Chapter 1
INTRODUCTION
A Brief Introduction and the Background of the Study:

This research project makes an attempt to analyse the women characters in the works of the Indian women writers from a psychological perspective. There have been plenty of outpourings of views on the themes of alienation and identity crisis by the writers who wrote in English in India. R.S. Pathak writes “The greatest challenge before the Indian novelist in English is thus to seek and assert his identity” (Pathak, 1999:14). The theme of alienation was also explored and analysed with equal magnitude and dimension. Pathak continues “Alienation, in its comprehensive sense, is a recurrent theme in Indian novels written in English” (Pathak, 1999:14). Meenakshi Mukherjee thinks that alienation is “a very common theme” (Mukherjee, 1971:83) in Indian novels in English. Pritish Nandy also finds in them specimens of “a rootless
literature, totally alienated from the people, unconcerned with Indian realities” (Nandy, 1975:83). Exploration of the theme of identity and alienation led the writers to investigate the causes that are eventually seated at the root of these mental attributes. The writer finally came out with the conclusion that the psyche of mankind is the melting pot of all these externalized self. The Indian women novelists of the second generation have shown awareness to the changed psychological realities of life in the post-independence era. The Indian women happen to be the Sworst sufferers of the social norms and moral codes. This has encouraged the Indian English women novelists to treat the neurotic phenomenon in their works consistently. The women novelists, who have aired the secret wishes of the vast majority of Indian women, are Ruth Prawer Jhabvala, Kamala Markandaya, Nayantara Sahgal, Anita Desai, Bharati Mukharjee and Shashi Deshpande. These women writers have dealt with the neurotic phenomenon in the Indian context by creating extremely interesting characters. Their natural feminine sensibility and introspection have imparted a human touch and psychological depth to their observation. The present study thus, has, identified seven novels of Indian writing in English featuring neurotic women characters and attempts a psychological analysis of these characters. The psychological thinkers who have contributed in a very significant manner to the study of psychoanalysis in India are Erik Erikson, Erich Fromm and even Sudhir
Kakar who were prompted to evolve their theories after those of Sigmund Freud, Karen Horney and Abraham Maslow.

**Hypothesis:**

Neurosis may be defined as deviation from normal human behaviour. In his explanation of neurosis Jung utilizes the concept of psychological equilibrium. Neurosis arises out of a clash between an individual attempt to adjust to some situation and his constitutional inabilities to meet the challenge. In most of such cases, a neurotic arrives at a compromise situation of the problems. In some cases neurotics consider themselves rejected and neglected when their qualities are not recognized by others. Under such circumstances, the neurotics begin to live in the realm of fantasy. They develop an idealized image of the self and thus their neurotic pride is satisfied.

**Origin and Efflorescence of Psychoanalysis: Psychological Perspective of Study:**

Psychoanalysis in the second half of the twentieth century as a mode of literary analysis gained wide acceptability among the critics and intellectual circles. The psychologists believe that each individual because of his or her intrinsic nature responds to various situations very differently. Some individuals remain normal even when the situation is adverse, some of them adopt a different attitude to it, whereas other tend to withdraw themselves into their own imaginative ideal world where
they consider themselves to be more protected and their egos more glorified. Psychoanalysis studies the behavioural pattern of all the persons and particularly the behavioural pattern of those who deviate from the normal way of living.

The credit of studying the neurotic aspects of the characters created by the novelists writing in English goes to M. Rajeshwar. Writing on the comparative contributions made by S.P. Swain and M. Rajeshwar to the critical studies of the novels of these authors M. Bhatnagar says:

M. Rajeshwar casts his net even wider and discovers the neurotic phenomenon having been taken up in diverse artistic ways in most of the novels of Indian English women writers. (Bhatnagar, 1999:2)

The second generation of Indian women novelists has shown keen interest in the changed psychological realities of life. They have been led to treat the neurotic phenomena in their works consistently. Their natural feminine sensibility and introspection have imparted a human touch and psychological depth to their observation. The major protagonists in the representative works of these novelists find the social values and norms detrimental to their healthy growth and survival. The values and ethos imperceptibly enter the unconscious of the characters in these novels and from there they regulate their behaviour. The characters grapple with the psychic conflicts of personal origin. These conflicts and traumas become too pronounced at a particular point of time in their lives when a part of
their psychic apparatus refuses to submit to repression. In the resultant
neurotic struggle against several cathexes they manifestly display three
distinct tendencies: some move from neurosis to psychosis, others arrive
at a compromise solution for their problems and yet another group sets
out to become compulsive idealists because they find the realities of life
too harsh or repulsive to put up with. Sigmund Freud, the father of
psychoanalysis, acknowledged that poets and philosophers discovered the
unconscious long before he did. For that reason he advised aspiring
analysts to study literature as part of their training.

**Definition of Neurosis:**

The deviation from normal pattern of behaviour is termed as
neurosis. A neurotic is characterized by a rigidity of personality, lack of
flexibility in meeting difficult situation and discrepancy between actual
achievement and the potentiality for achievement. Neurosis degenerates
into psychosis when mental illness becomes most serious. The
fundamental difference between the neurosis and the psychosis lies in the
fact that the neurotic person has fundamentally maintained his adoption to
reality. In psychosis the situation is changed, the person fails to adopt
himself to reality.

Definition and analysis of meaning of Neurosis and Psychosis have
been attributed to Freud. Before Freud, neurosis was considered
meaningless. Freud shows that neurotic symptoms are due to the self-
defense of the individual against strivings, tendencies, desires and experiences which are not in accordance with the conscious adoptions of the personality, i.e., with the ego. Neurosis is also defined as “functional derangement caused by disorder of the nervous system or by something in the subconscious mind.” (Horney, 1951:166)

**Definition of Psychosis:**

Psychoses are severe mental disorders that tend to shatter the integration of the personality and disrupt the individual’s social relationships. The behaviour of the psychotic is too bizarre, unreasonable, and inappropriate to be understood by a normal person. Psychotic individuals are so unbalanced mentally that they are not legally responsible for their actions. In the eyes of the law, they are insane. In psychoses, normal inhibitions and cultural restraints are severed, and the patient indulges in his whims and fantasies unchecked by rules of logic, common sense, or social pressure. The wish is father to the thought, and the thought is omnipotent. The psychotic has only to think that he is a multimillionaire or the beloved of some movie star, and it is so.

**Contributions of Karen Horney, Erich Fromm and Maslow to the Study of Neurosis and its Various Nuances:**

The forerunner of psychosis is neurosis. Karen Horney (one of the neo-Freudians) in her book *The Neurotic Personality of Our Time* lists three characteristics that she found in nearly all neurotic individuals. The
first is lack of sense of practicability, second, a discrepancy between actual achievement and potentiality for achievement; and third, a pervading personal unhappiness and dissatisfaction with life. In addition to these three characteristics, she found that most neurotics are plagued by feelings of inferiority and self-doubt. (Horney, 195:63)

In explaining the needs and strivings of neurotic people Horney shows that their behaviour tends to a certain self-defeating pattern. Whatever the neurotic wants to become is so idealized that it is not humanly attainable. These needs and strivings, being overdriven, are characterized by first, the drive or motive which is compulsive and insatiable; second, frustration of the motive leads to a disproportionate emotional reaction; and third, the drive is marked by indiscriminateness. For example, a person seeking affection is compulsively driven to prove that everyone loves him. He makes no exceptions or discriminations, and when he finds that anyone has criticized or ignored him or has in any other way indicated a lack of complete love and affection, he becomes like a child, extremely angry and upset and jealous of his supposedly more favored rivals.

