



THOUGHT ON THE ROUTINES: TREMORS OF THE NORMALITY

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Humanity is in love with art and performance beyond ordinary perception. At the core of each human heart, there is an aesthetic sensibility, which is common to everyone, including the case of deeper emotions and desires. The most common and basic emotion is that of sex which comes with a synthetic structure and working of the human mind. While it is considered common to all living beings, there are certain differences between the animal kingdom and rational humanity. As sex makes way for the sustainability of each animal to carry on its existence with another generation, sex comes with a package of pleasure, together with the responsibility of participating in reproduction and being a part of nature. But when it comes to the sex life of humanity, certain signs are found in society. The talk on sex brings blushing on the cheeks of youngsters and on the other hand social censorship among the commoners. The reasons for these kinds of gestures are to be studied and evaluated to understand social conditioning and their impact on society and the human psyche.

The idea of censorship became popular by the influence of tyrants and monarchs of the past. It became much more popular during the reign of Oliver Cromwell in the 17th century. During this period, when Cromwell took over the government of England in 1642, his government enforced censorship for the art and performances that were publicly presented and made sure that the Puritan order of things was followed. Here the idea of censorship is not simple or logical, but rather, it is a theatrical concept for banishing something that already persisted in society in favour of the present government. It can be perceived as the idea of the government and attempts to manipulate the people based on some particular ideology using morality. And the same ideology is being forced upon society as an attempt to project one's domination in society. And in our day-to-day lives, we make use of these same theatricals and performances. Sometimes, people renounce themselves and others as bad performers and criticise others based on common sense, which is a series of ideas on everything that is drafted by society. Ultimately people recognize that every act is made from one's personal feelings and emotions. And one shall become the prophet of one's thoughts.

Foucault agrees with the thoughts proposed by Frederic Nietzsche. According to the proposition of Nietzsche, the course of ideas can find a certain shift in the understanding of everything one has known, especially the morality and principles that are in practice. Here reality strikes that the so-called 'morality' was formed in such a way that supports the well-being of the society. His proposal of the idea of sheep and wolves theory in which he states that humanity can be divided into the ones who may become prey and the predator, clearly states the working of the society. There are two kinds of people: those who belong to the predator category and those who belong to the sheep category. The predator kind of people are the ones with the potential to make decisions of their own. They belong to the people with the ability to lead and make wonders in society. But as these people make their stand, they drift apart from society and become aloof. On the other hand, the sheep kind of people are always into the idea of the herd and they find solace in the company. As the proverb goes 'Esprit de corps', these sheep people attain power over the society. Hence the control of the society falls on these weak people and they decide and define the realities and moralities of the society. In the end, there is someone to talk about the sheep and make themselves innocent, while the powerful individuals become the antagonists from the perspective of social drama.

Society works in such a way that it always tries to uphold the weak even if they lack the capabilities as the stronghold of the society. When it comes to the idea of sexuality, society doesn't look for the perfect ones who perceive it as a common phenomenon of human life, as animal life. The weak people perceive sexuality as 'unthinkable' because they are intimidated by powerful people. That utterance of the word 'sex' in different circumstances is treated as vulgar words like 'fuck' to express the anger and rude nature of the individual. By employing these kinds of usages, society successfully oppressed the idea of sexuality. Hence the ideology of the weak became powerful and their ideas became the centre of social practices.

According to Derrida, the ideology of sex is being understood variously. Various professions get the opportunity to redefine the concept again and again as their respective profession demands, yet ultimately they all shift from the core idea of sex to other levels and 'lose the name of action'. The idea of sex is more than a physical phenomenon more than a means of reproduction. Reproduction



happens as an effect of pleasure-seeking yet nature uses this time to use the synthetic organic body of living organisms to make them reproduce another generation. But when it comes to civilised society, society has penetrated the freedom of nature and established culture over nature. The acclaimed writer Rousseau pointed out that man is born free, but everywhere he is in chains. The society manages to make its own space through various institutions like family and education. And this higher learning hides the reality of sex from human perception. As the powerful emerge from the weak according to Nietzsche, they propagate the ideology of the weak and try to embrace the weak perception as the value system to be followed in the society. Hence the true potential of strong people is suppressed and their calibre to attract sexual partners are oppressed by the name of marriage and the institution of the family.

Why is the idea of sex being remodelled? The answer is pretty much clear. It is being weaponized to control society. The art of theatrics helps society to achieve this goal. When we make a close analysis of the language, the fundamentality of language is based on grammaticality, reliability and acceptance. But it is another theatricality that helps the language to function smoothly as society dictates. This social intervention can be found in all aspects of human life. And every moment of human life is modified by the aesthetic experience which has a kind of theatricality in its core. From the beginning of the day, the society prescribes certain cords to each of the living beings to play and the play of the day is in different spheres. The plot of the theatrics is not based on a single-dimension story but rather it is on various dimensions and each dimension takes a different place when compared to the other one. The result is that each conversation is about each aspect with different characters which will be having interior relation to each other, but may not be visible. This invisible relation constitutes the soul of the characters and when avoiding the same, brings the notion that they are the outcast of the conversation.

