

Psychologicoanalytical Study Of Preethi Shnoy's *The One You Cannot Have*

Sreekala T.S

Reg.No.18223014012002

Ph.D, Research Scholar

Annai Velankanni College

Tholayavattom

Mobile No: 8754126409

Email.ID:tssreekala1977@gmail.com

Affiliated to Manonmaniam Sundaranar University,

Tirunelveli

Dr.J.Jesu Latha M.A,M.Phil,B. Ed, Ph.D

Research Guide & Associate Professor

Department of English &

Center for Research

Annai Velankanni College

Tholayavattom

Mobile No: 9486540797

Email.Id:jesu_latha@yahoo.co.in

Abstract

Preeti Shenoy is one of the most talented writers of the present and is one among the best-selling authors in India who weaves magic with her words and picture. She is a versatile individual and one of the favourite youth icons for the readers. She has been gifting many interesting novels to the readers with her real-life themes and her simple vocabulary. She believes that women have equal rights to demand for equality in society as men. Her female protagonists are neither dominant nor submissive; they are neither strong nor weak hearted; they are realistic. This paper aims to analyse the latent content of the novel in the light of Freud's psychoanalytical theory and other psychological concept, i.e., Electra Complex in order to unravel the causes for equivocal behaviours of significant female character, disclose the hidden contents and meanings untold by the author. Her significant novel, **The One You Cannot Have**, deals with many untold psychological issues faced by youngsters, particularly married women, such as trauma, depression, and repression. Therefore, the proposed paper aims to analyse the latent content of the novel in the light of Freud's psychoanalytical theory. In other words, it is an attempt to find out the hidden aspects of the novel, by analysing the strange attitudes of the significant characters.

Introduction :

Preeti Shenoy is an Indian author who consistently nominated for the Forbes List of the 100 most influential celebrities of India since 2013. She has varied interests ranging from photography and yoga to sociology. India Today has named her as 'being unique for being the only woman in the highest-selling league,' alluding to the immense popularity of her books. Her Twitter bio used to be: "Author of five best-sellers, Artist (Portraits, Mixed media, paper-quilling), Poet, Yoga-Buff, Ex-basketball player, Blogger, Dobe-owner, Nature lover, Ted X speaker and a Mother." Her interests are as multifarious and diverse as her several academic degrees which include an internationally recognized qualification from UK in portraiture.

DNA has described her as a 'keenly observant mind' and Times of India describes her writing as 'Excellent story telling skills'. There is simplicity in her writing that appeals to the inherent good in all and her positivity and 'Live life to the fullest' philosophy finds a large number of takers, who follow her very popular blog. Her pencil-portraits are life like which strike you with a realism that take you aback. She is also into paper quilling and is a poet too. She has written for publications like Times of India, Readers Digest and many more. She has worked with under-privileged children by teaching them English and Math. She has worked with several schools conducting workshops on thinking skills and creative crafts. She also writes a regular column called 'Sex and the city' for Financial Chronicle. She says "Life is short. Follow your heart and chase your dreams. And yes, they will come true."

Keywords:

Preeti Shenoy, *The One You Cannot Have*, id, ego, superego, latent content, Electra Complex, etc.

In Sigmund Freud's 'psychoanalytical theory', he explains three modes of thought process – 'id', 'ego', and 'superego'. Id acts fully under the control of unconscious mind; ego acts under the control of conscious mind; and superego is under the control of conscience. Id is pleasure-oriented and hence it never bothers about the comments of the external world and cultural heritage of persons. Whereas, superego is concerned about morality, culture, heritage, laws, and ethics of the state. And the third aspect is conscious mind which compromises both id and superego and directs to take a socially acceptable act. Every act of human beings has to go through the above-mentioned thought process, before it is done.

The interference of the id, the ego, and the superego in decision-making is inevitable and it occurs invariably in all walks of life irrespective of time and context. At this juncture, it is quite relevant to analyse such thought process of some significant characters in the novel. The researcher intends to analyse equivocal and contradictory activities of Shruti who undergoes a tremendous psychological trauma before her marriage with Rishab and after it too. She seems to be struggling between her id and superego, i.e., she struggles between her unconscious mind and conscience. Hence, she is not able to take any decision firmly. Ever since she got married to Rishab, she has to suppress all her intent wishes which she had dreamt of in the past, just for the sake of others, specifically for her mother's sake.

Driven by the superego, Shruti sacrifices her long-dreamt love for the sake of her mother and community despite her dislike for marriage. She tries to suppress and repress all her memories about her lover Aman, subsequently she blocks his Facebook account and goes far away from him, in order to forget him. But though she buries down her thoughts of Aman, she desperately fails finally in forgoing her past life with him. The more she tries to repress her memories the more her memories arise. The interference of id or unconscious motive is inevitable from which everyone suffers. She is completely influenced by her unconscious motives, i.e., her repressed wishes and memories which drive her towards an unknown direction that may be antisocial or unethical at times.