Neurosis cannot be regarded as a sign of degeneracy, for not only the same stock produces geniuses and neurotics side by side, but genius neurosis is all too frequently combined in the same person. This first attempt at solving neurotic conflicts has a decisive influence upon the
further course of the neurotic development. Changes of personality occur not only towards other but also in relation to himself. According to his main direction, the child develops certain appropriate needs, sensitivities and inhibitions. Since the child is still divided, he needs unification of relations with others. The constant need to be on the defensive drains his inner strength and makes large areas of his personality unavailable for constructive uses. Lacking self-confidence, he is not well equipped for life. Living in a competitive society, and feeling isolated and hostile, he must strive desperately or lift himself above others. Explaining the neurotic's claims for his idealized self-image Usha Bande writes:

The idealized self-image is made to give a feeling of significance to an individual. It is invested with immense power. But, it is humanly impossible to live up to the standards laid down by the image. When it is not realized, a person feels worthless and develops a despised image. This is his despised self. In the bargain, a neurotic has to counter four selves: the real self, which is already banished; the idealized self which is impossible to attain and is only imaginary; the despised self; and the actual self, which is what he has actualized at the given moment. In a self-actualized person, the distance between real and actual selves is minimum; in a self-alienated individual the gulf is wide. (Bande, 1988:32-33)

Neurotic desires to attain what is impossible. When he looks at himself, he ignores what he actually is but rather sets to work to mould himself into a being of his own creation. He should be able to endure
everything, should like everybody. He should love his parents, his wife, his country, or he should not be attached to anything or anybody. Nothing should matter to him, he should never feel hurt and he should always be serene and unruffled. He should always enjoy life or he should be above pleasure and enjoyment. He should know, understand and foresee everything. He should be able to solve every problem of his own or of others in no time. He should be able to overcome every difficulty of his as soon as he sees it. He should never be tired or fall ill. He should always be able to find a job. He should be able to think at once and without effort which can actually only be done by putting in time and work. These demands on himself, these inner dictates like political tyranny in a police state, operate with complete disregard of the person’s own psychic condition – for what he actually can feel or do. A person operating under the yoke of the ‘should’ (Bande, 1988:12) feels the strain in terms of disturbed human relations and impaired spontaneity of feelings, wishes, thoughts and beliefs. When the desires of the neurotics are not fulfilled, he feels shattered. In this context Usha Bande writes:

The ‘shoulds’ and the neurotic claims are difficult to live up to. They stagger in face of realities of life. When they are shattered, the neurotic pride suffers a blow, tensions mount and the neurotic aims at a vindictive revenge to restore it. (Bande, 1988:32)
He develops an impulse to take revenge for the humiliation he suffers. The neurotic must develop a system of private values to determine what to like and accept in himself, what to glorify and what to be proud of. This system of values by necessity also determines what to reject, to be ashamed of, to despise, and to hate. The hatred results from awareness of the discrepancy between what a person would be and what he is. Self-hate results in feeling guilty, inferior and tormented. Neurotic pride is based on imagined attributes. It is "the climax... of the process initiated with the search for glory" (Horney, 1951:109). Maslow terms neurosis "a deficiency disease" (Maslow, 1968:33) and Horney classifies it as "a deviation from normal pattern of social behaviour" (Horney, 195:61) "Most neuroses involved with other complex determinants ungratified wishes for safety, for belongingness and identification for close relationships and for respect and prestige." (Maslow, 1968:21)

Neurosis and psychosis differ in degree of severity of illness only, or both disorders are present simultaneously. The 'mixed' (Maslow, 1968:20) state can be explained as the severity of illness reflecting destructive symptoms. If a psychotic should improve he goes through the neurotic stage back to measurable along one continuum, with normal, neurotics and psychotics separated from each other only in degree of severity of their symptoms. It is a continuum believed by psychoanalysts to be one of 'psychosexual regressions', in which psychotics are most
regressed, neurotic less so and normal not at all. A ‘mixed’ (Maslow, 1968:20) case is therefore, one in which the patient finds himself in transit phase, as it were from one category to another. If he is becoming more severely ill he may already be showing psychotic symptoms, while still retaining some neurotic ones, and conversely if he should be recovering from a psychosis, he might have to show some neurotic symptoms en-route to normality. Neurotic persons suffering from depression or excessive fatigue suddenly commit suicide.

Neuroticism is not a state, which is distinct from the normal, but that all stages of it are represented along a continuum. There is only an arbitrary line of demarcation on one side of which people are called ‘normal’ and to the other side of which they are considered neurotic. Psychotic’s neuroticism denotes a continuum from the normal to the extreme neurotic. Freud believes that “Neurotic problems are caused by unconscious conflicts left over from early childhood....” (Freud and Angela, 1973:109). He thought that these inner conflicts involve battles among the Id, Ego and Superego, usually over sexual and aggressive impulses. Freud theorized that people depend on defense mechanism to avoid confronting the conflicts, which remain hidden in the depths of the unconscious. However he noted that defensive measures often lead to self-defeating behaviour. Furthermore, he asserted that defenses tend to be only partially successful in alleviating anxiety, guilt and other
deterring emotions. Apart from this, however, the woman is properly more closely bound in her emotional attachment than is the man. This applies both in her childhood and in adult life. The general attitude of parents to their daughters in respect of duties at home, compared to what is expected of the sons is more orthodoxical. This mind-set of the parents leads them to exercise discrimination between their male and female children. The discriminatory attitude, therefore, may be seen as largely instrumental in generating the neurotic behavior of the children. The age factor of neurosis is by no means definite. In fact, at any age, when there is a special call for new adaptations, whether biological or environmental, the onset of neurosis becomes imminent. Puberty and the menopause are periods at which neurosis is especially prone to develop. During late adolescence neurosis may also develop, for it is at this age that new responsibilities have to be undertaken, and the shelter of the home has to be let and the buffers of the outside would have to be met. But crisis may occur at any age, and if adaptations are not accomplished, neurosis will manifest itself in some form or other.

The form of neurosis will largely depend on the type of personality, who is subjected to the conflict. Now the problem, which deserves to be dealt with here, is the relationship between neurosis and psychosis. It is well known psychiatrically that many patients tend to be what are called ‘mixed’ (Maslow, 1968: 20) states. Neurosis begins when
the real self is forsaken. A neurotic is not flexible. He is driven by the compulsive nature of these inner necessities whereas a healthy man is flexible. In this search for glory the neurotic starts making neurotic claims on the world. Whatever grandiose image he has created of himself must be recognized by the world. He cannot realize that he is harbouring an illusion. He lives in the realm of the fantasy. Side by side, his ‘should’ (Bande, 1988:33) make a claim on him. He ‘should’ (Bande, 1988:33) be as he has visualized himself to be. There are inner dictates that enumerate his standards for him. Typically, they are mental maneuvers that work through self-deception. A common example is rationalization, which involves creating false but plausible excuses to justify unacceptable behaviour.

