Chapter: 1

Introduction

Lionel Trilling (1949:14) in his 'Preface' to The Liberal Imagination says:

'Literature has unique relevance, not merely because do much of modern literature has explicitly directed itself upon politics, but more importantly because literature is the human activity that takes the fullest and most precise account of variousness, possibility, complexity, and difficulty.'

Literature shows the tendencies of the age in which it is written. It is the precise reflection of its time and society. Literature is like a mirror that reflects society's personality and its political, economical, historical, cultural and emotional framework. It has voiced the aspirations and frustrations, the ecstasies and sorrows. The vast world of literature witnessed various phases and these different phases were the result of constant changes that occurred due to various evolutions, discoveries and inventions. The advancements made by science and technology can clearly be seen in the realm of literature. Certain discoveries, theories and approaches like Evolutionary theories, Quantum Mechanics, Structuralism, Post-Structuralism, etc. have changed the fixed mindset of people towards religion, customs, beliefs and values prevailing in the society (Sunita Sinha, 2009). The transformation that our society witnessed in various fields during last century can clearly be seen in the realm of art and literature in the form of modernization and post-modernization. This led to the growth of various critical theories like Deconstruction, Marxist Criticism, Psychological Approach, Colonialism, Post-Colonialism, Feminism and Eco-Criticism (Ashok Kundu, 2011). Present age is the age of innovations, experimentation newness and exploration in every sphere of life. Art and literature both are equally affected by these existing trends, changes and innovations. Among these various approaches

and theories, psycho-analytical approach is the most fascinating, critical and effective in order to understand and evaluate the writer, his/her narratives, art of characterization and makes the interpretation lucid and elaborative.

The mass destruction in the two massive world wars caused by nuclear weapons brought envy, unrest and boredom all over the world. It was the era of distress despair and turmoil. These critical situations gave rise to psycho-social disorders and loss of moral values in humanity and ultimately disturbed man's mental peace and harmony and brought discontent, depression and frustration. With the loss of religious faith, man was spiritually up-rooted and socially alienated. Love for beauty and aesthetics was vanishing gradually. Self-estrangement was wrought by the sense of insecurity in the face of the opaque and indifferent world. The complexities and pace of modern living tend to over occupy the human being mentally and socially. The stress of living under such a complicated and demanding environment creates a great havoc on man's social, biological cultural, religious experiences and tends to make them frustrated and distressed. The relationships among human beings in this sort of predicament are destructive and negative. The modern social development has lead to weaken the bond of human relationship of being a human. Modern man is alone and self loving, he is expected to stand all by his own capacity. The words of Paul Tillich are worth remembering in this context.

'Man is drawn into the world of objects and has lost or in continually losing.'
Society attempts to set norms of behavior for its members and that should be followed. Any deviation from the set norms of society can be regarded as violation of the norms of society. The human being whose behavior and personality lead them to constant interpersonal conflict with society may be considered as anti-social personalities and such kind of people are lacking necessary ethical development and are also unfit to follow the set norms and behavior expected by an individual in the society.

In this regard Erich Fromm (2002) says:

'Modern man does not know what to do with himself how to spend his life time meaningfully, and he is driven to work in order to avoid an unbearable boredom. But work has ceased to be a moral and religious obligation in the sense of middle class attitude of the eighteenth and nineteenth centuries'

These kinds of people often lack sense of belongingness and loyalty to other human beings and society. The violent, the neurotic, the alienated, the criminal, the abnormal, the delinquent, the impostor and the sexual perverts come under this category and they fail to maintain healthy and meaningful relationships in their communities. There may be various reasons for such abnormal and maladaptive behavior. These factors may be biological, psychological or socio-cultural.

The literature of the world started dealing with these gloomy facets of so called modern society by pertaining to these ethoses. The twentieth century has shown a remarkable preference to dwell upon the problems of psyche, because this is an era of depression and distress when the common man is caught in a psychic trauma – an inner crisis of self as Fuller Edmund (1958: 3) points out:

'A conviction of isolation, randomness and meaninglessness'

There was a sense of void in the mind of people which affected not only their psychic behavior but also caused various serious neurotic disorders. At that time need for the psychic relief and mental peace was felt. Psycho-analysis was the revolution or turning point in this context.

The seeds of Psycho-analysis were first germinated by Sigmund Freud (1856-1939), a well-known psychologist and behavioral scientist from Austria. He was born on May 6, 1856 in Freiberg in Moravia, now part of Czech Republic. When he was 4 years old, his family suffered financial setbacks and moved to Vienna,

where Freud remained most of his life. In 1938, he fled to England to escape the German takeover of Austria. From an early age, Freud exhibited a high level of intelligence, which his parents helped to foster. He was fluent in German and Hebrew; he mastered Latin, Greek, French and English in school and taught himself Italian and Spanish. As a young man he decided to be a scientist and with this goal in mind he entered in the medical school of University of Vienna in 1873 from which he graduated eight year later. In spite of his practice, he spent time in research and writing as a curious investigator and that earned him a solid reputation. In 1896, Freud first used the term Psycho-analysis. He started self-analysis in 1897. Freud's interest in the unconscious insights provided by dreams his patients described led to the publication of 'The Interpretation of Dreams'. In the following year his next book 'The Psycho-pathology of Everyday Life' which looked at the everyday moments when we reveal hidden wishes without being aware of what we are doing or saying. By 1910, Freud was invited to The United States of America to deliver lectures at Clark University. His works were translated into English and more and more people and disciplines were becoming interested in his theories. Freud wrote extensively, mainly on psycho-analysis. His last book was 'An Outline of Psycho-analysis' that was published in 1940. Freud thinking was an original synthesis of his exposure to philosophical ideas, his training in scientific rigor, and his own contact with the unconscious by the method of free association and developed what is generally regarded as the first comprehensive theory of human psyche that was the core of Psycho-analysis. He devised psychology as an independent scientific discipline that dealt with psychological behavior of human beings. When psychology emerged as an independent scientific discipline in Germany during the middle of nineteenth century, it defined its task as the analysis of consciousness in human beings. The task of psychology was to discover the basic elements of consciousness and to determine how they formed compounds. Psychology was often referred to as mental chemistry. Objections to this kind of psychology came from many

directions and for variety of reasons; emphasis only on consciousness was the main objection. Freud's attack upon the traditional psychology of consciousness came from a different direction. He likened the mind to an ice-berg in which the smaller part showing above the surface of water represents the region of consciousness while the much larger mass below the water level represents the region of unconsciousness. In this vast domain of unconscious are to be found the urges, the passions the repressed ideas and feelings- a great underworld of vital, unseen forces that exercise an imperious control over the conscious thoughts and deeds of individuals (Hall& Lindzey, 1985).Freud strongly believed that assessment of consciousness is completely inadequate for understanding the motives and desires of human mind and behavior. Unconscious in comparison to conscious is very complex and crucial notion which is hard to assess and interpret. According to him, human behavior is directed and shaped by certain psychic impulses which lie deeply into the unconscious mind (Varghese John, et.al. 2004).

