CHAPTER I
Social and Psychological Disorder: A Theoretical Perspective

1.1. Introduction

A life is made with both order and disorder. Their place is certain and natural in the life of everybody. Everyone prefers order and disorder in his/her life. The imbalance of the two creates pleasures as well as destruction. The plays selected for the study urge for the balance of the two and even sometimes prefer disorder rather than order because in order, there is no place to innovative ideas; its nature is monotonous while disorder stresses on revolt, new productivity and immense pleasure. The plays studied in the next chapters seem to give impetus on disorder; they expect a little balance of order and disorder. Sometimes, they give extra emphasis to the positive disorder rather than neutral order. As these plays have been studied with specific angles of disorder, it is essential to focus on the theoretical perspective of the disorder.

1.2. The Concept of Order and Disorder

The order is in the general sense, a rather persistent system of institutions, patterns of interactions and customs. It has ability to reproduce at least those conditions essential for its existence. The concept refers to all those matters of society that remain relatively constant over time. These conditions not only hold property, exchange and power relations, but also cultural forms, account relations and ideological systems of values. It is the concept of a social structure in its norms of relations, expectation and reasonable outcomes, which might lead to peace and indigenous tranquility.
The unwritten laws and norms indirectly govern on the society, and the society behaves according to these laws and norms like the trained animals in the circus. The mentally blind followers in the society worship the order and oppose the innovative ideas. They do not dare to revolt against the established system.

Thomas Paine, in *Rights of Man and Common Sense*, addresses man’s responsibility to “allow the same rights to others as we allow ourselves” (1776: 52). He expects orderly life in a disordered world to sustain the peace. The failure in following this ideal causes the birth of a disorder. Order is an essential condition for anything the human mind is to understand. The layout of a city or building, a set of tools, a display of merchandise, the verbal discussion of facts or thoughts, or a painting or piece of music are called orderly when a spectator or listener can perceive the overall structure and the consequence of the structure in some detail. Order makes it possible to concentrate on what is alike and what is different, and at the same time, what belongs together and what is segregated.

In many instances, order is apprehended first of all by the senses. The observer perceives an established structure in the shapes and colours or sounds facing him. But it is hard, and sometimes impossible, to find examples in which the order of a given object or event is limited to what is directly apparent in the perception. Rather, the perceivable order tends to be manifested and understood as a reflection of an underlying order, whether physical, social or cognitive.

Since outer order so often portrays inner or functional order, orderly form must not be assessed by itself; that is, apart from its association to the organization it implies. The form may be quite orderly and yet misleading because its structure does not correspond to the order it stands
for. The lack of correspondence between outer and inner order produces a clash of orders, which is to say that it proposes an element of disorder.

Order is not inevitably controlled by administration. Individuals pursuing self-interest can make anticipated systems. These systems, being designed by more than one person, may be superior to those planned by a single person. This means that predictability may be possible to achieve without a central government’s control. These stable expectations do not inevitably lead to individuals behaving in ways that are considered beneficial to group welfare. Contemplating this, Thomas Schelling considered neighborhood racial discrimination. His findings suggest that the interaction can offer predictability, but it does not always extend the social order. In his research, he found that “when all individuals pursue their choices, the outcome is segregation rather than integration,” as stated in *Theories of Social Order*. Blaise Pascal suggests that the order is only a door by which disorder enters the social life and then, gradually in individual life.

Disorder is nothing but a breakdown of a planning or pattern or a systematic arrangement of events or objects in a certain manner. Though it contains various structures which conserve, preserve and enforce normal ways of relating and behaving, they cause to create a chaotic atmosphere. There are various kinds of disorders such as social disorder, cultural disorder, economic disorder, political disorder, psychological disorder etc. but all these disorders are strictly connected to constructive disorder, destructive disorder and neutral disorder. Among them, social and psychological disorders are prominent disorders that have been primarily focused in every literary form.
1.3. Classification of disorder

1.3.1. Constructive Disorder

The order is always preferred but according to great artists of the world, constructive disorder is better than monotonous order. There is a power in a constructive disorder of the new production. Order compels human beings to live in a particular structure obey the social norms and not damage the social structure. The social structure is unknowingly damaged due to the powerful nature of the constructive disorder. Robert Frost in his poem, *The Road Not Taken* expects to select the way by which nobody dared to go. He knows that it might be smeared with unknown calamities but even he is conscious about the purity of the unknown way, because he thinks that wherever human beings go, they leave their impured stamp. So he loves to follow the disorder choosing the unknown way of life. He might get an opportunity to do something constructive by following disorder rather than the order as there is no possibility of any innovative creation in the way of the order.

Though, it contributes something new to the world, it is called at its primary stage a disorder because the number of the people following disorder is smaller than the numbers of opposers. When the people start to enjoy the fruits of the disorder, they believe in the constructive disorder. Here it has been cited an example from the same soil. Lata Mangeshkar had been blamed by the contemporary society for her being unmarried because it is the social norm to get marry by every human being. But she followed disorder opposing the established social norms and then, she reached the peak of success in the field of music. Then, people began to worship her decision. The examples of Anna Hajare, Mother Teresa and Narendra Modi support to the constructive disorder. But there is a risk in disorder. The man,
who chooses the different way from the established norms, may become a
hero of the constructive disorder, or if his attempts fail, he becomes the
victim of destructive disorder.

