Chapter - VIII

Conclusion

The association between literature and psychology is age old. Different principles given by eminent psychologists have made it convenient to study human behaviour. Sometimes some specific human behaviour initiates a psychologist to give some new psychoanalytical theories on human behaviour. In brief both are interconnected in separable. The present study on the fiction of Arun Joshi has been made with a psychoanalytical perspective because his characters have specific way of behaving and dealing in their relationship with other characters. My objective in the present thesis is to offer psychoanalysis of those characters.

On the basis of the research work carried out in the thesis the first concluding remark which can be passed is that it is difficult to separate literature from psychology as it is difficult to separate literature from sociology. Literature is not literature if it has no link to establish with
sociology or psychology. Since the present thesis deals with association of literature with psychology, it can be said that most of the characters and situations, which we find in the fiction of Arun Joshi are proper subject for psychoanalysis. The way they speak, act and behave make them fit for psychoanalysis. The psychoanalysis applied it those characters and situations prove that certain mental traits are inborn in every human being and they cannot be altered. Whatsoever environment given to those characters, it can’t bring any change in those mental traits. Of course, one can say that inborn instincts can be developed or cultivated but they cannot be altered. Environment fails to alter the inborn instincts. Some great writers have depicted psychoanalysis even before the theories.

When the basic point of the present research work is to see how literary works are subject to certain psychoanalytical theories, it won’t be out of the way to mention that certain writers of the past have included certain psychoanalytical theories prior to the formation of those theories. Sophocles’ Oedipus Rex or Shakespeare’s Hamlet.
The theory of mother fixation and the theory of father fixation first appeared in literature and then appeared in psychology with the result that these theories are known as the Oedipus Complex and Electra Complex. Shakespeare’s play within play scene in *Hamlet* is the best example of psychoanalysis is prior to the theory. The concluding remark should include one inevitable truth about psychoanalysis that the more a person is observed the more he becomes artificial and unnatural in his or her behaviour. It enlarges the hidden part and reduces the visible traits of his personality. This truth about psychoanalysis leads to a demand that psychoanalysis is a process, which should be applied to that concerned person when he is not aware of it.

**The Foreigner** is Arun Joshi’s first novel written is 1968. The narration keeps moving from the recent past in Boston to the present in Delhi. During the course of the novel, Arun Joshi takes us to Nairobi (Kenya) where Sindi, the central character as well as the narrator of the story was born; to London where he studied; to a night club in Soho where he worked as a dishwasher and later as a barman; to Scotland where he worked at a small village library and discussed religion, God and mysticism with a Catholic priest; to Boston where he studied for six years
and met June and Babu; and to Delhi where he ultimately settled down. The theories used for the psychoanalysis are Freud’s theory of Id, Ego and Superego and theory of split-personality. To examine this novel psychologically one needs to peep inside the psyche of almost all the characters of the novel. The protagonist Sindi Oberoi is the chief character for psychoanalysis. The other characters who demand psychoanalysis are Babu, June, Sheila and Mr. Khemka. In this chapter the psyche of East and West have also been studied. Sindi Oberoi was a kind of person who doesn’t want to get involved and so was a misfit everywhere. Psychologically it is true that if a person is alienated, isolated like Sindi Oberoi and who doesn’t have any compulsive desire to get involved and who doesn’t want to change set pattern of his thinking is bound to be cynical and frustrated. It has been pointed out by many of Arun Joshi’s characters of the novel that Sindi is a perfect cynic. Sindi Oberoi is such a character who is so psychologically frustrated and worn out that he does not have any desire to live. Right form his childhood he gets tired of living and even tries to commit suicide. Sindi Oberoi’s case is definitely a case of a person having an unstable mind, a person who is cynic, a person whose super ego is not developed, and who does nothing but merely satisfies the desires of id. One such desires of his Id is sex, which he experience with a number of girls. Under the misconception of his ‘detachment’ philosophy he walks on a wrong path until Muthu
explains him that sometimes detachment lies in actually getting involved. Sindi’s psyche represents nothing but the contemporary man who, irrespective of all sorts of scientific and technological advancement of the modern times finds himself in a tragic mess. In the end of the novel, there is a transformation in Sindi and he turns out to be a pure human being, who is ready to sacrifice, to share with Muthu, Sheila and other factory men, with hearts joined together, because his psyche totally changed. The changes prevailing in his mind settled into peace and order. What we notice at the end of the novel is a hero who is morally and psychologically uplifted. The lusty beast in Sindi ultimately changes into a humble man who is essentially human and is eager to learn lessons from the problems of life. He finally has the competence to modify and change himself and there by saves himself from his total mental failure.

