

# Potrayal of Disable Characters in English Literature - A Study of Disability Literature

<sup>1</sup>Dr Shafia Saleem & <sup>2</sup>Mr Muzafar Ahmad Pandit

<sup>1</sup>Assistant Professor in English Govt. PG College Rajouri, Jammu (India)

<sup>2</sup>Research Scholar in English, SSSUTMS Sehore, Madhya Pradesh (India)

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### \*Corresponding Author

Email: drmuzafarpandit[at]gmail.com

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## ABSTRACT

Societal frames of mind towards people with disability have changed from time to time. Various factors add to these evolving dispositions. Gender, training, religion, occupation, income, nationality, significantly affects the dimension of inability cognizance. Portrayal of disabled characters have dependably been found in Writing, regardless of whether oral or composed. Alongside typical characters they attempt to make spaces of their own in stories. Be that as it may, the anecdotal space or position concurred to such characters is never equivalent to that of other standard characters. They are displayed contradictorily or as subsidiaries to the typical characters making due at the outskirts of the universe of the normals. This paper investigates the distinctive parts of portrayal of disability in writing. The methodology is interdisciplinary as it goes for acclimatizing the mental and sociological viewpoints in breaking down the fiction of disable characters. The present research paper will examine the dimension of cognizance of various sorts of individuals towards disability in the selected Indian English fiction which manages the topic of inability to comprehend the different psychological and sociological rationalizations that happen in the life of an individual with some sort of incapacity.

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## 1. Introduction

Classical writing is the most appropriate spot for looking at how disable bodied characters are irrational and exaggeratedly introduced to sustain certain ethics and qualities in the general public. Works of art are essential instruments by which a culture and a civilisation propagate the qualities it loves. Margolis and Shapiro argue that ...“(classical literature) provides interpretation, teaches in the form of allegory, and provides models for identification and behaviour. It also gives readers materials and ideas to reflect upon, including those that promote and reinforce handicapism. Literature is a resource for society” (1987:18). Having such a mentality towards disfigurement and incapacity, it is no big surprise at that point, that the disastrous destinies of such characters don't irritate us, we acknowledge them as instances of heavenly equity or divine justice.

## 2. Portrayal of disable characters in English literature

We once in a while view handicapped characters as people, fit for having a craving for wanting like some other self-regarding person. The great instance of celestial (in) justice distributed to any impaired character is that of Oedipus. Sophocles makes Oedipus a weak character. In any case, this weakness can likewise be expected to point to an ethical disquietude profound inside Oedipus. His inability can be symbolical of his strange, freak and destined connection to his folks and the kingdom of Thebes. After his climb to the position of authority, Thebes is burdened with catastrophes in a steady progression. The foundation of the considerable number of ills tormenting Thebes was Oedipus himself. Most likely, Oedipus' lameless was only an analogy for his variation from the norm, his abnormal presence. Oedipus submits two of the most exceedingly awful social taboos: murdering his dad and laying down with his mom. Such unfathomable transgressions should be rebuffed with greatest discipline. Furthermore, what could

be more terrible than perpetual visual deficiency? Oedipus blinds himself to make amends for his wrongdoing, for he trusts he doesn't have the right to see the disrespect he has fashioned on this world. In any case, what is huge is that Sophocles legitimizes visual disability as a type of discipline for Oedipus' bad behavior. Such a frame of mind expels visual impairment not as an incapacity, however a type of expiation for a bad behavior.

Aside from this antagonistic depiction, crippled people are additionally spoken to as 'pitiable collectors', who are vulnerable and must be minded and restored by physically fit individuals for their survival. Such recognitions regularly outrage and baffle impaired individuals who would prefer not to consider themselves to be dependants, yet as self-regarding free people being a piece of standard society. Our negative and paternalistic demeanor regularly moves toward becoming snags for such contrastingly abled people battling for progressively ordinary, beneficial and fulfilling lives. Rather than having a disparaging frame of mind, we ought to know that disabled people additionally have various capacities with which they can accommodate themselves.

