

Tribhuvan University

In Search of Peace and Egalitarian Social Order: A Humanistic Psychological
Reading of *Facing My Phantoms*

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Letter of Recommendation

Mr. Sundar Shah has completed his thesis entitled "In Search of Peace and Egalitarian Social Order: A Humanistic Psychological Reading of *Facing My Phantoms*" under my supervision. He carried out his research from 2070/05/01 B.S. to 2070/11/12 B.S. I hereby recommend his thesis be submitted for viva voce.

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Approval Letter

This thesis entitled "In Search of Peace and Egalitarian Social Order: A Humanistic Psychological Reading of *Facing My Phantoms*" submitted to the Central Department of English, Tribhuvan University by Mr. Sundar Shah has been approved by the undersigned members of the Research Committee.

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Abstract

Facing My Phantoms, a novel by Sheeba Shah deals with the female protagonist's account of marital and family bliss shattered by the Maoist insurgency. It explores the repressed human needs, violence and traumatized condition of characters because they can't balance specific needs between feudalism and egalitarian society. This project focuses the fragmented psyche of characters with the victims of a decade long Maoist insurgency. They are in hope of securing peace and egalitarian social order after actualization of self and merging of different visions. They are suffered as an outcome of negligence of government towards poor, biased human nature, dependency and narrowness. These are root causes of insecurity, conflict and insurgency in Nepalese society. Then, characters move into disintegration. However, with the anticipation of reconciliation, the creation of a peaceful and egalitarian social order arises with the highest level of satisfaction and the fulfillment of basic as well as additional needs of the people.

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I. *Facing My Phantoms*, Conflict and Peace

This project focuses on Sheeba Shah's novel *Facing My Phantoms* (2010) that deals with protagonist, Sanjeevani's anticipation of a peaceful society after her marital and family bliss gets shattered by the Maoist insurgency. It has happened due to biased nature and dependence also because people are unable to balance between feudalism and egalitarian society. It explores the repressed human needs, violence and traumatized condition through the means of a haunting story. This text describes the human nature which is fragmented for fulfilling their needs. This research explores the fragmented psyche of characters like Sanjeevani, Chandra, Razat, Sanat and Prabhat. But they have hope of securing happiness and peace with actualizing of self and merging of different visions. Unexpectedly, the then insurgency brings about destruction in their peaceful and hopeful life. Sanjeevani has described her early life as an uneven mix of some pleasure and much pain. She explores the natural world; chaotic, conflict, fearful and miserable for existence. So, the characters of this text demand of peace and egalitarian social order. To fulfill the demand of them, humanistic psychology is suitable methodology in order to study the causes of conflict, chaotic, violence and shattered life of them.

This research specifically aims to excavate and analyze the violent and traumatized experiences of Sanjeevani, Chandra, Sanat, Razat and Dangwa. As a result, they hope for creating a harmonious society. At first, Sanjeevani has love affair with Razat though he has already been married with a woman. Such relation does not go on due to unhealthy behavior of Razat and social norms and values. She has been departed with her family due to Maoist insurgency. So, she becomes traumatized and shattered. Chandra loses his brother because of poverty. He clings to the violence as an ultimate source in order to change the society without prioritizing others' opinion.

He is always in search of equality in every sector. Therefore, he is detached with his family in order to achieve it. Razat keeps extramarital relation with Sanjeevani and always wishes to have such romance. He feels loneliness due to lack of romance. Peace in his mind goes away from him in the absence of Sanjeevani. He is also suffered of conflict and phantoms. Similarly, Sanat, a widow, a grandmother of Sanjeevani with the young Sanjeevani is forced to migrate to Kathmandu from Ganeshpur, Dhangadhi due to insecurity. Such events are the results of conflict, violence, insurgency and rigid norms of society. So, they want peace and equal social order.

Such a fearful and shattered condition is an outcome of the negligence of government towards poor, biased concept of human nature, dependency on others and narrowness of visions in order to establish an egalitarian society. These are root causes of instability and insurgency in Nepalese society. These ultimately lead characters into phantoms and disintegration. This research has zeal to foreground the quest of peace by removing the inherent chaos creating abstract things.

This project advocates for the essential social norms and values with a desire to restore social order and peace throughout text. Some characters like Chandra and Dangwa are deprived of any decision making power and roles. Chandra has expected help of money from rich people in Kathmandu in order to treat his brother but gets nothing. Similarly, Dangwa, an old kamaiya has to obey Sanjeevani's father. All characters regularly encounter conflict, suppression, violence and threat because of the feudalist and bourgeois society. Therefore, they search for social order, harmony, equality, indiscrimination and peace in them and their society.

The primary objective of this research is to bring forth the fragmented and hardship condition of characters because of conflict, violence and insurgency. Such turmoil hardship situation happens as a result of an autocratic imposition. This study analyzes the lack of access of characters in power because they have suffered more than government stakeholders. Hence, Chandra can't make balance his society equally because he is not in power. Therefore, he chooses war and its power as a medium of access in top level.

This research explores the unequal social relationship between feudalist and egalitarian society. This exploration helps to create equality, fair, peace, social order and freedom to the caged characters in Shah's *Facing My Phantoms*. Sanjeevani suffers of loneliness due to Razat's unhealthy behavior because he doesn't respond her phone calls. She loses her brother as a result of hegemony of feudalism also. Chandra participates in war because it can maintain better future in the then society by creating equality. Everybody respects others' existence and understands of equal rights and opportunities of all in egalitarian society. Characters can move into fair and peaceful society after balancing the gaps between feudalist and egalitarian society.

Although this research seeks a significant use of the concepts formulated scholarship in humanistic psychology, it doesn't offer a space to the comprehensive analysis of the Humanistic Psychological theories as a whole. Since the prime concern of the study is to demonstrate the instability and hardships faced by the characters due to lack of opportunity in decision making platform. The analysis of Humanistic Psychologist as conceptualized by Abraham Maslow remains as a primary tool of my analysis. This study doesn't offer an analysis of the complexity of the psychosexual development of the protagonist Sanjeevani in the text. Instability, insurgency, conflict, hardship are concerned with humans' activities and nature. Therefore, humanistic

psychology is an appropriate tool for finding the causes of disorder and providing peaceful environment in society.

This study makes a significant contribution in the following areas of concerns. Firstly, this research foregrounds the sentiments of a nation in transition, chaotic, fearful but ever hopeful for the restoration of peace. Secondly, this study makes a significant theoretical amalgamation of Humanist critique on the concept of the free will and psychologist critique on aspects of our life outside of control in order to demonstrate the chaotic conflicts of characters in the aspects of human nature vis-a-vis bewildered minds during Maoist insurgency period in Nepal. Finding the chaotic conflicts of characters through humanist psychologists' is climbing up to the state of peace.

Facing My Phantoms is the prominent work of Sheeba Shah. This work loads with the traits of social issues. It has received various criticisms and is reviewed from different angles. The reviews are varied in regarding of this novel which most applauded the careful portrayal of the then socio political condition of the country. She presents a shattered situation in order to reveal the most tumultuous period of Nepalese history from the 1930s till the present day.

