

I. Manifestation of Trauma in Mukherjee's *Miss New India*

The research entitled "Psychological Trauma in Mukherjee's *Miss New India*" probes into how a village girl from the backward community of India goes to Bangalore in search of better life and opportunity and how she gets traumatic experience there. The gender identity becomes a bane of her quest in Bangalore. She tries to elevate herself. But her efforts turn in vain. She yields to the amorphous callousness of the city and lives a defeated life. By using the perspective of psychological trauma, the researcher analyzes the psychic trauma of the major character Anjali.

In Bharati Mukherjee's *Miss New India*, the protagonist Anjali Bose encounters a lot of detrimental situations over which she can't establish her control. She falls victims to the seductive and sexual conspiracy of Mr. G.G. She is nearly dragged into the terrorist attack on Heathrow airport. On the false charge of murdering Minnie Bagehot, she is arrested and taken to the custody where she is brutalized, harassed, and terrified. She hears that her father died and mother is helpless in her sister's house. She is condemned to live an idle life in Bangalore despite her efforts. All these events traumatize her psychologically. In Bangalore, she comes across deception in relationship. When people knew that she is a helpless girl from village, many men try to exploit her under the pretext of offering her a job. In her village Gauripur, she is raped by Subodh Mitra whom her father had chosen as the prospective groom for her. This kind of sexual assault produces harrowing psychological impact on her. Unable to live in Gauripur, she leaves for Bangalore. Without any preparation and concern, she goes to such a big city Bangalore so that she can hope to see new a ray of life and freedom. Following this sexual assault, Miss Bose begins to act and react in an normal and eccentric way. Rashness and painful

sense of embarrassment torture her. When she leaves Gauripur so suddenly without telling her parents, her father becomes shocked. He had fixed marriage for her. Due to the burden of shock and shame, he dies. In Bangalore, Anjali hears that her father died. The unprecedented death of her father makes her guiltier. Shame and guilt produce inner agony in her. In Bangalore, the memories of living in Gauripur trouble her. She has lost the sound framework of her mind. She is weak enough to pursue her feminist quest in Bangalore. The instability of mind, and chronic sense of isolation affect her in Bangalore. She lacks any firm sense of confidence and commitment of purpose.

Hallucination and horrified condition are two psychic conditions which destabilize the mind of Anjali. After Anjali Bose is surrounded by failures one after the other, she experiences tragic premonition. She does not get job as easily as she had supposed. She is sexually exploited by Mr. G. G. who pretends to take care of her. She falls victims to his selfish interest. She is accused of murdering Minnie Bagehot without any fault of her own. She is humiliated by police without any fault of her own. Hallucination is revealed in this line "Peter! I was just talking about you! It was not a lie, not really"(141). Constantly, she is haunted by hallucinatory psychology.

Anjali falls into several traps which are set by the patriarchy and alien atmosphere of Bangalore. She wants to make a tragic retreat from the world of responsibility. Escape from reality due to the additional burden on her life adds momentum in her life. The following lines represent the traumatic impact in the psychology of Anjali:

Oh no, Anjali protested. Please don't change your plan for my sake. I have already been enough of a burden. I feel like such a parasite. Stop!

Anjali could not remember Parvati ever sounding. You are not a burden. Let's get you a flower vase. If you are here long enough, I will make you ana ikebana enthusiast. (296)

Anjali is silent and alone in a secluded place. But she feels that someone is giving her communication and message which are very important to her. Sometimes she could not manage the basic challenges of her life. In other words, what should be known is that Anjali is not retaining her coherent psyche. Inability to come in contact with other people is the striking trait of Anjali Bose's personality.

Anjali is ambitious. The lack of the fulfillment of ambition puts her in traumatic condition. Instead of being firmly attached to reality, Anjali Bose turns to escapism and nostalgic utopia. When her present and past become blurred and harrowing, how can she live happily? She can't overcome the dilemma. While she was in Gauripur, she was alien to the idea of keeping boy friend. Now she is advised by her friends in Bagehot residence that it would be imperative and essential to keep two or more than two boy friends. In parallel to her shift from Gauripur to Bangalore, several changes occur in her gender role. The atmosphere of Bangalore has had the credit of that she is somehow accountable for the death of her father. Many of her friends convince her that her father died of heart attack. But Anjali does not come to term with reality. She entertains the naive faith that her abandonment of Gauripur and disloyalty to her father are the primary reasons for his death. This sort of realization makes her more traumatized. Moreover, she is convicted on the charge of being involved in the gang of terrorists. One of her friends Husseina participates in the terrorist plan to explode Heathrow airport. Due to Anjali Bose's relation with Husseina, police arrests her, misbehaves her, harasses her, shouts at her obscenely and makes her embarrasses extremely. Anjali feels alone, neglected, loveless and helpless

in police custody. No one comes in police custody to speak on the behalf of her innocence. She realizes the words of instruction given by her parents. The more she realizes the word of her parent's instruction, the more guilty, ashamed and isolated she feels. Torn between pleasing nostalgia and harsh reality, she becomes mentally disintegrated. Even in the normal circumstance, she feels as though she has been facing insurmountable hurdle.

In Bangalore, Anjali feels insecure and helpless. The feeling of being engulfed by Bangalores' complexities haunts her. She unconsciously feels the necessity of support. She does not get a job in call center. Due to the poor standard of her spoken English, she does not get job. She runs scarce of money. She has to depend upon others. Despite her determination to work independently she has to depend upon a man named Girish Gujaral. But Girish Gujaral exploits her sexually. She becomes acutely aware of the increasing gap between her expectation and fantasy. People question her about how she is surviving and living in Bangalore. How is she living? These are the questions people raise about her. The painful awareness of leaving her house in Gauripur haunts her.

Troubled with the bad metropolitan life, she becomes repentant with her rash decision of the past. When her traumatic agony increases, she comes to know that her mother has gone to live with her eldest sister after her father's death. This event also hassles her in a tormenting way. Once, the owner of the residence where she lives died. Minnie Bagehot is the name of the owner of the residence where she lives. On the charge of murdering Minnie Bagehot, Anjali is arrested. Without any fault, she is arrested. This bitter event of injustice makes her realize how intimidating Bangalore is. The metropolitan city is filled with unprecedented terror and insecurity. The fear of

being assaulted and attacked at any time by the haphazard forces of Bangalore intensifies her trauma.

When her traumatic sufferings continue to increase, she feels increasingly surrounded by hostile forces. Death of father, helplessness of mother, arrest in custody, false accusation, sexual assault, shame and guilt, produce detrimental impact in her. She comes to think that her dream to get settled in Bangalore will never come true. When her suffering reached the optimal point, she contemplates suicide. Traumatic agony and suffering unfolded in such a horrible way that it finally compelled her to contemplate suicide.

Bharati Mukherjee is the widely known Indian writer. She writes about the troubles and tensions of the new generation of youths who are tempted to migrate to the west in order to carve out their destiny. As an author, she represents the powerful cultural voices of Bengali culture in her novels. The issues of immigrants and their traumatic agony plus alienation have been dealt with extensively by Mukherjee. Most of her novels deal with how the condition for struggles in the foreign land cause traumatic psyche on the part of migrants. The hostile living conditions for the immigrants in the foreign land can easily traumatize those sensitive immigrants who are hampered traumatically by the chaos and amorphous living situation. Her literary greatness is proverbial. Regarding to her distinctive literary initiation, Stephen Alter has made the following observation:

Mukherjee is known for depicting how the adverse living conditions of the immigrants can traumatize the psychology of the immigrants of India in the western metropolis. When immigrations take place in the hostile environment where immigrants face the dilemma, they will be in the utterly self-humiliating situation. If they are unable to master

these sorts of circumstances, their normal living conditions surely face deadlock. (51)

Stephen Alter has made it clear that there are plenty of circumstances which compelled her to choose the writing career. In addition, Mukherjee had the creative aptitude which tempted her domain of literary field. As a writer she explains implicitly how the adverse circumstance can heighten the deteriorating minds of the immigrants in the metropolitan world.

Clarke Blaise has thrown spotlight on the specific substance of Mukherjee's novels. According to Blaise, Mukherjee explores the subtle connection between nationalistic concern and alienation. Primarily, the immigrants face the traumatic sense of alienation when they develop extreme sense of nationalistic imagination. He has made the survey of Mukherjee's representative works. His cursory survey illustrates the following core point:

The portrayal of racial hatred and violence has occupied the forefront of Mukherjee's major works. Mukherjee presents darkness as a rich exploration of homelessness and loss of identity in the tradition of authors such as Naipaul and Malamud. Her focus on female protagonists was welcomed by women who recognized in Mukherjee's stories unusual empathy for the monumental struggles faced by immigrant women. (72)

Blaise has compared Mukherjee with some of the leading writers of the west. Like some of the leading writer of the west, Mukherjee brings into focus the troubled psyche of immigrants when they have to encounter strange culture. The lack of immediate adaptation to the strange culture weakens the psychology of the third world migrants. He compares her with Naipaul and Malamud. To some extent, her literary

worth and specificity makes her deserve such kind of eulogy. Culture, identity, quest for freedom and the other troubles of the Indian Diasporas and immigrants are the current leitmotiv of Mukhrjee.

