

Complex Areas for Analysis

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ABSTRACT

Man feels confused in a changing world that is experiencing tremendous, unanticipated expansion because he cannot keep up with what is happening. Priorly closed areas are now open for inspection. A new awakening brought outdoors simmering mental worries and infused courage as colonialism proved to be repressive and repulsive, with an increase in the misery of the majority in the society surrounding many countries and elsewhere for many reasons. Women endured long-suffering but did not speak up because they were also victims of incorrect social norms. Social reformers' voices against gender inequality started to bring about apparent changes in the social structure. Even previously uncomfortable male-female sexual relations in socially taboo places have now become commonplace and have won long-lasting acceptance despite much moralizing, vituperation, and protest. Radical transformations were sparked by social and economic equality among humans in various regions of the world. Even totalitarian, dictatorial, monarchical, and democratic political systems were compelled by socialist ideas to establish legislation governing and legalizing equality in social and economic life. Although it was a significant shift likely to be met with resistance, humanity eventually came to accept the realities of future life to a respectable amount.

Keywords: *Gender inequality, Feminine Psyche, social Inequity, Scrutiny of equality, discrimination.*

In an evolving society with immense unforeseen growth, man feels baffled because he fails to keep track of what happens around him. Areas closed earlier open up for scrutiny. As colonialism proved repressing and disgusting with an increase in the suffering of the majority in the society in many countries and elsewhere for different reasons, a new awakening brought outside simmering mental fears and infused courage. Women suffered long but kept quiet, as they were also victims of wrong social customs. Social reformers' voices against inequality among men and women began to bring unambiguous changes in the contours of society. Even sexual relations in socially forbidden areas among men and women, which caused unease

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earlier, now settled down and secured protracted recognition notwithstanding much moralizing, vituperation, and protest.

Meaningful deliberations and discourses the social movements initiated proved effective and were causes of many feminist theories. It resulted in critical evaluation of natural physical variations or flaws, education, psychosomatic and cultural studies, and studies relating to economic quality of life among the rich and the poor. Social and economic equality among human beings caused radical changes in many parts of the world. Socialistic thought even forced totalitarian, dictatorial, monarchic, and democratic systems of governments to enact laws to regulate and legalize equality in social and economic life. It was a drastic change, which was likely to encounter opposition but gradually, humankind agreed to the actualities of future life to a reasonable extent.

1. Feminine Psyche Undergoes Steady Change in Attitude

Feministic thought caused widespread changes in social behavior. Literature could not stay away from social influences and there were sustained efforts to grant equality among males and females, which in due course brought about tangible changes in the structure of society and various wings of life where now, women are in positions of authority. It was the consequence of sustained efforts and policies to understand and recognize the latent power of women, who nourish and protect society and give it moral strength to grow and sanctify living. Undoubtedly, creative socio-economic and political literature fought for the cause of women emancipation as writers everywhere raised voices against the prejudiced, violent and inequitable treatment of men, and therefore, this unyielding study is continuing in the field. This encouraged feministic studies further, and literary art raised pertinent viewpoints on cultural and civilizational aspects influencing life. However, even if reformists are aware of the women's problems, a sort of silent passivity continues to govern men's consciousness, particularly among the political people. One expects quite genuinely that the preferred outcome would be still far away. Thus, a cynical outlook of man permits inadequate space for women to grow that too, under forced circumstances.

Social and economic equality and good status in society did not relate to women only, it also influenced the life of men in general, for discrimination in rights, duties, opportunities, and assorted matters existed to disturb kind-hearted human beings. Various classes in society perpetuated the hiatus for generations, for it was innate in the psychological composition of

man and society. The weak and vulnerable were required to serve the strong and the powerful, so the brutal tradition continued, and still, one cannot say that it is likely to face abolition. The distinction stays based on hereditary, affluence, man's consciousness, muscle power and political power, which appear indubitably long established with a few exceptions. That way man has not grown to cultivate such ideal situations, and creative art depicts the incorrigible flaws all over the world.