The aesthetic sensibility always heightens the idea and emotions. Every common emotions and base feelings are so much enriched by these ideas of aestheticism. As humanity is rational, it should have only focused on the bare needs and pleasure. At this juncture, we find out that they go on to another sphere, where art and aesthetic sensibility acquire a better realm. Everything that centres humanity is controlled by its heightened artistic expressions.

The question concerning the base behind all the expressions of life becomes so important or is it a cover-up to something? An attempt to bring out the true reality before a capable mind to see the working of a mind. The mind is always trying to conquer the throne of a living being. Every fantasy enriched by the mind tries to find its space in the real world too. But somehow those projections acquire a kind of theatricality within its function. When it comes to the idea of sex being considered as strictly personal even those personal spaces give importance to theatrics and its performance. The adult film industry is aware of these ideas and makes use of these ideas that are related to sexuality and its relationship with arts in their production. More than the sexual acts the dialogues and gestures give ecstatic experience to the viewers. And this hyperbolic act gives more pleasure than sexual intercourse. Why does the mind still hang over these aesthetic performances? The theatricality does some magic and it works in the mind of a viewer like a catalyst. The same theatrics is employed in the practice of religion and a learned fellow can enjoy its theatrics. The arts and performance is persisting in the mind of the audience even when they lose the balance of id, ego and superego.

The construct of mind is sophisticated enough as it may not always be following the reasons that surround it. But the working of that synthetic structure is more lively than all those reasons and champions the caliber to accept those rational ideas as to suspend them to have a better world. As pointed out by Coleridge, the 'willing suspension of disbelief' helps us to achieve the capacity to imagine at a better level. All those faculty find its root in the synthetic working of the mind itself. The output of all those processes is various emotions and these are being translated into words by the mind. These emotions are supposed to penetrate the minds of the listeners to awaken the sensibility within the listeners. But it is not easy as it needs to break their common sensibility to expand their emotions: to break the coating of rationality. Aesthetics helps the mind to enhance its caliber to accommodate more emotion and feel reality than itself.

Art and performances are two divergent streams and yet have the same source and soul. Art is an aesthetic presentation of various mind properties while the performance is using theatrics and gestures to convey something. The erotic thirst of the human body may not be successful as it always needs the consent of the mind. But the mind is too much indulged in the aesthetic sensibility and even in erotic moments it is seeking an aesthetic experience. Hence language and gesture also play a significant role at this point.

The erotic moments are nurtured by the romantic spirit. It is the same free spirit of the French Revolution, but the same idea smoothens the erotic experience. The gestures prove and certify certain emotions and feelings of an individual. So ultimately, sex is more about mind play rather than that of the body: it is the mind that is to be satisfied through sex than carnal pleasure. Ultimately sexual intercourse turns out to be the sex of the mind, an aesthetic experience.



The idea of sexuality and its means of performance is not new. Even before modernization, ancient scholars were aware of this kind of phenomenon that functions in society, particularly in the human psyche. A work like Kamasutra is an example of the thought of ancient civilization. Even if it consents to sex, the teaching of sex means extending erotic pleasure by making use of aesthetic sensibilities. And those teachings highlight the need to have a performance that is a mere animistic erotic adventure.

In modern-day, sexual studies are acquiring more importance than in the past, but aesthetics or eroticism is yet to be discussed. Social morality has already suppressed the erotic sensibility as we have already discussed. The people who have shown their interest in the erotic drama are in the profession of prostitution and they are being suppressed by society. Here, the protagonist in this scenario is representing the same old radical notions of morality. In the case of prostitutes, the erotic experiments make them acquire knowledge to be better sexual partners and be successful in satisfying their customers. As for them, each customer is an opportunity to research more in erotic drama and try to extend erotic pleasure through artistic performance. Knowingly or unknowingly they become experts in their profession. To conclude the point, some people recognize the importance of performance in their own time and space. It is a way, a method to communicate what the mind truly desires.

Modernity had promised so much when the aesthetic idea of nudity was included in art and literature. Hence the idea of nudity helps in a way to suspend all the moralities that are dictated by society and for the moment, the audience or reader finds the freedom to embrace the aesthetic idea of sexuality and its pleasure in a refined form. But when making a close analysis, it must make a strong affirmation that the becoming of nudity has more importance than the thought of nudity. As in the case of nudity, its pleasure has come to a halt at the vision itself. Adult films and modern films make use of these ideas and give more importance to these projections to talk about one's sexual tone and how much those images convey the passion and feelings of sexual partners. In conclusion, we can see that even in private moments, where we believe that emotions and physique take control, the mind and its aesthetic principles interrupt and refine to check for the aesthetic elements within them. And the mind seeks more when it comes to everything around. Not only in sexual intercourse but in every aspect of life, the performance takes a lead role in defining everything. Our judgement is based on the performance of everyone and likewise, we are also being judged by society based on the performance. The most significant idea that persists in society is this same performance as that of each action in society.

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