The blurred national and cultural boundaries have simply made people confused and confounded. Hunt Nigel has clarified the concept of trauma in the following way:

Psychological trauma can lead to serious long-term negative consequences that are often overlooked even by mental health professionals, "If clinicians fail to look through a trauma lens and to conceptualize client problems as related possibly to current or past trauma, they may fail to see that trauma victims, young and old, organize much of their lives around repetitive patterns of reliving and warding off traumatic memories, reminders, and affects. (11)

Traumatic experience is a serious stumbling block. It hinders an individual's quest for progression, freedom, autonomy and independence. In making rational choice individuals can simply be sidetracked. In affirming their pragmatic mode of life the victims of trauma lag far behind. Rational choices and preferences are overwhelmed by the lingering remnants of trauma.

Anne Brewster thinks that crisis in cultural nationalism can be the root cause of the dislocatory psyche of who have crossed the national boundary and go to the west. The immigrants' passion to safeguard their cultural objects will work as an indicator of latent nationalistic fervor. Those who has drawn attention to Bharati Mukherjee's subtle attempt to assert nationalism through the agency of culture. In other words it can be said that her works convey the theme of neo-nationalism. Anne Brewster has made the following revelation:

Mukherjee's discourse of nationalism is articulated from two sites; in her fiction she constructs stories about the entry into American culture of immigrants from a variety of ethnic backgrounds, for the most part Indian. In addition, she constructs a personal mythology of immigration and 'assimilation' in numerous autobiographical and quasi-autobiographical writings. Failure to assert nationalistic fervor through cultural politics leads to the psychological chaos and anarchy.

(46)

By asserting the culture of India she wants to project the renewed sense of awakening of the nation state. Nationalistic concern is the primary purpose of Mukherjee. The subtext of her novels about Indian Diaspora in America reveals the pursuit for nationalism through the medium of culture and custom. Her narration is production of awakening of nation. Implicit in her discourse of cultural politics is the phobic loss of cultural purity and uniqueness which directly affects the normal psychology of the people.

Timothy Brennan praises Mukherjee for "her cosmopolitanism and her 'defiant challenge to traditional ways of conceiving the national" (4). She has already presented herself who champions individual freedom of a woman at the cost of the grace of ethical ideals and moral decorum. Almost all the female characters in her novels are overtly conscious of freedom and individual selfhood. Typically Bengali culture and customs are nicely represented by Mukherjee in her novels. Most of the characters in her novels are unnecessarily delicate, over sensitive, short-tempered, whimsical and irritating. They are prone to endure social label and calumny.

Linda Leith is keen on examining Mukherjee's thematic traits which range from the troubles of the immigrants and cultural politics to the renewal of Bengali

Renaissance. When characters, exposed to new strange culture, fail to assimilate and internalize the cherished underlying values, they would be prone to cultural shock.

Commenting upon the distinguishing hallmark of Bharati Mukherjee's genius, Linda Leith makes the following observation:

Bharati Mukherjee's territory is cultural shock. Born in Calcutta, she has been chronicling the traumas of displacement for more than four decades. She is a marvelously accomplished writer, and her new novel represents not only a new departure but also the latest installment in a substantial and satisfying body of work. For readers new to Mukherjee's fiction, this is a rich vein to mine. (12)

According to Leith, Mukherjee chronicles the issue of cultural shock and displacement and the subsequent problem of trauma. The close relation between cultural shock and painful sense of awareness of psychic lassitude which is key to the loss of individual's identity. Mukherjee does not get the credit of manipulating the crucial theme of cultural trauma.

Atul Sen is interested in making the comparative and contrastive study of most of the representative novels of Bharati Mukherjee. Stock themes like psychic disintegration and alienation are repeated by Mukherjee in some of her representative novels. Gender identity and traumatic tension are examined in the novel, particularly in *Miss New India*. Sen makes the following disclosure regarding to the position of this novel in relation to the other novels by the same author:

Desirable Daughters and *Miss New India* record the pathos of women who have been deceived by their own extreme choices. The outcome of rash choice taken by women is chronicled in these novels. If the trilogy chronicles a rich and complex history that reaches across distant

continents and eras, *Miss New India* not only makes sense of India's digital age; it brings worlds of tradition and change together in ways that illuminate cultural loss and passionate longing. (41)

According to Atul Sen, Mukherjee herself has never seemed younger than she does in *Miss New India*. She seeks to trace the sophisticated relation between disintegration of psyche and diasporic anxiety. Reverse consequence of her radical quest is explored in this novel. Anjali's need for friends, for a boyfriend, for a cell phone and for a safe and affordable place to live turns out to be the Raj-era mansion.

William Cote Roger Simpson describes trauma as "a bodily injury or shock. It is an emotional shock, often having a lasting psyche effect" (22). The definition recognizes two types of trauma- physical wounds that an emergency room might treat after an accident, and emotional wounds. Emotional wounds may afflict a person long after to the single shock that comes with an assault. Some people suffer trauma is not confined to the suffer trauma from continuing attacks on their emotional stability of course, physical and emotional wounds may be products of the same experience.

Psychological trauma is commonly known as an emotional injury. This psychic injury is caused by plenty of unprecedented factors. In patriarchal, society the rigid sense of gender can pose threat to the psychic integrity of the character. This is what has happened in the novel *Miss New India*. Trauma may be caused by natural events or they may be human- caused. Natural disasters emotionally traumatize even those who survive them without physical injury. Internal migration and continental immigration also can incur psychic disorder which, in not addressed at a right time, can lead to the traumatic psyche. Therefore, psychological trauma is a type of damage to the psyche that occurs as a result of a traumatic event. When that trauma leads to

post-traumatic stress disorder, damage may involve physical changes inside the brain chemistry, which changes the person's response to future stress.

Psychological trauma is the result of extraordinarily stressful events.

Repeated sense of alienation, fear of being dissolved in the mass, lack of adaptation to the new environment and strong patriarchal bias against women are accountable to the inception of traumatic quandary. Traumatic experiences often involve a threat to life or safety. It's not the objective facts that to determine whether an event is traumatic. Not all potentially traumatic events lead to lasting emotional and psychological damage. Some people rebound quickly from even the most tragic and shocking experiences. Others are devastated by experiences that, on the surface, appear to be less upsetting. A number of risk factors make people susceptible to emotional and psychological trauma. People are more likely to be traumatized by a stressful experience if they're already under a heavy stress load or have recently suffered a series of losses. People are also more likely to be traumatized by a new situation if they've been traumatized before-especially if the earlier trauma occurred in childhood.

Although all these critics have raised different issues in their analysis and interpretation, none of them have focused upon the traumatic psyche of the main character Anjali Bose. Anjali was raped by her suitor who was chosen by her father as the qualified groom. This sort of sexual assault lacerated the coherence and the integrity of her psyche. Moreover, her father died of heart attack because of Anjali's sudden disappearance which made him extremely ashamed and embarrassed. The ultimate death of her husband made her more traumatic because she thought that she is fully responsible for the collapse of her father. In addition, she was falsely accused of getting involved in the murder of Minnie Bagehot and in the terrorist act of

destruction. In police custody she was mercilessly and insensitively interrogated. As a consequence, she declined to project herself as the capable confident and qualified female being bent upon exploring individuality self-esteem and independence.

Anjali Boses's deteriorating psychological makeup will enable the researcher to produce an account of psychological trauma. Her life in Bangalore offers significant clues to conclude that she is psychologically traumatized. For being a female who is still jobless in this mega city, she had to fall prey to harmful biases. To be a female becomes a curse on her when she has been striving her best to survive in Bangalore. Many boys come to help her, realizing that she is really in difficult condition. But each of them has had the hidden motive of sexual exploitation. The outward show of cooperation and assistance is just a mask behind which the selfishness of males lurks. By using Judith Herman's notion of psychological trauma, and that of Kali Tal, the researcher will explore the relevant elements of psychological trauma in the text *Miss New India*.

