CHAPTER FIVE

The Patterns of Culture
A Concise Overture

Maharashtra, like the rest of India is an agricultural region. The 30% or more of the people who are not agriculturists are mainly priests, artisans, traders and industrial workers.

For decades the Brahmins, generally involved in ritual activities, have held high administrative positions. They have also monopolised education, and were the leaders of social reforms and political struggles.

In rural areas, Brahmin women had to fetch all the water needed by the large joint family because Brahmins could not use the water touched by other castes. They also had to scrub all the pots and wash all the clothes. Similar ideas of purity and pollution were held by other castes too.

In the state, the early chiefs, warriors and rulers belonged traditionally to a group who called themselves Marathas. They represent a rural aristocracy, who are conservative and largely illiterate. The Kunbis, are agriculturists and are also illiterate. The other workers like the carpenters (Sutars), Leather workers (Chambhars), goldsmiths (Sonars), tailors (Shimpi), potters (Kumbhars) and other
occupational groups are also located in most of the villages. Based on their professions, the word "caste" came to be applied to the various groups.

According to Mutatkar (1978:2-11), a village is connected with the outside world by marriage ties. A villager besides being a member of a local group is also a member of a caste which has wider territorial spread. His contact with the outside world is also motivated by ties of religion, commerce and administration. . . . The relationship of caste and occupation, the traditional Jajmani system and the impact of technological and economic change need special attention. Caste is most susceptible to change on the economic frontier, while in respect to ritual life it shows a marked degree of resistance to change.

Today, this classical ranking scheme is given the term "Varna" system. The principal castes represented in the present study are: Brahmins, Marathas, Mahars, Mangs, Chandraseniya Kayastha Prabhu (CKP), Shimpi, Sonars, Chambhars and a few other castes. Caste endogamy is quite strictly followed in the villages and cross-cousin marriage is allowed in the majority of castes.

In Maharashtra, the most numerous of the untouchable castes is called Mahar. They are a sort of general messengers, sometimes watchmen and carriers of dead cattle from the village. In recent years many of them have acquired land
and are doing agriculture. Their political leader, Baba-
saheb Ambedkar (1892-1956), gradually led many of the Mahars
into accepting Buddhism. The other untouchable caste, which
is rather smaller, is the Mang, who weave ropes, but whose
hereditary work is apparently that of executioner.

After independence, in the new constitution, un-
touchability was legally abolished, and the so-called
untouchables were given equal rights and preferential treat­
ment with others and called "scheduled castes". However,
the attitudes of other castes toward these so-called un-
touchable castes have not changed very much.

Patriarchal, patrilocal and patrilineal descent is
practiced in Maharashtra. The father is the head and con­t­
rols the finances, of the family. After his marriage, the
son lives in his parental home with his bride and the prop­
erty is held and transmitted by the males to the males. When
no male heir exists, adoption is the usually rule and a
daughter's son could be adopted.

In the cross-cultural perspective, kinship varies
in its range and significance, being almost all-pervasive
in some societies and operating only in the narrow familial
domain in others (Dube, 1974:1). With this fact in view,
it is possible to understand even better the accounts
given by Karve (1965).

In Maharashtra, certain minimal rights of mainten­
ance of widows and unmarried daughters are recognized.
Perpetuating the family-name is still a strong motive. And as the family-name is transmitted by males alone, a male child is much desired. Besides perpetuation of the name there is the wish to get the 'Sharaddha', food offered by the male child, so as to secure 'good' life after death. The third motive for wanting a male child is economic support and security of shelter in old age.

There is no female infanticide but the neglect of the female child is prevalent. The father of many daughters considers himself unhappy and he is supported in this belief by all his relatives who lay the blame on the mother.

A woman in her menses and during the first ten days after child-birth is always confined to a special part of the house as her touch is thought to be polluting for the whole household (Karve, 1975:90).

The most general rule for marriage is that the bride and groom should be of the same caste. In fact endogamy is the chief characteristic of a caste. Intercaste marriages are rare and normally looked down upon.

Among the Brahmin and a few other castes the groom receives dowry from the bride's people at the time of the wedding.

A girl is sent to her mother's house in the seventh month of pregnancy for the birth of her first child. She returns to her husband's house when the child is about one to three months old.
There are both non-joint and joint-families in Maharashtra. The pressure on land and the opportunities of employment outside the native village or town have both grown.

The majority of the people of all castes in Maharashtra worship as family deity either one or two of the following gods: Mother goddess (with varying names), Shiva, and Khandoba. Vithoba and Maruti one also worshipped and revered by most of the Maharashtrians.

The Traditional Healers

The demonological concepts and treatment of mental patients in Maharashtra and in many parts of India are prevalent even today. The expulsion of the "evil spirit" from the body of the victim is considered a way of recovery and the remedial measures generally undertaken by the healers include incantation, penance, torture, burning and exorcism.

During his study, the researcher was able to collect some of the procedures followed by the traditional healers of Maharashtra. As mentioned earlier, there is a widespread belief that a person is affected with mental illness owing to ghosts or the casting of evil eyes, evil spells or evil spirits of the dead. Thus, after the unsuccessful curative attempts made at home, the patient is taken to a local healer called "Devrishi" or "Bhagat".
The Art of Healing

Given below are brief outlines of some of the common procedures followed by the healers:

There are three accepted stages followed by most of the local healers. With the aid of "manthras", magical chants, the "Devrishi" invokes the evil spirit to enter his body. This stage is called "Vara".

In "Uthara", the next stage, the "Devrishi" calls for the following items: seven food grains like, rice, millet, pulses etc., made into a "bhaker", a coarse bread; sour limes, straight pins or small size nails.

Some black soot collected from the base of a kitchen utensil is applied onto the "bhaker". Then the sour limes are placed on the "bhaker" and amidst chants, the pins or nails are pierced into the sour limes. While this is going on, the patient is asked to sit before the "Devrishi" and to answer his questions.

The most common questions are: "Who are you?", "What do you want?" On hearing these interrogations, the patient normally responds by saying, "I am the spirit of that person (name is given) who died in an accident or the one who was murdered. I want those articles placed before me and also a chicken, some liquor and some other items."

These articles called for by the patient are given to him by the "Devrishi".
Then with both his hands outstretched, and facing the patient, he calls out the spirit from the patient's body to enter into his body. When he feels the presence of this evil spirit in his body, he carries all the articles and goes to the river side or jungle and leaves them there. While heading for the river or the jungle, he is not supposed to turn back. If he did, the spirit would re-enter the body of the patient.

On returning, the "Devrishi" washes his face, feet and hands and only then enters the patient's house, to find a very normal and sober person instead of the fearful patient.

The last stage is known as "Jathra", a big feast and merry making. The friends and relatives of the patient including the "Devrishi" are called to the feast where chicken, mutton and sweets are served.

In another method the "Devrishi" collects 101 sour limes (Citrus aurantifola), from the patient's parents. He then pierces the lemons amidst chants and mantras, with four to six sharp thorns each. Then they are arranged in the pot. In the center of the pot, a wooden doll containing mercury in its head, and curved by a gold smith is kept. The pot also contains another doll and a dish made out of wheat flour. This dish contains some sweet oil and a burning wick. With more magical utterances, the spreading of "halad" turmeric and "gulal", vermilion powders, and some rice, the
"Devrishi" invokes the evil spirits to enter the pot. Then with a meter of white cloth or with a "Cholie", a typical Maharashtrian blouse and a piece of rope, he closes the mouth of the pot. Carrying this pot, he turns right around and without turning back for even a glance, he heads for the brink of a river where he burries the pot with all its contents, except the cloth.

When he returns, he finds everybody rejoicing, because the patient is totally cured.

A modification of the above method is that, instead of burrying the pot by the river, it is secretly buried by the village road with the hope that somebody tramping over it would be affected with the patient's problems - an idea of the transference of the ailment.

Sometimes a female "Bhagati" or "Devrishi" plays the role in curing the patient. Here the "Bhagati" enters the patients home, she then places some crytals of camphor on to the outstretched palms of the patient. The camphar is then lit and the patient is asked: "Who are you?", "What do you want?" The inevitable response is, "I am the spirit of that dead man." But sometimes the spirit says, "I want the life of this patient", but the "Bhagati" says, "No, you can't have this 'Jhad'or tree", (the patient is symbolized as a tree) but you can ask for some other thing. After a lot of struggle and only after the patients palm burns with
camphor does the spirit agree to have a goat, chicken or coconut. The item called for is then given.

Then the "Bhagati" calls on the names of her "sathasra", seven female gods. After which she takes water or rice mixed with vermillion and throws it on to the patient's face and this cures the patient.

Another method was the making of an idol called "Vishagad Dev". The patient is made to sit before this god and the "Bhagati" sits a little ways off so as to form a triangle.

Among the spectators, he has one of his helpers who is given a few blue coloured marbles. These marbles are tied in a bundle on to the tail end of his helper's loose shirt.

Then the "Bhagati" beats the ground with a stick and asks the patient if he is suffering with some named disease. If there is no response, he goes on enumerating other diseases and finally asks if he is possessed by some evil spirit. After the mention of each disease, his helper checks the marbles to see if any had changed its colour, normally, the colour changes when he asks if you are possessed, thus confirming the patient's problem.

Then he asks, "Who are you?", "What do you want?" and after a while, the spirit in the body of the patient gives the proper answer and asks for certain food items.
These are provided and after a few more chants, the patient runs speedily out into the open, sometimes for over a mile and then falls to the ground with exhaustion. The "Bhagat" sends his helper with some water which is to be splashed on to the face of the patient. After doing this, the patient returns home as a normal, well oriented person.

Sometimes the "Bhagat" makes the patient sit in front of a mirror which is fixed on the ground and asks, "Who are you?" If the patient is really possessed by the evil spirit, the "Bhagat" and the patient would actually see the form of the spirit in the mirror.

Once the spirit is known, the "Bhagat" chants and performs some "manthras." After which, he presents the patient with a "patie," a copper capsule with some magical words written on paper and introduced in it, or a "kangan," a kind of a arm-let made out of some alloy.

The "patie" is to be tied with a black string and put around the neck and the "kangan" is put around the biceps. This is supposed to have cured a number of people.

These native methods clearly emphasize the point that we should recognize the potential psychotherapeutic value of non-medical native beliefs and practices, and seek to avoid the usual error of trying to suppress such native treatment systems. Instead, we should explore ways in which their beneficial elements may be incorporated into comprehensive modern treatment programmes.
The Cultural Patterns Identified

The next four sections are related to the views of Clyde Kluckhohn, Ruth Benedict and Margaret Mead.

The term "pattern" in a culture, refers to the socially recognized limits within which individual variation takes place. Cultural patterns differ among each other in several ways. Opler observed that among the Chiricahuaas a man who discovers that his wife is unfaithful is expected to take drastic action. A beating is the least punishment she suffers. If there is no one to intercede for her, her very life may be forfeit, or she may be subjected to mutilation. However, actual examples of infidelity revealed that affronted husbands did not always take such extreme steps. In fact some did not care - they married another comanche right away.

Thus we see that the ideal patterns of culture tend to suggest behaviours that only an ideal or perfect individual can follow, while the actual or observed patterns of culture approximate the working models that guide the every day behaviour of ordinary people. Cultural systems are composed of individuals who generally find it convenient to do what they are supposed to do, but who are quite willing to do something else if it is more convenient or if they feel they can escape the anxiety, ridicule, or other punishment that so often, accompanies the breaking of rules. There may be little difference between ideal and observed patterns
but sometimes the difference may be quite substantial. However the observed patterns is almost always influenced by the ideal.

Although the diverse behaviour patterns in the Case histories that are presented can be called observed or actual patterns, in the present study they are called deviant patterns, since the behaviour pattern exhibited in the Case histories are very often beyond the normal range of the actual or the observed patterns.
IDEAL PATTERNS AS DEPICTED IN HINDU MYTHOLOGY

Most of the rural folk of Maharashtra, born into the Hindu homes, are enculturated with the Hindu legends and mythologies, often recited at home or during festivals, depicting the ideal cultural patterns. The repetition of these captivating stories, enable not only to transfer the moral codes for future generations, but also to indoctrinate in the minds of the people the basic Hindu ideologies which later in life, haunt, motivate and often control the process of their thinking and behaviour. Sometimes, as evidenced in the case histories, these mythologies condition the mind of the people to such an extent that they even act as contributing factors to mental disorders.

C. Rajagopalachari (1978, 1979) and other writers have presented these ever living stories, of pathos and beauty significant to moral needs, hopes and aspirations of the people. Only those stories and ideologies that have a bearing on the case histories in this chapter have been reiterated concisely.

The Story of Sita

In Hindu mythology the position of a woman is considered very important. She is envisaged as the creator and saviour of the family. It is believed that if one recites the names of five great women, the "Panchakanya,"
namely: Sita, Mandodhari, Ahalya, Draupathi and Tara, one could earn sacred merit.

If we delve into the story of each one of them we find that they were considered great because of their loyalty, fidelity and chastity to their husbands. There are myriads of stories in Hindu mythology to prove that a wife's fidelity and chastity have earned sacred merit which was used by her to save her husband and children from calamities.

In the story of Sita, the wife of Rama, we see loyalty to her husband being exhibited by following him into the forest for 14 years although the rest of the family tried to persuade her not to opt for a life full of hardships in the forest.

On one occasion, Ravana, the demon king, sent Maareecha, another demon, in the form of a golden stag, to attract Sita. Innocent Sita requested Rama to capture the stag for her. While Rama went out in pursuit of the stag, Maareecha shouted in the voice of Rama, help! help! On hearing the cry, Sita asked her younger brother-in-law, Lakshmana to go and help Rama. But Lakshmana declined to go, stating it was some sort of treachery and that Rama would be well.

Sita was distraught with fear for Rama and accused Lakshmana for harbouring evil designs towards her. Thereupon Lakshmana went to help Rama. However, before leaving,
he drew a line in front of their cottage and warned her not to cross it as misfortune could befall her.

However, a little later, Ravana, in disguise, tempted her to cross the line, which she did and then abducted her. Sita kept resisting and in the process, dropped her ornaments which were later found by Rama and Lakshmana. Rama asked his brother to identify Sita's ornaments, but Lakshmana could only identify the ornaments that Sita wore on her feet, for being a brother-in-law he had never looked above her feet. A devout Hindu, while worshiping a deity always looks at the feet of the deity and never at the face. Even the Indian cinemas depict the relationship of a younger brother-in-law and elder sister-in-law as sacred, akin to that of a mother and son.

Rama rescued Sita, who was imprisoned at Ashokavan. After her rescue she entered the fire which is known as "Agnipariksha", to prove her purity. In Hindu rituals, fire is considered the god of purity, and when a purification ceremony takes place, fire is always kept near. Gold and bronze vessels are purified in the fire. However, earthen vessels are thrown away because they cannot be purified by fire, having been baked once.

Inspite of the test of purity that Sita underwent, a washer-man in Rama's kingdom stated that if he was truly Rama, he would not have accepted Sita after she had polluted herself by being in the custody of the demon king Ravana.
Rama was a great democrat and an ideal king and he felt that even if one person from among his subjects dared cast moral aspersion against his wife he should abandon her. So he took her to the forest and left her there. Sita took a vow that if she was really chaste, she should be accepted by mother earth, and sure enough the ground parted and accepted her.

**The Story of Mandodhari**

Mandodhari was the loyal wife of the demon king Ravana. She had pleaded with Ravana to set Sita free, warning him that it was not right to take another man's wife. Ravana turned a deaf ear to her warnings, yet she did not desert him, but remained loyal to him.

Ravana was a mighty king and he had the blessings of Lord Siva. He had also defeated almost all the gods in battle. If Ravana had listened to his wife the misfortunes that fell upon him could have been averted. He had kidnapped a virtuous woman and he paid heavily for it. He lost his kingdom, his kith and kin, as well as his own life.

**The Story of Ahalya**

Ahalya was the wife of the great sage Gautam. She was very beautiful. The king of the gods, Indra, desired her. So one day he created an atmosphere of dawn with the cock crowing, whereupon sage Gautam arose and made his way
to the river to bathe and pray. While the sage was away, Indra took the form of Gautam, entered the cottage and outraged the modesty of Ahalya.

When the sage reached the river he realised that he had made a mistake, it was still midnight, and the morning was not in sight. So he retraced his steps home- ward. On nearing the cottage he met Indira who was fleeing. The sage, owing to his all-seeing wisdom, realised what had happened and he cursed Indra who at once became an eunuch. Then the sage turned to his wife and prescribed for her a long penance. She was to be turned into a piece of stone, which would lie in the hermitage for centuries and only till Lord Rama set his foot into the hermitage, would she come back to life.

This story of Ahalya shows the suffering of a woman for her husband. It has earned her a place as one of the Panchakanya.

The Story of Draupathi

Draupathi is the central character of the Mahabharata. She was the wife of the five Pandava brothers and was faithful to all of them individually and collectively. At one time she would be the wife of only one of the brothers for a period of about two years.

One day, Arjuna, the great Pandava warrior, the third Pandava brother, had to pass through the room where
Draupathi and the eldest brother, Dharmaraj were sleeping and for this lapse, Arjuna was banished to the wilderness for 14 years.

Draupathi the wife of the Pandavas and Kunti the mother of the five brothers served as a binding factor for the warriors. It was owing to these two great women that the Pandavas remained together through thick and thin and ultimately fought the Mahabharata wars successfully defeating the mighty Kauravas.

The Story of Tara

Tara was the wife of Raja Harichandra, a king who is considered an epitome of honesty and sincerity. He was known as a person who would never go back on his word, not even if it was a promise given in his dreams.

Tara stood by her husband through all the calamities that befell him. She suffered great hardships to be with her husband.

Besides the stories of the Panchakanyas, there are stories of the five great women who have become famous for "Pativratha" — that is, loyalty to their husbands. There are many other stories in Hindu Mythology which go to prove that a woman's supreme aim in life is to be loyal to her husband. A brief outline of three of the stories have been given below:
The Story of Gandhari

Gandhari, the mother of the Kauravas, was married to a blind man at an early age. However, she blindfolded herself soon after her marriage so as to be like one with her husband. Owing to this sacrifice on her part she attained great spiritual merit with which she was able to save her eldest son Duriyodhana.

One day, she asked Duriyodhana to stand before her in the nude so that she could uncover her eyes and look upon him. This act would then make him immortal, and no weapon would have the power to harm him.

However, while Duriyodhana was on his way to meet his mother, he met Lord Krishna, a friend of the Pandavas who advised him not to stand in the nude in the presence of his mother, for he was a full grown man and it did not seem decent to do so. Duriyodhana took his advise and covered his loins with a piece of cloth. When Gandhari opened her eyes, she exclaimed, "someone has cheated you," for the parts that were covered would remain weak. The result was that in a battle one of the Pandavas killed him by crushing his thighs with his mighty mace.

The Story of Savitri

Savitri was given the choice of choosing her own husband. However, the choice was between a man who would have a long life but would be stupid, or a man with a
short life but would be clever. Savitri choose the man with a short life, and then offered prayers every day for his life to be prolonged. This act of hers earned her spiritual merit.

On the day on which her husband, Satyavan was to be snatched away by Lord Yema, the Lord of Death, she accompanied Satyavan to the forest to collect fire-wood. Because of her spiritual merit, Lord Yema had to present himself and he could not send his messenger to take the life of Satyavan. However, when the inevitable took place, Savitri followed Lord Yema right up to the doorstep of heaven and pleaded with him to prolong the life of her husband. Lord Yema was very much pleased with her devotion to her husband and he granted her a boon. He promised her anything she wished, except the life of her husband. Savitri asked for one hundred sons which Lord Yema readily granted. Whereupon Savitri said, "I am a devout and chaste wife, how can I get 100 sons unless you give back the life of my husband, Satyavan." Lord Yema had no option but to restore the life of her husband Satyavan.

Most, if not all married Hindu women worship the Baniyan tree on a full moon night in summer and recite the story of Satyavan and Savitri praying that they too should get the same kind of husband throughout their seven births.
The Story of Dakshakanya

Dakshakanya, the first wife of Lord Siva relates her loyalty to her husband. Lord Siva a person, a god half naked with dishevelled hair, and a snake around his neck, smeared with ashes, was looked down upon by his father-in-law, king Daksha. One day while Daksha was having a Yojana, the sacred fire was lit, he invited many kings and gods but he did not invite his own son-in-law and his daughter. His daughter felt that she did not require any invitation from her father and she asked her husband, Lord Siva, to escort her to her father's place. Lord Siva warned her not to go to her father's place uninvited. However, on her insistence she was sent with an escort to her father's place. Whereupon her father insulted Lord Siva in front of all the kings and invitees.

The daughter, Siva's wife, could not stand the insults hurled at her husband and she jumped into the sacred fire which destroyed its very purpose. When Lord Siva heard of what had happened, he came with an army and destroyed the entire gathering and his father-in-law, king Daksha. Dakshakanya, the daughter of Daksha was reborn as the daughter of mount Himalaya, the great mountain, and she again offered prayers to god so that even in her second birth she should be married to Lord Siva. So in her second birth as Parvathi, she was married to Lord Siva.
In Indian culture, after marriage, when the girl accompanies her husband and his kin for the patrilocal residence, she is advised by her parents not to return to her family of orientation unless she has been invited. This is just to impress upon her that she is now a member of her husband's family and not a member of her parent's family. She should be loyal to her husband and look after her husband's parents. Of course, in case of calamities, the door of her parental home is always open to her. In the Hindu joint family, the woman always has a right of consideration into her parental home when she is confronted with problems in her husband's home.

In Hindu Mythology the most important moral precepts for women are fidelity and chastity. So obviously, if there is any suspicion in the mind of the husband, he would suffer from great frustration and mental depression which is likely to lead to mental disorder in certain cases.

While in the case of women, motherhood is a biological necessity, in Hindu culture, barreness in women is considered a sin. A man cannot think of attaining "moksha" the freedom from the cycle of birth and rebirth, unless he begets a son who offers lebations of water after his death. A woman is always considered responsible for not bearing a child and more specifically, a male child. In many such cases a man neglects his wife and is even advised to marry
another woman. A childless woman is a subject of gossip and harassment even by her own mother-in-law. All these factors naturally lead to mental problems in women.

The problems arising out of barreness and steril-ity could possible be understood in the pastoral society as well as in a sedentary agricultural community. In an agricultural community, people are aware about the fertile lands and the barren lands. A woman is equated with the lands. While the man gives the seed which brings life. If the land is barren and infertile, even the good seed would prove useless. But if the land is fertile, even if the seed is broadcasted it would give a bumper harvest. The same analogy can be understood in terms of barreness in women and that is possibly why a woman is always blamed for her barreness and never the man. In a pastoral society, one bull may be serving many cows but all the cows may not show equal amount of fertility and in such a situation, it is not the bull that is blamed but the sterile cow. So while the society whether it be in the pastoralism or the agriculture stage, when it comes to understanding the problem of fertility and sterility among the females, it is usually the female who is blamed. In a Hindu joint-family, the strained relationship between the mother-in-law and the daughter-in-law are aggravated even more due to this problem. It is no wonder that in such situations a woman does not get sympathetic
and patient treatment from her husband and from her relatives. She normally suffers from the problem of loneliness and insecurity because her husband would be looking out for another woman who would bear for him a child.

A Hindu woman has always to be cared for according to "manusmriti". As a child, she has to be looked after by her father, as a young woman, she has to be looked after by her husband, and as an old woman she has to be cared for by her sons. A Hindu woman is never to be independent, she has always to be protected by a man be it the father, husband, or son.
Observed Patterns as Portrayed in the Life Histories

The State of Maharashtra in India has a rich heritage. It is a State interlaced with many customs and traditions. Uniquely enough, much of the colour and lustre of her culture lies in the throbbing villages, scattered throughout her length and breadth.

For a true insight into the cultural etiology of mental disorders, it is only fitting and necessary to have a glance at the normal way of life of its rural folk with their daily chores, beliefs, values, superstitions, hopes and aspirations.

With this in view, the researcher could find no better source than that presented by D. Hunebelle (1963), in his interviews with the members of a Hindu family belonging to the Maratha caste and located in the village Alandi, twelve miles from Pune.

To give due respect to the author and to avoid making unnecessary dents to his unique presentation, the material has been reiterated without any alterations.

The Father:

Baburao Balwant Kurhade. Admits to sixty-two years of age. Poise and style despite a filthy long-tailed shirt flapping around his bare feet. The shaven head of a jainssary, an insolent moustache, no teeth. Stubborn,
tough, egotistical, royally lazy, very shrewd and a born actor, he wields undisputed, despotic authority over his family.

I had a very happy childhood. I was born at Alandi in the beginning of the century. My father was a rich farmer, who owned twenty-five acres. I am an only son, for my two sisters died at an early age, two years apart. In those days there was no doctor in the village. There were three people in the house. Today, thanks to my continuous efforts, we are now eighteen.

At the age of ten I went on a pilgrimage to Pan- dharapur with my parents. At times we rode in a bullock-cart, at times we walked. I remember the temple and the river where we performed our ablutions. At the age of six I went to school, and I stayed there until I was seventeen. The school was strict and our master was severe. I learned to read Marathi and to count and then I learned the history of Maharashtra and geography. No, I don't know if China is bigger or smaller than Maharashtra. How could I know? I have never been there.

When I was thirteen my marriage was celebrated. I remember that on the first day of the wedding the women of the village covered my body with yellow "haldi" turmeric powder. At the head of a procession with drums, flutes and an orchestra, I then went to my wife's village. My father-in-law had not given her a dowry, but he did pay
for the ceremony, and he gave me a white dhoti, a jacket and a silk turban.

Until my father died I lived a peaceful life. I played cards, I chatted with the neighbours, I drank brandy. I named my eldest son twelve days after he was born. I called him Vithoba (Vithatha), for he was born on a Wednesday, the day dedicated to this god. A few months later, the jeweller pierced his ears. Then, one after another, I had ten children—seven boys and three girls—for such was the will of God.

When my father died of old age, we burned his body and I threw his bones into the river. Why be afraid of death? God settles those problems. Man cannot change his destiny; it is solely in the hands of God. The poor? They committed evil deeds in another life; they must atone for them by suffering.

You ask if I think it is normal that eighty per cent of the people at Alandi should be very poor? Oh, yes, it is a very evil thing to think that eighty per cent are very poor. Isn't it unpleasant for a man to think that only twenty out of a hundred persons are good and have committed good deeds in their previous life? As the saints say, there will always be the happy and the unhappy.

When I endured adversity, I had faith that the future would be better. I had inherited four thousand rupees in cash, some silverware, a little gold, two houses
and about twenty-five acres of land. For fifteen years, we lived on my inheritance. Every year, when I had to pay the land tax to the government, I borrowed money from the "savakar" (moneylender). He lent me about five hundred rupees at six per cent interest. He was decent because I paid him his interest, but he had ruined many, many villagers.

At the end of a few years both my houses were completely mortgaged, my wife had to sell her jewels and we went through a period of unimaginable misery. There was no grain to feed the children. I didn't even have a dhoti to wear. I don't understand how the children were able to stay alive and grow up. I did not work, for God inspired me with the desire to do nothing. When the children complained that they were hungry, I told them: "Pray and trust in God."

The hard times ended all alone at the end of sixteen of seventeen years. I had planted eight hundred orange trees thinking that they would grow without any help -- I was the first man in the village to bring in plants. Four years after the first crop I earned six thousand rupees, and since then I've steadily increased my wealth.

My eldest son, whom I had married to a girl in a neighbouring village, was adopted a few years later by a childless man whose wife was the grandmother of my daughter-
in-law. He left our house with his two children and moved there. It was for his own good.

When Vitthata left, Namdeo, the next oldest, was twelve years old; I took him out of school and put him to work on the farm with the servants. I think that agriculture is the proper thing for children for it needs the hands of the entire family.

As for my daughters, I found them good husbands in families where they are not beaten and where the men have gone to school. I gave each a thousand rupees, I paid for the ceremony and I gave to my sons-in-law a turban woven with gold, a dhoti, and shoes.

The only failure was with my youngest daughter, Anusaya. Ever since she developed, she has suffered from epilepsy. My wife has gone a thousand times to the temple to pray, but the fits come every month. It is very hard to marry an afflicted daughter so I chose a city man, a cinema cameraman in Poona. I had to give twelve hundred rupees in dowry and mortgage some land for five years. The feast cost me a great deal—more than twenty-five hundred rupees. Naturally, I didn't tell my future son-in-law that she was epileptic. I thought that, perhaps, the will of God would end her fits after she was married—and what was the use of making her look bad in the eyes of her in-laws? Unfortunately, her mother-in-law was so unkind that Anusaya was afraid of being burned alive, and
now she is back in our house with her child, abandoned by her husband.

Now that we have funds again, I enjoy my family life. I wake up at seven, I drink tea served by my wife, then I go to the fields and give work to the thakars (the servants) and to my sons. Next I bathe, I go to the temple and I return home, where my wife and my daughter-in-law serve lunch to me. Then I have my nap. In the evening, I play "sat hati" with my neighbours, sitting in the street in front of the temple.

In my house everyone is united and they all do their share of work. Even though Datta is only twenty-six, I have made him the head of the business. It is he who collects our annual income, pays the farm workers (one rupee a day in season), pays the grocer every six months after harvests, settles the taxes and buys clothing for the whole family. But neither he nor any of my children has the right to spend any money, no matter how small a sum, without my consent.

When I was twenty my ambition was to have a happy family around me. I think that I have succeeded. The greatest joys of my life? First, there was my first orange crop and then, last year, the digging of the new well. To put more of my land under cultivation, my children decided, you see, to dig a well in some fallow land.
After going to a diviner and then to the astrologer, Datta started work on the day of Dasara, a blessed day. All my sons with their workers then made an offering to Ganapati, the god of success. They put some rice, a coconut and some red powder on a stone. They dug, but they did not find water. Then, on the second Monday in July, we made a puja (offering) to Satya Narayan. We invited three hundred people to eat with us, and a Brahmin scattered rice, petals and powder over a statuette of Vishnu while reciting the mantra in Sanskrit. A few days later the water began to gush forth.

What kind of regime is there in the Soviet Union? I do not know. Kennedy? Khrushchev? No, I do not know those names. I read the Poona Sakal every day and I discuss the news with my neighbours. Yesterday it was the festival of the god Ganapati, and today there are municipal elections. They say in the newspapers that people have landed on the moon. Who? I do not know. What do I have to do with the world? If my party's candidates are elected in Poona, then I am happy. My party? It is the party of the village headman and the deputy headman. Since the majority of the people are with them, I am with them.

Since the English left, I have stopped drinking brandy. To tell the truth, the English had more control than the Indians, and in their time there were fewer comp-
lications. And then, most of all, life wasn't so dear.
When I think that I used to pay twenty rupees to a tola of
gold and now it costs a hundred and fifty rupees!

I have not made a will. When I die my sons will
share the land, the animals, the money and the rooms of
the house among them. Wives do not inherit. (A few
months ago a law was passed to allow wives to inherit.
But in the village tradition is always stronger than the
law.) My wife will live with the son who likes her most--
probably the oldest or the youngest. Do I feel satisfied
with life? Every time that I have had something to do,
its achievement was directed by God. I think that I have
a good family which has succeeded in obtaining appreciable
results under my authority.

The Mother:

Satyabhambai Balwant. A fine, dignified sil­
houette draped in a pitiful blue sari. Bracelets around
her slender wrists and silver rings on her toes. A con­
tраст between her alert, dry, life-worn face and the nobi­
lity of her bearing. Brought up ten children in often
tragic circumstances. Continues to go through life with
the same devotion, kindness and simplicity.

I don't know my age. I don't know how to read or
write. I was born at Kuruli, fifteen miles from here. My
parents, who are still alive, had two hundred, acres, about
a hundred bullocks and eight or nine farmers working full
time. We were rich, but my mother was very strict and she never stopped working. When I was four I began to take care of my two little brothers. It was the only occupation I had.

One day -- I was almost nine years old -- Mother called me into the room. Four men had come to look at me. I didn't see them because I kept looking at the floor. They asked my name and then they went away. Then my mother said to me: "You are so lucky, Satya, it's the first time that anyone has come to look at you and you have been accepted for marriage."

There were always many festivals in our house. I remember best of all Naga Panchami, the Cobra festival; we went out with all the women and children to bring milk to the nest of cobras, and the snakes drank it in front of us. Then we danced in the ring and sang around the nest, and on our way back my mother gave us "bakhri" and sweets.

On my wedding day, when I saw my husband for the first time, I thought: "He is a good man, I have fallen into good hands." He was just thirteen. I didn't have the right to talk to him or play with him. I lived in the kitchen with my mother-in-law, who liked me and who did not give me too much work to do.

A little while afterwards, the plague came and my mother-in-law died in two days. She suffered terribly, she had big boils on her thighs and she was very stiff.
I wasn't afraid of catching the sickness because I did not understand what was happening. My sister-in-law also died two days after my mother-in-law. We were then staying in Poona where the funeral banquet was held. It was the first time that I had seen a big city with streets and buildings. To tell the truth, I don't like cities and, two months later, I was very happy to go back to our village.

When I menstruated for the first time, since my mother-in-law was dead, it was the neighbour, the wife of my father-in-law's brother, who gave me some rags and explained to me that now I had to go and join my husband.

I did everything in the house, even when I was pregnant, but then I didn't have any more relations with my husband. At the beginning of my ninth month, my mother came to live with us. The delivery lasted three hours. I didn't feel anything. I stayed in bed twelve days on a wooden frame, then my husband saw the child. He did not say a single word, but we hung the cradle on a beam. About fifty women came to sing lullabies and, five times, we picked up the baby and put him back again on his cloth while saying the name of the child Krishna, and then we renamed him Vitthata. My father-in-law was very happy to have a grand son. When you have a daughter, you have to give her a dowry.

As soon as I had two or three children, we began to feel a lack of money. We let the thakars take care of
our fields, and when you allow workers to do farming, you can't make any profit. My husband didn't know how to do a thing. Soon I didn't know how I was going to feed my children. Every two years another one was born. I thought it was the will of God.

I had to accept the idea of selling my jewels. Even my big gold bracelets and my necklace with twenty-five coins... we gave all that to a jeweller in Poona for a thousand rupees. I still cry when I think about it because my father gave me those jewels before I was married and I loved them as I loved my family.

In those days I had five little boys, a daughter of twelve, and Vitthata who was almost fifteen. Life was hard without a daughter-in-law in the house.

One day my husband said: "Let us find a wife for Vitthata. That way, you'll have a girl to help you in the kitchen." Well, at that time, a man came to the village to ask if there was a boy who wanted to marry. It was in the morning at about eleven o'clock; I was cooking, I spread a blanket on the floor. I told the man to sit down and I made tea. "I have come to see your son," The man said as soon as my husband appeared. "Here he is," my husband said, returning with Vitthata.

Then my husband looked at the calendar, chose the right day, and a week later we went to visit the girl in her village. Since neither of the families was rich, it
was decided that the girl's family would just pay for the ceremony and give Vitthata a gold ring and some clothes. The wedding was held two weeks later. It lasted three days. I noticed that the girl wasn't developed yet; but she menstruated six months later. For a year, according to the custom, Vitthata did not say a word to his wife. It was I who gave her orders in the kitchen and in the house. Then, little by little, I told my daughter-in-law: "Take some water to your husband," and then "Prepare your husband's bath." And then, one day, I ordered her: "Take your blanket now and go upstairs." She understood. There was no reason why she shouldn't have understood.

Yes, that's probably the best memory of my life, when I finally had a daughter-in-law to help me at home. Four years later, I married off my daughter, Shanta, who was almost fourteen. It had been a hard winter and the children had caught smallpox. I went to the temple of the goddess Devi to pray that they would be cured. I offered her a sari embroidered in gold, a coconut and a cake. It was all that I could do.

It was only when my sons grew up and started to work in the fields that life became easier. Namdeo, Chandrakant and Datta really had a very sad childhood. I would have liked them to have an education, but they all had to leave school early.
I don't know how to read and I was really surprised when I was elected to the municipal council. I go to the meetings every two weeks with a neighbour, the wife of a restaurant owner. We sit a little to one side and we don't move while the men sit around a big table under the portraits of the raja Sivaji and of the saint Jnanesvar. They talk about where they are going to put street lights and water taps. We never say anything.

