

# PSYCHOLOGICAL ASPECTS IN MANJU KAPUR'S WORKS

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## Abstract

A literary work's character or the author's point of view are both topics covered by the psychological component of literature. The psychological justification for the author's choice of genre for expressing various situations can also be examined. Manju Kapur is a talented modern Indian author who writes in the feminist genre. The majority of Kapur's characters in her works have feminist tendencies while navigating patriarchal society. This essay explores the psychological influence on Manju Kapur's writing style and her works.

**Keywords:** psychological, feminist, writing style, modern, patriarchal.

## Introduction

The contributions of Sigmund Freud and Carl Jung had a greater impact on literary criticism than they have on writing. According to Freud, the author's writing style is the outcome of a psychological eruption caused by fear and an unconscious yearning. The works of (Hase) Manju Kapur are seen as asserting female rights. Kapur distinguishes many types of women's rights violations, including identity crises, alienation, patriarchal standards, and male supremacy. Manju Kapur wants to inspire women to develop themselves rather than give up on the patriarchal culture.

Freud describes the structural model of the mind using the German words *das Es*, *Ich*, and *Über-Ich* in psychoanalytical theory. Later, Freud refers to the idea using the Latinized translations of the words, which are referred to as the *id*, *ego*, and *super-ego*. People who have a psychologically developed *id* act or respond to stimulus immediately. In this stage of psychology, hostility and sexual attention are at their peak. The activities that are expressed instantly and those actions cannot be coordinated. (Alice)

The super ego phase forces people to think critically and insists on moralizing their actions. The ego phase, on the other hand, encourages people to act responsibly and to balance their wishes with reality. People wait patiently during this time so they may carefully assess the problem from all angles. Ego also acts as a mediator between the super ego and the *id*. Additional references to psychological perspectives are provided in comparison to the characters created by Manju Kapur for her works.

"Contrary impulses exist side by side, without cancelling each other. . . There is nothing in the *id* that could be compared with negation. . . nothing in the *id* which corresponds to the idea of time." (Cussen)

During the *id* phase The Immigrant by Manju Kapur features a character named Nina who has the personality. Nina's desire for sexual stimulation was sparked by Anton's romantic attention to her. Since Nina's innate nature is how her *id* expresses itself, she was unable to see the scenario from either a positive or negative perspective. Because Anton seems to be disrespecting their relationship by acting aggressively in the classroom, Nina assumes that Anton will only disclose his true nature once they have made love.

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Nina didn't appear to wait for Anton to be questioned or to offer an explanation before she abruptly criticized him and chose to leave infuriated. The discovery of Nina's husband's physical contact with a blonde-haired girl causes Nina's id phase to reflect in wrath. Nina decides to forgo the wedding's customary ties in favor of concentrating on her work. The id develops its conduct before the ego.

“Originally, Freud used the word ego to mean a sense of self, but later revised it to mean a set of psychic functions such as judgment, tolerance, reality testing, control, planning, defense, synthesis of information, intellectual functioning, and memory. The ego separates out what is real. It helps us to organize our thoughts and make sense of them and the world around us” (Looti)

Shagun in the novel *Custody* by Manju Kapur is portrayed enough to satisfy her demand for respect on her and her feelings by the love of Ashok. Shagun is filled with the phase of ego and the components including judgment, tolerance, defense and memory. (Looti) Shagun judges her husband Raman's behavior as workaholic and never respects their relationship and that makes Shagun think Raman as selfish character.

For ten years, Shagun has put up with life with Raman, but she is aware of reality and the advantages it offers. Shagun put Raman to the test by keeping herself occupied for a while and refusing to be available to him all day. Shagun makes the decision to set aside time each day for herself and her privacy. Even though Raman has suspicions, Shagun manages her emotions by withholding information about her relationship with Ashok from him. Shagun is working to establish a civilization where people respect one another and live in pure love.

It is obvious from Shagun's expectations that the defense process is pure and without any self-interest. Shagun works academically to develop her innate talent while gathering information on the importance of her career in society. Shagun never forgets her children; she manages to cross paths with Arjun, her son, at regular intervals and struggles to win back Roohi, her daughter. However, Shagun's perception of the world and her own thoughts drive Roohi away from Shagun, unlike Arjun.