1.3.2. Destructive Disorder

Particularly, social issues are responsible for destructive disorder; gradually it damages the structure, peace and comfort of the society. Religion is permeated in the blood of everybody, and whenever it is inspired, it becomes ready for the massacre and bloodshed. The quarrel between the nations, states and even between two people are the examples of destructive disorder. People are haunted by particular goals and become blind to follow them and create chaos in the society. This chaos damages the social health. The communal riots took place in India are the examples of destructive disorder. Naxalists and terrorists’ attack on World Trade Center and chains of bomb blasts, take place in every part of the world expose the nature of destructive disorder. The imbalance in nature causes for tsunami, earthquake, flood, eruption, volcano and draught which also become responsible for destructive disorder. It can be explained at individual and social level. At individual level, Lady Macbeth’s wish to be a queen and Macbeth’s over ambition to be a king are suitable examples of distractive disorder. At social level social issues like region, religion, the struggle between various classes and the fight for bread comply for the destruction of human life and wealth.

In India, the picture of destructive disorder is very horrible. There is a big diversity in India. This diversity causes for the destruction many times. After 1990, this picture is shockingly changed because none of the persons prefer unity in diversity. Everyone is hungry for the anarchy to loose upon
our country. The plays for the present research expose the terrible nature of the destructive disorder.

1.3.3. Neutral Disorder

There is no exact difference between monotomic order and neutral disorder because both are barren and futile. The people preserve the Hardian ‘neutral tones’ and their movements are equal to the Yeatsean long-legged flies. The people, who follow the neutral disorder, do not contribute anything new for the sake of goodness of the world. Even they do not cause for the destruction of the current world. They neither follow the social norms nor dare to damage them; on the other hand, they automatically get clutched in the jaw of social norms and being chewed. Even the animal’s life is better than them because they help human life to be their life more comfortable, but these people neither help anybody nor expect the help of anybody.

The flat characters in the literary works and even in the society are the examples of neutral disorder. The antiheroes follow the neutral disorder. After I and II World War, life became vague and meaningless as all social morals and customs had been destroyed in these wars. The playwrights like Harold Pinter, Samuel Bucket, Edward Albee and Tom Stoppard tried to portray the contemporary life which was influenced by neutral mechanisation. There is much similarity between absurdity and neutral disorder because both concepts hardly prefer any change in the life. Even these people live beyond the circle of life and death which is futile, barren, vacant and hollow. They live under the impression that they are puppets in the hand of destiny but unlike Greek tragic heroes, they do not try to twist or mould their destiny; even they do not get conscience about God, luck, destiny all over their life. They are just the malign followers of their forefathers. Birth and death are only two major events come in their life, but
they are little conscious about the span between the two which is called ‘Life’.

Before exposing what social disorder means, it would be better to focus on the nature and scope of social order so that it would be easy to highlight on social disorder. Pointing the issue of social order, how and why it is that the social order exists at all, is historically central to sociology. Thomas Hobbes is identified as the first to clearly formulate the problem, to answer which he conceived the notion of a social contract. Social theorists such as Karl Marx, Émile Durkheim, Talcott Parsons, and Jürgen Habermas suggested different explanations for what a social order consists of, and what its real basis is. For Marx, it is the relations of production or economic structure that is the basis of a social order. For Durkheim, it is a set of shared social standards. For Parsons, it is a set of social institutions administering pattern of action-orientations, which again are based on the structure of cultural values. For Habermas, it is all of these, as well as forthcoming action.

Social order is a nucleus theoretical issue in the social sciences. The problem appears because human beings are both solitary and social. If we were each living alone on a private planet, we could do whatever we wanted and would never have to worry about anyone else. Or, if each of us were attached to one group mind, we would have no individual impulses and urges. But we are both. Every individual inhabits a separate physical body and thus each has his or her experiences, information, feelings, and ambitions. We are not completely independent. Stories of people living in isolation, neglected children and prisoners in solitary confinement, tell us that we need social contact to be physically and emotionally healthy and simply to stay alive.
But life is hard. It is predictable but not what we would call orderly. Something else is expected for social order to be maintained. If people are to live together, they must not only be able to coordinate their activities but also to interact productively, to do things that help rather than hurt others. Thus, highly ordered societies have a remarkable capacity to sustain cooperation.

We generate our beliefs about order and disorder from how society faces the truth and morality rather than from an objective reading of the world. Societies with high levels of social order can cope with challenges. They are better able to provide education, control crime, reduce war, limit terrorism, promote public health, address global warming, and so forth. They may also restrict freedom. More order is not necessarily better. As fascinating as it is to have low crime rates, very high levels of social order may impose great costs on individuals. None of us would be likely to prefer to live in an ant-like community.

1.4. Social Disorder: Definition, Nature and Scope

Community includes various elements like culture, religion, rules and regulation, customs, castes, regions, lifestyles, various languages, industry and so on. Every society is made up with the reciprocal relationship between man and woman, besides the things mentioned above; as they are only the major parts of the society, and all other things around them are subsidiary. The social elements have been preserved and carried to the next generation by the man and woman. But sometimes these things deeply affect the life of human beings, and it gives the birth of a disordered society. Social disorder is a break in the social system; it is a bitter damage to the system. By this damage, the system which includes both men and women of different cultures, religions, regions, languages, instead to collapse, just become
crippled. Indian society has an order of class. The rich class is at the top, and it just works to absorb the labour and wealth of remaining classes. The middle class is also a rich one who tries to exploit the remaining two classes. The lower class doesn’t exploit anybody; it just labours and tries to fulfil its primary needs. The downtrodden class neither exploits anybody nor fulfils its desires. This is a stamped Indian system and in this system these classes introduce their systems that include thousands of sub-systems that can be disturbed due to any social or political upheaval.