The term psychoanalysis has the following meanings:-

1. It is a technique which investigates the dynamics of the unconscious & conscious mental life of the individual. Here Dynamic means the distribution and change in distribution of psychic forces by which mental life of a person is investigated. It is possible to manipulate these psychic forces.(Hall & Lindzey, 1985)

2. It is a system or school of psychology which has implications not only for the abnormal but also for the normal adults of our society. He constructed a comprehensive theory of personality and structure of psyche. Freud's theory of psycho – analysis was based on the three structural components of the psyche; the id, the ego and the super ego. These are now accepted English terms, but they are artificially abstract and leave an impression different from that Freud had intended (Solms, 1990). His words for each

were simple and direct: *Das es (id) simply means 'it', Das Ich (e.g.) means 'I' and Das uber-Ich (Superego) means 'above I'*. His writings were made deliberately obscure so as to sound more scientific, which appealed to the pre-dominant American mindset of the time (Bettelheim, 1982).

Each of these provinces has its own functions, properties, components, operating principles, dynamics and mechanisms; they interact so closely with one another that it difficult to disentangle their effects weights their relative contribution to human behaviors.

Id:

'Id' is the original core of human psyche. It is the original system of personality which is biological in nature and contains the reservoir of energy for the whole personality. The 'Id' is itself primitive and unorganized. The logical laws of thoughts do not apply in the 'Id' (Freud, 1933). It is the matrix within which the ego and the super ego become differentiated. Id consists of everything psychological that is inherited and that is present at birth, including the instincts. It is the reservoir of psychic energy and furnishes all the power for the operation of other two systems. Freud called the 'Id' the: true of psychic reality" because it represents the inner world of subjective experience and has not knowledge of objective reality (Schur, 1966). The contents of the 'Id are almost entirely unconscious. The 'Id' may be linked to a blind king who has absolute power and authority but who trusted counselors, primarily the ego, tell him how and where to use these powers. It cannot tolerate increase of energy that is experienced as uncomfortable states of tension. At that time the 'Id' functions in such a way as to discharge the tension immediately and to return to its normal level. The principle of tension reduction is called the 'Pleasure Principle'. The 'Id' strives for immediate satisfaction of its needs and does not tolerate any kind of delay or postponement of satisfaction for any reason. The 'Id' has no awareness of reality.

It is selfish pleasure, seeking structure, primitive, immoral, insistent, and rash which operates on the pleasure – principle of self.

Ego:

The ego is the part of the psyche in contact with external reality. It develops out of the Id, as the infant becomes aware of its own identity, to serve and placate the Id's repeated demands. The ego comes into existence because the needs of the organism require appropriate transactions with the objective world of reality. Freud postulated that the ego has s several functions in relation both to the outside world and to the inner world whose urges it strives to satisfy to deal with 'internal events,' it attempts to keep control over the demands of the impulses, by deciding whether they shall be allowed to obtain satisfaction, by postponing that satisfaction to times and circumstances favorable in the external world or by suppressing their excitations completely (S. Freud, 1940). We may call ego as the adjuster of physical reality. It realizes the repercussions of it own activity and when and how establish balance between environment and the organism. It is based on the Reality Principle. It is said that ego is to obey the reality principle and to function by means of the secondary process (Prem Prakash, 2011).

The secondary process is realistic thinking. By means of secondary process the ego formulates an plan for the satisfaction of the need and then tests this plan, usually by some kind of action, to see whether it will work or not. The ego is said to be the executive of the personality because it controls the gate ways to action, selects the features of the environment to which it will respond, and decides what instincts will be satisfied and in what manner (Hall & Lindzey, 1985). It has no existence apart from the id, and it never becomes completely independent of the id. It is created by the id in an attempt to cope with stress. The basic distinction between the id and ego is that id knows only subjective reality of mind whereas

ego knows only subjective reality of mind whereas ego knows only objective reality of mind.

Super ego:

The third and last part of personality structure or human mind is super ego that serves as a judge or censor over the activities and thoughts of ego. The Super ego is moral arm of personality and its main concern is to decide whether something is right or wrong so that it can act in accordance with moral standards authorized by the agents of society. It represents the ideal rather than the real and strives for perfection rather than pleasure. The superego strives neither for pleasure (as does the Id) nor for the attainment of realistic goals (as does the ego). It strives solely for moral perfective. As the arbiter of morality, the super ego is relentless even cruel, in its quest for moral perfection. The Id presses for satisfaction, the ego tries to delay it, and super ego urges morality above all.

The main functions of the super ego are:

(1)   To inhibit the impulses of the Id, particularly those of sexual or aggressive nature, since these are the impulses whose expression is most highly condemned by society;

(2)   To persuade the ego to substitute moralistic goals for realistic one; and

(3)   To strive for perfection. Unlike ego; the superego does not merely postponed instinctual gratification; it tries to block it permanently (Turiell, 1967).

In a very general way, the Id may be thought of as the biological component, ego as the psychological component, and super ego as the social component.

Relationship between these three sub-systems:

The overarching goal of the psyche is to maintain pleasure by reducing tension. The energy used originates in the primitive, impulsive Id. The ego exists to deal

realistically with the basic drives of the Id. The super ego sets guidelines that define and limit the ego's flexibility.