In Manju Kapur's works, the psychology of the victim is different from the tradition-following female. Astha's mother is very committed to living by the conventional traditions in Kapur's book *A Married Woman*. Astha's mother extends the ancient guideline to her daughter Astha's life in addition to intending for her own life to be filled with them. Astha's mother aggressively encourages Astha to participate in traditional life by drawing on the traditions she herself upholds.

Astha's super ego is reflected in the cultural difficulties surrounding each of her choices. Astha learns from her parents how to improve her daughter's academic performance, much as Astha's father supported Astha in making her job choice. Astha worries about the perception society will have of her children because Astha chose to break with convention by having a relationship with a woman named Pipe; in this case, Astha thinks like Astha's mother and favors the traditional way of life. Astha makes an effort to be a better person by speaking out against the suffering of those who are affected by general cultural differences in society, but she ultimately returns to a traditional way of life.

Astha's mother's psychology is evident in her denial of her daughter's right to an autonomous life. “There is time for everything, the girl is blossoming now. When the fruit is ripe it has to be picked” (Kapur, AMW 20) Astha's mother sees a woman's life as a task that must be finished in accordance with cultural norms. Women's lives are destroyed by the old way of life, which views women as mere objects. According to adherents of custom, the goal is to clean the parent's home before the wedding and the husband's home after the wedding till her passing. The reproductive process is also used by traditional people, although not with the same reverence as Astha's mother did, who saw women as having a shelf life.

Almost immediately I began to shift nervously in my seat. Not because we were being told of impending turbulence or being given giddy-making statistics about our altitude and speed.

What unsettled me was the voice coming over the loudspeaker. Our captain was a woman.

With a female pilot at the helm, my husband immediately made some comment about women drivers before returning to his crossword.

I, on the other hand, felt uncomfortable and found it hard to relax for the rest of the flight. All I could think about was this young woman - well, she sounded young - cradling 200 lives in the palm of her hand.

The sisterhood may blanch at my reaction, but the fact is that, despite being a woman, I am at heart a "male chauvinist".

Though I applaud female ambition and advancement, when it comes to real power, I feel so much happier if a man holds the reins. (Epstein)

In addition to existing in traditional society, the male chauvinistic female also exists in male-dominant societies. In many aspects, Epstein believes that women are the inferior gender. If a woman handles the dominant society in any way, she is once more discouraged by the male chauvinistic individuals. Women are drawn into a circle for their actions. Mentioning male chauvinistic individuals doesn't imply that they are all male; rather, it may also include females who engage in male chauvinistic behavior on their behalf. (Epstein)

In Epstein's article about dominance in humans, the psychology of female and male chauvinistic is explained in a straightforward and concise manner. In the essay, it is detested to acknowledge female accomplishments, and female skill is not respected. The male is typically made the authority in any type of dominance. This school of psychology is viewed as having restricted thinking. Being in control of others, especially their skills, is not a sign that one is mentally well. (Epstein)

With the help of Manju Kapur's novel *A Married Woman*, the traditional Indian family can be compared to the mentality of accepting male authority in the social sphere. Regarding money and the choices, he makes regarding investments, Astha's mother has faith in her son-in-law. Astha's mother made it abundantly evident that women are unable to trust while dealing with authoritative figures and societal settings. By explaining the justification for the control given to Astha's spouse, Astha's mother is openly acknowledging her male chauvinistic attitude toward Astha.

"He is a man; he knows about money. He will invest it in you and the children. I have discussed the whole thing with him." (Kapur, AMW 97)

Particularly for housewives, the psychology of women in conventional life seemed hopeless. Physical and mental well-being go hand in hand, but this isn't always the case with women. In a traditional marriage, a woman is compelled to leave the house where she feels ill. In Manju Kapur's novel *The Immigrant*, Alex and Vedamuthan claim that Nina experiences alienation and confidence loss, which puts her in a predicament.

"Through Nina, the novelist expresses the discomfort that a woman must undergo in foreign land. The culture and the lifestyle may become a reason for losing their confident and ends in a dilemma" (Alex & Vedamuthan)

Manju Kapur's fictional characters struggle psychologically to regain their independence. Every feminized character overcomes adversity and works outside the dictates of traditional society to live their life as they see fit. This demonstrates Manju Kapur's viewpoint on the role of female persistence in inspiring advancement. Manju Kapur wants to make the point that psychological power is crucial for making decisions in life. This essay includes a psychological comparison to Manju Kapur's fictional characters.

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