

Representation Of Patriarchal Norms And Women's Status In South Asia: A Critical Analysis Of Balwant Singh's Novels

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Abstract:

This article explores the status of women in South Asia through the lens of Sherry Ortner's concept of feminism and the literary works of Balwant Singh, specifically his novels "Ek Mamooli Ladki" (An Ordinary Girl) and "Aurat aur Aabshar" (Woman and Waterfall). Drawing on Ortner's concept of the "cultural construction of gender," this article discusses how patriarchal norms and values are woven into the social fabric of South Asian countries, leading to women's marginalization. Employing textual analysis as the research methodological tool, this article demonstrates how literature, particularly Singh's novels, serves as a tool for challenging these gendered power structures providing a platform for women's voices. Through a close reading of the narratives and characters in these novels, the article highlights the struggles and agency of South Asian women and their efforts to negotiate and resist their marginalization. Ultimately, this article aims to contribute to a deeper understanding of the complexities of gender relations in South Asia and the potential for feminist interventions to bring about social change.

Keywords: Women's status, patriarchal norms, feminism, marginalization of women, women's agency.

Introduction:

Women have historically been perceived as being oppressed and marginalized in many countries around the world, particularly in South Asian societies. Even though South Asia is home to a wide variety of cultures, languages, religious beliefs, and traditions, there are still

social, economic, and political inequalities that have an impact on the position of women in the region.

Historically, if we trace back the status of women in South Asia to ancient times, different elements including colonization, patriarchy, and the caste system have impacted the status of women in South Asia. The Hindu religion, which originated in South Asia, is considered to play a significant role in shaping the status of women in the region. The Hindu caste system, which separated society into many strata, was crucial in determining the status of women. Women were positioned in the lowest social class and were seen as inferior to men. Ancient India was also rife with the sati custom, in which a widow would commit herself by self-immolation on her husband's funeral pyre. Women's status continued to rise from the 18th century to the 1947 British colonial era. Modern education was brought about by the British, enabling women to receive education in school and take part in society. The first women's college in South Asia was established in 1836 in Calcutta, India. However, the status of women was also negatively impacted by British European colonialism. The Hindu Widows' Remarriage Act of 1856, for example, permitted widows to remarry but also set limitations on their property rights. These laws were introduced by the British and weakened the rights of women (Leonard, 1976; Sarkar & Sarkar, 2008).

Thus, South Asian countries have long been characterized by patriarchy, a system in which men rule over women. Also, the caste system, which divides people into social classes based on birth, has exacerbated inequality for women. In South Asia, women are frequently relegated to low-status employment that is underpaid or unpaid. This is a result of the gendered labor divisions that are present in South Asian countries. Women are expected to perform unsalaried and frequently unnoticed household and childcare tasks. This hinders their ability to move around and acquire education and training, which limits their chances of upward social mobility (Nainar, 2013). In South Asia, violence against women is also a pervasive issue that encompasses domestic violence, sexual assault, and honor killings. Cultural and religious standards that place a high value on male dignity and control over women's bodies frequently condone or even encourage these types of violence. In order to further justify their subordination, women who endure violence are frequently vilified and held accountable for their victimization. The subordination of women in South Asia is also a result of political and legal disparities. Women are underrepresented in politics and decision-making roles in several of the region's countries. Cultural and religious norms frequently impede or undermine the enforcement of laws and policies meant to protect women's rights. For instance, families continue to wed off their girls at a young age in spite of laws that ban it (Solotaroff & Pande, 2014).

Nevertheless, women in South Asia have historically faced a multitude of challenges and impediments, including patriarchal cultural standards, a lack of access to healthcare and education, and constrained economic prospects. However, in recent decades, women in different regions of South Asia have made significant strides in challenging these norms and advocating for their rights. The women's rights movement in India, which has been active for

many years, is a prime example of this. In India, women have campaigned to overturn social norms pertaining to gender roles and secure legal protections for women's rights. Women's organizations fought for years to have this rule passed, claiming that dowries exacerbated gender inequity and put women at risk of abuse and domestic violence. In addition to legislative improvements, women in India have been involved in establishing grassroots movements and campaigns to bring attention to issues impacting women (Heuer, 2015). The Pink Chaddi Campaign is the epitome of this; it was started in 2009 in reaction to a string of violent assaults on women in Karnataka, India. The campaign involved sending pink underwear to the leader of the group responsible for the attacks as a way of protesting against gender-based violence and demanding better protections for women (Subramanian, 2015).