2. Sufferings and Poverty Often Create Social Inequity –Flaws in The Social Organism To Invent Lies is A Trend

Karl Marx (a Philosopher) and Engels (a Sociologist) of Germany did not enjoy a happy life and lived in poverty, and when they saw the sufferings and poverty of the people, they jointly wrote an article on the deplorable social and economic conditions with intent to bring about change in social and economic structure. They named it Communism and advanced a thought that in the areas of public utility services, the government should have the final say, and in view of the argument, they were against private ownership so that benefits of services in industrial areas, transport services etc. are available to all. Later, they wrote a treatise that stood for the poor and, as they knew the disparities in the social system, they strongly wanted a classless society and named it Marxism. It advocated the community's possession over production and distribution so that the vulnerable sections suffer no discrimination or injustice. It recognized people's right to exist and share natural gifts. Similarly, nobody was to get more than what was necessary. Only in a classless society social, economic, and political justice was possible, or else exploitation will continue. However, it also carried many imperfections.

A dominating thought in future years, it was, as in many countries with a slight change, the socialistic pattern of society became the objective of a good life. Socialism or democratic socialism makes people happy. Suppose the powers of economy and major activities benefit people, and remain concentrated in a few hands. In that case, these cause misery to the people. Earlier, many social organizations and workers' unions in industrial areas raised voices against discrimination and exploitation and fought for workers' rights. Writers in all genres of literature quite frequently take up issues of the poor, downtrodden, unprivileged, and exploited people one generally observes, and want a system that should look after everyone.

The existing political system is inclined toward the rich, wealthy, and the powerful as the legislative apparatus looks after their interest in most cases, and therefore, a continuation of

exploitation is a fact. It bluntly tells that social and economic situation seldom permits a man to transform the system radically, for it invites inconvenient critical views. It is a continuation of inherent contradictions of human intellect and attitude because man scarcely sticks to what he says is right. At heart, he acts with ulterior motives and, thus, defeats the purpose. When individual propensities expand and form a united approach to attain a goal, it is a source of a regimented thought process. It develops into an ideology where factors relating to personal convictions with regard to religion, social and economic conduct, spiritual quests, and political inclinations intervene and are strictly controlled, though the regime assumes an arrogantly dictatorial attitude that refuses to give space for any differing view whatever may be its genuine intent.

People are sympathetic with a cynical approach if anyone speaks about the poor. Those who work at the grassroots level rarely get recognition for their work. As the population increases, personal and social scenario changes with little scope for growth of reformatory outlook, and it exists, and naturally it is present. However, it is disinclined to foresee or accept a correction. At this point, social dissatisfaction takes birth. Even a socialistic system drives man to wager among the few; consequently, they restrain free approach.

A close look at any apparatus of authority provides ground for many lies and a few truths. Political construction appears twisted, almost malformed, and uneasily drawn-out, permeated with religious preferences and unsound nationalistic inclines. Here besides normal machinery, which claims familiarity to ordinary men, it ultimately forgets the path and turns autocratic and highly infected with personal whims and self-seeking interests. At this stage, one ought to confront deviating views on religion, class, caste, cultural and racial conflicts that have now deep-rooted presence in the system in which one survives.

Multiple factors disturb an insightful, judicious, and reactive intellect. It tries to reach objects of his interest with the totality of experience and gathers impressions and innocuous images. Everyone holds this quality of looking at the phenomenon but pays little attention. Individual psychology plays a significant role and studies external many-sided scenarios with their complexity and convoluted aspects to draw out certain clear and a indistinct perspectives. The beholder ought to understand some illusory views, a few lies and a bunch of truths. When a critical mind pores over, he reaches some possible outcome through imagination. As a poet, I

look at such varied complexities, which are primarily obscure or distorted, but the inquisitive intellect must arrive at some plausible purpose of such complexities.