Freud assumed that behaviour is the outcome of an on-going series of internal conflicts. He believed that the three components of personality interact to create constant conflicts and that conflicts centering on sexual and aggressive impulses are likely to have far-reaching consequences. Most psychic conflicts are trivial and are quickly resolved one way or the other. Occasionally, however, a conflict will linger for days, months and even years creating internal tension. Indeed, Freud believed that lingering conflicts rooted in childhood experiences cause most personality disturbances. These conflicts are played out in unconscious. These unconscious conflicts may slip anxiety to the conscious awareness. In

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other to get rid of this unpleasant feeling of anxiety people use the
defense mechanisms. Writing on anxiety James D. Page writes “anxiety
reaction is the most common form of psychoneurosis occurring among
individuals possessing above average intelligence” (Page, 1989:122). It
has been defined by Ross as “a series of symptoms, which arise from
faulty adaptations to the stresses and strains of life. It is caused by the
over action in an attempt to meet these difficulties.” (Ross, 1938:31)

Maslow has coined a term ‘basic threat’ (Maslow, 1968:14) which
is an outcome of basic anxiety. The basic anxiety contributes to the
development of a sense of being isolated and helplessness which finally
leads to a neurotic state. The child becomes neurotic when he is denied
genuine love and is deprived of the sense of belongingness. A neurotic
displays three distinct tendencies. Some move from neuroses to
psychosis, others arrive at a compromise solution for their problem and
yet another group sets out to become compulsive idealist because they
find realities of life too harsh or repulsive to put up with. In the present
thesis the three dimensions of the neurotic state has been intensively and
extensively analysed and investigated. Karen Horney’s concept of ‘basic
anxiety” (Horney, 1951:198) and Abraham Maslow’s theory of “basic
needs” (Maslow, 1968:201) provide a systematic analysis of the
evolutionary nature of man. Horney describes basic anxiety as the
“feeling of being isolated and helpless in a world conceived as potentially
hostile" (Horney, 1951:18). These feelings arise in childhood when one does not get favourable conditions to grow according to his individual needs. Children whose parents do not give them genuine love, lose the sense of belonging, the “we” (Horney, 1951:18) feeling and develop “profound insecurity and vague apprehensiveness.” (Horney, 1951:18)

Both Maslow and Horney regard real self as the foundation of personality, the central inner force, common to all human beings and yet unique in each. Under favourable condition, an individual will develop his potentialities. As Horney observes, these are:

The unique alive forces of his real self; the clarity and depth of his own feelings, thoughts, wishes, interest; the ability to tap his own resources, the strength of his will power; the special capacities or gifts he may have; the faculty to express himself to others with his spontaneous feelings. All this will in time enable him to find his set of values and his aims of life. (Horney, 1951: 17)

Given favourable environment, warmth of affection, inner security and inner freedom, the child learns to live according to his real self. Maslow considers real self-weak. A child’s urge for safety, warmth and love are so strong that he can abandon his real self if these psychological needs are at stake:

The primary choice is between others and one’s self. If the only way to maintain the self is to lose the other, then the ordinary child will give up the self. (Maslow, 1968:50)
Neurosis begins when the real self is forsaken. "Basic anxiety" (Maslow, 1968:198) produces in a child, what Maslow calls, "basic threat" (Maslow, 1968:31). His basic needs are frustrated and he dreads the environment which is merciless and unfair to him. As a result of this fear, his attitude towards himself and his environment changes. He becomes self-productive and relates himself to others not by his real self but by compulsive drives. His likes, dislikes, wants and wishes, trust and distrust are all governed by strategic necessities. According to Horney,

He cannot simply like or dislike, trust or distrust, express his wishes or protest against those of others, but he automatically devises ways to copy with people and to manipulate them with minimum damage to himself. (Horney, 1951:22)

This is how he abandons himself in order to protect himself, but in the process the real self is weakened. When the real self becomes weak the environment becomes more threatening. Abraham Maslow's theory of the hierarchy of basic needs also emphasizes man's fundamental desire to belong. According to him, all have psychological survival needs which include need for safety, for love, for belonging for self-esteem and finally for self-actualization. These are arranged in an order of hierarchy. The most basic of them is the safety need. Once a child feels safe and secure, he grows into a healthy child and thereafter the feelings of belonging and love may come. These lead to self-esteem. Once the fundamental need is fulfilled, other needs go on arising till a human being reaches self-
actualization. Maslow feels that the needs at the upper end of the hierarchy are weak and depend on the gratification of the lower needs. He, therefore, postulates that man is an evolutionary creature whose higher nature seeks actualization just as surely as does his lower nature. Sickness arises when this upward evolution is blocked. This higher nature includes the need for meaningful work, for responsibility, for creativeness, for being fair and just, for doing what is worthwhile and for preferring to do it well. This is in contrast to man's lower nature, which seeks gratification of the animal instincts. However, all these needs are basic in the sense that they are integral to his biological nature. Man’s values, desires and fantasies are focused on his strongest unmet need. Frustration of these produces neurotic conditions. His growth is arrested; he is alienated from his real self.

A threatening environment evokes in him a dread of others and of self. He becomes hostile and dependent, but tires to repress both because he does not want to give vent to his wrath and annoy others. Repression of hostility has its other repercussions; he feels helpless and defenseless in the hands of a dangerous world. He feels weak, impotent and unlovable. In order to retain his chance of remaining meaningful to himself he adopts the way of self-glorification. The adoption of the way of self-glorification refers to the desire to “lift oneself above others” (Bande, 1988: 16). This, he does by adopting interpersonal mechanism of
defense. There are three solutions available to him which will lift him above others. These three solutions are his move towards people, away from people and against people. The adoption of these defense strategies depends upon individual temperament and his social or familial conditions. A child who moves towards people adopts self-effacing characteristics. Move against people denotes an aggressive trait; whereas those who move away from others are detached persons. The interpersonal strategies of defense do not relieve a person of his basic anxiety, one of the elements involved in basic anxiety still remains; helplessness in compliant solution, hostility in aggressive solution and isolation in detachment. A person may move from one solution to the other in order to get some sense of wholeness but he will not be able to resolve the conflict. The inner battle continues leading to further confusion and division.

Erich Formm also recognizes the importance of relatedness and the dread of isolation. He describes the emergence of individuation as the process of growing aloneness, with the physical emotional growth of the child, his will develops. A child severs his primary ties and becomes independent. This is a delicate period of his life as he feels powerless, insecure and isolated because the sense of security offered by primary ties is suddenly withdrawn from him. He becomes aware of himself as a separate entity. The result of this anxiety can be twofold. A child may
submerge himself in the outside world and give no to hostile feelings or he may develop in a productive way and may establish a spontaneous relationship with man and nature.