In the context of Nepalese history, Ajay Khanal observes the tempestuous situation of Nepal as dealt by Shah in her novel. He also associates the narration with the historical period of civil war in Nepal. It is how Nepalese people would protest against Rana's regime if they were deprived of human rights. Similarly, most of them are also in opposite of Panchayat regime. People's war has changed different political systems in Nepal. The past ten years, Nepal has faced insecurity, insurgency, violence, destruction most. But Nepalese somehow have been conscious in their

levels due to Maoist insurgency. Regarding in these issues, Ajay Khanal further writes:

While Sanat's narration takes to you back into history, Sanjeevani talks about the recent turbulent times faced by our nation. These two narrations bring together different sets of memories and histories and this forms the fabric of this novel. (10)

Sanat, a character talks about historical changes especially political systems and socio-economic aspects. In the sense of history, she talks about Nepali National Congress party and the party is determined to launch a movement in Nepal to replace the Rana regime with a constitutional monarchy. Similarly, she introduces the promulgation of the Panchayat system on 16 December 1962. In this concern, Sanjeevani speaks about the recent turbulent period of Multi Party Democracy and Maoist insurgency faced by our nation. It means that there are a lot changes, confusion and disorder in time, place and relationship of our country. She also remembers bases of every tradition, cultures and National identity of Hinduism in regarding of sets of memories. Then , Sanat and Sanjeevani move forward in search of peace after facing changes in history and recent time with memories of past.

Sanjeevani, a protagonist in *Facing My Phantoms* often struggles with phantoms of turbulent child and recesses of Nepali society. She also invites new challenges of social and sexual taboos. In this context, another critic Biswas Baral focuses on the social taboos faced by the women in the society and describes Sanjeevani's way of challenging taboos as he views:

Facing My Phantoms sheds much- needed light in dark, uncomfortable recesses of Nepali society. A society which, like Sanjeevani struggles to face its phantoms. Her phantoms are the child of turbulent years

coming of age. She could have run away from them, as a part of Sanjeevani wanted to, but her alter-ego the headstrong Sanju, is not the one to run away from challenges. In fact, she is constantly inviting new challenges into her life, always battling social and sexual taboos, breaking down cultural barriers and determined to chart her own course in life unlike her grandmother who seemed easily resigned to her fate. (7)

Here, Biswas Baral focuses light of knowledge which can enlighten in dark, discriminated and uncomfortable alcove of Nepali society. Nepalese are suffering of recess of members of parliament. Sanjeevani has to face only phantoms of egalitarian society where she really realizes of staying there. Her phantoms have been the child of her unruly years coming of age. She faces the sudden change, confusion, disagreement and violence. Sanjeevani welcomes new challenges in her life in order to struggle against social and sexual taboos and cultural barriers instead of running away from challenges. She blurs the traditional concepts of her grandmother who believes in fate. Thus, Baral focuses patience and rebelling nature of protagonist who accepts challenges very easily.

Similarly, Sheeba Shah also has her own attitude on her book. She acknowledges the unhealed wounds, inflicted by history to tug at our heart strings and shocks. She is from Singh clan and has regret ion of losing prestige of her family members. But she takes it as a way of achieving equality, right and peace for all. So she opines:

The thought is scary and chilling. I look around myself, bewildered and completely lost. The cold steely sense of death is all around me, concrete and hard. It is almost stiff and unyielding, towering over me

like an iron cage, impenetrable and almost suffocating. It is a sense of being trapped, caged in rather. But am I in this alone? I think not. We are in it together. WE, my entire family, the remnants of the great Singh clan, established years ago by my dead grandfather. These are people I am supposed to love and care for ... feel for. But do I ...really? (11).

In this way, Sanjeevani and her family are frightened because they have lost their family member due to insurgency and violence. Her thought is also scary. She asks whether she really loves and cares them. As a conscious being, she can differentiate right and wrong. She thinks that fear of her family is the effect of those conditions because they can't keep in touch of poor's problems. Now, her family regrets of earlier peace because they face the effects of conflict and violence.

In the similar manner, Archana Thapa elaborates the chaotic conflicts of the conscience in the Nepalese context. Movement brings changes in the concepts of political and social sectors. It blurs the rigid structures of class, race, religion, culture and sexual concepts. It makes less biasness in these issues among each other and it has people feel harmony and peace within conflicts. She further writes:

The Maoist Movement influenced a number of political and social locations, interesting, and over-lapping into existing hierarchical social order. Disrupting a number of different social, institutional and traditional perspectives, this period also reviewed and challenged pre-existing structures of class, race ethnicity, culture and sexual orientation. For many, who have never imagined any other kind lifestyle than their ancestors'- such as Sanjeevani, the protagonist, her;

uncle father, mother, and grandmother-the new revolution brought confusion, pain rage displacement and a sense of injustice. (7)

Eventually, she focuses on the result of Maoist movement which subverts the structures of society. Movement makes people realize new fair lifestyle than their forefathers. Sanjeevani and her family are ashamed of injustice which they apply on poor. They also feel pain and confusion due to displacement and conflicts. Therefore, every person in these situations goes ahead for peace anyway though they are from any class or community.

Particularly, this is a library research thoroughly based on textual analysis. This project not only intends to explore chaotic and fearful but also ever hopeful situation of characters. It also aims to revive the other unnoticed baby as an important character in this Shah's novel *Facing My Phantom*. Drawing and departing from those critics who have acknowledged the instability status, this research explores the characters' turmoil with the help of Humanistic Psychological perspectives. This research primarily follows the prominent Humanist Psychologist critic Abraham Maslow who offers remedy for the instability cum violence in the society. He proposes:

Hierarchal of Five basic types of needs, exists for human beings. These (in order from lowest to highest) are; the physiological needs, the safety needs, the love and belonging needs, the esteem needs, and the need of self-actualization. (35-47)

Moreover, the needs of human beings must be fulfilled in order to have remedy of conflict, violence, instability and indiscrimination. Drawing in Abraham Maslow's line, this will also incorporate with Karen Horney and Carl Rogers, humanist

psychologists since *Facing My Phantoms* deals with examining behaviors of personality with human beings.

This study has been divided into three chapters. The first chapter presents an introductory outline of the work and short critical responses. Moreover, it gives an outline of the entire work.

On the basis of first chapter, the second chapter analyzes the text at a considerable length with the application of theoretical modality on fragment psyche and self factors. It analyzes how Shah explores human needs and its effects through a shattered story also. It shorts out some extracts from the text as evidences to prove the hypothesis of the study. *Facing My Phantoms* explores true self in search of peace and egalitarian social order through the means of fearful and ever hopeful story. And, the third chapter presents the characters' motivation to kiss peace and egalitarian society by overlapping shattered, conflict and violence as the conclusion of this research work.

Chapter II

Quest for Peace in *Facing My Phantoms*

This research excavates the situation in which the characters are oriented towards violence and conflict due to the lack of fulfillment of various levels of needs in their lives. Sanjeevani, a first person narrator, rebellious, bewildered describes an ongoing socio –economic, political conflict and process that have been on from the 1930s till the present day in Nepal. As a rebel, she struggles against the rigid norms of society. She finds herself equally in rebellion with her conscience. She presents life history of characters which has thrown completely out of gear through her consciousness. Amid all pervasive chaos of nation caught up in the throes of a bloody insurgency, the protagonist moves back and forth. She attempts in search of peace and her true self within the chaotic conflicts of her conscience.