The Id is entirely unconscious, whereas ego and super ego are only partly, so certainly large portions of the ego and super ego can remain unconscious are, in fact, normally unconscious. That means to say that the individual knows nothing of their contents, and that it requires an expenditure of effort to make him conscious of them (Freud, 1933).

Freud believed that every physical, mental and psychological activity of human beings required psychological performance. One also needs energy that is known as Psychic energy. The point of contact between energy of that body and that of personality is the ID and its instincts. An instinct may be defined as an inborn psychological composition or representation of inner source of excitation. A source, an aim, an object and an impetus are four characteristic features of instinct. According to Freud, an instinct remains constant throughout the life, unless and until source is changed or culminated by physical maturation. New instincts develop as new needs of body develops. When the instinct energy invested permanently in a substitute object, the resulting behavior is said to be an instinct derivative and this displacement of energy is the most important aspect of personality dynamics. Instincts or urges have two basic forms. First is instinct of Eros, or life instinct or we can say love instinct? This Eros or life or love instinct is the source of sexual behavior. In the wide meaning which Freud gave to the term 'sex'. The life instincts energy which finds it way in bringing people into close physical contact is called Libido which is regarded as an essential part of life instinct. The life instinct is the source of all the forces and is also the psychological source of all creative intellectual activity. The term sex here is not particularly related with sexual life or relation, i.e. adult normal heterosexual relationship, but all the behavior among human beings in which they come close is physical contact.

Later Freud comes to believe in the Instinct, or the hate instinct which tends to destroy organic life. Psychologically, the death instinct gives rise to aggressive or hostile behavior that is inwardly regarded as self – destructive behavior. It also makes itself felt in destructive intellectual activity such as criticism, satire or polemics. (Prakash Prem, 2011).

Behaviors primarily motivated by the life instinct may have strong traces of Thanatos (death instinct), and behavior primarily motivated by the death instinct may have strong traces of life or erotic instinct. This amalgamation of these two instincts leads to the Freudian principle of Ambivalence.

The crux of Freud's psychological structure of personality is that the human personality is the sum total of the repressed wishes and unfulfilled desires. These repressed wishes and unfulfilled desires are accomplished through various defense mechanisms. These mechanisms includes projection (attributing one's own unacceptable impulse to others) rationalization (justification of an action by an acceptable motive); denial (failure to perceive the source of anxiety); sublimation (Transforming an unacceptable activity) and displacement (transference of emotions from one object to another). All these defense mechanisms have basic characteristic.

(a) They operate unconsciously and deny falsify or distort reality. They are in the forms of self – deception.

(b) When there is excessive pressure of anxiety, the person using them feels secured and relax. Repression mechanism is for the solution of conscious conflict whereas regression, sublimation, denial, projection, identification and rationalization are the major mechanisms for resolution of unconscious conflicts.

Freud propounded his theory of childhood – sexuality and Oedipus complex. In psycho-analytic theory, Oedipus complex refers to the child's sexual desire for

involvement with the parent of opposite sex and having envy with the parent of same sex. The Oedipal complex occurs at the age of 3-5 year that is known as phallic stage of psycho sexual development. Freud proposed this concept of the Oedipus complex in his famous book 'The Interpretation of dreams'. This term was named after the character Sophocles' Oedipus Rex who accidently killed his father and marries his own mother. In psycho-analysis this complex is a child desire that is unconscious via dynamic repression to have sexual relations with the parents of opposite sex, especially in case of a boy who wishes to possess his mother and replace his father who he thinks to be a rival for the mother's affection. The occurrence of this complex at phallic stage serves as an important point in forming sexual identity.

It is very essential in order to develop a successful adult with healthy identity that the child must identity with the same sex parent in order to resolve the conflicts. ID is primal here that wants to eliminate the father but the ego that works on reality principle knows that father is much stronger and authoritative. At this point of time, the boy experiences an anxiety that is called castration anxiety. He assumes that his father will castrate him as a punishment for desiring his mother. In order to resolve this anxiety resolve this anxiety conflict boy then identifies with the parent of same sex. Here the super – ego is formed. The super-ego becomes a sort of inner moral authority that strives to suppress the urges of id and make ego act upon the idealistic standards of society. Freud stressed that first five years of life are very crucial for development of a normal and healthy personality. The ID must be controlled in order to satisfy social norms. The ego and super ego develop in order to exercise this control and direct the need for physical and mental gratification into socially acceptable norms and patterns. In essence, Freud felt that parents must help their children to overcome their Oedipus complexes and also must encourage their same sex children to identify with them and mirror

their actions and behaviors. The unresolved Oedipus complex leads to a failure to identify with the parents of same sex and develops super–ego.

CARL JUNG:

Carl Gustav Jung was one of the most important, most complex, most controversial psychologists. Jungian psychology focused on establishing and fostering the relationship between conscious and unconscious processes. He proposed a second and for more deeper level of the unconscious that is regarded as collective unconsciousness, the repository of social memory and of the primordial images and patterns of experiences known as archetypes. Carl Jung was born in Switzerland on July 26, 1875. Jung experienced a somewhat isolated childhood, up to the age of 9, when his sister was born. From childhood Jung had been aware of two personalities within him. One was the local person's son, insecure and uncertain. The other was wise old man. "Skeptical mistrustful, remote from the world of men, but close to nature, the earth, the sun, the moon, the water, all living creatures and above all close to the night to dreams and to whatever 'God' worked directly in him (Jung, 1961). For sixty years, he devoted himself with great energy and with a singularity of purpose to analysis the far-flung and deep-lying process of human personality.

Although Jung was already a practicing psychiatrist before he met Freud, Freud's theories were clearly among the strongest influences on Jung's thinking. Freud's The Interpretation of Dreams (1900) inspired Jung to attempt his own approach to dream and symbol analysis. Freud's theories of unconscious processes also gave Jung his first glimpse into the possibilities of systematically analyzing the dynamics of mental functioning, rather than relying on the superficial classification schemes that typified psychiatry at the time. (Frager Robert & Fadiman James, 2005)

Although Jung's theory of personality is usually identified as a psychoanalytic theory because of the emphasis that it places upon unconscious processes it differs in some notable respect from Freud's theory of personality. Perhaps the most prominent and distinctive feature of Jung's view of humans is that it combines teleology with causality. Human behavior is conditioned not only by individual and racial history but also aims and aspirations. (Hall & Lindzey, 1985)

Freud stressed the infantile origins of human psyche whereas Jung emphasized the racial origins. The foundations of psyche are archaic primitive innate unconscious and probably universal.