About twice a year I go with my husband to Poona. I have never been to the cinema. I buy saris for my daughters-in-law, I choose the colour and the quality myself. I don't like to be away because you have to watch the work and give orders.

I still get up at five in the morning. I sleep on the floor in the big room with my husband, my sons Pandit and Anna, my daughter Anusaya, her daughter, and Datta's son. The young couples sleep in the attic. Since Datta's wife has a baby, she sleeps alone in the kitchen. Two other sons stay out at the farm at night. As for Bapussaheb, he goes to a little gymnasium where he lifts weights, and he spends the night there with his friends.

Has my life been happy? For a few years we were hungry, but now things are better. Have I had a good husband? It was my parents who arranged the marriage and when a marriage has been made, you must be happy with your husband. Mine has all the authority in the house. He
speaks very little, he has never given me a present, but everyone obeys him. The father is as good as God in the home.

The Fourth Son:

Dattatraya. Twenty-six years old. Considered to be the family's tower of strength. A frail, pock-marked face; lively, intelligent and proud. Vaguely feels he is missing something, and suffers from this, but is very conformist, orthodox and completely submissive to his father's will. Constantly chews betel, which stains his mouth orange.

I remember especially the terrible time when we had smallpox; we lay on the floor in the bedroom for weeks, and Mother fed us fruit and put hot towels on our bodies. For a month we had fever. We screamed all the time, we kept squirming and rolling so that it wouldn't hurt so much. It was awful.

I went to school when I was eight, very irregularly. I had to take the men their meals, cut hay for the animals, and take out the stones clogging the irrigation canals around the orange trees. I would have preferred to stay in school. My ambition was to be educated. Every week the master gave us a written test, and I didn't have the money to buy a sheet of paper.

My master, Guruji Deshpande, liked me a lot; he said I was the cleverest in the class. Because of my
family situation, I wasn't able to attend school for the hundred and twenty days required to qualify for the examination. Guruji Deshpande called me in one morning: "Don't worry, Datta, you are a clever hardworking boy, and I will do my best to see that you get permission to take the examination." I thanked him with all my heart. He won his case. I was seventeen, and that examination was very important to me.

I needed ten rupees to go to Poona. I couldn't ask my father for it. Impulsively, I borrowed the money from a neighbour, but as soon as I was in the examination room and writing my answers, I panicked. My anxiety became so unbearable that I suddenly stopped writing; I left the room, returned to Alandi and began to work on the farm for good.

That year my father bought a Diesel engine to pump water and, gradually, times became better. I even know how to repair the engine all alone now after watching the demonstrator at Alandi. Besides, last year I think I accomplished the best thing I've ever done in my life. We didn't have any water and nearly all our land was fallow. I persuaded my brothers to dig a well. It was very hard work, the water wouldn't gush out. In three months we dug forty feet down.

At first the neighbours were all gossiping. They said: "They're not doing that for water, they want to bury their gold." And the girls I knew in school all felt
sorry for me: "Look how he works with his hands... and he is the son of an old rich family." Today we have water, even when it doesn't rain. And the neighbours ask me: "How is it that you have water?"

I got married at nineteen because my father wanted me to marry. He thought that I was old enough. I didn't know the girl, she was from another village. My father-in-law saw me, thought that I was intelligent and hardworking and asked my father to look at his daughter. At that time I had never had any relations with women. It was hard to think of anything but the misery in our home. But Pandit, who is seventeen, has never had a girl either. My father is so strict that we dare not think about that. Besides, we can be seen only with girls of our own caste.

I saw my wife for the first time on our wedding day and decided not to love her. For a year I never said a word to her, I had no relations with her, I hated her. Why? She's a village girl. I would have chosen a city girl. A village girl has no manners. I hated her movements, her clothes, everything about her. My mother tried to persuade me that she was a hard worker and capable of working for me in the kitchen and in the fields. I could think of nothing but repudiating her. But in the end, I was forced to give in.

The wedding lasted three days. The second day, with my brothers and sisters, I went in a bullock-cart to my wife's village.
At Gurajmurti time (the time when we milk the cows) we went to the temple and I was able to see my wife. I had paper flowers on my head. Two Brahmins dropped the red sheet separating us, I offered her a coconut, she placed a garland around my neck and we entered the temple.

That night I slept in my wife's house in a separate room. The third day, my wife came to our house. The ceremonies and the exchanging of gifts continued. The Brahmin recited the list of presents for hours, giving the names of people and the amount of their gifts.

After my marriage, my life changed less than I would have wanted it to change. I hoped that my father would allow me to buy a motorcycle, but we had no money. Still, I felt responsible: I had brought a new mouth to feed into the house and I had to work harder.

I go to the cinema in Poona once a year. It costs money and it doesn't bring you any money. The longest trip I ever took was to Koyana Dam, two hundred miles from here. I've also gone barefoot on the pilgrimage to Pandharpur.

I read the Poona paper every day to see what the politicians are doing. For example, I don't think it's a good idea that factories hire through influence. You have to bribe a clerk or a foreman to be recommended. There is too much favouritism.

What kind of regime is there in China and in Russia? I don't know. What are the most important nations
today? Australia, Germany and China, I think. Is France bigger than the United States? Yes, no doubt it is.

Khrushchev, Kennedy .... No, I don't know those people. Communists? Yes, I've heard of them, I think they are a small group of very violent people, and I don't like that. I have read that men have landed on the moon, I don't know from which country they came, but it sounds extraordinary to me. In my opinion, the best system of all it the Congress Party which threw out the English, and Pandit Nehru is the man I admire most. Mr Nehru is the leader of the nation, the way my father is the leader of the family.

Nowadays, I get up every morning at seven. My wife does not sleep with me because our youngest baby is only a few months old, but she gets up at four to make lunch for the farm servants. She brings me hot water, I wash, I drink my tea and then I go to prostrate myself on the tomb of the holy Jnanesvar and put flowers on it.

By now it is ten o'clock, I eat "bakhri" with rice or lentils, then I go to the fields to see how the work is going. The orange trees are our biggest source of profit but we have the sowing and the harvesting of grain, potatoes, vegetables and so forth. At half past seven at night, I return home with the entire family, except for my brother and two servants who live all the time on the farm. I give them three hundred and fifty rupees a year plus their food (a bicycle costs two hundred and fifty).
At night I listen to the Poona radio programme, I talk with the neighbours, I read my paper or else I go and chew some betel at the house of my friend, Jnanesvar Mete, who happens to be a betel merchant. We talk about the farm and his business and events in the village.

My ambition is to become the richest farmer in the village, to be able to buy land, to take care of the education of my younger brothers and to make their last years easier for my parents, who went through sixteen years of hardship. Right now, I don't think very often about my wife and my two children. Of course, I am often bored, but what else can I do besides stay here?

The Daughter-in-law:

Lakshmi, Dattatraya's wife. Eighteen years old, two children. Hardworking, lively, the servant of the house. Gets up at four and does not stop until nightfall. In her monotonous isolation, she endures a cruelly unfair fate. Bored, but dares not say so. Hardly ever speaks to anyone. She trembles with fear at the very sight of her husband.

My childhood was very ordinary. I lived in Taligao, a village of seventy houses, eighteen miles from here. My parents were poor farmers, they owned a few acres, six bullocks and six cows but, most of the time, my father worked for others. They paid him half the harvest. My mother was always working in the fields, threshing grain or picking
potatoes. With my sisters, I played hopscotch, or we threw stones in the air. Until I was married I slept on the floor in my mother's blanket with my three sisters. I was married at the age of twelve.

When I was little, I went out a little more than now, and then they dressed me in skirts. I like that more than a sari. I once went to Pandharpur at the age of seven with my brothers and my parents. After that I had nightmares. I kept seeing gods in my dreams.

When I was nine my father wanted me to go to school. I was happy, the teacher didn't scold me, even when I stayed only an hour. Father told me: "This way, you will be able to read and you will get a better husband." I learned to read and write but I haven't got the time any more.

One day my mother said to me: "Lakshmi, some people from Alandi will come to look at you." Many of my friends were already married, but the others were sad at the thought that I too was going to leave. For you haven't got the right to see your girl friends after they marry, unless they happen to come back to the village. Thirteen men came with Datta's father. I had to keep my eyes lowered; I was very frightened. It lasted more than an hour. They asked me: "Where are you studying? In what school?" When Mother brought tea, I left. The wedding
was held two weeks later. The other girls told me that their mothers-in-law were very strict and I wondered what mine would be like.

I felt very homesick in Alandi. I dared not look at people and my husband did not speak to me. I wanted to return home, but I couldn't, not even for a week. I had to get up earlier than at home, and work much harder. I had to cook and take food out to the fields. I've never been to the cinema in my life, I have never danced, I have never held a needle. I've worn shoes once, on my wedding day.

After a year went by, my husband looked at me, I went upstairs and we slept together. That shocked me a lot but, after a few days, I got used to it. When I had my first child I went to my mother's house. The neighbour helped me. I didn't feel it very much. Now I have a son of four and a daughter four months old. I get up at four every day, I sweep the verandah and the street in front of the house, I make tea, I peel potatoes, I bake about thirty cakes, then I heat bath water for my sisters-in-law and my sister-in-law's daughter. Then I go to the river to wash clothes: every day, five dhotis, two pairs of trousers, three bodices, one shirt and four saris. It takes an hour. I hurry, I haven't got time to gossip. I go home, I hang the laundry in the attic and then I eat

Then I do the dishes, I sort and clean the rice. In the afternoon, I make tea, then I cook the evening meal for fifteen people. My sisters-in-law are in the fields all day long.

Once or twice a year I cross Poona to go to Taligao to see my mother. My father died of a throat cancer at the hospital in Bombay. Yes, I would like to travel if I could. Where would I want to go? To my village, Taligao.

The biggest country in the world? I don't know, I have never gone anywhere. America? China? No, I have never heard of those words.

I am very bored from time to time, but whom can I talk to? With my sisters-in-law, I talk about cooking. There is nothing that I really enjoy. The Ganapati festival? What do I care about that? I never go out. I only go out into the fields at noon to take the men their food.

At first, I enjoyed the children, but I have not got time to play with them. My mother-in-law and my brothers-in-law take them out, I hardly see them. My husband? He frightens me, he always gives me orders. He is nice to every one except me. He never embraces me, he never says a kind word to me. Our physical relations bring us close to each other for a minute. I suffer and I am afraid.
I do not know why I must work more than the other sisters-in-law. Perhaps it is because I am the youngest. When Bapu marries, perhaps it will be the turn of Bapu's wife.....

DEVIANT PATTERNS AS REVEALED IN THE CASE HISTORIES

The socio-cultural and psychological etiology of mental disorders among the rural folk of Maharashtra are portrayed in the following seventy case histories of the cured mental patients. Case numbers 1 to 35 are females, and 36 to 70 are males.

For clear insights into their problems, these case histories are to be envisaged with reference to their socio-cultural environment. An endeavour has been made in the preceding pages of this chapter, to present some of the glimpses of the Maharashtrian culture, the traditional healers, the relevant Hindu mythologies and the normal way of life of its rural folk with their daily chores, beliefs, superstitions, values, hopes and aspirations.

Even though material was collected on various aspects of each patient's life, for the sake of brevity, only those relevant and contributory factors to the mental disorders have been reported.
Given below is an index to the major cultural factors found among the cured female mental patients. The case numbers for the comments on these factors and their occurrence in other case histories are also incorporated for easy cross references.

<table>
<thead>
<tr>
<th>Cultural Factors</th>
<th>Comments Case No.</th>
<th>Occurrence Case No.'s</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Denial of the right of consideration</td>
<td>1</td>
<td>3, 13, 30</td>
</tr>
<tr>
<td>2. Social stigma and social redicule</td>
<td>2</td>
<td>1, 9, 11, 13, 14, 17, 18, 20, 28, 29, 35</td>
</tr>
<tr>
<td>3. Problems with mother-in-law</td>
<td>3</td>
<td>2, 7, 12, 18, 19, 31, 32</td>
</tr>
<tr>
<td>4. Arranged marriage - a norm</td>
<td>4</td>
<td>13</td>
</tr>
<tr>
<td>5. Avoidance relationship</td>
<td>5</td>
<td>28</td>
</tr>
<tr>
<td>6. Superstitious beliefs</td>
<td>6</td>
<td>2, 10, 11, 17, 19, 21, 22, 23, 25, 26, 29, 31, 32</td>
</tr>
<tr>
<td>7. Barrenness</td>
<td>7</td>
<td>2, 3, 8, 10, 13, 18, 25, 26, 29, 34</td>
</tr>
<tr>
<td>8. Ardent desire for a son</td>
<td>8</td>
<td>12, 19, 24, 33</td>
</tr>
<tr>
<td>9. Infidelity</td>
<td>9</td>
<td>1, 2, 11, 14, 23, 31</td>
</tr>
<tr>
<td>10. Rejection by spouse, or parents</td>
<td>10</td>
<td>16, 20, 27, 28, 31, 32, 34, 35</td>
</tr>
<tr>
<td>11. Death of a loved one</td>
<td>11</td>
<td>22, 23, 25, 27, 31, 32, 33</td>
</tr>
<tr>
<td>12. Problem of security in old age</td>
<td>12</td>
<td>33, 34</td>
</tr>
</tbody>
</table>
### Cultural Factors

<table>
<thead>
<tr>
<th>Case No.</th>
<th>Comments</th>
<th>Occurrence Case No.'s</th>
</tr>
</thead>
<tbody>
<tr>
<td>13</td>
<td>Marital separation</td>
<td>14, 18, 27</td>
</tr>
<tr>
<td>14</td>
<td>Quarrels, false accusations and misunderstandings with spouse and relatives</td>
<td>3, 7, 16, 25, 28, 29, 33, 34, 35</td>
</tr>
<tr>
<td>15</td>
<td>Hypogamous marriage</td>
<td>15</td>
</tr>
<tr>
<td>16</td>
<td>Projection of cultural ideals enshrined in Hindu mythologies affecting thought process</td>
<td>1, 2, 9, 10, 11, 14, 15, 23, 24, 28, 29, 31, 32, 34, 35</td>
</tr>
</tbody>
</table>

As a prelude to this section the following verses on women from "Manu", (v. 147), quoted by Basham (1954) have been presented here.

"She should do nothing independently even in her own house. In childhood subject to her father, in youth to her husband, and when her husband is dead to her sons, she should never enjoy independence..."

"She should always be cheerful, and skilful in her domestic duties, With her household vessels well cleansed, and her hand tight on the purse-strings..."

"In season and out of season her lord, who wed her with sacred rites, ever gives happiness to his wife, both here and in the other world."

"Though he be uncouth and prone to pleasure, though he have no good points at all, the virtuous wife should ever worship her lord as a god."
CASE NO. 1

I. General Information:

Sex: Female          Marital Status: Married
Age: 34             Diagnosis: Schizophrenia
Religion: Hindu      Caste: Brahmin
Place of Birth: East Africa  Educational Status: 10th Std.
Habits: Chew Tobacco  Occupation: Nurse Aid and later a Teacher

II. Childhood and Family Background:

The Case was born in Africa where her parents were working. When she was 8 years old, her uncle brought her to India; she completed the 10th standard at the age of 17. She recalled having enjoyed her early schooling. The subjects of special interest to her were Music, Mathematics, and Sports. All the teachers liked her, and in turn she liked them too, especially the Mathematics teacher. During her school days she had no worry or extra burden of work at home. As a result she was even able to complete a four year music course at the "Bharat Gyan Samaj".

The genealogy of the Case showed that her parents had only an affinal and not a consanguineous relationship. Her 68-year old father was a journalist now drawing a pension. He was reported to have been very kind and loving to his daughter before her marriage, but unfortunately it was not the same when she came back to her father's house. He was hostile and at times even brutal.
Her mother, who was a loving and kind lady, died of a partial paralysis (paraplegia) at the age of 48. While she was living there was nothing which the Case resented or disliked in her. Both parents lived together while they were alive and were economically quite sound.

During her adolescence, her major interests were music, reading stories, cinema and playing games. She had many close friends of both sexes.

III. Factors Leading to Mental Problem:

Her marriage was arranged by her parents and uncle with her consent. Although there was a little initial difficulty in settling the amount of dowry and matching their horoscopes, a quick settlement could be made since the bridegroom belonged to the same social status.

At the time of the marriage, the bridegroom, a police inspector, was 23 and the bride was 18. They were not related in any way. Her overall relationship with her in-laws was so apathetic that the Case totally disliked her husband's brother.

The Case observed that her parents never went to the temple, however, her mother performed the poojas at home.

According to report, her health was generally good. The only major sickness for which she was admitted to a hospital was Typhoid. However, according to:
her she got her first attack of mental illness after her first delivery.

Before her marriage, she worked for a short while as a nurse-aid for a doctor who used to show his appreciation by patting her on her back and her cheek. This untoward experience made her to leave this job.

While she was living with her uncle, he used to scold her because she lived a little above his means.

The biggest shock the Case experienced was on her return from the hospital after her third delivery when she found another expectant woman in her house. After a few days she learnt from her neighbours that this was her husband's first wife who had been living separately with her six children, and that due to some rent problem, the husband was forced to move his first wife and children to his second wife's (Cases) home.

The first wife had a job and the duty of taking care of her children had fallen on the second wife. She being treated as an extra and often detested that she was treated like a servant.

One day while the Case was boiling water to bath the other wife's daughter, the child knocked down the stove and water which caused severe burns on the child's body. Having seen this, the first wife told the husband and the neighbours that the Case was trying to kill her daughter.
Tired of being unjustly accused, the Case asked her husband to send her back to her father's house. This was readily done. Unfortunately, her father did not appreciate the return of his daughter with her two young mischievous sons.

Another factor which disturbed her was that her father showed more interest and love towards the young maid servant he employed than his daughter.

On several occasions he had asked that the boy's hair should be cut. One day he became so angry over this and insisted that she leave his house with her sons. This, more than anything else, disturbed the Case who now had no place to go.

IV. Predisposing and Precipitating Causes

A. General Factors

1. Poverty

2. Loss of job

3. Physical strain owing to a large number of children belonging to both the wives

4. Homeless with no economic support

B. Cultural Factors

1. Infidelity

2. False accusations of causing severe burns on the co-wife's child

3. Greatly disturbed over the growing paternal love being showered on the maid servant rather than on daughter
C. Comments

Among Maharashtrian Brahmins, polygyny is uncommon and looked at with ridicule and shame. However, in this case, the woman bore the stigma and even worked with her co-wife.

In a Hindu joint family, a married woman has the right of consideration in the family of orientation when she is faced with a crisis, such as widowhood, divorce, marital incompatibility etc. In the present case, her "last straw" was to return to her parental home but when she was denied the privilege by her own father, the tension was too much for her to bear and so she broke down.

According to Manu too, a Hindu woman with her children has no place to go when in crisis except the home of her husband on the home of her father.

CASE NO. 2

I. General Information:

<table>
<thead>
<tr>
<th>Sex</th>
<th>Female</th>
<th>Marital Status:</th>
<th>Married</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age:</td>
<td>33</td>
<td>Diagnosis:</td>
<td>Schizophrenia</td>
</tr>
<tr>
<td>Religion:</td>
<td>Hindu</td>
<td>Caste:</td>
<td>Brahmin</td>
</tr>
<tr>
<td>Place of Birth:</td>
<td>Kerala</td>
<td>Educational Status:</td>
<td>8th Std.</td>
</tr>
<tr>
<td>Habits:</td>
<td>Nil</td>
<td>Occupation:</td>
<td>Housewife</td>
</tr>
</tbody>
</table>

II. Childhood and Family Background:

While at school, the case had no problem with her friends or teachers. Her favourite subjects were Hindi
and English. The Case was brought up in a joint-family. Her father was in no way related to her mother at the time of their marriage. Both her parents and her sibs were reported to have been kind and loving to her. She had no major ailment during her childhood except a fracture she had when she was in her teens. Neither her parents nor the Case had any particular interest in religion.

III. Factors Leading to Mental Problem:

At the age of 18 she fell in love with a man who got her pregnant. When he was informed of this, he immediately left for his village from where he married another woman. Hearing the shocking news, the Case decided to have an abortion. So, she went to a friend's home and told her the whole story. Her friend being a nurse gave her an injection which terminated her pregnancy. However, this had annoyed her father's servant's wife because she, too, being a nurse wanted to do the abortion for her. Therefore, the servant apprised the police of this which in turn caused most of her neighbours to know about this as well. The social stigma attached to this made her wish she were dead.

Later her father found another match for her and got her married. However, it was learnt, that this man was a mental patient and she and her parents were cheated into this marital alliance. She could not get along with
this man and did not have any child by him. Her problem did not end there; her mother-in-law did not like her and always spoke ill of her. Their quarrels ended in the Case's losing all her belongings, and leaving her home to return to her parental home.

IV. Predisposing and Precipitating Causes

A. General Factors

1. Abortion
2. Loss of all her belongings

B. Cultural Factors

1. Problem in love affair
2. Social Stigma
3. Second suitor, a mental patient
4. Differences with mother-in-law

C. Comments

An unwed mother and her illegitimate child are socially unacceptable by the Maharashtrian culture. Hence the haste for an abortion.

Within the culture, a barren woman is considered to be the curse of god, and it is she who is blamed by society for not having a child and never the man.

Marriage is an universal phenomenon in the Indian culture and one of the chief aims of getting married is for the continuation of the family name.
CASE NO. 3

I. General Information:

<table>
<thead>
<tr>
<th>Sex</th>
<th>Female</th>
<th>Marital Status</th>
<th>Married</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age</td>
<td>22</td>
<td>Diagnosis</td>
<td>Schizophrenia</td>
</tr>
<tr>
<td>Religion</td>
<td>Hindu</td>
<td>Caste</td>
<td>Maratha</td>
</tr>
<tr>
<td>Place of Birth</td>
<td>Pune</td>
<td>Educational Status</td>
<td>5th Std.</td>
</tr>
<tr>
<td>Habits</td>
<td>Nil</td>
<td>Occupation</td>
<td>Housewife</td>
</tr>
</tbody>
</table>

II. Childhood and Family Background:

The Case grew up in a well to do home with understanding parents. Although she was shy by nature, she had a very normal childhood. She is also reported to have had no serious physical ailments when she was young.

III. Factors Leading to Mental Problem:

With her consent, she was married to a sailor in the Indian Navy. Whenever her husband came home, he used to take to the movies everyday. This made her two sisters-in-law very jealous and they used to pass ugly remarks at her. Because of this she refused a few invitations her husband had offered. This made him very angry and when he left for his duty on board the ship he told her that he would not return for one year.

After the husband left, the Case's mother-in-law treated her very badly. She was forced to do all the work and when she made even a small mistake, she was
shouted in an abusive manner. To make matters worse
her mother-in-law wrote to her husband complaining of
her disobedient nature and the poor way in which she
worked at home.

As it was the accepted practice, during holidays
of the "Dewali" festival, the Case went home to visit
her parents. It was during this time that her husband
also came home for a few days. On finding his wife
missing, he enquired and learnt from his mother, that
her father had a big quarrel with them and took his
daughter home. Although this was only a created story,
the husband believed his mother and wrote a letter to
his wife telling her that inasmuch as she and her father
had caused a lot of problems to his mother, she could
remain where she was and that he had nothing to do with
her. This was a big shock to the Case and she wept
bitterly.

After the "Dewali" holidays, the Case returned to
her cruel mother-in-law's home where she continued to
work as a slave. When her husband came home on vacation,
his mother and sisters again told him a lot of lies about
her bad manners and behaviour. This made the Case's
husband very angry. He consumed a large amount of liquor
and mercilessly beat his wife. On hearing from friends
about the ill treatment his daughter was receiving, the
Case's father took her away from the home of her in-laws
to his home.
However, her problems did not end there. She was not able to adjust with her brother and his wife. Whenever, they had a small misunderstanding, her sister-in-law asked her if she (the Case) was trying to separate her from her brother so that she too would have the same experience which the Case was experiencing. This made the Case very sad and she kept worrying about all her problems which occurred in the very first year of her married life. Her barreness and all the other problems in quick succession led to her mental breakdown.

IV. Predisposing and Precipitating Cause

A. General Factors
1. Cruel and unsympathetic husband
2. Worry over all her problems in the first year of her married life.

B. Cultural Factors
1. Quarrel with her sisters-in-law
2. Mother-in-law problem
3. False accusations against her
4. Quarrels with her brother and sister-in-law
5. Barrenness

C. Comments
Problems between the mother-in-law and the daughter-in-law are quite common and even accepted owing to the practice of patrilocal residence. However, the problems are aggravated further when the
daughters-in-law are barren. The desire of the mothers-in-law to have a grand-child is always latent, but expressed with scolding, beating, cursis etc. In the present Case, the dual forces that led to her mental breakdown were: a) she wanted a baby but could not have one. b) she loved a man, but could not marry him. Instead, she had to listen to her father and marry a man whom she did not like and only later does she and her parents learn of his mental ailment.

It has been suggested by some authors that in Maharashtra and other parts of India, new brides, who may be cruelly mistreated by their mothers-in-law, are most frequently the victims of spirit possession. When possessed, they are likely to curse and revile their mothers-in-law and engage in other unseemly behaviours. To prevent recurrence of the illness, mother-in-law naturally tend to modify their behaviour toward their daughters-in-law.

CASE NO. 4

I. General Information:

<table>
<thead>
<tr>
<th>Sex</th>
<th>Female</th>
<th>Marital Status:</th>
<th>Married</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age:</td>
<td>34</td>
<td>Diagnosis:</td>
<td>Schizophrenia</td>
</tr>
<tr>
<td>Religion:</td>
<td>Hindu</td>
<td>Caste:</td>
<td>Brahmin</td>
</tr>
<tr>
<td>Place of Birth:</td>
<td>Andhra Pradesh</td>
<td>Educational Status</td>
<td>Matric &amp; Teachers Training</td>
</tr>
<tr>
<td>Habits:</td>
<td>Nil</td>
<td>Occupation:</td>
<td>Housewife and Teacher</td>
</tr>
</tbody>
</table>
II. Childhood and Family Background:

While at school the Case participated in sports and got along very well with her friends and teachers. Her favourite subjects were drawing and painting.

Her father, a photographer and an artist, was very kind and loving. Her mother, who was also kind and loving had gone to Canada to visit her son when this interview was being conducted. Her brother and sisters were also fond of her.

When young, the Case had no physical problems. Her hobbies were reading, cooking, flower arrangements and batik work.

Her parents used to go to the temple every Saturday and also worshiped Shantha Durga and Mangesh at home. The Case also went to the temple every Saturday. The Case enjoyed working as a teacher for seven years and earned Rs.300/- per month.

With her consent her parents got her married to a boy belonging to the same caste and social status. At the time of marriage, there was a ten year gap between her age and the age of her bridegroom. Although she considered sex as being dirty and sinful, she had two daughters; the first was by a cesarean operation and the second was a forceps baby.

The Case reported that she had never entered any hospital earlier excepting the Central Mental Hospital, Poona, after her marriage.
During her parole, (temporary release from the Mental Hospital) she felt very self-conscious and uneasy in the presence of her neighbours and friends and even worried about the names she might be called for having been admitted into the Mental Hospital.

III. Factors Leading to Mental Problem.

Before her marriage, the Case had a love affair with an Air Force Officer. However, since the accepted cultural practice was to consent to the wishes of her parents she was married to a medical representative. She was terribly dejected after her wedding, because like her brothers and sisters, she had very high expectations of her husband's being very rich and now, although her husband was doing well, she was not satisfied and always looked down on him.

The real problem started at the time of the wedding, when her boyfriend from the Air Force came over and presented her with a foreign crockery set and even sang a special song for the reception. Her husband, having heard about her earlier friendship, was jealous and taunted her about this on the very first night of wedding. This made the Case very sad and she cried her heart out but still he had no sympathy.

Later, the Case occasionally got delusions of her boyfriend coming in an aircraft, landing on her
lawn and she running out to meet him and having a nice long chat with him on the lawn. After he had left she was filled with remorse and was unable to concentrate on work in the house.

To add to this worry about her husband's being the wrong partner and a very poor bread winner, her mother-in-law would also trouble her by saying that she was too stylish in everything and criticized her.

Another problem she was faced with was that she had only two daughters and no son which is an important factor in the Hindu religious life.

All these problems put together led to her breakdown and she was admitted into the Mental Hospital.

IV. Predisposing and Precipitating Causes

A. General Factors
1. Failure of her great expectations

B. Cultural Factors
1. Break up in love affair due to cultural practices.
2. Mother-in-law problem
3. Desire for a son

C. Comments

Arranged marriage by the concerned parents is a cultural value in contrast to a romantic love marriage.

Children, especially the unmarried girls are not to go against, or contradict in any way, the wishes of their parents with regard to marriage. They are
to obey and accept the bridegroom that is chosen for them by their parents. It was owing to this cultural norm that the present case kept quiet about her love affair when the marriage proposal was made by her parents.

There is a possibility that the case could have released some of her tension, if she had a son of her own on whom she could have transferred her feelings for the man she really loved.

Hindu mythology clearly depicts that the world view of a Hindu woman does not normally go beyond her own sisters and the wives of her brothers. It was because of this that the Case always underrated herself.

CASE NO. 5

I. General Information:

<table>
<thead>
<tr>
<th>Sex:</th>
<th>Female</th>
<th>Marital Status:</th>
<th>Married</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age:</td>
<td>33</td>
<td>Diagnosis:</td>
<td>Schizophrenia</td>
</tr>
<tr>
<td>Religion:</td>
<td>Hindu</td>
<td>Caste:</td>
<td>Mang</td>
</tr>
<tr>
<td>Place of Birth:</td>
<td>Satara</td>
<td>Educational Status:</td>
<td>Literate</td>
</tr>
<tr>
<td>Habits:</td>
<td>Nil</td>
<td>Occupation:</td>
<td>Housewife</td>
</tr>
</tbody>
</table>

II. Childhood and Family Background:

Her parents were kind and loving and with all good intentions they got her married to a watchman, a widower whose first wife died of T. B. and two of his children due to malnutrition. This man earned only Rs.225/- per
month and gave the money to his parents who took care of his wife and two daughters, one 8-year old from his first wife and the other 4-year old from his second wife, the Case.

III. Factors Leading to Mental Problem

The genealogy shows that this man was the Case's mother's father's sister's son's son. At the time of marriage, the Case was only 13, but the man was 40.

Because she was young and good looking, her father-in-law always tried to molest her. One day, when she was alone in the house, in his drunken condition, the father-in-law caught her, removed all her clothes, tied her on to a bed and tried to make love to her, but she managed to cover herself with a sheet. Later, she escaped by removing the knots with her teeth. This was a traumatic experience in her life and she did not tell this to anybody, but feared her father-in-law.

To make things worse, her M. I. L. suspected her of having an affair with her husband (the Case's father-in-law) and always scolded her and made her do all the house work and treated her like a servant.

In her heart, the Case also had a longing for a son. All these factors led to her breakdown and she was admitted into the Mental Hospital.
IV. **Predisposing and Precipitating Causes**

A. General Factors

1. Incompatibility owing to large age gap

B. Cultural Factors

1. Molestation by her father-in-law
2. Fear of father-in-law
3. Clash with her mother-in-law
4. Desire for a son

C. Comments

Very after it is observed in Hindu mythology that the plight of a woman is that of degradation and seclusion. In fact she is called a temptness. Therefore, in the present Case, although her father-in-law kept molesting her, her mother-in-law always blamed her for it.

The traumatic experience she had also is oriented to the Maharashtrian culture, because there is supposed to be an avoidance relationship between the father-in-law and the daughter-in-law. In the same context, if it was the younger brother of her husband who played the role of the father-in-law, the situation would have been that of acceptance and secretiveness on her part.
I. General Information:

Sex: Female  Marital Status: Married
Age: 28  Diagnosis: Schizophrenia
Religion: Hindu  Caste: Maratha
Place of Birth: Poona  Educational Status: Literate
Habits: Nil  Occupation: Housewife

II. Childhood and Family Background:

The Case had a very normal childhood and her parents are reported to have been kind and loving, but her father died when she was in the teens. She grew up in the village and understood all the traditional practices of the village.

III. Factors Leading to Mental Problems:

One day a cobra entered the house of the Case and bit a woman who was sitting there. There was a little disturbance but with the assistance of the Case and a few men, the snake was killed. But right after that, a crow flew over and sat on the roof of that house. Immediately the people said, "we have made a big mistake, we shouldn't have killed the snake; the coming of the crow is a bad omen, now there will be some misfortune." The Case began to worry a lot about this incident and this resulted in her mental breakdown.
When she was about to return from the hospital after having received a prolonged treatment, she heard that her husband had remarried. This news made her worse. Later, her co-wife died and she was asked to return to her home. But said, "I will not be able to adjust with my step-children." For fear of ridicule from the society, she did not return to her home, but instead she went back to her parental home. From there she presented a petition before the court and managed to get a part of the property and money for herself and her own three children.

IV. Predisposing and Precipitating Causes

A. General Factors
   1. Loss of property

B. Cultural Factors
   1. Death of her loving father
   2. Superstition
   3. Remarriage of her husband without her knowledge
   4. Social stigma

C. Comments

The crow, with its dark black feathers has been associated with a number of superstitious beliefs in the culture. It is considered a mediator between the soul and the body or between heaven and earth. The food that is given to the corpse is to be eaten by
the crow, so that the earthly soul will merge with the heavenly soul.

In the present case, since the crow is considered to be a messenger, it reminded the Case that the soul of her loving father may have come in the form of a snake but she had assisted in killing it. This thought was terribly disturbing to her, and she finally broke down.

"Naga Panchami", the serpent festival, is observed by Hindus in many parts of India. On this day, offering of flower and cooked foods, or milk and water are placed before holes where snakes are known to dwell. There is also the cessation of all ploughing on this day, to avoid even accidental killing of a snake. All this is done with the hope that as the scriptures promise, he who fasts and worships the cobra with devotion will go to "Nagaloka", the mythical abode of the cobras, reputed to be the most beautiful of all the Hindu heavens. This shown us also the inner tensions that may have had an influence on Case's mental state.

CASE NO. 7

I. General Information:

<table>
<thead>
<tr>
<th>Sex:</th>
<th>Female</th>
<th>Marital Status:</th>
<th>Married</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age:</td>
<td>20</td>
<td>Diagnosis:</td>
<td>Schizophrenia</td>
</tr>
<tr>
<td>Religion:</td>
<td>Hindu</td>
<td>Caste:</td>
<td>Maratha</td>
</tr>
<tr>
<td>Place of Birth:</td>
<td>Mysore</td>
<td>Educational Status:</td>
<td>4th Std.</td>
</tr>
<tr>
<td>Habits:</td>
<td>Nil</td>
<td>Occupation:</td>
<td>Housewife</td>
</tr>
</tbody>
</table>
II. **Childhood and Family Background**

The Case's parents are reported to have been kind and loving. However, when she was young she feared her mother who was a great disciplinarian.

The Case had no physical ailments when she was young. Her parents went with her to the temple only on special occasions like "Amavasi" and "Purnima".

III. **Factors Leading to Mental Problem**

At the age of 17, her parents forced her into marrying a man who was 28 years old. After the marriage the parents and the Case learnt from their friendly neighbours that this man's first wife had committed suicide because she could not get along with him. The parents learnt that even though they had paid a dowry of Rs.5000/- for their daughter with great difficulty, three months later the man married another woman who was now his third wife.

When this third wife was brought home, the Case was angry, she did not like the idea, and had constant quarrels with her co-wife.

A unique problem which the Case had to face was her two mothers-in-law. Her husband's father was also married to three women; the first one had died but the Case had to put up with the other two mothers-in-law who treated her almost like a slave.
Another problem which the Case had to endure was that whenever the husband returned from his duty, he was fully drunk and then he would scold and beat the Case. On one occasion, the husband picked up a axe and gave a very hard blow on to the Case's head for which she had to be admitted in a hospital.

