



Psychological analysis of Ipseity Disturbance (ID) in Namita Gokhale's work

The Book of Shadows

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Abstract

Ipseity Disturbance (ID) abbreviates self-disturbance and lack of consciousness. The aim of this study highlights ID in Namita Gokhale's work *The Book of Shadows* (2001). The features of ID in this work exhibit the woman acid attack victim's alienation, imagination and bodily experiences. Namita Gokhale is perhaps a talented novelist whose best-known writings include *The Book of Shadows* (1999), *Priya: In Incredible Indya* (2011) and *Things to leave Behind* (2016). Among the works of Namita Gokhale, this study selected *Book of Shadows* (2001). This selected work has the issues of ID that reflects throughout her writing. In Namita Gokhale's work, the major protagonist represents ID attributes through Rachita, the acid victim. Rachita has the reflection of ID ideas through their life. There are some theories in ID. This theory has adopted Parnas's EASE (Examination of Anomalous Self-Experience) measurement. The methodology of the study adopts the concepts of ID proposed by Parnas's five domains are, Stream of consciousness, sense of presence/basic identity, bodily experience, sense of demarcation and existential reorientation. In the next part, the result of this study compared with the result of other studies. The study's findings are compared to those of previous research in terms of ID. Future study recommendations are existentialism, search for identity, emancipation from alienation and stream of consciousness.

Keywords: acid attack victim; alienation; Examination of Anomalous Self-Experience (EASE); Ipseity disturbance; self-disorder

1. Introduction

Ipseity Disturbance (ID) is one among self-disorders (SD), it means a sudden change in a human's minimal self. Ipseity refers to a disturbed structure of subjectivity, i.e., a disturbed sense of the experiential self. Phenomenology operates here with the notions of "minimal" or "core" (Nordgaard and Parnas, 2014). The notion of "minimal self" signifies the first personal articulation of experience, typically called "mine-ness," "myness," "for-me-ness" or ipseity (Sass, Parnas, 2003). Ipseity derives from ipse, Latin for "self" or "itself"; it refers to a crucial sense of self-sameness, of existing as a vital and self-identical subject of experience that exists at any given moment (Ricoeur, 1992 and Zahavi, 1999). The ipseity deals with schizophrenia spectrum disorders, causing anomalous self-

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experiences. Because minimal-self and self-world are changing, unstable and vacillating known as ipseity. The ipseity symptoms are measured with Examination of Anomalous Self-Experience (EASE). According to theorist Parnas, EASE can be analysed by five domains. The domains are a stream of consciousness, sense of presence/basic identity, bodily experience, sense of demarcation and existential reorientation.

This study analyses ipseity with the five domains and their symptoms. The symptoms are explored with the life of Rachita, the protagonist of Namita Gokhale's text *The Book of Shadows*.

The purpose of the present study is to examine Namita Gokhale's *The Book of Shadows* with symptoms of ipseity, which is overlapping in Examination of Anomalous Self-Experience (EASE). There are some notable theorists to identify symptoms of ipseity. The selected theorist for this research is Josef Parnas. According to Josef Parnas, ipseity phenomena include particularly frequent and intense glancing in the mirror, ignoring individual's specular vision, or probably looking infrequently yet detecting a face change. This happens to the protagonist, Rachita, in Namita Gokhale's text *The Book of Shadows*. Rachita is the main character in the novel, and she is the acid attack victim. Rachita tells, "the deep disturbances in my self-image, my body ego, the sense of depersonalisation that was dogging me simply vanished. I looked in the mirror and saw myself" (Gokhale, 2001). Yet again, she says, "My face had been banished from memory. Even in the bathroom, they had taped up the mirror so that all I could see when I brushed my teeth in the mornings" (Gokhale, 2001). The theorist Parnas another point about ipseity is, a disturbed person is a typically deficient sense of "mineness" of the field of awareness, as in "my thoughts are strange and have no respect for me" (Parnas, 2005). Same this reflects in Rachita's life. After her acid attack, Rachita's life has changed. She did not listen to her life, and she thinks that "knowledge is no consolation, not is it any comfort to be at a vantage point where the synchronicity of things" (Gokhale, 2001). The well-known psychological theorist Sigmund Freud's discussion related to the bodily experience. He tells about the bodily experience that people's identity is based on awareness of his/her body (Freud, 1991). This point of view of bodily experience by Freud aptly reflects on the acid victim Rachita. Her self-esteem and personality changed, and she forced herself to alienation (Hariharasudan and Pandeewari, 2020).