**Freud on Neurosis and Psychoanalysis:**

Freud viewed neurosis to be an inconvenience of biological origin. To understand neurosis thus becomes imperative to consider in some detail Freud's theory of personality. Freud's three-tier structure of personality is by common consensus the first comprehensive theory of personality; *Id*, *ego* and *super-ego* are the three components of personality. *Id* is the contact point between the psychic structure and the instinctual energy emanating from the body. It is the store-house of psychic energy - "a cauldron full of seething excitations" (Freud, 1973:106). Operating by the "pleasure principle" (Freud, 1973:163) it always aims at the gratification of the instinctual urges of the organism, in total disregard of objective reality Ego, which comes next, obeys the "reality principle" (Freud, 1973:97). While *id* blindly seeks satisfaction of instincts, *ego* is highly discriminatory. After taking stock of the external world it lays down "an accurate picture of it in the memory traces of its perceptions" (Freud, 1973:106). By exercising the function or reality testing it regulates the satisfaction of instinct so that the organism is not harmed. The mode of its operation is termed "secondary process" (Freud, 1973:110) and all higher mental functions are placed at its service. The
last of the psychic systems, super-ego, is an internalized version of the ideals and moral expectations of society. In Freud's words super-ego is “the representative … of every moral restriction, the advocate of striving towards perfection” (Freud, 1973:98). Super-ego constantly strives to block the gratification of instinctual urges setting high priority on “the higher side of human life” (Freud, 1973:99). In a broad sense id, ego and super-ego may be treated as representatives respectively of the body, mind and society in the psychic structure of man.

An individual has to continually depend on the external environment and that holds him two important possibilities: reduction of tension through gratification of instincts or insecurity as a result of frustration. If the latter is too frequently the close he develops anxiety (one of its forms being neurotic anxiety) and his ego is strained too much to maintain balance. If the ego is not so well developed as to effectively manage the crisis through ordinary means it has to resort to what are called defense mechanisms. All defense mechanisms are unrealistic but they relieve anxiety all the same. If the individual has to put up with an excess amount of repression the defense mechanisms fail and the situation will be riped for the onset of neurosis. Neurotic symptoms provide a substitute satisfaction for the unconsciously held repression. Interestingly enough a neurotic is often unaware of his obsessional acts but still he cannot help it. Neurosis can thus be seen as a desperate
attempt on the part of the ego to deal with deep-seated conflicts. If the unconscious conflicts are too powerful to cope with, \textit{id} takes over and the contract with reality is snapped. The resulting pathological condition is termed \textit{psychosis}. A systematically constructed delusional reality is characteristic of all psychoses. In his later life Freud became more and more sociological oriented. He began to treat cultural, religious and philosophical questions from the psychoanalytic standpoint. He held that people group together primarily to satisfy their need which is not possible in isolation and common hatred can unite them in love. This view cannot be easily dismissed because there is no concrete scientific evidence to prove that human beings are either good or bad by nature. Men are, therefore, perpetually on the look-out for pleasure and long for the absence of misery. The purpose of life is decided by the "programme of the pleasure principle-" (Freud, 1964: 163). But all the "regulations of the universe" (Freud, 1964:164) embodied by civilization "run counter to it." (Freud, 1964:164)

Freud wonders "why the regulations made by ourselves should not be a protection and benefit for every one of us" (Freud, 1964:274). He holds civilization, as it obtains today, responsible for this unhappy state of affairs. The Civilization, which stands for "the whole sum of the achievements and the regulations which distinguish our lives from those of our animal ancestors" (Freud, 1964:265) is supposed to serve two
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purposes. It protects men against nature and adjusts their mutual relationships and it is evident in many forms organized institutions. Each of these forms - religion, culture, family, and justice - restricts human instinctual life. In fine, neurosis is not just a behavioural abnormality but it is invested with great unconscious significance, it is not an accident but a way of relating to the world, however inconvenient. Many later psychoanalytic thinkers have developed the ideas of self and unconscious and discussed psychic reasons for neurotic reaction. The “discontents” (Freud, 1973:160) of civilization that go into the formation of super-ego, and watch over the individual's every mental process like a “garrison in a conquered city” (Freud, 1973:160) are termed by Karen Horney, a non-Freudian of non-libido school, as “basic anxiety.” (Horney, 1945:198) She describes basic anxiety as “a feeling a child has of being isolated and helpless in a potentially hostile world” (Horney, 1945:18) which is primarily constituted by unfeeling parents.

Erich Fromm, who has much in common with Horney, adds a historical dimension to neurosis. He thinks that man's intellectual attainments have alienated him from the rest of the universe with which he enjoyed a “cosmic unity” (Fromm, 1941:78) for a very long time. But the adverse circumstances like-lopsided social developments, collapse of the ethical and religious values and the modern cut-throat competition, increasing individuation and isolation have contributed to modify

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physical laws, though, gaining increasing control over nature, has thrown him into an “existential dichotomy” (Fromm, 1941:91). Men may have neurotically developed a destructive attitude to guard himself against all possible threats. About psycho-analysis Ernest Jones writes:

The word “psycho-analysis” is used to denote three things, and the question is naturally asked how this can be so when the three things are so different in nature. “Psych-analysis” means a special method of medical treatment devised by Prof. Freud of Vienna for the cure of certain class of nervous disorders; this restricted sense was the one in which it was first used. It also means the special technique for investigating the deeper layers of the mind. Lastly, it is used to describe the province of knowledge which has been won through the exercise of this method, and in this sense is practically synonymous with “the science of the unconscious”. This third use of the word is, perhaps, intelligible as an obvious extension, but to understand how a method of investigation can be at the same time a method of treatment needs knowledge of some of the most recondite problems in mental functioning. (Jones, 1932:6)

Thus, the psychoanalytic theorists from Freud onwards have given prime place in their theoretical formulations to neurosis and discussed from different angles how it is the most natural result of the friction between the individual and society. Psychoanalytic formulations on neurosis have been readily assimilated by literary criticism for the study of characters. Recent developments in psychoanalytic criticism have added new dimensions to character study. Character is now viewed both
as a "product of life and art" (Tennenhouse, 1976:12). Psychoanalysis no more studies character in total isolation, plucking it away from its fictional matrix, but "the nature of the external world which the character encounters and the kinds of demands that the external world makes as the character struggles to deal with the range of his or her needs" (Tennehouse, 1976:13) too are viewed in perspective.

Psychoanalytic thinkers from Freud onwards have not only viewed religion cynically but dubbed it as an instrument of oppression. Freud thinks religion to be "patently infantile, so foreign to reality" (Freud, 1973: 107). He interprets it as a collective childhood neurosis of mankind. Fromm puts it the other way round:

We can interpret neurosis as a private form of religion, more specifically, as a regression to primitive Forms of religion conflicting with officially recognized patterns of religious thought. (Fromm, 1941: 103)

The women novelists have shown an almost uncanny awareness of the untenable claims of religion and exposed them by creating neurotic characters who seek religious solution. In the process neurosis and religion become indistinguishable, thus proving the contention of psychoanalysis without ever intending to do so. Thus, it follows that there are two types of persons I. The self-effacing and II. The morbidly dependent.
A self-effacing person must not feel superior to others; he must subordinate himself to others in the most appeasing manner; he cultivates qualities of helplessness and martyrdom and expects perfection and love in return, he minimizes them and in the process becomes self-minimizing. It is beyond his purview to be arrogant conceited or presumptuous. He feels secure in his worthlessness because it will bring him love, approval, acceptance and appreciation. He values his lovable qualities and expects that others value him for them. But, when others do not stand up to his expectations, he retaliates. Since he is a self-effacing person, he cannot be violent to others. So, he wallows in self-pity, sense of guilt and personal inadequacy. His neurotic pride is hurt. Self-hate is generated. His “shoulds” (Bande, 1988:33) and neurotic claims give rise to tension and he is torn by inner conflicts. In extreme cases, all this may lead to vindictiveness.