Clare Barker in *Postcolonial Fiction and Inability* (2012) investigates the legislative issues and style of incapacity in postcolonial writing. While the anecdotal existences of debilitated tyke characters are often interlaced with postcolonial chronicles, giving powerful analogies to national 'harm' and defenselessness, Barker contends that postcolonial journalists are similarly worried about the intricacy of disabled as lived involvement. It centers around developments of regularity, the legislative issues of medication and social insurance, and inquiries of citizenship and having a place all together with show how dynamic wellbeing and incapacity governmental issues frequently rise naturally from journalists' postcolonial concerns. In reframing inability as a method of

exceptionality, the book evaluates the social and political experiences that get from depictions of inability, demonstrating how postcolonial composing can contribute thoughtfully towards structure progressively comprehensive fates for crippled individuals worldwide. In her powerful Prologue to *Handicap Studies* (1998), Simi Linton makes an all-inclusive contention for "setting off incapacity considers as a socio-political-social examination of handicap from the interventionist approaches that portray the prevailing customs in the investigation of disable" (132)

Disability and gender orientation are portrayals that students of history can graph after some time, understandings that logicians can question, pictures that religious researchers can follow, ideas that geographers can test, customs that rhetoricians can challenge, and fictions that scholarly pundits can uncover. These stories shape the material world, illuminate human relations, and form our feeling of our identity. Numerous social stories improve incapacity's complexities, limit the lives and administer the collections of debilitated ladies. To be sure, these accounts eventually undergird the exclusionary condition and the work segregation that incapacitated ladies face and warrant the departure from disable so normal for our social minute. Women's activist disable Studies looks to test our aggregate stories – our social portrayals – about crippled ladies. The most key objective is to reconsider ladies and individuals with handicaps. Every one of the devices of basic hypothesis are being enrolled to demonstrate that sexual orientation and a one-sided social and design condition. All things considered, inability has four viewpoints: first, it is a framework for deciphering real varieties; second, it is a connection among bodies and their surroundings; third, it is a lot of practices that produce both the healthy and the crippled; and fourth, it is a method for depicting the intrinsic flimsiness of the typified self. Culture coordinates and satisfies singular needs all around diversely in various social orders because of their specific qualities and in this way not just influence feelings, discernments, emotions and contemplations of the individual, yet additionally describe an alternate lifestyle. The attributes of awareness rising out of a culture may contrast in degree yet not in kind. Social weights are among the predominant elements that impact the essential identity design, sentiments towards guardians, the kin, the friend gatherings and the other financial and political gatherings, sentiments and frames of mind towards the equivalent and the contrary sex and the feeling of blame, feelings and threatening vibe associated therewith, and so forth. These crucial estimations of a culture, to which a youngster has a place, loan an example to his essential cognizance, an example that gets infused in the individual-self in association with the essential and optional gatherings of that culture. Culture is incredible and inescapable, changing the character of our natural drives, influencing our reasoning, our feelings and our recognitions. In the meantime religion likewise assumes an imperative job in the lives of individuals around the world. The greater part of the general population distinguishes as followers of one of the significant/minor world religious conventions. Like others in social orders far and wide, individuals with a handicap/distortion/impedance have been straightforwardly or in a roundabout way impacted by religion from the beginning of time. Writing on the effect of religious

convictions and practices on individuals with an incapacity, in any case, is sparingly scattered over the fields of concentrates in religion, wellbeing, maturing, and inability. Disability and gender are portrayals that history specialists can graph after some time, translations that rationalists can question, pictures that religious researchers can follow, ideas that geographers can test, conventions that rhetoricians can challenge, and fictions that artistic commentators can uncover. These stories shape the material world, advise human relations, and form our feeling of our identity. Numerous social stories streamline disable complexities, limit the lives and administer the assemblages of debilitated ladies. To be sure, these accounts at last undergird the exclusionary condition and the business segregation that handicapped ladies face and warrant the departure from incapacity so normal for our social minute. Women's activist Inability Studies tries to test our aggregate storie, our social portrayals – about disable ladies. The most principal objective is to reconsider ladies and individuals with handicaps. Every one of the apparatuses of basic hypothesis are being enrolled to demonstrate that sexual orientation and a one-sided social and engineering condition. All things considered, incapacity has four viewpoints: first, it is a framework for deciphering real varieties; second, it is a connection among bodies and their surroundings; third, it is a lot of practices that produce both the healthy and the handicapped; and fourth, it is a method for portraying the natural insecurity of the exemplified self. Culture coordinates and satisfies singular needs in all respects contrastingly in various social orders because of their specific qualities and along these lines not just influence feelings, recognitions, sentiments and considerations of the individual, yet in addition portray an alternate lifestyle. The qualities of awareness rising out of a culture may contrast in degree however not in kind. Social weights are among the overwhelming variables that impact the fundamental identity design, sentiments towards guardians, the kin, the friend gatherings and the other financial and political gatherings, sentiments and dispositions towards the equivalent and the contrary sex and the feeling of blame, feelings and antagonistic vibe associated therewith, and so on. These central estimations of a culture, to which a kid has a place, loan an example to his fundamental cognizance, an example that gets injected in the individual-self in cooperation with the essential and optional gatherings of that culture. Culture is incredible and unavoidable, changing the character of our organic drives, influencing our reasoning, our feelings and our recognitions. In the meantime religion additionally assumes an indispensable job in the lives of individuals around the world. The greater part of the general population recognizes as followers of one of the significant/minor world religious customs. Like others in social orders far and wide, individuals with a handicap/deformation/disability have been straightforwardly or by implication affected by religion since the beginning. Writing on the effect of religious convictions and practices on individuals with a handicap, in any case, is sparingly spread over the fields of concentrates in religion, health, ageing, and inability.