The rest of the section deals with the review of literature, methodology, discussion and conclusion. The upcoming section review of literature gives the theoretical framework of other studies done with ipseity, which gives the different ideas done with other researchers, and this will also show the uniqueness of the present research. In the methodology part, the researchers compare symptoms of ipseity with the text *The Book of Shadows* written by Namita Gokhale. In the discussion part, the researchers compare the results of other studies with Namita Gokhale's considered text. The conclusion part gives a brief note of this article and summarises this article.

2. Literature Review

Literature review is an important section to know about the uniqueness of this current study. The study of Coulombe examines the ipseity in nineteenth-century women literature. This study analysis ipseity in the work *Song of Myself* and in the movie *If These Walls Could Talk*. Both text and movie are related to ipseity that, intellectual freedom, self-hood, individuality and sexuality. In the study, Gabriella, woman character of the movie, is affected with ipseity; she continuously separates herself from others, like to be lonely and then mentally conceptualised this individuality as selfhood, the state of having a self, a personal identity, which makes herself to affect with ipseity. This study focuses on Charles Taylor, philosopher, to the concise theme of ipseity in nineteenth-century women literature. Looking at the mirror is the major symptom in ipseity said by Barquist, the thinker of ipseity.

Coulombe focuses this symptom in the current study on the woman character, Darrow, in the text *Song of Myself* (Coulombe, 2008).

The study of Valencia Ramirez is about ipseity in six African American dramas. Kwame Anthony Appiah's and Paul Ricoeur's theorisations used to find ID in selected dramas. The author discusses group identity and self-formation to assess interaction as a process of ipseity formation. The study defines ipseity from the Obsessive-Compulsive Disorder (OCD) point of view, personal identity and individuality and selfhood. Kennedy's *Funnyhouse of a Negro* is one of the selected texts to disclose the symptoms of ipseity to the character Negro-Sarah. A concept like an ipseity is suitable to analyse how this character interacts with her different narratives, which correspond to the different groups that create her conflictive sense of selfhood (Ramirez, 2020).

Gulnaz study tells that literature has been a domain where women were treated as objects, with an ipseity or I-ness formed through a patriarchal educational and religious discursive system. The domain of ipseity is incorporated five different women poets selected poems to include "I have not had one word from her" by Sappho, Carol Ann Duffy's "Little Red Cap", Denise Levertov's "Stepping Westward", Ilona Yusaf's "amazons" and "Fearful Women" by Carolyn Kizer. Gulnaz has selected four domain of ipseity that, Heteronormativity, the negative relation, the cycle of prohibition and logic of censorship. These domains are analysis, the patriarchal language by female poets in their compositions as they undermine the patriarchal structures of discourse (Hariharasudan, 2020).

The study of Mujralis analyses ID in two works *Luka and the Fire of Life Haroun and The Sea of Stories* written by Salman Rushdie. Luka is the main character who losses his life to save his father. Mujralis uses ipseity in Luka's life to explain her loss of identity. Luka here includes the study of the uniformity of individual across subjective time, whereas ipseity relates to the analysis of the equality of person during cosmic time (Mujralis, 2020).

Another study of Englebert and Valentiny examines the three books Saks' *The center cannot hold*, McLean's *Recovered, not cured*, Schiller and Bennet's *The Quiet Room*. The aim is to develop a transversal analysis through which they can observe coherences and similarities among the cases. From a practical perspective, their method consists of organising and analysing the reports according to the EASE's domains. The study is analysed with schizophrenic subject, with six case studies. The six domains are selfhood, the link with the world, intercorporeality, ipseity, lived time and embodiment (Englebert and Valentiny, 2020).

Another study of Ronald Mendoza-de-Jesus elaborates some of the conceptual implications of Derrida's call for "another thinking of life" in *Voyous: Deux essais sur la raison*. The study tells about the ipseity that ipseity is self-relation, ipseity as the form that informs the highest form of life. Ego disorder is discussed from ID, which has a symptom of alienation. The persons affected by ego disorder are disturbed with delusion, feeling and acting. These basic disturbances are tracked from the symptoms of ipseity in the prodromal stages of schizophrenia through another thinking of life.

Harvey's study used Shakespeare philosophy from the book *Hamlet*. It studies the contingents of intents, purposes and impossibilities. These self-relations are incorporated with ipseity, in addition, compared with its domains. The domains are compared through the sympathy of ipseity. Maya views are seen through Barbara's *Time and the Highland Maya*. Here Maya represents ipseity, alterity, and community (Pandeewari, Hariharasudan and Kot, 2021). Maya's ID is an awareness of self that identifies the self with other-selves (Harvey, 2006).