Every class has its system which is made up with a particular culture, religion, rules and regulations, customs, lifestyle, languages and ways of income sources. These systems do not interfere in others ideology. Especially the low-class systems can be disturbed or destroyed due to the interference of high-class societies’ peculiar systems. The systems of high class have a monopoly of standard language, high culture, good education, hygienic food, well-equipped houses and tempting lifestyle. The system of low class cannot even pretend to acquire their lifestyle due to their low-income sources. Many times the dominant system in the society imprint some nasty rules and regulations, and the suppressed class follow them without any hesitation. Even this system befools the lower system and stops the thinking power of the society.

India is made up with a system that includes multiple sub-systems. It means, it can be theorized as ‘system within a system’. When these systems fail to pursue their ideas and ideals, they become a victim of the disorder. This disorder can be called social disorder because in this disorder not only an individual suffers, but all the elements of the whole system suffer and such system voyages from peace to violence or massacre. The basic feature of the social disorder is that a man doesn’t think to destroy his own life by
committing suicide but thinks to destroy the system around him which causes to his failure in fulfilling his minimum requirements. The social disorders according to their multi-dimensional functions can be classified thus:

1.4.1. Cultural Disorder

Both man and woman are the carriers of a culture that is inherited to them by their forefathers. Especially the systems of the middle class and lower class people work as the preservers of the culture. The bourgeois do not hold any responsibility to follow the culture that is gifted to them by their ancestors. The elite class embraces to modernity, property, technology and newness; the middle class and lower class people also accept the technological changes, but they can’t improve their life due to their weak economic condition.

Before going to explain cultural disorder, it would be better to know the meaning of culture. Culture means the gardening of the spirit that might be good or bad for the social well-being. The ceremonies like Dashhara and Diwali for Hindus; Good Friday and Christmas for Christian; and Ramjaan Eid and Moharam for Muslims are celebrated to preserve the belief and faith in particular systems. Nowadays, the college students just refresh their cultural reminiscences on the traditional days and try to recall glorious Indian culture by wearing clothes of farmers, religious attire, or girls who wear either sari or their inherited attire. We do not find the same attire and lifestyle in the day today life. Indian men particularly wear pant-shirt and tie and women wear jeans and t-shirts, tops or shorts, and embrace the slavery of western culture declining our tradition. But it doesn’t mean that the violation of our typical traditional clothes or life style means cultural disorder; nor it means that the followers of Indian culture are really the
worshipers of this culture. There is no exact variation between following the tradition and declining it.

The causes of cultural disorder can be focused as follows. The first major thing about it is that the society has embraced the slavery of wealth and technology. Though the television’s most channels are concerned with cultural programmes, the people, particularly women are engaged in watching vulnerable programmes on TV. They see cultural serials, but they just enjoy or kill the time watching such serials; in the real sense they do not feel that they should do something to preserve their culture. The violence, rape, cruelty or such disastrous things have been brought in the behaviour, but the good things are not observed. The slavery of technology made man alienated from culture and society. In short, cultural disorder means a disorder in the cultural artifacts. Cultural fracture is most important element in cultural disorder. When there is a purpose to preserve the culture as well as changes from ritual to romance, it becomes a disorder. People are celebrating their ceremonies not for ritual purposes but the enhancement of their romantic and fashionable life. Women complete seven circles around the banyan tree not for the wish of getting same husband for next seven lives, but for the exhibition of their beauty and materialist attitude. After 1990s, when our country accepted the policies of liberalization, privatization and globalization, our culture became automatically naked before stamped western values. We have lost our faith in God, culture, lifestyle, food and tradition. It doesn’t mean that we are blindly following the foreign culture. The problem is that the Indian society is totally confused in the false universal values. So we are losing our faith in our culture and nation.

The mixing of various cultures together carries human beings to the chaotic life. The separation of joined family gave the birth to nucleus family
and then the concept of non-family came into existence after the fall of philosophy and birth of privatization, liberalism, and globalization. As people lost their sensitivity and integration, they began living without retaining morals in them and became the worshippers of money and physical happiness. When people gather without any aim, their group is just called a big chaotic herd of talking animals. The present study intends to study man’s journey from the social animal to just a talking animal. This research came to conclude by citing some ideas to bring the society back to pavilion of moral and integrated system.

People of different cultures come together, but they don’t forget their culture; that is why the playwrights find their alienation and desolation, and they put up these things in their plays. The present research intends to expose the cruelty and insensitivity of this postmodern man which is created due to his lack of adjustment in the new culture. Here, it has been attempted to expose the overall impression of the drama. The great dramatists of the world Euripides, Sophocles, Shakespeare, Ibsen, G.B. Shaw, Samuel Becket, Arthur Miller, Edward Albee and Indian Rabindranath Tagore, Mahesh Dattani and Vijay Tendulkar have wrote the plays under particular structure and technique. They divided the plays into acts and scenes and sometimes only into scenes, but the post-modern Indian dramatists like Anosh Irani, Ramu Ramanathan, Ninaz Khodaiji and Gautam Raja violated the traditional pattern of writing drama and now trying to unite in this way which will be suitable to the day to day post-modern Indian life.

1.4.2. Economic Disorder

Economic disorder is a kind of social disorder in which society is divided according to the wealth and money. People of having much wealth have social value. They have been called intelligent, and they think
themselves, Gentlemen. On the other hand, people who can’t fulfil their basic needs are identified as the people of little value. These people suffer from economic disorder. The changing modes of economy and the intension of neo-liberalism, privatization and globalization turned the lower class and downtrodden people to economically naked because bourgeoisie class managed to empty their pocket steadily and turn them into the working hands. This stable economic mode made rich class, richer and poor class, poorer.

