

“LIVSGLEDE” WITH RESPECT TO POSTMODERN PERUSAL INHENRIK IBSEN’S *GHOSTS*

M. Hariram

*Assistant Professor, Department of English,
Rathinam College of Arts and Science, Coimbatore, Tamil Nadu, India*

Received: 15 Aug 2018

Accepted: 22 Aug 2018

Published: 30 Aug 2018

ABSTRACT

World becomes Global Village due to its growth on science and technology. People of nationality is laid only with their ethnicity rather than their living nations. They can be easily adopted to new culture. Culture is formed by the people's persisted lifestyle with monotony. There is no certainties to draw the limitation for the cultural borders. The adaptation may never mingle with the origin culture. If it is mingled, it will give birth to the new culture both physically and mentally. It is pleasant to view a new or cross culture with globalized eyes. But when it occurs to an individual, for instance, the crossing cultural boundaries by the young generations, which cannot be accepted by the elders. But the reality is reoccurrence of same episodes come back again and again in various morpheme cultural formation. The only important thing is how a zeitgeist does transform from current generation to next generation. Like cultural variations, morality changes with respect of the zeitgeist. The term Livsglede is a Norwegian word that means 'the joy of life', which is used by Norwegian Playwright Henrik Ibsen in his play Ghosts(1881). The term itself indicates the happiness in life. But the happiness varies according to needs of people in each age. So the circumstances is responsible for defining the culture and morality rather than social laws. This paper is focusing on the variable values of happiness in human culture with respect to postmodern surveillance.

KEYWORDS: *Livsglede (The Joy of Life), Post Modern Perusal, Cultural and Moral Values, Zeitgeist, Cultural Morpheme*

INTRODUCTION

Life brings out pains and unexpected turnings to everybody. Life is to live. The living is to lead life with satisfaction. The satisfaction comes when people get everything what they wish. But it is impossible for each. Every human being is associated with a boundary limitation. These boundaries construct the lifestyle or commonality of various individuals. The boundaries, we may consider, as groups such as ethnicity, culture, nationality, race, community, caste, etc. A man might be consisted with some of the groups at his entire life.

Human liberation is resisted by the boundaries. By associating with the group, the salient characterizations can be developed. Our pioneers set our socio-cultural boundaries to enhance the specific characterization of human beings. There is a commonality among group members that commonality differentiates from one to all other groups. By understanding the various among the groups, each individual can establish their special identity in the society. It continues for many centuries. Thus, the groupies protect a particular characterization of humanity.

It becomes their genetic memory rather than just a behavioral or habitual.

People start to sacrifice their personal desires to protect the group's identity. The emotion of protecting the group's individuality has turned into extremism. Due to this extremism, people forget about the special feature of the group. They have the thought of only protecting the group. The sacrifices are made compulsion. To some extent, individual men are wounded either by words or swords to protect the group. After undergone deep psychological wounds, men turned into focusing on their individual self rather than developing their groups. On account of that men start to expel himself from the group boundaries. The exploration considered as the violation of morality whereas people forget about the humanity. They fail to understand the morality varies according to the zeitgeist. The transformation has morpheme variations in each stage. The variation should be understood in a positive way.

Globalization is not a new one. It has already existed in the previous age. Due to the changes of human lifestyle, people's mind reduced its boundaries within one's own self. Psychologically, people become selfish whereas people get everything in globalized standards such as education, household things, dressing, and language etc. This is the scenario in post modern society. People give importance only to their own happiness rather than others. The reality of happiness lays when we a person makes others so happy. Henrik Ibsen, a Norwegian playwright, mentioned about happiness of life in *Ghosts*(1881), by using the term '*livsglede*'

The term '*livsglede*' is a Norwegian term that used by Henrik Ibsen in *Ghosts* to denote the meaning 'Joy of Life'. Ibsen's other plays – *Peer Gynt* (1867), *A Doll's House* (1879), *An Enemy of the People* (1882), *The Wild Duck* (1884), *Hedda Gabler* (1890) – deal with the circumstances of day-to-day life incidents of human life. His plays are mostly performed in theatres after Shakespearean plays. *Ghosts* is a modern play that was written in the language of Danish and Norwegian. The common title for both the languages is '*Gengangere*' that means 'revenants'. The direct translation of the title fails to express the title justification to the play in a multi-dimensional level.

Mrs. Alving wants to establish an orphanage in remembrance of her husband, Captain, and late Chamberlain. But the real intention behind the establishment of the orphanage is to hide the immoral lifestyle of her husband Mr. Alving. Mr. Alvin's habitual was not even known by their own son Oswald, who was sent abroad in his childhood. The orphanage construction responsibilities are given to Parson Manders, the clergyman, who is the friend of Mrs. Alving, a moral disseminator in the city. Oswald was influenced by the Bohemian cultural observations so he wants to enjoy his vacation with his servant maid, Regina Engstrand. When Oswald asks to marry, she refuses, however, he does not come to know that Regina is his half-sister. Then, Oswald confesses to his mother that he is suffering from the venereal disease which is suspected by the doctors as in hereditary. The story ends with the guilt of Oswald that he broke his father's morality and love failure. Oswald asks him administer for his mercy killing.