Ipeity is self-identification that can see through Bastida-Rodriguez's study. The self-identification discussed from Afropolitan literature. Chimamanda Ngozi Adichie gets a rejection from Afropolitan. But she tells that, "I'm not an Afropolitan. I'm African, happily so" (Barber, 2013). This represents the symptoms from ipseity that is known as for-me-ness or my-ness.

The study of Rana discusses ipseity in *A Matter of Time* written by Shashi Deshpande. The ipseity focuses on the three women character from the selected novel Kalyani, Sumi and Aru. Emotion, suffering and individuality are seen as the major symptoms of ipseity. The study focuses on Aru character because she reflects the ipseity symptoms. That Aru's after her father's death, she does not like to live her life with her family. Because she feels that society and family focus on her past life rather than her future, so her alienation makes her fall into ID (Rana, 2016).

Literature review gives the ideas of ID done in other studies. There are many studies related to ipseity and the above studies discussing with fantasy, self-experience, trust, alienation and so on. Also, the literature review gives novelty of the current research. The researchers of this study find the uniqueness that there is no study found EASE scale rating with the psychological study of an acid attack victim. This article will analyse the acid attack victim in the work of *Book of Shadows* (2001) written by Namita Gokhale.

3. Methodology

The technique is a crucial component of the study since it uncovers specific details. It is also included in this research to examine how Namita Gokhale's chosen work reflects ID concepts. The notable thinker of ID is Josef Parnas. Further, the researchers employed Namita Gokhale's notable work *Book of Shadows* (2001) to exhibit the symptoms of ipseity in the selected text.

3.1 Josef Parnas

Josef Parnas is the famous compiler of ID. He made many results in this field to get the correct symptoms of ipseity. He also differentiates his ideas about ipseity from other symptoms. The ipseity symptoms are measured with Examination of Anomalous Self-Experience (EASE). According to theorist Parnas, EASE can be analysed with five domains.

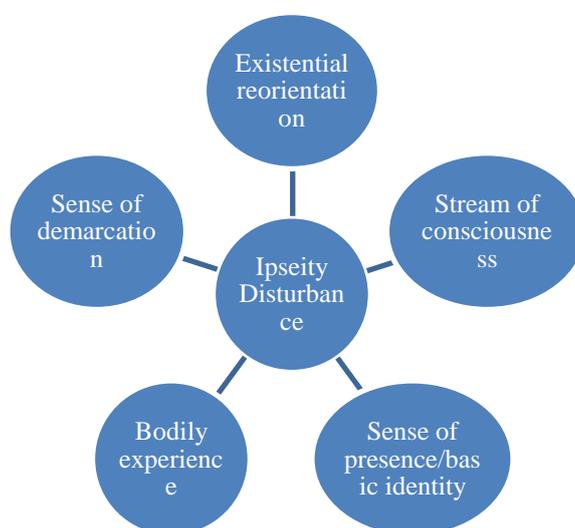


Figure 1. Five Domains of Ipseity Disturbance

Figure 1 explains the domain in ID. The symptoms of ID are consolidated with five domains. The domains are Stream of consciousness, Sense of presence/basic identity, Bodily experience, Sense of demarcation and Existential reorientation. Each domain explains the symptoms of ID.

4. Data Analysis

4.1 Stream of Consciousness

Parnas tells about ID in loss of thought that, “When reading, the afflicted individual may have the impression that the material is just being read somewhere else at the same time” (Parnas, 2005). He tells that the affected person will have the habit of reading the books. Similarly, the protagonist Rachita in the novel *The Book of Shadows* reflects the symptom. Rachita always wants to read some stories by Lohaniju, servant, but Rachita treats him as one family member. Rachita tells that, “once again on his interminable stories, He gas forgotten how old I am, how old he is. It is as though I am a child again,” (Gokhale, 2001).

And Parnas tells an important symptom about thought pressure in ipseity that, “Many ideas (or pictures) with various, irrelevant or distantly connected significance that arise and fade in rapid cycles without such individual being capable of inhibiting or manage this appearance/disappearance of (ever new) awareness elements” (Parnas, 2005). Ipseity makes the individuals to have meaningless imaginations. They often have some illusions over them, and they disappear. This symptom reflects in Rachita’s life that Rachita feels a child always around her, and she notices the shadow of a child trying to say something. But in reality, there is no shadow of the child. When Rachita feels the shadow, she says, “There is a young girl in my memories, I saw her again last night when it was unable to keep my eyes open. She is thin and shy, I see her hiding behind a curtain in this very bedroom” (Gokhale, 2001).

