



Perseverance Of Obtaining The Clarity Of 'GENDER' With The Reference Of Shannon Hale's "The Princess Academy"

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Abstract

'GENDER', in a basic sense, refers to the meaning of identity, role, and involvement of human beings, which is socially constructed. If we dissect these inevitable entities that develop a human being, it must include the form of 'sex' and its biological and physical construction as well. This inclusion and dissection are the salient needs of the term 'gender' to be a prudent definition that features broader scopes and possibilities. The typical ideas and construction of society, irrespective of circumstances, influence the observation and role-making procedure to define the 'gender'. The distinction between male and female can be defined in the form of sexual identity, but it also gets included if the aspect desires a broader shift to make role and involvement by partaking in social concern. This particular aspect revolves around the umbrella term 'gender' with umpteen loopholes, whether the concern confuses itself, whether it needs to delineate its 'Social-Constructed' formation, or whether it concerns roles, involvement, scopes, and identity

that have been modified by the stereotypical ideas of society. Hence, this research paper tends to find out the extensive array of ways of defining 'gender' in the light of psychological and essential perspectives.

Keywords: Discrimination, Essentiality, Gender, Psychology, Sex

Social Issues Regarding Spaces of a Girl Child:

If we clearly examine the space of a girl child right from her birth, there have been umpteen issues of putting the notions of etiquette which is usually being injected by the society as stereotype. This practice is generally taken into consideration as normal when comparing to the fabric of social-bond. It intensifies the heaping of grudges and gradually grown malice inside the brain of a girl child as the suppressed psychological trauma. Though, it is not being presented in broad daylight but, in a very shrewd manner it emanates patriarchal narratives. In "*The Princess Academy*", the protagonist Miri also represents this type of characteristic. But, since this research paper talks about the perseverance of tracing clarity of 'gender' not as sex, it signifies the role of a girl child and the way she persists in a social periphery. The character of Miri also shows the staunch abrogation of cliché rendering, no matter what and where it comes from. She espouses the exploration of self and makes the possible fruition at the best of her urge for knowledge. The introspective manner leads her towards the immense threshold of every proportional scopes which is the most indispensable trait of Miri's character. She does not lose her carnage to go away from her familiar states which make her perplexed by being in captivity. Miri goes to the 'Princess Academy' along all the other expect-to-be-princess village girls of Mount Eskel, not in an expectation to be the bride-to-be for the Prince, but for exploration and knowledge which has been far away in her homely atmosphere. That signifies the brave heart capitalization under the consequence whatsoever Miri has explored in her life in captivity. She understood at her spunky little age with her sheer introspection that going for the princess academy might be the way of her echoing and bulging soul redemption. Here is an interesting point to be observed as the situation remained the same for the other girls of Mount Eskel as well. But only Miri responds in a way to refute all those possible ideas to be carried away. This also shows the idea of injecting an inferiority complex to girl children. In a social trance of constructing familial aura, a girl child does not even notice the loopholes. And it is not only applicable for the girl child only, it applies to the patriarchal