Jung's found it necessary to quarrel with the Freud's Libido as the urge which brings people into close physical contact, while Jung's libido is a generalized gregarious or social instinct the general force which brings people together in any form of social contact, whether it be intimate or not (Prakash Prem, 2011).

According to Jung, the total human personality or psyche consists of a number of differentiated but interacting systems, personal unconscious and it complexes, the collective unconscious and its archetypes. In addition to these interdependent systems, there are the attitude of introversion and extroversion. Finally, there is creative self which is the center of whole personality.

1) Ego: Jung's ego is the conscious section of human mind which is made up of conscious perception, memories, thoughts and feelings. It resides at the center of human consciousness and responsible for one's own identity and individuality. The ego acts in a selective way admitting into conscious awareness only a portion of the stimuli to which we are exposed.

2) The Personal Unconscious: - The personal unconscious in Jung's system is similar to Freud's conception of the pre conscious. It is a reservoir of material that was once conscious but has forgotten or suppressed because

it was trivial or disturbing. This is a region adjoining the ego. The contents of personal unconscious, like those of Freud's pre conscious material, are accessible to consciousness, and there is a great deal of two–way traffic between the personal consciousness and the ego.

3) The Collective Unconscious: - The deepest and least accessible level of the psyche, the collective unconscious of Jung's system. It is the deepest level of the psyche containing the accumulation of inherited experiences of human and pre-human species. The collective unconscious is the store house of latent memory traces inherited from one's ancestral past, a past that includes not only the social history of humans as a separate species but also their pre human or animal ancestry as well. The collective unconscious is the psychic residue that accumulates as consequences of repeated experiences over many generations. It is almost entirely detached from anything personal in the life of an individual and it is seemingly universal. Jung attributes the universality of collective unconscious to the similarity of structure and this similarity in turn is due to some psychologists such as skinner implicitly assumes that each individual is born as a blank slate, a tabula rasa; consequently, psychological development can come only from personal experience. Jung postulates that the infant mind already possesses a structure that molds and channels all further development and interaction with the environment. Although we develop differently and become unique individuals, the collective unconscious is common to all people and is there for one (Jung, 1951).

In Jung's analysis of unconscious, he asserted that Libido is not exclusively sexual but it includes other urges also, which directs the human psyche and his behavior.

Archetypes: Jung pro-pounded the structural component of the collective unconscious. They are known by various name such as archetypes, dominants, primordial images and behavior patterns (Jung, 1943). An archetype is a universal

thought form (idea) that contains a large element of emotion. It is most difficult concept given by Jung. Archetypes are inherited pre-dispositions to respond to the world in a certain ways. They are primordial images, representations of the instinctual energies of the collective unconscious. Archetypes are not necessarily isolated from one another is the collective unconscious. They are interpenetrated and interfused with one another.

Archetypes form the infrastructure of the Psyche that include the persona, the shadow, the anima (in men), the animus (in women), and the self.

Persona:- The term persona comes from the Latin, meaning 'mask' or 'false face'. As in the mask worn by an actor on the Roman stage through which he spoke. The persona is a mask adopted by the convention and tradition and to his or her own inner archetypal needs (Jung, 1945). Persona is the public personality. Persona has both negative and positive aspects. The nucleus from which persona develops is an archetype that originates out of the experience of race. The persona resembles Freud's superego in some respects.

The Anima and the Animus :- The Jung postulated an unconscious structure that complements the persona – the anima in man and the animus in the woman. The anima or animus initially seems to be wholly separate personality. It assumes the role of liaison between conscious and unconscious until it gradually integrated into the self. The anima and animus archetypes refer to Jung's reorganization that humans are essentially bisexual. On the biological level, each sex secrets the hormones of the other sex as well as those of its own sex, on the psychological level, each sex attitudes of the other sex by virtue of centuries of living together. The psyche of the woman contains masculine aspects (the animus), and the psyche of the man contains feminine aspects (the anima archetypes).

 The most powerful archetype Jung proposed has the sinister and mysterious name Shadow which contains the basic, primitive animal instincts and therefore

has the deepest roots of all the archetypes. The shadow archetype is also responsible for the appearance in consciousness and behavior of unpleasant and socially reprehensible thought, feelings and actions. As an archetype the shadow is responsible for our own conception of original sin, when it is projected outward, it becomes the devil or an enemy. The shadow may be equated with Freud's concept of Id.

The Self archetype represents the unity, integration and harmony of the total PSYCHE. It is the center point around which all of the other systems are constellated. It holds all the systems together and provides the personality with unity, equilibrium and stability. Jung has called the self, the central archetype, and the archetype of psychological order and the totality of the personality. It is the union of the conscious and the unconscious that embodies the harmony and balance of various opposing elements of the psyche. The self directs the functioning of the whole psyche in an integrated way. According to Jung, "Conscious and Unconscious are not necessarily in opposition to one another but complement one another to form a totality, which is self." (1928)

The full realization of the self lies in the future. It is a goal – something to strive for but rarely achieved. The self serves as a motivating force, pulling us from ahead rather than pushing us behind (as with our past experience). The actualization of the self involves goals and plans for the future, and an accurate perception of one's abilities, because development of the self is impossible with self-knowledge, it is the most difficult process. We face in life and require persistence, perceptiveness and wisdom. This concept of the self is the Jung's most important psychological discovery.

Alfred Adler

Alfred Adler, a Viennese physician was born in Vienna in 1870 in a middle class family and died in Aberdeen, Scotland in 1937 while on a lecture tour. He was one of the earliest psychiatrists who were interested in Freudian theory of psycho analysis. Adler had a strong and independent personality, and he found some of his own ideas in conflict with those of Freud. In 1910, Adler represented a position which deviated in many respects from the Freudian. The conflict between the two theories had become important enough that Adler formed his own group, which came to be known as Individual Psychology. He called his approach Individual psychology because it stresses the uniqueness of the individual rather than universalities of behavior described by Freud.