Sanjeevani represents the fragmented minds of Nepalese youth during the Maoist insurgency period in Nepal. She provokes the sentiments of a nation in transition -chaotic, fragmented, fearful but ever hopeful for the restoration of the harmonious society. In fact, Sanjeevani and her family members are traumatized by Maoist threat. The rebellious group demand for large quantity of food grains from her family. Her family becomes fragmented due to lack of security though her brother is ready to provide their demands. It means that they are in search of peace. In this context, Sanjeevani remembers her brother's words to her father in this text:

There is no danger for me, "Dada had said, walking alongside my father. I have met with and spoken to the area commander here .They had sent a notification last week asking for 1000 quintals of dhan. I have arranged for few more bullock carts next week so that I can hand over their demand. (5)

Sanjay thinks that he is safe because he has already visited the area commander. He has talked with area commander about their demand. He has arranged to provide their inevitable demands. Sanjeevani's account of her brother's words indicate two reasons for shattered and insecure: (1) he believes on enemy undoubtedly and (2) he has to obey under pressure. After being conscious of her real self, she can find peace in her life what she really wants. She feels threatened by Maoist to her family entirely. In this regard, humanist psychologist Carl Rogers view of self supports the above argument. He shares his idea about behavior centers on the self. According to him, "It is the person's consciousness of their own identity. People could only fulfill their potential for growth if they had a basically positive view of themselves" (19).

Sanjeevani realizes the threatening for her own family also. It is known due to her conscious of self. She further thinks of her family's situation and maintains their positive views of themselves for providing their demands. Sanjeevani and her family need safety and security because they are conscious of insecurity. Maobadis have sent a notification of demand to them. They hope that they will get safety if they fulfill their demands with positive views towards others. In this way, there is possibility of getting peace what they really want after being conscious of self and positive view of themselves.

Sanjeevani faces the murdered of her brother, Sanjay with threatening. She repeatedly has such events of chaos and disorder. She and her family will have happy and peaceful life if they have security at all. She thinks that her family has lack of safety. In this context, Sanjeevani further narrates: "Dada is dead and if you must know, he died three months back .He did not die just like that but was killed, brutally beaten to death by the Maobadi militia" (4). The above given lines depict how Sanjay passes away untimely. It is the horror of Maobadi militia. He was beaten as animal

brutally and later died because they thought that his family was the root of feudalism which never fulfilled their needs. It happens due to lack of safety. To support this argument, humanist psychologist, Abraham Maslow presents that everyone is born with specific needs. He says: "At first, we meet physiological needs; water, food, oxygen etc. Then we have to meet security and safety needs later. We can't uplift our lives as happiness though we are rich" (35).

The project assimilates the fragmented condition of Sanjeevani with safety and security needs. Sanjeevani and her brother live in lack of peace though they have physiological needs at all. As a result, her brother was brutally murdered and she has been suffered from loneliness in the absence of her brother. If we have conflict, war and horror, we have zeal to achieve harmony and peace in our life. In the same way, Sanjeevani is time and again seeks for peace and social order due to fragmentation of her surrounding with having safety secure needs.

Similarly, Sanjeevani, in search of peace in her mind, has physical relation with Razat, a businessman. She fulfills her basic needs of food, clothes and shelter and later she is inclined towards for fulfilling her physiological need of sex. She is suffering from fragmented psyche due to political unrest and ongoing conflict also. Hence, she uses sex as a tool to bring peace in her mind. It is clear picture of being one with each other. The narrator vividly portrays the physical relationship as she narrates:

His hands had then taken hold of my shoulder. His fingers biting into my flesh, he had pulled me closer. Instances such as these are momentary and rather impacting ... move like collisions; planes and cars suddenly ramming into another object approaching from the opposite direction. Ditto that .There was no time to think ,and no time

for reaction ... only the repercussions are felt , stunning aftermath that linger on ... stick on rather , stinging and ravenous . His lips were on mine, soft and beseeching. I think my hands had moved up, feeling his skin, tender and warm. I drowned there instantly; voices around me disappeared in a haze. (41)

Razat's physical activities towards Sanjeevani are realized through above given lines. He moves his hands to her shoulder and massages her flesh. Their lips are placed on each other. She disappears in haze. She completely obeys and doesn't have reactions.

In this regard, according to Maslow, we quest of the social needs of belonging and love after having safety needs. Maslow, in this context further contends: "We attempt to build friendship and establish a sense of belonging to a greater whole. In this sense, we feel lack of physical love though we have safety. We need such things in order to move upward and growth of life" (43). Sanjeevani fulfills her carnal desire to kiss the need of belonging and love. Here, her activities can be connected with Maslow's view; need of belonging and love though she feels alone and fragmented in case of bit away from such romantic moment.

Abraham Maslow, a psychologist initiated the movement with the new perspective on understanding people's personality and improving their overall life satisfaction. Maslow refutes Freud's idea that the bulk of our being is hidden far from our consciousness. According to him, "Without life's obstacles, all of humanity would become healthy psychologically, attaining a deep self-understanding and acceptance of society and the world around" (12). Maslow reinforces his energy on realizing the positive aspects of mankind, while Freud saw mostly negativity.

Human psyche generally refers to right, love, peace, violence, hatred, inequality, which can be prevalent in all cultures in all society. Human being is guided

by such collective unconscious. When there is problem of improving such characteristics and integration among them, any person of that society may have shattered life. The narrator narrates similar situation in the text:

It hurts still, when I say it. I cannot imagine going back to Kathmandu and not seeing Razat again. All these months that I have stayed away from Razat ...I have longed for him every moment. There is a pain inside me ...a sour, bitter pain that just does not give me a rest. I am lonely, I am shattered and not a moment goes by when I do not think of him. (59)

Sanjeevani's life is shattered. It is cleared from the above lines. The lines vividly present the lack of peace in her heart. She cannot imagine staying away from Razat. She longs for him every moment. Now, her mind does not go away from love of him. She is guided towards him. In this regard, humanist psychologist, Abraham Maslow presents his view of love and belonging needs. Maslow, in this context, further argues:

...there is some sense that having wider social connections and relationships are an important part of being happy. Lack of interactions, human relationships and the sense of belonging may result in depression or loneliness while an abundance of love and community often sustain people through difficult times. (20)

Sanjeevani cannot live away from Razat because she loves him too much. She feels lonely when she remains away from him for long time. Her psyche is guided by love with Razat. When she feels safety and secures needs, she is hurried to achieve another third level needs; social need of belonging and love.

This text brings an issue of murder to start a trend or revolution in order to erase the vast gap between rich and poor. Humans might kill or murder others who have been creating obstacles for fulfilling their basic needs because they think that it may be the solution of it. This possible significant way to narrow down between them can be linked with fulfilling types of needs which are in human psyche. It is discussed by humanist psychologists. The narrator narrates a spotlight on it as: "Yet her brother was killed or rather brutally murdered to set trend, to begin a revolution that would narrow the gap between the haves and have not" (43). Sanjeevani thinks of human right of poor. She always imagines of equal society where there is no discrimination and violence. Her thoughts are overwhelmed by the thought of righteousness. It is also a feature of human needs which happens in every society. Therefore, it can be assumed that her life is painful due to full of sufferings.

In this regard, humanist psychologist Abraham Maslow's concept of physiological needs support the above argument. Maslow argues, "Physiological needs include the most basic needs that are vital to survival, such as the need for water, air, food and sleep" (236). Sanjeevani's brother is murdered here by have not because he is considered to be an obstacle of fulfilling of basic needs of poor. They think that it is the right way to pull out of feudalists and create equality in society. So, they are engaged in performing violence for achieving their needs as most of the humanists argue. They hope that they will fulfill their needs; air, water and food by narrowing down the gaps between rich and poor. They murder Sanjay in order to begin revolution that would narrow the gaps between them. They will have peace and egalitarian social order after fulfilling their physiological needs.