The Case just could not bear all these problems and on three occasions had attempted suicide.

To add to her constant worries, her neighbours would talk about her being barren. These tensions were too much for the Case and finally resulted in her mental breakdown.

IV. Predisposing and Precipitating Causes

A. General Factors
   1. Cruelty on the part of husband, beating her in his drunken state

B. Cultural Factors
   1. Quarrels with co-wife
   2. Problem with her two mothers-in-law
   3. Barrenness
   4. Social ridicule

C. Comments
   (Comments on Case No. 3 are applicable here also.)
CASE NO. 8

I. General Information:

Sex: Female  Marital Status: Married
Age: 23  Diagnosis: Schizophrenia
Religion: Hindu  Caste: Dhanger
Place of Birth: Sholapur  Educational Status: Literate
Habits: Chew Betel Nut  Occupation: Housewife

II. Childhood and Family Background:

The Case's parents are reported to have been kind and loving. The Case had no physical ailments when she was young and no restrictions on the type of food she ate. Once a month, her parents went with her to the temple for worship.

When she was 10 years old, her parents arranged for her to marry her maternal uncle who was 20 years old. However, since she had no children, her husband left her and married another woman. For the second time she was married to her father's youngest brother's son, but again since he also did not have any children from her, he left her after five years and married another woman.

III. Factors Leading to Mental Problem:

The Case was very discouraged because of this and to add to her worries, her neighbours also spoke about her and made fun of her.
In desparation, her parents found the third suitor who was not related to her in anyway and she did have a baby, but it was a female child and the husband was not happy about this at all.

One day, when the patient was not feeling too well, she prepared the food a little carelessly and her husband got very angry with her and beat her on her head with the kerosene stove. Since she bled profusely she was taken to the hospital for treatment. After that incident, the Case did not talk to her husband in a loving manner and was always under tension. Her mother-in-law noticed this and shouted at her.

One day her mother-in-law ordered her to go and wash a few clothes by the river which was almost a mile away on a moon-lit night. Although the Case had severe abdominal pains owing to her menstruation, she obeyed. However, on the way she remembered that it was "Amawashi" (totally dark night) she had a sudden fear of the presence of ghosts.

As she approached the river with fear and trembling she felt something surrounding her all of a sudden. This was followed by a strong blow on her back which caused her to fall to the ground. Then she felt that she was out of breath, and after a while, she felt strong abdominal and chest pains.
Crying her heart out, she treaded all that way, back to her home with the dirty cloths.

Although her mother-in-law did not accept her story, she said that her abdominal pains were due to an empty stomach. She got the "Bhakri" and "Chutnie" out and asked her to eat. The Case ate, but the pains persisted and continued for two long months.

During this period, various local medicines were tried but the pains did not stop. Later, the Case was asked to place her head on the cow. After she did this a few times, the pain did subside to some extent only. Therefore, her husband, her mother-in-law, and mother took her to a "Denrishie" (Bhaghat) who told them that the god, "Masaba" should be offered the following articles: A small basket each containing wheat, Jawari, Rice, and Chana Dhall and also a bottle of sweet oil. Then a small black goat was to be sacrificed in front of the god "Masaba" which was placed under a banyan tree.

Since the offerings were rather expensive, the advice of the Devrishie was not carried out and as a result the Case continued having severe abdominal pains. This intensive and prolonged pains along with the tauntings of her neighbours, the desire for a male child, and the constant annoyance of her husband and mother-in-law drove her to madness.
IV. Predisposing and Precipitating Causes:

A. General Factors
1. Cruelty on the part of her third husband
2. Severe abdominal pains

B. Cultural Factors
1. Barrenness
2. Social ridicule
3. Desire for a male child
4. Mother-in-law problem
5. Fear of spirits

C. Comments

Within the cultural norms, one would expect one's own relatives to be more kind and understanding, but in the present case, although her first two husbands were related to her, they left her owing to her barrenness.

Later when she married a man who was not related, she conceived and had a baby. But her husband was very displeased because the baby was a girl. Culturally also, a boy baby is preferred to a girl baby because he would carry the ancestral name with him. This is not possible with a girl baby, since she marries someone outside of the family circle.

Within the culture ghost stories are often told and fear of ghosts are quite well inculcated in the
minds of the people; It is also believed that ghosts are active in the dark. In the present case, although the case was menstruating, she was asked to go out on dark night to wash clothes.

CASE NO. 9

I. General Information:

<table>
<thead>
<tr>
<th>Sex</th>
<th>Female</th>
<th>Marital Status</th>
<th>Married</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age</td>
<td>29</td>
<td>Diagnosis</td>
<td>Schizophrenia</td>
</tr>
<tr>
<td>Religion</td>
<td>Hindu</td>
<td>Caste</td>
<td>Mahar</td>
</tr>
<tr>
<td>Place of Birth</td>
<td>Satara</td>
<td>Educational Status</td>
<td>S. S. C.</td>
</tr>
<tr>
<td>Habits</td>
<td>Nil</td>
<td>Occupation</td>
<td>Housewife</td>
</tr>
</tbody>
</table>

II. Childhood and Family Background:

The Case had a very normal childhood with no extraordinary events in her life. Her father, a motor mechanic who was quite strict but very understanding, loved all his nine children. Her mother too took good care of the home and provided the meals on time for the large family.

III. Factors Leading to Mental Problem:

After completing her S. S. C., the Case was studying for nursing, but she left it and returned home because both her parents died one after another.

Later she worked in a private clinic in Bombay, where she had an affair with a married doctor and gave birth to an illegitimate baby girl. The baby was handed
over to a local woman by the doctor who asked her to take the child to Ahmednagar.

While the Case was working for the doctor, she was staying with her younger brother who also had an illegitimate child from a married woman. Since this brother knew of the close relationship between the doctor and his sister, the Case, he took advantage of the situation by going and requesting for money from the doctor on many occasions.

Since the doctor's wife was also aware of her husband's affairs, she had constant clashes with her husband. This was also reported to the Case and she was under constant tension and worry.

After the delivery of the first daughter, the Case conceived again but had an abortion. In the meanwhile the brother, who was also having problems with his wife's first husband sold the house and decamped without giving any money to his sister.

IV. Predisposing and Precipitating Causes

A. General Factors
   1. Longing for the illegitimate child
   2. Brother selling the house and leaving her homeless

B. Cultural Factors
   1. Sudden death of parents
   2. Infidelity
   3. Social stigma
C. Comments

In the culture, the ideal pattern of getting married, having children of her own and a good home was denied to her. The normal biopsychic need of fondling her own baby was also denied to her.

Although the case was having illicit relations with the married doctor and worried a lot about the problem he was having with his own wife, she felt quite secure because she had a house and a brother to go to. But when the brother sold the house and left her all alone with no shelter a basic need, she was unable to bear the tension.

CASE NO. 10

I. General Information:

<table>
<thead>
<tr>
<th>Sex:</th>
<th>Female</th>
<th>Marital Status:</th>
<th>Married</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age:</td>
<td>34</td>
<td>Diagnosis:</td>
<td>Schizophrenia</td>
</tr>
<tr>
<td>Religion:</td>
<td>Hindu</td>
<td>Caste:</td>
<td>Chambar</td>
</tr>
<tr>
<td>Place of Birth:</td>
<td>Pune</td>
<td>Educational Status:</td>
<td>Inter. Arts</td>
</tr>
<tr>
<td>Habits:</td>
<td>Chews supari</td>
<td>Occupation:</td>
<td>Telephone Operator &amp; Housewife</td>
</tr>
</tbody>
</table>

II. Childhood and Family Background:

The Case had a very kind and understanding father, but a strict mother. She had no physical ailments when she was young. Because she had a bad temper she had hardly
any friends at school. She also had no friends of the opposite sex. Once a week she used to go to the temple with her parents.

III. Factors Leading to Mental Problem:

Her marriage was arranged, with her consent, by her father. However, at that time, her suitor was not very keen on marrying her. He had a desire to marry somebody very beautiful. Nevertheless, the marriage was solemnized but the Case did not go and stay with her husband for three years even though she was 20 years old at that time and he was 28. This created a lot of ill-feelings between her in-laws and herself. Later, when she did join him, there were a lot of quarrels at home. He suspected her for having an affair with someone else and there was a lot of misunderstandings.

Her husband worked as an agricultural supervisor outside Poona and came home only during the holidays. This made things even worse. She now suspected her husband of having an affair elsewhere and by then she had a large family of six children ranging between four and fourteen years, and she had to leave them all at home and go to work as a telephone operator. But when she came home, after a hard day's work, she could not control her constantly quarreling children. Owing
to her short temper, she used to beat them and later regret about her inhuman behaviour.

Although she was due her promotion in the office, she did not get it and this added to her many tensions. Then again she used to quarrel with her brothers on very minor matters, but the chief cause of her mental problem was that her husband also used to quarrel, with her when he was at home. These various tensions led to her mental breakdown.

IV. Predisposing and Precipitating Causes:

A. General Factors
   1. Failure to get the promotion
   2. Large unmanageable family
   3. Inferiority complex of her looks

B. Cultural Factors
   1. Quarrels with husband
   2. Misunderstandings and suspicion about husband
   3. Separation right after marriage

C. Comments
   (Comments on Case No. 2 are applicable here also.)
CASE NO. 11

I. General Information:

<table>
<thead>
<tr>
<th>Sex:</th>
<th>Female</th>
<th>Marital Status:</th>
<th>Married</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age:</td>
<td>34</td>
<td>Diagnosis:</td>
<td>Schizophrenia</td>
</tr>
<tr>
<td>Religion:</td>
<td>Hindu</td>
<td>Caste:</td>
<td>Mahar</td>
</tr>
<tr>
<td>Place of Birth:</td>
<td>Aurangabad</td>
<td>Educational Status:</td>
<td>Literate</td>
</tr>
<tr>
<td>Habits:</td>
<td>Nil</td>
<td>Occupation:</td>
<td>Housewife</td>
</tr>
</tbody>
</table>

II. Childhood and Family Background:

The Case was from a poor family. Her father earned a little money by taking care of cattle belonging to his neighbours. At the age of 60 he died leaving behind his wife and seven children.

While she was young, the Case had no problem in adjusting with her friends and relatives.

Although her parents did not worship any gods, the Case placed an image of "Khandoba" in her house and worshipped it everyday.

At the age of eight, her maternal uncle arranged for her to marry a young man of 18 who worked as a labourer in a sugar factory and belonged to the same caste. On attaining puberty, she was permitted to join her husband.

III. Factors Leading to Mental Problem:

Since the Case did not have any children from her husband, she left him and married another man who said
that his wife was barren. However, after marrying this married man, all four of her children died one after the other. This was a very depressing factor to the Case. So she frequented the temple in the village to pray to her god about this great tragedy in her life. However, the people who saw her visiting the temple said, "She is mad and that is the reason she is always running to the temple." They also spoke about her marriage and made fun of her.

Another important factor was that the Case did not like the idea of her second husband staying with his co-wife. There were frequent quarrels between the two women, and the Case who was already under a lot of tensions had a mental breakdown.

IV. Predisposing and Precipitating Causes:

A. General Factors

1. Frequent clashes with the co-wife.

B. Cultural Factors

1. Social ridicule of leaving her husband and marrying a married man.
2. Deaths of her children in close succession
3. Being labelled a religious fanatic for frequenting the temple

C. Comments

Death of a loved one is a heart breaking experience. In the present case, all four of her
children died one after the other and the tension must have been even greater. In rural areas even this is considered to be a curse of god, related to a sinful life. A corollary to this thought is that the biopsychic need of the Case was not met with because of the death of all her children and the stress and tensions were too much for her to bear.

Death in rural areas also brings a large number of relatives, friends and neighbours together who sympathize with the bereaved. In the present Case, she did not get sympathy from anybody except ridicules because she had left her husband and seemingly disturbed the peace in another home for having married another married man who was living with his wife.

CASE NO. 12

I. General Information:

Sex: Female  Marital Status: Married
Age: 34  Diagnosis: Schizophrenia
Religion: Hindu  Occupation: Housewife
Place of Birth: Pune  Educational Status: Literate
Habits: Chews Tobacco  Caste: Maratha

II. Childhood and Family Background:

The Case had kind and loving parents. Her father was a hard working farmer who earned about Rs.200/- per
month from the soil of his form produce. He died at the age of 60 and his wife at 65.

The Case had no physical problems when she was young. She had a few friends who were very close to her, but had no friends among the opposite sex.

Her parents went to the temple occasionally but she visited the temple only on special occasions.

When she was seven years old, her parents arranged for her to marry a very young man of 16 who belonged to her caste. Since this was an arranged child marriage, she had no say in the choice of her life's companion.

III. Factors Leading to Mental Problem:

The Case had a great desire to have a son but her very first child was a daughter. Later, seven of her children died one after the other in rapid succession. This was terrible shock to her. The only one surviving was the first daughter. However, since she was only a daughter, who would get married and leave home, the Case developed more fear of her -- not having anybody to take care of her own future when she would be old.

Her mother-in-law treated her like a servant and her problems were greatly intensified when her husband incessantly taunted her saying, "You are a useless woman who could not look after my children and that is why they all died." One day, when he was angry, he asked
her to leave the house. Later, he went and married another woman. The Case, with a broken heart, went and stayed with her younger brother. It was here that she really learnt to love one of her nephews. It was her hope and desire that when she would grow old, this nephew would take care of her. However, things just did not work well for her. This nephew also died. All these tensions worked on her mind and she had a mental breakdown.

IV. Predisposing and Precipitating Causes:

A. General Factors
   1. Nil

B. Cultural Factors
   1. Want of a son
   2. Death of seven children
   3. Mother-in-law problem
   4. Clash with husband
   5. Separation from husband
   6. Death of her much loved nephew -- her hope in old age

C. Comments

   Unlike the practice of the West, it is expected of the children to take care of their parents in their old age. When this security is shattered, tension is bound to mount.
CASE NO. 13

I. General Information:

Sex: Female    Marital Status: Married
Age: 22        Diagnosis: Schizophrenia
Religion: Hindu  Caste: Vani
Place of Birth: Sholapur  Status: Literate
Habits: Nil     Occupation: Housewife

II. Childhood and Family Background:

The Case's father and relatives were kind and loving, but she did not like her mother, because of her strict and demanding nature. Her father owned a flour mill in the village and earned about Rs.100/- per month. He died at the age of 50.

When she was young she had a very close girlfriend whose death caused a great vacuum in her life. She had no friends among the opposite sex.

Her parents did not go to any temple but they worshipped "Ambabai" and "Shanker" at home. The Case went to the temple only on special occasions.

When she was 16 years old, her parents and other members of the family arranged for her to marry a boy who was 25 years old.

III. Factors Leading to Mental Problem:

The Case was very disturbed after marriage when she found out that her husband was a divorcée. She...
lived with him for four years. But all of a sudden, because she was barren, the husband left her and got married for the third time and got two daughters. This experience was a big shock to her, subsequently she left the house and went back to her mother and two younger brothers who were still unmarried. Owing to financial strain at home, her mother and brothers asked her to go back to her husband or to find another suitor. But the Case just could not think of sharing her husband with his third wife neither could she think of remarrying due to social stigma. She kept brooding over all her problems and finally had a mental collapse.

IV. Predisposing and Precipitating Causes:

A. General Factors
   1. Cheated into marrying a divorsee

B. Cultural Factors
   1. Desire for children - barreness
   2. Separation from husband after four years
   3. Husband's remarriage
   4. Social stigma of remarrying
   5. Right of consideration denied

C. Comments

   As in Case No. 1 the right of consideration to her home was denied, and with it humiliation and the fear of security played important roles.
CASE NO. 14

I. General Information:

<table>
<thead>
<tr>
<th>Sex</th>
<th>Female</th>
<th>Marital Status:</th>
<th>Married</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age:</td>
<td>25</td>
<td>Diagnosis:</td>
<td>Schizophrenia</td>
</tr>
<tr>
<td>Religion:</td>
<td>Hindu</td>
<td>Caste:</td>
<td>Sutar</td>
</tr>
<tr>
<td>Place of Birth:</td>
<td>Sholapur</td>
<td>Educational Status:</td>
<td>Literate</td>
</tr>
<tr>
<td>Habits:</td>
<td>Nil</td>
<td>Occupation:</td>
<td>Housewife</td>
</tr>
</tbody>
</table>

II. Childhood and Family Background:

The Case had loving and kind parents and relatives. Except for a few minor headaches, she had no major ailment when she was young. Her father, who was a carpenter, had a small farm from which he earned about Rs.100/- per month. He died at the age of 50.

She had no say in the matter of choosing her mate since it was done for her by her father when she was only eleven. The suitor was 18 years old at the time of marriage. Since she married her brother's wife's brother, there was no serious complications.

III. Factors Leading to Mental Problem:

The Case was happily married for 12 years with her husband working as a carpenter and only two young sons to take care, they got along quite well. However, while the husband was at his usual work at home, his friend used to visit him quite frequently. Slowly the Case got
interested in this young man and spent a lot of time talking to him. One day, since the Case showed a lot of interest in his friend, after he left the house, her husband ordered her to get out of his house. She left immediately without her two sons. She slowly made her way to her paramour's house where she was kept in a separate house, since he, too, was married and had two daughters.

Inasmuch as the Case had a tubectomy operation after her two sons from her first husband, she was not able to have any children for her paramour.

She stayed alone in this house and once in a while her paramour came and visited her and gave her some money just for her survival. She was lonely in this house. Since she did not get enough of money for clothes, etc., as she desired, she thought of doing some work.

She purchased some lime (chunam) a ladder and a brush. Requested another girl in the village to join her and they went out white washing the houses in the village. She never realized how difficult this work would be. After white washing a whole house, she was given only one rupee.

After a few days of this great physical strain, supplemented with dirty comments from the people of the village for her promiscuous behaviour, she had a mental breakdown.
IV. Predisposing and Precipitating Causes:

A. General Factors
1. Separation from children
2. Hard work to make a living

B. Cultural Factors
1. Separation from home and husband
2. Social ridicule

C. Comments
The strong social ridicule the Case had to face was due to her polyandrous nature. This is not accepted in the culture.

CASE NO. 15

I. General Information:
Sex: Female Marital Status: Married
Age: 34 Diagnosis: Schizophrenia
Religion: Hindu Caste: Maratha
Place of Birth: Sholapur Educational Status: Literate
Habits: Nil Occupation: Housewife

II. Childhood and Family Background:
The Case is reported to have had a very normal childhood with no major ailments. Her parents were understanding. Also, she got along well with her friends.

III. Factors Leading to Mental Problem:
The Case had a very happy marriage and they got along fine. Her husband worked in a workshop and earned
quite a handsome amount daily. They had four children:
one daughter and three sons whom they tried to educate.

Since they had only one daughter, she received more
attention and love from the parents. When this daughter
completed her S. S. C. (High School), they finally after
consulting with friends, decided to get her married. But
when she heard about this, she was very discouraged and
dejected because she had not disclosed to her parents
about her boyfriend, whom she really loved.

One day, when her mother asked her as to why she
was so depressed, she fearfully disclosed the whole mat­
ter to her and said, "I will marry only him and no one
else." Also, she said, "If you force me to marry some
one else, I will commit suicide." This was a terrible
shock for the Case's mother to bear. The only daughter
she had loved and cherished so many years, was now want­
ing to have her own way.

After some enquiries, the parents found that their
daughter's boy friend belonged to a lower caste. This
made matters worse for the parents and especially for the
Case. They were very disturbed about the consequences.
If they did not concede to their adamant daughter's
request, there was a possibility of loosing their daughter
but if they agreed, then they had to suffer the ridicule
of neighbours and the social stigma which this kind of
inter-caste marriage caused afterwards. What could they do? The Case kept worrying about this day and night.

On a fine day her father called his daughter and explained to her the whole situation that her choice was wrong and that she could not marry this boy. But the girl insisted to such an extent that her father lost his temper and gave her a good beating and also shouted at the Case for having petted the daughter for so many years.

This incident disturbed the husband too much. Although he suffered from blood pressure, he now neglected his medicines and food. As a result his condition worsened day by day.

One evening when the Case and her husband went to attend a wedding reception hosted by one of their friends, their daughter got hold of her few belongings and left the house. On returning, they were terribly worried. They looked for her everywhere but it was all in vain. After a few days, they learnt that their daughter had gone ahead and married her lover in the court. This was a big shock to them and they now had to face the ridicule and shame their daughter brought upon them. The sudden absence of her daughter the social stigma, and the poor health of her husband caused much heartache to the Case.
Shortly after this, the Case's husband had a paralytic attack and he was rushed to the hospital. After a month he was discharged but had to pay a very heavy bill of Rs. 5000/- while he was recouperating many times he told his wife, the Case, that he wished he was dead. They now had an additional burden of paying the large hospital bills and so they had to stop the education of their sons. All these worries and tensions were too much for the Case to bear which resulted in her mental breakdown.

IV. Prediposing and Precipitating Causes:

A. General Factors

1. Extreme behaviour of the only daughter who contemplated suicide if her wishes were not granted.
2. The husband's poor health and his paralytic attack
3. The very large hospital bills
4. The other children's education being terminated

B. Cultural Factors

1. Running away of the daughter with her lover, a low caste boy and getting married to him in a court—Hypogamous marriage
2. The social ridicule to be encountered

C. Comments

In the culture, hypogamy is not looked down, because of the idea that the seed that is responsible for the birth of the child is coming from a high caste boy. However, hypogamy which brings shame and ridicule is not appreciated as seen in the present case.
I. General Information:

Sex: Female  Marital Status: Married
Age: 20  Diagnosis: Schizophrenia
Religion: Hindu  Caste: Mahar
Place of Birth: Aurangabad  Educational Status: 5th Std.
Habits: Nil  Occupation: Housewife

II. Childhood and Family Background:

The Case was brought up in a rural village. She had two elder brothers and one younger brother. Being the only daughter, the family showered much affection on her. She had loving parents who tried to fulfill all her wishes. She was studying in Standard Five when tragedy struck her home.

III. Factors Leading to Mental Problem:

The Case was in her early teens when she went on a journey with her parents. The bus in which she was travelling with her parents met with a gruesome accident, but she was one among the few who survived. This accident robbed both of her parents, and although she was not hurt physically, she was emotionally very upset after witnessing this tragedy, that apparently triggered off a series of crises in her life.

For weeks she was unable to eat a proper meal or get a good night's sleep. A few months later her
brothers got her married, and she went to stay with her in-laws, (two sisters-in-law, a brother-in-law and a mother-in-law).

The Case had a fair complexion, but her husband and his family were darker. In the beginning, this was blessing in disguise to her. Her proud in-laws took great pleasure in showing her to all the relatives. Her husband was also very affectionate and took her to the movies once a month. However, the Case's young sisters-in-law were jealous of her and tried to cause mischief whenever they could. For example, when she cooked, they would enter the kitchen stealthily and add more salt to the food. This would naturally caused all the family members to grumble and scold her. Her husband would also join the members of his family in reprimanding her for her carelessness. The pranks played on her by her sisters-in-law, resulted in her husband's punishing her by not taking her to the movies. This made her feel very rejected and humiliated.

One day her mother-in-law was admitted in a hospital. So one of the sisters-in-law remained with the mother and the other stayed at home. In the afternoon the Case carried lunch to the hospital for her mother-in-law. But when she returned, she found her sister-in-law and her paramour in the house. On seeing her, he quickly
left the house, but the frightened sister-in-law was sure she would report what she had seen to her husband. So at the very next opportunity this sister-in-law told her brother (Case's husband) that the boy who lived in the opposite house always smiled at his wife (the Case), she also said that they were carrying on an intimate love affair. She told him that he had come over to their home when no one was there and she had seen them talking and on seeing her he had run away.

This enraged the Case's husband who started beating her and accused her of being unfaithful.

Nothing she said was believed, though she tried to do her best to be a good wife. Things kept going from bad to worse. Finally she got very discouraged owing to the continuous and unendurable stress which ultimately led to her mental disorder.

IV. Predisposing and Precipitating Causes:
A. General Factors
Nil
B. Cultural Factors
1. Loss of her parents in a tragic accident
2. False accusations and allegations by sisters-in-law.
3. Humiliation and rejection by her husband
C. Comments

Nothing is more humiliating to a faithful woman than the charge of adultery in view of the cultural ideals she has been enculturated in since her childhood. For a clearer insight into this Case, refer to the story of Sita, quoted earlier in this chapter.

CASE NO. 17

I. General Information:

<table>
<thead>
<tr>
<th>Sex</th>
<th>Female</th>
<th>Marital Status</th>
<th>Married</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age</td>
<td>28</td>
<td>Diagnosis</td>
<td>Schizophrenia</td>
</tr>
<tr>
<td>Religion</td>
<td>Hindu</td>
<td>Caste</td>
<td>Maratha</td>
</tr>
<tr>
<td>Place of Birth</td>
<td>Pune</td>
<td>Educational Status</td>
<td>Literate</td>
</tr>
<tr>
<td>Habits</td>
<td>Nil</td>
<td>Occupation</td>
<td>Housewife</td>
</tr>
</tbody>
</table>

II. Childhood and Family Background:

The Case had a normal childhood with kind and loving parents, brothers and sisters.

III. Factors Leading to Mental Problem:

The Case, by nature, was very sensitive to and suspicious of other women. She always felt that they were saying bad things about her family and that the women in the village were trying to rob her husband from her.

One night, when she was having her menstruation, she went out of the house, but all of a sudden she had
a terrific fear. She felt that some evil spirit had entered her body. She went into the house trembling with dilated pupils. After a while she began to speak irrelevantly, and the husband took her to a "Devrishi" who treated her with the three stages, namely: "Vara", "Uthara" and "Jathra" (Refer to the methods of traditional healers in this chapter) and she felt much better.

Before her marriage, the Case had no problems, but after marriage she had a besetting experience when her first son was born she went to visit her neighbours and they said, "Oh! you have come after so long! How is your husband and son?" This disturbed the Case, and she felt that something had happened to her husband. To make things worse, on the way to the neighbour's house, the son told his mother (the Case) that he wanted to shave his head. This is considered to be a bad omen according to the Maharashtrian culture. It was this statement and the superstitious belief that caused her second mental attack.

IV. Predisposing and Precipitating Causes:

A. General Factors
1. Nil

B. Cultural Factors
1. Fear of ghosts
2. Superstitious
3. Delusions oriented to culture
C. Comments

There is a large collection of superstitious beliefs in the Maharashtrian culture. The shaving of the head is normally related to death and the increase in tensions in the present Case.

Persecutory ideas together with superstitious beliefs have affected the present Case.

CASE NO. 18

I. General Information:

<table>
<thead>
<tr>
<th>Sex</th>
<th>Female</th>
<th>Marital Status</th>
<th>Married</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age</td>
<td>16</td>
<td>Diagnosis</td>
<td>Schizophrenia</td>
</tr>
<tr>
<td>Religion</td>
<td>Hindu</td>
<td>Caste</td>
<td>Maratha</td>
</tr>
<tr>
<td>Place of Birth</td>
<td>Parbhani</td>
<td>Education Status</td>
<td>7th Std.</td>
</tr>
<tr>
<td>Habits</td>
<td>Nil</td>
<td>Occupation</td>
<td>Housewife</td>
</tr>
</tbody>
</table>

II. Childhood and Family Background:

The Case was born to very understanding parents. Her father was a farmer and there was no shortage of food at home. In her childhood she had no physical ailments. Like others in the village, she grew up playing the local games, she enjoyed as well. According to her friends who were very close to her, she had a quick temper.

Twice a week the Case went with her parents to the temple to worship "Marothie" and "Mahadev", and at home they worshiped their home gods: "Krishna" and "Mahadev".
The Case's parents and other members of the joint-family arranged her marriage with her consent to a man belonging to her caste. He was a clerk in a bank and earned Rs.250/- per month. At the time of marriage, she was only 15 years old and he was 22.

III. Factors Leading to Mental Problems:

After her marriage, following the patrilocal practice, she had to go with her husband and live in his house with her in-laws. Here she was not treated properly by her mother-in-law and things got worse because her husband worked in a distant place in the city area of Parbanie and she did not meet him for six months.

Later when the husband got a separate house, she joined him. But since she was from the village and the husband had lived most of his life in the city, they could not adjust to each other's ways. He always scolded and beat her for not keeping the house clean and for cooking tasteless and insipid food.

The bad experiences she had with her mother-in-law and later the severe scoldings and beatings she received from her husband, the ridicule of her neighbours along with her own feelings of insecurity and worst of all, the distressing feeling of being barren, led to her mental problem.
IV. **Predisposing and Precipitating Causes:**

A. General Factors
   1. Marital incompatibility
   2. Feelings of insecurity

B. Cultural Factors
   1. Separation right after marriage—loneliness
   2. Mother-in-law problem
   3. Barrenness
   4. Ridicule of society

C. Comments

   In the rural set up, it is quite an accepted thing that a wife would receive a few beatings now and then from her husband. However, cruelty on the part of the husband and beatings from the mother-in-law are looked down upon.

   Reports of beatings from the husband followed by the sex act are not uncommon.

**CASE NO. 19**

I. **General Information:**

<table>
<thead>
<tr>
<th>Sex</th>
<th>Female</th>
<th>Marital Status</th>
<th>Married</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age:</td>
<td>28</td>
<td>Diagnosis:</td>
<td>Schizophrenia</td>
</tr>
<tr>
<td>Religion:</td>
<td>Hindu</td>
<td>Caste:</td>
<td>Maratha</td>
</tr>
<tr>
<td>Place of Birth:</td>
<td>Pune</td>
<td>Educational Status:</td>
<td>Literate</td>
</tr>
<tr>
<td>Habits:</td>
<td>Chewing Tobacco</td>
<td>Occupation:</td>
<td>Housewife</td>
</tr>
</tbody>
</table>
II. Childhood and Family Background:

The Case lived in a joint-family with kind and understanding parents. Although her father had a deformity on one foot, he worked in his fields and with the sale of his produce from the field, he was able to get about Rs.100/- per month.

The Case lost her mother and father when they were 45 and 50 years old respectively. While they were living, they visited the temple occasionally and the Case visited the temple only on special occasions.

When she was young, she had no physical ailments. By nature, she was quite reserved and had no friends from the opposite sex.

After getting her approval, the parents arranged her marriage without any dowry. At the time of her marriage, she was 14 years old and her husband, who was a tractor driver, was 20.

III. Factors Leading to Mental Problem:

The Case had constant problems with her mother-in-law. Since she had pin-worms the mother-in-law asked her to leave her home and go to her parental home. She complied with this. However, when she returned even after getting rid of her worms, her mother-in-law continued to illtreat her again and even refused to hand over to the Case her own children. This really broke her heart.
One day on the brink of a river when she was going to attend her brother's wedding she felt that the two sister goddesses, "Kalubai" and "Bashadevi" took possession of her. The Case was so frightened that when she went home she became very ill. She danced and panted vigourously. Later with the help of Allopathic medicine and also a Devrishie's advice that she should offer to the sister gods a goat and "pooranpoli", (sweetened bread) she became better.

The Case had a great longing to have a son. After the birth of her first two daughters she gave birth to a son who unfortunately died in infancy and later she got two more daughters.

IV. Predisposing and Precipitating Causes:
A. General Factors
   Nil
B. Cultural Factors
   1. Mother-in-law problem
   2. Longing for a son
   3. Superstitions
C. Comments

(The comments on the Case No. 8 are applicable here also.)
CASE NO. 20

I. General Information:

<table>
<thead>
<tr>
<th>Sex</th>
<th>Female</th>
<th>Marital Status</th>
<th>Married</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age</td>
<td>34</td>
<td>Diagnosis</td>
<td>Schizophrenia</td>
</tr>
<tr>
<td>Religion</td>
<td>Hindu</td>
<td>Caste</td>
<td>Lingayat</td>
</tr>
<tr>
<td>Place of Birth</td>
<td>Osmanabad</td>
<td>Educational Status</td>
<td>Literate</td>
</tr>
<tr>
<td>Habits</td>
<td>Opium</td>
<td>Occupation</td>
<td>Housewife</td>
</tr>
</tbody>
</table>

II. Childhood and Family Background:

The Case had kind parents with whom she got along quite well as she did with her relatives and friends. She had no physical ailments when she was young. Once a week she went to the temple with her parents and kept up this practice even after her marriage.

When she was 15 years of age, without her consent, her father arranged her marriage with a man belonging to the same caste. After the marriage, the couple lived in a separate house away from her in-laws.

III. Factors Leading to Mental Problem:

For four years of their married life they had no problems. But later, the Case heard from her friends and neighbours, that her husband was visiting prostitutes. This disturbed her a great deal. However, the real problem started only after nine years of her married life when the husband on a fine day brought another lady with her two children to the house and in a short while, he built for her a new house in the neighbourhood.
This was an illegitimate union which was much talked about by the whole village. The Case just could not understand the husband and questioned him on several occasions, but he only continued showing more and more interest in the other family. This sudden avoidance was too much for the Case to bear. She kept worrying about her husband's behaviour and the future of her two children which finally led to a breakdown. An added dimension was that the Case's brother who was the "Sarpanch" (Head man) of the village kept telling the Case (his sister) about the shame and ridicule this incident had brought on the whole family.

IV. Predisposing and Precipitating Causes:
   A. General Factors
      1. Husband visiting prostitutes
   B. Cultural Factors
      1. Husband's illegitimate union
      2. The sudden avoidance of her husband
      3. Social stigma
      4. Economic insecurity
   C. Comments

   In the tribal and rural areas it is not uncommon to find the headman or a wealthy man to have two wives. In the present case too, if the husband stayed with both his wives there would have been less ridicule
from the community, but instead, he had totally rejected the case. This rejection was known to all in the community and she was suffering from strong social ridicule and shame.

Since the Case's husband's rejection affected the economic position in the family and she still had two little children to care for, it became unbearable for her.

CASE NO. 21

I. General Information:

<table>
<thead>
<tr>
<th>Attribute</th>
<th>Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sex</td>
<td>Female</td>
</tr>
<tr>
<td>Age</td>
<td>34</td>
</tr>
<tr>
<td>Marital Status</td>
<td>Married</td>
</tr>
<tr>
<td>Diagnosis</td>
<td>Schizophrenia</td>
</tr>
<tr>
<td>Religion</td>
<td>Hindu</td>
</tr>
<tr>
<td>Caste</td>
<td>Lingayat</td>
</tr>
<tr>
<td>Place of Birth</td>
<td>Sholapur</td>
</tr>
<tr>
<td>Educational Status</td>
<td>Literate</td>
</tr>
<tr>
<td>Occupation</td>
<td>Housewife &amp; Ahya</td>
</tr>
<tr>
<td>Habits</td>
<td>Chewing Tabacco &amp; Betle nut</td>
</tr>
</tbody>
</table>

II. Childhood and Family Background:

The Case was brought up in a poverty stricken home with her parents, one sister and two brothers. She suffered from no ailments when she was young.

At the age of five her father got her married to a man who was 20 years old. However, only at the age of 13 was she permitted to join her husband who maintained a small shop in the village.
III. Factors Leading to Mental Problem:

A couple of years after joining her husband, she learnt that he had leprosy and abstained from further sexual contact and all other close associations with him. Later, her only son died of double pneumonia when he was very young.

When her husband left home to visit the god, "Malinatu" for his cure, the Case went and stayed with her sister and earned her living by working as an "Ahya".

When her husband died, she continued to stay in her sister's home. But her brother-in-law did not like her and he started ill treating her by not providing her with enough food and by demanding more work and even her little earnings. He even kept the rightful share of her husband's property. The Case believed that this was due to "Karni" and all these worries led to her mental problem.

IV. Predisposing and Precipitating Causes:

A. General Factors

1. Childhood poverty

B. Cultural Factors

1. Husband being afflicted with leprosy and social stigma

2. Death of her only son and later her husband

3. Perpetual quarrels and illtreatment from her brother-in-law

4. Superstitious belief
C. Comments

Mutatker (1979: 145) says, "Due to short falls in knowledge about the epidemiology and etiology of disease, people consider leprosy being caused due to immoral behaviour, impure blood and is believed to be hereditary."

