

200 Years of English Literature

I: Naipaul's Literary Life and the Novel *Guerrillas*

This study focuses mainly on Nobel Laureate Sir Vidhiadhar Suraj Prasad Naipaul's novel *Guerrillas* (1975). It aims to analyze how the central character Jane has to give up her material life in order to quench her thirst. Jane, a restless girl, slips from one signifier to another in order to meet the signified. Jane's signified is person on whom she can find all the essential features that she has expected. Her desire of having perfect partner leads her life in the state of her own destruction. Her journey to grasp perfect man slips and it becomes like a chain.

Naipaul was born in Chauganas Trinidad, on August 17, 1932. His parents were descendants of Hindu immigrants from North India and as a youth, he felt alienated from his surroundings. He is a novelist of the colonial experiences. Naipaul creates plots in both colonial as well as ex-colonial societies in his novels. His grandparents were Indian immigrants as indentured servants. His father, See Prasad (1906-53), was a worker in a sugar plantation. V.S. Naipaul and his brother Shiva inherited their father's literary aspirations. Their family moved to Port of Spain where V.S. Naipaul attended Queen's Royal College. Naipaul got Trinidad government scholarship at the age of 18 and went to England to study at Oxford University College. He got the degree of Bachelor of Arts in 1953 and then continued to live in England. He has spent a great deal of time traveling in Asia, Africa and America. He was employed by the BBC as a free-lance journalist. He has devoted his life entirely to his writing.

Although his parents were the descendant of Hindu immigrant from India, Naipaul's writings were not spiritually connected with his heritage. His writings express the ambivalence of the exile, a feature of his own experience. Naipaul's writings are colored with the experience of England, condition of

Trinidad, dislocated feelings and the thirst of his characters on sex. His visit to Asia and Africa has gathered the cultural significance to the people. His life in Trinidad, experience in England and collection of travel experience have the influence in his writing. Diaspora, dislocation and his experience of the west are the major issues in his works. *Guerrillas* is about the conflict created by dislocated feeling between colonizers and natives. Similarly, the thirst of quenching desires are important issue found through out the novel.

After the World War II, the colonial power faded gradually. During the 1950s and the 1960s, most of the African, Latin-American, Caribbean and Asian nations, once colonized, emerged from military colonization. The newly emergent nations tried to define themselves along with the cultural lines. People in these nations were trying for remaking and reestablishing their cultural values as they were confused by the culture imposed upon them by colonizers. Those neglected and forgotten cultural and racial values were again rediscovered. The problem of identity emerges when people find it difficult to make others see or recognize who they actually are and when they cannot give comfortable answers to themselves when they ask themselves who they are when they have not their own culture and importance. Such things happen when others are blind about the value of others. The people, who are dominated, try to revolt against the colonizer through the different means. In order to go against them and show the refusal of their presence, they don't hesitate to fight against them even by raping their activities and their physicality.

Life and death are closely attached to each other. Some traits of death instincts and life instincts are interrelated and inspirable. Pleasure and pain love and hate, hostility and tenderness are motives of life and death, which seems mutually antagonistic but often there are inseparably fused in human activities. It is called the ambivalence of instincts. It is often seen quarrelling and hurting in courtship. Where

the motive of life instinct dominates death instinct, there is love, courtship, happy and prosperous life. On the contrary, when death instinct dominates the life instinct, there is aggression, hostility, pain and hate that lead the life towards death.

Naipaul living in Metropolitan culture away from his origin is trying to make his identity of his own root through writing. About his lost identity Salman Rushdie writes, "That is my present that is foreign and the past is home albeit a lost home in a lost city in the mist of lost time" (9). In the globalization process the identity with race and culture is in problem. In *Imaginary Homelands*, Rushdie further writes about the postcolonial writer:

It may be that writers in my position, exiles or emigrants or expatriates are haunted by some sense of loss, some urge to reclaim, to look back [. . .]. But if we do look back, we must also do so in knowledge which gives rise to profound uncertainties—that our physical alienation from India almost inevitably means that we will not be capable of reclaiming precisely the thing that was lost, that we will, in short, create fictions, not actual cities or village but invisible ones, imaginary homelands, India as of the mind. (10)

So, making identity or creating home through writing has given rise to a sense of hopelessness. Naipaul tries to bring out the mental confusion into its expression with alienation and problem of belonging throughout his book in a hopeless condition. Naipaul attempts to turn his nostalgic past through his fictional works and travel memoirs searching for the best process of identifying and creating self. He explores his belonging in writing by watching contemporary sense. His characters play the role of the spokesmen of his trauma of cultural obsession, the belonging and exile. The belonging sense haunts his writing and makes a journey to his true nostalgic past defining himself. In an interview with Rahul Singh Naipaul defines himself, "I am not

English, Indian, Trinidadian. I am my own man" (*Times of India*, 3). He does not see any place his home. He is neither Trinidadian, English nor Indian. He is not what he was but what he is what he is now. This trauma of unhousedness is always haunting him and give him strength. Mukharjee writes about his unhouseness, Naipual could be seen as a problem that has haunted him all his life but it is also his source of strength, providing him with a detached and ruthless precision that marks his vision as well his prose" (Frontline). Naipaul's every writing has this sense of rootlessness. In his book *Colonial and Postcomonial Literature* writes about his sense of alienation thus:

Most of his novels and travel writings are devoted to minute dissections of the cultural paralysis (Recalling Joyce) and hypocrisies (Recalling Control) of colonized nations. He willed alienation, though often singularly hostile bears the symptoms of a first generation colonial seeking distance from origins and the freedom of self expression. Indeed, he has himself acknowledged that his identification with English culture is a product of growing up on the colonized periphery. (177)

His alienation is always traumatic. Characters feel themselves racially and socially dislocated. Sense of dislocation and alienation racially make the characters fight against oppression to establish the racial and social identity. Extreme desire for location of the race sometimes leads them to violence.