Another character, Sanat feels dilemma, fear, gleaming while leaving her birth place. It also touches the heart of her father. Her father has same feelings also. Both

of them have shattered life due to lack of their love and belonging needs. In this situation, Sajeevani evokes her unfulfilled wish, "Buajiu, Buajiu ...she had cried hoarse with panic and alarm, do not leave me behind ...I am your flesh and blood ...how you will live without me?" (26). These lines clearly convey the blood relation. Sanat is part of his body and never wants to be away from him. It is impossible to stay for him without her. So, they need love and belonging needs each other. Sanat thinks that they would have peace and happiness moment if they did not be away from each other.

Humans want to fulfill their needs one by one in order to have meaningful life with peace. In this context, humanist psychologist Abraham Maslow argues: "...the third level of human needs is interpersonal and involves feeling of belongingness... humans need to feel a sense of belonging and acceptance among their social groups regardless if these groups are large or small" (236).

Sanat feels so much pain because she is being away from her birth home. She cries hoarsely in pain because she feels loneliness in the absence of love and belonging needs from her parents. She wants to stay with family members, friends, clubs and religious groups etc. She is in search of this love and belonging needs in order to reach in the state of peace as Maslow argues above. She gets fragmented in the absence of this third level of needs therefore she always wishes it in order to hug peace and social order.

Sanat's father brings an issue of consolation in shattered condition of her daughter and himself. This possible significant of consolation can provide solace to them that can be linked with improving overall life satisfaction and personality. It is through fulfilling their needs as talked by humanist psychologists. He narrates:

My daughter ...my angel ...my beautiful Sanat, you were a jewel given to us .Precious as you were I am now returning you to your rightful owner. Her father had choked in his own grief, his body trembling with his own helpless plight. (26)

Sanat's father consoles her with praising as an angel and a jewel. He is in grief because his happiness goes away with her. He chocks in his own sorrow and shakes with helpless pain. He also wishes that he will have harmony in his life after that shattered condition. In this concern, the above situation can be linked with what the humanist psychologists share their view on improving overall life satisfaction and personality.

Sanat's father provokes adjectives;beautiful and precious to make her happy while leaving her with her husband. Sanat wishes love and affection from her father forever and her father wishes it also. His valuable jewel leaves pain to him and he trembles due to it. So, he wants a remedy for his pain by getting her love and improving life satisfaction to meet solace as the humanist psychologists share.

Similarly, in the different context, Chandra, another major character loses his younger brother due lack of money. He does not possess sufficient money for heart transplantation of his brother. So, he begs door to door but cans get nothing. He lets his brother to die in front of him. He is depicted as a character of facing dissatisfied and helpless life. To be away from such shattered conditions, he chooses war as an appropriate way which can drill an open for poor and needy people. It can be linked with fulfilling their needs and improving overall life satisfaction. Regarding this situation, the narrator further narrates:

I had a younger brother, Sanjee. He was small, very weak and his heart was weaker .I could do nothing to save him. I walked around

Kathmandu, staring at lavish bungalows, fancy hotels, cars, people shops...and the hordes of accessories available for the rich and only the rich. It disgusted me...provoked me. I had no money for the heart transplant operation, and so I let my little brother die .I left him staring at me in helpless state from his hospital bed, and I ran .Since then, I have been running. In a way, it is a slight reprieve having given myself to this war that will finally drill an opening for the poor and needy.

(173)

The lines mentioned above expose the bewildered heart of Chandra. Chandra is from low economic family status. His younger brother has heart problem and has to undergo heart transplantation surgery. Hence, he roams from here and there extending his hands for help in different places in the capital city. He gets nothing from them. This incident clarifies that how rich people are unwilling to help the poor. He endures all the pain and compels s to let his brother die. Afterwards, he wanders for peace. He prefers to join war with a hope of establishing a classless society where peace rules. The reason behind his inclination to war is that he suffers of fragmented psyche due to such dying problem of his brother. He has bewildered conditions as about more than half percent of people in Nepal have.

After losing his blood, Chandra wants to take part in war because he thinks it is the ultimate solution to provide harmony in poor and needy people by drilling an open to them. It means that they obtain their needs easily. He must take responsible of his activities in war though it is for all poor people. He does such actions for achieving basic needs and improving their life satisfaction to maintain harmony in them forever.

Moreover, Razat, a representative of capitalism, suffers of being isolated in the absence of Sanjeevani. He always thinks of Sanjeevani while staying in captivity. He accepts his wrongs which he has done with her because he realizes that it is his responsible for committing sins. He gifts her bad name reputation instead of love. He confesses of his guilt possibly. It brings consolation in both blaze spirits of Sanjeevani and Razat. It can be linked with refinement of overall life advancements because he takes personal responsibilities for his actions whether those are positive or negative in order to create peace. In this context, Razat further narrates:

You know, Sanju, while I was captivity I thought of no one as much as you .Not of Sangita, not of the children ...it was only you that kept pinching me heart. It was as though I was accepting my sins, my wrong doings. What future did we have Sanju? What had I given you other than a bad name and reputation? How long could we go on living a life that could never be ... I had to let you go? Razat had said, eyes still caught with mine, his fingers still tapping the table. (183-184)

Above lines displays Razat's tangible life. Razat is abducted. At that time, he thinks of Sanjeevani in captivity only. In spite of getting married with another girl, his heart keeps on pounding harder and harder by the memory of Sanjeevani. He suffers of doing wrongs and sins on her. He gives Sanjeevani a bad name and reputation. Later, he regrets himself. He imagines what future they will have together if they keep physical relation without marriage. He suffers from guilt feeling though he enjoys few moments of his life with her.

Furthermore, from narrations of the story above, it is pretty cleared that Razat regrets for his wrongdoings. It means that he tries to improve himself as very humanist psychologists say. He takes responsible since the actions are negative.

Moreover, Jijumua feels sad in the regard of time and cultural changes. She directly faces the changes of cultural values, norms and customs of surrounding. She views that such social features are changed in the name of modernization though she signifies the traditional society. In this regard, She narrates:

Quiet, my child. It is not you but the times are bad, circumstances that are bad. And times change. Sanju your parents will soon learn to accept that...I did. With time, I saw people change, place change, customs change ...myself adapting to all these changes. I rebelled, I fought hard ... fate is something no one can change. (70)

Sanjeevani's grandmother sympathizes on Sanjeevani about changes since the grandmother has already faced the direct result of changes. The political scenario and development have changed a lot including people, place and customs. Grandmother has rebelled and fought for adapting to all those change. Similarly, Sanjeevani changes herself by challenging rigid cultural systems. She crosses the four walls of house and works at Naari centre for physically abused women.

In this regard, humanistic psychologists focus on basic goodness of human inherently. Humans can help each other without conditions. Particularly, the humanist psychologist, Carl Rogers argues:

Another thing...perhaps peculiarly human...that we value is positive self regard, that is, self esteem, self worth, a positive self image. We achieve this positive self regard by experiencing the positive regard; love, affection, attention, nurturance, and so on others show over our years of growing up. Without this self regard, we feel small and helpless, and again we fail to become all that we can be. (86)

Here, Roger's ideas and the above mentioned contexts of the text can be assimilated. Rogers shares his views that love and self esteem are essentials in order to maintain a complete soul, self and peaceful society. The lack positive regards ultimately makes a man helpless. To be mentally healthy, individuals must take personal responsibility for their actions, regardless if those actions are positive or negative. Accepting positive changes and improving negative ones is the human feature that can provide satisfactions in fragmentation.

Though grandmother prefers to remain in rigid society, she has to struggle for adapting to those changes. Change is an essential feature of society. Sanjeevni's parents have to accept her changing activities. They have to suggest her for improving wrongs to maintain peace and egalitarian social order in shattered conditions as humanistic psychologists argue.