In sharp contrast to Freud's major assumptions that human behavior is motivated by inborn instincts and Jung's principle axiom that human conduct is governed by inborn archetypes, Adler assumed that human beings are motivated primarily by social urges. Humans are, according to Adler, inherently social beings. They relate themselves to other people, engage in cooperative social activities, place social welfare above selfish interest, and acquire a style of life that is predominantly social in orientation (Hall & Lindzey, 2010). In the place of libidinal and aggressive urges he posits a striving for prestige on the basis of masculine protest. Adler means the prestige which comes from successfully making a living. Adler considers sociological factors to be more important that Freud's sex. The motivating force behind every individual is the force of community feeling. His emphasis upon the social determinants of behavior that had been overlooked or minimized by Freud and Jung.

Adler's second major contribution to psychology is his concept of creative self. Unlike Freud's ego, which consists of a group of psychological processes serving the ends of inborn instincts, Adler's self is a highly personalized, subjective

system that interprets and makes meaningful experience of the organism. This concept of a creative self was new to psycho analytic theory. It helped to compensate for the extreme "Objectivism" of classical psycho analysis, which relied almost entirely upon biological needs and external stimuli to account for the dynamics of personality. Adler's self is the important and significant factor in determining individual psyche.

A third feature of Adler's psychology that sets it apart from classical psycho analysis is its emphasis upon the uniqueness of personality. Adler considered each person to be a unique configuration of motives, traits, interests and values; every act performed by the person bears the stamp of his or her own distinctive style.

Adler's theory of personality minimized the sexual instinct that in Freud's early theorizing had played an almost exclusive role in the dynamics of behavior. Adler added other significant voices to this Freudian monologue on sex. According to Adler, human beings are primarily social being not sexual creatures. They are motivated by social and not by sexual interest. Adler considered consciousness to be the center of personality which makes him a pioneer in the development of an ego – oriented psychology. Humans are self-conscious individuals capable of planning and guiding their actions with full awareness of their meaning for their own self – realization.

Alfred Adler is the founder of a holistic system that seeks to understand each person as an integrated totality within a social system. Adler's view point can be sketched under a few general points which will disclose the individual psychology of personality growth and development. These are as follows:

1. Fictional Finalism :- Adler applied the term finalism to the idea that we have ultimate goal, a final state of being, and a need to move forward it. The goal for which we strive, however, are potentialities, not actualities. In other

words, we strive for ideals that exist in us subjectively. Adler believed that our goals are fictional or imagined ideals that cannot be tested against reality. He expressed his views by saying that all the life is built up "fiction" shadowy structures of our thinking about things without manifesting themselves in any explicit way. So the fictions are "unconscious" determinants of our behavior. For exp "All men are created in reality", "Honesty is the best policy" are some fictions that enable humans to deal more effectively with reality. Adler believed that a normal person could free from the influence of these fictions and face reality when necessity demanded something that the neurotic person is incapable of doing.

2. Striving for Superiority :- All human beings strives that gives consistency and unity to personality. Adler emphasized the importance of aggression and striving for power. Aggression may manifest itself in the individual as the will power. In contrast to Freud's emphasis on the sexual roots of all behavior, Adler pointed out that both men and women often use sexuality to satisfy the urge for power. He said that aggression is more important than sexuality. A little later, the aggressive impulse is replaced by will power. He identified power with masculinity and weakness with femininity. Later on, Adler abandoned the "will to power" in favors of the "striving for superiority". Adler said that striving for superiority or perfection is innate; that is a part of life; that it is life itself. Humans are from birth to death, are striving for superiority carries the person from one stage of development to next higher stage (Prakash Prem, 2011).

3. Inferiority Feelings & Compensation :- Adler believed that inferiority feelings are always present as a motivating force in behavior. He proposed that inferiority feelings are the source of all human striving. Individual growth results from compensation from out attempts to overcome our real or

imagined inferiorities. Throughout our lives, we are driven by the need to overcome this sense of inferiority and to strive for increasingly higher levels of development. According to Adler there is an explicit relationship between feeling of inferiority and hostility. Adler invented a super-ordinate drive aggression that has the property of using all the energy left over because of the thwarting of satisfaction for the primary drives. Adler equated inferiority with unmanliness or femininity, the compensation for which was called "The masculine protest". Later however, he sub-ordinates this view to the more general one that feeling of inferiority arises from the sense of incompletion or imperfection in any sphere of life. He contended that inferiority feelings are not a sign of abnormality; they are the cause of all improvement in the human let. In other words, humans are pushed by the need to overcome their inferiority and pulled by the desire to be superior.

4. Social Interest :- By 'Social Interest', Adler means "The sense of human solidarity, the connectedness of man to man…the wider connotation of community". Community feeling refers to the interest we take in others not simply "an interest in the interests" of others. Social interest and cooperation make the difference between the normal and neurotic character, between striving for perfection and striving for superiority between the "common" sense of reasoning and self-centered relationship. Social interest is the true and inevitable compensation for all the natural weaknesses of individual human beings (Adler, 1927). Adler believed that social interest is inborn; that human beings are social creature by nature not by habit. However, like any other natural aptitude, this inmate predisposition does not appear spontaneously but has to be brought to fruition by guidance and training. A crucial aspect of Adler theory is the idea that people are inherently social beings, they interact with people, parents, family and society from their birth. These innate social qualities temper people's drive for superiority.

5. Style of Life :- This slogan of Adler is a recurrent theme in all his later writings and the most distinctive feature of his psychology. Style of life is Adler's chief ideographic principle; it is the principle that explains the uniqueness of the person. Everyone has style of life but no two people develop the same style. The ultimate goal for each of us is superiority or perfection, but we try to attain that goal through many different behavior patterns. Each of us expresses the striving differently. We develop a unique pattern of characteristics, behaviors and habits, which Adler called a distinctive character, or style of life. There are so many factors which may contribute to shape style of life; the most important is the amount of social interest, he invests in it. Style of life is the system principle by which the individual personality functions; it is the whole that commands the parts. Adler emphasized the need to analyze individuals as a unified totality. Life style is the unique way that one individual chooses to pursue his or her life goal. It is an integrated means of adapting and interacting with life in general.

