## TRIBHUVAN UNIVERSITY

Fragmentation and Rootlessness in Flannery O'Connor's Wise Blood

A Thesis

Submitted to the Faculty of Humanities and Social Sciences In Partial Fulfillment of the Requirements for the Degree of Master of Arts in English

By

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March 2019

## TRIBHUVAN UNIVERSITY

Faculty of Humanities and Social Sciences

Department of English

### **Supervisor's Recommendation**

This is to certify that Mr. Dinesh Sharma, a student of academic year 2067 with Exam Roll No. 480288, Campus Roll No. 118/067 and T.U. Registration No. 6-2-347-5-2005 has completed the thesis entitled "Fragmentation and Rootlessness in Flannery O'Connor's *Wise Blood*" under my supervision in accordance with the rules and regulations specified by the Department of English. I hereby forward it to the Research Committee of the Department for the final evaluation.

> Dipendra Parajuli Lecturer Supervisor Department of English Prithvi Narayan Campus Pokhara

Date: 31<sup>st</sup> March, 2019

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Faculty of Humanities and Social Sciences

Department of English

## **Approval Sheet**

This thesis entitled "Fragmentation and Rootlessness in Flannery O'Connor's *Wise Blood*" submitted to the Department of English, Prithvi Narayan Campus, Pokhara by Mr. Dinesh Sharma has been approved by the undersigned members of the Evaluation Committee.

Members of the Research Committee:

	Supervisor
	Expert
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### ACKNOWLEDGEMENT

I have no words to express my gratitude to the supporters whose consistent support has played significant role to bring my thesis in this form. First of all, I would like to acknowledge my thesis supervisor, Dipendra Parajuli, whose consistent, warm, friendly and critical support and guidance, enabled me to complete this study. I will always remember his warm guidance, suggestions and critical support in every endeavours of my future academic career.

The kind encouragement provided by Mr. Bishwa Raj Adhikari, Head of the Department of English, Prithivi Narayan Campus and praise worthy support given by Lecturers of the same faculty will always settle in my mind. Likewise, I am ever grateful to the English Department and the members of the research committee for the kind support during this work.

I cannot forget the role played by my teacher Mr. Saroj Ghimire for his invigorating push and encouragement in finalizing this study. At last but not least, I am thankful to "The Creative Computer" family for the technical support and guidance. I am indebted to my entire family members and my friends whose enforcement and co-operations supported me to meet my aspirations during the completion of this Herculian task.

**Dinesh Sharma** 

31<sup>st</sup> March, 2019

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### Abstract

This research work takes Flannery O'Connor's novel *Wise Blood* to interpret the protagonist Hazel Motes' alienation, fragmentation, rootlessness and lack as he is trapped between mirror stage and symbolic stage. His desire for the mirror image results in his being a torn subject. So, finally he blinds himself. The reason for the self-blinding of the protagonist, Hazel Motes is analyzed in line with the notion of Lacan. Further, the act is taken as his struggle to find his subjectivity in the form of redemption. Hazel Motes becomes a split personality due to his disdain towards the corrupt reality and the patriarchal symbolic order dominated by Catholicism. He refuses to accept the rules and restrictions of the symbolic order, so he cannot accept the corrupt modern life. Nor can he return to his mirror stage to have the total grasp of it, that is the spiritual peace and redemption which is already displaced by symbolic order. His desire is to return back to return back to Mirror stage but cannot as he is fragmented due to the circumstances and his diverted psyche.