Facing My Phantoms is a story of a Sanjeevani who is rebellious young girl with a continuous stress. She undergoes phantoms of peaceful and egalitarian social order throughout her life because she has fragmented partly as a result of her inner conflicts, Maoist threat and murder of her brother. It has been as partly of her extramarital relationship with the males.

Shah exposes the bewildered Nepalese society through violent and traumatized characters; Sanjeevani, Chandra, Razat, Sanat, Sanjay, Dangwa and Badki etc. The fragmented and insurgency of Nepalese people is not merely an outcome of negligence of government but also biased concept of human nature and dependency. People are unable to fulfill gap of specific needs between feudalism and egalitarian in society. These are the root causes of instability, unhealed wounds, bloody insurgency and disintegration of family. As a result, characters are always in search of peace and egalitarian social order by overlapping between facts and fictions.

Shah expresses her phantoms through what Sanjeevani faces. Sanjeevani is standing with baby in Badki's courtyard and watching the sun goes down. She is in search of identity of her as well as her baby. She wants to be away from chaotic self. In this context, the narrator further narrates:

The baby's skin is wrapped in a khasto, barring the tiny face from where the two shimmering eyes stare back at her. Instantly, Sanjeevani feels desperate need to escape ...escape from her jeering phantoms that have made her crouch into her own darkness. 'I have given myself in pieces,' she can hear herself whisper to her baby. Now I want gather all these pieces, assembled scattered self in one strong piece... such that none can shake nor break.' Just then the baby begins to wail.

Sanjeevani lifts her baby in the air. You, my baby, are compact piece. From you, I see myself emerge from the shadows of my jeering phantoms. (273-74)

Sanjeevani stares at her baby with her desperate eyes. That baby is born though she is unmarried. Phantom of her unidentified baby keeps her in her own darkness. She departs herself into pieces due to her baby. But, at the same time, she has zeal to make a strong heart through her baby also. From it, she sees herself emerge from dark of her pathetic inner conflicts.

Sanjeevani illustrates psychological dilemma about the vision of reality. The things presented in this text appear confused. Shah asserts an Archetypal Christian Ontology on her mimetically constructed characters as an attempt in order to fuse the moral requirements of her traditional society with what she intuitively perceives and accurately presents as the psychological motivations of human behavior. When Shah's moral recommendations seem to work for the characters in her text, these ideals may

or may not work so well for the book readers whose reality do not necessarily validate such recommendations.

Bernard Paris, in *Character and Conflict* in Jane Austin's novel, speaks of a clash between the structural requirements of a novel and the demand for accuracy in mimetic representation. (13) This text, *Facing My Phantoms* just presents such a difficulty. If Shah's characters lived in our world rather than their own world, the resolutions which they find for their emotional and moral dilemmas wouldn't work.

Paris proposes the application of the concept of humanistic psychology for describing the nature of mimetic characterization for explaining this conflict between verisimilitude and the formal structure of a book. (15) In the same way, this text will use the terminology of humanistic psychology by Abraham Maslow for discussing the emotional development of Shah's extremely complex protagonist, Sanjeevani and explaining and accounting for the conflict between her accurate portrayal and Shah's promoting a strong sentiments of a fair and an egalitarian society as manifested the archetypal structure of the novel. Though Shah might not have been aware of these psychologists' writings, she was sufficiently acute in her perception of human nature to demonstrate accurately of their theory in her mimetic characterizations.

Maslow has said that what is commonly called Humanistic Psychology is more accurately named "Third Force Psychology" for it is a "viable third alternative to objective, behaviorist... psychology and to orthodox feudalism"(3). According to Maslow, "a hierarchy of five basic types of needs exists for human beings. These (in order from lowest to highest) are the physiological needs, the safety needs, the love and belonging needs, the esteem needs, and the need for self-actualization"(35-47). These basic type needs can be realized through given sentences:

The most significant of all changes was the air of fear, suspicion and wariness that hung uncomfortably. Once upon a time, these people were carefree and always smiling and ready for a chat with any stranger. Now, as I trudged along with my bag into the main road in search of a rickshaw, I notice people clearly avoiding strangers with furtive glances. (81)

Above given sentences present the need for security and safety. When she enters hometown Dhangadhi, she sees the changes around it. She questions of safety because people avoid strangers during insurgency. They have fulfilled their first basic needs; food, water, oxygen, clothes etc. She is satisfied with her physiological needs. She shifts to another stage in search of environment that protects her and around of her from any harm. The political condition has generated secure searching reality. Sanjeevani notices people clearly avoiding the strangers. This situation assimilates with the second basic type of needs; security and safety. Regarding this context, the narrator speaks, "I will never know what troubles me more; the fact that I could not be with Razat or the fact that I was deserted by Razat" (63). These above lines present the affection of Sanjeevani with Razat. She needs the affection and wants to have friendship with him. Absence of Razat makes her suffer more though she never becomes aware of it. It means that she becomes crazy of him.

According to Maslow, after receiving secure and safety, human needs love and belongingness. Human beings shift from one level of need to another level of need for understanding of people's personality and improving their needs in order to get life satisfaction.

She doesn't feel of first level of physiological needs, but really realizes the second level of safety and secure needs. Similarly, the above lines expose her third

level of love and belonging needs. She feels lack of Razat and wants him most. She has zeal of such love and belonging needs of Razat as Maslow says. The more about very needs can be displayed the following narrations:

I grab hold of his hands and place my lips on them. He moves closer and I bury my face into his stomach and he holds me still there, his hands gently caressing the back of my head. Chandra ...' I look up and his fingers begin to travel all over my face as though in search of something. He finds my lips and he wets his fingers in my mouth and then he is down, kneeling on the floor and holding my face right in front of his own , he whispers 'Sanjeevani ... I want you . Since I met you, I seem to be challenging myself. Daring myself to take yet another step forward towards you ... tell me Sanjeevani ... what is this between us? I can feel his breath, hot and consuming over my face, my neck and slipping down in a stream of moist sweats down between my breasts. (159)

Sanjeevani falls in love with Chandra, a hard core revolutionist. He directs the revolutionary group in order to murder her brother and displaces her family. She grabs his hands and puts on her tender lips. He also embraces the back of her head. He sets off his fingers through her body and stops them on her mouth. He kneels down on the floor holding her face right in front of his own.

The situation mentioned above can be related with the Humanistic theory that provides an understandable mechanism for examining an individual's need for conflict in order to create peace. While going up to kiss the final level need of 'self - actualization', according to Maslow, human beings struggle to have physical relationship to fulfill third level need; 'love and belonging'.

Closer to this view, she has passion for love making with him though he is enemy for her family. She does it so that she will have peace in her mind as human beings struggle to achieve peace and egalitarian social orders. It is a step to reach in complete understanding of self. Despite Sanjeevani enjoys physical relation with Chandra also, she still feels lack of something. After satisfying her physical need, now she is in the dire need of esteem need i.e. the respect for her and other. She feels lack of respect in her company Razat. In this regard, Sanjeevani narrates, "I could not meet Razat, and for three months I couldn't speak with him as he refused to take my calls" (63). Sanjeevani is angry with Razat because he ignores her phone calls. She doesn't expect it from him because she hopes that he will respect her heartily. She wants to stay with her and other with reputations. In this regard, Maslow presents his view on higher level of needs i.e. 'esteem needs'. Regarding this context, Maslow further contends:

Those attempting to fulfill esteem needs channel their energy on respect from others, self esteem, self respect and gaining recognition for our accomplishments in life. We push further and further to excel in our careers, to expand our knowledge, and to constantly increase our self esteem. (237)

It is the level of success and status. It is achieved when individuals feel comfortable with what they accomplish. Sanjeevani is in search of esteem needs from Razat as well as from herself. Sanjeevani can identify things what she sees and what she achieves in her life. In this state of self esteem needs, she expands her knowledge of understanding of self and its surrounding and promotes her career for getting respect from others. She has blaze of angry with Razat because he ignores her phone calls. She wishes esteem needs after fulfilling of love and belonging needs. Esteem need

upgrades her to meet self- actualization needs. It means to feel no longer shame or guilt, or even hate, but to accept the world and see human nature as inherently good that balances peace and harmony in this motherland.