The individuals affected by ID usually avoid societal relationships. This can be understood from Parnas’s symptom of thought block in ipseity. He tells “A rapid absence of emotions, stoppage of thinking, dimming of emotions, or lack of the flow of feelings are all examples of psychological blockage of opinions” (Parnas, 2005). As an English lecturer, Rachita likes to teach poems to the children, and she also encourages the students to write poems. But after her acid attack, when her one of the students meets Rachita with a poem, Rachita tells, ““You call this pathetic string of words a poem?” I had asked, my face a perfect mask of disdain. ‘I’m afraid, Zenobia, I can’t allow you to waste my time with your juvenile attempts at poetry. I suggest you to tear this thing up and turn your mind to less noble pursuits. Parnassus is not for you, my dear!’” (Gokhale, 2001). Even Zenobia, her student explained that she had written it from her heart. But Rachita got angry. This clearly shows her sudden changes after her acid attack on her face.

Continuously Parnas tells about the ID that, “(Usually) disturbing persistence or recurring of certain contents of consciousness (e.g. thoughts, imaginations, images): these contents may be associated with any past event. It may have the form of meticulous recapitulation of remembered events, or conversations of the day” (Parnas, 2005). The sudden and frequent remembrance of the past incident makes the affected person to react for the imagination. Whatever happens in her present life, her acid attack incident rises when she closes her eyes. That Rachita tells that, “I know that is I close my eyes I will see Anand’s sister’s face, contorted by an expression which is beyond anger or hate or sprit. I keep my eyes open to shut out the image of her face from my mind: it tends to float up in my interminable hours of half-sleep” (Gokhale, 2001). Parnas tells that the ipseity affected persons are struggling with multiple decisions. That is “difficulties in deciding between different options”. Similarly, Rachita also works as an English teacher, but she does not want that job and resigns. Her difficulty expressed by herself that she tells, she keeps herself engaged by doing whatever she wants with her work. She also claims that she fills her time with activities such as painting her nails, reading novels, and walking (Gokhale, 2001). From the point, Rachita said, it is clear that she is doing multiple

things to engage herself as busy. For forgetting the acid attack, she is struggling between the multiple decisions.

4.2 *Sense of presence/basic identity*

Alienation makes the individuals who are affected by ID to live in isolated thoughts and emotions. This point of view about ID expresses by Parnas through states of depersonalisation as “perception of alienation with oneself, one’s cognitive properties, ideas, feelings, and habits, in a level that previous elements in this area haven’t grasped” (Parnas, 2005). This is reflected after the acid attack of Rachita. Her unstructured face is the reason for her alienation. Rachita says, “This house belongs to me, as I belong to this house here alone in the hills, watching the day turn to dusk, awaiting the dawn. ‘Alienation is a device to make the unfamiliar familiar,’ I said, addressing a sea of guileless faces, ‘or to render the familiar unfamiliar’” (Gokhale, 2001).

The affected person will use different facial and sign language for evading facing the situation and person. Parnas says, “The distressed individual can cope by employing frequent, ordinary, and well-known terms and expressions (cliché communication), or by being quiet and ignoring interaction” (Parnas, 2005). In the same way, Rachita wants to avoid the people. When her student came for poem correction, Rachita told in a louder voice, “I raised my left eyebrows (I could still do it in these days). ‘All I can say to you, young Zenobia,’ I said, summoning all the sarcasm at my command,” (Gokhale, 2001).

4.3 *Bodily Experiences*

The symptom of avoiding or frequently looking at the mirror is the main point focused on by Parnas. He tells that, “Sometimes they look in the mirror to assure themselves of their very existence. They might also look at photos of themselves to find out about their own identity” (Parnas, 2005). Comparison of their old photos with the present face usually happens in mirror-based symptom. Similarly, this happens in Rachita’s life that “I can feel the doors to self-knowledge banging shut upon me. Even the face I might meet in the mirror is no longer mine” (Gokhale, 2001).

Imagining as modifications in body parts is another symptom of ipseity that Parnas tells, “The body or some of its parts are perceived as strange, alien, lifeless, isolated, separated from each other, dislocated or not existing” (Parnas, 2005). The persona is from their body appearance. But the changes in body parts make them to fade in the hope of their life. The body parts are changes as insensible on the contrary, Rachita tells, “I was brushing my hair in the dressing room, I had a curious experience. I was overtaken by the sensation that my feet were not where I expected them to be” (Gokhale, 2001).