Several regions of South Asia have also witnessed the emergence of similar movements. Feminist groups, for instance, have been promoting women's empowerment and challenging traditional gender roles in Bangladesh. In this regard, the Bangladesh Rural Advancement Committee (BRAC) has been very active, striving to provide women access to prospects for economic advancement, healthcare, and education. Through its work, BRAC has contributed to the empowerment of women in rural Bangladesh, enabling them to adopt leadership positions and participate part in community decision-making (Akter, & Ahmad, 2020).

In Pakistan, women have also been working to challenge patriarchal norms and advocate for their rights. The yearly Aurat March on International Women's Day serves as an illustration of this where women from all around Pakistan assemble together for the march to demand an end to discrimination and violence against women, as well as stronger legal rights for women (Kalachelvam & Ahmed, 2021). Generally, South Asian women have come a long way in rejecting stereotypical gender roles and fighting for their rights. Even though there is still more to be done, the advancements made by women's rights groups and movements in the area are proof of the effectiveness of cooperative effort and the resiliency of women in the face of adversity.

In South Asia, studies on how women are portrayed in novels and other literary works date back several decades. The way that women are portrayed in literature can provide insight into how socially, economically, and culturally significant women are in any society. Literature reflects the values and beliefs of the society it represents. Therefore, analyzing how women are portrayed in literature can contribute to our comprehension of societal norms and cultural conventions. In South Asian literature and fiction, women are frequently portrayed as the victims of abuse and violence. This is particularly true in the context of domestic violence, which remains a widespread issue in many regions of South Asia. For example, "Umrao Jaan Ada," a classic Urdu novel, depicts women as weak, passive victims of a male-dominated society. A courtesan driven into prostitution is the subject of the novel, and it depicts her as a tragic woman who is powerless to change her life's trajectory. Another instance of this is, the protagonist Nazneen who experiences emotional and physical violence from her husband in

Monica Ali's book "Brick Lane," yet she eventually musters the courage to leave him and start a new life.

In South Asian literature and novels, women are portrayed in a variety of ways that have evolved over time and across cultural boundaries. Women have occasionally been represented as autonomous and strong figures, as compared to frequently portrayed as feeble, submissive ones. Women are presented as ingenious and tenacious in Rohinton Mistry's book "A Fine Balance," (1997) despite the numerous difficulties they encounter in a patriarchal society. The four protagonists in the book are pulled together by events beyond their control, and the women prove to be the most tenacious and capable of the group.

In early literature, wives and mothers were the only roles for women, and they were seen as inferior to males. Women began to take on more weight in literature, nevertheless, as the feminist movement gained momentum. Women were portrayed as being powerful, self-reliant, and able to accomplish everything they set their minds to. For instance, in the Pakistani novel "The God of Small Things" by Arundhati Roy (2001), women are portrayed as strong and independent. The novel depicts the story of two women who break societal norms and expectations to live life on their own terms. Similarly in India, Chitra Banerjee Divakaruni's novel "The Palace of Illusions" is a retelling of the Mahabharata from the perspective of the female character Draupadi where women are demonstrated as capable of defying social conventions and expectations (Yadav, 2013). Another example is the film "The Clay Bird" by Tareque Masud, which is set in Bangladesh and tells the story of a little boy growing up in a remote town in the 1960s. Yet, the story also exposes the struggles of women in a patriarchal culture and their desire for equality.

The anthropologist Pandita Ramabai contends in her book "The Position of Women in Hindu Civilization" that the Hindu caste system has played a key role in the marginalization of women in South Asia. She asserts that women from the lowest castes experience the most discrimination and have the fewest rights (Altekar, 1956). Another anthropologist Lila Abu-Lughod, in her book "Veiled Sentiments: Honor and Poetry in a Bedouin Society," analyzes the status of women in an Egyptian Bedouin tribe. Despite not being in South Asia, the Bedouin civilization offers an intriguing contrast to the position of women in that region. According to Abu-Lughod, women in the Bedouin community have a complicated and nuanced status that is influenced by religious beliefs, social conventions, and cultural traditions (Abu-Lughod, 2016).