Sanjeevani feels lack of respect of her and others. She becomes angry with Razat and doesn't talk to him. It means that she needs satisfaction and respect as Maslow argues. Sanjeevani needs esteem for understanding of self truly in order to reach a state of harmony and peace.

. She feels the fulfillment of her esteem needs as Badki respectfully calls Sanjeevani, "Maiya ree, *hamar* Maiya! She nearly screams in excitement .Many years! Come, come, sit down. She forces me down on a woven stool. Water is given to me by the other girl as we sit in the courtyard" (91). Badki, the ex-maiden of Sanjeevani offers her heartfelt respect. She happily welcomes Sanjeevani and requests her to sit on the stool. She is offered to drink water as humans do to guest at first. She really realizes achieved respect from Badki's family though they are from poor status. If there is lack of esteem needs, there is inferiority complex. It causes fragmentation and shattered life. In this context, Humanist Psychologist, Maslow argues:

All human have a need to feel respected; includes the need to have self-esteem and self respect. Esteem presents the human desire to be accepted and valued by others. People often engage in a profession or hobby to gain recognition. These activities give the person a sense of contribution or value. (236)

Badki welcomes Sanjeevani friendly; maiya ree and becomes happy to meet her after long times. Sanjeevani feels getting reputation and value which she wishes as esteem needs. She engages in her hobby of struggling against physical and mental abuse of

women. She works in such field in order to gain recognition and value. After receiving esteem, she prefers sinking in an ocean of peace and egalitarian social order.

Eventually, Sanjeevani has eagerness to kiss the complete realization of self where she dreams of equality in every sectors; rich and poor, male and female, high and low castes, capitalist and communist e. t. c. She wishes the time and place when and where shame, guilt and hate exist no more. In that situation, she will take the world as it is and see human nature as inherently good. It is the step where she doesn't feel of violence, conflict, tempestuous and insurgency etc. The protagonist looks back and forth in times as she attempts to discover her true self within the chaotic conflicts of her conscience in this way:

Jijumuma concluded her stories with this phrase each night, lulling my fatigued body to sleep and awakening therein my innate self... my wild self. My grandmother's stories released me, allowed me think, ponder, question, understand, long for and even wander off. More than anything else, her stories kept the truth of my being alive; submerged yet alive, somewhere inside of me. Now when I look back, i am convinced that Jijumua's stories actually saved me from decaying, from disappearing into the oblivion of forced and falseful thinking. (1)

Sanjeevani's Jijumua tells stories to Sanjeevani every night . Her story makes Sanjeevani's inner conflicts relief. She goes on searching of true self and feels harmony after making aware of herself through her grandmother's stories. She rescues her from damaging and losing into oblivion of forced and bad things due to realization of past. She has been recognized why she exists and who she is.

Closer with this view, Maslow presents his final level in the hierarchy of needs, self- actualization. According to him:

Many people may be in this level but very few, if anybody, ever master it. Self-actualization refers to a complete understanding of the self. To be in the state of self-actualization means to know who we are, where we belong in the greater society, and to feel like we are accomplishing all that we are meant to be. It means not to feel shame or guilt anymore, or even hate, but to accept the world and see human nature as inherently good. (238)

Sanjeevani understands her and her self. She awakes her wild self due to lesson of her grandmother's story. She keeps bold relation with capitalist, Razat as well as Maoist, Chandra. She doesn't feel hate towards Chandra though he is partially responsible to murder her brother, Sanjay. She keeps balance herself with enemies also because she understands that there is existence and truth of others as equal as she has. Such knowledge rule over her due to kiss of self-actualization as Maslow describes it above.

Sanjeevani tries to differentiate between two selves .She wants to transform her wild self into harnessed self. She is not satisfied with real self what she has now because it needs more nurturing. She does hard labor to actualize it in this way:

Now, there rages in me a war between two selves. Am I the wild woman that I am born to be or am I the harnessed woman that I am expected to be? I ask myself this question each day. I am trapped in this dilemma. I suffocate each day, wondering who I really am? Am I Sanjeevani, the one molded into an acceptable form? Sanjeevani, the gagged one the unaroused, compressed, harnessed, the socially conscious and accepted one? Or am I Sanju, the wild one? (2)

Definitely, Sanjeevani struggles within two selves .She expects the answer of her reality by questioning herself. She is in confusion and dilemma so she wishes to be free from it .She wants to be controller of others, gagged, and socially conscious being by actualizing herself truly. In this regard, another humanist psychologist Karen Horney views on the self:

the real self is not a fixed entity but a set of “intrinsic potentialities”
 ...including temperament. talents, capacities, predisposition—that are parts of our genetic makeup and need a favorable environment in which to develop. It is not a product of learning since one cannot be taught to be oneself; but neither is it impervious to influence, since it actualized through interactions with an external world that can provide many path of development. (17)

Sanjeevani’s self is in awakening process because real self is not predetermined. It depends on her talents and ability which are parts of her genetic fitness and wants of suitable surrounding to be grown up. She evaluates her interactions with surroundings. She transforms wild self into the real self means. It means to attain the level of self actualization. She can treat enemies friendly due to real self. In this condition, violence, disharmony, biased behave, inequality do not have any place there. Peace will be maintained if every people transform their self into real or actualize one.

Similarly, Sanjeevani keeps relation with Chandra and Razat respectively. She utilizes human freedom to express one’s spontaneous thoughts and feelings. She doesn’t care of her family and its traditions. Regarding this context, the narrator further narrates:

But what strikes me more is my yearning for him. This deeper call from within that wants to grab him, tear off his clothes and blend his naked skin with mine. Bone to bone, skin to skin breath by breath I want us to merge, the hatred inside both of us to merge and become one. (158)

Sanjeevani has strong relation with Razat also. She clarifies it as she writes: "You are me, Razat, as I am you, separate sides of one coin. We may never meet but we are one and the same" (254). Sanjeevani is longing for both; Chandra and Razat. She plays physical game with Chandra; bone to bone, skin by skin and with Razat ; separate sides of one coin and one and same. She wishes to give up the feeling of hatred in order to be one being physically and emotionally as well.

Humans emphasize on realizing the positive factors of human being. They are concerned in human issues, such as the self, self- actualization, health, hope, love, creativity, nature, individuality. They are care of a concrete understanding of human existence also. In this situation, humanist psychologist Karen Horney argues, "The absolute best is the enemy of the good, that we must not disregard our accomplishments because we have failed to attain perfection" (303).

Sanjeevani, a feudalist cohabits with Chandra, a revolutionist. The above images; blend his naked skin with mine, bone to bone e t. c. refers to physical relation of them. Both of them want to be merged physically as well as ideally to be one. Similarly, she also cohabits with Razat. There must be union among tripartite powers; monarchy, republic and democracy in order to maintain peace and harmony after positive believes each other as Sanjeevani merges with Chandra and Razat respectively. It is possible when there are not hatred feelings towards enemies as

humanist psychologists believe in human existence. Thus, Sanjeevani, Chandra and Razat quest of peace and egalitarian social order constantly.

