kind to her. She finds no wickedness in his eyes. Narrator points, "She met his eyes with an illumined look" (326) and says, "Let us always be friends. Then I shall feel safe, what ever happens?" (326). Selden's companionship and his bright look satisfy her hunger for comfort. Lily kisses his forehead and sees him off.

On the way to the boarding house "One two of these passers by slackened their pace to glance curiously at her lonely figure; but she was hardly conscious of their scrutiny" (329). It is prescribed that girls are not meant to walk lonely at night so

her loneliness of night becomes the act that needs scrutiny. She meets Nettie Struther and passes sometime at her room. As "She looked up and saw Nettie's eyes resting on her with tenderness and exultation" (333). Nettie sympathies for Lily's loneliness. Lily clasps the child at her hand and lays her back in her arms. Now she feels lonely in the street. She receives a letter and finds the cheque full of amount of Mrs. Peniston's legacy. She starts to check the lives in the Lily and finds "[. . .] such a vision of the solidarity of life had never before come to Lily" (337) because at present she has legacy to pay her debt and nothing to build for anyone else. Narrator puts the point, "She lay still waiting with a sensuous pleasure for the first effect of the soporific" (340). Taste of drug arises sense of freedom that she has never got appeared at her. "She had been unhappy, and now she was happy. She had felt herself alone, and now the sense of loneliness had vanished" (340). She feels warmth and pleasure after she takes chloral, which enfolds her in sleep.

Next day, doctor declares her dead. Selden "[. . .] stood looking down on the sleeping face which seemed to lie like a delicate impalpable mask over the living lineaments he had known" (344). Similarly, "Gerty held his hand in hers a moment longer and then, with a last look at the bed, moved silently towards the door" (344). Both of them look at the dead face of Lily. Gerty thinks that Lily had done what she wished. But Selden pays sympathy for her tragic end. Here death before any marital comfort turns to be tragic. Finally, he kisses her at the death bed and enjoys an intimate communion with dead Lily on her silent body which the male of that society had desired.

Thus Lily's continuous attempt to create distinct discourse developing material prosperity and marry vanishes with the overdose of drug. Lily's initial attempts are under the scrutiny of ideological gaze of Selden, Rosedale, Peniston, Gerty, Trenors

and others who practiced continuous disciplinary structure of control. Disciplinary gaze as spectorial desire is practiced to control interplay between Lily's will for private will and wish for public attraction that could not move hand in hand with social knowledge. This conflict between private wish and public scrutiny leads Lily to the state of sleeplessness and forces her to ultimate long sleep.

#### **IV. Conclusion**

Human being is not only higher order animal but also rational animal with consciousness. Human beings have the desire to use their rationality according to the wish. People first wish to fulfill the basic necessity. Fulfillment of basic necessities paves way to other desires. The desire that an individual harbours may not be rational to the society where one lives in. From the time immemorial, people lived in community. They have formed the system and practiced it as the code of conduct to run the society smoothly. For this purpose they coined terms civilization and discipline that hinder the free practice of individual's desire. Conceptual and practical development of the terms 'morality' and 'discipline' in the social mechanism formed the discourse. Formed discourse normalizes the activities and behaviors to every individual in the society. Normalized behaviors and activities are accepted in the society as natural. The ideology is believed to have been true because of its exercise in the society. It has been exercised and believed to be true during this era. In this process, some of the activities and behaviour are forbidden as some of the activities and behaviors are admitted and normalized. Socially powerful groups create the discourse, normalize it and start judgments on the basis of discourse that has turned to be ideology. Discourse holders hold the power and create ideology they wish and exercise it in the society. People cannot see the direct exercise of power because it is exercised developing the concept of morality and discipline. Normalized behaviours fall under disciplined and others under undisciplined. Those who disobey and try to create the alternative discourse to fulfill their will and wish are under the scrutiny and their activities and behaviors turn to be immoral and undisciplined. In this situation the characters become the victim of the scrutiny and gaze.



The central character of *The House of Mirth* becomes the victim of disciplinary gaze as form of discourse. Lily Bart, as a female character has to obey the discourse that characters in the novel share. Lily always escapes from the discourse of disciplinary gaze. She escapes from the railway station to the room of Selden where she is followed by the gaze of charwomen who earn their living working in the house of others (Selden and Mrs. Peniston). Though her mother, aunt and respectable relatives suggest her to marry a wealthy man to emancipate herself from the present state of spinsterhood and poverty as ideology has suggested them. Lily Bart pays no respect to the ideology and disciplinary gaze practiced to exercise the power. Her sense of self will and wish gets threatened in the society. Lily's gambling and smoking that crossed the boundary of morality which has threatened existing ideology becomes the issue of observation. Her relatives can't understand her smoking, gambling or being seen in the company of married men. She can't marry with Mr. Rosedale for all his millions or Lawrence Selden for all their affinity because desire of Rosedale and affinity of Selden are all politics of looking to practice the power that helps to keep control over her. Characters are united to exercise power anyway. Grace Stepney tells the tales on her, Mrs Peniston disinherits the property, and Bertha Dorset abandons her in foreign port to humiliate, weaken, discourage and to develop dependency on Lily. These are the female characters who practice the power on male model with male consciousness. Similarly, Gus Trenor invites her and tries to seduce her which Lily has to struggle against.

Disinheriting the property of aunt impairs her enthusiasm and power. Her feeling for independence goes on vanishing. Gradually characters are achieving success in their motive. Different ideology, social, and cultural authority hinder the mission of Lily. It is very clear that Lily, as a lonely character is the attraction of other

characters (male and female) in the novel, who have inherited the discourse and ideology to practice power through disciplinary gaze. Discourse provides the power and ideology normalizes it for practice. No choices are provided to individuals. Social world is not kind, friendly and a gateway to divinity, rather it is stern, indifferent, and unmindful towards Lily Bart, who tries the exercise of free will. Her wish and will are doomed to failure. Her will and wishes get shape against the judgment of discourse. As she can't adapt and succumb her to circumstances according to the judgment that society has made, her wishes and wills collapse. She is discouraged to defy it. Lack of material prosperity is the horrible reality that she can't escape. Isolation from the New York and from the memory of New York City offers solace to her. As everyone in the society is shaped according to the social system, she can't choose to act at will. When she abused ample chances provided to her, all of these persons and their gaze pushed Lily to the ditch.

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