Babu Ro Khemka is a person who is a victim of split-personality. He is sent to America to study by his father but Babu considers America to be a land of free sex. He splits between his tradition Indian values and his desire to marry a virgin American girl. On one side, he thinks America is a land of free sex and on the other side wants to marry an American girl, June Blyth assuming that she should be virgin. When she discloses that
she has been sleeping with his friend Sindi Oberoi, he cannot tolerate this, becomes a victim of split personality, and finally commits suicide. Arun Joshi has nicely portrayed the psyche of East and West. What is moral to West is immoral to East and vice-versa. So we come to conclusion that values change from country to country, region to region.

A genuine psychoanalysis applied to any living human being proves that no man can be above subject to some mental disorder at some stage or occasion in life. That disorder is bound to take place. The fact is that the more it is explicit, the better. That explicit disorder leaves some room for remedy whereas whenever it is implicit it is likely to cause a greater damage to human personality. It is believed and accepted by psychologists that an easy outlet to any disorder or pressure that is mental gives relief to the sufferer. If this theory is applied to the characters of Arun Joshi, it can be said that his characters are subject to explicit symptoms.
The Strange Case of Billy Biswas is the second novel of Arun Joshi. I have utilized different psychological theories like Freud’s Id, Ego, and Super ego, Spilt Personality, Jung’s Collective Unconscious etc. Billy’s obsession for the tribal way of life, which was formally implicit when he was in the United States, becomes explicit with the passing of time. In fact it passes from his stay in the Negro locality to the forests of Madhya Pradesh.

Example can be given in the form of Billy’s character whose mental trait remains unchanged in spite of getting sophisticated ultramodern environment in the form of first his stay in America and then in New Delhi. The second concluding remark that can be passed is that characters in Arun Joshi’s fiction are subject to mental pressure and their struggle to come out of it. It is the same pressure, which compels them to believe in a way which a man of sophistication may consider uneven. The mental pressure on the characters like Billy or the one who shoots Billy (Hawaldar) are the best examples. It was Billy’s excessive obsession for tribal life, which worked as pressure on him and compelled him to live like a real tribal taking wine, passionate love for Bilasia, desire to avoid his wife, believing in superstitions etc. One more conclusion that can be
passed is that even a mentally well-balanced man is likely to take wrong decision or react improperly in the critical situation.

Billy in the presence of sophisticated person id different from Billy in the company of Bilasia. His love and obsession for the tribal life are not thoroughly brought to the surface when he is in the company of urban characters like his friend Romi or his wife Meena. He displays them fully only when he is with Bilasia or some other tribal characters. He keeps his inner traits of obsession for the tribal life invisible from others. The way he expresses his faith in the supernatural elements particularly at the time of Krishna murder case is the best example of it. His obsession for the tribal life is natural for him and not an obsession whereas others consider him an unnatural person. This brings to the surface one more truth that a person whom we consider a psychofant consider himself a natural human being because for him his psycho fancy itself is a natural way of life. This is the ground on which Billy tries to justify his tribal way of life and remains unaffected even when convinced by his friend Romi. Billy is not the only character on whom we can apply psychoanalysis. His father though a minor character, deserves to be analyzed psychologically. He reflects the psychological truth of possessive nature in the matter of his
attitude to Billy. He wanted his son to be an I.A.S. officer but when Billy
decided to be a student of Anthropology, it was disliked by his father. It
was at the suggestion of his father that Romi began a search for Billy in
the forest of Madhya Pradesh. Every father wants to brand his own image
in his child but Billy refuses to accept that image. This proves two things
at a time Billy’s strong obsession and father’s possessive nature.