6. Creative Self :- The doctrine of creative self asserts that humans make their own personality. It is the sovereign in the personality structure. The self is the base that acts upon the facts of the world and transforms these facts into a personality that is subjective, dynamic, unified, personal and uniquely stylized. The creative self gives meaning to life; it creates the goal as well as the means to the goal (Hall & Lindzey, 1985). The creative self is yeast that acts upon the facts of the world. It is something that intervenes between the stimuli acting upon the person and the responses the person make to these stimuli. Human beings construct them out of the raw material of heredity and experience. Adler pointed out that we respond very actively and creatively to the various influences affecting our lives. We are not inert objects, passively accepting all outside forces; we actively seek out certain

experiences and reject others. Adler always stressed the individual's positive, creative and healthy capacities. At the core, Adler's model of human nature is creativity – the capacity to formulate goals and the means of achieving them. For Adler, the formation of a life goal, life style and schema of apperception is essentially a creative act. It is the creative power of personality, or of the self that guides and directs the individual's response to the environment. Adler's humanistic theory of human psyche was complete antithesis of Freud's conception of the individual.

Psycho-analytic criticism is a valuable tool because it provides an insight into apparently invisible layers of hidden motives about which the author might not even consciously aware of. In a nutshell the term psychoanalytical literary criticism is about author and his / her work and psycho analysis is about mind and its perception. Thus, in this type of criticism we only talk about the minds associated with literacy work. The psycho analysis acquires the complex theories of defense mechanisms employed with the help of ego psychology. One can not only trace the various defense mechanisms but also the different fantasies lie within the text. Application of psycho-analysis may be traced back in the fourth Century B.C. Aristotle himself used this technique / approach in defining the catharsis effect in tragedy to arouse the feeling of fear and pity (Varghese John, 2004). Among various analytical and interpretive approaches to literature psycho-analysis interpretation provides deep insight into the thematic concerns, symbolic and creative aspects of a work (Mehta Reena, 2005). We can find many psychological portraits in the works of Charles Dickens, George Eliot, W.B. Yeats, T.S. Eliot, Ezra Pound, James Joyce etc. Among all these literary gems, Shakespeare standing out likes a beacon of consciousness because of his ability to articulate the nuances of psychological experiences and conflicts (Edward & Jacobs, 2003).

In this way, Psycho-analytical approach grasp concepts, reasons, explanation etc. of characters, places, descriptions, word choices and story structure in a way that opens it further than any other types of approaches. The psychic context of the literary work pays more attention than the social and historical context. Thus, it provides the individual psychic drama above anything else.
(Ashok Kundu, 2011).

Although many writers and authors employed this approach in their literary works but Ernest Jones was the very famous psycho analyst that assessed and evaluated major literary works with the lens of psycho analysis. He was a renowned British neurologist and psychoanalyst who first practiced psychoanalysis in the field of literary criticism. He made many significant contributions to psycho analytical literature notably monographs on Hamlet and on the Nightmare. Jone's work on Hamlet and Oedipus is an example of classic psycho analytical literary criticism. He worked on the assumption that no dramatic criticism of the characters in play is possible under the pretense that they are real people, an assumption that is typical of first phase, Id – centered psycho analytic reading known as psychology of the unconscious (www.blog.hss.edu).

Jones elaborates Hamlet's mysterious procrastination as a result of the Oedipus complex. Hamlet continually postponed the act of revenge because of complicated psychodynamic situation in which he find himself trapped. Though he hates his uncle, he nevertheless unconsciously identifies with him –for having killed his father and married his mother. What are Hamlet's own unconscious wishes have been carried out by Elaudius carried out by Claudius. In addition to this marrying to Hamlet's mother gives the uncle the unconscious status of being a father – destructive impulses towards who provoke great sense of anxiety and meet with repression.

Freud applied the idea of Oedipal conflict to the audience response to Oedipus and character of hamlet and his inability to take action and he speculated that the guilt of Oedipal in the life of Shakespeare. While Freud believed literature to be an expression of the repressed wishes, desires and conflicts of the writer, Jung regarded literature as an expression of collective consciousness that allow access for readers to the archetypal images buried in social memories and these images help in revitalizing the psyche of the whole race and culture as a whole. The literary characters of Virginia wolf's work like Mrs. Dalloway, Mrs. Ramsay etc. are inspired by the psychological theories of Carl Jung. Adler supported literature as an expression of social consciousness and personalized self that is reflected in the work of a writer. On the following parameters the present study has been evaluated / expressed:-

1. Consciousness :- Consciousness refers to the state of psyche that requires appropriate transactions with the actual world of reality. In case of a writer his writings reflect the consciousness of his own psychic dispositions and his life expressions.

2. Unconsciousness :- Unconsciousness is regarded as the reservoir of psychic energy. It functions to discharge the tension and strive for immediate satisfaction. The literary work of an writer is the window through which one can peep into his unconscious state of mind.

3. Collective Unconsciousness :- Jung's deepest level of psyche is collective unconsciousness. Collective unconsciousness is the accumulation of inherited experiences of human and its race. The inherited experiences of a writer reflects not only his personal psychic frame work but also of the whole race to which his associated.

4. Social Consciousness :- Adler's social consciousness is the motivating force behind every individual and its community. The innate social consciousness is the result of social interaction of human beings with society. A writer being a part of society also gets affected by this consciousness. His interaction with society becomes the determinant of his social consciousness that reflects in his writings.

5. Self :- 'Self' here refers to the Adler's self that is highly personalized that relied entirely on the biological needs and environment. Adler's self is the most important factors in determining the individual psyche so in case of a writer.

6. Otherness & Others :- The concept of 'Others' is the universal pattern in which 'Others' are the inhabitants of the peripheries contrasted to the 'Self'. The term other is highly volatile and relative that keeps on changing in context with time and space. The dichotomy of 'Other' raises the issue of identity crisis marginalization, alienation and self. This dichotomy between self and Others would be the parameter of assessment.