II. Psychological Trauma in Bharati Mukherjee's *Miss New India*

Bharati Mukherjee's novel *Miss New India* presents several events of Anjali Bose's emotional injuries and psychological lacerations. Psychological lacerations mean the psychological injury which is caused by sporadic and unprecedented events. She has to encounter innumerable traumatic setbacks because she is a girl and her position in patriarchal society is always subordinate. She is a village girl born and brought up in a tradition of Bengali culture. That is why her thinking is not above the convention set by patriarchy. She has been living a comfortable life in Gauripur with her parents who love her a lot. Despite parental love, she has been oppressed and subjugated. Under the pretext of loving Anjali, her parents interfered in her private life. Patriarchy puts pressure on her choices and priorities. She thus feels traumatized. Trauma originates out of the gap between her parents' and her independent choices in the novel. Educated and properly cultivated, Anjali comes to hear many things about modern Bangalore from her English teacher. She is torn between tradition and modernity. She is in dilemma as to whether to agree with parental choice or to follow the free and autonomous track. This dilemma puts pressures on her and consequently she is traumatized. She does not entertain the idea of getting married earlier. Her father fixes a man for her marriage. This is a clear example of patriarchal interference and domination. As a daughter, she is not in a position to deny her father's choice. Her marriage with this man named Subodh Mitra is fixed without her consent.

Focusing on literature from survivors of the Holocaust, the Vietnam War, and sexual abuse, Kali Tal examines the need of survivors of these traumas to relate their stories to the collective cultural memory of the community at large. Kali Tal is the popular trauma theorist. He is interested in examining the traumatic agony from the perspective of women. According to Kali Tal, "trauma is an overwhelming

experience of sudden or catastrophic events in which the response to the event occurs in the often delayed, uncontrolled, repetitive appearance of hallucinations"(215)

Anjali Bose also moves through similar kinds of situations. She is increasingly hopeful that she is going to married to a cultured man. But when the same man rapes her a few days before her marriage, she loses the normal level of rational thinking. The widening gap between her expectation as a female being and the sporadic and unprecedented sexual assault renders her psyche entirely traumatic. Her bold decision to quit house without informing her parents and without taking money from them is strong evidence of how much audacious and autonomous she is.

There is a great hope and optimism in Anjali Bose that she is going to be wedded to such a fine and cultured man. The compulsion to marry a man against her will is the root cause of her disintegrating psyche. All of a sudden, the man, who is going to marry her, rapes her. Sexual assault damages her normal mindset. She loses her healthy psychological framework. What happens to her is contrary to her expectation. It is the tussle between patriarchal subjugation and the renewed sense of feminist longing that set the traumatic ground for Anjali Bose. She has never expected such an act from the man who is going to marry her. Anjali is psychologically disturbed. She is tormented mentally due to the agony of being victimized by the rapist. Sexual assault has lacerated her. She is not in a position to take any rational decision in the painful moment of sexual assault. The lines cited below from the text *Miss New India* shows how she is traumatized psychologically:

Anjali Bose is infected by the fear of being failed in each aspect of her career, says Hussein. From moment to moment, her self-centered life is disturbed by the unimagined events. Your daughter is correct, as usual, He said. I should be making his move. Anjali's parents did not know

how to interpret her interjection. Was it tender concern for the boy's feelings? A desire to get rid of him taunts her? She admitted to more stomach distress and a need to sleep in the dark in the back room, and left the parting formalities to her parents. (61)

Prior to her willingness to marry Subodh, Anjali was in a right mood of her mind. Despite her inner grudge against marriage at the age of twenty, she has yielded to her father's decision. But after Anjali is raped, she loses the rightful frame of her mind. Haunted by traumatic agony, she dares to declare her impending marriage null and void. Tortured and tormented psyche give her a kind of strength to cross all the barriers of culture, customs and rituals.

Trauma is physical as well as psychological injury. These injuries are caused by different kinds of events. Traumatic experience damages the healthy and normal psychological framework of the victim. The victim of trauma, especially of psychological trauma, is prone to anxiety, social isolation, anger or emotional numbing, sudden mood shifts, irritability and grief. Anjali Bose suffers from similar kinds of traumatic symptoms. She falls back into nightmare and hallucination. In her conversation with Mr. G. G. she says that she gives the utterance " I am hallucinating. Her red Samonite was in the trunk. Don't get ahead of yourself, Miss Bose. You have not heard me invite you, have you?"(262) She does hardly know whether she has invited Mr. G. G. or not. The victims of trauma whether psychological or politico-cultural are miserably haunted by depressive inclination, identity problem , guilt and shame and the feeling of fear and the fear of being overwhelmed. Kathleen Miriam argues about the traumatic disaster:

A traumatic event is an event which threatens injury, death, or the physical body of a child or adolescent while also causing shock, terror

or helplessness. Trauma refers to both the experience of being harmed by an external agent as well as the response to that experience. Youth who experience trauma may also experience emotional harm or psychic trauma which, if left untreated, can have a significant impact. Trauma typically exists along a spectrum which ranges from global, when an event may affect many individuals, to individual, when the trauma impacts only that individual. (13)

The depthless trauma involves repeated traumatic events occurring over a period of time, usually beginning in childhood. Conversely, simple trauma usually refers to a single event, such as a rape or a shooting. Simple trauma is more likely to lead to posttraumatic stress disorder. Post traumatic stress disorder refers to the sporadic outburst of hidden traumatic trace even after victims of trauma cope with their problems for the short time. Complex trauma leads to a deeper and more pervasive set of changes involving emotional deregulation, distorted thinking, behavioral dysfunction and patterns of dysfunctional interpersonal relationships. Early researchers noted that exposure to trauma may lead to feelings of anxiety, helplessness, dissociation and behavior. These symptoms are now included within the broad category of traumatic disorder. While these symptoms may be consequences of trauma, they do not always occur following trauma. Additionally, risk events can moderate the influence of exposure to trauma and the development of psychopathology.

In Bangalore, Anjali feels helpless though there are others to help her, to get her settled in Bangalore. But she feels helpless and insecure. The more she tries to get settled in this city, the more insecure she feels. Her feeling of insecurity and helplessness in the midst of secure and cooperative surrounding are pertinent

evidences of her traumatic suffering. The following extract brings into light mounting feeling of insecurity of Anjali Bose:

In a panic, Hunneina says “Miss Bose is riffled through mental notes. Don't agree: deflect. How to deflect? I should have said”. She started to explain, but her mind was saturated. All day long she had been absorbing censure from monitors. Defending oneself is the key to securing the mode of survival. Angie is fearful and constantly unsure of her life though Peter Champion is always ready to help her. Each and every corner of Bangalore looms threatening Ghoul to her. (238)

From moment to moment, she is haunted by the momentary sense of panic and insecurity. Even in Minnie Bagehot's residence, she undergoes the sinister sense of being under the surveillance of Subodh Mitra who had raped her. The repressed trauma of being raped by Mitra continues to dog her even in Bangalore. Without any reason, she has to encounter shock and corroding sense of horror.

Nightmare is the foremost problem of Anjali Bose. Once she is taken to the police custody, forcibly without any solid evidence of her involvement in the terrorist attack on Heathrow airport. This bitter event implants the scars of trauma in her. Even after being released from the custody, she is not able to recover from this kind of bitter experience. The rashness and growing heedlessness are sufficient examples to endorse her traumatic plight. Once,

Soon before she quits her village she goes to her English teacher Peter Champion. In Peter's home he pours tea which seems to be the nightmarish remainder of sexual molestation of her by Mr. Mitra. The following extract illustrates Anjali's increasing trauma:

Ali came back with the red suitcase. For a moment he seemed confused, then scamper to the almirah and took out an ironed shirt. He buttoned it. The action was to Anjali tender even erotic. Ali's fingernails were long and red. Finger nails are suggestive of her desire for temporary outlet for her hidden traumatic trace. Then he took a mug and poured a tea for her. (67)

Ali changes clothes. This act of changing clothes reminds her Mr. Mitra's forcibly changing her clothes. Here, the repressed painful memory finds out dramatic outlet while getting involved in normal activities. Thus it is clear that Anjali is emotionally vulnerable and psychologically incoherent. The normal order of action disturbs her psychology makes her far more tormented and tortured.

Anjali sees the death of Minnie Bagehot in the bathroom. She is terrified and relentlessly haunted by it. The image of Minnie Bagehot dying in the bath room of Bagehot residence penetrates the stable framework of Anjali's mind and traumatizes her. The following lines cited from the text clarify the point:

She waited and waited for the call back. Who else could she count for rescue? I am sitting on the lid of the toilet in a bathroom in my rooming house, with Minnie's body inches from my toes: she could not; she absolutely could not spring this on Moni Lahiri. Moni, the beautiful Bengali, belonged in her life of daydreams and her photoshopped future. She called Mr GG again and left another desperate message: I am ready for the trip to Mexico. Girish, please, please, come right now! (246)

Mr. G. G. has been trying to exploit her sexually. As far as possible, she is trying to avoid his sexual advance. Under the pretext of helping her, he actually wants to

exploit her sexually. When Anjali Bose is trapped in custody, there was nobody to help her. The only person who can provide her assistance is Mr. G. G. She is compelled to say that she is ready to go with him to Mexico. When Girish knows that Anjali is willing to go with him to Mexico, he comes to her aid. If she wants to keep her sexual chastity intact, she has to avoid him. By avoiding him, she can't free herself from custody.