Marx thinks that unequal segregation of money cause economic disorder while Engel feels that the transformation of the proletariat into machines waters to the economic disparity. The economists and sociologists like Marx, Engel, Malthus, Althusser and Nietzsche have suggested various ways to sustain the economic balance. According to Malthus, the increasing population is the main cause of economic disorder. When man cannot fulfil his basic desires, he becomes the victim of economic disorder. In last thirty years, more than lakh people committed suicide in India. Among them, the number of farmers is a big one. In the urban area, the number of well-educated people who are unemployed or working on little wage can’t fulfil their fundamental desires. This situation leads them to blow off their life’s light.

As the present research is concerned with the middle class and lower class people living in India, the issues of economic disorder of only these people have been focused under this point. The number of people leaving their rural places and migrating to the city is a big one. The people, newly arrived in the urban area accept any kind of work losing their self-dignity. By this little income, they can’t fulfil their primary needs. So they turn to the immoral ways to achieve money. Men turn to loot, snatch, steal, running
black businesses like Matka and Beer-bars. Women help men in their black business and sometimes turn to prostitution, and begin their life in a luxurious way. But he, who fails to do at least one of above-mentioned black business, becomes the victim of economic disorder and embrace to death.

Economic disparity leads to economic disorder. It is created due to unequal distribution of the wealth or income among individuals in a group and among groups in a society. Economic disorder varies between societies, historical periods, economic structures and systems. The general causes of economic disorder can be mentioned as taxes, education, deregulation, labour market, and decline of unions, globalization, gender, economic improvement, personal preferences, wealth concentration, rent seeking, finance industry, mitigating factors etc. It will be unlawful to neglect the effects of economic disorder. They can be cited as loss of health, death of social cohesion, crimes, the devastation of social, cultural and civic participation, monopolization of labour, consolidation and competition plutocracy, etc. The solutions given by Amartya Sen are not enough to cure the economic disorder because only economic solutions would not help to bring the economic balance in the society. It needs to permeate some moral, ethical values in the blood of society so that the people would stop the pursuit of money and restrict their unwanted desires. Literature is only solution that can cure this mental disease of every individual by permeating human values in them. The plays studied in next chapters rightly focus on economic disorder and try to find out remedy for establishing order in the economic field so that it would help to establish social order.

1.4.3. Political disorder

In the Political disorder region, religion and caste play the major role. The three elements are dominant during the period of any election. People
are discriminated and distributed into pieces; that is why, since last fifteen years no stable government got to India. In the election of 2014, people preferred BJP government; it can be said that it is an attempt of society to reorder in the status of government choosing the new stable government. It dislodges the old mechanisms that provide credible commitment in society without providing adequate substitutes. Examples of such events include disasters, but often they display a pressure that allows a sudden change in political control by groups who seek major political change. Crises often dislodge the old order in any of several ways. The loss of political benefits may persuade some supporters of the regime to oppose it. Crises may also interact with our first principle of order in the sense that they destroy the consensus supporting the regime.

In accord with our principles of order, if following a crisis the new groups can establish a consensus about the new form of political organization, new credible commitments can be established and political order maintained.

If political disorder is seen at positive level, it can be called as revolutionary change. A rich and multifaceted literature exists on revolutions and social movements, and it seems fair to say that there are many sources of revolutionary change. As noted above, change is typically progressive. Nonetheless, revolutions can begin with a set of incremental changes that convince some individuals and groups that change is a lesser risk than a survival of the incremental changes which are perceived to intimidate the survival of one group.

It would be better to offer two further insights about disorder. First, our perspective suggests that governments that restore order on an authoritarian basis are likely to systematically transgress the rights of their
opponents. Because citizens in these regimes have no means to agree on what citizen rights should be enforced, universalistic rights cannot be policed. This allows the regime to repress some parts of society while retaining the support of others. We observe that authoritarian regimes which have restored order commonly repress their opponents.

Our perspective suggests that the consensual basis for political order is less likely to experience disorder than the authoritarian basis. The reason is that consensus implies greater citizen rights and hence stricter limits on government. More secure rights and stricter limits, in turn, lower the stakes of politics, implying greater protection for individuals. Disorder is more likely to emerge under the authoritarian basis for the order provides than under consensual basis for the order.

Political disorder is, usually, used by law enforcement to describe one or more forms of turmoil caused by a group of people. Political disturbance is typically a symptom of, and a form of protest against major socio-political problems. The severity of the action coincides with public expressions of annoyance. Political disorder includes illegal parades; sit-ins and other forms of obstructions; riots, damage, and other forms of crime. It is intended to be a manifestation to the public and the government, but can increase into general chaos.

Citizens, who do not directly involve in a Political disorder, may have their lives interrupted. Their ability to work, enjoy recreation and in some cases, obtain necessities may be jeopardized. Disruption of infrastructure may occur during very severe events. Public utilities such as water, fuel and electricity may be temporarily unavailable, as well as public infrastructure for communication. Occasionally, the disruption of such services may be the original cause of the disorder. More frequently, the cause of such issues is
related to economic stagnation, severe inflation, devaluation of the currency, disasters, be they man made or natural, severe unemployment, persecution, and political scandal.