### 3. Some Indian fiction portraying disable characters

Bharati Mukherjee's *Wife* (1975) and Anjana Appachana's *Incantations* (1991) address the contradictions that undergird the seemingly "success" stories of contemporary urban, middle

class Indian and Indian diasporic lives by illuminating the locations of gender, mental trauma, and sexual violence and the borderlines of the normal and the abnormal.

Anita Desai's various novels, such as *Voices in the City* (1965), *Clear Light of Day*

(1980) and *Fire on the Mountain* (1977), address female psychological trauma at the sites of colonial and postcolonial clashes. Her preoccupation is with the modern Indian woman's psyche, and the isolation of the physically ill and the psychiatrically othered through social structures and customs.

The social framing and ideological work of disabled characters in *Clear Light of Day* and inclusion of a disability perspective in postcolonial and feminist critiques can enrich our understanding of the dialectic between colonizers and colonized and refigure our consideration of hybridity.

In Mistry's award-winning novel *Family Matters* (2002), Nariman Vakreel, an aging professor living in Bombay, becomes the object of both pity and derision by his family when he becomes bedridden following a fall. With his recovery time significantly prolonged as a result of Parkinson's and osteoporosis.

Salman Rushdie's *Shame* (1983) tells the story of the development of two families, the Harappas and the Hyders, and also the development of a recently independent country, which stands for Pakistan, but that the narrator says, is not really Pakistan. The Harappas are constituted of Iskander Harappa, at some point the president of the country, his wife Rani and their daughter Arjumand Harappa who never married and wanted to dedicate her life to continuing her father's political project for the nation. On the Hyders side, there are Bilquis and her husband Raza Hyder, who overthrows Iskander in a military coup and become the president. Their daughters are mentally challenged Sufiya Zinobia and her younger sister, Naveed. The former together with Omar Khayyam Shakil are the main characters, concentrating both political and family narratives in their marriage. Last, but not least, there are the other characters, such as Haroun Harappa, the only man Arjumand loved but who declined her love, Talver Ulhaq, Naveed's husband, and the mysterious three sisters who give birth to Omar. Next to the family drama, there is the

social turmoil that unfolds as the family narrative is told. Sufiya is a feeble, brain damaged child of the Hyder's and Omar is named by the narrator as the peripheral hero of the story. Omar is a doctor and many years older than Sufiya, but he eventually marries her in order to gain control over her shame which has manifested as a dangerous and deadly fury. Rushdie uses magical realism in his text to show the embodiment of shame within Sufiya. This technique inserts magical situations into a setting which is otherwise quite normal. Sufiya evolves into a sacrificial character who takes the shame of society upon herself. The shame is then transformed into a deadly magical power. Although Sufiya is physically incapable of harming anyone, her rage results in many deaths and torments her family and community. Sufiya remains oblivious to the crimes that she has committed. Omar's marriage to Sufiya appears to be out of goodwill but is actually an assertion of control and power over her. Omar attempts to remove the evidence of Sufiya's shame in the same manner that he has removed it from his own life, by ignoring it, but shame triumphs over Omar in the end.

#### 4. Conclusion

Abstract investigation of disability has contemporary pertinence as it helps physically or rationally disabled individuals to come into the standard society and to set up their equity and improve their confidence. It will be hence worth seeking after for further research to have a superior comprehension of the lives of individuals with incapacity and producing not compassion but rather sympathy for the general population with disability. The perceivability of the authorial job in the content is one of the essential layers to be considered. It requests an investigation of the social and political progressions which fill in as controlling powers in the creator's creation. This vision of origin is like that of Michel Foucault who asserts that: "The 'creator work' is fixing to the legitimate and institutional frameworks that delineate, decide and articulate the domain of talks; it doesn't show up in any uniform way in all talks, consistently, and in some random culture; it isn't characterized by unconstrained attribution of a content to its maker, however through a progression of exact and complex methodology; it doesn't allude absolutely and essentially, to a genuine individual seeing that it at the same time offers ascend to an assortment of self images and a progression of abstract positions that people of any class may come to involve" (24).

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