This text presents the status of different characters in their society; Sanjeevani's rebellious activities against unfair norms of traditional society, Chandra's loosing condition of his brother, Razat's fear of abduction and outing of youths, Dangwa and Badki as previous kamaiyas of feudalists, Sharmila Bhatta, burnt by her drunkard husband, displacement of Sanjeevani's family to Kathmandu, and Sanat's sufferings in strict family traditions.

In this context, humanistic psychology leads to a new approach to human capital with creativity, working in cognitive – cultural economy. Its ideas have influenced the theory and practice of education and social work. It typically holds that people are inherently good. It adopts a holistic approach to human existence and pays special attention to such phenomena as creativity, free will, and human potential. Sanjeevani has experience of rebellious against unfair behavior of rich over poor. Women are victimized by their husbands and strict norms of caste system in Nepalese society. Rebel on these issues mean to create egalitarian society where everything is in fair. She exposes problems of characters with reasons and solutions. Then, it flourishes peace and harmony after solving their problems as humanistic psychologists study whole cultural and economic issues and their solutions.

Sanjeevani believes that economic change can change the life style of poor and upgrade their social status. It can be done through vegetable plantation and eco-tourism. Many unemployed people can engage in such occupations and solve their basic needs. To be engaged in some sort of occupations are means to change the concepts of people who are directly or indirectly involved in violence and conflict.

People can mobilize locally available resources in order to uplift the economic standard of poor. They quit the violence activities if they involve in occupations; vegetable plantation and eco- tourism. In this context, Kallu a character further argues: "Maiya has found out through her research that deep cultivation of land up to three feet is necessary. No one shall forget you, Maiya Sab. No one in this village forgets your contributions to bring us here, united in working for one cause" (258).

Sanjeevani is addressed as Maiya here. She always thinks how human beings can understand each other's existence equally and may maintain peace quite all. She has got knowledge of cultivation though she has not directly participated in farming. She inspires the poor farmers to unite for cultivating and earning activities.

Sanjeevani , as a conscious being, understands the actual livelihood of poor and launches farming programs for improving their economic status for satisfaction in order to feel solace.

Furthermore, the narrator brings the issue of eco- tourism that can upgrade the economic status of the people. It can be linked with creativity for human progress and content. She vividly illustrates the probability of significant contribution of this occupation. In this regard, the narrator narrates:

As I said...eco-tourism. We have the Godavari hills, only thirty kilometres from Dhangadhi. We have Ghora Ghori lake there...we have Khutiya, Shivaganga, Kandra, Mohana,,beautiful rivers...All we have to do is promote these places as tourist destinations. Recreate trekking routes that our grandfathers used to go to the hills from the terai, promote model village to be shown to the tourists...Rafting in the Kandra, Godavari...there so much potential in Kailali itself. (243)

Sanjeevani, as a conscious citizen of country, thinks how people may fulfill their basic needs by using local available resources. She believes that eco –tourism can promote the life style of people. If people recreate trekking routes to the Godavari hills and rafting in Shivaganga, Godavari, Mohana and Khutia rivers, they invite tourists for their places. In this way, they develop economic status of that area and fulfill their basic needs easily. These tourist destinations satisfy them by promoting their capital and fulfilling their needs to create peace and happiness among them also.

Humanistic psychology leads a new approach to human capital with creativity, working in cognitive – cultural eco tourism economy. Its ideas have influenced on social works. It holds that people are inherently good. It adopts a holistic approach to pays special attention in such phenomena as creativity and human potential.

Sanjeevani creates a way in order to increase to economic condition of people. That is eco-tourism which promotes beautiful natural resources as tourist destinations so that tourists visit there. She talks about beautiful Godavari hills, Ghoraghor lake and Kandra river etc for trekking and rafting there respectively. This eco-tourism industry promotes people's lifestyle through increasing economic status of them. It is the creativity and human potential to develop the eco tourism to human existence and create harmony through it.

In course of the development of plot, the protagonist brings the issue of desiring of inter-caste marriage to blur the evils of society which can be connected with the existence of other equally as shared by humanist psychologists. She obviously displays the important support that can be created by the technique of desire of inter-caste marriage. In this context, she exposes the view of it: "Muajiu, get

me married. I want a bride and I want a white stallion to ride on and a garland around my neck and then I shall go to Badki's house and bring her here as my wife" (161).

Prabhat, son of Sanat wants to marry Badki, a inter caste woman, who has already been married because he wants to blur social evils and establish an indiscriminate society. He requests his mother to get married Badki and brings her home as wife. He needs a white stallion to ride and a garland to wear around his neck for it.

In this context, humanistic psychologists reinforce their energy on realizing the positive aspects of mankind. Carl Rogers views, " They are interested in the uniquely human issues, such as the self , self- actualization , health , hope , love , creativity , nature, being ,becoming , individuality , and meaning –that is , a concrete understanding of human existence" (52).

Prabhat wants to marry Badki though she is from inter caste. It means that he wants to change the rigid tradition of caste system because it has created discrimination in society. It causes violence and disorder in society. Blurring the evils of society is the positive aspect of mankind to create harmony in the society and a concrete understanding of human existence equally as humanist psychologists reinforce.

Moreover, Sanjeevani introduces voice against physical and mental abuse. It helps everybody to exist without fear and torture. It maintains existence of every human being equally. She vividly illustrates the significance of voice against physical and mental abuse. sIn this regard, Sanjeevani narrates:

'Bahini...' I begin to say, 'I work in an NGO. It is called Naari and we work against physical mental abuse of women...' 'Look ', I say , sitting on the edge of her bed and forcefully taking hold of her hands .They are cold and still trembling .Your husband beat you . That is wrong. It

is a criminal offence and he can even go to jail for this. You must allow that ever by anyone, not only your husband. A hand raised to beat once, can even kill you the next time'. (119)

Sanjeevani works in an NGO, called Naari which works against mental and physical abuses. She makes Sharmila Bhatta aware of it in order to create fair and quiet society by arousing her suppression against her husband. Husband has beaten and tortured her physically and mentally. Sanjeevani inspires her to get justice against injustice. This issue of arising voice against physical and mental abuse can establish quite and fair society to feel peace and egalitarian social order forever without fear of beating, torturing and murdering from anybody.

Humanist Psychology believes in the basic goodness present in and respect for humanity. Its base is on existential psychology, or the realization and understanding of one's existence and social responsibility. Every human being has equal right of living and speaking without fear.

Sanjeevani talks about the effects of physical and mental abuse by husbands on his wives. That woman's hands are trembling and so cold. Sanjeevani makes her conscious about the process of achieving justice and to maintain equal right of existence together. He might go to jail if he did such abuses. People can create prosperous society by making people conscious about their right of existence in which there is no violence but only peace is the there forever.

Razat, a major character is worried with conflict, violence and war etc. He expects to have investment environment for providing employments to unemployed people. This might make less conflict. He further says:

Instead of wasting money on weapons and fighting the Maoists, the government should start setting up vocational training institutes all

over the country. They should begin to send skilled labors abroad.

Remittances will be better and the standard of living will begin to go up. Secondly, third generation from now, there will be no need to send labors out. Nepal will have earned enough to be self sufficient. Perhaps I should invest in training the labors going out of the country. (182)

Razat presents these ways to make them skilled and capable for earning enough within country or abroad. He thinks that unemployment is the cause of conflict, violence and war. Providing appropriate training to them and investing according to their skill, country will be self sufficient. This can create harmony and social order against conflict, violence and war. In this concern, humanistic psychology minimizes the effects of the unconscious mind, focusing instead on uniquely human capacity to understand one's place in the world and relationship with others.