Is Female to Male as Nature Is to Culture? by Sherry Ortner is a seminal work in anthropology, notably in the study of gender. She provides an explanation for why women are consistently viewed as less valuable than men in all cultures. According to Ortner, the cultural connotation of men with culture and women with nature underlies this hierarchical connection between men and women. In other words, women are considered as being closer to nature and men to culture, with culture being perceived as superior to nature. Ortner argues that this paradox is mirrored in a variety of cultural practices, including kinship systems and religious

rituals. The way Ortner uses ethnographic instances to support her claims is one of her arguments' strongest points. She analyses, for instance, how the nature-culture divide frequently influences how men and women divide labor. While women are typically linked with household work, which is frequently perceived as being closer to nature, men are frequently associated with pursuits like hunting and combat, which are considered culturally significant. It has prompted a greater emphasis to be placed on how gender is constructed culturally and how broader cultural values and beliefs influence gender roles (Ortner 1972; 2005).

Against this backdrop, this research article using the framework of Sherry Ortner's work "Is Female to Male as Nature Is to Culture?" explores how women are portrayed in Balwant Singh's novels and are a reflection of their societal norms.

Discussion and Analysis:

The theme of Balwant Singh's writings is human life and society, describing the realities and problems of life. Balwant Singh's selected novels "Ek Mamooli Ladki" and "Aurat aur Aabshar" tell the story of two women with their secondary roles. Also, the emotions and feelings of Eastern women, humiliation and respect reflect the social sensibility towards every dominant emotion. In the novels under review, the problems of women are described. The story begins with love and romance, but many realities are hidden behind it which are revealed as the story progresses, in the novels of Balwant Singh, the romantic atmosphere is a shadow on the atmosphere, but at once the author turns the edge of the story towards bitter reality and the novel is assumed to be reality. The novels begin with everyday events and end with psychological complications and sexual coercion.

The main characteristic of Balwant Singh's writings is the description of the atmosphere of the villages and villages of Punjab. He carefully observes the situations and events of his society and weaves and creates stories in his imagination. He creates the situations and events in his society, culture and environment with such beauty and skill that the reader is left in awe. Talking about Balwant Singh's sensory style, an attempt will be made to explain the sensory style by keeping in mind the two novels, "Ek Mamooli Ladki" and "Aurat aur Aabshar".

If Balwant Singh's sensuous style is examined, it becomes clear that woman is the most important subject in his novels. He excels in portraying women in different colors in his stories in a unique way. They describe women as the strongest and sometimes the weakest role in society, and how women are bound by social traditions. She does not hesitate to sacrifice her love, desires, and emotions to uphold these values and traditions. According to Balwant Singh, a woman is the most important member of society, but due to social inequalities, women's desires are killed before they blossom. All these situations and events were observed by Balwant Singh with deep vision and thanks to his sensory style, he presented all these situations and events to society through his stories with the development of imagination.

Balwant Singh not only understood the psychology of women thanks to his sensuous style but also described the position of women in society and also described the relationship of a woman with a woman in a unique and interesting way in his sensuous style. How due to male domination, women are forced by social values and traditions, and they are unable to raise their voices even after seeing the oppression and oppression of other women like them. This important point has been explained by the author in his novels which we also find mentioned in "Ek Mamooli Ladki". He explains through the character Usha in his story, how Usha's mother despite knowing her love and relationship with Kailash, rejects her daughter's choice and forces her to marry an older man. An excerpt from the novel.

He lay down on the bed. It was not love; it was childhood. Such a sentimental girl could not be a tangled wife. At that moment, he thought that Usha would be gone. He felt wetness on his feet. He lifted up and saw that Usha was kissing his feet after washing them with tears. Before that he could say anything, on this critical occasion, Usha's mother came from nowhere and immediately realized the real issue (Singh 1959: 83-4).

Balwant Singh explains the role of a woman through this story in that she understands and knows the consequences of social behavior so well that she cannot support her partner despite knowing his desires. This is explained in the novel:

When at last the marriage ceremony was performed and Usha circled the blessed fire with a man, Kailash's heart sank and he could not see her depart on the doli (Singh 1959: 85).