A morbidly dependent individual is lured by erotic love. For him, it is a ticket to paradise. He is also a composite of all lovable qualities. He feels deeply hurt if his qualities are not recognized as he wants them to be; it means total rejection of himself which he cannot tolerate. He fears rejection. He too reacts in a self destructive way if he is disillusioned. For a morbidly dependent person, it is necessary to love a strong and proud personality because then he can live vicariously and feel strong in his strength.
On the contrary, an aggressive personality, who follows move against people, wants to master life. He is his very grandiose self. He is assertive, aggressive and self aggrandized. He wants to overcome all obstacles, master fate, get over all difficulties. But, one cannot call him a strong and healthy personality. It is with compulsive rigidity that he strives to maintain a subjective feeling of superiority. Horney lists three types of aggressive personality: I. The Narcissistic, II. The perfectionists and III. The arrogant - vindictive (Horney, 1951:46). The narcissistic wants to master life by “self-admiration and the exercise of charm” (Horney, 1951:212). The perfectionist seeks to attain the highest perfection and excellence in everything he undertakes. The arrogant-vindictive has a compulsive need for vindictive triumph. These people do not count on the world to give them anything, probably because their experiences have been bitter in childhood. They wish to stand by their own visions of life. They are detached individuals who strive for freedom. They live in an ivory tower above others and feel proud of their detachment. They resent any intrusion on their personal confinements. This is, in fact, a flight from responsibilities and is far from the healthy non-attachment eulogized in scriptures. Thus in his search for glory the neurotic starts making neurotic claims on the world. He cannot realize that he is harbouring an illusion. He lives in the realm of the fantasy. Side by side, his “shoulds” (Op.cit: 1988:33) make a claim on him. He should
be as he has visualized himself to be. There are inner dictates that enumerate his standards for him. The glorified images generate a structure of infra-psychic defense which Horney terms the “pride system.” (Horney 1951:109)

The idealized self-image is made to give a feeling of significance to an individual. It is invested with immense power. But, it is humanly impossible to live up to the standards laid down by the image. When it is not realized, a person feels worthless and develops a despised image. This is his despised self. In a self-actualized person, the distance between real and actual selves is minimum; in a self-alienated individual the gulf is wide. With the banishment of the real self, alienation takes hold. Self hate and inner conflicts create a war within, Horney maintains that the “power and the tenacity of self-hate is astounding” (Horney, 1951:114). A neurotic may regard himself as a disembodied spirit; he may try to kill his hated self. The onslaughts of self-condemnation, self-accusation and self-hate are difficult to bear. Bonds with reality are severed and deteriorating process starts. There is no spontaneous integration, no ability to give goal direction to life; only a futile and hopeless battle against the world. It is a kind of pact with the devil and the result is tragic. Both Horney and Maslow agree that "most neurosis involved, along with other complex determinants, ungratified wishes for safety, for belonging and identification for close relationships and for respect and prestige"
(Maslow, 1968:2). In The Neurotic Personality of Our Time (1951), Karen Horney makes it clear that childhood experiences determine conditions for neuroses but they cannot be considered the only cause of later troubles. Later, his particular system develops under the influence of external factors, such as familial atmosphere, social and cultural exigencies.

Psychoanalysis has been brought to India by Sudhir Kakar. He discussed the psychology of Indians in terms of their myth, literature and popular culture. He has made significant contribution to the discovery of Indian personality structure in psychoanalytic terms. The Indian equivalent of the Id according to Sudhir Kakar, is formed with the combination of chita and the guna. Id is not considered as angry instinct but as aiming at altruism and moving towards the realization of the purpose of human life. There are three types of gunas – sutta, rajas and tamas. When rajas become the dominant drive the individual has to control it otherwise he becomes guilty of practicing adharma.

There is a great difference in the concept of ego of the Indians and that of the West. Indians have a passive ego; their ego is less differentiated whereas ego in the west is a synthesizing and integrating activity. Super-ego appears to be weakly differentiated and inefficiently idealized in Indians. Sudhir Kakar is of the view that super-ego in Indians is regulated by "communal conscience" (Kakar, 1981:6). Most Indians,
therefore, are religious in outlook. They believe in rebirth. They have developed a leisurely attitude toward everything; they do not easily get disturbed over delays and failures. They never mind postponing things without much regret. For them life is a continuum spread over several births. They live mostly in the open enjoying nature's bounty in an easy and relaxed atmosphere. Indians are hospitable, peace-loving, non-aggressive and tolerant because of a weakly differentiated super-ego and the joint family system. Indians often exhibit a strange admixture of inhibition and compromise even in the face of oppressive and provocative circumstance rarely found elsewhere in the world. Apart from these enumerated traits of Indian personality, Indians have an unique vision of reality. In the words of Sudhir Kakar this vision of reality is -

>a combination of the tragic and the romantic. Man is still baffled by fate's vagaries and tragedy is still the warp and woof of life. But instead of ironic acceptance, the yogic vision offers of romantic guest. The new journey is a search and the seeker, if he withstands all the perils of the dead, will be rewarded by an exaltation beyond normal human experience. (Kakar, 1981:6)

Other psychological thinkers who have contributed in a very significant manner, to study of psychoanalysis in India are Erik Erikson and Erich Fromm. Erich Fromm affirms that even the most beautiful and the ugliest inclinations of men are not a part of his biologically fixed nature, “but result from the social process which creates man” (Fromm,
1941:12). Man's self-consciousness enables him to contemplate himself as a whole and his interaction with other members of society enables him to bring himself within his own experiential purview; “and thus he can consciously integrate and unify the various aspects of his self, to form a single consistent and coherent and organized personality” (Fromm, 1941:13). It follows then that the basic human nature is common to the entire species of man, only its expression and satisfaction varies according to cultures. His essential inner nature is both weak and strong. It is weak in the sense; it can be easily suppressed or masked. It is strong as it cannot be fully destroyed, whether weak or strong, it strives for self realization.

An Overview of Growth of Indian Novels in English:

The novel writing in English in India started way back in the late nineteenth century. The first Indian English Novel by Bankim Chandra Chatterjee is *Raj Mohan’s Wife*. *Raj Mohan’s Wife* paved the way for *Anand Math* (1884) India’s first political novel which gave the Indians their national anthem *Bande Matram*. Ramesh Chandra Dutta, another Bengali novelist translated two of his six novels into English: *The Love of Palms* (1902) and *Slave Girl of Agra* (1909). These novels aimed at the elimination of social evils. None can deny the fact that the roles of the novelists up to 1935 paved the way for successful socially conscious writing as *Coolie* (1936), *Kanthapura* (1938), *Nectar in a Sieve* (1954)
and *The Guide* (1958). Indo-Anglian as well as the Indian novels reveals a struggle to co-ordinate the divergent cultures of the East and the West in the image of woman. Generally, she is presented as the protagonist of the novel. Indo - Anglian fiction reflects how a girl is unwelcomed in the family and explores the reasons behind the traditional view. The same exploration is presented in the fiction of – Raja Rao, R. K. Narayan, Mulk Raj Anand, who turned their attention to the realistic problems of the poor as well as the treatment of woman. Mulk Raj Anand had been too deeply involved in championing the cause of the underdog in society to pay attention to the travails of women. Though woman is suppressed in India, Mulk Raj Anand is aware of her dormant capacities which are seen in some of his women characters. As K. R. S. Iyengar observes ‘It was Anand’s aim to stay lower than even Sarat and Premchand’. (Iyengar, 1973:38) In short, Mulk Raj Anand, R. K. Narayan and Raja Rao missed out a great opportunity to probe deep into the psyche of Indian women.