With the help of disastrous events which befall her and her deteriorating conditions of mind, the researcher quotes some of the ideas of trauma theorist. Kali Tal argues that "traumatic experience can be expressed effectively in narrative. Studies of the cognitive, physiological, psychological, and behavioral implications of expressive writing corroborate what readers of literature have long suspected"(54). Writers often turn intuitively to writing as a way of confronting and surviving trauma suffered in their own lives. Hypersensitivity to physical contact is the recurrent component of Anjali Bose. She lacks the power of coordination and balance. Despite her compliant attitude to her parents she is compelled to quit Gauripur and make a dash to Bangalore the IT Hub of Asia. Traumatic stress is stress resulting from exposure to, or witnessing of, events that are severe and/or life threatening. Most of the time, Anjali Bose suffers from stress. In Bangalore also she is prone to endure many cases of stresses. The fear of being helpless in the big city is the major trouble in her life. She has to do many things in Bangalore within a short period of time. Hence, the longer she stayed in Bangalore, the more stresses she is going to brook.

Anjali is ambivalent in choosing decisive change. She is lost in the ambivalence when the dire need to make clear choice comes. She is confused as to what to do when he reveals his sexual affinity. In the following extract this kind of ambivalence is obviously manifested:

She thought, I am standing here next to a man I have slept with. I am standing here where I was handcuffed and dragged into a paddy wagon like a dangerous criminal, and I am not talking about it. I am acting as though we are two normal people on a romantic date on a starry evening in Bangalore. She could have screamed. Yes, I am flattered, I am grateful. Drive me tonight to Cubbon Park. Have your peon pick up my stuff from Parvati's tomorrow. She would spell her first name as Anjolie on her first-ever passport. She said, Mr Gujaral, I shall consider your offer and make my counteroffer when you get back from your trip. (304)

Anjali does not show willingness for sex to with Girish Gujaral. But she is forced by circumstance to ask for his help. For receiving his health she is bound to obey him. To take economic and noneconomic help is to make gesture to accept him as sex partner. This compulsion makes him far more ambivalent. She is vague in terms of making proper choice. In her relation with Mr. G. G. she is increasingly ambivalent.

Kali Tal's concept of trauma is wholly applicable in the text. The adverse living conditions of Anjali Bose are the dominant cause of her traumatic downfall. He passes the following views about traumatic symptom which is purely psychological in orientation:

Psychological trauma is direct personal experience of an event that involves actual or threatened death or serious injury, or other threat to one's physical integrity; or witnessing an event that involves death, injury, or a threat to the physical integrity of another person; or learning about unexpected or violent death, serious harm, or threat of death or injury experienced by a family member or other close

associate. The person's response to the event must involve intense fear, helplessness, or horror. (87)

Sexual encounter, unprecedented happening, adversity of unexpected kinds cause psychological trauma. The factors that cause trauma are man-made as well as natural disaster. The sudden occurrences and happenings in an individual's life shock him or her. Moreover, such events implant stress, agony and pang which render psychology irreparably lost and damaged. That is why those who are traumatically susceptible can hardly maintain the normal framework and integrity. Hence, concrete enumeration of underlying factors helps us to examine and analyze the reality regarding trauma.

The news about the sudden death of Anjali's father has the direct bearing on her. She is so shocked by this incident that it takes her a few months to recover from this sort of shock. In the moment of shock unleashed by her father's death, she is highly tumultuous. Anjali Bose lives in Bangalore. She struggles to survive in Bangalore. She is informed by her English teacher who comes to Bangalore that her father died on the spot when he heard that Anjali has deserted her family to avoid getting married to a man her father has chosen for her as her groom. This tragic event intensifies her traumatic torture. She feels guilty for her radical acts and eccentricities. The following lines cited from the text suit the point raised above:

He died suddenly; that can only mean a heart attack, a stroke, something to do with high blood pressure. All Indian men suffer from high blood pressure. Salty food, smoking - it was a known flaw. 'I am taking up too much of your time. You'll be late for your flight,' she said. Fear, not steadfastness, had kept her father in dead -end Gauripur. Fear had forced him to follow his father's and his grandfather's

footsteps into the railways office of Gauripur. Her family had orphaned her. She had not even any pretense of a home back in Gauripur. (173)

Anjali did not have involvement in the sudden death of her father. Her desertion affected him profoundly. But that does not mean she is wholly responsible for his death. But Anjali begins to feel that she is hundred percent responsible for the death of her father. Increasingly, she is haunted by the premonition that she is totally accountable for her father's death. Despite Peter Champion's constant suggestion and encouragement she is frequently affected by the fear of being the cause her father's death. Moreover, she realizes that her mother had to go to live in her sister's house due to her abandonment of Gauripur following the death of her father. At the dramatic moment of realization she develops the sinister foreshadowing that she is the destroyer of her family. In this way, Anjali's trauma mounts one after the other.

Caruth proposes "that trauma compels us to imagine that traumatic events do not simply occur in time. Rather they fracture the very experience of time for the person to whom they happen. She states, the pathology cannot be defined either by the event itself"(Unclaimed *Experience* 121). Caruth makes the following point about trauma:

Trauma is generally understood as wound or external bodily injury in general. It is also defined as a "mental condition caused by severe shock, especially when the harmful effects last for a long time. In its later uses, particularly in the psychiatric literature, the term 'trauma' is understood as a wound inflicted not upon the body but upon the mind. (124)

This researcher emphasizes its transfer of meaning from physical to the psychical. A psychical trauma is something that enters the psyche that is so overwhelming that it

cannot be assimilated by usual mental processes. For those who suffer violence trauma is what Herman Judith calls "devastating and often long-lasting wound" (*Gendered Trauma* 37). The definition recognizes two types of trauma-- physical wounds that an emergency room might treat after an accident, and emotional or psychic wounds. The other aspect is emotional trauma is not confined to the single shock that comes with an assault. The form of trauma that this researcher addresses is emotional injury, sometimes sudden and unexpected, sometimes taking place during a prolonged time.

With impatience and rashness, Anjali struggles to live in Bangalore. Because of her gender identity, she has to fall victims to plenty of unprecedented factors. Even in Bangalore, the adverse environment is the key to all of her suffering. She knows that she has come to Bangalore with certain purpose. But when the question of trying to fulfill the purpose comes she is always vague and ambivalent. She wants to control the moment only when situation goes out her control. All of a sudden, her teacher of Gauripur, Peter Champion comes to meet Anjali. Actually he comes from Gauripur to Bangalore in order to give additional information to Anjali about the condition of her parents. When Peter Champion comes to Bangalore, Anjali becomes extremely happy because she has been taking Peter as her custodian, as guru and guide. But Peter has another disastrous truth to convey.

Anjali's destiny is doomed to languish in Bangalore. In her village also she falls prey to the same kind of hostile forces like interventionist policy of patriarchal ideology. The lingering patriarchal biases are fully answerable for the inception of her traumatic degradation. She comes to repent for her bold and rash step towards Bangalore. When she tells Peter that she is feeling guilty of leaving Gauripur and coming to Bangalore, Peter Champion persuades her that her father had suffered from

heart attack. He becomes shocked by Anjali's desertion of Gauripur. Having been unable to bear the burden of shock, her father died. But Anjali remains unconvinced. She feels guilty, repentant and terrified by the sinister premonition of being actively and directly involved the death of her father. This message which Peter brings in Bangalore for her increases the agony of trauma. The following passage cited from the text *Miss New India* shows how Anjali Bose loses will power to survive and struggle for independence and individual freedom in the mega city Bangalore:

She turned away from the clipping, which Peter was still holding out to her. She pushed her hand away. As long as she did not read the obituary, she could pretend he was alive. Baba and Ma could live on, squabbling continuously, which was their version of conjugal togetherness. Peter held out his handkerchief to dry the tears she did not know she would shed. Your mother has moved in with your sister. Would you rather i read this, he tap clipping out loud? The whole time i have been here, Baba had been dead. (171)

Anjali is gradually paralyzed by the traumatic and haunting experience of the disintegration of her family. The growing burden of her trauma weakens her feminist quest. Her will to live glamorous life declines slowly. Her passion for freedom and autonomy languish because she has had no option other than being pressurized under the grinding mill of mental injury, psychic disorder and emotional vulnerability. A man prone to psychic disorder is not committed to the stable fulcrum of daily lives. His mental frame of mind dwindles like pendulum. His decisions shift from moment to moment. In *Miss New India*, Anjali Bose is prone to psychic disorder. Though she is not responsible for the death of her father directly, indirectly she is responsible. For crossing the liminal line of cultural and gender boundary, she has brought ultimate

blight upon the integrity and reputation of her family. It is traumatic maneuverings that have exerted unnecessary pressure on her.