1. 5. Psychological Disorder: Definition, Nature and Scope

Psychological disorder means an abnormal behaviour of human beings. But there is no perfect model of normal or abnormal behaviour in Psychology. When the individuals are unable to get healing relief to secret mental emotions and impossible to reveal the fervent emotions of the mind and such repressed emotions come out with the explosion, such abnormal behaviour is called psychological disorder. When a safety valve of disguised mode of self-expression that presents human beings from madness or disorder stops to work regularly, such individuals become the victims of the disorder. In the critical treatise of Foucault Madness and Civilization he argues that madness is such a disorder which is created due to the difference between inherited order, which he calls civilization, and the changed span of the time. Being a psychologist, Freud had developed psychoanalysis as a means of analysis and therapy for neuroses, it soon expanded to analyse warfare, mythology, religion and literature. There are two different views which try to modulate the idea of abnormal behaviour. First is a deviation from social norms and second is maladaptive that fosters the well-being of the individual and eventually of the group to which he or she belongs.

To find out psychological disorder in any literary work means to study the state of mind and the structure of personality of the individual characters created by the author. Though the approach of psychological study emerged in the early decades of early nineteenth century, it came into blossom with The Golden Bough by J. C. Frazer, The interpretation of Dreams by Sigmund Freud and the critical work of Carl Jung and Lacan. This author
based psychoanalysis of literary work turned into a new form where the writer became just one of the representatives of the individuals and the literary work came out of the image of writer’s personality to society’s wholesomeness.

The life of human beings consists of dreams and neurotic symbols that are imagined, or fantasized. Everybody tries to fulfil the wishes that are either denied by reality or are prohibited by the social standards of morality and propriety, and when these wishes are unable to fulfil due to the social standards of morality and propriety, the individual tries to fulfil them through dreams. If such abnormal behaviour is under control, such person looks like any other normal individuals but if he is impossible to control the pressure of his emotions, he or she explodes and becomes a patient of neurosis or a case of psychological disorder. But further, the question arises if above thing is true, then what is about the literary works by Shakespeare, Flaubert, Goethe and Leo Tolstoy and if all their works are just the fantasies or the representation of their unfulfilled desires, then, can we conclude that these works are born to fulfil authors’ personal repressed desires?

Sometimes there might be any resemblance of the incident occurred into the life of the author, and the incident portrayed in his literary work. The present research focuses that every artist or writer is creator who observes the society where he is brought up and even registers the follies of this society and make such a world in his literary art where the readers find the society around them in a new form. He reshuffles the characters who may seem same like real, but they are factious and representatives of real individuals in the society. Writer is such an intelligent person who absorbs the reality and breathe ideal world through his literary work. In these literary works, socially and mentally fractured characters are portrayed to expose the
real life of some people have been disturbed. The writer’s literary work is an attempt to fulfil desires of not one person, but in mass, which can’t be fulfilled in the inherited ideology of the society.

Though, it is a recent phenomenon of applying the psychoanalytical principles to interpret literature, the notion of the ‘unconscious’ was already applied to the works of Schlegel and Nietzsche before Freud, Alfred Adler and Carl Jung. Freud just tried to theorize the psychoanalysis and disclosed the entire realm to the systematic study. He even provided a language and terminology for operating the unconscious. According to him, man is essentially a rational being. He is capable of making free choices in the spheres of intellect and morality.

The 20th century philosophy, theology and, literary criticism are based on the idea of the unconsciousness that governs our behaviour. There are some unanswered questions which Freud postulate that why we bear a form of otherness within ourselves, why can’t we claim fully to comprehend even ourselves, why we act as we do, why we make certain moral and political decision, why we harbour given religious dispositions and intellectual orientations. We delude ourselves when we think that we perform actions according to a given motive. But Freud asserts that we do not determine our actions and thought, but they are driven by unconscious forces. What we think is dependent upon the body, upon its instincts of survival and aggression, as well as obstinate features that cannot be dismissed such as its size, colour, gender and social situation. The fact that ‘what I am’, will determine my world view, and I will achieve my identity through the realm of ideas. It is impossible for us to assume that we fully in control of what we say or the readers are fully in control of their responses. We are unable to presume that our intended meanings will be conveyed, or that our conscious
purposes represent our true aims. It will be our madness to presume that language is the transparent medium of communication of either thought or emotion. Freud asserts that the language is opaque and materialist; it resists to clarity and refuses to be reduced to any one dimensional ‘literal’ meaning.

Freud’s many notions are based on literary models. His concept “psychoanalysis” provided literature with certain symbols and themes along with characters and characterisation. Nonetheless, the biggest advantage of psychoanalysis has been for the critics and the readers, who have learned to adopt a new approach towards literary works. They transcended the established beliefs owing to the psychologists who have shed light on the dark side of the human mind. Consequently, in order to have a psychological approach to literary works, it is essential to comprehend certain theories in Psychology and psychoanalysis.

When Freud delivered his lectures to the Society of Medicine in Vienna, they were received with disgust by most of the intellectuals since he explained that children are not as pure as man generally thinks in terms of sexuality. His analyses disclosed the veil of the world of the unconscious of all humanity including children.

Freud divided our consciousness into different parts. According to him, there are two kinds of unconsciousness; one of which can be transformed into the consciousness easily and this is called the “consciousness”, and the other is “unconscious” which is remained as the repressed for all time.

Man’s life is chiefly formed by the drives that are mainly unconscious, and these drives are most of the time in conflict with his reason and the values of the society. Freud came to this conclusion with the inexplicable distresses of his patients and he went on with his studies finding
out that most of his patients seemed to have forgotten the reasons of their distresses. In fact, forgetting was repressing, and any attempt to bring it to the awareness of the individual by Freud was received with a kind of “resistance”.