The Apprentice is the third novel of Arun Joshi. Of course, the novel is a
treatise on current social and political scene but the character of Ratan
Rathor attracts the readers. His character is interpreted with different
perspectives by many critics. But I have tried psychoanalysis of Ratan’s
close. The novel is a confessional monologue told to a young college
student. Confession itself is a psychological process. The human heart is
an ocean of secrets, and it haunts in loneliness but confession is a kind
relaxation to our mind and Ratan, relates to his students listener over a
period of three months his past life. Ratan, confesses the root of his soul’s
sickness and the reason behind his fall from innocence.
Ratan’s character provides the study of Ego Defence, which is also known as Reaction Formation. It takes place when a person takes the opposite approach consciously compared to what that person wants unconsciously. Ratan, after the death of his father and his futile hunting for job shows Reaction Formation. He wanted “to be good! Respected! To be of use” like his father his he realizes that disorder, hypocrisy and brutality are order of the modern society and he takes the opposite approach consciously. He chooses and behaves in his profession in such a way, which satisfies his unconscious desire. He becomes cunning, deceptive, selfish and easy – going man and advances in life through corruption. Sometimes his Super ego visits him and he condemns himself. The suicide of his friend Brigadier due to him, shocks him. He suffers from shame, guilt and fear of punishment, which is known as Moral anxiety in a psychological term and he chooses to expiate his sins by putting himself and his soul to use. Thus, his apprenticeship starts. He does penance for his misdeeds by going to the temple every morning and wiping the shoes left near the threshold by the devotees. This change in Ratan is known as Undoing in a psychological term where in a person engages in an act of atonement and asks for forgiveness. I have interpreted his character in the context of Ego Defence, Undoing and the usefulness of confession in psychological level.
The Last Labyrinth is Arun Joshi’s fourth novel which brought shower of praise for him as a novelist. The novel is based on love – story but it explores the search for the meaning of life by its main hero Som Bhaskar. I have evaluated Som Bhaskar’s character on the bases of Freud’s theory of Id, Ego and Super ego. Som Bhaskar leads happy life as he is rich industrialist young, educated intelligent – in short he has everything money, health, name and fame but, inwardly all these materialistic things do not bring peace of mind. He suffers from isolation. Psychologically he suffers from discontent, which keeps him restless. Interestingly Som’s character also presents a study of split personality as he is torn between two selves – one is the scientific, analytical and on the other drawn towards the ideologies of his father. Leela Sabnis tries to bring Som’s psychological upheaval. He also suffers from hallucination as he hears strange voices of the dead and song “I want, I want, I want.” Som’s craving for Anuradha can be interpreted in terms like Id, Ego, and Super ego. His craving for Anuradha is his Id because he has wife and yet he fornicates. His Id makes him to forget all norms of the society in his craving for Anuradha. His Ego comes to his rescue and tries to create balance. Under it influence he decides to forget Anuradha and he goes to Europe, America and Japan but it was useless. His Id makes him violent and revengeful as he decides to ruin Aftab’s company and his Id gets satisfaction when he buys all the shares of Aftab. In my thesis in Chapter
– 6 The Last Labyrinth, I have discussed in detail the working of Id in Som’s life. Even the dreams of Som’s are interpreted keeping in view Freud’s theory.

The City and the River is the fifth novel of Arun Joshi. This last novel is a political satire as well as it presents existential crisis. It revolves around the theme of power struggle. The Grand Master who rules the city becomes interesting character. His desire to dominate the city reflect psychological implication. His craving for power, to dominate the city represents the working of Superiority Complex in human being. Due to his superiority complex, he appears despotic ruler, who manages what he himself wants to achieve. From psychological point of view we can say that Grand Master is a Narcissists as he suffers from arrogance, egotism, and envy. Under the influence of superiority complex and the traits of Narcissists the Grand Master tries to suppress the boatmen. They deny to obey or accept the Grand Master’s “The Triple Way or The Way of the Three Beatitudes.” They made rebellion and here Arun Joshi has presented the psyche of the oppressor and the oppressed. The desire to dominate is invisible trait of human psyche and the Grand Master by becoming the king wants to rule the city.
His superiority complex does not bring any fruitful results on the contrary he turns into a cruel oppressor and that too a systematized oppressor as he starts political repression and starts the violation of human rights and indulges into murder. For time being he wins but at the end Joshi saws that who misuses the power can not escape from natural justice and it shown that even though none of the men rising against the Grand Master succeeds in removing him as, Nature gives him punishment.

So, after a detailed psychoanalysis of several characters of Arun Joshi’s novels I come to conclusion that Man’s behaviour and his activities in the society are generally governed by the unconscious brain. Freud’s Id, Ego, and Super ego, Jung’s Collective Unconscious etc. works consciously or unconsciously in human being and it is excellently portrayed by Joshi’s famous characters – Sindi Oberoi, Billy Biswas, Som Bhaskar, Ratan Rathor and the Grand Master.