In the rural areas of Maharashtra, leprosy is often considered a curse of god owing to ones sinful behaviour. The Case probably had this in mind and did not want anything to do with her husband. Later when it became known to the community, she suffered from social ridicule and shame.

In her mind, she probably also had the hope of her only son growing to adulthood and supporting her, but that hope was also shattered with his death and her economic position was at stake.

"Karnie" on casting of the evil eye is another strong superstitious belief prevalent in the villages. These beliefs strongly affect the mental state of the rural folk and even control many of their activities.

CASE NO. 22

I. General Information:

<table>
<thead>
<tr>
<th>Sex:</th>
<th>Female</th>
<th>Marital Status:</th>
<th>Married</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age:</td>
<td>34</td>
<td>Diagnosis:</td>
<td>Schizophrenia</td>
</tr>
<tr>
<td>Religion:</td>
<td>Hindu</td>
<td>Caste:</td>
<td>Kunbi</td>
</tr>
<tr>
<td>Place of Birth:</td>
<td>Osmanabad</td>
<td>Educational Status:</td>
<td>Literate</td>
</tr>
<tr>
<td>Habits:</td>
<td>Nil</td>
<td>Occupation:</td>
<td>Housewife</td>
</tr>
</tbody>
</table>
II. Childhood and Family Background:

The Case had a normal childhood with many friends and relatives. Her father is reported to have been very irritable and short-tempered, but her mother was kind and loving.

She had no choice in selecting her life's partner because when she was only 10 years old, her parents got her married to a man who 16 years old. She however, was permitted to go to his home and live with him only after attaining puberty.

III. Factors Leading to Mental Problem:

Since her husband was also a short-tempered person, she had a number of clashes at home. In one such unfortunate occasion, her husband raged with anger picked up an axe and in an attempt to kill her. But due to the protection given to her by her in-laws she was saved. This experience, however, left a deep mark in her mind and later on she had a number of delusions of her husband's killing her.

Her most heart rending experience was when nine of her children died one after the other in succession immediately following their birth. The whole village spoke about this to the extent that she was even considered by many people as experiencing the curse of god for her sinful life.
One day she along with others also killed cobra which came close to her house. But as soon as she pondered over the religious significance of harming or killing a cobra, she was terrified and ultimately she developed fever, headache. Her whole body began to tremble with fear. A few days later she was admitted into the mental hospital following her mental shock.

IV. Predisposing and Precipitating Causes:
A. General Factors
   1. Delusions of a cruel husband killing her
B. Cultural Factors
   1. Death of nine children in succession
   2. Social ridicule
   3. Fear due to superstitious belief.
C. Comments
   (Comments on Case No. 2, 6 and 11 are applicable here also).

CASE NO. 23

I. General Information:

<table>
<thead>
<tr>
<th>Sex:</th>
<th>Female</th>
<th>Marital Status:</th>
<th>Married</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age:</td>
<td>25</td>
<td>Diagnosis:</td>
<td>Schizophrenia</td>
</tr>
<tr>
<td>Religion:</td>
<td>Hindu</td>
<td>Caste:</td>
<td>Dhanagar</td>
</tr>
<tr>
<td>Place of Birth:</td>
<td>Kolhapur</td>
<td>Educational Status:</td>
<td>Literate</td>
</tr>
<tr>
<td>Habits:</td>
<td>Nil</td>
<td>Occupation:</td>
<td>Housewife</td>
</tr>
</tbody>
</table>
II. Childhood and Family Background:

Among the seven children born to the Case's parents, she was the most loved one, who had a very normal childhood with no extra-ordinary events.

III. Factors Leading to Mental Problem:

Her mother's death was a big shock to her and she was filled with grief and remorse ever since that date.

Although it was not her desire, her father arranged for her to marry a widower who had three children. The burden of taking care of these children in the very first year of her wedded life was quite a strain which affected her health. Later, she had three children of her own, one son and two daughters. But her only son died all of a sudden was a shocking experience for her.

The Case felt very strongly that because she had all five daughters, her husband's step mother cast an evil eye on her which made her mad.

IV. Predisposing and Precipitating Causes:

A. General Factors

1. Burden of caring for three children belonging to her deceased co-wife in the first year of her married life.

B. Cultural Factors

1. Death of her dear and loving mother
2. Death of her own daughter
3. Superstitious belief in evil eye

C. Comments

(Comments on Case No. 6 and 11 are applicable here also.)

CASE NO. 2

I. General Information:

<table>
<thead>
<tr>
<th>Sex</th>
<th>Female</th>
<th>Marital Status</th>
<th>Married</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age:</td>
<td>34</td>
<td>Diagnosis:</td>
<td>Schizophrenia</td>
</tr>
<tr>
<td>Religion:</td>
<td>Hindu</td>
<td>Caste:</td>
<td>C. K. P.</td>
</tr>
<tr>
<td>Place of Birth:</td>
<td>Pune</td>
<td>Educational Status:</td>
<td>6th Std.</td>
</tr>
<tr>
<td>Habits:</td>
<td>Nil</td>
<td>Occupation:</td>
<td>Housewife</td>
</tr>
</tbody>
</table>

II. Childhood and Family Background:

The Case had no bitter experience when she was young. Her parents were kind and loving. Since her father was only a labourer whose income was not sufficient, she had to discontinue schooling after completing the 6th Standard. While at school the Case did not have very many friends.

Occasionally she went to the temple with her parents to worship. She had no major ailment when she was young except a severe attack of smallpox which marred her beautiful face.
At the age of 24, she fell in love with a 24-year-old young man. Since he belonged to the same caste, her parents approved of her choice and they were married.

III. Factors Leading to Mental Problem:

Since the case married a police constable who earned only Rs. 60/- per month, her dreams of watching the cinema and going out with her husband to purchase things for herself and the home, were shattered.

The Case always complained of her heavy duties at home and how she had to take care of three children on her own. She said, "For me it's always "chul" and "mul", i.e., the kitchen duties and the children. She was very disturbed about her husband's being out of the house most of the time, and sometimes even over night. She had a strong suspicion that because she had ugly small pox marks on her face, her husband, who was handsome, was having an affair with some other beautiful lady. Whenever she complained of her problems, she only received beatings in place of sympathy. The Case also reported of having been beaten by her husband's youngest brother on several occasions when he was possessed by the god, "Jennie Devi". This always caused a clash between her husband and his youngest brother.

Another problem which disturbed the Case was that her only son had died and now she had only two daughters.
She was hoping to have another son, but now the third child also turned out to be a daughter who died when she was only four months old. It was her keen desire to have another son but when she heard that her husband had a vasectomy operation, she was terribly disturbed. The multiplicity of these tensions worked on her mind which ultimately caused her mental breakdown.

IV. Predisposing and Precipitating Causes:

A. General Factors
1. Suspicion on husband's having an affair
2. Inferiority complex small pox marks
3. Illtreatment of husband and his brother
4. Loneliness and boredom - Husband out of house most of the time
5. House work - a drudgery

B. Cultural Factors
1. Desire for a son
2. Unfulfill of having a gay life after marriage

C. Comments
In the culture, only the sons could offer security to the parents. The daughters are married into other families. In the present case security from the husband was doubtful, and she had no sons.
CASE NO. 25

I. General Information:

<table>
<thead>
<tr>
<th>Sex</th>
<th>Female</th>
<th>Marital Status:</th>
<th>Married</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age</td>
<td>23</td>
<td>Diagnosis:</td>
<td>Schizophrenia</td>
</tr>
<tr>
<td>Religion</td>
<td>Hindu</td>
<td>Caste:</td>
<td>Maratha</td>
</tr>
<tr>
<td>Place of Birth</td>
<td>Sholapur</td>
<td>Educational Status:</td>
<td>7th Std.</td>
</tr>
<tr>
<td>Habits</td>
<td>Nil</td>
<td>Occupation:</td>
<td>Housewife</td>
</tr>
</tbody>
</table>

II. Childhood and Family Background:

The Case was born in the month of Vaisakh into a poor family with kind understanding parents. She had a very normal life. Because of the poor economic conditions that prevailed at home, she was unable to continue her studies beyond the seventh standard. She had no physical ailments when she was young. On Tuesdays and Fridays she worshiped the family goddess, "Mai Paradi", with her parents.

III. Factors Leading to Mental Problem:

Because of the very poor economic conditions in her home, the patient was always under tension. She wondered as to how she would make ends meet! When she posed the problem to her husband, in her anxiety and frustration, she was only beaten and ridiculed by this most unsympathetic man.

There was a belief in their village that in the month of "Ashad" the husband and wife are not to look
at each other's face in the initial years of their married life. But the Case did not take this seriously even though her husband reminded her of it, and she had also clarified her doubts about this belief with her neighbours. One day before the month of "Ashad", her husband again reminded her of the belief and asked her to go to her parent's home. But she took things very lightly and did not go. The next day when she went to meet her husband in the field for some purpose, she was given a thundering slap and forcefully carried by her husband to her parent's home and left there.

The Case always wanted a nice rich husband with a lot of things to eat and a happy medium sized family. But all her dreams were shattered as she was going through problems and mental worries. These worries were responsible for her mental imbalance.

IV. Predisposing and Precipitating Causes:
A. General Factors
   1. Very poor economic condition
   2. Unfulfilled childhood dreams
B. Cultural Factors
   1. Clash with husband over domestic problems
   2. Superstition or religious belief—reason for a major clash with her husband
   3. Desire for children
C. Comments

In the month of "Ashad", the belief is that the husband and wife are not to look at each other's face, in the initial years of their married life. In the present Case, even in the month of abstinence, she wanted to be close to her husband, but he rejected and even beat her. Another fact was that she had no child to fulfill her emotional needs.

CASE NO. 26

I. General Information:

<table>
<thead>
<tr>
<th>Sex:</th>
<th>Female</th>
<th>Marital Status:</th>
<th>Married</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age:</td>
<td>34</td>
<td>Diagnosis:</td>
<td>Schizophrenia</td>
</tr>
<tr>
<td>Religion:</td>
<td>Hindu</td>
<td>Caste:</td>
<td>Maratha</td>
</tr>
<tr>
<td>Place of Birth:</td>
<td>Sholapur</td>
<td>Educational Status</td>
<td>7th Std.</td>
</tr>
<tr>
<td>Habits:</td>
<td>Nil</td>
<td>Occupation:</td>
<td>Housewife</td>
</tr>
</tbody>
</table>

II. Childhood and Family Background:

The Case had a very normal childhood with kind and loving parents. Her brothers and sisters were also good to her. When she was 16 years old her parents got her married to a small shop owner who was 26 years old.

III. Factors Leading to Mental Problem:

Due to the necessity of additional help in the shop which they owned, the Case was forced to spend most of her time in the shop.
When the customers came to the shop, her husband would talk, joke and try to be friendly with all. However, this was not liked by the Case who said "You always spend so much of your time talking to women." Although he tried to explain by saying that he did this only as a salesman, she did not approve of it. In fact she began to suspect him. At home she kept on telling him that he did not love her any more and this was because he was having an affair with some other lady. Matters became still worse when his business progressed and he was forced to be out of his village for many days so that he could choose and make good and profitable purchases of necessary articles for his shop. After many difficulties and pressures, when he returned home to replenish the stock in his shop, all he heard from his wife was redundant murmurs of his having an affair with some other lady and the lack of love he showered on her. She irritated him so much that they even quarreled. This made the husband slowly to hate his annoying wife. He had even expressed to her that if she continued in the same way, he would be forced to leave her.

This made things worse for her. She could not eat or sleep and she always worried about her barreness, her husband's affairs and of his leaving her. These constant worries led to her mental problem.
IV. Predisposing and Precipitating Causes:

A. General Factors

1. Strong suspicion and doubt of husband's having an affair with another lady

2. Fear of husband's leaving her

B. Cultural Factors

1. Barrenness

C. Comments

(Comments on Case No. 7 are applicable here also.)

CASE NO. 27

I. General Information:

<table>
<thead>
<tr>
<th>Sex</th>
<th>Female</th>
<th>Marital Status</th>
<th>Married</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age</td>
<td>34</td>
<td>Diagnosis</td>
<td>Schizophrenia</td>
</tr>
<tr>
<td>Religion</td>
<td>Hindu</td>
<td>Caste</td>
<td>Maratha</td>
</tr>
<tr>
<td>Place of Birth</td>
<td>Pune</td>
<td>Educational Status</td>
<td>4th Std.</td>
</tr>
<tr>
<td>Habits</td>
<td>Nil</td>
<td>Occupation</td>
<td>Housewife</td>
</tr>
</tbody>
</table>

II. Childhood and Family Background:

The Case had a normal childhood with no serious physical ailments. Her parents were kind and loving.

III. Factors Leading to Mental Problem:

Because of the huge dowry that was offered to the husband by the Case's parents, he married her eventhough he really did not love her owing to her dark complexion.
With the dowry he started a drama school where many young girls studied. After a while, they became very friendly with the Case's husband and used to visit him even at his home. Since her husband talked to them very lovingly, the Case was very jealous and even cautioned him of his behaviour. But the husband did not pay any attention to her complaints. She began to worry about the close association of her husband with these girls.

Inasmuch as the Case's sister-in-law also had to work in the drama school, the Case had to do most of the work at home. When the sister-in-law came home with her boy friends, the Case was very jealous since she felt very neglected. She longed for love and sympathy from her husband which she very rarely enjoyed. Thanks to her lucky stars, she had a kind old mother-in-law who loved and comforted her. But to her great disappointment this mother-in-law died all of a sudden and now she was left alone in the house without anyone to even talk to. She continued worrying about her husband and his behaviour and also her barreness, but she could not unburden these thoughts to anybody because now she was very lonely.

Everytime she looked at the photographs placed in her front room of her husband posing with a few beautiful girls, she developed severe headaches.
One day a large group of people came to her home with her husband and she had to provide tea and a few things to eat. Her father also came on the same day, but instead of introducing the father to his friends, the Case's husband embarrassed both the father and the Case very badly and they were both bitterly hurt. All these tensions steadily built up in her mind led to her mental problem.

IV. Predisposing and Precipitating Causes:

A. General Factors

1. Inferiority complex—owing to her dark complexion
2. Suspicion of husband's having affairs with an other woman
3. Jealous of her husband's female students
4. Over work at home -- nobody to help
5. Lack of love and affection on the part of her husband
6. Embarrassment caused to her and her father by her husband in the presence of visitors.

B. Cultural Factors:

1. Death of her loving and kind old mother-in-law
2. Desire for children

C. Comments

(Comments on Case No. 7 are applicable here also.)
CASE NO. 28

I. General Information:

<table>
<thead>
<tr>
<th>Sex</th>
<th>Female</th>
<th>Marital Status</th>
<th>Married</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age</td>
<td>30</td>
<td>Diagnosis</td>
<td>Schizophrenia</td>
</tr>
<tr>
<td>Religion</td>
<td>Hindu</td>
<td>Caste</td>
<td>Maratha</td>
</tr>
<tr>
<td>Place of Birth</td>
<td>Ahmednager</td>
<td>Educational Status</td>
<td>7th Std.</td>
</tr>
<tr>
<td>Habits</td>
<td>Nil</td>
<td>Occupation</td>
<td>Nil</td>
</tr>
</tbody>
</table>

II. Childhood and Family Background:

The Case had a normal childhood with kind and loving parents. She had no serious physical ailments and she had no problem in adjusting with her friends.

III. Factors Leading to Mental Problem:

The Case was cheated into marrying a widower who was much older than she was, who also had two children to be taken care of. The burden of taking care of these two children fell on her in her very first year of married life. Besides this, her neighbours and friends teased her about her old husband.

Since the Case was very young and beautiful the husband felt that she was going out and having an affair with someone else. So he locked her up in the house. This was too much for her to bear. Consequently, when she got a chance to get out, she left her children and went to her parent's home and stayed for four months. Later her husband went and brought her back.
When she got her own child, she naturally paid more attention to him, but since the grown up step-children were jealous, they complained to their father that they were being neglected and so he scolded her. She was very depressed because she really loved them too but had to put up with all the scolding for their sake.

One day there was a theft in their house and 200 gms. of gold ornaments were found missing. But instead of doubting someone outside, the Case's husband suspected her of the offence and reported it to the police.

The Case was reprimanded by the police at the police station but she said she was totally innocent. When she was released, she went home but developed a hatred towards her husband. She did not talk to him but carried out the daily chores.

Matters got worse when the Case's neighbour had a quarrel with her and again accused her of robbing the gold ornaments and misbehaving with her husband. This made her emotionally upset and subsequently she broke down.

**IV. Predisposing and Precipitating Causes:**

**A. General Factors**

1. Burden of caring for two step-children
2. Clash with husband for not taking any special care of her step children

3. Husband's suspicions of her having an affair with someone else.

4. Being locked in the house during husband's office hours

B. Cultural Factors

1. Stigma of marrying an older man who was a widower

2. Accused of robbing gold ornaments from home—police case

3. Quarrel with neighbour

C. Comments

(Comments on Case No. 2 and 14 are applicable here also.)

CASE NO. 29

I. General Information:

<table>
<thead>
<tr>
<th>Sex</th>
<th>Marital Status</th>
<th>Diagnosis</th>
<th>Caste</th>
</tr>
</thead>
<tbody>
<tr>
<td>Female</td>
<td>Married</td>
<td>Schizophrenia</td>
<td>Mahar</td>
</tr>
<tr>
<td>Age: 27</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Religion: Hindu</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Place of Birth: Sholapur</td>
<td>Educational Status:</td>
<td>5th Std.</td>
<td>Occupation: Housewife</td>
</tr>
<tr>
<td>Habits: Nil</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

II. Childhood and Family Background:

The Case had a very normal childhood with no physical ailments. Her parents were so kind that she got almost everything she wanted.
III. Factors Leading to Mental Problem:

Unfortunately the Case was married to a very lazy man who did not bother to work. He only liked to roam from one place to another meeting friends and playing cards.

The Case worked in a hospital as an "ayah" but at times, due to extra duties, she went home rather late. But when she got home after a day's extra hard work, her husband beat her mercilessly for coming home late and suspected her of having a love affair with somebody at the hospital. The Case was dejected most of the time because of her cruel husband.

After her persistent pleading with the superiors, she managed to get her husband also a job in the same hospital that she worked in. But now the "tables were turned." After a few days of work, the Case's husband fell in love with another lady who told him dirty stories about his wife so as to acquire more of his attention towards her. The lady succeeded and his suspicion over his own wife increased.

Many times when she returned from the hospital with a heavy heart because of her husband's attitude towards her and his growing friendship with the other lady, she just felt like getting into her bed and crying. But there was no chance to do that either, because her
sister-in-law were there to criticize and force her to do all the work at home too. They also mocked at her for her barreness.

Her biggest shock was when her husband finally married the other lady and stayed with her in a separate house without seeing her. Since her husband's second wife also worked in the same hospital, the Case left her job. After a few days, she became sick, and again, instead of sympathising with her, her in-laws only criticized her more.

One day in the quiet of the night the Case's brother-in-law stealthily got into her room intending to rape. Due to fear she screamed, and this woke up the whole household. On hearing her story, they questioned her brother-in-law who made a false statement by saying that he got into her room because she had really invited him. On hearing this, the members of the household were filled with anger and they beat her mercilessly. These terrible experiences in close succession were just too much for the Case to bear consequently she had a mental breakdown.

IV. Predisposing and Precipitating Causes:

A. General Factors

1. Husband jobless for a long time

2. Resignation of her job since her husband's second wife also working in the same place.
B. Cultural Factors

1. Husband's relentless treatment accusing her of having a love affair
2. Husband falling in love with the Case's friend - infidelity
3. Clash with mother-in-law and sister-in-law
4. Barreness
5. Husband marrying another lady and living separately
6. Attempted rape by her brother-in-law, misconstrued against her
7. Her being beaten for things on false allegations

C. Comments

(Comments on Case No. 3, 7 and 14 are applicable here also.)

CASE NO. 30

I. General Information:

Sex: Female Marital Status: Married
Age: 31 Diagnosis: Schizophrenia
Religion: Hindu Caste: Fulmalie
Place of Birth: Sholapur Educational Status: 9th Std.
Habits: Nil Occupation: Housewife

II. Childhood and Family Background:

According to the reports received the Case had a normal childhood with no serious physical ailments. She had no problem in adjusting herself with her friends while being in school. Her parents were kind and loving.
III. Factors Leading to Mental Problem:

With her consent, her parents got the Case married to a rather thin and lean young man who belonged to her caste. This man had a good job in a factory, but he was sick most of the time, so he used to absent himself from work which in turn affected his monthly salary adversely.

The Case also worked in a mill in Sholapur and with the salary she earned she bought medicines for her husband and tried also to run the house. Since she worked in a place where there were both male and female workers, her mother-in-law slowly injected some doubt about her morality in the mind of her sick son. When she came home, the husband questioned her saying that he had heard of some rumour about her immoral ways. This really hurt her very much. Although she tried to tell him that she was faithful to him.

In due course of time, her husband became very sick and died. This was a big shock to her and she did not know what to do. After a few days, in great despair, she carried her only son and went to her parent's home. But her problems did not end there. Her own brother and sister-in-law immediately left the home to live separately. Her parents were also worried about her. In fact, they treated her almost like a ghost.
After a few days, her father asked her to re­
marry, but she refused saying my son will be illtreated. 
She looked for another job and got one. But one day 
in the presence of a fairly large crowd of people, she 
had a big quarrel with a lady neighbour who accused her 
of having a love affair with her husband. This was a 
painful experience which she could not bear. She felt 
that the whole world was against her and it was not 
worth living. She gave up her meals and sleep as well 
for about a week which subsequently caused her break­
down.

IV. Predisposing and Precipitating Causes:

A. General Factors

1. Husband's perpetual ailments
2. Large medical bills to pay
3. Mother-in-law's and husband's suspicion of her having a love affair.
4. Fear of son being illtreated if she remarried

B. Cultural Factors

1. Death of her husband
2. Avoidance of parents, brother and her sister-in-law
3. False rumour of the Case's having fallen in love with her neighbour's husband
4. Quarrel with neighbour's wife in the presence of a crowd regarding this false remour

C. Comments

(Comments on Case No. 1, 11 and 14 are appli­
cable here also.)
CASE NO. 31

I. General Information:

<table>
<thead>
<tr>
<th>Sex</th>
<th>Female</th>
<th>Marital Status</th>
<th>Married</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age</td>
<td>26</td>
<td>Diagnosis</td>
<td>Schizophrenia</td>
</tr>
<tr>
<td>Religion</td>
<td>Hindu</td>
<td>Caste</td>
<td>Maratha</td>
</tr>
<tr>
<td>Place of Birth</td>
<td>Pune</td>
<td>Educational Status</td>
<td>5th Std.</td>
</tr>
<tr>
<td>Habits</td>
<td>Nil</td>
<td>Occupation</td>
<td>Housewife</td>
</tr>
</tbody>
</table>

II. Childhood and Family Background:

As a child, the Case had no serious physical ailments and she was able to get along with her friends. Her parents were also reported to have been kind and loving.

III. Factors Leading to Mental Problem:

The Case was married to a nice young man who belonged to her caste. After a few years, they were the proud parents of two sons and a daughter.

Following the advice of her husband, she had a tubectomy operation. Now they were sure that there would be no fear of having any more children. However, the odds were against them both their sons became seriously ill and died! This was a terrible shock to both of them- but more so to her since her husband went to work and she had plenty of time at home to brood over the terrible incident.
After a few months, the Case's husband married another lady. He truly loved his second wife and gave her all the special attention and love. He had any time to spare for his first wife, the Case, and his daughter. This was an added tension to the Case.

After a year or so, the second wife gave birth to a baby boy which made the Case even happy about it. However, later on she felt very discouraged and dejected when the co-wife told her not to touch her baby.

Her discouragements and heartaches grew when she found her mother-in-law paying more attention to her co-wife and her child without having any regard for the Case.

At the naming ceremony of this male child, many friends and visitors had come to the house. And since her co-wife was busy in the kitchen, the Case walked around with the boy. But when her co-wife saw her carrying her child, she was very angry and shouted at the Case in the presence of all the visitors. The embarrassment of having the baby snatched away from her arms and the abuses she received were too much for her to bear. She again began to brood over the loss of her own two sons and felt awfully dejected for many days. There was no one to console her. She was unable to sleep or take any meals. These constant tensions
subsequently triggered off the crisis in a vulnerable situation that led to her mental breakdown.

IV. Predisposing and Precipitating Causes:

A. General Factors

1. Worry over the chance of having no male issues
2. Case not being permitted to touch her co-wife's son
3. Husband and mother-in-law paying more attention to her co-wife -- Lack of love.
4. Embarrassment and abuses from her co-wife for carrying her son in the presence of her friends and visitors

B. Cultural Factors

1. Death of her two sons after her tubectomy operation
2. Husband remarrying and getting a son

C. Comments

The rural folk of Maharashtra believe that when somebody loses all their children, as in the present Case, the cause is attributed to the curse of god. It was for this reason that the co-wife did not want the case to touch her baby.

CASE NO. 32

I. General Information:

<table>
<thead>
<tr>
<th>Sex</th>
<th>Age</th>
<th>Religion</th>
<th>Place of Birth</th>
<th>Habits</th>
<th>Marital Status</th>
<th>Diagnosis</th>
<th>Caste</th>
<th>Educational Status</th>
<th>Occupation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Female</td>
<td>26</td>
<td>Hindu</td>
<td>Satara</td>
<td>Nil</td>
<td>Married</td>
<td>Schizophrenia</td>
<td>Maratha</td>
<td>S. S. C.</td>
<td>Housewife</td>
</tr>
</tbody>
</table>
II. Childhood and Family Background:

The Case was the third child among seven children. Her father was doing quite well in his shop in Ahmednagar. There was a time when they were the owners of a large house which was occupied entirely by their joint-family.

At the age of nine the Case developed Typhoid. This made her so weak that she had to leave school for a year just before her final examinations. But her parents looked after her and promised that they would let her to continue her studies after her recovery.

III. Factors Leading to Mental Problem:

When the Case was sixteen years of age, her mother passed away. This affected her father the most, who neglected his little shop, and under the influence of his friends, started drinking heavily. Later, his so-called friends duped him in business and left him pennyless. Owing to these circumstances the Case was given in marriage in that very year.

The Case and her mother-in-law could not get along with each other from the very beginning. She disliked the Case because she was more educated than her son. There was constant bickering and tension at home between the mother-in-law and the daughter-in-law.
After the birth of a child the Case suffered from Postpartum psychosis and was admitted into the mental hospital where she stayed for a short while. Soon after she returned home her child passed away. This gave her another setback, and her mother-in-law kept urging her husband to marry another woman, because she felt that the Case, being a mental patient was not a fit wife for her son.

The husband readmitted the Case and tried his level best to get her on the road to recovery, but nothing that the doctors did seemed to help her.

Finally he succumbed to his mother's wishes and led his sick wife in front of five elders of the community who gave him the permission to remarry. The divorce was not a legal one.

The Case claimed that "Bhavni" came into her on Tuesdays and Fridays, which made her dance, people came and fell prostrate at her feet and worshipped her.

IV. Predisposing and Precipitating Causes:

A. General Factors
   1. Her father's loss in business
   2. Traumatic experience during and after child birth

B. Cultural Factors
   1. Mother's sudden death
   2. Tension with mother-in-law
   3. Superstitious beliefs
C. Comments

(Comments on Case No. 3, 6 and 11 are applicable here also.)

CASE NO. 33

I. General Information:

Sex: Female  Marital Status: Married
Age: 34  Diagnosis: Schizophrenia
Religion: Hindu  Caste: Maratha
Place of Birth: Hyderabad  Educational Status: 2nd Std.
Habits: Nil  Occupation: Housewife

II. Childhood and Family Background:

The Case had a normal childhood. Both her parents had to work hard to make "both ends meet." She was not a very healthy child and was constantly out of school owing to some ailment or another. She was not interested in her studies and disliked going to school. As a result, her parents permitted her to drop out of school and remain at home.

III. Factors Leading to Mental Problem:

The Case was married at a very early age. Two years after her daughter was born, the husband passed away. By this time her own father had also passed away, and her family was facing a financial crisis. Thus, she could not expect any financial support from them.
As she had no male child her husband's property at Jalna was taken over by his brother. She felt depressed at her misfortune of bearing a daughter instead of a son.

The Case worked hard and brought up her daughter. Since her brother gave her shelter, it provided a roof over their heads. When her daughter was thirteen years old she got her married, but soon after the wedding her son-in-law deserted her daughter.

Now the Case felt there was no one she could turn to for help. Her brother had a large family and was also struggling to "make ends meet." Besides, he refused to interfere in any of her affairs. As a result, she was left all alone and became very discouraged and dejected.

Later, with great difficulty, the Case arranged for her daughter to be married for the second time. But the second son-in-law proved to be even worse. He would beat his mother-in-law (the Case) whenever she said anything to displease him. In addition, he expected his mother-in-law (the Case) to continue working to support him and his new bride. On one occasion, he even handed the Case over to the police with a false allegation and got her behind the bars, and then deserted her daughter.
As a result of these multiple upsetting tensions she grew hysterical and was admitted into mental hospital.

IV. **Predisposing and Precipitating Causes:**

A. **General Factors**
   1. Daughter's broken marriages
   2. Illtreatment by son-in-law
   3. Economic problem

B. **Cultural Factors**
   1. Death of husband
   2. Desire for a son
   3. Insecurity
   4. No son—Patrileneal practice, hence lost property.

C. **Comments**

   In the Maharashtrian culture, the death of the husband inflicts on his wife the formidable problems of insecurity, especially when she is not blessed with a son in a patrileneally-oriented culture.

**CASE NO. 34**

I. **General Information:**

<table>
<thead>
<tr>
<th>Sex:</th>
<th>Female</th>
<th>Marital Status:</th>
<th>Married</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age:</td>
<td>24</td>
<td>Diagnosis:</td>
<td>Schizophrenia</td>
</tr>
<tr>
<td>Religion:</td>
<td>Hindu</td>
<td>Caste:</td>
<td>Kumbhar</td>
</tr>
<tr>
<td>Place of Birth:</td>
<td>Shrirampur</td>
<td>Educational Status:</td>
<td>4th Std.</td>
</tr>
<tr>
<td>Habits:</td>
<td>Nil</td>
<td>Occupation:</td>
<td>Housewife</td>
</tr>
</tbody>
</table>
II. *Childhood and Family Background:*

The Case was brought up in a typical rural village with three brothers and two sisters. Her father was a potter whose salary was insufficient to look after his growing family. When a marriage proposal came along much against her wishes her father stopped her education and got her married to a man belonging to the same caste.

III. *Factors Leading to Mental Problems:*

The Case's husband had three elder brothers and sister. In the initial stages of her married life things were fine, but as she did not conceive, her troubles began. They lived in a joint-family, and this increased the number who could humiliate her with cruel gibes on her incapability of bearing any child.

The Case's friends and relations kept telling her to leave her husband and marry another man who could provide her with children before she became too old. A few people also told her of the rumours that her husband was already married and having children from a previous marriage, and that was the reason he was not worried of not having any children. This caused much tension in her.

Her husband's grandmother was another "thorn in her flesh." She constantly found fault with every thing
she did. Although the Case tried to do the house work allotted to her to the best of her ability, somehow her work never seemed to reach the old lady's expectations.

One day the grandmother went and complained to the village leaders that the Case was not behaving properly in her husband's home and that she refused to do her share of work. Earlier, the Case's husband had told her not to contradict the elders of his home, she was asked to keep quiet and to take all the scoldings. This she did but felt very isolated, rejected and discouraged.

When the situation became intolerable, she ran away from her husband's home and went to the home of her parents. She was so emotionally upset and disturbed that her behaviour appeared abnormal and so her father admitted her into the mental hospital, where she remained for a couple of months. When she was discharged, her father took her back to the home of her in-laws. But there he was abused for having kept the Case for so long, and also for her mental condition. Hearing all this, the father just left her and went back home with a broken heart. As for the Case the harassment only increased and subsequently she had to be readmitted to the mental hospital.

IV. Predisposing and Precipitating Causes:
A. General Factors
   1. Being isolated, rejected and discouraged most of the time
B. Cultural Factors

1. Barrenness
2. False rumours of husband having another wife and children
3. Harassment of in-laws and husband’s grandmother

C. Comments

(Comments on Case No. 1, 7, 12 and 14 are applicable here also.)

CASE NO. 35

I. General Information:

<table>
<thead>
<tr>
<th>Sex</th>
<th>Female</th>
<th>Marital Status</th>
<th>Married</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age:</td>
<td>27</td>
<td>Diagnosis:</td>
<td>Schizophrenia</td>
</tr>
<tr>
<td>Religion:</td>
<td>Hindu</td>
<td>Caste:</td>
<td>Kumbhar</td>
</tr>
<tr>
<td>Place of Birth:</td>
<td>Pune</td>
<td>Educational Status:</td>
<td>S. S. C. Failed</td>
</tr>
<tr>
<td>Habits:</td>
<td>Nil</td>
<td>Occupation:</td>
<td>Housewife</td>
</tr>
</tbody>
</table>

II. Childhood and Family Background:

The Case was brought up in a potter's family with three younger brothers a younger sister and an elder brother. Financially, the family was poor and the Case longed to help her parents. After writing her S. S. C. examination she went out in search of a job. She was promised one in a small organization, on the condition that she pass her S. S. C. examination. When she returned home she was in "high spirits", for she now felt that she was going to be able to help her parents.
III. Factors Leading to Mental Problem:

When the S, S, C. results were declared she was told that she had failed the examination. This was a big shock to her, and all the dreams that she had been building up came tumbling down. She refused to eat, and suffered with insomnia for over a week. She also developed introverted tendencies and refused to talk to anyone.

Her worried parents admitted her for treatment in the mental hospital and after she became well, she returned home. Her parents felt that marriage would help her and also solve their problem. Therefore, her elder brother arranged to get her married to a friend of his. Prior to the marriage, her brother told his friend that his sister, (the Case) had failed the S, S, C. examination. He also told him that she had suffered from a mental problem which required treatment in a mental hospital, but that now she was completely cured and perfectly normal. With this information and assurance, the friend agreed to marry his sister (the Case).

The brother and his parents borrowed money from various sources and the wedding was finally solemnized. Although they had incurred heavy debts owing to this marriage, they felt it was worth. However, after accepting the dowry and other gifts, the husband filed a
complaint to the court saying he was tricked into marriage, and that he was totally unaware of his bride's past history. Thus a court case was registered and it was troublesome and expensive for both the parties concerned. Finally, the verdict was in favour of the bride's party. Nevertheless, the husband asked his wife (the Case) and her parents to consent for a divorce. But the bride (the Case) refused to sign the official forms.

The Case remained married and lived with her cruel husband for seven treacherous years, but her marriage was not consummated. She felt that her rightful place was with her husband and in-laws, but they had no sympathy for her.

IV. Predisposing and Precipitating Causes:

A. General Factors
   1. Failure in the S. S. C. examination
   2. Shattered dreams and aspirations
   3. Husband a cheat and a "heartless" man

B. Cultural Factors
   1. Stigma of being a mental patient
   2. Clash with husband and in-laws.

C. Comments
   (Comments on Case No. 2 and 14 are applicable here also.)
Given below is an index to the major cultural factors found among the cured male mental patients. The case numbers for the comments on these factors and their occurrence in other case histories are also incorporated for easy cross references.