Freud clarifies that the id is the chaotic part of the human psyche. It is the “cauldron of seething excitement”. Id is related to man’s “somatic processes”. It has a world of its own, wrapped up with instinctual needs, and it obeys the “inexorable pleasure principle” (Freud, An Outline 85).

Id does not obey the laws of order, which means that there is no organisation and no unified will and prefers disorder in its nature. Furthermore, it does not hold any concept of time, space or syntax and carries the beholder to the valley of disorder. According to Freud Id and unconscious, are as intimately linked as ego and preconscious.

The second part of the psyche, “ego”, developed out of “id” as a human being became aware of the moral values and standards of the external world. Some of the content of the “id” were taken into the “ego” but some of them were not and remained as “unchanged”; thus, they remain as “repressed id” (Freud, An Outline 85) which can be called a material which causes for individual’s psychological disorder. Ego comes in contact with the external world that is, reality. Freud explains this as: “the sense– organ of the whole apparatus, receptive, not only of excitations … but also of such as proceeds from the interior of the mind” (Freud, Understanding Personality Structure). Ego is in between the needs of the id and the standards of the external world. It decides “whether the attempt to obtain satisfaction is to be carried out or postponed or whether it may not be necessary for the demand by the instinct to be suppressed altogether as being dangerous” (Freud, An Outline 86). While Id is determined by the pleasure, ego is defined by the
consideration of the safety. Ego stands for reason, circumspection, and order, while id stands for the untamed passion and disorder.

Ego fights against the two enemies: first, it has to defend itself against the external world which threatens it with excessive demands. At the same time, it has to control the demands of “id”, which is more dangerous because the defense against the internal world is not adequate. Hence, Freud states that “they persist as threats, even if they can be temporarily held down” (Freud, An Outline 8). At a certain age, “portion of the external world has, at least partially, been abandoned as an object and has instead, by identification, been taken into the ego and thus became an integral part of the internal world” (Freud, An Outline 94). This new world is called superego, which controls the ego with its orders, judgments and threats. The ego is warned against the possible punishments if it does not obey the rules of the superego; that is the conscience. Both of these indicate themselves to the ego through feelings like shame, pride and guilt. Therefore, ego faces three anxieties; reality anxiety in the face of the external world, normal anxiety in the face of the superego and neurotic anxiety in the face of the strength of the passions in the id. In fact, the chief conflicts among “ego”, id and superego lie in the pleasure principle, which was put forth by Freud as the basic object in the lives of the human beings and according to him, it is this principle which id works on. As man thinks that the prime aim of a human being in life is happiness which determines his life and causes to disorder.

However, the impositions of the external world cause the reduction of the happiness by force under the influence of the reality. With the effect of the ego’s instincts of self-preservation, the pleasure principle turns into reality principle, in other words, the principle of disorder turns into the
principle of order. Moreover, Freud explains that all the behaviour of the
human being is shaped by certain instincts. He continues to state that there
are two basic instincts in the human psyche: “Eros and the destructive
instinct” “death instinct” (Freud, An Outline 18). At first, Freud only defined
the “life instinct”, which perpetuates the life of the individual by motivating
him for basic needs. He calls this motivation “libido”, which is “sexual
energy”. So, Freud emphasises the importance of sexual energy and
sexuality in most of his theories. According to Freud, in organisms, there is a
“tendency to return the inorganic”, so the aim of life is “death”. Under the
life instinct there is a death instinct, which means “every individual has a
death wish” unconsciously. (Freud, “The Structure”) Freud stresses that “the
aim of all life is death”.

In short, Freud, Lacan, Carl Jung and J. G. Frazer expose the basic
causes of psychological disorder. Out of them, Freud focuses every instinct
of psychological disorder in detail. He tries to prove the things that he put up
through his books and lectures by taking the help of universal literary
masterpieces and proved that only literary works have ability to expose the
psychological disorder of an individual.

1.6. The Psychological Disorders

In this theoretical perspective, the psychological disorders and their
classification and reclassification, behavioral “symptoms,” and, in selected
cases where something is known about it, heritability and underlying
physiological changes have been discussed in detail.

Psychiatrists, clinical psychologists, and other mental health workers
confronted with a variety of behavioral, cognitive, and emotional
“symptoms” of their clients likewise began to identify combinations of these
symptoms that seemed to hang together, forming a particular “syndrome”
that differentiated these particular cases from others. Category labels were developed for the different syndromes and it was hoped that those falling into the same category might turn out to be suffering from the same set of underlying causes of their condition. Thus was born labels such as “schizophrenia,” “hysteria,” and “manic-depressive psychosis.

Such labels can be very helpful to practitioners. They make it relatively easy to communicate the major features of a person’s disorder to other practitioners, as everyone in the field knows what sorts of abnormalities a person diagnosed, for example, as “schizophrenic” is likely to display. And once a person has been identified as having a particular disorder, this immediately suggests which treatments are likely to be the most beneficial to the client.

The old classification system included two main types of psychological disorder which differ in severity and characteristic problem: Neurosis and Psychosis. Although these are no longer considered current, the present explanation will be started with these two types, as they still offer a way to differentiate certain of the classes of disorder now included in the new scheme as presented in the Diagnostic and Statistical Manual.

The first psychological disorder is neurosis, which is characterized by anxiety, often as a result of inner conflict. The outward signs of anxiety may be hidden, however as the person uses ego defenses to keep the anxiety under control. It is person who remains in good contact with reality there is no irrational thought, dilutions, or hallucinations.

