

## Analyzing Individual Psychology In Sudhamurthy “Mahashweta”

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### **Abstract**

Male domination, women's suffering is always a never-ending exercise. In India, women are expected to be ideal people who should always stand as a symbol of their culture. Meanwhile, women are put in situations that torment them later, which psychologically affects them vehemently. To have an innate idea of the psyche of any individual, Alfred Adler, an Austrian psychiatrist, introduced the concept of “Individual Psychology.” Individual psychology is a psychological method which deals with the process of an individual striving from inferiority to superiority. Every individual's behaviour is influenced by their environment and past experiences as well. They strive hard to find self-ideals that guide them to achieve their goals. It is an innate ability of any human being to be a part of society. Adler states that an unconscious part of our human goal is to reach superiority from inferiority, which is an actual process of being whole. This proposed work, “Analyzing Individual Psychology in Sudhamurthy “Mahashweta” aims to find the inferiority events in Anupama's life that spurred her to attain superiority, as Adler's Psychology states, and how they subsequently resulted in her becoming an indivisible whole.

**KEYWORDS:** Individual, Psychology, Inferiority, Superiority, Unconscious.

### **INTRODUCTION**

Boris Pasternak said “Literature is the art of discovering something extraordinary about ordinary people, and saying with ordinary words something extraordinary.” Literature is an art where people can be exposed to various situations which help them to make better decisions in their lives unconsciously. Indian culture and tradition are imbibed by its heritage, perhaps people celebrate it as their integrity. Subsequently, Indian society expects women to carry this custom from generation to generation rather than men. This imparts a great influence on the psyche of every woman which gives privilege to misogynists.

Anupama, the protagonist of Sudhamurthy novel, “Mahashweta” represents the psyche of the ordinary Indian woman until she finds her Self-Ideal. She is an ordinary Indian woman who does not have any huge expectations about her life. As her father,

Shamana was the only person who financially supported the family, she took care of her expenses through a stage performance where she met Dr. Anand. Dr. Anand and his family have a well-established fame in society. His social standards played a trivial role in their love life. In our society, marriage is not only a love bond, it is a prestigious tag for family members to show off their wealth to their crowd. In that case, dowry plays a major role in every Indian woman's marriage affair. Anupama as a sincere daughter-in-law, obeyed her Mother-in-law Radha akka saintly. Radha akka was not satisfied with her as she comes from poor background. Anupama can sense inferiority in each and every move in the house.

“Even though the female child is stronger than male child at birth as adults it is the man who become oppressor, and woman who suffers.”[Mahashweta,1]

When Anupama was caught by Leukoderma, Radha akka portrayed her as an evil sign and sent her back to her father's house. This torments Anupama mentally and physically. Her scare made a lifetime stain on her life. She wrote letters to Dr. Anand who was abroad to pursue his higher studies. She elaborates about her dreadful situation with her mother-in-law. Day by day her patches and her anguish started to grow tremendously.

"Please do not think that I hid this matter from you and your mother. I did not tell anyone about my condition because I was scared and apprehensive. But your mother thinks that I have had the patch since before our marriage. She is convinced that I hid it from you and tricked you into marrying me. But you know that is not true. I was always aware of the differences between us before you erased them. Anand, you know I did not have the

patch when we got married. Please tell your mother that I have not deceived you." [Mahashweta]

Dr. Anand refused to answer her letters and left her in vain. She urged his love, but he neglected her completely. This wounds her psychologically and makes her lost in the wilderness. It develops an inferiority complex in her to face society. When Anupama learns about Radha akka's plot for Anand's remarriage, she loses hope in everything. She was constantly tormented by her circumstances and got into depression. She believed that change of place and mood could be a mediocre tumble. As Alfred Adler said, "the material of life has been constantly bent on reaching a plus from minus situation."

The "weak points" of our lifestyle frustrate us in our pursuit of superiority and trigger feelings of inferiority. Lack of objective inferiorities can arise feelings of inferiorities. Very often, people perceive themselves to be inferior in ways which have no basis in reality. Becoming more aware of what we are striving for and adjusting our self-ideal is necessary. It

is a crucial step toward self – improvement. Anupama travelled to Bombay, to rebuild her career with the help of her friend Sumithra. She had great gratitude for Sumithra and her husband Hari. But Hari was attracted to Anupama. Soon, she finds another way to lead her life. There she starts to travel independently.

"Whatever the circumstances she finds herself in, she would meet the challenge head-on, and win. She is now ready to face the world, determined to stand on her own feet and build a new life for her. She looked back and prayed to the goddess, give me the courage to live no matter what happens! and started walking home." [Mahashweta,79]

In 'Understanding Human Nature' Adler connotes that, "... (the) first thing we discover in the psychic trends is that the movements are directed toward a goal... This teleology, this striving for goals is innate in the concept of adaptations." In the journey of life there is nothing called destiny to achieve but goals to achieve. It confines thought and refines the actual purpose of human existence. Indian women and their psyche are culturally tuned to adopt her space in her in-law's house. When these adhering women face broken marriages, they abscond from reality. It may lead them to a depression state, which is actually an impetus feature to identify themselves.

In Mahashweta, Sudhamurthy bought the psyche of the typical Indian mothers-in-law about their daughter-in-law's. They always think of themselves as superior to others in the family. They believe that their daughters-in-law are meant to assist the family. Men are submissive when they play their son's role in the house and leave their wives astray. In the novel, the author tries to connote the life of Anupama as a courageous woman who never binds with the family affairs which actually shatters her happiness.

We look for ways to make up for our inferiority by excelling in a manner which can

compensate for our deficit. Anupama compensates for her emotions with a career. She found her way to uplifting her social standards. Perhaps she joined as a lecturer in a college where she identified her inner peace and pursued her passion for Sanskrit literature.

She began to suspect that it could be leukoderma, and became numb with fear. She was too shocked even to cry... why had this curse befallen her? She prayed God to prove her fears false... the patch continued to grow, making her terrified of what the future held in store for her. (47)

In the journey of life, finding our true selves is the ultimate goal. It can be possible if you nurture your feelings and emotions. Whereas, inferiority and failures lead one to gain more experience to attain superiority.

## CONCLUSION

For every Indian woman, marriage is always a constraint to their dreams. Because Indian society has abiding of its culture and heritage, and these terms anonymously include female freedom of choosing partner. If her choice of life partner went wrong, she was tormented in the name of tradition. In the novel 'Mahashweta', Sudhamurthy broke the chain of being in an abusive relationship. As Adler says,

“Courage is not an ability one either possesses or lack. Courage is the willingness to engage in a risk-taking behaviour regardless of whether the consequences are unknown of possible adverse. We are capable of courageous behaviour provided we are willing to engage in it.”

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