<table>
<thead>
<tr>
<th>Cultural Factors</th>
<th>Comments</th>
<th>Occurrence</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Problems in the practice of patrilocal residence</td>
<td>36</td>
<td></td>
</tr>
<tr>
<td>2. Problems of caste and inter-caste marriages</td>
<td>37</td>
<td>44, 52</td>
</tr>
<tr>
<td>3. Desire for children, especially a male child</td>
<td>38</td>
<td>44, 56, 61, 65</td>
</tr>
<tr>
<td>4. Problems of dowry and the distribution of property-patrilineal descent practiced in the culture</td>
<td>39</td>
<td>41, 51, 52, 53, 61, 66, 68</td>
</tr>
<tr>
<td>5. Restricted loyalty shown to wife, while parents are living</td>
<td>40</td>
<td></td>
</tr>
<tr>
<td>6. Superstitious beliefs</td>
<td>41</td>
<td>42, 55</td>
</tr>
<tr>
<td>7. Fear of the wrath of god for errors made in worship</td>
<td>42</td>
<td></td>
</tr>
<tr>
<td>8. Death of loved ones</td>
<td>43</td>
<td>41, 42, 43, 44, 46, 48, 50, 51, 53, 56, 60, 62, 64, 66, 67, 68, 69, 70</td>
</tr>
<tr>
<td>9. Quarrels, false accusations and misunderstandings with spouse and relatives</td>
<td>44</td>
<td>43, 44, 45, 47, 49, 52, 54, 57, 60, 63, 66, 67, 68, 70</td>
</tr>
<tr>
<td>10. Idealized concept of &quot;pativrata&quot; not followed</td>
<td>45</td>
<td></td>
</tr>
<tr>
<td>Cultural Factors</td>
<td>Comments</td>
<td>Occurrence Case No.'s</td>
</tr>
<tr>
<td>--------------------------------------------------------------------------------</td>
<td>----------</td>
<td>-----------------------</td>
</tr>
<tr>
<td>11. Marital separation</td>
<td>46</td>
<td>36, 47, 49, 50, 52, 54, 60, 62, 64, 67</td>
</tr>
<tr>
<td>12. Clash with cultural ideals enshrined in Hindu mythologies</td>
<td>47</td>
<td>- -</td>
</tr>
<tr>
<td>13. Infidelity of wife</td>
<td>48</td>
<td>45, 57, 64</td>
</tr>
<tr>
<td>14. The joint-family - a hinderance</td>
<td>49</td>
<td>- -</td>
</tr>
<tr>
<td>15. Wife wanting to go against the traditional division of labour</td>
<td>49</td>
<td>- -</td>
</tr>
<tr>
<td>16. Arranged marriage - a norm</td>
<td>51</td>
<td>54, 58</td>
</tr>
<tr>
<td>17. Problem of security in old age</td>
<td>51</td>
<td>- -</td>
</tr>
<tr>
<td>18. Social ridicule and social stigma</td>
<td>52</td>
<td>36, 37, 41, 45, 46, 53, 54, 58, 63, 64, 67</td>
</tr>
<tr>
<td>19. Cheated in marriage</td>
<td>54</td>
<td>- -</td>
</tr>
<tr>
<td>20. Religious fanaticism</td>
<td>55</td>
<td>- -</td>
</tr>
</tbody>
</table>

**CASE NO. 36**

1. **General Information:**

<table>
<thead>
<tr>
<th>Sex:</th>
<th>Male</th>
<th>Marital Status:</th>
<th>Married</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age:</td>
<td>20</td>
<td>Diagnosis:</td>
<td>Schizophrenia</td>
</tr>
<tr>
<td>Religion:</td>
<td>Hindu</td>
<td>Caste:</td>
<td>Banjara (farmer)</td>
</tr>
<tr>
<td>Place of Birth:</td>
<td>Bhir</td>
<td>Educational Status:</td>
<td>Literate</td>
</tr>
<tr>
<td>Habits:</td>
<td>Smoke Bedi</td>
<td>Occupation:</td>
<td>Unemployed</td>
</tr>
</tbody>
</table>
II. Childhood and Family Background:

The patient was brought up in a poor but respectable family of farmers. At an early age of ten he was married to a 5-year old girl who unfortunately did not live long after the marriage. After a few years he was married for the second time to an 8-year old girl.

His parents were affectionate and there was no case of mental illness reported in his ancestry.

III. Factors Leading to Mental Problem:

When his wife came of age she was sent by her parents to live with her husband and his parents. The Case was very suspicious about his wife's morality and suspected her of having sex with his brother, so he beat up his brother and wife.

The wife related this very unpleasant experience to her parents who had already heard about it from some of the villagers. Thus, she was accepted back into her parent's home where she remained for 8 months.

However, the patient kept visiting his father-in-law's home demanding that his wife be sent home. One day the father-in-law and the son-in-law (the Case) got into a very hot argument which ended in blows.

Inasmuch as the wife had returned her parent's home 8 months before, the patient's sex life was heightened---this was not tolerated by the father who warned him and
asked him to reserve his love making to the night. The patient found it impossible to leave his wife alone; he followed her wherever she went even to the toilet and to the river side when she went there to wash clothes.

Due to this abnormal behaviour of the patient, the people in the village started calling him a mad man. Even his father-in-law felt the same way. He was more worried about his daughter's safety for she was his only heir. Also, he was not happy to let his son-in-law inherit his land.

Later the patient started beating people whom he felt were in the wrong. He also suffered from insomnia and talked incoherently and irrelevantly. This gradually led to his mental breakdown.

IV. Predisposing and Precipitating Causes:

A. General Factors
   1. His suspicious nature

B. Cultural Factors
   1. Separation from his wife
   2. Altercations and beating from father-in-law
   3. Villagers treating him as a mad man — Social ridicule

C. Comments

In the culture, due to the practice of patrilocal residence, the wife has to live with her husband and in-laws.
CASE NO. 37

I. General Information:

<table>
<thead>
<tr>
<th>Sex</th>
<th>Male</th>
<th>Marital Status</th>
<th>Married</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age</td>
<td>34</td>
<td>Diagnosis</td>
<td>Schizophrenia</td>
</tr>
<tr>
<td>Religion</td>
<td>Hindu</td>
<td>Caste</td>
<td>Maratha</td>
</tr>
<tr>
<td>Place of Birth</td>
<td>Aurangabad</td>
<td>Educational Status</td>
<td>7th Std.</td>
</tr>
<tr>
<td>Habits</td>
<td>Nil</td>
<td>Occupation</td>
<td>Teacher</td>
</tr>
</tbody>
</table>

II. Childhood and Family Background:

The Case had a very normal childhood with kind and loving parents. He enjoyed his school days and had many good friends. On completing his seventh standard he took up a teacher's training course.

III. Factors Leading to Mental Problem:

While he was attending the teachers training course, he fell in love and later married a young lady who belonged to the mahar caste. In social hierarchy, the "mahars" are considered to be a low caste group. When his parents heard that he was married to a low caste girl, they were very angry and asked him not to bring his bride into their home. Although the case was very depressed on hearing this news, he left his home built a separate house and lived in it with his wife. Now he had no attachments with anybody at his home.

After a lot of struggle to find a suitable job, he finally secured the job of an elementary school master.
Being totally independent for first time in his life, he put in hours of hard work to prove his worth. He wanted all the students in his class to pass. However, at the end of the first year he learnt that the results were very dissatisfactory and he was disappointed. The following year he took his job even more seriously and put in more effort to make the students understand the subjects. But in the process very unintentionally, the Case hit a mischevous boy for his bad behaviour in the class. This boy told his father an influential man in the area about the incident. His father considered the teachers act as a very serious offence and took up the matter with the headmaster of the school. With his influence he contacted many other people and managed to dismiss the teacher (Case). This was a great mental strain on him and he was not ready to face the social ridicule. He left for his home town to make things a little more easier for him. Relaizing the poor reception he would receive if his wife were with him, he sent her off to her parents home. When he reached home, he was happy to learn that plans were being made for his sister's wedding. However, the news of his return to the town spread and the groom's father also heard from his neighbour the Case had married a low caste girl. On confirming this he told his daughter the would-be bride that it was a shame to be related to such a family and cancelled the wedding plans.
This was a hard blow not only to the Case's sister but also to him. In the meantime, the Case's father became seriously ill and died. Now it was the Case's responsibility to look after the needs of the family, since he was the eldest son. But he did not know how to solve the problem, because his wife would still not be accepted by the members of his family and he was still without any job. To make matters worse, the culture demanded that the family arrange a feast for the villagers in remembrance of the death of his father. This led to a total bankruptcy and the Case had a mental breakdown.

IV. Predisposing and Precipitating Causes:

A. General Factors

1. Disturbed over the poor results of his students even after putting so much effort

2. Dismissed from the school for beating a mischevous boy

B. Cultural Factors

1. Forced to leave home for marrying a low caste girl.

2. Social ridicule

3. Wedding plans of his sister cancelled owing to his marrying a low caste girl

4. Death of father

5. No job but being the eldest, to take care of family

6. Unable to bring his wife home due to the objections by other members of the family

7. Bankrupt owing to the feast after the death of his father
C. Comments

As pointed out in the first part of this chapter, the problem of inter-caste marriage is one that cannot be easily wiped out.

It is also customary for the eldest son to take care of the family finance in the absence of the father.

**CASE NO. 38**

**I. General Information:**

- **Sex:** Male  
- **Age:** 34  
- **Religion:** Hindu  
- **Place of Birth:** Bhandara  
- **Habits:** Beedi, Alcohol  
- **Marital Status:** Married  
- **Diagnosis:** Schizophrenia  
- **Caste:** Mahar  
- **Educational Status:** B. A.  
- **Occupation:** "Searcher" in finger print bureau

**II. Childhood and Family Background:**

The Case was brought up in a lower middle class home and he was given as good an education as his parents could afford to give him. In school he took part in many activities and enjoyed playing games.

**III. Factors Leading to Mental Problem:**

After he completed his B. A. he worked as a "searcher" in the finger print bureau at rangabad, where he spent three years. Then he was transferred to Pune where he spent seven years. Here he got his first mental attack.
He was treated, cured and taken back to work. He was under suspension during this period. When he was in Nagpur he got his second attack. Although he was often been accused of bad conduct and negligence of duty, he was always reinstated. Patients gratuity and provident fund account slip showed a balance of Rs.10,218/-. This was looked upon suspiciously by the officers.

Before the account slip came, the Case had applied to the Inspector General's Office at Bombay asking for protection since he had been admitted twice in the mental hospital and that he was the only earning member of the family.

His salary of Rs.330/- per month was sufficient only to take care of his family. The patient often worried over the fact that he did not have a male heir.

Since the Case was the secretary of the Adayal Education Society of Dist. Bhandara as well as the secretary of the society to open dispensaries in the villages he always had very high ambitions in life. He even aspired to be the Prime Minister of India.

IV. Predisposing and Precipitating Causes:

A. General Factors

1. Fellow workers being suspicious about him and unfriendly as well.

2. Unfulfilled high aspirations
Bi: Cultural Factors

1. Desire for a male child

C: Comments

(Comments for Case No. 8, 12, 19, 24 and 33 are applicable here also.)

CASE NO. 39

I. General Information:

<table>
<thead>
<tr>
<th>Sex</th>
<th>Male</th>
<th>Marital Status:</th>
<th>Married</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age:</td>
<td>28</td>
<td>Diagnosis:</td>
<td>Schizophrenia</td>
</tr>
<tr>
<td>Religion:</td>
<td>Hindu</td>
<td>Caste:</td>
<td>Maratha</td>
</tr>
<tr>
<td>Place of Birth:</td>
<td>Bhed Dist.</td>
<td>Educational Status:</td>
<td>3rd Std.</td>
</tr>
<tr>
<td>Habits:</td>
<td>Nil</td>
<td>Occupation:</td>
<td>Agriculture</td>
</tr>
</tbody>
</table>

II. Childhood and Family Background:

The Case was brought up on a 90-acre farm and his parents emphasized work more than schooling. When he failed to pass standard IV he dropped out of school and helped his parents in the routine chores at home. His childhood passed uneventfully and he got married.

III. Factors Leading to Mental Problem:

One day he had gone to his maternal uncle's home. It was 4:30 p.m. when he left the home and he felt very giddy.

Friends poisoned his mind against his father by telling him that the father was having an affair with the
Case's wife. This made him suspicious but he did not take any action. But owing to constant jeerings from his friends he caught hold of his father and hit him with a big stone.

By now he was so suspicious that he stopped going to work and stayed home to watch his wife. This caused an avoidance relationship between husband and wife; the Case hardly spoke to her.

His father tried to persuade him to go back to work. This only led to more clashes between the father and the son.

This led the patient to worry about his future. He knew if he did not maintain good relations with his father he would not get his share of property.

Another added tension was how to deal with his wife. If he accused her he was afraid of endangering her future inheritance, for she was the only child to inherit her father's property.

IV. Predisposing and Precipitating Causes:

A. General Factors
   1. Failure in the educational field
   2. Suspicion of father's having affair with patient's wife

B. Cultural Factors
   1. Patrilineal descent - worry of being cheated in the distribution of property by father
C. Comments

In a patriarchal society, infidelity of women, and not men, is a major source of friction. There appears to be a double stand of morality.

Owing to the practice of patrilineal descent, there are many quarrels over the unequal distribution of property.

CASE NO. 40

I. General Information:

Sex: Male  
Marital Status: Married
Age: 24  
Diagnosis: Schizophrenia
Religion: Hindu  
Caste: Maratha
Place of Birth: Satara  
Educational Status: S. S. C.
Habits: Nil  
Occupation: No job

II. Childhood and Family Background:

The Case was brought up in an agricultural home and his parents loved him dearly since he was their only son.

III. Factors Leading to Mental Problem:

One day his father asked him to milk the cow, but the cow butted him. The can with the milk fell, spilling all the milk. When the father came to know this he lost his temper and scolded him. This upset the patient since this was the first time he had been scolded.
So when he was asked to take the buffalo and cow out for grazing, he listened to the foolish suggestion of his wife and took the buffalo which had been given to him by his father-in-law, back to him. This angered his father all the more, and there was more tensions and quarrels at home.

Besides, his father-in-law had given the patient Rs. 40/- to pay as tuition and examination fees, but his father had used this amount, promising to put him in government service. But he did not fulfill this promise. There were many clashes between father and patient's father-in-law too. The many tensions that mounted in close succession led to the patient's mental disorder.

IV. Predisposing and Precipitating Causes:

A. General Factors

1. Poor financial condition depriving him of his school as the career and aim

B. Cultural Factors

1. Conflict with father
2. Tension between father and father-in-law

C. Comments

In the culture, it is considered undignified to owe loyalty to wife, particularly while his parents are living. The effect and tensions would be even greater if done by the only son.
I. General Information:

<table>
<thead>
<tr>
<th>Sex:</th>
<th>Male</th>
<th>Marital Status:</th>
<th>Married</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age:</td>
<td>34</td>
<td>Diagnosis:</td>
<td>Schizophrenia</td>
</tr>
<tr>
<td>Religion:</td>
<td>Hindu</td>
<td>Caste:</td>
<td>Mahar</td>
</tr>
<tr>
<td>Place of Birth:</td>
<td>Satara</td>
<td>Educational Status:</td>
<td>4th Std.</td>
</tr>
<tr>
<td>Habits:</td>
<td>Chewing Tobacco</td>
<td>Occupation:</td>
<td>Part time Welder</td>
</tr>
</tbody>
</table>

II. Childhood and Family Background:

The Case was born to kind and loving parents. When he was school going lad he did not enjoy his studies but preferred to carry out the daily chores at home and tend the cattle. However, he completed the Standard IV. Although he had a few good friends, he preferred to be alone.

While returning from school one day, he went over to a girl friend's home. While he was playing with her he gave her an affectionate hug; this was seen by a neighbour lady. As soon as the girl realized that she was caught in the act, she yelled for help and made the case all confused, worried and frightened and finally he took to his heels.

Knowing what would happen at home, he even left for his brother's home in Bombay. Hearing his problem, his brother scolded and beat the Case for this shameless act of his. After fifteen days, the Case was brought
back to his house. He stopped going to school now for fear of being teased by his friends.

III. Factors Leading to Mental Problem:

Although he did not try and meet his girl friend any more, he had a longing to be with her since he developed a love for her. But the girl's parents did not want her to have anything to do with the Case, although the girl too had developed a love for him.

Knowing this inner unspoken interest of the youths, the girl's mother performed a manovalent black magic on the Case, who started acting mad. This was verified for him by a Devrishi—a religious man of the village.

The death of his parents made matters even worse for the Case he had to be taken back to Bombay by his elder brother.

When his mental condition had improved, his brother got him a job and even got him married to a young lady whom he had never known or met. But since the accommodation problem at Bombay was so acute, his young bride had to be sent back to her home. This was another disturbing problem for the Case again began to act in an abnormal manner, till his wife was brought back to him.

However, after a few months the Case felt that one of his friends had performed black magic on him
because he was jealous of his good wife. This thought again slowly led him to act in an abnormal manner. His wife was quite upset about his behaviour and later lost interest in him and even branded him as a mad man.

The most disturbing incident in his life was when his wife was known to have illicit extramarital relations with another man. The Case tried to convince her that what she was doing was wrong, but she did not bother about his admonitions.

Later with the help of a "Devrishi" the Case performed black magic on his wife's paramour who had an attack of madness, but this did not help cure his wife's interest in this man.

Yet another problem which disturbed the Case was his ever mounting debt of over Rs.1000/-. Also his eldest brother did not give him his share of the ancestral property. All these tensions in close succession resulted in the case's suffering from mental breakdown.

IV. Predisposing and Precipitating Causes:

A. General Factors
   1. Ever mounting debt of over Rs.1000/-.  

B. Cultural Factors
   1. Suffering from social stigma after the hugging incident
   2. Death of his parents
   3. Superstition of black magic being performed on him.
4. Infidelity of wife

5. His share of the ancestral property not given to him by his elder brother

C. Comments

(Comments on Case No. 2, 6, 11, 39, 43, and 48 are applicable here also.)

CASE NO. 42

I. General Information:

<table>
<thead>
<tr>
<th>Sex</th>
<th>Male</th>
<th>Marital Status:</th>
<th>Married</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age:</td>
<td>24</td>
<td>Diagnosis:</td>
<td>Schizophrenia</td>
</tr>
<tr>
<td>Religion:</td>
<td>Hindu</td>
<td>Caste:</td>
<td>Mohar</td>
</tr>
<tr>
<td>Place of Birth:</td>
<td>Sholapur</td>
<td>Educational Status:</td>
<td>Literate</td>
</tr>
<tr>
<td>Habits:</td>
<td>Drinks, Ganja, Smoking and Gamble</td>
<td>Occupation:</td>
<td>Labourer in Carpenter's shop</td>
</tr>
</tbody>
</table>

II. Childhood and Family Background:

The Case had a very normal childhood with his kind and understanding parents. Because of the very poor economic conditions at home, he did not receive a formal education but he learned to read and write at home. Being gifted with an ear for music, he and his brother learned to play the trumpet and joined a band when they were very young. During the marriage season they were able to earn a substantial amount of money. However, he used most of his earning in drinking liquor, smoking ganja (marajuhana) and gambling.
When the Case was twenty, he married a girl of eighteen, who was chosen by his parents. This girl was his cross cousin, i.e. his father's sister's daughter. Both of them visited the temple occasionally.

III. Factors Leading to Mental Problem:

Before and even after his wedding, his parents, wife and other relatives told him to give up his bad habits of smoking ganja, drinking liquor, and gambling but he just continued. As a result somebody cast an evil spell on him. This was believed to have been the cause of his mental breakdown.

On further investigation, it was found that there was yet another cultural cause. On an important "Yatra" the Case was made to go around a temple and break a coconut in the presence of the god "Maruti". This he did while under the strong influence of ganja, but with one major and unpardonable error. Instead of pointing the purposeful remnant of the fibrous tissue of the husked coconut towards the god while breaking it, the Case held the coconut in the opposite direction. His relatives had told him this major error. When he was in his normal state not under the influence of liquor or ganja--he would go on worrying about the punishment and the wrath of the god to whom he had shown such irreverence.
This great tension was doubled when he lost his first son and also had a big quarrel with his neighbour. These were the factors that led to his mental breakdown.

IV. Predisposing and Precipitating Causes:

A. General Factors
1. Nil

B. Cultural Factors
1. Fear of the punishment of god for having committed a mistake in the accepted ritualistic pattern of offering the coconut
2. Death of his first son
3. Quarrel with his neighbours

C. Comments
The influence of religious beliefs on the cultural pattern are very strong. Hence, in the present case, due to the error in worship, he feared the terrible wrath of god.

CASE NO. 43

I. General Information:

Sex: Male
Age: 32
Religion: Hindu
Place of Birth: Pune
Habits: Nil

Marital Status: Married
Diagnosis: Schizophrenia
Caste: Brahmin
Educational Status: Intermediate
Occupation: Unemployed after marriage
II. Childhood and Family Background:

The Case had a normal childhood with his three brothers and one sister. Although his father was a very calm and soft spoken person, his mother was known for her short temper and strict discipline at home.

The Case preferred to read a book than to enjoy outdoor games. He was quite well known for his seclusive nature in whatever he undertook.

III. Factors Leading to Mental Problem:

Three years prior to his wedding he was working in an automobile workshop where he earned some money. But he felt that although he was more educated than his co-workers, they seemed to get faster promotions and better wages than he. This really disturbed him. One day he left the workshop and started his own English tuition classes at home.

At the age of 30 much against his wish, the parents of the Case got him married to a girl of 25 from their own community. His first major crisis after the wedding was when his only son died of meningitis. Now he became more and more sober and did not want to meet anybody. His wife and mother-in-law tried to tell him to forget the past and try to find a job, but he did not like the idea of working for somebody. His wife worked in a small factory and earned Rs. 150/- per month, but this
was not enough to keep him and his daughter happy. He refused taking counsel from anybody about his work.

His problems were intensified when his landlord asked him to vacate the house since the rent charges were not being paid regularly.

Later, when his health was very bad his brothers wrote him a strong letter telling him that he had to work. They asked him to go and take care of the ancestral land since they were busy with their own business. But he was too sick to handle this task and kept on worrying about his family, his land etc. And thus he had a mental breakdown.

IV. Predisposing and Precipitating Causes:

A. General Factors

1. Denial of promotion due to him--his juniors being more successful

2. Landlord asking him to vacate the house for outstanding rent

3. His illness making him unfit to till the land

B. Cultural Factors

1. Death of his only son

2. Clashes with wife and mother-in-law

3. Quarrels with wife for not trying to seek for a job

C. Comments

In the Mahabharata, the word "putra" means a son—one who saves the father from going to hell. Life
after death for the father was possible only when the 
son performed the rituals of holy libations. It is 
obvious, therefore, that when the Hindu thinkers re­
garded "dharma" as the first and highest aim of mar­
riage and procreation as the second best.

CASE NO. 44

I. General Information:

<table>
<thead>
<tr>
<th>Sex</th>
<th>Male</th>
<th>Marital Status</th>
<th>Married</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age</td>
<td>33</td>
<td>Diagnosis:</td>
<td>Schizophrenia</td>
</tr>
<tr>
<td>Religion</td>
<td>Hindu</td>
<td>Caste:</td>
<td>Mohar</td>
</tr>
<tr>
<td>Place of Birth</td>
<td>Pune</td>
<td>Educational Status:</td>
<td>S. S. C.</td>
</tr>
<tr>
<td>Habits</td>
<td>Chewing Tobacco</td>
<td>Occupation:</td>
<td>Farming</td>
</tr>
</tbody>
</table>

II. Childhood and Family Background:

Although the Case had a normal childhood he did not consider his childhood as a very pleasant experience as most people do. This was mainly because his friends used to tease him of belonging to a lower caste. This he really resented. He was not religious minded and did not care to even enter a temple.

III. Factors Leading to Mental Problem:

The Case was very disturbed when all of a sudden he lost his father. He now had to carry out all the farm duties and also arrange for his sister's wedding, While he could not plan his own wedding. Another
The reason why he did not consider getting married was due to the drought which had caused a great economic setback in the whole district. The ecological conditions were also such that only contaminated water was now available for domestic and human consumption. This naturally caused various types of diseases that the majority of people suffered from and obviously the Case too was a victim. As a result, he grew weak and was unable to carry out his normal duties.

Owing to the earlier experience of his friends taunting him of the inferior caste group to which he belonged, he developed an inferiority complex which prevented him from meeting people and moving around freely.

By the time the Case decided to get married, he was 30 years old and had spent most of his savings in hospital bills. However, his maternal uncle and he got together and decided to sell ten unfertile acres of their twelve acres of land. With this money his wedding was solemnised. Since all his debts were not cleared, he sold his remaining two acres of land as well. But when his maternal uncle heard of this news, he was furious. He shouted at the Case and demanded half of the money. But since the deal was already over, the Case had already used up the money, his uncle went over to the house of
the person who had purchased the land and told him that the transaction was illegal and even lodged a complaint with the police. This made the buyer so frightened that he asked the Case to return his money and cancel the deal. But the Case had already spent the money. He was now very disturbed mentally.

Matters got worse when his maternal uncle came repeatedly to his home and threatened to take his life. He also told him that he would not permit him to get out of the house until he paid the amount. This was the biggest tension which caused his mental breakdown. In addition, his nagging wife was another serious problem to him. Many times quarrels at home took place because his wife was barren.

IV. Predisposing and Precipitating Causes:
A. General Factors
   1. Drought causing a great economic setback
   2. His prolonged sickness and weakness
B. Cultural Factors
   1. Death of his father
   2. Inferiority complex resulting from his friends teasing him of the inferior caste group to which he belonged
   3. Conflict with his maternal uncle over the sale of property
   4. Barreness of wife
C. Comments

Clash with a close kin, his maternal uncle, was a very painful experience for the Case. In the culture, the maternal uncle is often consulted for matters regarding marriage, purchase and sale of property etc. He plays an even more important role in the absence of death of his sister's husband.

CASE NO. 45

I. General Information:

<table>
<thead>
<tr>
<th>Sex</th>
<th>Male</th>
<th>Marital Status:</th>
<th>Married</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age:</td>
<td>33</td>
<td>Diagnosis:</td>
<td>Schizophrenia</td>
</tr>
<tr>
<td>Religion:</td>
<td>Hindu</td>
<td>Caste:</td>
<td>Mahar</td>
</tr>
<tr>
<td>Place of Birth:</td>
<td>Aurangabad</td>
<td>Educational Status:</td>
<td>6th Std.</td>
</tr>
<tr>
<td>Habits:</td>
<td>Drinking &amp; Gambling</td>
<td>Occupation:</td>
<td>Farmer</td>
</tr>
</tbody>
</table>

II. Childhood and Family Background:

The Case had no physical ailments when he was young. He had parents who provided him all he wanted. After completing his Sixth Standard, he lost interest in his studies and remained at home. He slowly got acquainted with the normal duties of the farm and acquired more responsibilities since his father when the Case was very young.
III. **Factors Leading to Mental Problem:**

Owing to the hard work of his two elder brothers and younger sister, they were able to manage the house. The Case, too was able to get married to a rich young lady.

His mother stayed with them on the farmhouse with the twelve acres of land and helped in the cooking and other routine chores.

Although the Case lacked nothing he fell in the hands of bad company of friends who slowly introduced him to liquor and village dance programmes. After attending a few of these erotic dance performances, he fell in love with one of the dancers and visited her frequently. This led to many quarrels with his wife, but still he continued in this way. Later, his drinking practices were intensified and he would return to his house and quarrel and even beat up his wife and son. This resulted in the negligence of the crops and now he had very little money to buy his drinks. Therefore, he sold most of his wife's jewellery and even part of his property.

When his mother, brothers, and his in-laws heard of this, they were very angry and chased the dancer from the village. This made the Case quite annoyed with his brothers and other relatives. But since there was no
way of solving his problem now, he remained quite sober and indifferent to everyone.

On enquiring of his paramour's whereabouts from various sources, he soon learnt that she was in the city of Bombay. So he sold the remaining acres of land and went to Bombay to live with her. But he found that soon his money was decreasing and so was her love for him. Now there were other rich men visiting her in her room which he could not put up with. But what was he to do now? This was her profession. When he began to live on her income, she told him to get out of the house. This was a terrible shock for him. All along he did not know that he was being fooled by her. Now he had no place to go, no land or property, no money and the thought of the social ridicule he would have to face if he went home drove him insane!

IV. Predisposing and Precipitating Causes:

A. General Factors

1. Social evils like drinking and watching erotic dance performances - conflict with wife

2. Break-up in family ties

B. Cultural Factors

1. Infidelity

2. Clash with brothers, mother and in-laws

3. Being fooled into a love affair after marriage

4. Social ridicule
The concept of "pativratha" or the loyalty to one's husband has been enshrined in Hindu mythology through the stories of five great women. Three of these stories have been presented in the early part of this chapter. Very often these stories effect the thinking process of the rural folk.

CASE NO. 46

I. General Information:

<table>
<thead>
<tr>
<th>Sex</th>
<th>Male</th>
<th>Marital Status</th>
<th>Married</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age</td>
<td>25</td>
<td>Diagnosis:</td>
<td>Schizophrenia</td>
</tr>
<tr>
<td>Religion</td>
<td>Hindu</td>
<td>Caste</td>
<td>Mahar</td>
</tr>
<tr>
<td>Place of Birth</td>
<td>Ahamednager</td>
<td>Educational Status:</td>
<td>Pre-Degree, 1st year</td>
</tr>
<tr>
<td>Habits</td>
<td>Nil</td>
<td>Occupation:</td>
<td>No job</td>
</tr>
</tbody>
</table>

II. Childhood and Family Background:

The home and environmental conditions of the Case were very poor. His mother had died when he was very young, and his father had only half an acre of unfertile land in a very dry and hilly region of Ahamednager. The situation was even worse since his father had lost one of his hands in an accident and had to beg for extra money and food to bring up the three children.

III. Factors Leading to Mental Problem:

Although the father was badly handicapped, he had great ambitions of his son's becoming a scholar and a
great man. At quite an early age he arranged for his
wedding and now he had a little more assistance at home.

One day when the Case was studying, his one-
year-old younger brother crawled over to his side and
accidentally knocked a bottle of ink on his textbook.
After having realized that his text-book was soaked with
ink and there was no easy remedy for it, he became furi­
ous. Without a second though he picked up the child and
forcefully banged him on the hard floor. The result was
inevitable—the child died on the spot with profuse
bleeding from various parts of the body! Realizing all
of a sudden the terrible act he had committed and the
mauled bloody body of his own younger brother lying
motionless before him drove him insane.

Later, he was charged with murder and put into
prison. In the prison he could not think of anything
else except the gruesome murder he had committed and he
kept acting in a very abnormal manner. Owing to this,
he was admitted into a civil hospital for some treatment
When he came back to his normal senses, he was transferred
back to the jail. Here his sorrowing father and his
broken-hearted wife visited him quite regularly. However,
when they learnt that he would never be permitted to
return home, his understanding father told him one day
that his wife was very young and it was not advisable for
her to be left alone without any help. He pleaded with the son to permit her to remarry and live a more decent life. As soon as his son agreed, the father pulled out from his bag the legal document for divorce and the son signed it.

That night the Case began to recollect all the incidents, he thought of his younger brother whom he had killed and then of his young and loving wife who was going to be no more his own. The thoughts were too much for him to bear. He cried aloud in his cell with no one to console him. He cried throughout the night and by morning he again lost his normal senses and began to act in a very abnormal manner.

Matters became worse when he heard that his father had sold the small property so that he could employ a lawyer to fight his son's case. But the worst shock was when his father himself expired. Now he had nobody to turn to and he became a mental wreck.

IV. Predisposing and Precipitating Causes:

A. General Factors

1. His loving father's occupation as a beggar to bring him up.

2. The unforeseen murder of his younger brother by himself

3. Admittance into jail and the bad treatment

4. Loneliness
B. Cultural Factors

1. The social ridicule and social stigma
2. His signing the legal documents for divorce
3. Death of his ever-loving father

C. Comments

The ideal models of Hindu marriage are the hero Rama and his faithful wife Sita, whose mutual love was never broken by the rivalry of a co-wife.

From the point of view of the sacred Hindu Law, a marriage was indissoluble, once the seven steps had been taken together. Even if not consummated, it could not be annulled, and divorce was quite impossible.

CASE NO. 47

I. General Information:

<table>
<thead>
<tr>
<th>Sex</th>
<th>Male</th>
<th>Marital Status</th>
<th>Married</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age</td>
<td>30</td>
<td>Diagnosis</td>
<td>Schizophrenia</td>
</tr>
<tr>
<td>Religion</td>
<td>Hindu</td>
<td>Caste</td>
<td>Maratha</td>
</tr>
<tr>
<td>Place of Birth</td>
<td>Jalgaon</td>
<td>Educational Status</td>
<td>5th Std.</td>
</tr>
<tr>
<td>Habits</td>
<td>Nil</td>
<td>Occupation</td>
<td>Farmer</td>
</tr>
</tbody>
</table>

II. Childhood and Family Background:

The Case was brought up in a middle-class farming family. He had two brothers and a sister. When he was five years old, his father died suddenly, leaving the responsibility of his farm and family on the shoulders of his eldest son.
The elder brother proved capable of carrying the heavy burden of running the home, and showed a lot of affection on the Case, who was the youngest in the family. In his childhood he was well-cared for and provided with everything he needed.

The Case attended school for a few years, but was not interested in a scholastic career. Furthermore, as the family had 10 acres of land, and required additional help, his elder brother did not insist on him continuing his schooling after he passed Standard Five.

III. Factors Leading to Mental Problem:

Some years later the elder brother decided to get married. The girl he accepted as his wife came from a well-to-do family; her father was one of the wealthy landlords in their community.

As the saying goes "All good things must come to an end", the Case's happy and enjoyable childhood and youth seemed to collapse when his sister-in-law entered their home.

Right from the start he and his new sister-in-law did not see eye to eye, and what affected him more was the fact that his brother seemed no longer concerned about and affectionate to him as he used to be.

The sister-in-law did not treat the Case's mother (her mother-in-law) in the traditional manner, and this upset the Case who was very attached to his mother.
Some time later the elder brother approached the Case with a proposal from his wife’s younger sister. The Case refused to even consider the proposal, as he felt the sister may turn out to be as bad, if not worse than her elder sister.

This upset the already hostile sister-in-law who now refused even to speak to him.

After a few months the Case married and his wife moved into their home. But their family life went from bad to worse, for now the sister-in-law started illtreating his wife and would make her do all the house work.

His young wife complained to him and he in turn complained to his elder brother who refused to take any action. Tensions and frustrations mounted, and finally the Case’s wife ran away to her parents’ home.

When the Case went to work in the fields, the sister-in-law never sent food on time, this made him very angry, and finally he confronted his brother with all his misgivings. He received the shock of his life when his brother told him that the only solution to his problem would be to live separately, and as he insisted on it, the Case and his mother moved out of the ancestral home and set up a new home.

The division of land was also not in his favour; he received poor farm land, while the better land was
retained for the rest of the family. Relations were strained between the brothers and the added responsibility of running a home and looking after his mother were heavy on his shoulders.

One day his sister-in-law told the Case's brother that every time she happened to meet the Case, he looked at her with evil intentions. On hearing this report the elder brother was enraged and promptly went out and found his brother and beat him up; many villagers gathered around and watched what took place. After this incident a large number of the village folk refused to have anything to do with him, and labelled him as an undesirable element in their village. This resulted in his suffering from a social stigma and he spent a lot of time worrying and contemplating on the whole episode and this led to his mental breakdown.

**IV. Predisposing and Precipitating Causes:**

A. General Factors

1. Lack of his elder brother's concern and affection after his marriage

B. Cultural Factors

1. His inability to get along with his sister-in-law
2. His wife deserting him
3. Splitting up of the joint-family -- feeling of alienation
4. Guilt of social stigma
C. Comments

In this Case history, the clash with the cultural ideals enshrined in Hindu mythologies that are presented in the early part of this chapter are vividly seen, especially the story of Sita, showing the charge she made on Lakshmana.

CASE NO. 48

I. General Information:

<table>
<thead>
<tr>
<th>Sex</th>
<th>Male</th>
<th>Marital Status</th>
<th>Married</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age</td>
<td>33</td>
<td>Diagnosis</td>
<td>Schizophrenia</td>
</tr>
<tr>
<td>Religion</td>
<td>Hindu</td>
<td>Caste</td>
<td>Gosavi</td>
</tr>
<tr>
<td>Place of Birth</td>
<td>Pune</td>
<td>Educational Status</td>
<td>7th Std.</td>
</tr>
<tr>
<td>Habits</td>
<td>Nil</td>
<td>Occupation</td>
<td>Truck Driver</td>
</tr>
</tbody>
</table>

II. Childhood and Family Background:

Although the Case was rather weakly built, he had no serious ailment when he was young. His father died when he was very young. So his mother had to work very hard to educate his only son and also run the home.