3. Scrutiny of Equality As A Concept

Equality is a concept, and to translate into actual practice needs sustained efforts, for to attain a utopian ideal must be the destination, and prayers continue that men and women in the society live in peace and harmony all over the world as equals, discarding distinction based on class, caste, creed, and color. To struggle for near-ideal conditions of life should be the objective of life without violence. All should work hard and advance in life, but let others live and struggle. To exploit, victimize, subjugate, and govern others leads to colonial, bourgeoisie or, feudal or lords' or monarchs' mentality. The non-existence of the above traits is a path to near-perfect life, which is the goal of humankind. Ideal life is a philosophic concept impossible to attain; however, near ideal or perfect state is feasible if genuine efforts exist.

However, reality exists in contradictions. Human beings live in opposite conditions, and talking about virtues in life gives delight. Not a negative thought but an inspirational hinge from where doors open again to a larger landscape inviting men of fortitude to continue the fight against prejudice, inequality and injustice. Thinkers deliberate on the miserable plight of workers and various categories of manual workers, and in the long disquisition on socialistic thought, the theorists speak on the future of humankind. They are definite of the inherent faults in man's nature and therefore, the struggle continues. Not only literary art but also all arts depict and persistently foresee a bright future for humanity. The concept of Communism or Socialism or Marxism or whatever name one gives, which vociferously speaks of anxieties, sufferings and exploitations of all categories of workers, is a fact, and needs continuous scrutiny as new truths surface.

4. Creativity has A Reluctant But Specific Role

Creativity has vast dimensions and touches multiple subjects known and countless unknowns to many. Creativity as mentioned earlier, is the mother of critical theories. The critics should give appropriate names to theories depending upon the subject. Creation puts up a serious

ordeal to the creator, the critic, and the reader. Textual enjoyment of creation, a booklover relishes, and it has been the forte of most of the readers. It is the crucial defining of language employed to convey meaning and message. It also determines the intellectual caliber of a creator. The real meaning one discerns when one goes deep into the text and finds the unwritten message the writer wishes to convey. Most of the booklovers understand the apparent connotation and enjoy.

Now, it goes beyond the text, the subtext, and context, which is significant for the enjoyment of literary creation. Man grows internally and externally as well. Suppose religion, psychology, philosophy, spirituality, meditation, worship etc give him unmeasured strength of intellect, growth and prosperity in materialistic attainments on earth. In that case, one computes with the power of wealth, social authority, status, and political power one wields. The creator takes up the worlds of internal and external regions at will and gives expression in creative work.

Creation dwells upon the intricacies of the inner world, and at other times, it talks of worldly life. It gives critics adequate scope to analyze and offer the reader the underlying import of creation. So he evolves a method to detect lies and truths in what he observes around, hears and speaks 'himself'. Here, 'the self' is crucial, for he could be the source of truth, lies, distortions, erroneous beliefs, and deliberate sacrilege. The burden to draw a distinction between the negative and constructive flow of thoughts and emotions is the moral rather than social responsibility of the creator and the critic, not the subjects and objects he takes up for discourses and evaluation. It is a kind of warning and a challenge to the literature not only to speak the truth about life and existence but also to penetrate deep into the 'contraption and mendacity' it obliquely nurses in writing about man and society where he talks of various classes and castes, religions and sects. In this perspective, he unintentionally creates ramparts of division that lead to thoughts of apparent disparity not congenial to peaceful and harmonious living about which a specific hint already exists.

5. Investigation into The Inner and Outer World

Contemporary times are complex, and just for change, creative minds take delight in exploring regions of enormous range within and without. It causes challenges to the understanding, and therefore, literary goings-on reveal many trends, and naturally, theories come into existence. With the growth in areas of technology, science, and medicine, Modernism in literature or other arts may be innovative practices in creative arts, which make extreme or radical changes in

expression and look at creativity with an entirely different approach. Visible growth in technology, science etc. changed not only thoughts but also, in an age of speed and increase in materialistic pleasures and anxieties, creative arts underwent tremendous changes, almost ignoring the earlier structure of creativity where at least some semblance of harmony and synthesis was quite typical.