By studying Balwant Singh's two novels, "Ek Mamooli Ladki" and "Aurat aur Aabshar," it can be seen that the sensuous style of the author behind the scenes of these two novels was to show the appearance of the woman and the attitude towards them in every society, that is discrimination. In his novels, he portrayed women as symbols of loyalty, the oppression that comes from a man's love for a woman and the consequences of that oppression, which cause a woman to lose her originality, fall from her position and prestige, and become a puppet.

Balwant Singh has attempted to capture all types of women through his sensual manner, but he has also shown in his novels how the indifference of males impacts women's lives. The social position of women has been a concern since the beginning of Urdu novel writing, and efforts have been made to demonstrate that women are an essential component of society and that, as such, it is crucial to raise their social standing. Studying the world's greatest civilizations has made it very evident that women were abused in every community and every age and because of their power and rule, man has been exploiting women's rights.

Women were sometimes depicted as figures of loyalty in Balwant Singh's books, while at other times they were shown to be degrading harlots who would sacrifice all for love. He argues that although a woman is born from the soil of faith, she is compelled by patriarchal

views and male authority to turn away from love and encounter men's scorn and disdain. This is expressed in the novel "Aurat aur Aabshar " by Balwant Singh. There is an excerpt from the novel.

That girl kept facing storms. The first storm was Shahbaz who left her. The second storm was Jamal who deceived her and the third storm was the waterfall in front of her. With Jamal's child in her womb, she went into the lap of this waterfall (Singh, nd: 107).

The predicament of repressed and disadvantaged women in society has also been depicted in his novels' socially sensuous manner, and the cruel injustice done to women as a result of societal conservatism has been painfully described. Behind the scenes of his writings, he describes the social inequalities and disparities.

Balwant Singh has made social realism the focus of his novels and has used his stories to explore societal conditions and happenings. By writing in a socio-sensual style, he keeps a close eye on society's issues while also expressing its excesses in his works. By analyzing his story "Ek Mamooli Ladki," it becomes clear that women are constrained by social norms and, as a result of the impact of conservative ideals, are unable to achieve the prestige and position they deserve in society. In "Ek Mamooli Ladki" and "Aurat aur Aabshar" this point is made clear how a man makes a game of love with a woman just for his sexual satisfaction and after exploiting her feelings, he betrays her. A woman places her hopes in a man and gives her life for love despite all social conventions and restraints. This is how Balwant Singh discloses this information in his novel.

You were also forgetting that my reputation has been stolen many times. After the warmth of the first initiative, I don't know when you started to think how many times cruel people have ruined my life. According to your own words, you are not in love with me but are looking for a life partner. But here, I lost my life partner after finding him (Singh, 1959: 215).

With his socially sensuous approach, Balwant Singh analyzes the position and status of a woman, emphasizing how she is constrained by social norms and that her fate lies within the confines of the home. Women do not have basic rights and it is a woman's responsibility to perform household chores. In his novels, Balwant Singh has also pointed out the taboos that society places on women and men interacting with each other.

This is the reason why a woman is very careful in this matter and hesitates while talking to any man because, in the eyes of society, it is no less than a sin. Balwant Singh has described the character of Usha in such a way that the reader gets a vivid picture of the social status of a woman. An excerpt from the novel:

This was Usha's special style, looked like a flame and disappeared in the blink of an eye. She does not cover herself from him, nor did anything prevent her from meeting him. It was just a style, a harmless habit of hers. But there was always a feeling of uneasiness, and sometimes a sense of dread, to disappear like this (Singh, 1959: 9-10).

Balwant Singh through social realism expressed the idea of the Eastern woman using the characters of Usha and Zarina, which is that in the Eastern civilization, women are very simple and courteous. Culture is a defining characteristic of nations and every country has its own unique culture. A nation's culture cannot ever be another nation's culture, nonetheless, the values of other countries may have an impact on the culture. According to Tyler:

Culture actually encompasses the sciences, beliefs, arts, ethics, law, traditions, and all the habits and abilities that an individual performs as a member of society (Wilson, 1964).

A nation or society's shared traits are referred to as its civilization. These traits not only serve to identify a given nation or society but also serve to set it apart from other nations or cultures. Dr. Jameel Jalibi asserts:

When we are hungry, we eat. It is an instinctive process. It is found in every nation of the world. It cannot be brought under the culture. In contrast, the ways of eating and cooking are part of the culture. They are distinguished between nations by these methods (Jalibi, 1964: 4).