When the Case was 16 years old, he was offered the cleaner's job by a lorry owner. He graciously accepted the offer and later learnt to drive the vehicle himself. After a few months, he obtained a driver's licence which enabled him to get the job of a full-time truck driver. This job called for a lot of heavy material to be carried from Pune to Bombay, and also from Madras and Bangalore.
He earned quite a sizable amount money from this job, availing himself of the opportunity to open a savings bank account.

One day, as he was returning to Pune from Madras on rather lonely section of the road a beautiful young lady requested him to stop and give her a lift. At first he bluntly refused but after listening to her sad story he consented to her request with great hesitation. The girl told him that she was a poor orphan who wished to go to Sholapur to look for a job. On the way, she told him more sad stories of the difficulties she had to face and slowly she won the heart of the driver (Case) who had also experienced difficulties earlier. Nearing home, he expressed his desire of introducing her to his mother and visiting his home. She was only very happy for this invitation. On reaching home, he told his mother of the experience he had on the way and also asked her if it was alright for him to marry this girl. Being an understanding mother and realizing that her son was over 30 years old now, she gave her consent to his proposal.

Two months after the wedding, the Case's mother died and he was very depressed, and she began to act very foolishly by over spending and demanding for more clothes and jewelry. This resulted in quarrels between the husband and his wife.
Things became even worse when one day the Case's wife introduced a young man to her husband saying he was her parallel cousin. This proved to be totally false later on.

Since she kept nagging the husband for more and more jewellery, he thought he could solve this problem by making her a beautiful necklace costing Rs. 3000/-. She was certainly very pleased with it, but as soon as her husband left for Bombay for some work, she too left the house. When her husband returned after a couple of days, he found his wife missing.

On enquiring from his neighbours, he learnt that she had made away with the ornaments, clothes and few other belongings with the man she had claimed to be her parallel cousin. This was a terrible shock to the Case and he began making enquiries everywhere as to her whereabouts. But he could not trace her anywhere. He was now very lonely with nobody at home to console him. He began to worry a lot about all the money he had wasted on his unfaithful and ungrateful wife. These tensions led to insomnia and loss of appetite which finally resulted in his mental breakdown.

IV. Predisposing and Precipitating Causes:

A. General Factors

1. Loss of most of his wealth owing to his wife's extravagant nature
B. Cultural Factors

1. Death of his loving mother
2. His wife running away with another man

C. Comments

The lawbooks vary in their attitude to the adulterous wife; generally if she had wilful intercourse with a man of base caste her lot was hard. Manu and some other sources even lay down that she should be torn apart by dogs. But the adulteress who strayed with a man of higher caste was more fortunate. (Bashan 1954:172-3).

CASE NO. 49

I. General Information:

<table>
<thead>
<tr>
<th>Sex:</th>
<th>Male</th>
<th>Marital Status:</th>
<th>Married</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age:</td>
<td>28</td>
<td>Diagnosis:</td>
<td>Schizophrenia</td>
</tr>
<tr>
<td>Religion:</td>
<td>Hindu</td>
<td>Caste:</td>
<td>Mahar</td>
</tr>
<tr>
<td>Place of Birth:</td>
<td>Educational Status:</td>
<td>Literate.</td>
<td></td>
</tr>
<tr>
<td>Habits:</td>
<td>Nil</td>
<td>Occupation:</td>
<td>Peon in Bank</td>
</tr>
</tbody>
</table>

II. Childhood and Family Background:

The Case was the eldest son of his loving parents. He also had three brothers and two sisters who were very good to him. After he completed the Sixth Standard in a Marathi medium school, his parents arranged for him to marry a well-educated girl.
III. Factors Leading to Mental Problem:

Since his wife was well educated, she volunteered to work and thus enhance the family income. But, the Case was totally opposed to the idea since she was very good looking and he feared that she would fall in love with somebody while at work. This led to all sorts of misunderstandings and quarrels between the husband and the wife.

Since they lived as a joint-family in a very small house, they had no private life. This made the Case quite restless and he began to lose interest in his work and also often he lost his temper quite easily. Therefore, he got a bank loan of Rs.1000/- and managed to get a room on rental basis. His parents were very angry with him for moving out of the house, and so they did not give him any of the household articles.

His job as a peon in a bank fetched him Rs.250/- only. This was not enough for him to run the house and also repay the bank towards the loan. Realizing the situation, on several occasions his wife volunteered to work but was only shouted at each time. This repeated request of his wife also developed in him some kind of strong doubt about her. He was almost certain that she had some other interests other than just finding a job. He even worried about this when he was at work. Since the Case
always accused her of having interests in other young men, she left him and returned to the home of her parents.

After three months, he went to her home and tried to compell her to return, but she just would not listen to him. Being dejected and broken-hearted he went to his parents and tried to win their sympathy, but instead of sympathising with him they chased him out of the house since he had left the house earlier without their consent. The Case did not know what to do now; he felt very lonely unwanted. All of a sudden, he felt even worse when he got word from some people who said that his wife had started working in a textile mill in Sholapur. Now he was certain that she would fall in love with somebody in the mill. He just stayed at home and worried about it. He did not go for work, lost a lot of his sleep at nights and even lost his appetite. All these mental tensions led to his mental breakdown.

IV. Predisposing and Precipitating Causes:
A. General Factors
1. Quarrels resulting from his qualified wife's inclination to work
2. Fear of his wife's falling in love with someone else if permitted to work
3. Unexpectedly disappointing treatment from parents during trying circumstances
4. Thought of losing the attachment with wife, parents and other family members
5. Dejected, worried and loss of job
B. Cultural Factors

1. Lack of privacy after marriage forcing him to leave the joint family living

2. Wife's leaving him and returning to her home

3. Living without her for three months and futile attempt to bring her back

C. Comments

In the culture, although the joint-family has various advantages. In the present case, it was a big hindrance to the Case because he had no privacy after marriage. This forced him to break away from this traditional practice but caused him great heartaches and feelings of being ostracized by members of the family later on.

Another factor is that the Case's wife wanted to go against the traditional division of labour. Among the rural folk of Maharashtra, women are to be dependent on their husbands, but the Case's wife wanted to be independent by working and earning. This was not permitted by her husband. Then again, women are to have avoidance relations with men other than their husbands. The Case feared that if his wife worked, she would have close relationship with other men.
CASE NO. 50

I. General Information:

- **Sex:** Male
- **Age:** 25
- **Religion:** Hindu
- **Place of Birth:** Pune
- **Habits:** Nil
- **Marital Status:** Married
- **Diagnosis:** Schizophrenia
- **Caste:** Shimpi
- **Educational Status:** 10th Std.
- **Occupation:** Tailor

II. Childhood and Family Background:

The Case was brought up in a poor family. When he was a young boy he showed a great deal of interest in tailoring which was his father's profession. His loving parents were very happy for this interest in him. The young boy spent most of his time helping his father with his work.

They had to work very hard for their living. But since the father and son were more like friends they did not feel the burden of their work. Wherever his father went his son followed him like a shadow.

III. Factors Leading to Mental Problem:

The Case's first and most depressing problem arose when his loving father with whom he had moved and worked had suddenly passed away. Now the burden of taking care of his family was on him. He had to toil day and night to support his two brothers, sister and mother.
Owing to his great physical and mental strain he became very weak and fell a prey to tuberculosis. But there was no other way except to work hard to sustain the family.

When one of his younger brothers came of age, his mother suggested that they sell one of the sewing machines they had which was lying idle after the father's death. So that they could get the boy married. They sold the machine, but the amount they received was not sufficient to take care of all the marriage expenses. Therefore, as is done in most of the rural areas, they borrowed money from a number of relatives and moneylenders.

The wedding was solemnized and after a few days the married brother and his wife had to move away to another district because his father-in-law had arranged for him to work in a mill. Now the problem of paying the debt caused by the wedding rested on him and again he and his mother had to work very hard. Many of his friends and relatives shouted at him a number of times and even threatened his life if he did not pay the amount with interest in a short time. This was a real big tension for him to withstand but slowly he paid back all his debts.

When his younger brother completed his high school education, his mother and a few relatives got him married
to a young girl from his own village. He and his bride stayed peacefully with his mother for one whole year but slowly the trivial clashes between his wife and his mother increased in frequency and magnitude until there came a time when his wife could not stand the sight of her mother-in-law. She kept telling her husband to leave his home and to build a separate house, but the Case could never think of the idea of leaving his old mother, younger brother and sister all alone. He loved them immensely and the thought of leaving them disturbed him a lot.

One fine day after a big quarrel with her mother-in-law the Case's wife left him and went to her parent's home. This led to great frustration and anxieties which aggravated his disease even now. Being a positive Case of tuberculosis he had to be admitted into a hospital. There again his worries increased because his wife left him and did not return.

After five months in the hospital, he was discharged and with great hopes he headed straight for his in-law's home to bring his wife. But to his great dismay, he learnt that his wife had been married to another man. This was too big a shock for him to bear thus he had a mental breakdown.
IV. Predisposing and Precipitating Causes:

A. General Factors

1. Being inflicted with tuberculosis
2. Over-burdened with work and responsibilities
3. Large debts to be paid back with interest to relatives and moneylenders
4. His life threatened by those who loaned him money.
5. Worry, loneliness and boredom

B. Cultural Factors

1. Death of his father whom he dearly loved
2. The constant quarrels between his wife and his mother.
3. Separation from wife after quarrel with his mother
4. Wife marrying another man

C. Comments

In the present Case, the tension was too much for the Case to bear, because when he needed his wife's support the most, she rejected him. In the culture the marrying of another man amount to disloyalty.

CASE NO. 51

I. General Information:

<table>
<thead>
<tr>
<th>Sex:</th>
<th>Male</th>
<th>Marital Status:</th>
<th>Married</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age:</td>
<td>30</td>
<td>Diagnosis:</td>
<td>Schizophrenia</td>
</tr>
<tr>
<td>Religion:</td>
<td>Hindu</td>
<td>Caste:</td>
<td>Mahar</td>
</tr>
<tr>
<td>Place of Birth:</td>
<td>Pune</td>
<td>Educational Status:</td>
<td>5th Std.</td>
</tr>
<tr>
<td>Habits:</td>
<td>Chewing tobacco</td>
<td>Occupation:</td>
<td>Labourer in workshop</td>
</tr>
</tbody>
</table>
II. Childhood and Family Background:

The Case lived in a poverty-stricken house and his childhood was not very pleasant. He was always worried about his mother who was suffering from tuberculosis. After completing his fifth Standard, he was forced to discontinue his studies owing to financial strains. When he was 12 years old he went in search of a job but failed several times and had to return to his village to assist his father in the fields. His parents got him married at the age of fifteen to a girl who was only thirteen. The young couple lived quite happily with what they had. It was not too long before he had a fairly large family of three sons and one daughter.

III. Factors Leading to Mental Problem:

The Case loved his children very dearly and tried to provide them with all that their little hearts craved for. At the request of the boys, the Case took them out to a nearby river to teach them to swim. But in the course of their enjoyment, one of the boys slowly drifted off to the deep end of river and drowned. By the time the Case and other friends had rescued the boy, but since he had already consumed a large amount of water he was already dead. This was a real heart-rending experience for him and he cursed himself for several months thereafter for having taken his children to the river.
Another problem he had to face was when his daughter got married to a young man. This man had no job and so he stayed with his wife's parents. Thus, instead of the financial strain being lessened, it only increased with the addition of an extra member. This also resulted in unwanted quarrels between the bridegroom and his brothers-in-law.

One fine day the Case received news that one of his sons had left school and somehow got himself recruited into the army. Since the war between India and Pakistan was on, the Case and his wife had many sleepless nights worrying about their son who was in the battle field. Then one day they received a telegram giving the terrible news of their son being badly injured during the war. Both the Case and his wife left home almost immediately in search of their injured boy. When they finally approached the military hospital, they were guided to the bedside of their son. What they saw there was unbelievable. There was their boy without any limbs. He could only gaze at the loving and sorrowful faces of his parents and his eyes full of tears—had to be wiped by an attendant. This was the most shocking experience of his life. Both he and his wife could not sleep or eat any food. They only cried all day and went to have a look at their boy in the evenings. After a week of this misery, they received the news that their son had passed away in hospital.
The sorrowful parents returned to their home in the village but their problems only increased in number and intensity. The Case's wife became very frail and weak due to the many worries. Then when the Case went to the field he found all his brothers there. They had already a big quarrel and had finally decided on marking off a portion of the property which they claimed to be their own. On studying the matter, the Case found that they had equally distributed all parts of the ancestral property and left him with nothing. He was forced to file a case against them but in the process he only lost more of his little savings and achieved nothing. The thought of being economically unstable frightened him and worried him a lot.

The only remaining living son on whom he had a ray of hope also let him down by marrying a girl of his own choice and settling down somewhere in the heart of Bombay. This boy did not care for his parents and did not bother even to write to them. The inevitable fear of old age and death gripped. He felt very lonely and terribly depressed. The multiple tensions that occurred in rapid succession was the cause of his mental breakdown.

IV. Predisposing and Precipitating Causes:

A. General Factors

1. Son-in-law, an extra burden to care for in an economically poor family.

2. Worry over son in the battle front
3. The big shock of seeing their beloved son without any limbs
4. Sick state of his wife
5. Worry over the loss of his little savings in filing court cases against his brothers

B. Cultural Factors
1. Death of his son by drowning—his own carelessness
2. Death of his second son
3. Not being given the rightful share of his property
4. His only living boy's decision to marry a girl of his own choice
5. Problem of security in old age

C. Comments

The accepted pattern in the culture is to honour the decisions taken by the parents with regard to marriage proposals.

A woman, according to most authorities, was always a minor at law. As a girl she was under the tutelage of her parents, as an adult, of her husband, and as a widow, of her sons. (Basham, 1954: 177).

CASE NO. 52

I. General Information:

<table>
<thead>
<tr>
<th>Sex</th>
<th>Male</th>
<th>Marital Status</th>
<th>Married</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age:</td>
<td>27</td>
<td>Diagnosis:</td>
<td>Schizophrenia</td>
</tr>
<tr>
<td>Religion:</td>
<td>Hindu</td>
<td>Caste:</td>
<td>Chambar</td>
</tr>
<tr>
<td>Place of Birth:</td>
<td>Sholapur</td>
<td>Educational Status:</td>
<td>S. S. C.</td>
</tr>
<tr>
<td>Habits:</td>
<td>Nil</td>
<td>Occupation:</td>
<td>Factory Worker</td>
</tr>
</tbody>
</table>
II. Childhood and Family Background:

The mother of the Case died when he was only eight years old. He did not get much love and affection from his step-mother because she had two of her own children to care for. As he grew older he sensed that his step-mother had hardly any love for him. When her husband sometimes showered some love on the case, she would be very angry and often used abusive language that hurt her husband and his little heart. It became very obvious that she literally hated the Case. Many times she deprived him of sufficient food to eat and if he made an attempt to complain, he was beaten mercilessly.

III. Factors Leading to Mental Problem:

Although the Case had many bitter experiences in his childhood, he managed to go through school without much difficulty. However, when he came to his final year in the high school, he fell in love with a Brahmin girl. Although her mother liked her daughter's choice, her father was against her friendship with the Case since he belonged to a low caste (chambar) group.

After passing his S. S. C. and securing a job in a factory, one day he approached his girl friend's father and told him about his desire to marry his daughter with whom he had been friendly for sometime. On hearing this, the girl's father became furious and told him in no
imcertain terms that they would have nothing to do with a low caste boy like him. This was really a bitter experience for him and he did not know just how to tackle the situation. To make matters worse his girl friend's parents received a transfer to another place. Although they seemed quite happy for the change, it disturbed the Case a lot, since he was unable to meet his girlfriend. Soon his worries intensified and he began to suffer from insomnia. He also became very irregular at work and his boss was quite upset with him. After a week or two he began to talk to himself and behave in an queer manner. Therefore, his father admitted him in the mental hospital.

Three months after his treatment, he returned home but he could not adjust too well with his neighbours and friends, because they called him a mad man this really irritated him.

He tried to get back to his job, but there again he failed because when he was admitted into the mental hospital his boss was not intimated of it. And so he had already found a substitute in place of the Case.

After about a week he received word that his girl friend got married to another man. This was a big shock to him. However, his father recognizing his son's mental state arranged for his wedding with a very beautiful girl. After the wedding he seemed to be getting along quite well
but soon his wife learnt from friends and neighbours that her husband had spent a few months in a mental hospital. This developed a fear in her and she began to look at her husband in a critical manner even tried to be indifferent to him. The Case soon recognized this and even asked her as to why she was avoiding him. Her immediate answer was "You are mad". This led to many quarrels at home and he was mentally disturbed again. His wife took this as a good excuse and left for her parent's home. Now the Case was all alone once more to worry about his many problems.

After a lapse of two weeks, he went to his in-law's home and requested them to permit his wife to go with him. But instead of understanding his problems they said "We are not going to send our daughter with a mad fellow." The Case was terribly embarrassed at this and headed for his home. On reaching home he wept bitterly, and since he could find no alternatives to his multiple tensions, he had another mental breakdown.

IV. Predisposing and Precipitating Causes:
A. General Factors
1. Want of love and affection from his step-mother
2. Bitter childhood experiences
3. Unable to meet his girlfriend owing to her parents transfer
4. Losing job due to no prior arrangement with his boss while under treatment for three months
B. Cultural Factors

1. Breaking of his love affair since he belonged to a low caste

2. Great social stigma after returning from the mental hospital

3. His girlfriend marry another man

C. Comments

The social ridicule and social stigma confronted by mental patients and their family members needs no elaboration in the Indian context. Suffice it to say that even if one member of the family enters a mental hospital, the chances of the other members to find marriage partners is very difficult.

CASE NO. 53

I. General Information:

<table>
<thead>
<tr>
<th>Sex</th>
<th>Male</th>
<th>Marital Status:</th>
<th>Married</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age</td>
<td>33</td>
<td>Diagnosis:</td>
<td>Schizophrenia</td>
</tr>
<tr>
<td>Religion</td>
<td>Hindu</td>
<td>Caste:</td>
<td>Maratha</td>
</tr>
<tr>
<td>Place of Birth</td>
<td>Satara</td>
<td><strong>Educational</strong> Status:</td>
<td>7th Std.</td>
</tr>
<tr>
<td>Habits</td>
<td>Smoke beedi</td>
<td>Occupation:</td>
<td>Javan in Army</td>
</tr>
</tbody>
</table>

II. Childhood and Family Background:

Since the Case's father had no children from his first wife, he married another lady from whom he had five sons and two daughters. The Case's three elder brothers took care of most of the duties on the farm and as such,
he did not have any hard work to do. Owing to financial difficulties at home he was unable to study beyond the Seventh Standard. When he was young, he had no serious ailments and his childhood was as normal as most of his village friends.

III. Factors Leading to Mental Problem:

When he was 19 years old being physically very fit, he managed to get recruited into the Indian Army. When he returned on a vacation after two years, his parents arranged for him to get married to a young and beautiful village girl.

The Case was very pleased with the selection of his parents and soon learnt to love the girl. After a week or so he had to return for duty leaving behind his beautiful bride. Since casual leaves were rather scarce in the Army he had to depend on the postal system to get any information about his wife.

One day a letter that was written by his best friend from his village contained the shocking news of his wife having been raped in the field by a "gunda" who was known to be a notorious gangster. The word spread throughout the village and soon his parents could not bear the ridicule and shame. Of course there were many who also said that the girl (Case's wife) was fond of this gangster before she was married to the Case. What
was he to do now? How was he to face the social ridicule? It was not possible for him to take leave so easily and besides, how was he to make the request? He was much concerned with this terrible thought for which had no easy solution. He could only sit and worry. This led to his first mental breakdown.

The Case was admitted into the mental hospital for treatment and while he was there his wife and only son had an acute attack of typhoid. Inasmuch there was really nobody to rend her any help and she did not know of any way to approach the people who were falsely accusing and making fun of her immoral ways and also her mad husband, they simply succumbed to the illness and died.

When the Case returned after his treatment, he was exceedingly sad for loosing his family and also his good job. But his cruel friends and relatives, on the pretext of helping him, arranged for him to marry another girl. But only after the marriage, did the Case realize the mess he had got into. He learnt that he had now married a prostitute. Now how was he going to get rid of her? The whole village mocked and jeered at him. This led to his inevitable and more severe mental breakdown.

IV. Predisposing and Precipitating Causes:

A. General Factors

1. His wife being raped by a notorious gangster

2. Loss of a good job
B. Cultural Factors

1. Social stigma and ridicule
2. Death of wife and only son
3. Cheated and fooled into marrying a second suitor, prostitute

C. Comments

(Comments on Case No. 43, 52 and 54 are applicable here also.)

CASE NO. 54

I. General Information:

Sex: Male Marital Status: Married
Age: 32 Diagnosis: Schizophrenia
Religion: Hindu Caste: Brahmin
Place of Birth: Nandad Educational Status: 7th Std.
Habits: Drinking alcohol Occupation: Factory Worker

II. Childhood and Family Background:

The Case had an uneventful childhood. His parents and friends loved him. He was a pretty good student at school, too. However, due to poor economic conditions at home, he was forced to terminate his schooling after completing his Seventh Standard. Other than the usual childhood ailments, he was physically very strong and healthy.
III. Factors Leading to Mental Problem:

Much against his own will, the Case was forced into marrying a girl whom he really did not love. The Case's parents were happy that he was finally married but the Case was to have a lot of problem that they had not gambled against.

It all began when the wife became nauseated and started vomiting in the mornings. She was taken to a gynaecologist for a check up who declared that she was pregnant for 4 months already. This incited the Case's anger and curiosity since they had only been married for 3 weeks. He tried very hard to get the truth out of her but she did not confess. Later, after making a lot of enquiries he found out that she had been moving very freely and intimately with another young man.

The Case in anger beat his wife up and the result was that the Case and his wife's brother had a big fight. Later he left his wife at her parent's home. Then, with the bad influence of his friends, he began drinking in excess; which caused him to neglect his work. He also came under a lot of criticism for his shabby ways from good friends, relatives and fellow workers.

This gradually led to the Case's behaving in an abnormal manner and his father admitted him into the mental hospital where he was treated for 6 months. During this
period his wife filed a petition for divorce. She also gave birth to a baby boy. When the Case heard about it he was so desperate that he kept worrying day and night. He lost his job. Furthermore, he suffered from a great social stigma and did not know how to face the world! This led to his inevitable second breakdown.

IV. Predisposing and Precipitating Causes:

A. General Factors

1. Alcoholic addiction
2. Loss of job
3. Court case against him

B. Cultural Factors

1. Marital problem - forced to marry a girl not of his choice
2. Cheated into marriage with a pregnant woman—his wife's pregnancy due to illegitimate union
3. Conflict with wife owing to the above - he beat her
4. Conflict with brother-in-law
5. Separated from wife and later divorced
6. Social stigma

C. Comments

An unwed mother is looked down upon in all societies. In the present case, only after the marriage the husband did find that his wife was already pregnant for four months when he was really married to her for only three weeks. He felt he was cheated into marrying her and was greatly disturbed.
CASE MQ

CASE NO. 55

I. General Information:

<table>
<thead>
<tr>
<th>Sex</th>
<th>Male</th>
</tr>
</thead>
<tbody>
<tr>
<td>Marital Status</td>
<td>Married</td>
</tr>
<tr>
<td>Age</td>
<td>34</td>
</tr>
<tr>
<td>Diagnosis</td>
<td>Schizophrenia</td>
</tr>
<tr>
<td>Religion</td>
<td>Hindu</td>
</tr>
<tr>
<td>Caste</td>
<td>Maratha</td>
</tr>
<tr>
<td>Place of Birth</td>
<td>Sangli</td>
</tr>
<tr>
<td>Educational Status</td>
<td>Literate</td>
</tr>
<tr>
<td>Habits</td>
<td>Garga, Bang.</td>
</tr>
<tr>
<td>Occupation</td>
<td>Farmer</td>
</tr>
</tbody>
</table>

II. Childhood and Family Background:

The Case was brought up in a middle class home. He had four younger brothers. When he was born, the bubonic plague was rampant in his village, and after his birth it subsided. So the villagers told his parents that the child would be a holy man.

His mother's sister and her husband had no children of their own, but they had a lot of property. Hence, they asked the Case's parents to let them adopt him. At the age of four the Case moved to his foster parent's home.

Both in his home and his foster parent's home the Case was continually being reminded of the village's production. When he was only six years old, his foster parents passed away leaving all they possessed to his name and he returned to his own parent's home, where he spent the rest of his childhood.

III. Factors Leading to Mental Problem:

At home and even in and around the village, the Case was always reminded that he was destined to be a holy man.
Being the eldest, his parents had written their well-irrigated family property in his name. But his four brothers insisted that the Case divide the family property equally. They also demanded that he divide equally the 20 acres of land that he had inherited from his adopted parents. It was about the same time that the Case got married, and moved into his own home which was built on his adopted parent's property.

His over anxious wife, who had been fed on village gossip nagged and worried her husband to get a share of the silver rupees which his mother had buried. But by now the Case was determined to make the villagers prediction at his birth come true. He paid no heed to his wife but went to Ratnagiri in search of a "Guru". After many weeks of search he found one and became his disciple. The "Guru" asked him to make the world a better place by always speaking the truth. The Case tried to live up to his "Guru's" teachings and thus avoided clashes. Whenever some one tried to irritate him, he would quietly leave the place. Slowly but surely he became a religious leader of his area. He let his hair grow, wore no shoes, and lived like a "sanyasi".

His wife felt that some of his relatives had cast an evil eye on him to deprive him of his property and that was the reason for his religious fanaticism. Matters
became worse when the Case declared that he was god and expected people to worship him. His elated thoughts and peculiar behaviour soon led him to a police station and from there to a mental hospital.

IV. Predisposing and Precipitating Causes:

A. General Factors

1. Clash with wife because of lack of interest in a share of his mother's silver rupees (buried treasure)

B. Cultural Factors

1. Clash with brothers insisting on sharing his property
2. Belief in the predictions of the villagers
3. Clash with police and village elders - being a religious fanatic
4. His claim of being god and expecting people to worship him

C. Comments

There is a great stress on human destiny in Hindu culture. In the present Case, because the bubonic plague had stopped when he was born, the people believed that he would be a religious man. Later this was told to him on several occasions that he accepted the idea and became not only a holy man but claimed to be god himself.
CASE NO. 56

I. General Information:

<table>
<thead>
<tr>
<th>Sex:</th>
<th>Male</th>
<th>Marital Status:</th>
<th>Married</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age:</td>
<td>34</td>
<td>Diagnosis:</td>
<td>Schizophrenia</td>
</tr>
<tr>
<td>Religion:</td>
<td>Hindu</td>
<td>Caste:</td>
<td>Brahmin</td>
</tr>
<tr>
<td>Place of Birth:</td>
<td>Pune</td>
<td>Educational Status:</td>
<td>10th Std.</td>
</tr>
<tr>
<td>Habits:</td>
<td>Nil</td>
<td>Occupation:</td>
<td>Clerk</td>
</tr>
</tbody>
</table>

II. Childhood and Family Background:

The Case was brought up in a lower middle class home. Being the only child, he was petted and pampered by his parents, who were determined to give him a good education.

But unfortunately when the Case was in Standard Ten his father met with an accident and passed away after lingering between life and death for several months in a hospital.

III. Factors Leading to Mental Problems:

After paying hospital bills and funeral expenses there was very little money left for the Case's education, and no sources of help to assist with the family expenses.

He now looked for a suitable job to support himself and his mother. After many failures, he was fortunate in securing a job as a clerk in a small organization.

With great pressure from his mother and relatives the Case got married, but six months later his wife had an
attack of fits, and this upset him a great deal. He had no peace of mind, he lost interest in his home life. When he realized that his wife was getting recurrent attacks, he was forced to take her to the hospital, where the medical examination proved that she suffered from epileptic fits since childhood. He was quite upset on hearing this finding and felt that he was deceived by his in-laws. He even contemplated divorce and remarriage.

As time went on, his relatives and friends passed unkind remarks about his wife's health and told him that his wife's epileptic fits was a hereditary ailment which could be passed on to his children. This disturbed him more.

The Case had hoped that though his wife was sick he would have children to comfort him. Now the thought of his children also may suffer from the same ailment was unbearable!

As the days rolled on, the condition of his wife got bad to worse. Many times the attack of fits would start without any warning, and she would fall on the hard ground and injure herself very badly.

It was not too long after this that the Case's mother died. It seemed as if his last ray of hope had vanished. He now neglected his work, his wife, and kept contemplating on his many misfortunes.
Now it became no longer possible for him to live with his wife, who needed someone to be with most of the time to help her when she got an attack of fits. So he took her back to her parent's home and asked them to look after her as he was unable to do so. Although they were unhappy about the whole thing, they had to keep their daughter with them.

He was terribly depressed owing to the many problems he had to face and even lost interest in his work. Very often he would go late for work or take leave. This got him into trouble with his superiors.

A few months later, his wife who was living with her parents, went down to the river to wash clothes. As she was washing she got an attack of fits and fell into the river and was drowned.

Now the Case felt desperate and lonely; he had no one to turn to for comfort, and the thought of growing old and not having a son was very disturbing.

To subdue his depression the Case started drinking heavily and also taking drugs. This resulted in his losing his job. He was by now a total mental wreck who had no place to go to except the mental hospital.

IV. Predisposing and Precipitating Causes:
A. General Factors
   1. Wife suffering from fits
   2. Friends and relations deriding him of his marriage
3. Fear of his children acquiring fits from his wife
4. Drinking and drug addiction
5. Loss of job

B. Cultural Factors
1. Death of father
2. Desire to have children
3. Death of his mother

C. Comments
(Comments for Case No. 7, 38 and 43 are applicable here also.)

CASE NO. 57

I. General Information:

<table>
<thead>
<tr>
<th>Sex</th>
<th>Male</th>
<th>Marital Status:</th>
<th>Married</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age:</td>
<td>33</td>
<td>Diagnosis:</td>
<td>Schizophrenia</td>
</tr>
<tr>
<td>Religion:</td>
<td>Hindu</td>
<td>Caste:</td>
<td>Maratha</td>
</tr>
<tr>
<td>Place of Birth:</td>
<td>Sangli</td>
<td>Educational Status:</td>
<td>3rd Std.</td>
</tr>
<tr>
<td>Habits:</td>
<td>Smoking Beedi</td>
<td>Occupation:</td>
<td>Fitter</td>
</tr>
</tbody>
</table>

II. Childhood and Family Background:

The Case was brought up in a lower middle class home. The family consisted of four brothers, a sister and the parents.

The father was uneducated and had a poor job. The money he earned was not enough to educate his children. Hence, the Case did not study beyond Standard three.
III. Factors Leading to Mental Problem:

Owing to his limited education a satisfactory job was not easy to procure. After jumping from one menial job to another, he finally got a job as a fitter.

His parents got him married. His neighbour, who was also a fitter in the same company, had sent his wife to Kuwait, and was, therefore, living alone. This man and the patient's wife had an affair, which angered the patient who beat up his wife and his neighbour.

The neighbour now went out of his way to irritate and upset the Case. He also got his friends at work to worry and taunt him.

The neighbour also managed to get part of the neighbourhood against the patient, and it seemed that no matter where ever he went people laughed and ridiculed him.

One day after another friction, the neighbour told the patient that he would kill him and take his wife. That night the neighbour consumed a lot of alcohol and banged on the Case's doors and windows. This incident frightened the patient so much, that he locked himself in the home.

When everything was quiet the patient got out and ran to the police station, only to find his neighbour chasing him with a knife. After many hours of running
and hiding he finally got to the station and while he was relating his story his neighbour came in and accused him of being insane. The police on duty asked him to wait till the inspector arrived to record his statement. But this gave the case an impression that the police was hand in glove with his neighbour. He slipped into the latrine and refused to come out. When the inspector arrived he came out, only to find himself handcuffed and taken to court and subsequently to the mental asylum.

IV. Predisposing and Precipitating Causes:

A. General Factors

1. Inability to get a good job for a long time
2. Neighbourhood and work-mates taunting him
3. Terrible fear of his neighbour -- killing him

B. Cultural Factors

1. Infidelity of wife
2. Constant clash with his neighbour

C. Comments

(Comments for Case No. 9 and 48 are applicable here also.)
CASE NO. 58

I. General Information:

<table>
<thead>
<tr>
<th>Sex:</th>
<th>Male</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age:</td>
<td>30</td>
</tr>
<tr>
<td>Religion:</td>
<td>Hindu</td>
</tr>
<tr>
<td>Place of Birth:</td>
<td>Sholapur</td>
</tr>
<tr>
<td>Habits:</td>
<td>Chewing Tobacco &amp; Smoking Cigarette</td>
</tr>
<tr>
<td>Marital Status:</td>
<td>Married</td>
</tr>
<tr>
<td>Diagnosis:</td>
<td>Schizophrenia</td>
</tr>
<tr>
<td>Caste:</td>
<td>Bhoi</td>
</tr>
<tr>
<td>Educational Status:</td>
<td>Appeared for M.A.</td>
</tr>
<tr>
<td>Occupation:</td>
<td>Part time Teacher</td>
</tr>
</tbody>
</table>

II. Childhood and Family Background:

The Case had a very normal childhood. His parents were very kind and loving. He had four brothers and two sisters. All of them, except his one younger brother, were married.

His favourite subject was Geography, but he had some difficulty with Mathematics. He loved reading books, watching movies, and playing football and cricket. He was loved by all his teachers and friends.

III. Factors Leading to Mental Problem:

When he was in college, he had fallen in love with a good-looking Brahmin girl. Both of them got along very well, and they even considered the possibility of getting married. However, his parents plans for him were different.

When he was 27 years old, his parents selected a 17-years old girl from their own community and told him that he was to marry her on a certain fixed date.
Since his father was a good disciplinarian and it was also the cultural practice that the parents find the bride for their sons, he did not dare raise any objections, but he simply consented to all their plans.

After the wedding was solemnised, he tried very hard to forget his former girlfriend, but it seemed impossible. In fact he had very strong auditory hallucinations. He used to feel that his former girlfriend was standing next to him and he would go on having a nice chat with her. Later he lost his appetite and even suffered from insomnia.

He was quite indifferent to his wife and in-laws. Another problem that bothered him was the fact that his father-in-law did not keep his word and pay him the complete dowry as he had promised before his wedding.

Although he did not like to stay with his wife, he had no other choice. He said that if he took any extreme step, such as divorce, the society would look down upon him and he would lose his respect. All these problems resulted in his having a mental breakdown.

IV. Predisposing and Precipitating Causes:

A. General Factors

1. Forced into marrying a girl unfamiliar and unknown to him

2. Disappointment from losing his first love
B. Cultural Factors

1. Failure of his father-in-law in paying him the promised amount of dowry

2. Forced to remain married for fear of having looked down upon by society in case of divorce

C. Comments

In many parts of rural Maharashtra the practice of giving a dowry to the bridegroom or to the parents of the bridegroom is common. However, this practice has led to many quarrels and misunderstandings because the fixed amount in cash or kind is only promised but not given for many reasons.

CASE NO. 59

I. General Information:

<table>
<thead>
<tr>
<th>Sex</th>
<th>Male</th>
<th>Marital Status</th>
<th>Married</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age</td>
<td>29</td>
<td>Diagnosis</td>
<td>Schizophrenic</td>
</tr>
<tr>
<td>Religion</td>
<td>Hindu</td>
<td>Caste</td>
<td>Maratha</td>
</tr>
<tr>
<td>Place of Birth</td>
<td>Pune</td>
<td>Educational Status</td>
<td>S. S. C.</td>
</tr>
<tr>
<td>Habits</td>
<td>Nil</td>
<td>Occupation</td>
<td>Shop-keeper</td>
</tr>
</tbody>
</table>

II. Childhood and Family Background:

The Case was brought up in a joint-family with his two elder brothers and a sister. His childhood was uneventful, except for the fact that he tried to take part in the older children's sports and games although he was not always included owing to his age.
After completing the S. S. C. examination in 1962 at Pune, he took a Pharmacy course instead of joining the family business. So he came to the College of Pharmacy in Pune and enrolled for the course which was of a two-year duration. But after six months, he decided that this was not what he really wanted to do. Therefore, he went back to his village, where he helped his father in the family shop.