It refused to accept earlier held opinions, a sort of passive ease that determined literary activity until the penultimate decade of the nineteenth century. It gradually entered fields of literature in regional or national languages, with many adjustments that suited the cultural and traditional roots of the creator's land. At this point, ancient literature mostly scriptural texts or folklores or parables and myths opened up regions of scrutiny and offered adequate material for future literary pursuits – a subsidiary of the primeval landscape with apparent alterations to appear in respectable perspective. Literature began to express what appeared illogical, haphazard and blending of fragments of words conveying different meanings, and as such, it was a send-off to traditional form of expression of thoughts and experiences.

Giving frame to the mass of bewildering thoughts form a literary piece. The rejection of sequential or traditional portrayal got recognition in modernism. One was to find a method in confusion. Rhythm and tuneful harmony lost meaning in new set of raucous and noisy music. In truth, abstract, intangible, unpleasant illustrations entered in painting. At the same time, it was simply an illogical color spray and new-age connoisseurs of art gave it uncanny analysis. However, still it was termed an artistic expression that needed nonfigurative construal with a touch of reality in an age of chaotic rapidity and disorientation. In construction work, geometrical fancy attracted and architects avoided complexity in buildings. Impulsivity or impetuosity was the keynote feature of creative art, and one can imagine a variety of curiosity in interpretation. It was an interesting art method with a little tipsy hang-up. It was an occasion to celebrate the modern concept of art that knocked down earlier formats.

Such eccentric and bizarre changes occurred nearly in all wings of life –rational, emotional or otherwise in creative art, and history was witness to this. As times perceived enormous revolutionizing trends in strange quirks, everything existing adjusted suitably to survive or else it faced nemesis. If changes outside were swift and indistinct, it affected 'the inner self' of man, who failed to stay static, and even without wanting, change was inevitable the man realized.

6. Variations in the Existing Set-up Appear Complex and The 'Inner Self'

Even modernistic ‘theory and attitude’ toward culture and literature was transitory. In the outside of man, conditions of intellect and emotions changed and therefore, the inner world changed. It further, exercised affect on culture, traditions, lifestyles and creative work, and therefore, assorted interests wielded influence as if a strong force against modernism. It was against the unitary concept of life and its multifaceted regions of activities with a very individual penchant, where the individualistic perception of identity, man, and society was a moment of celebration.

Now, at this stage of literary growth and history, multi-cornered concepts, pragmatic outlook, and acceptance of diversity in life entered. It was a perception that refused to recognize what modernism did to man and his areas of interests that defined and interpreted life and existence in possibly absolute terms, literary pursuits, music, painting etc. If it is a study of the ‘inner self’ and its unknown depths, it is an endeavor to reveal certain areas that surprise everyone with its insightful eye. Therefore, modern thought enjoyed innovation as growth in science, medicine, technology etc, altered the entire perception where if a man is silent, he is very expressive, talks of peace yet reveals an ugly face of intolerance and vehemence.

However, modernistic thought was not acceptable to many, and probing the inwardness in delineation of situations and thoughts proved precious to future literary critics as they penetrated beyond what modernism did to man, society, and art and coined relative or awesome literary terms to define changing contours of existence. Struggle to interpret life through observation, experience, knowledge, and wisdom of the creator continued with distinctive changes in thought. Traditional lovers of art did not accept drastic changes in art and architecture. On the other hand, unexpected and hypothetical haphazard use of colors in painting and the introduction of noise and outwardly strident jarring and deafening tunes in music brought manifest modifications in interpretation that were drastically different from the earlier conception of modernism or even ultra-modernistic inclines.

It was a different age, and speed was the principle of life as progress in industry, science, and medicine brought radical changes in life-styles. Growth in urban areas affected relations as material consideration changed people's outlook, and it continues with pathetic anxiety for the protection of natural wealth amidst invisibly rhetorical reformatory noise and protest.

Earning livelihood in challenging time was difficult. It confused and baffled reasonable minds even as activities of man enormously increased while life turned into a multifaceted outlook.