7. Defense Mechanism: - Defense Mechanisms are the techniques which a person employs to keep his haunting emotions out of awareness. In case of psycho analytic study various defense mechanisms will be employed to analyze author, his writings and his art of characterization. These are maneuvers or techniques which every individual employs to defend himself/herself against a reorganization of the inadequacies. Under the pressure of excessive anxiety, the ego is sometimes forced to take extreme measures to relieve the pressure. The common defense mechanisms are found in the behavior of all people. Basic defense mechanisms are

repression, projection, regression sublimation and identification. All defense mechanisms have two basic characteristics :-

i)   Deny or distort reality.

ii)   Operate unconsciously.

a) Repression :- This is the earliest concept of psycho –analysis. It is the unconscious process which retards the painful feelings, undesirable wishes and ideas from the conscious sect of mind. Regression results in complexes which play a great role in the determination of behavior and development of personality.

b) Projection :- By projection an individual tries to hold others for his undesirable behavior. Projection often serves a dual purpose, it not only reduces anxiety but it enables the projecting person to express his impulses under the guise of defending himself against his enemies.

c) Regression :- Regression is the mechanism whereby an individual returns to infantile behavior after reaching the maturity level. Regressions are ordinarily relative and responsible for the unevenness in personality development.

d) Identification :- This is a mechanism by which satisfaction is gained through the accomplishments of other persons or a social group. In this a person takes over his or her own features of another person and makes them a part of his own behavior or personality.

e) Compensation :- When we meet failure in one activity, feeling of inferiority arise which is counter – balanced by the success in another

activity or phase of life. When an individual makes an attempt to make up for deficiency real or imaginary, he is using the mechanism of compensation.

f) Rationalization :- The process or mechanism of self-justification is termed as rationalization. By this, one tries to justify his undesirable activity. The fable of 'The Fox and the grapes' is the perfect example of rationalization.

g) Sublimation :- It is the unconscious deflection of libido into other socially acceptable channels. For instance, a person who fails to satisfy his sex need may remove his frustration by transferring his love to dance or arts etc.

h) Withdrawal :- In this mechanism a person withdrew himself from the circumstances that cause frustration.

The psycho analytical study of Mistry's novels is required because most of the diasporic writers involve themselves into loss rather than gain. This loss is because of the creation of a new kind of culture resulting from crossing the boundaries. It is the uniqueness of Diaspora that came into existence after coming across the tension between the native and alien cultures, between native language and the adopted language and between their own nation, history and that of the one with a new historical perspective. "These diasporas displaced, alienated, exiled, excluded, and oppressed, create their own kind of epistemic disjunction at the heart of the metropolis" (Paranjape , 2001).

The international literary scene has in the past two three decades witnessed the emergence of strong literary voices. Indian English Literature has passed through several formative stages crossing all the barriers of language, form, technique and

sensibility; it has acquired the perfect maturity in thematic concerns and in the method of expression. Indian writing in English has been scholarly augmentative, autobiographical representing man and society. The various scholars, poets, dramatists, novelists have succeeded in depicting the Indian social reality imaginatively, imbuing it with universal import. In historical context, Indian English literature initially was an integral part of Anglo-Indian writing that is now an integral part of commonwealth or third world Literature. This third world literature is and will always be a vital component of world literature. It is the literature in English of self – expression of India, reflecting and commenting upon Indian themes and consciousness for the sake of the natives as well as the world citizens. In fact, it reflects the Indian ethos and aspirations. The Indian diasporic writers by and large are concerned with the past and present of India. Their main concerns have been with the social, political, cultural, historical and contemporary changes occurred in the nation. V.K. Gokek believed that Indianness of Indian writer consisted of intense awareness of his entire culture.

It is believed that Indian English Literature that began as a byproduct of an eventful encounter between Britain and India has made immense progress in the late twentieth century. In spite of diverse cultures, races & religions, it has recapturing, representing and reflecting the multi-cultural society. Indian Literature in English has an Indian should and expresses a sensibility drawn from the same sources as the other embodiments of the Indian spirit and the Indian tradition (William Walsh, 1990)

It is assumed that Indian literature specially novels in English have its roots in the nineteenth century realistic tradition. The literary genre of novel is linked to the changing economic and social patters and are realistically reflected both in English and Indian literature. Indian literature in course of time has become

thoroughly Indian, thematically and technically depicting the Indian values. In this context Meenakshi Mukherjee's (1985) contention is:

'The novel in India can be seen as the product of configuration in philosophical, aesthetic, economic and political forces in the large life of the country. Despite obvious regional variations, a basic pattern seems to merge from shared factors like the puranic heritage, hierarchical social structure, colonial education, disjunction of agrarian life and many others that affects the form of novel as well as it context'

The novel, being fictive, is always concerned with the representation of life and reality. A novelist should have a clear perspective and awareness of the social milieu that he / she depict. Mulkh Raj Anand, R.K. Narayan and Raja Rao are considerably the founding fathers and the inaugurators of the form. They developed the new areas of human experience that suited the art of characterization and point of view to it in a novelistic manner. The novel as an art form evolved further and matured in the works of Bhabhani Bhattacharya, Khushwant Singh, Arun Joshi, Shashi Desponde, Anita Desai, V.S. Naipul, Nayantara Sehgal etc. in the post-independence period.

The Indian novels in English since independence have been termed as the modern novels as opposed to the traditional novels. The modern Indian writers write about the socio-cultural predicament of the modern man. In their novels, the center is shifted from the society to an individual, from outward and external to inward under the influence of modern psychology of Sigmund Freud and Jung. The major novelists have produced novels dealing with political   upheavals and the psychological concerns. The scrutiny of self and society has taken various forms in modern English under the spell of modernism and post – modernism continued in the novel of mid-eighties and early nineties. The Indian novels in English become highly subjective leading to fantasy and subvert the notion of objective

reality. The modern novelists have made the novels a medium of global expression. It has received worldwide acclaim in the hands of Salman Rushdie, Amitav Ghosh, Vikram Seth, Upamanyu Chatterjee, Shahi Tharoor, Garruk Dhondy, Arundhati Roy, Jhumpa Lahri, Anita Desai, Kiran Desai, Rohinton Mistry etc. Their works echo the West, but they retain the essence of native tradtion. They try to identify their writings as a nationalist literature. Though some of them live abroad, they do not lose their touch with the native soil, culture and history. Indian has always been their inspiration. Their works translate not only the Indian experience but also the emotional make-up of India. Amongst these outstanding novelists, Rohinton Mistry is much critically acclaimed writer. He is an exceptionally brilliant socio-political commentator who has written about Indian social reality and human predicament.