Second psychological disorder is psychosis. It is characterized by a loss of contact with reality. The person may be delusional, have irrational beliefs that conflict with common sense, or suffer hallucinations. Although anxiety may be either present or not, it is not a characteristic of the disorder.
The major category of neurosis has been replaced by several more specific categories in the current scheme of classification. The following classification depends on the fifth edition of Diagnostic and Statistical Manual.

1.6.1. The Anxiety Disorders

1.6.1.1. Specific Phobia

The term “phobia” means fear. A specific phobia is an irrational fear of some specific thing or situation. The fear is “irrational” in the sense that it is all out of proportion to the actual danger presented. For example, some people are terrified when they see a spider, even though it is on the wall 20 feet away and could not possibly do the person any harm from that distance. A common phobia is agoraphobia (, “fear of the marketplace”), in which a person develops a fear of being amongst crowds of people.

1.6.1.2. Panic Disorder

This is a disorder characterized by forewarned attacks of extreme dread, as if some terrible thing is about to befall the person, generally lasting only a couple of minutes and leaving the person physically exhausted because of the extreme activation of the physiological mechanisms aroused by terror. These attacks do not appear to be caused by any particular situation or thing, but if they occur several times within a given context, a person may develop agoraphobia as a secondary effect.

1.6.1.3. Post-traumatic Stress Disorder

In World War I, soldiers who came down with this were said to be “shell shocked,” the idea being that the symptoms must have resulted from being exposed to too many concussions from exploding artillery shells. The disorder arises when people are exposed to serve stressful, life-threatening situations in which they perceive that they have no control over the outcome.
Those affected have flashbacks about the situation in which they were helpless, nightmares, difficulty sleeping, and find it impossible to put the situation behind them and get on with their lives. Situations were inducing the disorder include military combat, natural disasters (e.g., being caught in an earthquake), accidents (e.g., a plane crash or train wreck) and being taken hostage, among others.

1.6.1.4. Obsessive-Compulsive Disorder

The name comes from two related symptoms: obsessions and compulsions. Obsessions are thoughts, usually of a distressing nature, which constantly intrude into awareness, over and again. Compulsions are ritualistic behaviors the person feels to perform over and again because not to perform them means experiencing rapidly increasing levels of anxiety. Certain drugs and behavior modification techniques have been used to treat the disorder.

1.6.1.5. Generalized Anxiety Disorder

This gets its name from the theoretical notion that what started as specific phobias has spread though generalization to almost all situations. A person suffering from this disorder experiences continuous, high levels of “free-floating” anxiety that does not seem to have been triggered by any specific thing or situation. The symptoms of anxiety are often treated by prescribing minor tranquilizers as an initial step; this is followed by psychological therapy aimed and uncovering and eliminating the source of the anxiety.

1.6.2. The Somatoform Disorders

“Soma” means body, so these are disorders with some obvious connection to the state of the body. Included are the following two diagnoses:
1.6.2.1. Hypochondriasis

You are probably more familiar with the label for a person: “hypochondriac.” This is someone who is perpetually convinced that he or she has some dread disease which, if not treated promptly, is going to lead to their demise. If their diagnosis is not confirmed by a doctor, hypochondriacs are likely to ask for a second opinion or to decide that, well, if it’s not THIS, then surely it must be THAT. The disorder may be maintained by a strong fear of death, although being the center of attention and concern of physicians, friends, and others can provide its source of motivation.

1.6.2.2. Conversion Disorder or Hysteria

Hysteria is the old name which has originated from the Greek word womb. It is a disorder confined to females. Though it is much more common in women, men have seldom been known to increase it. The person with this diagnosis suffers a loss of sensory experience or a paralysis of some parts but medical examination reports no abnormalities. Another sign is that the person appears to be surprisingly unconcerned about developing the problem and does not wish to seek help to get it cured (indifference toward the disorder). Sigmund Freud suggested that the symptoms appear because they allow the person unconsciously to resolve a “damned if you do, damned if you don’t” conflict.

1. 6. 3. The Dissociative Disorders

This category includes those psychological disorders that include a walling off of some part of the mind from the consciousness. The walled off parts are said to become scattered. At one time conversion disorder was included here, but evidently it was needed above so that somatoform disorders would include more than just hypochondriasis!

1.6.3.1. Dissociative Amnesia
It includes the loss of memory due to psychological opposed to physical trauma to the brain. There is the ability to recall important personal information in dissociative amnesia. The destruction of memory is immediate and due to a psychologically strainable event. Its duration may be brief or extended, and recovery can be sudden or gradual.

1.6.3.2. Dissociative Fugue

In this disorder, the person disappears and disregards his true identity and past, renewing them with an illusory identity and starts a new life in some other place, but is not known of having done these things. Dissociative fugue is very alike in its signs, causes and continuation. However, two things differentiate fugue from amnesia. First, fugue sufferers often move away from their homes and assume new identities. Secondly, when the amnesic or fugue situation ends, amnesia bears recall the entire past. Fugue bears regain their old memories, but their fugue memories are lost.

1.6.3.3. Dissociative Identity Disorder

In dissociative identity disorder there is the appearance of two or more disparate identities each with its own relatively permanent pattern of perceiving, relating to and thinking about the background and self. The identities or personalities recurrently seek control of the person’s behavior. Often there is an insufficiency to evoke or share memories between personalities that transpire when another personality is in control. The formation of various identities is claimed to be a coping mechanism for a harsh and early childhood psychological wound.