People as if were running about and living was a hard time. Uncertain times, unsettled lives, and disturbed and disillusioned relationship influenced vastly people's outlook on life. Intellectuals looked at life as if chaotic. It was to find meaning in muddled thought processes. Theorists understood that the multiplicity of thoughts seemed distressing to the mind of people. A kind of urgency troubled, extraordinary hurry and frenzied attitude was discernible in man and society. Nothing appeared real, and yet people thought it was authentic.

History is an outcome of what man does, and the reporter or historian of events, persons, and incidents is not a god who could be true to what he writes, for aberrations and deformations often appear in the depiction of reality and truth. A doubt stays intact because prejudices, personal preferences, and perceptions do the work even as strong men of times work in the background to tell man to note down imprints of footsteps and little furrows they leave on the canvas of history. Times before World War I were not very comfortable, and the War that continued for years brought about many changes in history of nations while social, economic, and political fields, and areas of intellectuality suffered instability, vacillation, uncertainty and indefiniteness in resolutions that could help humankind. It resulted in distress, intolerance, fanaticism, intrinsic violence, and revolt within and outside. It disfigured growing modernism and looked at things in the way the man wanted as if a little was happening inside and the situation in many respects disregarded changes, as a thoughtful man still foresaw inconvenient times ahead with a tragic continuity.

7. To Endorse Tough Realities One Envisages Inside Needs Harsh Narrative

A man walks, thinks, looks around, utters words...and if he recalls what happened in the last minute, he would fail to write down it even in a hundred pages, because in a minute, he notices life in fragments, little pieces of scenes hazy and if he tries to join all... well it is something unique. Here, one carries simulations, pieces of broken experiences, distorted impressions and uncertainty around, and tries blending them. Think and experience –you meet a girl, experience fulfillment, you quarrel, fear arises, public calumny or shoe beating for trying to avoid you confront...and then you speak to someone...all happens in a moment or two and you can still give incident visualized inside, some narration.

At this moment, you adhere neither to reality nor to some definite pattern in narration. Intangible experienced thought in emotions and recognized continuity in life with many colours and prototypes of living styles tease you somewhere. You indulge in framing different collages

in words, impressions, experiences and narrations. You give meaning in a way you like and leave it to others to find implication and real meaning they wish to understand. Understanding will depend upon the man who looks at the creation. Here, you stand between modernism and post modernism or even beyond known districts of thoughts. It appears an endeavour to find meaning in nothingness. Out of this notion of nonexistence, one tries to visualize an artistic creation of many meanings as spirit of age stares with allusions.

Time changes but nature visits and revisits regions of experiences and gathers impressions, faces, relations, and varied fund of memories. It is a treasure of engaging acerbic taste, and one recalls this fund and shares with ‘the self’ in lonely moments. It is not necessary that one is a writer or a creative artist to enjoy what happened in the immediate past. Everyone carries past and... to reconstruct past is stressful but satisfying. A thoughtful man runs about and settles down when he feels anxieties about life are calm. Discontent, anguish and indeterminate aversion to life that people live despite the attainment they claim is the destiny of man. This spurs inevitable changes in mind, even if transitory. Similarly, the world outside stretches out and many extraneous factors create anarchic mental conditions.

Here, a terrific reaction persuades man to create a different region of life in whatever he finds outside that helps him live life in an individualistic style. It is an expression of pure individual thoughts and feelings where a man tries to redefine or reconstruct what he finds outside, and this approach to life, the theorists call modernism, which is open to many definitions, for it is expression of newness, freshness and an effort to give nonconformist meaning to life. Each man operates in separate region freely as if in search of identity. Assertion of ‘the self’ appears a way of life without coalition with external pressure. It indicates a sense of liberty –liberal humanism and requires New Criticism. Open-minded or liberal concept impinges upon collective motivation where society and humankind live for the mutual benefit of human beings.

Later literature appears to find a co-relation between modern and post-modern thought, and then, he goes beyond these oft-repeated theoretical provinces of thoughts and puzzles born of the onslaught of changing times. Here, one finds no clear line of divide, for life now has taken an entirely fresh path, a synthesis in superficial peace, tranquility, rationality, and predetermined outline and sporadic outbursts of anarchic thoughts, naïveté, trepidation and hysterical outlook on life and living. The theories do not accept any definition that could restrict

change in the thought process as time is in motion. Understanding and pinning down the thin line of disconnection now, is difficult if not possible.