Countering all the erstwhile theories of trauma, Caruth propounds the theory which deals with the practical sides of the traumatic problems. As Cathy Caruth stresses in her *Unclaimed Experience: Trauma, Narrative, and History*:

Trauma is not locatable in the simple violent or original event in an individual's past, but rather in the way that it's very unassimilated nature- the way it was precisely not known in the first instance- returns to haunt the survivor later on. (4)

Trauma is not fully known and is therefore not available to consciousness until it imposes itself again. It can be manifested repeatedly in the nightmares and repetitive actions of the survivor. Caruth systematizes the concept of trauma as discussed by Sigmund Freud in *Beyond the Pleasure Principle* in which, repetitiveness of trauma weakens Anjali Bose.

To leave her village is to cross the liminal line set by the culture of patriarchy which is analogous to subjugation and subordination. Discarding old values she comes to adopt new values like free life. The lack of promptness to adopt new modernist value puts her in the state of trauma. In Gauripur, she was told about the rosy side of Bangalore. Ever since she starts living in Bangalore, she becomes well-acquainted with the dark sides of Bangalore. The growing sense of helplessness, lifelessness and loneliness haunted her. The following extract endorses Anjali Bose's traumatic psyche:

Gauripur memories collided with Bagehot House nightmares.
Smothering memories; the same neighborhood noises at the same time,
day and night. Chopping the same vegetables from the same vendor at

the same market, spicing them and frying them in precisely the same manner, eating at the same hour after her father's nightly three pegs, then piling the dirty cooking pots in the sink for the part time maid to clean the next morning, putting away the leftovers, and going to bed by ten o'clock at her father's nightly three pegs. (126)

Anjali Bose is alienated in Bangalore. She is jobless. She is naturally facing economic problems. She is haunted by the torturous nostalgia. The sense of living a futile life dogs her life. The growing sense of loss, uncertainty, feeling of being murderer, sense of being chased by an impending failure, sudden loss of mental normalcy, and disruption of psychological stability are the repeated experiences from which Anjali Bose suffers. While living with hostel friends, Anjali Bose never realizes that she will enjoy peace, prosperity, and stability. Instead of being happy, she feels increasingly isolated, tumultuous and frightened. Confused memory, nightmares, chronic torture, inferiority complex and the fear of being haunted by unprecedented account of event have been making her miserable. Escape from the geographical location does not mean escape from the impact and influence of family. Days after days her misery increases dramatically. The repeated urban chores and ritualistic drudgery makes her bore beyond description. She can't face all the challenges posed by the city. As a woman she is not in a position to relate her to the new urban style of life.

Of all the factors that traumatize an individual's psyche, patriarchal culture, failure to adapt and adopt modernity, gender bias, sexual harassment and sexual assault are the dominating factors. In *Miss New India* Anjali Bose also suffers from the same kinds of shattering and heart-rending events. James Marion has highlighted

unique and relevant aspects of trauma. The following extract cited below justifies the point:

The growing crime of rape is directly related to female vulnerability. However modernized the society, organized violence against women is rampant. Rape and sexual assault rates for males are less clear, due in part to only recent social awareness that men can be sexually victimized, but are estimated to range between two and four percent. Peer sexual assault against adolescent women is, sadly, quite common as well. (29)

Because of the shame and secrecy associated with being a victim of rape or sexual assault in many cultures, it is likely that some victims do not identify themselves as such in research studies. Sexual assault and rape can be particularly devastating and traumatizing events, and are substantial risk factors. Guilt and excruciatingly painful sense of shame corrode the innermost conscience of the main character Anjali Bose.

Harshness and aggression practiced by male pig chauvinist are no less traumatic to women than injurious events of the outside world. Anjali Bose's trauma results from the delicacy of her sensibility. She has the inherent vulnerability of being adversely affected by any unpleasant experience and disaster. Of course, she is attracted towards the glamorous life of Bangalore. But she basically lacks strength and stamina to endure any kind of challenges in Bangalore. She is surrounded by many things at the same time. That is why it is necessary to dwell upon the psychological aspects of trauma to which she is prone. Feelings of repentance and shock resulting from her seduction unleashed a disorder in the innermost core of her psyche. Trauma produces repeated, uncontrollable and incalculable effects that last long after its precipitating cause. When Anjali wants to take fresh and decisive steps,

she is badly affected and confounded by the latent memory which is traumatic. Freud describes a pattern of suffering that is inexplicably persistent in the lives of certain individuals. He wonders at the peculiar and sometimes uncanny way in which catastrophic events seem to repeat themselves for those who have passed through them.

Caruth writes about the impact of trauma not only on narrative, but on history as well. In her emphasis on time gone berserk- on the effects of a witness's failure to claim a traumatic experience as it is happening- Caruth reveals a significant debt to Sigmund Freud in interpreting the idea of "unclaimed experience" that Freud introduces in his 1920 book, *Beyond the Pleasure Principle*. Anjali Bose comes across failures despite her painstaking diligence. Through Freud, she articulates the endless repetition signaling a traumatic event in the minds and lives of the witness, as well as the uncanny sense that this moment necessarily affects all other moments in time. Caruth's book opens with the revelation that:

Freud wonders at the peculiar and sometimes uncanny way in which catastrophic events seem to repeat themselves for those who have passed through them. In some cases, as Freud points out, these repetitions are particularly striking because they seem not to be initiated by the individual's own acts but rather appear as the possession of some people by a sort of fate, a series of painful events to which they are subjected, which seem to be entirely outside of their wish or control. (*Unclaimed* 1-2)

According to Caruth, traumatic events produce a kind of relentless horror. Anjali feels inwardly horrified by the complexities and amorphous features of this mega city. The victim is horrified and constantly assaulted by reminiscences and memories. In the

traumatic memory the vicious effects of past and future coexist and exert agony and resentment in victims. For her, it is as if the future is as much at stake as the present time. Trauma, in other words, lives in the present as well as in the future, as much as the past that carries with it the original event. The victim himself or herself tries to manage his or her traumatic agony through certain agency. But existing circumstances make the problems more complicated.

Dysfunctionality of family is also one of the root causes of trauma. The falling apart of family makes one helpless and unprotected. Anjali is haunted by the dysfunctionality and debacle of the house of her parents. Realization of how Anjali's family turns out to be dysfunctional marks the beginning of traumatic outburst of her repressed guilt and shame. She is guilty because her desertion and disloyalty to the family puts her father on the brink of death and disintegration. She is painfully shameful and embarrassed because she is struggling to survive in Bangalore without anyone to support her. In Minnie Bagehot's residence Anjali meets Tookie.

Tookie tells her story about her dysfunctional family. This tale about dysfunctional family of Tookie appeals Anjali. She is tempted by Tookie's story of traumatic appeal. Like Tookie's dysfunctional family, Anjali Bose's family is also dysfunctional. Her father had the ambition of getting her married to a nice and handsome groom from respectable family. But Anjali's rash move to Bangalore brings her father on the way to death. Following her father's death, her mother becomes helpless. As a result, her mother goes to Patna. When Anjali comes to ponder upon her past, she could not help feeling responsible for the disintegration of her family. That is why Anjali feels tempted by this story of Tookie. The following lines cited from the text shows much Anjali is affected by the traumatic memory.

Tookie's tales of her dysfunctional family fascinated Anjali. How could a daughter spill shameful secrets about her parents? She herself had been raised to hide unpleasant family failings from nosy outsiders. Tookie could make violent incidents sound hilarious. She had funny nicknames for her brothers who had not entered a religious vocation- Brothers Sloth, Brother Gluttony, Brother Envy, and Brother Lust - four of the seven deadly sins. If Husseina was an invaluable mentor, Tookie was a pretty good coach for loosening up. (132)

Though trauma can't be overcome permanently, it can be managed. Anjali tries to manage but the patriarchal society of the metropolitan city has put more pressures on her progressive moves towards independence and self-sufficiency. The psychological lacerations can be soothed. Its traces and the impact of these traumatic traces can be minimized to the greatest benefits of victims. Tookie and Anjali both belong to the same traumatic boat. From Tookie, Anjali Bose comes to imitate the way to overcome traumatic shock. As Tookie seeks support from others to cope with her traumatic pang, so Anjali also wants to follow suit. The realization of the limitations and challenges put Anjali in despair. She had come to Bangalore in search of a job which enables her to reach a position of glamour and individual freedom. But her expectation did not come true. She, on the contrary, had to live a life of frustration. Far from getting a life of absolute fulfillment, she happens to get the life of frustration.