mindset as well. Though, seems to be absolutely normal, this particular notion of patriarchy usually differs in some significant nuances such as in the case of Miri's father. He once lost his wife while working for the mining of Linder, a fictitious stone which brings their occupation for living. But the question remains about the urge of individual emergence which gets oppressed if being compared in a scholastic manner. The need of being chosen as a "Princess" itself entails 'necessity in subjugation' of a girl child in a social ambience. The princess-to-be needs to get such decorum, education, mannerism, diction, codes of conduct and so on to be escalated as the most charming and seraphic embodiment of princess-being according to the state of oligarchy. It shows the social similarities irrespective of circumstances the way it subjugates the psyche of gender-role by wrapping it with a glittering coat of patriarchy. In a cultural, societal, native and economical condition, incidents get changed as how it acts in a scenario. But, the notion of a grown-up girl child remains quite the same whether it is a slam or a palace, a ghetto or an academy, does not even matter whatsoever. In the 21st century with all possible ramifications, we affirm the discourse of modern application in our lives and stand for it aloud as we are following the needs in accordance with necessity. But quite ridiculously refuting the ideas of cosmic evaluation by denying tradition and culture in the name of organized blasphemy. Nowadays, it is quite popular to abrogate and defame Indian culture of 'Vedic-Siddhant' by considering it as the hindrance in the way of progress. But if we clearly observe, no other facts which are available to glorify Gods with the same line of the personification of Goddesses with equal role and capability. Our pagan culture and theistic approach have been demoralized due to the intervention and falsification of invader's description and abolition. Instead of respecting our own, long back we started following the trends to be carried away in a fatal manner. It does not only make us unaware of the truth, but makes us despise our own cultural fragrance. The form of inclusive studies, education have been turned into the exclusion of one's own tradition due to the mushrooming narratives of pseudo-social speakers, preachers, and radicalism. Instead of organizing a true identity of self, it radicalizes the human mind to get away from the facts and mutilate the social obligations. Miri's character does not show us a bond in captivation but, the voice of perseverance for all those which have been muffled for a long time. It needs to be asked and defined by the girl or a boy only whether she or he needs to be a princess, queen, prince or king indeed or someone else according to his or her own likings and interest, rather than projecting the being of a princess, prince, queen, king as the supreme one to reign or to be survived in a particular order with much idealistic manner to inculcate within. This approach may help someone to find out the exact

necessity to define his or her role as a stronger form of 'gender' in the needs of social obligation, rather than only to be a fairy persona. This manifestation of social construction needs to be introspective with the time being in order to question for a possible amplification.

The Nuances of 'Gender' discrimination:

The disambiguation and discrimination issues must be having a debatable counter whether, the society itself divides into enormous segments according to its preferences and specifications mostly guided by the views of majority and often do not make any rationalistic approach. The familial significance between a boy and a girl usually differs. The importance of the role of a man and a woman generally gets unjustified. The possession of societal values and its primordial grounding comes from ancestral values which also gets discrimination haphazardly.

In a patriarchal setup, the question must be rose among the intellectuals to elaborate the clarity of scopes particularly for the concern of a girl child and a woman according to their role and sexual configuration. Instead of being lenient in terms of considering the part and parcels of raising a girl child and modifying a role of a woman and also considering the issues of transgender, this structure of society needs to be honest in order to maintain a probability of having a Rationalist viewpoint at its best and a futuristic vision for further genesis to come. Defining 21st century 'gender', it is quite a heavier task to signify whether it is only going to be an umbrella term with proper etymology or it should have the prevalent notion which makes a 'gender' much more congenial. Most significant asking is being like, if the society is based upon its patriarchal fabric, is it going to be the shield of maintaining the cosmic moral order or it will be the responsible force of diluting the essence of texturizing an organized mannerism. Physicality and the zeal for power can be taken into the consideration of human's animalistic trait irrespective of circumstances. That is why, it should be a general methodology to accept the truth and act accordingly for the sake of holistic progression. Questions must come into the light as the behavioral psychology should come into the contact of 'Power-Authority' or the rendering to 'Power-Submission'. The treatment of a human being to its own race is under a broad scrutiny.

In a basic understanding of Gender issues and importance of its nuances, the mediation of feminist evaluation eventually takes place. Moving forward to a gradual ongoing gaps and scopes in this phenomenon, the waves of feminist movement give us vision to make commentaries upon. Under the scrutiny of re-popularized phrase 'post-feminism' in which we have witnessed some other aspects of asking for rights which are guided by the denial state of women psychology. The mental state of supremacy and state of denial of every other potential existence are clearly seen if the right is not achieved. The conspiracy behind these social maladies is deep-rooted while the redressal is not that easier to come or to implement. There have been some interventions of the pseudo-feminist and entrepreneurship culture involved which guide these diluting cultural pandemics by ruthlessly planned instillation in groups through media, education, social gathering, conclaves, public forum, social platforms, and even through advertisements as well. It has been documented that, in most of the cases of pseudo-cultural activism, communist angle comes forward to make special judgment by abrogating and criticizing the idea of India and her tradition. Now, a very pertinent question remains as to why it is very essential to understand these points while searching for the sheer amplification of Gender discrimination and issues. The germination of the problem is very tiny and subtle in which there has been a bigger conspiracy hidden quite cunningly in the name of narratives and its perspectives. If concerned, we must look forward to stepping into the search of identifying the problems in order to find out some possible solutions.