Additionally, Parnas says that the affected people have a habit of doing the same work or repeatedly thinking (Parnas, 2005). As well, Rachita says, “Another part of the drill is nail polish. Apart from my face, which I haven’t looked for a long time, I have resolves to be meticulous about my personal grooming. It’s all too easy to fall into physical and emotional disrepair, I am not going to let that happen to me. I change my nail polish every two days” (Gokhale, 2001). From Rachita’s above expression about her life, she often uses nail polish for her fingers. And also, she repeatedly likes to read books and think about her accident.

4.4 *Sense of Demarcation/Transitivism*

Confusion with one’s specular image is one of the main symptoms in ipseity that he tells. “When staring with his own mirror or some other specular representation (e.g. in shop glass windows), or portraiture photos and artworks, he has a sensation of not knowing who is who or where they are”

(Parnas, 2005). In the same way, when Rachita looks in the mirror, she feels that her real face is different from her present appearance. That Rachita tells, “‘You are a neurotic wreck,’ I told myself. But I was not imagining it, that face was there was there, waiting patiently to unmask itself. This morning as I normally do, but there was a new dimension to my horror and repugnance, for it had struck me that the face I saw in my dreams last night was really my own” (Gokhale, 2001).

Subsequently, Parnas tells affected person on childhood-onset that he tells, “rate here such experiences that have occurred early in life, i.e. already in early childhood or during school age: the affected person has always felt to be profoundly different from his peers” (Parnas, 2005). Rachita tries to be happy as she was in childhood. So she does things that she was doing in her childhood life. This reflects by the words of Rachita, “I cannot sleep, I spend the nights reading. Yesterday-or was it last week-I rediscovered a cache of books from my childhood” (Gokhale, 2001). Rachita reads her childhood books to bring her old memories. This attitude of Rachita clearly shows the symptoms of ID.

Parnas tells ipseity disturbed phenomena, “which have in common an unusually frequent, and intense looking in the mirror or avoiding one’s specular image or looking only occasionally but perceiving a facial change” (Parnas, 2005). Looking at the mirror, knowing the facial changes is one symptom in mirror-based ipseity. Rachita keeps on looking at the mirror, after a long time of her acid attack on her face. When Rachita tells, “I have looked into a mirror for months now, and my face, that familiar index of my being, has dissolved into absurdity and abstraction” (Gokhale, 2001).

4.5 Existential Reorientation

Alienation makes the affected person to acquire loss of life and lack in decision making. Parnas tells, “Single, isolated aspects of the environment (objects, situations) acquire intrusive or obtrusive experiential quality” (Parnas, 2005). Alienation is the first perspective to indulge in imminent symptoms. When isolation started to affect Rachita’s life, she tells that “‘Alienation is a device to make the unfamiliar familiar,’”. Further Rachita tells, “The stamp of alienation is the loss of identity” (Gokhale, 2001). From this Rachita’s point of view it is clear that life of isolation of Rachita makes her to lose her life,

Further, Parnas tells about insecurity in ID that provokes by social encounters, close physical contact, parties, crowding. “A feeling of extreme anxiety or unease when standing close to or being touched by another (even by a close person), or being hugged” (Parnas, 2005). Rachita was reluctant to face society. Even she did not like to go to the job. She tells about her anxiety that, “Delhi appeared a wilderness of heartbreak and pain”. “Even my fingers do not recognise the changes contours of my cheeks, of the injured flesh”. “Reality pressed upon me with the weight of the unshed August clouds, it confronted me in the eyes of strangers, it afforded me no relief in that crowded relentless city” (Gokhale, 2001).

The ipseity affects people’s life between good and evil, mystical experiences, etc. Parnas says, “New or unusual preoccupation with existential, metaphysical, religious, philosophical, or psychological themes” (Parnas, 2005). Rachita also has this reflection in her life that she lives between good and evil. This reflects when she perplexes by the hallucination. She finds some hallucinated character in her old home, and Rachita tells, “of course I discovered soon enough that the real lay within, I tried to grope beneath the words into the mind of the man before me. I encountered a physically, a sensuality, a primal joyous strength: and then I met with the resistance of a powerful counter-pull. I saw before me the image of a great” (Gokhale, 2001).