1. 6. 4. Schizophrenia

The term schizophrenia means separating mind. It does not lead to the dividing of the personality into several working personality subtypes as in dissociative identity disorder. Rather, the term was meant to convey a
splitting of the normally combined cognitive, behavioral, emotional functioning of the brain. For example, a person may quickly become emotionally agitated even though there is no visible objective reason for this change.

1. 6. 5. Bipolar Disorder

This disorder is also called Manic-Depressive Disorder. Bipolar Disorder receives its name from the fact that the person interchanges between two poles along a continuum of sensation running from mania at one ultimate to severe despair at the other. In many cases, the person cycles between these two heights over a period of days, weeks, or months, with periods of seeming normality in between. During the manic phase the person displays confusion, an emotional zenith where everything appears possible, high energy with little ostensible need for sleep, a flood of ideas arising one right after the other, and insanity. During the dejected phase, the opposite is apparent: little energy, complexity in initiating activity, slowed thought processes, serious depression. Insanity is again present. A person may assume that he or she has done some awful thing for which they are being executed. As with schizophrenia, there is some proof that genetics is a factor in that siblings of someone with the disorder are slightly more likely than non-relatives also to develop it, but the actual causes remain unknown. The disorder appears to associate to a dilemma in the direction of synaptic sensibilities in a certain class of neurotransmitters; one of the effective drug medications, lithium chloride, may act to preserve this consciousness and thereby terminate the cycling.

1. 6. 6. Personality Disorders

Personality disorders are characterized as rigid long-term patterns of thought and action. There are two major types of Personality Disorders.
1.6.6.1. Borderline Personality Disorder

Individuals with this disorder weave between a variety of neurotic traits display intense emotional vulnerability and often display psychotic symptoms. Women are three times more likely than men to be diagnosed with Borderline Personality Disorder. These individuals have great difficulty in their personal connections which are often violent and unstable. They are often manipulative and demonstrate emotional neediness in order to evade abandonment or the threat of abandonment, whether actual or imagined. They are, usually, great customers of outpatient mental health services.

1.6.6.2. Antisocial Personality Disorder

Those with this disorder often match the label sociopath or psychopath. Antisocial Personality Disorder is more prevalent in men than in women. In young boys, three traits are interacted with later diagnosis of Antisocial Personality Disorder: bedwetting, cruelty to animals and pyromania. Not all children who manifest these traits develop Antisocial Personality Disorder, but they are more general in the history of those with Antisocial Personality Disorder than they are in the general community. In severe cases of Antisocial Personality Disorder, it has been perceived that the individuals seem to have no morals, no guilt, no empathy or interest for others. They can be thrill-seeking and impulsive but expose little physiological signs of anxiety or arousal. They can sometimes confer signs of conscience, repentance, interest for others and can be quite attractive. But these are dishonest and well-mimicked behaviors to achieve the gratification of their wishes. Con-artists and serial killers are usually, treated with this disorder.
1. 6. 7. Disorder in Children

Childhood diagnosed disorders comprise Attention Deficit with Hyperactivity Disorder and Pervasive Developmental Disorder.

1.6.7.1. Attention Deficit with Hyperactivity Disorder

Attention Deficit with Hyperactivity Disorder can be broadly compiled as a disorder, which predominantly resists male children and is characterized by inattention, impulsivity, and hyperactivity. Evidence implies that children with Attention Deficit with Hyperactivity Disorder have disruptions in behavior and cognitive role that are similar to those of patients with frontal lobe impairments. Learning impairments can be assigned to deficits in attention to stimuli or debts in the appearance of learned behavior. Impairments in working memory, both verbal and spatial, have also been inscribed. Working memory is considered to be crucial for goal-directed learning and behavior management because it sustains a depiction of situations or stimuli after they have passed or are obscured from view.

1.6.7.2. Pervasive Developmental Disorder

Children show little to no responsiveness to others or the outside world with this disorder. They have diminished verbal and nonverbal communication. They often present a highly restricted range of interests and are haunted with rituals and order. That said, children with this disorder manifest a range of abilities, skills and behaviors. Some are very high functioning. Temple Grandin, a professor at Colorado State University, describes her dealing with Pervasive Developmental Disorder and her fascination as a youth with ritual and order as an attempt to deal with sensory stimulation. To her the sensory stimuli we can filter out were often powerful and interfering, and her obsession with ritual and order was an
attempt to cope with the exposure that felt to her like sensory overload. Contrary to popular lore, individuals with Pervasive Developmental Disorder are not typically savants that is, they do not possess extraordinary mental or artistic skills as was represented in the film, Rain Man. Pervasive Developmental Disorder and intellectual strengths are two different conditions. But they can transpire together. In fact, the real-life person that the movie Rain Man was based on, Kim Peek, is not mad. He was born with various brain anomalies including the lack of a corpus callosum which normally combines the two hemispheres of the brain. It is considered that his intellectual abilities are due to his brain’s compensatory modifications to deal with the lack of a corpus callosum.

1.7. Conclusion

This chapter is a basic reflection of next three chapters. All other chapters have been based on this thematic chapter. The mode of the present research is to find out social and psychological disorder in the select plays; so it was essential to know the basic concepts of order and disorder, besides their kinds, classes and causes of their creation. In this chapter, the fundamental ideas regarding social and psychological ideas have been discussed in detail. So this chapter is a gateway of other three chapters. Except understanding this chapter, it is hardly possible to understand the remaining chapters because the current chapter is the mirror reflection of all other chapters and one needs to follow it if he wishes to understand the remaining chapters. In coming chapters, it has been strived to find out social and psychological disorder in 21st century Indian English Drama with plenty of acute references of masterpieces of the world.