Rohinton Mistry is one of those who have received worldwide acclaim. His fiction interestingly subverts all the conscious and unconscious cultural categorizations associated with the different form of the novel. The core of his fiction is realism that focuses on the human condition, located in time and space. "The humanism of his narration and the grandness of his narrative tapestry give a universal dimension to his characters, who therefore become embodiments of a universal human condition." (Nadini Dewnarain, 2007).

Rohinton Mistry, a writer of Indian diaspora in Canada, was born on 3rd July, 1952. He shifted to Canada in early twenties of his life because he wanted to become a pop singer, but survival need forced him to pursue the job of a part time bank employee. At Canada he took English and philosophy in his bachelor degree programme and completed his Bachelor in 1982 from University of Toronto.

The love for reading and literature grew in him during his studies. In 1983, he wrote his first short story "One Sunday". He sent it to Hart House Literary contest

and won the first prize. In the coming years he sent his another literary piece 'Auspicious Occasion' to the same contest and won the award again. In this way his literary career began. In 1985, he won the Annual contributor Prize from the Canadian Fiction Magazine. The short stories of his published in various Canadian magazines were well received by many readers and reviewers including the Toronto Star. From the first story, where he explores the two different poles of world, he knows – the first is Canada of a new migrant and another one is the Parsi middle class Bombay family he has left behind. Further, there are various spectrums of the world of Parsi community and their problematic positioning within Hindu – dominating country like India in "Tales from Firozsha Baag". In 1987, Tales from Firozsha Baag has reappeared with a new title "Swimming Lessons" and other stories from Firozsha Baag. The book was reviewed very well in British and North American Journals and was shortlisted for Canada' Governor General's Award. It consists of short stories, each one dealing with various aspects of the lives of the residents of Firozsha Baag, an apartment complex where Parsis are in the majority.

After short stories, the next publication was his debut novel 'Such a Long Journey' (1991) that brought him national and international recognition. The Book won Governor General's Award for Fiction and the W.H. Smith Books in Canada the First Novel Award. It also won the Common Wealth Writers Prize for Best Boot and short listed for Man's Booker Prize. His first novel deepens the exploration of the way of life of a community. The life of Gustad Noble, the main protagonist of the novel, as he weaves his way between family, friends, community, his work and the country itself, is the embodiment of the nobility in the sense of ordinariness. This novel seems to take departure from "Tales from Firozsha Baag" in its historical aspect of the Parsi predicament and in its use of the broader political turmoil of Indian in the year 1971 as a contextual background for a story about a Parsi family.

The South Asian Mistry places his community at the center and weaves a tale that is both history and fabulation. A.K. Singh (1996) remarks that 'Such a Long Journey' centralized his community as protagonists and there is constant dialogical interaction between stories about the past and the present of the Parsi community, and Mistry like his other counterparts informs the past of his community, comments on its present and anticipates the flow of events to follow through his characters.

His second novel 'A Fine Balance' (1995) is a triumph in realistic fiction. In 'A Fine balance' Mistry's literary and aesthetic sensibility of compassion for the dispossessed and the poor has been beautifully displayed. *A Fine Balance*, a significant and critically acclaimed Novel, by Indo – Canadian eminent author Rohinton Mistry, imparts an insight towards life, entirely distinguished. The Novel has successfully brought varied aspects / factors and woven them into a single thread, through the poignant style of writing. This Novel, attained much appraisal throughout the world and won Commonwealth Writers Prize for Best Book, and was also shortlisted for the utmost prestigious - Booker Prize, the International IMPAC Dublin Literary Award and the Irish Times International Fiction Prize. The 'Guardian' called it, 'A masterpiece of illumination and grace'. It's been appreciated thoroughly, as Shashi Tharoor stated about it,

> "If Rohinton Mistry weren't Canadian - and a Canadian who has won every literary prize his adoptive country has to offer, I would have called this a Great Indian Novel. It is an astonishing work of suffering, death and degradation in contemporary India, which nonetheless manages to leave grounds for hope amongst the many reasons for despair."[i]

After the national scope of his earlier novels, Mistry's return to the tapestry of family life in 'Family Matter' (2002) his third novel of Parsi Milieu. The novel

won the Canadian Authors Associations' MOSAID Technologies Inc. Award for best fiction and was also nominated for the prestigious Booker Prize. This novel was also shortlisted for International IMPAC Dublin Literary Award. The Buffalo News calls it

"A wonderfully perceptive and sometime hilarious exploration of the complexities of family life…. A novel of great wise beauty and power– a book to be treasured."

Vijay Sheshari remarks, "Family Matters, matters not because of the dictum 'Literature matters because life matters' but because of the books grappling with matters of a family in a microscopic manner paving the way for a panoramic view of a micro cosmic world".

In his third novel Mistry's returns back to the theme of family and uses narrative strategies first used in 'A Fine Balance' to intensify the plot, the human interest and the sense that the characters are firmly embedded in their present. He scrutinized the dilemma of the Parsi Community in Bombay in a way reminiscent of tales from Firozsha Baag but informed by the vision of 'A Fine Balance'.

The chronological timeline of Mistry's various plots show very interesting gradual movements towards the contemporary literary world. The whole plot of 'Such a long Journey' was set during the war against Pakistan in early 70s of India and chronicled in relation to his characters lives of ordinary citizens. 'A Fine Balance' was set on the back drop of infamous emergency (1975). In the novel Prime Minister Indira Gandhi, her manipulation of Congress ideologies and cruel pragmatism have direct repercussions on the lives of the four major characters of the novel.

Family Matters was set on the back drop of post Babri Masjid riots of 1990s. The political and religious framework of this novel is the growth of Fundamentalist

ideology of Hindutav and its repercussions on the life of the ordinary, unsuspecting citizens.