Gadib Benezar is the trauma theorist who traces relationship trauma and life. According to Benezar, the deep seated tradition and the emerging modernity are in clash. The clash between antiquity and modernity hinders the delicate minds of people. So they are prone to the haunting experiences and episodes of trauma. He has

defined the concept of trauma from a somewhat distinct way. He has expressed his view in the following way:

The concept of trauma does not have a straightforward definition. It is used by psychologists, psychoanalysts and researchers in a variety of meanings. I shall not attempt here to add theoretically to the concept or even to discuss in full its lack of clarity. For the purpose of this article suffice it to say that psychoanalysts and psychologists use the term to denote two main meanings: first, an event which happened in the external world, together with the way it was subjectively experienced. The external and internal reality are put together through the common reference to a traumatic state or situation which is their nexus.(54)

Traumatic events create a multifaceted complex of reactions, which may even be contradictory at times. The life story method enables these contradictions and complexities to be legitimately included within the various parts of the story. Trauma is a very intimate experience; its meaning very personal. A life story technique with its non-interfering focus enables the person to share his/her most intimate experiences which involve, in many cases, feelings of shame, guilt, and the like, which are not otherwise easy to express. It also enables the person to reconstruct the meaning of the traumatic experiences to him or herself, as well as to the interviewer. In many cases, traumatic events change their semblance and façade.

Deception and fraud which happen in interpersonal and friendly relationship can also cause trauma. Anjali Bose is friendly with Husseina. Husseina is a Muslim girl from a prosperous family. Husseina claims that her boyfriend lives in England. She is passionately waiting for her boyfriend who had informed her that he will come to Bangalore in order to meet her. Everyone living in the residence of Minnie Bagehot

is impressed by Husseina's high living standard. The acquaintance between Husseian and Anjali Bose develop smoothly. Once, Husseina gives Anjali a silk stocking. It was the costly silk stocking. Husseina informs Anjali to keep two boy friend at the same time. It is through these Bagehot friends that Anjali comes to pick up many urban norms and trends. She dislikes some of the bad urban trends.

While she is trying to get a job in Bangalore, Mr. G. G. comes to strike a good friendship with Anjali. Anjali is in a hurry to get a job. There is nobody to help her. Mr. G. G. knows this condition of Anjali. In the name of being a sincere supporter of Anjali, Mr. G. G. inspires her. He gives her a new mobile set. He gives her a call. In this way, Anjali becomes dependent upon him. Actually, Mr. G. G. does not have any long- lasting interest in her. His sole purpose is to exploit her sexually. Anjali also knows that sex is the ultimate intention of Mr. G. G. But she is compelled to depend on him. The compulsion to believe Mr. G.G. and to depend upon him economically put Anjali in a catch twenty two situation. Terrorist assault is on the rise. The growing impact of terrorism on an individual is really traumatic. Anjali's traumatic condition is linked to the loss of trust in companionship and terrorist fear. The news regarding to the bombardment on Heathrow airport circulated abundantly. People knew that Husseina an agent of terrorists. Hindu fundamentalist and extremists became angry with Minnie Bagehot for giving shelter and residence to Husseina. The Hindu fundamentalists become angry. They attacked Bagehot residence. During this attack, Anjali was in the residence. She becomes terrified so much so that it takes her half a month to recover from shock. When extremists were attacking Bagehot residence, Anjali and Minnie were in bathroom for escape and shelter. Having seen the destruction of her residence, Minnie dies because she had suffered from heart attack. Within a short period of time, police came and made

inquiry. Anjali is taken to police custody for investigation. She is put in custody on the charge of killing Minnie Bagehot.

In police custody she is humiliated, harassed, and threatened with life-long imprisonment if she does not confess that she is the murderer of Minnie Bagehot. She says that she has not killed Minnie. When the residence came under attack, she had gone to bathroom to hide herself. Later on, Minnie also came. Being unable to tolerate the destruction of her residence, Minnie becomes nervous and fainted. In this way she died. But the police authority do not believe in her words. Moreover, police detective urged her to clarify her relation with Husseina. Police shouted at her for being a friend of Husseina who is a terrorist. Furthermore, police asked her who is she, where did she come from, what is she doing in Bangalore and who has been supporting her in her attempt to settle in Bangalore. Anjali remains silent. She did not have answer to give. Police calls her prostitute. Anjali sends message to Mr. G.G. through her mobile. But he delayed to come. She wished her parents to come and take her out of this custody. While being in police custody, she was totally lost. She felt mentally devastated. The following extract shows how Anjali is mentally devastated due to this uncalled - for disaster:

He totally ignored her. He swatted the top of her head with the open passport. Why you sell terrorist whore your good name and your clothes? Who is paying you? You will confess everything. Now! Nobody paid me. We swapped clothes! No money changing hands? Then how you are living? Bangalore is eks-pensive city, is not it? Vhayr you are varking? Per Diem how much you are earning? The older policewoman cracked a joke in Kannada, which broke up the

detective. He lowered his voice to a lewd whiper. Your hourly wage is being how much. I am still looking for a job. (255)

Police makes inquiry. Police detectives raise questions about her whereabouts and professions. When Anjali says that she is still looking for a job, they are surprised. The way police detectives treats her is extremely unjust and inhuman. The postmortem report of Minnie Bagehot's body makes it clear that Minnie dies of heart attack. But rough and professionally unethical polices behave with her in such a way that she could not help feeling mentally paralyzed.

Victim of psychological trauma can't adjust himself or herself to the new circumstances. Due to the lingering vestiges of trauma, it is really challenging for the victim of psychological trauma to change oneself as per the need and requirement of the new environment. One of the setbacks of psychologically traumatized victim is his or her aberration from the normal promptness to change oneself so that one can adjust to the fundamental requirement of the new world. Stephen E. Brock has offered his ideas about this aspect. Brock's idea and insight are useful to examine how traumatic memories lead to the impairment of the sensitive organs of the body. She contends as follows:

Symptoms may include a wide variety of impairments in social or occupational functioning, as well as maladaptive extremes of anxiety and depression, and impulse control problems. Individual predisposition or vulnerability seems to play an important role in the risk of occurrence and manifestation although systematic research is still lacking. (15)

One victimized by trauma can't easily sustain the instinctive capacity to survive in the world having distinct surrounding. Anjali Bose has made a journey to Bangalore from

her village Gauripur. She has expected a lot from her journey to Bangalore. She hopes to get a job of call center agent as soon as possible once she reaches there. But she had already been traumatized by sexual assault, shame, and guilt. So it is pretty challenging for her to get survived comfortably in Bangalore. This theoretical insight is very helpful to understand Anjali's efforts towards adjustment.

Inside custody Anjali feels so much harassed that she thinks that it is the punishment she had to face for her rash act of disobeying and defying her parents' decision. Having seen her in police custody, many women looked askance at her. She is publicly condescended. Whatever image she has in Bangalore gets damaged due to her unprecedented involvement in the so-called alliance with terrorist campaign. In Bangalore, she is genuinely appreciated as the novice seeker of settlement. Nobody has questioned her moral adherence. Women look at her with hatred. They have low opinion about her. Anjali goes through the bitter condition of being lost forever. The following extract throws spotlight upon this aspect of Anjali's deteriorating psychic condition which is entirely traumatic:

She dropped to a crouch, back pressed into a wall splotchy with dull red, still wet stains of paan juice and maybe, and hoped she blends into the crowd of drunks and addicts unsteady on their feet. But gaunt - bodied, wily -eyed, bawdy -mouthed women swarmed around her, sizing her up. Several signaled obscene messages to her of the light-fingered boys she had guarded her cash from on interstate buses. A big-boned mannish woman, wearing a gaudy sari hiked halfway up her hairy calves, blew Anjali lewd kisses. Anjali, more terrified in the lockup cell than she had been in the interrogation room, tries to shrink into a tiny ball. (257)

When rumors about Anjali's involvement in terrorist gang circulate, many people come around police custody. Some of the women are very much angry with Anjali. Anjali is innocent. She is just a friend of Husseina. More than this, she does not have any more connection. But the public takes her as a whore. Outwardly, she is known as a helpless woman who can do anything in order to make earning. Growing suspense and fear make people to build up bad impression of Anjali Bose. Thus, it can be fairly argued that Anjali Bose suffers from trauma. She has had the immediate feeling that if only her father comes to save her from this kind of humiliating and terrible situation.