**III. Factors Leading to the Mental Problem:**

In 1965, the producer of the film "Dost" advertised for new faces for the above film. The Case applied and was called for the interview at Bombay. Later, he was informed by post that he had successfully passed the interview and the producer gave him the assurance that he would shortly be given an opportunity in the film industry.

Time passed by, yet he did not receive any further information from the producer. This disturbed the Case to such an extent that he was eventually admitted into a hospital for psychiatric treatment. In the next couple of years he was in and out of hospitals, his longest hospitalization lasting for a period of six months.

He was married in 1967, and when his third child was born, he broke away from his family owing to the instigations of his cousins who promised to help him acquire a truck.
For two years he worked at a petrol pump with his cousin, but due to a conflict with his cousin he had to leave his job and go back to his village where he worked in his own cloth shop with the financial assistance from his father-in-law. Here again, he had a mental breakdown since he was not doing well in his business. He felt that there was no hope whatsoever for him now.

IV. Predisposing and Precipitating Causes:

A. General Factors

1. Being unable to succeed in life like his brothers and sister

2. His inability to complete the Pharmacy course

3. His failure in the film industry

4. Loss of confidence in himself owing to his failures in the business

B. Cultural Factors

1. His financial inadequacy to keep up with his well-to-do cousins and his repeated conflicts with them

C. Comments

Unfulfilled ambitions

CASE NO. 60

I. General Information:

<table>
<thead>
<tr>
<th>Sex:</th>
<th>Male</th>
<th>Marital Status:</th>
<th>Married</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age:</td>
<td>31</td>
<td>Diagnosis:</td>
<td>Schizophrenia</td>
</tr>
<tr>
<td>Religion:</td>
<td>Hindu</td>
<td>Caste:</td>
<td>Maratha</td>
</tr>
<tr>
<td>Place of Birth:</td>
<td>Bombay</td>
<td>educational Status:</td>
<td>10th Std.</td>
</tr>
<tr>
<td>Habits:</td>
<td>Nil</td>
<td>Occupation:</td>
<td>Diamond Merchant</td>
</tr>
</tbody>
</table>
II. Childhood and Family Background:

The Case was brought up in a well to do home. Being the youngest he was petted and very much attached to his parents. He failed his S. S. C. examination and joined his father's business.

III. Factors Leading to Mental Problem:

He was married at the age of 26 but his wife remained with him for only 10 years and then went back to her parents with their 9-year old daughter.

The Case tried his level best to get his wife to return, but failed. Being bored with loneliness he voluntarily admitted himself to the mental hospital.

He had many misunderstandings with his sister-in-law. Soon after his father died, his mother who was a heart patient, passed away owing to this great shock.

Now there was no one who was willing to keep him. He even contemplated committing suicide by consuming Tic-20. The Case loved his daughter and worried about her a great deal. He now felt that there was no one who truly loved or cared for him.

IV. Predisposing and Precipitating Causes:

A. General Factors

1. Petted by all at home being the youngest -- unfit to face life when grown up

2. Want of affection

3. Devoid of sense of belonging introversion and isolation
B. Cultural Factors

1. Misunderstandings with sister-in-law
2. Separated from wife
3. Death of parents

C. Comments

(Comments for Case No. 11, 13, 14, 43, 44 and 46 are applicable here also.) Besides this, he felt very lonely and since he was rejected by his wife.

CASE NO. 61

I. General Information:

<table>
<thead>
<tr>
<th>Sex</th>
<th>Male</th>
<th>Marital Status:</th>
<th>Married</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age</td>
<td>24</td>
<td>Diagnosis:</td>
<td>Schizophrenia</td>
</tr>
<tr>
<td>Religion</td>
<td>Hindu</td>
<td>Caste:</td>
<td>Lingayat</td>
</tr>
<tr>
<td>Place of Birth:</td>
<td>Osmanabad</td>
<td>Educational Status:</td>
<td>S. S. C. Failed</td>
</tr>
<tr>
<td>Habits</td>
<td>Chewing Tobacco</td>
<td>Occupation:</td>
<td>Farming</td>
</tr>
</tbody>
</table>

II. Childhood and Family Background:

The Case was nurtured in a joint-family with his three elder brothers and two elder sisters. He being the youngest in the family was petted by all. He had a very normal and uneventful childhood.

III. Factors Leading to Mental Problem:

The earliest problem the Case was confronted with was his S. S. C. examination (final year at high school). He just could not understand why he could not pass it
even after three attempts. This was also something that made him more and more of an introvert.

The Case became more and more nervous when his brothers left the house in search of better jobs and settled in distant places. When his last elder brother left the house for the same reason, he was very disturbed since he was the only one left behind with his old parents, wife and daughter. He now had to carry out all the farm duties and also travel over two miles on foot to bring the much needed provisions.

When his wife was required to go to her mother's home for delivery, he was almost a mental wreck because his poor old parents were so old and they needed constant care. But now, there was no one to help them since he was to take his wife to her home.

Even after his wife's delivery he was not happy because she had given birth to a baby girl while he expected a son.

As he grew a little older, he kept worrying about his future condition when his brothers would come to divide the land among the four sons. He was certain this would happen shortly and kept on worrying. His tensions were even greater as he considered his debt of Rs.1500/- which he incurred while digging a well on the land. His constant worry over all these problem led to his mental breakdown.
IV. Predisposing and Precipitating Causes:

A. General Factors

1. Failure in the S. S. C. examination even after three attempts
2. Worry over home management—old parents and the farm
3. Worry over the repayment of debt of Rs. 1500/-

B. Cultural Factors

1. Desertion by elder brothers who once hovered over him
2. Desire for a son
3. Worry over the property being unequally divided by the elder brothers.

C. Comments

This Case had a great fear of the denial of his livelihood with regard to the division of property by his brothers. (Comments for Case No. 8 and 38 are applicable here also.)

CASE NO. 62

I. General Information:

<table>
<thead>
<tr>
<th></th>
<th>Male</th>
<th>Married Status:</th>
<th>Married</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age:</td>
<td>30</td>
<td>Diagnosis:</td>
<td>Schizophrenia</td>
</tr>
<tr>
<td>Religion:</td>
<td>Hindu</td>
<td>Caste:</td>
<td>Mahar</td>
</tr>
<tr>
<td>Place of Birth:</td>
<td>Sholapur</td>
<td>Educational</td>
<td>Final Year B. A.</td>
</tr>
<tr>
<td>Habits:</td>
<td>Tobacco and occasional chewing 'drink'</td>
<td>Occupation:</td>
<td>Teacher</td>
</tr>
</tbody>
</table>
I. Childhood and Family Background:

The Case was born in Schoapur in a lower middle class family. His father was a cotton mill worker whose salary was barely sufficient to feed and clothe his five children and his wife.

Unfortunately his father expired before he finished his schooling. His mother worked to support the family but her income was not sufficient. So the Case got a job as a class IV worker in the railways and earned Rs.147/- per month.

The Case educated himself with his earnings, but somehow was not satisfied with his job and after a year in the railways he gave up his job and went about looking for another. He was constantly changing jobs from one job to another.

III. Factors Leading to Mental Problem:

Later, he was able to secure a job in a village as an elementary school teacher in Sholapur. But the majority of the people in the village were Marathas and they did not like the idea of a low-caste "Mahar" teaching their children.

The principal, however, refused to listen to the villagers and asked the Case to conduct his classes at the village temple. The case did so, but the villagers shouted at him saying, "How dare a Mahar enter our holy temple." They got together and drove him out of the temple.
The next day when he reported back to the school, the principal ordered him to teach in the temple and when he refused to do so, he began to mark him absent and owing to that, he lost a part of his salary.

Finally in disgust he threw up his job and went home. His family felt that he should get married and thus his marriage was arranged. Things went on well for a while but the villagers poisoned his wife's mind against him, telling her that she should not stay with a man who could not keep his job. Furthermore, he had a poor physical appearance. Slowly she began to listen to them and went back to her parents.

This hurt him a great deal. He felt rejected by everyone; he began to lose sleep and he was not even bothered about his personal cleanliness. Finally he was brought to the mental hospital by his brother.

IV. Predisposing and Precipitating Causes:

A. General Factors

1. Being forced to work to support himself and his family
2. Not being able to maintain his job
3. Drinking and tobacco chewing
4. His poor physical appearance

B. Cultural Factors

1. Death of his father
2. His wife's leaving him
C. Comments

(Comments on Case No. 11, 13, 43 and 46 are applicable here also.)

CASE NO. 63

I. General Information:

<table>
<thead>
<tr>
<th>Sex</th>
<th>Male</th>
<th>Marital Status:</th>
<th>Married</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age:</td>
<td>26</td>
<td>Diagnosis:</td>
<td>Schizophrenia</td>
</tr>
<tr>
<td>Religion:</td>
<td>Hindu</td>
<td>Caste:</td>
<td>Maratha</td>
</tr>
<tr>
<td>Place of Birth:</td>
<td>Pune</td>
<td>Educational Status:</td>
<td>7th Std.</td>
</tr>
<tr>
<td>Habits:</td>
<td>Nil</td>
<td>Occupation:</td>
<td>Police Constable</td>
</tr>
</tbody>
</table>

II. Childhood and Family Background:

The Case faced no problem when he was young. His life was just a routine of play, work and studies. The Case was a good student and was loved by his teachers and friends.

III. Factors Leading to Mental Problem:

After completing his Seventh Standard the Case took up police training which he did very well. When he was employed, the Case fell in love with a police inspector's daughter. Everything had to be kept from the inspector's knowledge so that the Case and the girl could have a lot of clandestine meetings. But one day they were caught.
The police inspector was very angry and the only thing he could do was to transfer the Case. The Case's fears were slightly relieved but new fears soon took over. He learnt that the inspector's daughter got married as soon as he was transferred. This was a big blow that the Case could not withstand.

To subdue his aching heart, he too got married, just for the sake of being married. No doubt his new bride was beautiful, but there was no true love between them. So the Case lost all interest in his home affairs. He had a lot of quarrels and misunderstandings, too, with his wife. Gradually, he started drinking and by using his work as an excuse, spent as many nights and days away from home as possible.

Accidently, the Case met his old lover one day. Memories were revived and life appeared to be a total waste. The inspector's daughter also had problems with her husband and left him and returned to her parents. Both the Case and the girl knew that they were still in love with each other.

The husband of the Inspector's daughter found out about their meeting and reported it to his father-in-law who once more transferred the Case to another place.

This got the Case so frightenened that he submitted his resignation, gathered bag and baggage and left.
Case now had two children and he could not find any job to support them. Besides this, the little savings he had was also fast diminishing. Now the Case's wife was forced to work in order to support the family. Suffering from this great social stigma, he left his home and family.

He drifted from place to place and even when he was informed about his son's illness he had no face and courage to return to his village penniless.

Frustrated and angry, the Case allowed himself time to worry and finally he ended up with a mental breakdown.

IV. **Predisposing and Precipitating Causes:**

A. General Factors

1. Severed love affair
2. Fear and tension created by his first love's father
3. His lover getting married to another person
4. Case marrying for the sake of marrying -- absence of true love
5. Being addicted to alcohol
6. More tensions on meeting old lover and problem with her father
7. Leaving job in frustration

B. Cultural Factors

1. Quarrels with his wife
2. Being unable to support his family
3. Social stigma and worries
C. Comments

(Comments on Case No. 2, 9, 45, 47 and 48 are applicable here also.)

CASE NO. 64

I. General Information:

<table>
<thead>
<tr>
<th>Sex:</th>
<th>Male</th>
<th>Marital Status:</th>
<th>Married</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age:</td>
<td>34</td>
<td>Diagnosis:</td>
<td>Schizophrenia</td>
</tr>
<tr>
<td>Religion:</td>
<td>Hindu</td>
<td>Caste:</td>
<td>Maratha</td>
</tr>
<tr>
<td>Place of Birth:</td>
<td>Osmanabad</td>
<td>Educational Status:</td>
<td>Literate</td>
</tr>
<tr>
<td>Habits:</td>
<td>Chewing Tobacco</td>
<td>Occupation:</td>
<td>Masonry work on wells</td>
</tr>
</tbody>
</table>

II. Childhood and Family Background:

The Case had a normal childhood and he grew up with very kind and loving parents. Due to the poor financial condition of his father, he did not receive any formal education but learnt to read and write from his uncle who had some education. Other than the normal ailments in childhood, he did not suffer from any serious disease.

III. Factors Leading to Mental Problem:

Since his parents died when he was a young man of 18, the burden of looking after his two brothers and two very young sisters fell on him. He strived hard to find work to make ends meet and every day of the year was a real struggle for existence. While in this poverty-
stricken "hand-to-mouth survival" he cursed himself for having been born into this cruel world, frequently he cried his heart out for the loss of his parents. Many times he wondered why God had snatched his parents away from him at such an early age. But there was no one to answer such questions or to rescue him. Further, his loving uncle and other relatives had passed away.

When he reached the age of thirty, he felt that he needed a partner in life. With the help of his friends he got married to a young and beautiful girl who was only 15 years old. Owing to the large difference in their ages they had quite a few adjustment problems. He could not understand why she was so playful and happy-go-lucky, when life for him was full of trials difficulties and sorrows.

His main job was to repair old wells by putting an inner cement lining. This was not a job that brought him steady income. Only when people had difficulties with their well did they call on him to work on it and paid him a small normal wage.

One day as the Case was working in one of the wells, he slipped and fell. This fall resulted in a broken hip; and he had to be hospitalized for over four months. But since his wife was young and good-looking and there were many young men in the village who admired her and told her
of her charming personality, she fell in love with one of them and drifted away from her husband. Many times she was missing from the house, and this news was reported to the Case when he was still in the hospital. He was terribly disturbed and when he was discharged he went home to verify. Sure enough the whole village was talking about the immoral behaviour of his wife and how she had left the house with another man a month ago.

To add to his misery, there was a drought that year. Now it was impossible for him to cultivate the small plot of land that he possessed. As he was unable to walk freely after the accident, he could not attend to his routine work of repairing wells.

These multiple problems coupled with the terse economic problem, hit him hard to such an unbearable extent that he finally had a mental breakdown.

IV. Predisposing and Precipitating Causes:
A. General Factors
1. Physically handicapped due to his fall
2. Loneliness
3. Economic problem - drought - no cultivation
4. Lack of finances

B. Cultural Factors
1. Death of his parents
2. Immoral life of his wife
3. Separation from wife
4. Social stigma
5. Death of his uncle and other relatives

C. Comments

The fragility of marriage, more or less similar to that reported by Leela Dube (1969) in her studies on the island folk of Kalpeni, the Laccadives, can be envisaged in many of the case histories in this chapter. (Comments on Case No. 2, 9, 11, 13, 16, 43, 48 and 52 are applicable here also.)

CASE NO. 65

I. General Information:

<table>
<thead>
<tr>
<th>Sex</th>
<th>Male</th>
<th>Marital Status</th>
<th>Married</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age</td>
<td>30</td>
<td>Diagnosis</td>
<td>Schizophrenia</td>
</tr>
<tr>
<td>Religion</td>
<td>Hindu</td>
<td>Caste</td>
<td>Mahar</td>
</tr>
<tr>
<td>Place of Birth</td>
<td>Ahmednagar</td>
<td>Educational Status</td>
<td>S. S. C.</td>
</tr>
<tr>
<td>Habits</td>
<td>Nil</td>
<td>Occupation</td>
<td>Telephone Operator</td>
</tr>
</tbody>
</table>

II. Childhood and Family Background:

No serious problems faced the Case as a child. He was the eldest of two brothers and three sisters. His father was a carpenter, who earned just enough to make the "two ends meet".

III. Factors Leading to Mental Problems:

Being the eldest son they encouraged him to study and he completed his S. S. C. successfully, after which
he was desirous of joining the Indian Institute of Technology. He completed a course that would enable him to get a good job in a company.

Here again his family agreed to help him materialize his plans and even promised to give him some financial help. But his search for securing admission in an I. I. T. training school was in vain.

Discouraged and frustrated he started job hunting and finally secured a job as a telephone operator in a company on a salary of Rs.150/- per month.

Housing in Pune was another problem; especially on his meagre salary, he could not afford to pay the high rent demanded for a single room. So, finally he shared a room with a friend paying a portion of the rent.

A year later, his parents arranged his marriage. After his marriage with an illiterate woman, he returned to Pune hoping to find a house to set up his home. His wife was left in the care of his parents.

A few days after the Cases return to Pune, a strike took place in his company in which he took part hoping desperately that it would help him financially. But on the contrary when the strike subsided the company demoted him. This in turn increased his problems, for now no longer could he send money home or to his father who had got into debt owing to his marriage. He resigned from his
job for the money he now received was barely enough for his needs. Again he set out job hunting. His finances were low and all his job huntsings were in vain.

He borrowed a thousand rupees from three friends. But he could not pay back this amount on the due date as he was jobless. Inspite of his friends repeated reminders His frustrations increased; he could no longer turn to his friends for sympathy or comfort, and whenever they met him they pleaded with him to return their money as they also needed it.

Finally, he decided to leave Pune. He promised his friends that he would send them the money from home. Thus, he packed up and left.

When he got home, he related all that had taken place. His father got upset with him, and told him that he was in no position to help him as he was already in debt owing to his marriage.

His home life had not been moving smoothly either, for his sisters disliked his wife and were continually bickering and quarrelling with her. Her complaints and tears added to his frustration, which forced him to ill-treat her.

After four months of being at home he was sure his wife was pregnant and took her to a general hospital for a check up. Here he received a shock when his wife confessed that though she was 20 years old she had never menstruated.
At first he kept it a secret from his parents and tried local methods and consulted local doctors but to no avail. Finally he told her parents and used them as a scapegoat for all his frustration and pent-up feelings.

Life at home went from bad to worse and his abnormal behaviour forced his family to bring him over to the mental hospital.

IV. Predisposing and Precipitating Causes:

A. General Factors

1. His parents high ambitions unfulfilled in his life
2. His inability of securing a seat in the I. I. T.
3. The strike and its aftermath (his demotion)
4. Being jobless again
5. Being unable to pay back the Rs.300/- loan to his friends

B. Cultural Factors

1. Inability to provide a home for his bride
2. His wife's inability to conceive

C. Comments

(Comments on Case No. 7, 12, 38 and 51 are applicable here also.)
CASE NO. 66

I. General Information:

<table>
<thead>
<tr>
<th>Sex</th>
<th>Male</th>
<th>Marital Status</th>
<th>Married</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age:</td>
<td>34</td>
<td>Diagnosis:</td>
<td>Schizophrenia</td>
</tr>
<tr>
<td>Religion:</td>
<td>Hindu</td>
<td>Caste:</td>
<td>Mahar</td>
</tr>
<tr>
<td>Place of Birth:</td>
<td>Aurangabad</td>
<td>Educational Status:</td>
<td>4th Std.</td>
</tr>
<tr>
<td>Habits:</td>
<td>Nil</td>
<td>Occupation:</td>
<td>Farmer</td>
</tr>
</tbody>
</table>

II. Childhood and Family Background:

Tragedy struck the home when the Case was very small. His father died leaving him and his mother to face the world. Being the only child of the house the Case felt very lonely. His mother who was loving and understanding made it a point to see that her son was happy and comfortable.

In the beginning, although the Case dreaded the idea of having a step father, when he really came to know him, he was very happy and soon the two were a delight to each other. However, this did not last very long became the plague of death snatched his step-father also from him.

III. Factors Leading to Mental Problem:

The loss of his own father at a very young age and the loss of his step-father whom he dearly loved and admired disturbed him a lot. The Case's step-uncle blamed him and his mother for the death of his step-father. He told everybody in the village that they had poisoned him.
However, the post-mortem disproved his cruel accusations against them. After careful study of the body, the doctors certified that he had died of a heart failure. Being much disturbed over the sad and disturbing events for weeks the Case found it very difficult to sleep at night.

When his step-uncle failed in his first attempt of throwing the boy in jail he repeatedly worried the Case reminding very forcefully that he was not the son of his brother and warned him against the rightful ownership of his brother's property. But this too turned out to be futile because the will had already been written out in the Case's name.

The cruel step-uncle continued to harrass the Case by stealing large amounts of grains from his field, making it very difficult for the Case to continue living in the same place.

After few years, the Case married a rich girl. In a short time his family grew in size and now he had three children to care for, but the produce from his field was not sufficient for them. The situation even worsened when the famine came along. Since his wife came from a rich family, she refused to work in the field, and this lead to many quarrels. Thus, his tensions were slowly mounting.
Whenever he was tired and heavy laden only his mother was there to comfort and help him. But when his mother died all of a sudden, the Case was very dejected and lonely. He felt as if the whole world was against him.

Matters became even more worse when his step-uncle continued to act nasty with no sympathy on him. He filed a court case stating that the Case was given his deceased brother's field only as long as the Case's mother was alive, and now that his mother was dead, the son had no right to property or the field.

The expenses incurred by the Case and the multiple tensions he had to face affected him a lot. Although the uncle lost the court case he refused to leave the Case alone. He filed the same case with the High Court. But by now the Case was really tired of attending the courts and was mentally disturbed because he had lost all his money. His multiple problems and tensions which he could not bear any more led to his mental breakdown.

IV. Predisposing and Precipitating Causes:

A. General Factors
   1. Accused of killing his father
   2. Famine and resultant economic strain
   3. His wife not willing to work with him
   4. Court case filed by the uncle to claim his land
   5. Loss of all his money
B. Cultural Factors

1. Loss of his father when the Case was young
2. Loss of his step-father who was dear to him
3. Step-uncle's constant trouble such as stealing his crops and telling him that he was not the son of his brother.

C. Comments

(Comments for Case No. 11, 14, 43 and 44 are applicable here also.)

CASE NO. 67

I. General Information:

Sex: Male
Age: 27
Religion: Hindu
Place of Birth: Pune
Habits: Nil
Marital Status: Married
Diagnosis: Schizophrenia
Caste: Maratha
Educational Status: 10th Std.
Occupation: Wrestling and Farming

II. Childhood and Family Background:

Since the Case's father was the "sarpanch" or head man of the village with ten acres of land. The Case did not lack anything. He was a well-built and obedient boy with two younger sisters. To keep his body in good shape he exercised everyday with his father who was also a well known wrestler (pailwan). Although the Case's mother was not so keen on his becoming a wrestler, the father's encouragement zeal and determination made both of them work
very hard to keep themselves fit for the great wrestling match. It was the father's great desire to see his son as the district champion in wrestling.

III. Factors Leading to Mental Problem:

When the great day arrived, wrestlers from various districts of Maharashtra came together at the wrestling ground.

After the usual announcements, the match began with the youngsters, and then the names of the adults were being called. The Case heard his name too and was quite excited. The people of his village cheered him as he moved onto the side to prepare himself for the long awaited match. Finally, when his name was called over the loud speakers. There was a lot of cheering and clapping -- for he was the son of the 'Sarpanch' who was also a well-known "Pailwan".

He got into the ring and everybody was tense. After nine minutes of jostling, pushing, proding and elbowing, the Case landed flat on his back and his opponent was declared the winner of the match.

This was one of the most depressing moments of his life. His father was also very angry with him, and always complained to people about the shame his son had brought on him. There was no way now of rectifying the situation, and the only thing the Case could do was to curse himself and worry all daylong.
His next difficult situation was when his father lost in the village elections for the continuance of his post as "Sarpanch". But shortly after the incidence his father died and he was really broken-hearted.

He had no elder brothers, but two younger sisters and his old mother to take care of.

Being of marriageable age, he also had to depend on some of his friends to find him a suitable bride. Although he was satisfied with the looks of the bride they had chosen, he was not very sure of her nature. Anyway, he decided to get married to her and only later did he realize that she was from a rich family and had not learnt to cook and do the household duties, since her parents had a number of servants working for them in their house. The Case and his sisters had now to do a lot of household chores that were not very familiar to them. The Case had also to take care of the tilling, sowing and harvesting the fields.

Owing to his hard work, the crops were coming up quite well, but his neighbours in the village were jealous. So they willfully trampled and destroyed a large part of the crop. Later when part of the crop was ready to be harvested, they harvested his field at night and carried it off.
The Case was again very discouraged and this led to his consuming large quantities of liquor. Later he got addicted to liquor and acquired many bad friends who also introduced him to prostitution. This social degeneration led to many quarrels with his wife who held the purse at home. Hearing all this, his old mother worried a great deal and one day she too died. This was a still greater crisis in the Case's life and he began to worry a lot. To subdue his inner feelings he always consumed a lot of liquor, and this was in much greater quantity than ever before. When he lost control of himself he would fight and beat up his wife. When this happened several times, she picked up her small belongings and went to her parent's home. By now the Case was left without any money. Since his sisters were also married and had left home with their husbands, the Case was all alone and he felt very lonely. His worries and tensions finally got the better of him. Thus he had a mental breakdown.

IV. Predisposing and Precipitating Causes:

A. General Factors

1. His father scolding him a lot for his failure in the wrestling match

2. Disturbed over his father's failure to win the elections for the post of "Sarpanch", or headman

3. Case being overburdened with new responsibilities and useless wife
4. Villagers destroying and stealing his crop by night

5. Case becoming lonely and unable to face life

6. Sisters getting married and leaving home -- the Case left all alone without his wife

B. Cultural Factors

1. Losing the wrestling match - Social ridicule

2. Death of father

3. Social stigma

4. Case's joining bad company - becoming a victim to drinking and other vices

5. Death of mother

C. Comments

(Comments on Case No. 2, 11, 13, 14, 43, 44, 46 and 52 are applicable here also.)

CASE NO. 68

I. General Information:

<table>
<thead>
<tr>
<th>Sex</th>
<th>Male</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age</td>
<td>29</td>
</tr>
<tr>
<td>Religion</td>
<td>Hindu</td>
</tr>
<tr>
<td>Place of Birth</td>
<td>Pune</td>
</tr>
<tr>
<td>Habits</td>
<td>Chewing Tobacco</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Marital Status</th>
<th>Married</th>
</tr>
</thead>
<tbody>
<tr>
<td>Diagnosis</td>
<td>Schizophrenia</td>
</tr>
<tr>
<td>Caste</td>
<td>Maratha</td>
</tr>
<tr>
<td>Educational Status</td>
<td>7th Std.</td>
</tr>
<tr>
<td>Occupation</td>
<td>Farmer</td>
</tr>
</tbody>
</table>

II. Childhood and Family Background:

The Case had a lot of problems, because his mother died when he was four years old. Nevertheless, he was
quite well-cared for by his hard working father. Since the father did not earn very much, he was able to educate the Case only up to the Seventh Standard.

III. Factors Leading to Mental Problem:

The Case's first heart-breaking experience, which lasted for many years was when his father died when he was only 14 years old. Now he felt that he was all alone in this world, and really cried out his little heart. But his maternal uncle and aunt accepted him (the Case), into their house. However, all of the inherited ancestral property which belonged to the Case's father was taken by the uncle who told the Case that he did not have to worry since he (the Case) was living with them anyway.

When he was 18 years old, they arranged for his marriage and even permitted his wife to stay with them. But after about a week, the Case's wife and his aunty quarrelled with each other and this was a great worry for both the men of the house. Owing to this perpetual problem, the Case and his wife moved out of the house and lived separately. After a couple of days, the Case asked his uncle to give him his portion of the land, but the uncle only gave him a big shout and sent him with nothing.

Later, the uncle's son and the Case had a hand to hand fight over some matter, and this caused a further rift between the families.
One day, the Case reported all the problems he was facing to the village panchayat. After paying close attention to all he had to say, they helped him retrieve some of the land that belonged to him.

After getting back some of his ancestral property, the Case started cultivation in great earnestness. However, when the crop was ready to be harvested, the uncle paid money to a few labourers and got the Case's field harvested by night, and also killed one of his bulls by poisoning.

This was a very big shock to the Case and he did not know what to do. He only sat and worried about the further atrocities which could be caused by his cruel uncle.

Since his land was not irrigated and he had to depend on the monsoons, he got a bank loan and started the work of digging a well. But unfortunately the area he choose was not a very good one. So he had to get the well dug to much greater depth. But this meant more loans and a greater debt to him.

Matters became even more worse when even before completing the well, there was a drought and finally, a famine struck the land. His wife who was from a well-to-do family was now asked to work as a labourer, carrying with her, her two small kids. This was too much of a
burden for her and she grumbled a lot. Work was also not so easily available. So the family had to sell even the kitchen utensils to get some money for their food.

Now the Case also could not be employed on a regular basis and he had to roam a lot for a job. He started worrying a great deal about how he was going to take care of his family, repay his bank loan. This led to insomnia and a mental breakdown.

IV. Predisposing and Precipitating Causes:

A. General Factors

1. Separation from uncle's house, -- need for building own house

2. When after complaint to the panchayat some of the land was retrieved and cultivated but uncle harvested the crop at night

3. Uncle killed one of his bulls by poisoning

4. Being unable to repay the bank loan taken for digging well

5. Drought and famine

6. Wife made to work with two small children

7. Sold kitchen utensils to defray food expenses - crisis

B. Cultural Factors

1. Death of his father

2. Quarrels between his wife and his aunty

3. Uncle denying his rightful share of land

C. Comments

(Comments on Case No. 11, 14, 39, 43 and 44 are applicable here also.)
CASE NO. 69

I. General Information:

Sex: Male  Marital Status: Married
Age: 34  Diagnosis: Schizophrenia
Religion: Hindu  Caste: Sonar
Place of Birth: Pune  Educational Status: 5th Std.
Habits: Nil  Occupation: Goldsmith

II. Childhood and Family Background:

The Case had a very normal childhood with his kind and loving parents. Since he was not very interested in studies, he ascribed the status of his father who taught him all that a goldsmith should know. He enjoyed this caste occupation and assisted in and sometime managed his father's shop.

III. Factors Leading to Mental Problem:

When he grew up to be a young man his parents arranged for him to be married to a good looking young lady who belonged to his community. After a few years he was the proud father of three sons and two daughters.

Since he learnt this trade well, he was considered by many as one of the best goldsmiths. He earned on an average of Rs.30/- per day and with this he managed the family expenses including the school fees of all the children.
However, when in 1965, the government placed a restriction on the buying and selling of gold, there was a sudden lull in his business and things began to get worse day by day. He now started worrying about his children's education, and the daughter who was of marriageable age. His worries resulted in many sleepless nights. Slowly, one by one the children were asked to leave school because the school fees were not being paid by him any more. Later, when they got sick at home, there was no money for the doctor's bills. His youngest son got an attack of jaundice and died. His worries kept increasing.

His wife and grown-up daughter who had no work other than the home chores were now asked to work as servants for other people. This too hurt him a lot.

Later, as the terrible days went by, yet another catastrophe struck the home. Due to a faulty kerosine stove, which had burst, his wife got severe burns and had to be admitted in a hospital. After two long months of treatment, she succumbed to the burns and died. This was a terrible shock to the case. His already weakened mental constitution could not handle any more tensions, and thus he broke down.

IV. Predisposing and Precipitating Causes
A. General Factors

1. Failure in business owing to the restriction placed on the purchase and sale of gold
2. Inability to educate children
3. Wife and daughter being forced to work as servants for other people due to economic crisis

B. Cultural Factors
1. Inability to get the eldest daughter married
2. Death of youngest son due to jaundice and lack of money to buy medicines for other sick children
3. Explosion of a faulty stove causing severe burns on his wife and result in death

C. Comments
(Comments on Case No. 11, 43 and 51 are applicable here also.)

CASE NO. 70

I. General Information:

<table>
<thead>
<tr>
<th>Sex:</th>
<th>Male</th>
<th>Marital Status:</th>
<th>Married</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age:</td>
<td>27</td>
<td>Diagnosis:</td>
<td>Schizophrenia</td>
</tr>
<tr>
<td>Religion:</td>
<td>Hindu</td>
<td>Caste:</td>
<td>Mahar</td>
</tr>
<tr>
<td>Place of Birth:</td>
<td>Pune</td>
<td>Educational Status:</td>
<td>10th Std.</td>
</tr>
<tr>
<td>Habits:</td>
<td>Nil</td>
<td>Occupation:</td>
<td>Jawan (Soldier)</td>
</tr>
</tbody>
</table>

II. Childhood and Family Background:

The Case had a very normal childhood with no major ailments. His parents were kind and understanding and brought up the children in a very nice way.

III. Factors Leading to Mental Problem:

The Case had a normal schooling, but when he got into the Tenth Standard, he just could not make it. He
failed twice in the same standard and being a well built
and strong young man, his father got him out of the
school and decided to find him a job. Both the father
and son tried for a job at various places but were un-
successful. On returning home each time, the father
shouted at the boy (Case) saying, "You are useless in
your studies and that is why nobody wants to employ you."

In desparation, the Case managed to recruit him-
self into the Army. He liked the life in the Army and
after his one and a half years' of training, he returned
home for a month's leave at which time, he handed over
to his father Rs. 500/-. His parents were now proud of
him and also made a few arrangements for his wedding.
Before he returned to duty, he was engaged to a good-
looking young lady. The plan was for him to marry her
after six months. However, the plans did not materialize
since he was not given leave at that time. Thus, his...
father requested the girl's parents to postpone the
wedding. This suggestion was readily accepted, but
shortly after that, war broke out between India and Pakis-
tan, and with the fear of their daughter's future, they
contacted the case's father and broke the engagement and
wedding plans.

When the Case heard this news, he was very dejected
because by now he had developed a real love for the girl
through correspondence. He kept on worrying about his future and so neglected some of his duties. This resulted in his being punished. There was no one to console him at this crucial point in his life; he had to bear the grief all alone.

After the war, the Case was granted a month's leave to visit his parents. When he returned home, his father told him that the girl he was to marry was already married to some other person. The Case was very disappointed on hearing this news, but there was no way of solving the problem.

Realizing his dejected state, the parents arranged for him to marry another young lady. Although she was of a little darker complexion, the proposal was accepted by the Case and he was married to her. After a week or so he returned for duty.

However, his problems did not end there. After a few days he got a telegram saying that his father was very seriously ill. He asked for leave, but it was not granted. A few more days passed and he received another telegram saying his father had died. This was a terrible shock to him. He got leave, rushed home and wept bitterly for not being able to hear his father's last words and to see his loving face. Later on he heard from the other members of the family that instead of buying
medicines for the ailing father, the money he used to send was being squandered by his brother and that was the reason for his father's death. This made the Case very angry. That evening, he consumed a lot of liquor and beat up his brother. Only his old mother could stop him from further quarrels. He soon learnt that the same brother also made a number of attempts of entering into his wife's room at night with the sole purpose of molesting her. But each time she screamed, someone ran to her rescue. By now the two brothers became great enemies and were always fighting with each other. Instead of returning to his duties in the Army after the ten days leave that was granted to him, he took one month of leave, and now a warrant had come. But because of his brother's nature, he was not willing to go back on duty. However, he always had a great fear of the police catching him and giving him a lot of trouble. From then on he lived a very secluded and fearful life. He was always worrying about something or the other and this led to his mental breakdown.

IV. Predisposing and Precipitating Causes:
A. General Factors
1. His repeated failure in the 10th Std.
2. His failure in finding a job
3. Punishment received due to lack of interest in work
4. Warrant from Army to return for duty not taken seriously resulting in great fear

B. Cultural Factors

1. Engagement for marriage not being materialized
2. The girl marrying someone else
3. Death of father
4. Quarrel and fights with elder brother
5. Elder brother's futile attempts to molest his wife

C. Comments

No hopes of settled family life. Inability to protect father and wife -- duty of a son and husband.

(Comments for Case No. 9, 11, 14, 43 and 51 are applicable here also.)
DEVIANT PATTERNS ANALYSED STATISTICALLY

A more precise analysis of the 100 male and 100 female case histories of the cured mental patients made it possible for the isolation and quantification of the somatic, psychological and socio-cultural factors and their inter-relationships. The major findings have been outlined in this section.