Although, while writing about women, men tend to go to extremes either highlighting their weaknesses or defying them and putting them on a pedestal, making the characters seem unreal. The woman writers like Kamala Markandaya, Anita Desai, Nayantara Sahgal and Shashi Deshpande etc, explored the area of women’s cause and put forth their writings from the feministic point of view imbued with psychoanalytic
approach. Women writers are more honest in their portrayal of woman in their novels. Kamala Markandaya skillfully portrays the double pulls that the Indian woman is subjected to—between her desire to assert herself as human and her duty as a daughter, wife and mother that she inherits from tradition. She also points out how the distortions in the economic and social order affect women more than men. In *Nectar in a Sieve*, Kamala Markandaya through her protagonist Rukmani proves that with the traditional role, she can accommodate her other roles as a human being, and not through alienations and self-laceration, but through expansion and communion a deeper self-knowledge can be obtained. In *A Silence of Desire*, her protagonist is determined to overcome her problems in her own way. Sarojini, the wife of Dandekar seeks faith-cure from the ‘Swamy’ for her tumour. It is only in *Possession* that Kamala Markandaya transforms the traditionally suppressed woman into a domineering and tyrannical possessor. Markandya believes that “the process of creative writing reveals depths in the mind which are of universal application.” (Markandaya, 1978:83)

We witness the real depiction of women in the post-independence Indian English fiction which retains the momentum that it had gained during the Gandhian age. The leading figures among them are Ruth Prawer Jhabvala, Kamla Markandaya, Nayantara Sahgal and Anita Desai. Nayantara Sahgal is regarded as an exponent of the political novel, but it
appears that politics is only one of her two major concerns. Besides political theme her fiction is also preoccupied with the modern Indian woman's search for sexual freedom and self-realization. She is known for her five novels, *A Time to be Happy* (1958), *This Time of Morning* (1968) and *Storm in Chandigarh* (1969).

Anita Desai, in contrast with other women novelists, is more interested in the interior landscape of the mind than in political and social realities. Writing for her, 'is an effort to discover and then to underline, and finally to convey the true significance of things' (Kundu, 2005:58). According to her, her novels "deal with what Ortega Y Gasset called the terror of facing, single handed, the ferocious assaults of existence" (Parmeshwaran, 1976:16). Her protagonists are persons who remain always lonely. They are mostly women and for them the emotional traumas sometimes lead to violent death in the end. She is most capable of evoking the changing aspects of Nature matched with human moods. In case her fiction deviates from aloneness and turns to alienation as a metaphysical enigma, a day will come when she will achieve an amplified pattern of significant way of exploration of consciousness comparable to Virginia Woolf. Her first novel, *Cry, the Peacock* was published in 1963 and it can be considered a trend-setter. It deals with the psychic aspect of its characters. Her second novel *Voices in the City* (1965) depicts the miserable plight of Nirode, Monisha and Amla in the
city of Calcutta. Her third novel *Bye-Bye, Blackbird*, published in 1971 portrays the plight of Indian immigrants in London. The novel is in three parts 'Arrival', 'Discovery and Recognition' and 'Departure'.

Her next novel *Where Shall We Go this Summer?* (1975) describes the tension between a sensitive wife, Sita and the rational husband Raman. Sita has four children and she is now reluctant to deliver or to abort the fifth one, even though with seven months pregnancy. She goes to the Island of Manori, where instead of a peaceful life, she gets alienated. Finally, she re-establishes her contacts with the soil. She intensifies her desire to recapture the experience and excitement and as such she is in a fix to decide as to where she should go that summer. Her other popular novels are, *Fire on the Mountain, Clear Light of Day, The Village by the Sea* and *In Custody*. Thus, Anita Desai has added a new dimension by probing deep into the bottomless pit of human psyche; she brings the hidden contours into a much sharper focus. Her endeavour is to discover the significance of reality by “plunging below the surface and plumbing the depths, then illuminating those depths till they become a more lucid, brilliant and explicable reflection of the visible world” (Bhatnagar, 2002:106). Commenting on the preoccupation of these women writers M. Rajeshwar writes:

Though stated in different words by different authors an interesting preoccupation of these writers appears to be the delving into the
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labyrinthine depths of the Indian psyche and showing its relation to society. And nowhere is this concern more obvious than in the novels that figure neurotic characters. (Batnagar, 1999:12)

Neurotic Women Characters in the Present Study:

The women writers have dealt with the neurotic phenomenon in the Indian context by creating extremely interesting characters. "Their natural feminine sensibility and introspection have imparted a human touch and psychological depth to their observation." (Rajeshwar, 1999:111)

The present study thus, has identified seven novels authored by Indian English women writers featuring neurotic characters and attempts at a psychological analysis of the women characters. Thus it may provide remarkable insights into the inner struggles of the literary personages. It was Anita Desai who may be said to have laid the foundation of studying psyche and inner-world of the female protagonists as the result of deprivation, humiliation and marginalization. According to her the women have lost their identity in the society which is dominated by males and in which women are subjected to double standard which always put the women in a dichotomy making their position subservient to men and creating situations in which they are bound to behave abnormally.

In Chapter One of the thesis the novel Cry, the Peacock portrays the inner emotional world of Maya. This novel deals with Maya's mental upheavals, her inner struggle, her desire for warmth, love and
companionship and her obsession with death. Maya is sensitive and solitary to the point of being neurotic. She has strange childhood from which she develops a negative self-image and aversion. She becomes neurotic. Her neurosis arises out of various reasons such as growth and development without maternal love. The heartbreak house in which she lives with her father creates in her a sense of loneliness. The basic factor of her neurosis is her encounter with albino astrologer in the temple and his horoscope about the marriage. Her neurosis increases as a result of her father's conflict with her brother, Arjun. Viewed in the light of Sudhir Kakar's concept of psychoanalysis, increase of tamas aggravates Maya's neurosis. As a result, neurosis degenerates into psychosis and Maya destroys Gautama. Anita Desai's *Cry, the Peacock*, and *Where Shall We Go This Summer?*, Mukherjee's *Wife*, Kamala Markandaya's *A Silence of Desire*, Shashi Deshpande's *That Long Silence*, Ruth Praver Jhabvala's *Get ready for Battle*, Nayantara Sahgal's *The day in Shadow* thus portray sensitive individuals in their moments of intense struggle and their efforts to seek neurotic solutions to their problems. In their endeavour to come to terms with the reality of their situation depending on the degree of their affectability and pressure of the external circumstances these characters neurotically react in three different ways. The hyper sensitive Maya of *Crv, The Peacock* and Dimple of *Wife* get their psyches corroded by unhealthy introspection. In the process they move too far away from the
ordinary course of life and at the end nose-dive into the dark abysmal depth of psychosis. Sarla Devi of Get Ready for Battle and Simrit of The Day in Shadow follow almost an opposite neurotic course. On being compelled to silently suffer the strain of life, they do not burn their heart but defy the social injunctions only to become compulsive idealists. Their idealism is not born of their volition or of genuine change of heart but of an attitude of revenge and is necessitated by an inner compulsion to escape. However, neurosis has sobering effect on the other group of character. Sita of Where Shall we Go This Summer? Sarojini of A Silence of Desire and Jaya of That Long Silence make important discoveries about themselves during their neurotic suffering and in the last analysis, they find a measure of fulfillment in their relation to the world.