Just look at relations. One notices traditional families where each member gets love and respect. Women not only get equal status and freedom but also move out and contribute to the well-being of society. One also observes a radical movement to total freedom where society looks at lesbianism with reluctance but fails to oppose or reject the phenomenon totally or, at times, appears reluctant to recognize or discard it wholly.

Look at new culture relating to sexual relations -Lesbian, gay, bisexual transgender etc. It appears to violate normal social behaviour, but society is learning to accept the existence of this culture. It is not precisely a culture but a distorted view of culture in sexual relations that derecognizes the sanctity of marital relations or warmth of love between a man and a woman. Each one is free to go with anyone else just for the physical joy of a few moments sans ethical restrictions, which are at a discount for the man waiting beyond, would not accept any such barricades. A culture of swapping women is another trend in human relationships, though it operates with oblique reluctance and cautious intimacy. All new trends in human behaviour speak of change in people's psyches where moral principles attain new meaning. Therefore, as time moves, these trends and theories will form a subject for further studies and scrutiny, notwithstanding the noise, raucous, and 'ho-halla' the so-called social reformist and political segments create.

A final word on a subject never arrives. Even the progenitor of a particular theory must have revised it many a time to arrive at definiteness in meaning. Thus, creating a plethora of directions to arrive at possibly correct import is inevitable and the process continues. Now, the theorists interpret the theories in independent manner depending upon the thought process of creation at the pre-textual stage and after, they visualize reaching nearly a rational version and clarity at the evident textual stage. One should bear in mind that the creator and the critic, think, crystallize experiences, articulate, weigh up differently with alteration in phrase and even indulge in the joy of importing esoteric meanings if left free.

Time is a great teacher and asks everyone to adjust and fine-tune acts, words and lexis as all flow into the indefinite, making a place for originality to enter. New is bound to enter at each moment. It is an unavoidable process of motion; genuine literature understands and the creator knows the silent flow he wishes to hold and often fails. He holds, gives shape in words to the

imaginative text of experiences he forms somewhere in the intellectual region struggling for expression. Until the final appearance in words, ‘the inside text’ modifies itself many times, and when it is on paper, the creator again thinks over and gives finality to the text.

One cannot say definitely about mode of textual changes a creator makes before making his work public. Even the creator fails to keep track of it. The minor or major correction in text is an effort to convey meaning the creator wants. On a second reading, even he finds slightly different meaning in the text. Now, when it goes to the reader, he understands and gives it import and forms an intellectual text; when he conveys it, it is different. This will happen each time. It will occur every time with everyone. Therefore, with each critic, a creation has different texts –with his interpretation. Origin of text or texts at various stages, if understood rightly, critic task is easy. From here, he begins to look into the work with or without prejudices, subjectivity, or objectivity. However, essence and suggestions he offers variously at different stages of reading and re-reading would depend upon his competence. Critics for generations worked hard to devise innovative methodologies to interpret a creative work and offer its nearly right quintessence after analysis.

Trying to understand meaning and text creates certain difficulties because some concepts are multipart, compound, and give different meanings, and descending down to single meaning is impossible. Righteousness, truth, integrity, dignity etc are ideal thoughts for a principled life but one cannot define the limits. Here, deconstruction is to find the relationship between text and language, opined by Jacques Derrida. Further, it calls deconstruction a critical mechanism for analyzing the philosophical literary language. He was probably aware of the many inherent meanings in the text, and so language was important to understand the projected importation. Perhaps words, locations and association of words in the text are important to understand the possible essence because what the text says makes a difference. This imperceptible variation is essential to understanding the authentic meaning. In other words, one can say that concepts need elucidation in many words where appearance is understandable, as no two critics can be similar in expression apart from the use of a few words. Appraisal and thoughtful comprehension offers a kind of theory, some of the theories appeared earlier when critic’s work came under scrutiny.