From this excerpt, it is clear that culture refers to a people's way of life and customs, which can be utilized to distinguish between members of two different nations. Similarly, reading Balwant Singh's texts gives us a sense of his vast cultural sensibility. If we look at Balwant Singh's fiction, novels and other writings, it is known that the culture of his era is mirrored in his writings. For example, he depicts Pathan culture in his book "Aurat aur Aabshar." Balwant Singh narrated Shahbaz's conversation in Pathan language. His writings are a reflection of great consciousness and deep cultural sensibilities and colors of culture are scattered in his novels. The way of life, customs and traditions, attire, cuisine, modes of transportation, means of contact, and dialect of the multiple regions are discussed. There is an excerpt from his novel.

Well, after stopping for a while, he started saying, "Um, I went out for a walk. When we reached Mirpur, all our belongings were stolen." Then from there, we came inside. Rahim was looking at Shahbaz's face. He clearly knew that he was lying but he could not call him a liar to his face. Rahim was lost in his own thoughts when Shahbaz said again. He said, "Look, Baba, I want to stay here for a few days. Will you keep me (Singh, nd: 10)?

The author of "Ek Mamooli Ladki" has very effectively employed a cultural sensitivity style to highlight the customs and way of life of his time as an excerpt from his book.

How sloppy and idiotic the women in this family are. They don't even have the decency to handle someone's stuff and arrange it in a tasteful way (Singh, nd: 10).

When Kailash does not get his shirt, he accuses the women of the house and calls them ham-handed and inept to handle household duties properly. A crucial aspect of the culture that Balwant Singh is presenting is male dominance. In this society, women are valued less than males, and one of their responsibilities is to take care of the needs and goods of men. A woman's responsibility is to handle domestic and household duties, and if there is any shortcoming in this regard, she will be cursed. De Beauvoir's (1972) description of the patriarchal place assigned to women would be especially relevant for South Asian women as he states:

She is defined and differentiated with reference to man and not he with reference to her; she is the incidental, the inessential. He is the Subject, he is the Absolute, she is the other.

Asian women of different cultures, faiths and regions have been depicted in the literature, as men's vessels, as components of their spouses, as possessions of their families, and as those who bear heirs and successors only (Lau, 2002). The important themes of Balwant Singh's writings are the social life of the middle class of his culture, their issues, exploitation of rights, denigration of humanity, love and affection. Along with complex issues and permutations, he has also made inconsequential and trivial situations the focus of novels that appear unimportant and trifling, but actually contain a moral lesson of compassion, equality, and values.

The cultural situation, academic and literary efforts, artistic qualities and political and social achievements of the people of any country cannot be complete without mentioning women. This reality was revealed when women used numerous movements to advocate for their rights. As a result, feminism has gained extensive attention. Different interpretations of femininity or feminism have come up. For example, the simplest definition explained by the Encyclopedia Britannica (Burkett & Brunell, 2020) is, "Feminism is a social movement that strives for equal rights for women." Another definition is as follows:

Feminism is both an intellectual commitment and a political movement that seeks justice for women and the end of sexism in all forms (McAfee, 2018).

The introduction in the preceding sentence makes it abundantly evident that women are the fundamental component of society and play a crucial part in it. For this reason, the voice for the rights of women has been raised in every period and century. In this context, numerous

movements have also been raised, the most significant of which is the feminist movement. However, no significant progress has been made because women's status is still worse in tribal societies and rural areas. There is still no concept of educating women in those regions. And even if a girl completes her education, she will not be permitted to play her role in the growth and welfare of her country.

The status of women has been highlighted by many novelists, fiction writers, authors, and writers throughout the history of Urdu literature, as can be seen by reviewing some of these works. The first in this series is Deputy Nazir Ahmed, the first Urdu novelist. In his novels and other publications, he advocated for women's rights and took concrete actions to define their position and status. He portrayed Asghari, the protagonist of his book, as a role model. Aside from this, he emphasized women's education the most. Other novelists have also made women the central subject of their writings, including Mirza Hadi Raswa's novel "Amraojan Ada". In this novel, the novelist has described women's subjugation and social oppression. In addition, notable novelists like Ratnath Sarsar and Minto focus on women as their primary theme. With his fiction, Saadat Hasan Manto elucidated feminine literature and portrayed the role of women in society, including how pressure from outside forces can lead to women making poor decisions. Similarly, other novelists including Shams ur Rahman Farooqui, Intezar Hussain, and Musharraf Alam Zouki have expressed feminine consciousness in their writings. In addition, female novelists like Fahmida Riaz, Banu Qudsia, Hajra Masroor, and Ismat Chaghatai increased awareness of women's issues and fought for their rights through their writings.