The form of trauma this research addresses is emotional injury, sometimes sudden and unexpected, sometimes taking place during a prolonged assault. Trauma may be caused by natural events or they may be human-caused. Natural disasters do emotionally traumatize even those who survive them without physical injury. According to psychiatrist Sandra Bloom, "emotions serve as radar for both out bodies and the confusing world around us, and they are central to our survival" (qtd. in Cote and Simpson 26). Emotions register on our faces and in our body language as we experience fear or pleasure.

Emotional responsiveness still can lose its balance and spin us out of control. Judith Herman writes that some experiences "overwhelm the ordinary human adaptations to life. They threaten life or the body. They confront human beings with the extremities of helplessness and terror, and evoke the responses of catastrophe" (qtd. in Cote and Simpson 33). Emotions tell us when and how to act, but they sometimes convey the stunning message that we cannot act. We are captive of horrible circumstances where fighting back is impossible. Then the emotional system itself may be torn apart or fragmented.

Trauma injures its victims in several ways. In bouts of trauma, victims often seek to find respite in such defensive measures as distractions, or dissociation. Dissociation is a mechanism of the brain that forces us surrender choices to others. Forgetting, a form of dissociation enables a person to maneuver through all the upsetting reminders of an earlier traumatic experience. The numbing aspect includes forgetting with a vengeance, as well as memories that cannot be suppressed. It is also called psychogenic amnesia.

Anjali's psychological sufferings reach the climax. She is denounced, disparaged and demoralized. All of a sudden, Mr. G. G. comes to take her from police custody. By the time Mr. G.G. comes, she was so saddened and stigmatized that she expressed her unwillingness to return to the normal. Psychologically, she is tumultuous that she is unable to make a return to her normal life. But Mr. G. G. does her best to persuade her. The quandary of Anjali Bose is really shocking and miserable. He takes her to the house of his relatives. Anjali lives there for a few weeks. After some weeks she recovers gradually from traumatic torture and the onslaught of stigma. The following extract foregrounds Anjali Bose's struggle to cope with recurrent horror and stigmatic storm:

My sister. My generous benefactor. The mysteries of Hyderabad. The mysteries of Bangalore, the mysterious of everywhere and everyone. You think you are moving forward, you think you are beginning to figure things out, and it is all a trap. My parents were right: everyone is corrupt. There are conspiracies everywhere. But she said only, I hate everything about me. You will get over it. Time heals all wounds. The things that happened, happened to me, don't you understand? My father came to my cell with a bed sheet around his neck, my dead

father who killed himself because i ran away to Bangalore. I 'am in hell. (261)

Haunted by traum, Anjali is on the way to death. She feels that she is trapped in the problem created by her. Her journey from Gauripur to Bangalore turns out to be sheer fiasco. She had expected a lot from her her journey which started from Gauripur and ended in Bangalore. She is failed in every sphere of her life. She is not in a position to return from Gauripur to Bangalore. Nor is she settled properly in Bangalore. On the contrary, she is haunted by unconscious sense of loss, alienation, guilt and remorse. She is physically assaulted by Subodh Mitra. In Bangalore she is psychologically haunted and assaulted by volatire and unpredictable environment of Bangalore. The chronic sense of failure, traumatic memory, alienation and helplessness surrounded her in a horrible way. In this quandary how can she continue her feminist quest. It is certain that the failure of her feminist quest is analogous to the heart and soul of her life. The failure of her quest is similar to the failure of her life.

In Gauripur Anjali was seduced by Subodh Mitra. The first time she did sex is not the natural sex done voluntarily. She was raped by a lecherous gentleman who is not a gentleman but wolf in sheep's clothing. In Bangalore she develops good friendship with Mr. G. G. But she can't enjoy sex pleasantly. While sleeping with Mr. G. G. she feels that everyone walking on the road outside have been looking at her though she is inside sleeping on Mr. G. G.'s lap. The fear psychology troubles her. Fear psychology is the integral part of trauma. She is already haunted by this component of trauma. The fear of being watched has become the part and parcel of her personality. The imagery of tsunami and glaciers proves how much haunted by she is by trauma which is psychological. The following extract highlights the case in point:

What precautions do you mean? Heavens, she thought, if i took precautions, i would not be in your apartment, would i? You know devices. The pill. She smiled at him shyly. Subodh Mitra had not bothered to ask. Thing move slowly, like glaciers, until they erupt like tsunamis. Torn silver foil fluttered through the air. She heard a zipper, and the thud of heavy trousers falling to the floor. Mr. G.G.'s fingers soothed her itch. I have been thinking of you since we first met, he said. (223)

Anjali Bose's normal sexual life is also affected badly by her psychological trauma. She is fearful of being engulfed by the hidden fatality. While involving in sex deeply with Mr. G. G., she is being haunted by the imagery of fear. The imagery of death and destruction comes to disturb the tranquility of her mind. What has really troubled her to be lost fully in sexuality is the sporadic and unexpected disaster of trauma. The psychic disorder has created disorder in her sexuality.

Similarly it can be argued that she is suffering from fear complex. The violent sexual encounter with Subodh Mitra implanted in her mind the feeling that her private self is forcibly denuded by him. Since then she has the premonition that what secret thing she does she will be watched by people outside. She has gone to the extreme point that she is being watched by passerby on the way. The following extract highlights the core point regarding to the fear psychology of Anjali Bose:

It seemed that all the strollers in the park and on the footpaths had stopped and were looking up and pointing in her directions. Everyone in Cubbon Park saw the naked girl in the window. The naked girl in the window looked down on Bangalore. She moved from the window, turned, and faced Mr. G. G. who was hopping on one foot to free

himself from his trousers. His shoes were still on. Coins were dropping from the pockets and rolling across the floor. (223)

Anjali Bose suffers from fear complex. It is trauma that makes her so fearful. While doing things of positive importance, she becomes fearful unnecessarily. It is representative of her psychological injury. It has harmed her normal framework. The ultimate direction of her feminist quest for identity and individuality hardly come to reach the logical point. Instead of being firmly rooted in the present reality, she is simply lost in the world of reminiscence and past. The traumatic experience in her present life takes her in the past which is filled with innocence.

Judith Herman is a distinctive trauma critic who has defined trauma from feminist perspective. He has acutely analyzed the harmful effect of trauma in general and psychological trauma in particle. The extent to which women suffer from harmful effects of trauma is critically examined by Herman Judith. Judith's analysis of trauma and its aftermath can be of huge importance to those analyst who investigate the relation between trauma and feminism. In Bharati Mukherjee's *Miss New India*, a female protagonist name Anjali Bose happens to undertake a feminist quest. She defies her parents' decisions and comes to Bangalore. Before she comes to Bangalore, she had fallen victims to the aggressive sexual advance of Subodh Mitra. Haunted by trauma and stigma, she fails to accomplish her feminist goal.

The mission and vision of her life suffer from serious deadlock. She is unable to immerse deeply and pleasantly in the locus of present day life. She goes to nostalgic flashback. Nostalgic longing and disillusionment unleashed an incurable injury in her psychic self. She feels exhausted and fatigued. It seems that she is prone to the ultimate suffering and fragmentation of self. So long as she was in Gauripur, she was enchanted by the glamour of Bangalore. She was fascinated by the

mysterious charm of Bangalore. The myth of Bangalore posed a magnetic charm to her. Now she is in Bangalore. Bangalore was just a fantasy to her. Ever since she started living in Bangalore, she comes to comprehend the ground reality. That is why she is always prone to nostalgic longings, reminiscence and return of the repressed. The following extract dramatizes how Anjali is in the grip of traumatic tension and how she is unable to come out of the hell of horrible trauma:

She remembered a Gauripur ritual, her own father coming home from the office at the same minute every day. Tea would be waiting, he would sit at a chair by the door and hold his feet out, and his mother would kneel and pull his shoes off- dusty or muddy shoes, depending on the season- and Anjali would bring him his indoor chappals and kurta-pajama. He would unbutton his shirt with the pajama. Every night of her life she had performed the same little task, as had her mother and her grandmother and probably her sister too. If all those generations could see her now! Except this time, she was on her knees and nearly naked, and the man was, essentially, a stranger. And she remembered the lines of women in Nizambagh crawling over the trucks, ghost women, spidery thin, fighting each other for access to the drives. (224)

Her self is fragmented. Memory of being raped haunts her. She can't assert her selfhood and identity actively ever since her exposure to psychological trauma takes the critical turn. She is helpless and loveless. She is in need of support to get settled in Bangalore. The loss, humiliation, agony, anguish and alienation she faced are actually the price she had to pay for glamorous and individual life. Despite her traumatic plight, she has got support from her well wishers in Bangalore. One of the local

newspapers named *Dynamo* published an article in her favor. This article criticized the callousness of police authority. It made a harsh criticism of police authority for putting an innocent lady in police custody and harassing her constantly till she became psychologically crippled and emotionally impaired. This article boosted her confidence. Moreover, Mr. G. G. also helped her. Though he is sexually attracted towards her, he is of a great importance to her. When Anjali was psychologically helpless and nervous, it is he who brought her to his relatives' house. He is going to help her to get a job. For this help, he will take her to Mexico as his girl friend. Despite the idyllic and innocent loss, she has been heading towards recovery.