Through the sensitive portrayal of the psychic conflicts and the psychological contours of helpless people, the novelists seem to underline the importance of subverting the established values and replacing them with values which are more amenable to human nature and promote happiness. For this purpose, the delinquent frame of the social machine, which forges and fosters these values itself needs an overhaul. The women novelists bring home this point by subtly indicating that the society is often indifferent and vindictive, towards sensitive and suffering people while actually it should be rushing to their help. In his explanation of neurosis Jung utilizes the concept of psychological equilibrium.
Neurosis arises out of a clash between an individual's attempt to adjust to some affiliations and his constitutional inabilities to meet the challenge. In most of such cases, a neurotic arrives at a compromise solution of the problems. This can be seen on the group of characters viz. Sita of *Where Shall We Co This Summer*, Sarojini of *A Silence of Desire* and Jaya of *That Long Silence*. While analysing in the light of Sudhir Kakar's psychoanalytical theory, these neurotic women characters like Sita, Sarojini and Jaya arrive at a compromise because they have a "passive and weakly differentiated ego" (Kakar, 1981:11). In some cases neurotics take a third course as neurotics consider themselves rejected and neglected when their qualities are not recognized by others. Under such circumstances, the neurotics begin to live in the realm of fantasy. They develop an idealised image of the self. For the neurotics when the world begins to appear very harsh and repulsive they cannot adapt themselves to the situation they take another course and engage themselves with jobs and responsibilities, which they consider ideal and thus their neurotic pride is satisfied. In *Get Ready for Battle* Sarala Devi, a middle-aged woman is separated from her husband Gulzarilal because she finds herself unable to accommodate and fit into Gulzarilal's scheme of things. He lays over-emphasis on wealth and obedience. Sarla Devi bears him a son, Vishnu. Sarla Devi follows an opposite neurotic course. Kusum, her rival proves more tactful and clever in exercising an influence upon Gulzarilal.
and the members of his family. On being compelled to silently suffer the strain of life, Sarla Devi does not bite upon their heart but defies the social injunctions only to become compulsive idealist. Sarala Devi becomes a compulsive social worker however her efforts always go waste and unappreciated.

Whereas Simrit, in Nayantara Sahgal’s The Day in Shadow has been married for long to a rich industrialist, Som, who likes a hearty meal and healthy sexual life. He is constantly after material wealth and a sensual wife. Simrit, because of her pretended intellectuality, has never understood the real needs of a man. The artificial values she wears around her cannot withstand the penetrating force of her husband. The consequent disastrous divorce settlement provides a fresh occasion for her to re-examine her place in society and find herself in the process. Thus, both, Sarla Devi and Simrit, follow an opposite neurotic course. Simrit decides to punish her husband by withdrawing sex to him. When Som comes back home, Simrit urges upon him to just hold her hands and live like brother and sister. She wants him to be just like a brother. She wants him live like loving friends. This action on the part of Simrit irritates Som. Som behaves as ever in domineering manner. His manly pride is hurt. He asks Simrit to rectify herself. Simrit does not improve. As a result, she is divorced. But the divorce settlement was concluded upon some stringent conditions requiring Simrit to pay heavy taxes.
Simrit is thus victimized in the name of freedom. The financial burden spoils her freedom. A man called Raj comes to her rescue. Raj continues to glorify the self of Simrit. Raj loves her for her intellectual dispositions. He develops interest in her because he is opposed to the oppression of the females and because he considers the divorce settlement as unjust. Simrit asserts herself always before Raj but Raj accepts it. Raj takes her to his Guru Ramkrishna. Ramkrishna advises her to forget the 'Consent term'. Raj attempts to bring about reconciliation between Som and Simrit. Som is urged upon to reconsider the terms of settlement but in vain. Finally, Simrit's search for fulfilment leads her to sexual involvement with Raj. To the great surprise of Simrit her children gravitate to the side of their father. The children detest living with their mother in misery and trouble. They go to live with their father. But Simrit decides to stay with Raj. This action on the part of Simrit satisfies her neurotic pride.

Like Maya, Dimple in Wife also lives in a world of illusion. Therefore, she considers her ideal contemplation as real. As a neurotic, her abnormality becomes more pronounced which is reflected through her cravings and desires. When she finds the reality twice removed from her ideal and imagined self, she feels repressed and disappointed. Amit's insensitivity aggravates the self destructive instincts present in her. The migration of the couple to America proves disastrous to Dimple's
hypersensitive nature. Dimple dislikes living with the people unknown to her. She becomes as much frustrated that she wanted to destroy the child in her womb. She thought nobody had consulted her before depositing this child in her womb. Her dislike of Amit is reflected in her dislike of the baby in her womb. Another reason for disliking the child is that her pregnancy would prove a hindrance to her much sought after freedom. Like Maya from *Cry, the Peacock*, Dimple protests against the natural process of pregnancy and delivery. She betrays her husband and seduces Milt. She, finally, kills Amit out of frustration to fulfill her fantastic desires.

The novel *That Long Silence* depicts the loneliness and frustration of Jaya who failed to be closer to her husband mentally. Her husband could not understand her feelings, as a result of which she was torn within. She is finally led to compromise with the situation and reconcile with her husband and family. This proves the sobering effect of neurosis.

It would suggest that the psychoanalytic approach helps the readers with a better appreciation of the human situation of the characters of these women novelists. The women novelists through their characters seem to suggest subtly and artistically that the prevailing value system of India should come in for a radical revision and the social institutions and other props of civilization should be thoroughly reformed so that life becomes more agreeable for women.

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Relevance of the Study to the Present Social Context:

The present study may provide remarkable insights into the inner struggles of the literary personages. Through the sensitive portrayal of the psychic conflicts and the psychological contours of helpless people, the novelists seem to underline importance of subverting the established values and replacing them with values which are more amenable to human nature and promote happiness. The woman novelists thus bring home the point by subtly indicating that the society is often indifferent and indicative towards sensitive and suffering people while actually it should be rushing to their help.

11. Data Collection:

The data required for the present research will be collected in two ways as follow:

Primary Data:

Primary data will be the novels written by the Shashi Deshpande Anita Desai, Bharati Mukharjee, Kamala Markandyaya, Ruth Prawer Jhabvala, Nayantara Sahgal, which are selected for the further, minute study will be used extensively. These novels include Shashi Deshpande’s That Long Silence (1989), Anita Desai’s Cry the Peacock (1980), Where Shall We Go This Summer, Bharati Mukharjee’s Wife (1975,), Kamala Markandyaya’s A Silence of Desire (1960), Ruth Prawer Jhabvala’s Get Ready for Battle and Nayantara Sahgal’s The Day in Shadow (1985).
Secondary Data:

Secondary data will be collected from the different books, Journals, Articles, Interviews, Reviews, Critical analysis, Web sources, Newspaper, different reports published on Shashi Despande, Anita Dasai, Kamala Markandaya, Nayantara Sahgal, Bharati Mukarajee and Ruth Praveer Jhavbala. Secondary data will also be collected from personal visit to the state level, national and international conference etc.