Psychological Mediation:

At the beginning of this research there are some keen observations which have been based on the socialistic point of view. Now, the forthcoming analysis has been done upon the determining role playing of psychological existence. No behavioral phenomenon is complete without a psyche. Irrespective of species, psyche works as the propelling root of every activity. The study of the psyche is very deep and critically constructed in order to understand someone's mind and role in the society wherever he/she exists. It propels each and every participation of ourselves as an individual, as a pair, in a group or even as some opposition. Describing socialistic features of human character, the role of psyche is quite normally ignored as practicing doctrine. Right from the birth, through his/her character development, up to the death, the categorical classifications of Carl Jung's Archetype are dispersed in the human mind. The root of unconscious

upbringing and surroundings triggers our tendency towards every entity in society. Some critics would say for an example, as the familial exposure gives a child to bring his/her attitude towards society which shapes his/her Gender role. To some extent it is true to its periphery. But if we look at the individual attempts of a child from his/her birth to the development up to the age of around thirty, it gives us some multi-axiality of human behavior, somewhat common in pattern, but represents a complete spectrum. Carl Jung's theory over the existential idea of Anima and Animus perspective in both male and female as a balance definer of a behavior, gives us some critical trajectory to look at the whole. Jung classified categorical dissections of human behavior with his observation of 'Archetype'. He also has given the idea of 'Mandala', a Sanskrit word which means a 'magic circle' as it exists in every human self with its mythic expression which is the sensibility of reconciliation which promotes harmony in the psyche.

Jungian theory on defining a self is not only important for understanding the behavioral activity, but it is also indispensable to coast the extensive idea of gender. His theory of 'Anima' and 'Animus' postulates the idea to understand gender, the feminine behaviors in males (anima) and the masculine behaviors in females (animus). Probably this elaborate and in-depth study of self-core, we probably do not restrict ourselves from having the openness to revise the notion which coincides with the stigmatized ideas of treating a child according to his/her sex in a hypothetical way. Most prudent responsibility lies on the educational institutions which need to be aware of the implied attitude towards the pupils. At a larger level, the development of cognitive tendency begins very inherently from childhood and gets a shape under the guidance of teachers, parents, relatives. In the story of 'Princess Academy', Shannon Hale represents Miri exactly in the same way where the negligence towards her propels her characteristic to be superlative at her age of fourteen. Here is an important observation of the existence of animus perspective in her character while she is not overburdened or chauvinistic but, very introspective with moral principle.

Conclusion:

A drastic change of paradigm is occurring in order to prescribe the present status-quo of 'gender' studies if being compared with feminism. Societal significance plays the true part of its backdrop where the originality of every projected narrative comes from. Studies related to gender discrimination, feminist ideology, role of a girl child and even woman have been categorically misconstrued with some falsification of age-old societal practice. The character of Miri has been presented here not only as a mere character but as the symbolic representation of politics for survival of the oppressed voice either by maxims or by customs. The discourse of the neat storyline provides the consolidated portrayal of the supposed-to-be incarnation of wrought affirmation of sharing the spaces in the society. The way Miri goes on escalating her introspection through realizing the facts and facets of surroundings, is purely commendable and an ornate presentation of the world in young-adult perspective with fantasy-tinged plot demonstration. Here one intention of the author Shannon Hale is quite meticulously implied, which is the thought behind projecting a young-adult fiction intertwined with fantasy elements. Fantasy wings our repressed desires in a free state of fulfillment with deep psychological outburst which is inexplicable in words and any other medium but images. The pseudo-mechanism of society has been observed through this light of academic dissection to understand the fallibility and feasibility both at the same time. The gradual growth of experience does not determine the destination but the desire which desires to be destined.

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