Anjali gets constant encouragement from her friends and well wishers in Bangalore. She feels encouraged and inspired to think positively about her future. She is slowly struggling to overcome the traumatic conditions. She has found positive glimmer of new future. Mr. G. G. is willing to get her settled in Bangalore. Even she feels secure in front of him. In other words, it can be confidently said that she is struggling to cope with the traumatic traces of her life. She is optimistic in her life to some extent. Yet, she has to wait and work a lot in order to make tremendous breakthrough in her individual quest. When Anjali Bose discovers profound truth about her life, she is surprised by things both acceptable and unacceptable. Her radical decision to leave Bangalore and the aftermath of her quest closed the door of return to her house in Bangalore. She has only one option in her life. Bangalore is the first and last option in her life. If she has to carve a beautiful future in her life, she has to do it in Bangalore. If she wants to put an end to her life, she has to do it in Bangalore. When she discovers this sort of truth, she begins to cape the tragedy and trauma of her life. Prior to this sort of realization, she had been running away from reality of trauma. This sort of realization created an awakening and affirmation. Out of her defeated and

demoralized self and subjectivity, she is required to rebuild a beautiful future. The following lines suggest this kind of truth pertaining to her life which is hovering in-between trauma and discovery:

She imagined herself scrambling up the stony sides of an alien people's monuments. Every death made possible a new beginning. And then she thought, with suddenness and finality that shocked her, i don't want a passport. My new beginning is here, but different from Baba's and Ma'a generation. They had to fight the British ; their big fight was to establish an independent India and created a nonaligned world. Theirs was a struggle- lost, in Baba' case- against communalism and caste -ism and poverty and superstition and too much religion. They were lucky. Their fights were not easy, but simpler and cleaner than mine with MR. G. G. Poverty terrified Baba. But i am terrified, tempted, and corrupted by the infusion of vast sums of new capital. Truth revealed in an imaginary viewfinder. (304)

She admits that she is terrified by the mystery of the new modern world. This new world of Bangalore took her innocence, her naiveté and innocuous belief. Her docility scattered. She is denuded of prelapsarian aura. Bangalore brought her in contact with reality, concrete reality, the ground reality. Slowly and gradually, she begins to accept the dark sides of life in Bangalore. Although her life is increasingly haunted by the defeated sense of being backward and ruined, she has been building and boosting her confidence. The rosy and bright sides of her life are recognized by her. Though she is alienated and damaged by the unpredictable phenomenon of Bangalore, a new self is slowly being born in her. To put the matter distinctly, she is recovering from the legacy of traumatic disorder. Finally, the symptoms of reform and discovery are seen

in her personality. That is why it is said she may not be as radical and arrogant as she was in the early days of her youths.

Stephanie Covington has written a lot about how can women free themselves from repeated experience and exposure to violence and trauma. Within the patriarchal structure of society, women are exposed to different forms of violence. Their passions for freedom and autonomy can bring further complications in their lives. They seek techniques of escaping from unexpected disasters made by men or by the system or the weaknesses of feminism. If they become victims of traumatic disorder, they surely seek panacea. When female victims of trauma and stigma strive to identify suitable way to overcome traumatic torture, they seek solace, encouragement and sound counseling. In this way, they try to soothe and manage the ultimate terror and torture of life. Stephanie Covington has pointed out some of the methods to improve the traumatically deteriorating conditions of women who fall victims to several kinds of violence. He has pointed out his views as follows:

True connections are mutual, empathic, creative, energy-releasing, and empowering for all participants. Such connections are so crucial for women that women's psychological problems can be traced to disconnections or violations within relationships—whether in families, with personal acquaintances, or in society at large. Mutuality means that each person in a relationship can represent her feelings, thoughts, and perceptions, and can both move with and be moved by the feelings, thoughts, and perceptions of the other person. Each person, as well as the relationship, can change and move forward because there is mutual influence and mutual responsiveness. Empathy is a complex, highly developed ability to join with another at a cognitive and

affective level without losing connection with one's own experience.

(7)

Mutuality and empathy empower women not with power *over* others, but rather power *with* others. Mutuality and empathy are the saving graces. These virtues can redeem victims from repeated experience of violence. Moreover, good interpersonal relation and inspirations from others can create conducive atmosphere where victims find panacea and sound treatment. The cheerful and buoyant atmosphere is essential to boost victims' confidence. Anjali Bose has undergone through this sort of traumatic situation. She contemplates on suicide as well. She feels darkened by hopelessness, despair, pessimism, and loneliness. To overcome the crisis, victims adopt different measures and initiatives. In making the victims recover from deviant shock and traumatic torture, the sympathizers and well-wishers play paramount role. Anjali Bose harrowing atmospheres, she can fell more oppressed and tormented.

III. Mukherjee's Psychological Trauma on Anjali Bose

The research entitled "Psychological Trauma in Mukherjee's *Miss New India*" revolves around the issue of Anjali Bose's traumatic plight. Her psychological trauma brings her feminist quest to a halt. A migrant in Bangalore, she is psychologically traumatized because she can't adapt to the complicated and amorphous circumstance of Bangalore. Her rustic upbringing makes her unable to work efficiently in Bangalore. Whenever she tries to be familiar with the new metropolitan area of Bangalore, her memories of rustic life comes in the middle and makes her too awkward to make bold decisions.

Major finding of this research is that Anjali's economic constraints are also accountable for her psychic trauma. She is jobless. Whatever money she has is finished now. For her daily survival, she must depend on Mr. G.G. He exploits her sexually for funding her sufficiently. Despite her intention to live flawless life, she is bound to rely on him financially, no matter how immoral her individual choice might be. She is compelled to live contrary to her intention.

Anjali's gender identity is answerable for the disdainful attitude she gets in Bangalore. In the strange atmosphere of Bangalore, a migrant woman is hardly encouraged and inspired if she is found struggling alone. In Bangalore, she is often mocked by other men and women. Anjali's helplessness is understood negatively. Many people call her a prostitute because she struggles alone in Bangalore. Her suffering is caused by the attitude of society in Bangalore is biased towards women. Anjali does not find promising and encouraging climate in which she can intensify her feminist quest. As a consequence, she is psychologically traumatized.

Extreme psychological humiliation and embarrassment paralyze Anjali Bosementally. In Bangalore, she falls prey to the sporadic outburst of Hindu

fundamentalism. She is imprisoned on the false charge of being in alliance with terrorists. This sort of bitter and shocking event traumatizes her psychologically. In police custody, she is accused of being a prostitute. The police call her a helpless prostitute when they know that she lives alone in Bangalore. Without any fault of her own, she is kept in custody on the false charge. The misbehavior and misdemeanor of police disturbs her delicate psychology. She becomes weakened psychologically.

On the false charge of being in cooperation with terrorists who bombed Heathrow airport, Anjali is arrested by police. This arrest brings assaults in her psychological makeup. Entire Bangalore seems to be like a hell to her. The flood of reminiscence and hatred to Bangalore torture her mind. She is utterly helpless and the feeling of being anonymous in the complicated city engulfs her.

The breakdown of Anjali's family in her village at Gauripur, her father's sudden death, her mother's displacement and her sister's divorce launch frontal assault on her psyche. Anjali is not in tune with the reality of her existence. She longs for the bucolic past and grows traumatically apathetic to the glamour of Bangalore.

The more Anjali lives in Bangalore the more she grows fearful, vulnerable and fragile. Instead of being a land of opportunity, comfort and security, this new metropolitan land becomes a source of fear, discomfort and disgrace. Without any fault of her own, she is arrested again on the charge of murdering Minnie Bagehot. One after the other, disaster, catastrophe and unprecedented charges happen to her. Therefore she is exhausted, despondent, and traumatized psychologically. Viewed from the perspective of psychological trauma of Kali Tal, it can be inferred that Anjali Bose is prone to those episodes and events which brought havoc in her psychic condition. The psychological trauma of Anjali Bose brings her feminist quest to a halt.

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