5. Discussion and Results

Many studies are done with ipseity, but there is none of the study done with ipseity in Namita Gokhale's works. The result of the present study is compared with the other studies outcomes to understand the scrutiny of the current study.

For example, Coulombe's study focuses on ipseity in the work *Song of Myself* and in the movie *If These Walls Could Talk*. The main character Gabriella uses to see the mirror and also she likes to be alienated from society and family. Avoiding mirror or continuously seeing mirror is a major symptom of ipseity. This study focuses mostly on the mirror-based symptoms (Coulombe, 2008). This major point of view reflects in Namita Gokhale's novel *Book of Shadows* through the character Rachita. Because at the beginning of her accident time, she totally avoids seeing her face in the mirror. Also, she likes to be alone in her old house. She doesn't like to meet people, even her relatives.

Arciero study discusses Ricoeur's *Oneself as another*; through the study it is discussed that the ipseity is not stand in contrast to otherness. The protagonist thinks that her body is not used for anything because it is destroyed. Her sick body makes to lose her confidence in her dream, she losses her life, hope, relatives and society. The protagonist tells her life with sickness body that, to phrase it in different terms, the sick body becomes present within my existential horizon as a difference within ipseity, as a body which I can no longer govern and which therefore reduces my potential ways of being; in this respect, sickness is an alteration of the flesh (Arciero, 2018). This incident is also reflected in Namita Gokhale's protagonist Rachita's life. Rachita hates her life, society and even she does not like to meet her family. Rather she alienated herself. She always closes her face with clothes (Pandeewari, Hariharasudan and Nawaz, 2021).

The study of Fazakas and Goze tells that imagination is the basic symptom of ipseity. Further, he says that images represent missing content, and phantasies permit us to create worlds present while absent. Also, Fazakas and Goze gives an example that when reading the book science fiction, the readers have imagination, but that won't come in reality (Fazakas, & Gozé, 2020). This point of view reflects in *The Book of Shadows* that Rachita's imagination is under talking with a ghost, but it is not real. However, she thinks that talking with the ghost is real. Not only she talks with the ghost, but she imagines that the ghost is telling a story for her (Priyadharshini, et al. 2021). This is happening. She is suffering from lonely life because she does not like to face people and relatives. She thinks that facing society with her unstructured face is better than leading her life with the ghosts.

The above discussion is done with the comparisons between fictional characters of other studies and Rachita, in the novel *The Book of Shadows* written by Namita Gokhale. Further, the discussion part of the study compares with symptoms of non-fictional persons. Comparing with the symptoms of real-life ipseity affected people will make this current study unique. Because there is no research has done on ID in acid attack victims.

Mittal's case study examines a victims opinion on life that, ipseity victim tells, "Had he not attacked me, I would have probably continued living in the village But today, I am independent". This meaning of the statement relates to Rachita. She was attacked by acid by her husband's sister. She is living in the village without any anger or revenge. But she continued her living in village Raniquit.

Another study of Davidsen's research is to the affected person of ipseity. The victim tells that, "[Would you, for example, look at yourself in the mirror in order to see if your head is actually larger?] No, I wouldn't, I know that it is not (...) it just feels as if this part of the head enlarges (...) from the ears and upwards" (Davidsen, 2009). This is also reflected in the textual character of Rachita. Rachita also feels that her body parts are changing one place to another place. Another victim of Davidsen's study tells that, "I often wonder who I really am' or 'I feel I lack a core inside me, I often

feel totally empty and don't understand what is going on with me" (Davidsen, 2009). Rachita is also having the same feeling that at a certain time, she really does not understand that in which path her life is moving. Because at the beginning of the story itself, she lost her husband, she is attacked by acid and lost her job. So she feels her life became empty.

Many scholars have explained the ID, and the application of ipseity varies through one analysis to the next. To arrive at a conclusion, we must examine the many research conducted by diverse writers, the ipseity ideas are reflected in the woman character of Namita Gokhale's selected work *The Book of Shadows* (2001).

6. Conclusion

This research is based on the ipseity ideas in Namita Gokhale's novel *The Book of Shadows* (2001). To analyse the dogma of ipseity, this study has taken the notable theorist of ID, Josef Parnas. Finally, the methods used in this study yielded the conclusion that Namita Gokhale's chosen text reflects ipseity. The study's limitations provide suggestions for new researchers. While studying, the researchers have found some ideas of ipseity that case study research can be done with the psychology of acid attacked victim. It allows future scholars to use this concept in their studies. Future research can also be done on the concepts of self-relation, alienation, and so on.

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