Shruti's act of postponement of her motherhood is worth analytical as it is obscure and not discernible. Despite she is forced or rather insisted by her family members and even neighbours in connection with her becoming pregnancy, she never changes her decision which induces one to find out the genuine causes of her stern decision. Her unpreparedness for motherhood makes one think of her sanity. Further it leads to a question, i.e., why did she marry Rishab, when she is not ready to bear his child? This act of her is quite suspicious and in a way Shruti's postponement can be compared with young Hamlet's postponement in revenging his father's murderer.

According to the patent content of the novel, Shruti must have agreed to marry Rishab though it is quite against her desire, in order to rescue her dying mother from cancer. This sacrifice (meant to be) is done by her as per the influence of her superego, which must have directed her to give up her long-dreamt life. In psychological terms, at first, she deliberately let her superego win her id by suppressing her id within herself. Nevertheless, she has socially agreed to be as Rishab's wife, internally she is no longer ready to accept him as her soul mate, as

she had already kept Aman (her real soul mate) at the bottom of her heart. Ever since she started loving Aman, she had deemed him as her husband and thereafter she started living as his wife mentally even without any social recognition (marriage). Moreover, emotionally and psychologically they were united to each other even without marriage. At this juncture, though she agreed to marry Rishab physically, she could hardly accept the thought of being his wife emotionally. In other words, she has not thrown Aman away from her heart (she cannot do it) hence she can never accept Rishab at any cost as her real husband. Soon after her wedlock with Rishab, her physical detachment from Aman is misunderstood by others as though she has forgotten her past memories and Aman truly, but her family and the society miserably failed to comprehend her immeasurable emotional attachment with Aman. This could be the most possible cause for Shruti's postponement in becoming mother. Eventually it is quite discernible that when there is a conflict between id and superego, it is the former which is more influential than the latter. Hence, unconscious mind is something powerful which is capable of influencing persons despite the interference of traditional norms and conscience.

Shruti is torn between her feeling and social norms. One part of her mind encourages her to go along with her arising desires, and the other part of her mind warns her of her unethical act and its terrible consequences. In psychological terms, Shruti's id pulls her towards Aman, but her superego always never fails to warn her of her duty to act as a well-nurtured wife to be safe from ignominy. Her dislike for her husband and her past life with Aman were known by her husband. As a result, each of them has to live like Tom and Jerry as there is no true love and affection between them. Their indifference towards each other rived apart their happy married life and which seemed to intensify the familial riot or any physical or psychological assault which would be unbearable and unacceptable. She dies to know more about the present status of Aman owing to her contrition or guilt for having collapsed his life by rejecting him and married an unknown man at the time of marriage. It is Shruti's injustice or betrayal to Aman which tears off her normalcy and peace of mind completely over a period of time ever since her marriage. Hence, having struggled a lot between her emotion and tradition, she with great valour decides to follow her unconscious mind, i.e., to meet Aman at least once in her lifetime to penance for her sin.

In this novel the most important reason for Shruti's endless angst is her mother herself since the latter is one of the core reasons for all physical and psychological turmoil of her daughter. Despite her minimum role she influences her daughter's life to large extent and

ultimately, she becomes the only responsible person for Shruti's perennial grief. It is Shruti's mother who is (indirectly) the primary reason for the failure of Shruti's love (life). In other words, Shruti's mother may be termed as her passive villain. Shruti is coerced and emotionally threatened by the critical health condition of her mother. Another possible reason is her father's disapproval for her love marriage with Aman. Deliberately or accidentally her mother is hospitalized and subsequently to be operated upon, hence as a conscientious daughter she has to sacrifice or give up her dream world for the sake of her mother's well-being. Sacrificing her love, she has somehow saved her mother from a deadly disease, but ironically ever since her marriage to Rishab she becomes a patient with too much stress and depression in all walks of her life. Thus, these are two major reasons which capsize Shruti's heaven into hell, i.e., from happy zone to a symbolic incarceration at Rishab's home from which she could not find any escape route. Therefore, to Shruti's depressed and repressed state, her mother sentiment, her rude father, (perhaps rude at the time of match-making) and eventually her society or its convention which remain as significant causes for the destruction of her life.

Conclusion :

Preeti Shenoy's works are generally construed the life of common man and she plucks out the philosophical thoughts from it. Readers can point out some philosophical messages from this novel and all this philosophical traces orbit around the philosophical concept existential humanism that is life is what you make it.

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