A sex-wise grouped list of mental problems of the cured patients and their frequencies are given below to show the most common and dominant tension areas.

<table>
<thead>
<tr>
<th></th>
<th>Responses in</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
</tr>
<tr>
<td>A. Somatic Tensions</td>
<td></td>
</tr>
<tr>
<td>1. Physical Ailments, Handicaps and Injuries</td>
<td>22</td>
</tr>
<tr>
<td>2. Sexual Problems</td>
<td>3</td>
</tr>
<tr>
<td>3. Post-delivery Problems</td>
<td>-</td>
</tr>
<tr>
<td>4. Abortions</td>
<td>-</td>
</tr>
<tr>
<td>5. Addiction to Alcohol</td>
<td>10</td>
</tr>
<tr>
<td>B. Psychological Tensions</td>
<td></td>
</tr>
<tr>
<td>6. Worry</td>
<td>85</td>
</tr>
<tr>
<td>7. Fear</td>
<td>11</td>
</tr>
<tr>
<td>8. Anxiety</td>
<td>25</td>
</tr>
<tr>
<td>9. Suspicion</td>
<td>10</td>
</tr>
<tr>
<td>10. Cruelty</td>
<td>7</td>
</tr>
<tr>
<td>Response Description</td>
<td>Responses in Male</td>
</tr>
<tr>
<td>-------------------------------------------------------------------------------------</td>
<td>-------------------</td>
</tr>
<tr>
<td>Lack of love and affection</td>
<td>3</td>
</tr>
<tr>
<td>Loneliness and Boredom</td>
<td>13</td>
</tr>
<tr>
<td>Unfulfilled Ambitions</td>
<td>9</td>
</tr>
<tr>
<td>Overburden of Physical Work</td>
<td>4</td>
</tr>
<tr>
<td>Failure in Examination</td>
<td>3</td>
</tr>
<tr>
<td>Inferiority Complex</td>
<td>7</td>
</tr>
<tr>
<td>Adjustment Problems</td>
<td>7</td>
</tr>
<tr>
<td>Cheated in Marital Proposals and Property</td>
<td>8</td>
</tr>
<tr>
<td>False Accusations and misunderstanding</td>
<td>2</td>
</tr>
<tr>
<td><strong>C. Socio-cultural Tensions</strong></td>
<td></td>
</tr>
<tr>
<td>Death of Relatives</td>
<td>1</td>
</tr>
<tr>
<td>Death of Family Members</td>
<td>36</td>
</tr>
<tr>
<td>Death of spouse</td>
<td>1</td>
</tr>
<tr>
<td>Mother-in-law problem</td>
<td>5</td>
</tr>
<tr>
<td>Want of Children</td>
<td>7</td>
</tr>
<tr>
<td>Desire for a Son</td>
<td>9</td>
</tr>
<tr>
<td>Social Stigma and Social Ridicule</td>
<td>36</td>
</tr>
<tr>
<td>Marital Problems</td>
<td>19</td>
</tr>
<tr>
<td>Infidelity</td>
<td>10</td>
</tr>
<tr>
<td>Marital Separation</td>
<td>9</td>
</tr>
<tr>
<td>Divorce</td>
<td>4</td>
</tr>
<tr>
<td>Quarrels with kin and Neighbours</td>
<td>57</td>
</tr>
<tr>
<td></td>
<td>Responses In</td>
</tr>
<tr>
<td>---</td>
<td>-------------</td>
</tr>
<tr>
<td></td>
<td>Male</td>
</tr>
<tr>
<td>32. Economic Problems</td>
<td>58</td>
</tr>
<tr>
<td>33. Loss of Property</td>
<td>13</td>
</tr>
<tr>
<td>34. Tensions in Joint-family</td>
<td>4</td>
</tr>
<tr>
<td>35. Bigamy and Polygamy</td>
<td>0</td>
</tr>
<tr>
<td>36. Superstitious Beliefs</td>
<td>9</td>
</tr>
<tr>
<td>37. Religious Fanaticism</td>
<td>2</td>
</tr>
</tbody>
</table>

Although we are aware of the fact that stress tolerance varies from individual to individual, to present a clearer picture of the dominant tension areas, stress tolerance was considered to be equal for all the cured patients and then the rank contribution of the tension areas was calculated separately for both the sexes. The results are presented in Tables 18 (A) and 18 (B).
## TABLE NO. 18(A)

RANK CONTRIBUTION OF THE SOMATIC, PSYCHOLOGICAL AND SOCIO-CULTURAL TENSIONS TO MENTAL DISORDERS WITHIN THE RURAL MAHARASHTRIAN CULTURE

<table>
<thead>
<tr>
<th>Rank</th>
<th>Male Responses (N)</th>
<th>%</th>
<th>Description of Tensions</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>58</td>
<td>100</td>
<td>Economic Problems</td>
</tr>
<tr>
<td>2</td>
<td>57</td>
<td>98</td>
<td>Quarrel with kin and neighbours</td>
</tr>
<tr>
<td>3</td>
<td>36</td>
<td>62</td>
<td>Death of family members</td>
</tr>
<tr>
<td>4</td>
<td>22</td>
<td>38</td>
<td>Physical ailments</td>
</tr>
<tr>
<td>5</td>
<td>19</td>
<td>33</td>
<td>Marital Problems</td>
</tr>
<tr>
<td>6</td>
<td>13</td>
<td>22</td>
<td>Loss of property</td>
</tr>
<tr>
<td>7</td>
<td>13</td>
<td>22</td>
<td>Loneliness and boredom</td>
</tr>
<tr>
<td>8</td>
<td>10</td>
<td>17</td>
<td>Infidelity</td>
</tr>
<tr>
<td>9</td>
<td>10</td>
<td>17</td>
<td>Addiction to alcohol</td>
</tr>
<tr>
<td>10</td>
<td>10</td>
<td>17</td>
<td>Suspicion</td>
</tr>
<tr>
<td>11</td>
<td>9</td>
<td>16</td>
<td>Unfulfilled ambition</td>
</tr>
<tr>
<td>12</td>
<td>9</td>
<td>16</td>
<td>Want of a son</td>
</tr>
<tr>
<td>13</td>
<td>9</td>
<td>16</td>
<td>Marital separation</td>
</tr>
<tr>
<td>14</td>
<td>9</td>
<td>16</td>
<td>Superstitious beliefs</td>
</tr>
<tr>
<td>15</td>
<td>8</td>
<td>14</td>
<td>Being cheated</td>
</tr>
<tr>
<td>16</td>
<td>7</td>
<td>12</td>
<td>Want of children</td>
</tr>
<tr>
<td>17</td>
<td>7</td>
<td>12</td>
<td>Adjustment problems</td>
</tr>
<tr>
<td>18</td>
<td>7</td>
<td>12</td>
<td>Inferiority complex</td>
</tr>
<tr>
<td>19</td>
<td>7</td>
<td>12</td>
<td>Cruelty to husband</td>
</tr>
<tr>
<td>20</td>
<td>5</td>
<td>9</td>
<td>Mother-in-law problems</td>
</tr>
<tr>
<td>21</td>
<td>4</td>
<td>7</td>
<td>Overburdened with work</td>
</tr>
<tr>
<td>22</td>
<td>4</td>
<td>7</td>
<td>Divorce</td>
</tr>
<tr>
<td>23</td>
<td>4</td>
<td>7</td>
<td>Tensions in joint family</td>
</tr>
<tr>
<td>24</td>
<td>3</td>
<td>5</td>
<td>Sexual problems</td>
</tr>
<tr>
<td>25</td>
<td>3</td>
<td>5</td>
<td>Lack of love and affection</td>
</tr>
<tr>
<td>26</td>
<td>3</td>
<td>5</td>
<td>Failure in exam.</td>
</tr>
<tr>
<td>27</td>
<td>2</td>
<td>3</td>
<td>False accusations and misunderstandings</td>
</tr>
<tr>
<td>28</td>
<td>2</td>
<td>3</td>
<td>Religious fanaticism</td>
</tr>
<tr>
<td>29</td>
<td>1</td>
<td>2</td>
<td>Death of spouse</td>
</tr>
<tr>
<td>30</td>
<td>1</td>
<td>2</td>
<td>Death of relatives</td>
</tr>
</tbody>
</table>

* The percentage for the number of responses was calculated by taking the highest response as 100% and computing the successive responses on the basis of the highest response.
### TABLE NO. 18(B)

**Rank Contribution of the Somatic, Psychological and Socio-Cultural Tensions to Mental Disorders within The Rural Maharashtrian Culture**

<table>
<thead>
<tr>
<th>Rank</th>
<th>Female Responses (N)</th>
<th>%</th>
<th>Description of Tensions</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>37</td>
<td>100</td>
<td>Quarrel with kin and neighbours</td>
</tr>
<tr>
<td>2</td>
<td>31</td>
<td>84</td>
<td>Marital problems</td>
</tr>
<tr>
<td>3</td>
<td>22</td>
<td>59</td>
<td>Economic problems</td>
</tr>
<tr>
<td>4</td>
<td>21</td>
<td>57</td>
<td>Superstitious beliefs</td>
</tr>
<tr>
<td>5</td>
<td>20</td>
<td>54</td>
<td>Mother-in-law problem</td>
</tr>
<tr>
<td>6</td>
<td>19</td>
<td>51</td>
<td>Death of family members</td>
</tr>
<tr>
<td>7</td>
<td>17</td>
<td>46</td>
<td>Physical ailments</td>
</tr>
<tr>
<td>8</td>
<td>16</td>
<td>43</td>
<td>Lack of love and affection</td>
</tr>
<tr>
<td>9</td>
<td>16</td>
<td>43</td>
<td>Want of children</td>
</tr>
<tr>
<td>10</td>
<td>14</td>
<td>38</td>
<td>Death of spouse</td>
</tr>
<tr>
<td>11</td>
<td>14</td>
<td>38</td>
<td>Cruelty of husband</td>
</tr>
<tr>
<td>12</td>
<td>14</td>
<td>38</td>
<td>Overburdened with work</td>
</tr>
<tr>
<td>13</td>
<td>13</td>
<td>35</td>
<td>Marital separation</td>
</tr>
<tr>
<td>14</td>
<td>13</td>
<td>35</td>
<td>Suspicion</td>
</tr>
<tr>
<td>15</td>
<td>11</td>
<td>30</td>
<td>Unfulfilled ambition</td>
</tr>
<tr>
<td>16</td>
<td>11</td>
<td>30</td>
<td>False accusation and misunderstandings</td>
</tr>
<tr>
<td>17</td>
<td>10</td>
<td>27</td>
<td>Want of a son</td>
</tr>
<tr>
<td>18</td>
<td>8</td>
<td>22</td>
<td>Adjustment problem</td>
</tr>
<tr>
<td>19</td>
<td>7</td>
<td>19</td>
<td>Infidelity</td>
</tr>
<tr>
<td>20</td>
<td>7</td>
<td>19</td>
<td>Being cheated</td>
</tr>
<tr>
<td>21</td>
<td>7</td>
<td>19</td>
<td>Loss of property</td>
</tr>
<tr>
<td>22</td>
<td>6</td>
<td>16</td>
<td>Loneliness and boredom</td>
</tr>
<tr>
<td>23</td>
<td>5</td>
<td>14</td>
<td>Divorce</td>
</tr>
<tr>
<td>24</td>
<td>5</td>
<td>14</td>
<td>Inferiority complex</td>
</tr>
<tr>
<td>25</td>
<td>3</td>
<td>8</td>
<td>Death of relatives</td>
</tr>
<tr>
<td>26</td>
<td>3</td>
<td>8</td>
<td>Sexual problems</td>
</tr>
<tr>
<td>27</td>
<td>3</td>
<td>8</td>
<td>Post-delivery problems</td>
</tr>
<tr>
<td>28</td>
<td>3</td>
<td>8</td>
<td>Tensions in joint family</td>
</tr>
<tr>
<td>29</td>
<td>2</td>
<td>5</td>
<td>Abortion</td>
</tr>
<tr>
<td>30</td>
<td>2</td>
<td>5</td>
<td>Failure in examination</td>
</tr>
<tr>
<td>31</td>
<td>1</td>
<td>3</td>
<td>Bigamy</td>
</tr>
<tr>
<td>32</td>
<td>1</td>
<td>3</td>
<td>Religious fanaticism</td>
</tr>
</tbody>
</table>

*The percentage for the number of responses was calculated by taking the highest response as 100% and computing the successive responses on the basis of the highest response.*
Fig. 15 TENSION PYRAMID SHOWING THE PERCENTAGE VALUES FOR THE 15 MOST COMMON TENSIONS ARRANGED RANKWISE AMONG THE MALE & FEMALE PATIENTS.
A more vivid picture of the above data is presented in the tension Pyramid (Fig. 15) and the important features are given below:

1. The rank wise pyramid shows that of the 15 tensions, almost all (with the exception of one: economic problems) the female patients showed a higher magnitude for the incidence between 30% to 40%.

2. While most of the tensions (10) among the male are found to be operating only below 20% of the people. Only three problems ranking 1, 2 and 3 were of magnitude beyond 50%.

3. Among the females, the first 6 ranks of tensions achieved a magnitude of more than 50%.


The classified responses of the socio-cultural tensions compared with the psychological tensions shown in Table 19 reveal the following features:

1. Many of the socio-cultural tensions were closely related to the psychological tension, "worry" among both the male and the female patients.

2. Anxiety also coupled with many of the socio-cultural factors was found to have played a role in causing mental tension.
<table>
<thead>
<tr>
<th>Table 19: Frequency Occurrence of the Two Types of Tensions in Pairs</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sex</strong></td>
</tr>
<tr>
<td><strong>Socio-Cultural</strong></td>
</tr>
<tr>
<td>Death of Relatives</td>
</tr>
<tr>
<td>Death of Family Members</td>
</tr>
<tr>
<td>Death of Spouse</td>
</tr>
<tr>
<td>Mother-in-law Problem</td>
</tr>
<tr>
<td>Want of Children</td>
</tr>
<tr>
<td>Want of Son</td>
</tr>
<tr>
<td>Social Stigma and Ridicule</td>
</tr>
<tr>
<td>Marital Problem</td>
</tr>
<tr>
<td>Infidelity</td>
</tr>
<tr>
<td>Marital Separation</td>
</tr>
<tr>
<td>Divorce</td>
</tr>
<tr>
<td>Quarrel with kin and neighbours</td>
</tr>
<tr>
<td>Economic Problems</td>
</tr>
<tr>
<td>Loss of Property</td>
</tr>
<tr>
<td>Tensions in Joint Family</td>
</tr>
<tr>
<td>Bigamy, Polygamy</td>
</tr>
<tr>
<td>Superstition</td>
</tr>
<tr>
<td>Religious Fanaticism</td>
</tr>
<tr>
<td><strong>Total</strong></td>
</tr>
<tr>
<td><strong>Male</strong></td>
</tr>
</tbody>
</table>
3. Suspicion, cruelty, lack of love and other factors also played their role in pairs with many of the socio-cultural factors.

The bimanuar graph (Fig. 16) taking into consideration the socio-cultural and psychological tensions show the following peculiarities:

1. The socio-cultural and psychological factors when combined have differential effect on both the sexes.
2. Having neither of these two tensions 3% of the females were affected for somatic causes.
3. It is evident that socio-cultural factors responsible for mental illness are more among the males.
4. The psychological factors operate more among most of the females.
5. The varying combinations of these two factors present varying percent of incidence among both the sexes.
6. The maximum incidence of tensions were observed for females at three psychological versus two socio-cultural (13%). While for males, it is at three socio-cultural versus one psychological (12%).
Fig. 16. Bimanuair Graph showing the percentage distribution of Socio-Cultural and Psychological tensions among the cured mental patients.

Male N=100
Female N=100
The actual number of responses, the total affected and the average load per person, for the 200 mental patients classified into the following problem areas are presented in Table 20.

**TABLE 20**

THE TOTAL RESPONSES TO THE PROBLEM AREAS OF 200 CURED MENTAL PATIENTS

<table>
<thead>
<tr>
<th>Problem areas</th>
<th>Total Responses</th>
<th>Total Affected</th>
<th>Average Load per Person</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
<td>Male</td>
</tr>
<tr>
<td>1. Marital</td>
<td>82</td>
<td>116</td>
<td>55</td>
</tr>
<tr>
<td>2. Personal</td>
<td>61</td>
<td>66</td>
<td>49</td>
</tr>
<tr>
<td>3. Interactional</td>
<td>75</td>
<td>76</td>
<td>62</td>
</tr>
<tr>
<td>4. Economic</td>
<td>71</td>
<td>30</td>
<td>64</td>
</tr>
<tr>
<td>5. Somatic</td>
<td>40</td>
<td>38</td>
<td>32</td>
</tr>
<tr>
<td>6. Religious</td>
<td>20</td>
<td>32</td>
<td>18</td>
</tr>
<tr>
<td>7. Resultant</td>
<td>148</td>
<td>159</td>
<td>86</td>
</tr>
</tbody>
</table>
It can be deduced from table 20 that by considering all the problem areas together, the average unit load per person for the males is 5.0 and females is 5.2.

It is also interesting to note that the actual responses for marital problems coupled with personal problems was 26 among the males and 33 among the females. The marital problems together with the personal and interactional problems was 17 among the males and 21 among the females.

For a clear insight into the actual tensions that were detrimental to the mental state of the 200 male and female mental patients, a classified list has been prepared.

The separate lists for both the sexes that are presented below have been classified into the above problem areas: Marital, Personal, Interactional, Economic, Somatic, Religious and resultant.
A CLASSIFICATION OF THE SPECIFIC PREDISPosing AND PRECIPITATING FACTORS THAT WERE DETRIMENTAL TO THE MENTAL STATE OF 100 MALE PATIENTS*

A. MARITAL PROBLEMS

1. His suspicious nature -- he thought that his father was having a love affair with his wife.
2. Separation from his wife
3. Lack of affection from his wife
4. Infidelity of wife
5. Forced into marrying someone he had not met earlier or known.
6. Break in a vital link of his life when he could not marry his first love.
7. Failure of his father-in-law in paying him the promised amount of dowry
8. Forced to remain married to his wife whom he heated since a divorce was considered a shameful act and looked down upon by society.
9. He was tricked into signing the legal documents for his divorce
10. Engagement for marriage was broken

*Owing to the various shades of responses, overlapping of some of the factors could not be easily avoided.
11. Forced to leave home for marrying a low caste girl.
12. Wedding plans of his sister were cancelled owing to him marrying a low caste girl.
13. His wife eloped with another man.
14. He had no privacy after marriage because of the large joint family he lived in.
15. He stayed without his wife for three months and later, went to call her from her home, but she did not return with him.
16. Loneliness after his wife's death.
17. It was proved by a gynaecologist that his wife was pregnant for four months when she was really married to him for only three weeks.
18. Conflicts with his wife — he beat her mercilessly and had no mental peace.
19. His wife was indifferent to him and willfully avoided him after having heard of his term in the mental hospital.
20. Marital incompatibility — his father forced him to marry a girl who was a little more educated than he was.
21. His wife could not satisfy him — sex was sinful.
22. He was married at a very young age — adjustment problems.
23. His wife was only 9 years old -- caused him more problems than satisfaction.
24. His wife kicked him since he came home dead drunk -- neighbours taunted him about this -- social stigma
25. Most part of his married life was spent in listening to the suspicions of his wife
26. He was unable to adjust to married life -- owing to his independent nature.

B. PERSONAL PROBLEMS

1. Not being able to succeed in life as his brothers and sister did.
2. His inability to complete the pharmacy course.
3. His failure in the film industry.
4. High aspirations that could not be achieved by him.
5. Being the youngest in the family, he was overprotected and pet by his parents, hence he was unable to face life when he became an adult.
6. Death of his parents.
7. He feels he does not belong anywhere -- problem of identity -- introvert and an isolate.
8. Failure in the educational field.
9. Death of his son by drowning -- his carelessness.
10. Over protection by elder brothers who all of a sudden left home after their marriages in search of better jobs.
11. He was not given the promotion that was due to him — his juniors were more successful.

12. He developed an inferiority complex since his friends had earlier teased him of the low caste group to which he belonged.

13. Death of youngest son due to jaundice and no money to buy medicines for his other sick children.

14. Explosion of a faulty stove that caused severe burns to his wife who later succumbed to the burns and died.

15. The unforeseen murder of his younger brother which he had committed.

16. Loneliness — unable to face life.

17. Punishment received due to lack of interest in work.

18. Very disturbed over the poor results of his students even after having put in a lot of effort.

19. He was afraid that his wife would fall in love with somebody if she found a job.

20. He lost his wife and also the attachment with his parents and other family members.

21. Case overburdened with new responsibilities and useless wife.

22. His only sister got married and left home — he was left all alone without his wife.

23. Death of his step-father who was very dear to him.
24. Strong fears and tensions over son who was in the battle front.
25. The big shock of seeing their beloved son without any limbs after the war.
26. The very sick state of his wife.
27. Very discouraged because the only living boy had his own choice in marriage and did not help or write to the parents.
29. His wife was raped by a notorious gangster -- fear and social stigma.
30. Death of his uncle and other relatives.
32. Breakup in his love affair since he belonged to a low caste.
33. He was put into jail, for treating his son cruelly.
34. Unable to meet his girlfriend owing to her parents transfer.
35. The girl he loved, married another man - shattered dreams.
36. Death of a close friend.
38. Unable to meet family members and relatives for a very long time.
C. INTERACTIONAL PROBLEMS

1. Altercations and beatings from his father-in-law
2. Fellow workers were suspicious of him and most unfriendly.
4. Worry of being cheated in the distribution of property by his father.
5. Conflicts with his father
6. Tensions between his father and his father-in-law
7. His share of the ancestral property was not given to him by his elder brother.
8. Quarrel with his neighbours
9. Clashes with wife and mother-in-law
10. Quarrels with wife for not trying to seek for a job
11. Landlord asked him to vacate the house since the rent was not paid.
12. Quarrels with wife owing her barreness
13. Social evils like drinking and watching erotic dances led to many conflicts with his wife
14. Breakup in family ties due to conflicts
15. Clash with brother, mother and in-laws
16. Being fooled into a love affair after marriage.
17. Admittance into jail and the bad treatment he received there.
18. His elder brother's futile attempts to molest his wife.
19. Warrant from army to return for duty after leave was not taken seriously which later resulted in constant fears.
20. Unable to bring his wife home due to the objections by other members of the family.
21. Quarrels between his wife and his aunt.
22. Separation from uncle's house -- own house had to be built.
23. Although his wife was qualified, he did not permit her to work, this led to quarrels.
24. He went home to tell his parents of his problems but they chased him out since he had left home earlier without their consent.
25. His father scolded him allot for his failure in the wrestling match.
26. Villagers destroyed and stole his crop by night.
27. Accused of killing his father.
28. Court case filed by the uncle to claim his land.
29. His life threatened by those who loaned him money.
30. Cheated and fooled into marrying a second suitor who was a prostitute.
32. Lack of love and affection from his step-mother.
33. Clash with fellow workers owing to his low caste status
34. Quarrel over property.
35. His father who was often drunk, beat his wife and children.

D. ECONOMIC PROBLEMS

1. Poor financial condition and hence unable to complete his desired educational goals.
2. Ever mounting debt of over Rs. 1000/-.
3. Worried over the property being unequally divided by the elder brothers.
4. Drought resulting in failure of crops and causing a great economic setback.
5. Conflict with his maternal uncle over the sale of property.
6. Failure in business owing to the restriction placed on the purchase and sale of gold.
7. Unable to educate children.
8. Wife and daughter forced to work as servants for other people due to his poor economic condition.
9. No money to buy medicines for his sick children.
10. His loving father's occupation as a beggar to bring him up.
11. His failure in finding a job.
12. Dismissed from the school for beating a mischievous boy.

13. No job, but total responsibility to take care of family since he was the eldest in the family.

14. Totally bankrupt owing to the feast after the death of his father.

15. Loss of most of his wealth owing to his wife's extravagant nature.

16. Uncle did not give his share of land.

17. After complaining to the panchayat, some of his land was retrieved and cultivated but his uncle harvested the crop at night.

18. Uncle killed one of his bulls by poisoning.

19. Had to sell kitchen utensils to get some money for their food.

20. Dejected, worried and lost job.

21. Famine led to greater economic strain.

22. Step-uncle's constant trouble stealing his crops and telling him that he was not the son of his brother.

23. Loss of all his money.

24. Unable to provide a home for his bride.

25. The strike and its aftermath — his demotion.

26. His useless son-in-law was an extra burden for him to care for in an economically poor family.
27. Worry over the loss of his little savings in filing court cases against his brothers
28. No finances to keep the family alive
29. Retired from service -- unable to cope with the small pension
30. Change of business -- problem of readjustment
31. Clash with the boss
32. Loan given to his friend was not returned to him when it was called for
33. Due to financial strains he was unable to cope up with the demands of his family and society
34. Unable to feed the large family due to his poor economic condition
35. He lost confidence in himself owing to the many failures he had in his business.

E. SOMATIC PROBLEMS

1. His illness that made him unfit to till the land
2. His prolonged sickness and weakness.
3. Quarrels with wife based on her barreness.
4. Being inflicted with tuberculosis.
5. Physically handicapped due to his fall.
7. Patient's wife was struck by paralysis.
8. Patient suffered with Asthma.
9. Physiological ailment
10. He gets the feeling of choking
11. Had Typhoid when he was 14
12. Had partial paralysis
13. Suffered from shock -- electric pole.
15. Had head injury.
16. Had frequent attacks of fits
17. Badly injured between his thumb and index finger-- unable to work
18. Disturbed about his small penis.
19. Physical ailment in wife -- absence of uterus -- when diagnosed, she herself left the man.
20. His impotency.

F. RELIGIOUS PROBLEMS

1. Want of a male child.
2. Superstition of black magic being performed on him.
3. Fear of the punishment of god for having made a mistake in the accepted ritualistic pattern of offering the coconut
4. Unable to fulfill religious vows.
5. Believes that somebody has cast an evil eye on him
6. Religious fanatic — Thinks he is god and expects people to worship him

7. Much disturbed over invisible small voices -- related to spirits

G. RESULTANT PROBLEMS

1. Villagers treating him as a mad man
2. Suffering from social stigma after the villagers came to know that he had hugged a girl.
3. Worry over home management, old parents and the farm.
4. Social ridicule
5. The social stigma he had to bear
6. Dejected, worried owing to loss of job
7. Disturbed over father's failure to win the elections for the post of "Sarpanch" or headman.
8. Worry, loneliness and boredom
9. In-laws do not permit wife to go back with case because he is still branded as a mental patient -- worry and anxiety.
A CLASSIFICATION OF THE SPECIFIC PREDISPOSING AND PRECIPITATING FACTORS THAT WERE DETRIMENTAL TO THE MENTAL STATE OF 100 FEMALE PATIENTS *

A. MARITAL PROBLEMS

1. Infidelity
2. Second suitor a patient
3. Incompatibility in marital life owing to large age gap
4. Cruelty on the part of husband
5. Separation right after marriage -- loneliness
6. Remarriage of husband without her knowledge
7. The sudden avoidance of the husband
8. Social ridicule for leaving her husband and marrying another man who was already married
9. Love affair and the tensions involved with paramour's wife
10. Delusions of a cruel husband humiliating her
11. Clash with husband
12. Misunderstandings and suspicions on husband
13. Fear of being deserted by her husband
14. Jealous of her husband's female co-worker

* Owing to the various shades of responses, overlapping of some of the factors could not be easily avoided.
15. Want of love and affection
16. Husband's suspicion of her having an affair with someone another man
17. Husband's and mother-in-law's more attention to her co-wife-lack of love
18. Cheated into marrying a divorce
19. Very early marriage at the age of 8 --- marital incompatibility
20. Husband keeping a concubine
21. Inability to meet the demand of a large dowry
22. Break-up of pre-marital alliances
23. Being cheated into marrying a bigamist
24. Tension due to marriage not being consummated
25. Unfaithfulness of spouse
26. Forced into marrying someone of her mother's brothers' choice

B. PERSONAL PROBLEMS

1. Being over-burdened with work -- looking after six young children of her co-wife
2. Death of the Case's mother
3. Failure in love affair
4. Failure of great expectation
5. Fear of father-in-law
6. Death of her only son and later her husband
7. Death of her father
8. Longing for the illegitimate child kept away her
9. Death of nine children in succession
10. Inferiority complex resulting from small pox marks
11. House work a drudgery to her
12. Death of her much loved nephew — her future hope in old age
13. Separation from children
14. Strenous work to make a living
15. A large and unmanagable family
16. Death of her loving blind old mother-in-law
17. Her being locked in the house during husband's office hours
18. Attempted rape by her brother-in-law misconstrued against her
19. Her being beaten for things based on false accusations
20. Husband's perpetual ailments
21. Fear of her son being illtreated if she remarried
22. Her only daughter's suicidal
23. The daughter's attempts elopement with a low caste boy and subsequent court marriage
24. Her failure in S. S. C. Examination
25. Being unable to fulfil her desire of studying further -- husband's refusal to let her study
26. Fear of being raped
27. Death of her mother at patient's young age

C. INTERACTIONAL PROBLEMS

1. Severe scoldings from uncle for living above the case's economic means
2. Accidental burns on co-wife's child, attributed to the case as wanting to kill the child -- falsely accused
3. Shattering of the only hope of finding shelter at her father's house with her two sons after the quarrel with her husband
4. Father, rejecting her with her sons to carry on relationship with the maid-servant
5. Her dominating mother-in-law
6. Molestation by her father-in-law
7. Quarrels with co-wife
8. Problem with her two mothers-in-law
9. Quarrel with husband
10. Being deprived of her legitimate promotion
11. Quarrel with her sister-in-law
12. Quarrel with her brothers
13. Embarrassment experienced by her and her father caused by her husband in the presence of visitors
14. Police case -- accused of robbing gold ornaments from home
15. Quarrel with neighbour
16. Mother-in-law and husband accusing her of having a love affair
17. Avoidance of parents, brother and sister-in-law
18. False rumours of the case having fallen in love with her neighbour's husband
19. The case not being permitted to touch her co-wife's son
20. The patient being jailed for the big quarrel with sister-in-law
21. Clash with her mother-in-law over domestic problems
22. Clash with the landlord -- forbidding the case to draw water from the well
23. Clash with step-mother
24. Clash with superintendent at Mohila Sewa Graha
25. Cruelty shown to wife without any good reason
26. Denial of expected parental affection and clash with husband
27. Illtreatment of brother-in-law
D. ECONOMIC PROBLEMS

1. Loss of all her belongings
2. Poverty since childhood
3. The sale of house by her brother leaving her homeless
4. Very poor economic conditions -- at parental home and thereafter
5. Husband's being jobless for a long time
6. Case's leaving her job since her husband's second wife also working in the same place
7. Large medical bills to pay
8. Children's education being terminated
9. Inability to defray the exhorbitant debt

E. SOMATIC PROBLEMS

1. Frequent natural abortions
2. Desire for have children -- barrenness
3. Severe abdominal pains
4. Husband being afflicted with leprosy
5. Husband's poor health
6. Physiological problems -- weakness after 3rd birth
7. Hurt on the forehead
8. Giddy
9. Husband's death of V. D.
10. Problem on her lips
F. RELIGIOUS PROBLEMS

1. Want of a son
2. Fear of spirits and ghosts
3. Superstition
4. Delusions oriented to culture
5. Want of children
6. Being labelled a religious fanatic for frequenting the temple
7. Belief and fear of ghosts
8. Belief in the curse
9. Belief in the evil spell cast on her
10. Attributing her ailments to the killing of a cobra -- 'nag dev'
11. Belief in the possession of evil spirit
12. Fear of evil eye

G. RESULTANT PROBLEMS

1. Social stigma
2. Social ridicule
3. Feelings of insecurity
4. Social ridicule for leaving her husband and marrying another man already married
5. Worry over all her problems in the first year of their married life
6. Stigma of marrying an older widower
7. Worry over the chance of having no male issues
The histogram presented in Fig. 17 exhibit the following features:

1. The number of unit tensions required for a mental break appears to be similar for both male and female patients.

2. The maximum number of patients in both the sexes were found to have had 5 unit tensions for the onset of a breakdown. The mode is at 5 unit tensions in the histogram.

3. The unit tensions are more among the females than the males in the first two units and then beyond the eighth unit tension.

4. However, the unit tensions among the males are greater than the females between the third and seventh unit tensions.

Supplementing some of the earlier studies, the present study has also shown in Table 21 that mental disorders occur in the beginning of a family.
FIG. 17: Histogram showing the number of unit tensions that affected the cured mental patients

- Female
- Male

UNIT TENSIONS

NO. OF PATIENTS
### TABLE NO. 21

**BIRTH ORDER OF 100 MALE AND 100 FEMALE MENTAL PATIENTS**

<table>
<thead>
<tr>
<th>Birth Order</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Only Child</td>
<td>4</td>
<td>5</td>
<td>9</td>
</tr>
<tr>
<td>First Child</td>
<td>28</td>
<td>30</td>
<td>58</td>
</tr>
<tr>
<td>Second Child</td>
<td>21</td>
<td>23</td>
<td>44</td>
</tr>
<tr>
<td>Third Child</td>
<td>13</td>
<td>12</td>
<td>25</td>
</tr>
<tr>
<td>Fourth Child</td>
<td>12</td>
<td>10</td>
<td>22</td>
</tr>
<tr>
<td>Fifth Child</td>
<td>9</td>
<td>7</td>
<td>16</td>
</tr>
<tr>
<td>Sixth Child</td>
<td>8</td>
<td>5</td>
<td>13</td>
</tr>
<tr>
<td>Seventh Child</td>
<td>4</td>
<td>4</td>
<td>8</td>
</tr>
<tr>
<td>Eighth Child</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>Ninth Child</td>
<td>0</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Tenth Child</td>
<td>0</td>
<td>1</td>
<td>1</td>
</tr>
</tbody>
</table>

| Total         | 100  | 100    | 200  |
The impact of the absence of parents either singly or both is compared with the birth order and presented in Table 22 and more vividly in the histogram (Fig. 18).

The salient features emerging from the table and histogram are:

1. In the case of "only child" the breakdown occurred to more number of patients when both the parents were not with them. The number is greater among the females affected.

2. In the case of first child and second child, maximum number of patients were prone to be affected by the absence of their parents.

3. In the first child column, male patients were maximum in number, when they did not have their father with them. Absence of mother in this category did not affect any male person. Whereas, female patients were affected by the absence of the mother. This is also true in the case of females when both mother and father died. These situations can be explained in the context of economic burden to the male and household burden to the female patients.
### TABLE NO. 22

**BIRTH ORDER OF MALE (M) AND FEMALE (F) MENTAL PATIENTS**

**COMPARED WITH DEATH OF PARENTS**

<table>
<thead>
<tr>
<th>Birth Order</th>
<th>No Father</th>
<th>No Mother</th>
<th>No Father and No Mother</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(M)</td>
<td>(F)</td>
<td>(M)</td>
<td>(F)</td>
</tr>
<tr>
<td>Only Child</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>First Child</td>
<td>8</td>
<td>3</td>
<td>0</td>
<td>4</td>
</tr>
<tr>
<td>Second Child</td>
<td>8</td>
<td>9</td>
<td>3</td>
<td>5</td>
</tr>
<tr>
<td>Third Child</td>
<td>1</td>
<td>3</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Fourth Child</td>
<td>5</td>
<td>2</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Fifth Child</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Sixth Child</td>
<td>2</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Seventh Child</td>
<td>0</td>
<td>3</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Eighth Child</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Ninth Child</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Tenth Child</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td>26</td>
<td>25</td>
<td>8</td>
<td>11</td>
</tr>
</tbody>
</table>
Surprisingly in the case of second child a reverse trend is observed when father and mother are not there, it is the female patients who were affected more in number. For both the parents missing, the number of male and female patients tend to be equal in number.

5. In the case of third, fourth and fifth child the trends appear to be different among males and females.