12. Research Methodology:

Critical analysis will be the central agenda of the proposed research. The basic concepts of neurosis, psychosis, adjustment, conventional male-dominated society, women’s suffrage will be fully explored and explained. The present research work doesn’t call for any fieldwork; hence M. L. A. Research Methodology will be strictly adhered to.

13. Chapterisation:

Chapter I: Introduction:

The first chapter deals with the remarkable insights into the inner struggles of the literary personages. It also illustrates the meaning of different terms employed in the present study and focuses the significance of the critical analysis.

Chapter II: Neurosis Degenerating into Psychosis:
The chapter second deals with Anita Desai’s *Cry, the Peacock*, and Bharati Mukarjee’s *wife*. Maya in *Cry, the Peacock* is hypersensitive. Like Maya. She finds it hard to live happily with Gautama, her husband. Gautama is several years senior to her. He is a realist. Maya lives in an illusion. Her suppressed self does not get glorified; as a result she is driven into a desperate situation where her sense of reality is completely lost. She kills Gautama who personifies insensitivity and all is detrimental to her life favourable to her unspiritual forces. Like Maya. Dimple also lives in a world of illusion. Therefore, she considers her ideal contemplation as real. As a neurotic, her abnormality becomes more pronounced which is reflected through her cravings and desires. When she finds the reality twice removed from her ideal and imagined self, she feels repressed and disappointed. Amit's insensitivity aggravates the self destructive instincts present in her. The migration of the couple to America proves disastrous to Dimple's hypersensitive nature. Dimple dislikes living with the people unknown to her. She becomes as much frustrated that she wanted to destroy the child in her womb. She thought nobody had consulted her before depositing this child in her womb. Her dislike of Amit is reflected in her dislike of the baby in her womb. Another reason for disliking the child is that her pregnancy would prove a hindrance to her much sought after freedom. Like Maya of *Cry, the Peacock*, Dimple protests against the natural process of pregnancy and
delivery. She betrays her husband and seduces Milt. She, finally, kills Amit out of frustration and to fulfill her fantastic desires.

Chapter III: Neurosis Generating Compromise Solution:

Chapter three analyses the course taken by Sarla Devi of Get Ready for Battle and Simrit of The Day in Shadow. Sarla Devi is a middle-aged women separated from her husband, Gulzarilal for well over a decade. Ironically, their marriage has been by choice, Sarla Devi docs not simply fit into Gulzarilal's scheme of things. He lays over-emphasis on wealth and obedience. Sarla Devi bears him a son, Vishnu. Thus, Sarla Devi follows an opposite neurotic course. Kusum, her rival proves more tactful and clever in exercising an influence upon Gulzarilal and the members of his family whereas Simrit in Nayantara Sahgal's The Day in Shadow has been married for long to a rich industrialist, Som, who likes a hearty meal and healthy sexual life. He is constantly after material wealth and a sensual wife. Simrit, because of her pretended intellectuality, has never understood the real needs of a man, The artificial values she wears around her cannot withstand the penetrating force of her husband. The consequent disastrous divorce settlement provides a fresh occasion for her to re-examine her place in society and find herself in the process. Thus both, Sarla Devi and Simrit, follow an opposite neurotic course. But when they find that they have failed, they become idealists to glorify their selves.
Chapter IV: Sobering Effects of Neurosis:

Chapter four examines the sobering effects of neurosis on the other groups of characters viz. Sita of *Where Shall We Go This Summer?* Sarojini of *A Silence of Desire* and Jaya of *That Long Silence*. Sita is greatly disillusioned with life. Her marriage to a Bombay industrialist is not a success in spite of children and financial security. Sita's old house is full of dust and cobwebs. Sita’s husband, Raman comes to take her back. First, she refuses but when Raman comes for the second time, she finds no other way than compromising with the situation. She comes back. On the other hand, Sarojini of *A Silence of Desire* seeks to halt the inevitable by invoking miracles. She hopes to get cured of a malignant growth by irrational means. In spite of the modern science, Sarojini seeks the help of a faith-healer. But her husband, Dandekar, is plagued by suspicion and later shocked by her illness. The secure world built around him appears to be falling apart. In the process of persuading his wife to see the truth, he himself undergoes a total transformation and redefines his relation with the world. At the end of the travail, Sarojini too frees herself to certain extent from the trap of her irrational beliefs and agrees to be operated upon for the removal of the tumor. The tenor of life is disturbed when Sarojini goes out of the house in search of a magical treatment for her tumor without telling her husband. Dandekar wants Sarojini to act only upon his advice. For him, wife is meant to be
controlled. For him, sounds of kitchen signify the presence of his wife in the house. He considers his wife as similar to the Tulsi plant, when Sarojini takes liberty to move out of the house Dandekar feels threatened. Dandekar persuades her to go to hospital for a surgery but Sarojini does not change her mind. She has lost faith in healing. Dandekar dislikes her going to the Swami because the swami's are not trustworthy persons. The matter worsens when Dandekar discovers a stranger’s photograph in Sarojini’s trunk. Dandekar calls her by all bad names. Sarojini stuns him by revealing that he was her music teacher. Finally, when Sarojini finds that the things are beyond her control she compromises with the situations. She prefers to nurse her husband during his illness. This proves the sobering effect of neurosis.

The novel That Long Silence depicts the loneliness and frustration of Jaya who failed to be closer to her husband mentally. Her husband could not understand her feelings; as a result she is torn within. Jaya considers her married life and her living with her husband as “a pair of bullocks yoked together.” (Deshpande, 1989:127) Jaya feels lonely, she says, “We were two persons -A man A woman” (Deshpande, 1989: 43) The image of the pair of bullocks yoked together suggests that the bullocks shared the burden between themselves without knowing or loving each other. Jaya resents the role assigned to a wife in our country. The fact is, Jaya wanted to project an identity of her own. Her father
called her Jaya, which meant victory. But after her marriage, her name was changed to Suhasini, which she considered as change of her identity. She had higher expectations from her husband as she had been told. ‘Husband is sheltering tree.’ (Deshpande, 1989: 43) She began to write but her husband objected to it on the ground that her writings obliquely referred to the family matters. She could not continue her writing. She is finally led to compromise with the situation and reconciles with her husband and family. This proves the sobering effect of neurosis.

Chapter V: Conclusion:

The final chapter summarizes the overall the research. It would suggest that the psychoanalytic approach helps the readers with a better appreciation of the human situation of the characters of these women novelists. The women novelists through their characters seem to suggest subtly and artistically that the prevailing value system of India should come in for a radical revision and the social institutions and other props of civilization should be thoroughly reformed so that life becomes more agreeable for women. It would suggest that the psychoanalytic approach helps the readers with a better appreciation of the human situation of the characters of these women novelists.
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