The writings of Balwant Singh exhibit a female sensibility. He made femininity a subject in his writings, and in his stories and novels, women are the main protagonists. He illustrates the position of women in many ways and seems to be describing how the social and economic rights of women are exploited. In the novels under review, "Ek Mamooli Ladki" and "Aurat aur Aabshar", different forms of women were presented. Some women were seen tied up in household chores, some women were shown to be oppressed under the burden of constraints. Some were forced by society and conservative traditions as a sacrifice of love.

Balwant Singh has shown women as subjugated under male domination and rule. A woman lives within the norms and male domination created by society. As mentioned in his novel "Aurat aur Aabshar". With the aid of a feminine, sensual aesthetic, Balwant Singh has highlighted the place and status of women in society. He has also made explicit the fact that women are expected to carry out domestic duties inside the confines of the home. As a woman, it is her responsibility to do all the household chores with dignity. Balwant Singh has described this characteristic of a woman in his novel. An excerpt from the novel "Ek Mamooli Ladki:"

Usha began to take a special interest in his work. All the things he needed were placed in their place in an organized manner. His coat, trousers, pajamas, shoes, etc. could not be misplaced. She would instantly replace any damaged buttons with new ones and carefully fold them in the

suitcase after having his shirts washed by the washerman (Singh, 1959: 51).

Balwant Singh has focused on the traits of a woman, including how she conducts all of her affairs politely without any negligence. The elegance and skill of a woman is reflected in her works. Balwant Singh mentions it in this way.

Whenever he returned at night, his bed was neatly made. Both the sheet and the pillow cover were clean and fresh. His night-wearing pajamas and shirt were also placed on the bed. Every work brought Usha's image before the mirror of his mind (Singh, 1959: 52).

These passages disprove the stereotype held by society that women have weak minds and are incapable of performing any activity. When a woman is capable of demonstrating her competence in managing care of domestic duties, it is evidence that she can do the same in other spheres of life. And as a result, women are considered to be inferior, vile and despised members of society. Because of nurturing a species, it is excluded from the system of art, science, and technology. Sherry Ortner (1997) does not accept this immodesty of society.

Woman not only feeds and cleans up after children in a simple caretaker operation; she in fact is the primary agent of their early socialization. It is she who transforms newborn infants from mere organisms into cultured humans teaching them manners and the proper ways to behave in order to become full-fledged members of the culture on the basis of her socializing functions alone she could not be more a representative of culture.

The woman teaches the newborn to speak, walk and eat. He integrates into the culture by being trained by a woman and demonstrates the essence of his bravery as a result of her nurturing him to become a fundamental component of society. Sherry Ortner makes the argument that while performing all of these duties, the woman is bound to nature and confined by societal norms.

Conclusion

The gender system appears to be a cultural construct rather than an accurate reflection of the laws of nature. Women are not actually more in tune with or superior to nature than men. They both are mortal and have consciousness. However, there are certain factors that contribute to shaping the reality of being women closer to nature and men to culture, as Ortner has tried to explain. A woman's situation (physical, social, and psychological) may contribute to perceiving her as being more closely related to nature. Whereas the idea of it being close to nature is in turn embodied in institutional forms.

In order to reform this institutional approach to gender construct, it is imperative to make efforts to change the social institutions, for example, by setting quotas on employment or by approving equal labor laws for equal pay. You cannot have far-reaching effects if cultural language and imagery continue to present a relatively low view of women in society. However, the social transformation has equitably cyclic ramifications. Only from a different social reality can a distinct cultural worldview emerge and concomitantly, a distinct cultural perspective is the only way for a different social reality to emerge.

Men's and women's awareness campaigns, for instance, cannot be successful through the portrayal of social issues in books and media only, without a change in the structural foundation of society. Women will only be viewed as compatible with nature in the ongoing dialectic of culture if we support and reinforce a changed cultural perspective that ultimately allows both men and women to participate equally in the projects of creativity and the transcendental.

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