Oswald possesses the same characteristics as his father in his personal life. But Mrs. Alvin hides it from not only to her son but to the world because she does not want to give up the morality of his family. The honor is pivotal for her rather than the qualification of the honorable position. Because Mr. Alvin was in the position of Chamberlain of Kings, which is the honor that given for the appreciation of morality. Here, Mrs. Alvin wants to protect the name rather than the reality. So she hides his husband's all the personal sins however he was a syphilis patient. Due to his immoral behavior with her old servant maid that is her present servant maid Regina's mother. Ibsen mentioned about the realization of immorality in *Ghosts* Through the words of the character Mrs. Alvin in Act II:

I am half inclined to think we are all ghosts...it is not only what we have inherited from our fathers and mothers that exists again in us, but all sorts of old dead ideas and all kinds of old dead beliefs and things of that kind. They are not actually alive in us, but there they are dormant all the same, and we can never be rid of them. Whenever I take up a newspaper and read it, I fancy I see ghosts creeping between the lines. There must be ghosts all over the world. They must be as countless as the grains of the sands, it seems to me. And we are so miserably afraid of the light, all of us (88).

The attraction of servant maid is a common hereditary transformation from Mr. Alvin to Oswald. But the reality is Oswald is better than his father. Because Oswald wants to marry his servant maid whereas Mr. Alvin raped his servant maid. Likewise, the disease of syphilis also transformed from his father. Though Mrs. Alvin tries her best to protect his husband's secrets, everything comes again through their son Oswald. The same circumstances come again and again to this world. As mentioned in the above quotes, human beings are afraid to face the reality. So we are ghosts in one way as Mrs. Alvin fears to reveal the secret of her husband's personal life realities

The Difference is Made by the Individual's Context

The individuality explores according to the culture and morality of the respective age. If an individual considers protecting the salient feature of his group, he sacrifices his personal happiness and concern about others welfare. If the individual gives importance to his own self, he does never mind about the convenience of the others. His complete ideology surrounds only about his own. The man does never consider others happiness. In this extent, a man decides to expel from the group which he associated with. The exploration we may call as immorality or standpoint against culture. Instead of protecting the morality, people hide the reality to protect the groups.

Maurice Valency, theatre critic, mentioned in 1963, which is from the standpoint of modern tragedy *Ghosts* stroke off in a new direction and regular tragedy dealt mainly with the unhappy consequences of breaking the moral code; *Ghosts*, on the contrary, dealt with the consequences of not breaking it. Oswald is projected immoral as he is better than his father. He realizes his immorality whereas Mr. Alvin was not. Because of his realization, he pleads for mercy killing. Through his realization, he reached the morality. Oswald wants to repair his mistake by his death. But Mr. Alvin's mistake is irreparable. But Mrs. Alvin tries to do that by establishing the orphanage.

The minute variations of each and every individual context of circumstances, change the entire culture and morality of a particular group. This consequences the change of an entire zeitgeist. The cultural morphemes decide the morality of a certain age. The cultural changes are not the boundary of an individual. At the same time, an individual cannot establish a cultural exploration. Both are interdependent. The personal deeds may vary according to the individuals. But the reality should not be hidden for individual self.

The reality gives the 'livsglede' to humanity. Reality means not the confession of entire personal deeds. When a person's deeds wound others either by words or swords it should be stopped. According to postmodern perusal nothing is completely wrong as well as nothing completely right. It depends on the damages to society. Instead of destructing a culture or moral, find out the reason for it. By deconstructing them, we may come to understand the obstacles are whether from the context or the circumstances. The joy of life is to bring the happiness to others. If we consider our surrounding, we will take our responsibility to make others happy. If we consider our own self, others will make the compromise in their comfort zone. It leads to inhumanity.

This article can be focused furthermore on Norwegian moralities, Bohemian culture, and postmodern feminism.

REFERENCES

1. *Ibsen, Henrik. Ghosts: A Domestic Tragedy in Three Acts. Trans. R. Faruharson Sharp. EasyRead Large Edition. 2006. 88. Web <www.ReadNowYouWant.com>*
2. *Mrs. D. Christina Sagaya Mary, A Feminist Reading And Symbolic Significance Of Henrick Ibsen's 'A Doll's House, International Journal of English and Literature (IJEL), Volume 1, Issue 2, November-December 2011, pp. 13-22*