Here, Razat tries to minimize the effects of conflict, violence and war. He focuses on positive sides of personality; make skilled labors and invest for them. Such focusing activities may create healthy society which humanistic psychology always wishes. The people, who had been suppressed, have consciousness of their position and needs. They portray an issue of suffering and are protesting against of it. Especially, old kamaiyas of Sanjeevani's father protest against feudalism because they think that system has deprived them from proper position and fulfillment of needs easily. The possible significance of that is to make low suppression and help to maintain peace. It can be linked with desire of having security and safety needs as discussed by humanist psychologist, Maslow. It is portrayed through the narrations:

'Shut up!' one of them says, as another one shouts, 'Gone are the days of your talking; now you listen and we talk. 'Samantibaad murdabaad loktantra jindabaad!' A man from the crowd begins to shout a slogan

and Sanjeevani suddenly notices that the man shouted the slogan is her father's old kamaiya.' (223).

They believe that loktantra can make them prosperous by providing proper status and their additional needs. Then, they have satisfactions. So, they start shouting against feudalists by saying days of them going away though they have grown up in their family earlier.

Regarding this situation, Maslow views that humans eager to have secure and safety needs after practicing physiological needs to upgrade them into highest level of needs. When humans get physiological needs easily, they struggle for other needs. Similarly, old kamaiyas protest for getting secure and safety needs to upgrade into self-actualization. Humans are always worried of getting needs so that they have peaceful and egalitarian social order.

Sanjeevani has been pregnant and she feels it as an unbearable shame for her family because she is unmarried. Rest of the village has assumed that Chandra is father of her baby but she never bothers to accept or refute their unspoken assumptions. She feels that she is near to success because she sees herself emerge from the shadow of her jeering phantoms though it is difficult to face for her. She is optimistic and believes her baby symbolically will merge two opposite ideologies; feudalist and communist and get identified as established one. She will have peaceful and an egalitarian society by thinking and improving of our existence and nature at all. In this context, Sanjeevani narrates, "In the minds of a celebrating nation this very hope stands dominant. It is like waiting for Godot. A hope that the long-awaited Godot has finally arrived. The masses believe that now this drowning nation and its people will finally be saved and sail away to a better and more prosperous day with prevailing peace" (275-76).

Sheeba Shah, the writer portrays Sanjeevani, Chandra and Razat as major characters. Here, Sanjeevani makes other characters improve about their behaviors and suggest them in order to solve problems. Sanjeevani is depicted as a symbol of reconciliation who works as the soothing balm for the heart that burns in pain due to a decade long Maoist insurgency. Sanjeevani believes in Chandra though he is her class enemy. She shows love to him instead of hatred. It means that it is the solution of next coming murdering. When she is shattered of warring phantoms, she rushes to him for solace also. In the same way, Chandra assumes her as healing ointment for his bruises too. In this situation, Chandra narrates Sanjeevani as a "sanjeevani booti" which heals bruises, refreshes soul and raises spirit of him and others. Chandra narrates: "He had looked up then, his face aligned right below mine. Sanjeevani my Sanjeevani booti, you are indeed my only healing ointment. With you all my bruises are healed, my soul is refreshed and my spirits rise to a stronger will" (172). Hence, there is a vivid anticipation of the hope of reconciliation with a peaceful and egalitarian social order by foregrounding Sanjeevani, the protagonist as a symbol of herb that imparts therapeutic effect upon the broken emotions of a decade long conflict.

III. Conflict to Peace

As the silence rules ultimately after the violent storm whole the night, the country also anticipates a peaceful and egalitarian society after a decade long conflict. The project vividly exposes that biasness, inequality, dependency and exploitation are responsible to create obstacle in the path towards happiness and satisfaction. It is not biasness as such but overcoming biasness that matters a lot. If we fail in taming biasness, it brings havoc in our happy. So, the presence of biasness is a major hindrance in the path to happiness. The war, ignorance, shatter and discrimination are not only to be biased but also the obsessions. The biasness that haunts in the later life is a challenging task to be conquered. This is what the present study on *Facing My Phantoms* explores.

Facing My Phantoms explores the repressed human needs, violent and traumatize situation through the shattered story. This text weaves violent and disintegration of human beings. Earlier, the characters lead a sound and peaceful life because they have reputation. But later, the peace of heart is disturbed due to insurgency. So, Sanjeevani , Chandra , and Razat are in the expectation of having a peaceful and egalitarian social order after self- actualization and merging different visions. Unexpectedly, insurgency brings about shattered life.

This research analyses the changes in the life of Sanjeevani, Chandra and Razat which occur as consequences of ignorance of government, biased nature of human and Maoist insurgency. These consequences lead their family disintegration. Everything goes well until these circumstances do not play vital roles.

Sanjeevani gives up her family's norms and values and keeps relation with enemy, Chandra, who is the commander of maobadi. Through this relation, she performs an example of beloved in order to love hatred one. It can be a ladder of

reaching in peace. Sanjeevani neither saves her brother, Sanjay from violence nor goes away the phantoms of peaceful society. Similarly, Chandra loses his brother due to ignorance of rich. So, he leaves his family and joins to a battlefield in order to bring happiness in the eyes of poor. Like Sanjeevani, Chandra neither saves his brother nor becomes away from the pathetic woes of poor. Chandra chooses violence but Sanjeevani chooses love. Nevertheless, the desire to murder Sanjay is repressed in Chandra and his men results into the terrible terror, violence, fragment and fear in the society. It is the awareness of the society and its gaze which forces them to live with split psyche because they are neither able to leave nor complete the wish of peace. After the murdered and death of them, disintegration and fragmentation cause a huge catastrophe in their life. Sanjeevani and Chandra can do any live and violence activities respectively. This is the psychic state that the research focuses on.

Lack of support from rich, violent in appearance, Chandra selects violence to obtain the most intelligent of hearts and the noblest of souls with peaceful and egalitarian social order. In the same way, Sanjeevani takes the path of love in order to reach at the state of self actualization where an egalitarian society exists.

Facing My Phantoms begins after Sanjeevani's grandmother's conclusion of her story. A young protagonist controls her and other in all matters. She comprehends the world well through the lesson of her grandmother. Chandra and his men in general, prone to violence and invite rebuke by their physically threatening in appearance. Everyone will be little conscious about the self of unconscious people though they care of or not. Then, there are unscrupulous who will use people like Chandra for violent activities. They know that he doesn't understand what he is doing and communicating information on them to authorities if he catches or dies. Men are sometimes rigid, honesty even tolerant to the point. But she knows that they are

opportunists. She rebels constantly with her conscience to make conscious people when she faces torture, chaotic, fearful and endangered right of living. The only thing that holds her back is discovering her true self through her grandmother's story. Violence takes her back there also. She suffers a strong physical relation that can only lead her towards trouble as well as hope of peace and an egalitarian social order simultaneously.

To wrap up, Sanjeevani, the emblem of common Nepalese people, anticipates the everlasting peace and egalitarian social order in the country after a decade long violence and insurgency by uniting the two major characters; Chandra and Razat who symbolically stand for proletarian and capitalist respectively. The newly born baby from Sanjeevani, though from unidentified father, stands as the harbinger of new Nepal, a country full of love, affection, peace, harmony and egalitarian social order by erasing the woes of decade long conflict.

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