In most of his novels, Naipaul depicts dislocatedness of characters and their struggle for racial identity. Violence is the willful application of force in such a way that it is physically or psychologically injurious to the person or group against whom it is applied. Violence is killing more people in an increasingly efficient manner and terror has been increasing in intensity and frightfulness. Violence occurs when one is brutally dominated and treated and this invites destruction.

The burden of racism in American is so much loaded upon the blacks that a protest is inevitably for their freedom and justice. But racism in colonized countries is

much loaded not only upon blacks but upon native brown and mulatto people. The foreign colonizers look down the native people and don't give equality and their right. So, the protest against white colonizers seems strong. V.S. Naipaul also explores the domination by white colonizers upon native blacks. Violence is the one way to protest outward domination upon them. In *Guerrillas*, violence is a way of protest. Race unites the people in post independence period in Caribbean island for racial identity.

Naipaul has been severely criticized for his ideas by the critics such as Salman Rushdie and Edward Said. These critics point out that Naipaul is the spokesman of neocolonialism. In the post independence period, his local characters are presented in such a way that they long for the colonial past. Where there was peace, no matter how much price they had paid for that. Presenting colonial aftermath in newly independent nations' post world war scenario, Naipaul serves the western quest. However, this is not prime concern of this thesis work.

Naipaul's fiction and essays have been influenced heavily by his travel and his interest in colonial and post-colonial societies. *The Middle Passage* (1962) is written in the form of a travelogue or record of impressions, being an outsider, to examine the societies and developing countries. His novel *A House for Mr. Bishwas* (1961), an autobiographical novel, deals with half made societies. His other two are: *The Mystic Massuer* (1951) and *The Suffrage of Elvira* (1958). All his early novels explore his ambivalent stance as a son of Trinidad. In his later novels, *The Mimic Man* (1967), *Guerrillas* (1975) and *A Bent in the River* (1979) as well as in his novellas, Naipaul's themes acquire a universality as he enters other states of mind and culture to take note of the fact that the fragmentation and alienation happen to be the universal predicament of human beings in the present world.

Naipaul always tries to create his own constant identity by expressing his feeling of loss towards his root through his writing. Huntington in *The Clash of*

Civilization and Remaking the World Order further says, " People come to the cultural lines to define themselves" (21). Being a post world war II writer, he searches his identity through his culture aspect, which is the shaping force of our growth and history. Naipaul's global identity can be regarded as his nostalgia for his root and his culture. So, a house for him can never be more than the books he writes. He searches his house in his imagination that is in his books as Salman Rusdhe searches in his novel *Imaginary Homelands*. Rob Nixon calls Naipuaul a "homeless citizen of the world" (17). He was born in Trinidad; his family's origin was in India and he received education in Britain. That's why, he has mixed cultural roots. Thus, Nixon labels him as 'homeless'. He is a man of nowhere and split personality. He has no clear-cut identity. The question of identity and ruinous effect of colonization haunt both his life and works. Thus, his works including *Guerrillas*, are the reflection of his alienated and dislocation life and the contemporary suppressed black society.

Naipaul becomes a great writer and the credit goes to his early life in Trinidad and adulthood in England. Having visited several places like West India, South America, India, Pakistan, Iran, England, he got chance to assimilate several cultures, which created hybridity within himself. Lillian Feder says:

Naipaul's reminiscences of his early life in Trinidad and his efforts as a youth in London to make himself a writer recur throughout his work. Although many of the details remain the same, this is not more repetition. His relations with people he meets in his travel affect the very nature of his memories and enlarge his perspectives on his heritage: the religion and customs of immigrants from colonial India who settled in colonial Trinidad. (11)

Another critic, Theroux portrays Naipaul "not as an amalgam of the national tradition (Trinidad, India and England) but as equally alien and therefore equally

resident everywhere" (qtd. in Nixon 29). Naipaul, being a writer and a traveler, faces different oddities, complications and problems. It is for this reason, he has strong sense of history. Theroux sees no differences between Naipaul and his writing: "His interest, his passion was located solely in his own writing. Nothing like it had ever been written before. It was an error look for any influence" (40). Thus, Theroux praises Naipaul's originality, and truth of writing.

Like Derek Walcott, Wole Soyinka, Salman Rushdie and other writers of English literature, Naipaul struggles hard to find his place, culture and history. He seeks his own image in his writings. He was awarded Nobel prize in literature in 2001. Apart from this, Naipaul had also been honored by the Booker Prize in 1971, the W.H. Smith Prize, the Hawthorne Prize and T.S. Eliot Award and was also knighted in 1990. Sense of alienation and dislocation encourages him to write his own history. So, while writing certain piece, it interferes whole writing. Naipuals' writings are mostly based on biographical history and alienation.

As a postcolonial novelist, Naipual situates his novels in both colonial as well as ex-colonial societies and gives a perspective account of the complexities inherent in such societies. The major themes that emerge from a reading of his novels are related to the problems of the colonized people: their sense of alienation from the colonialism in the ex-colonies. Champa Rao, in his book *Post Colonial Situation in the Novels of Naipual* says:

Much of Naipual's writing issue from his personal experiecne of being a displaced member his of a minority race and religion in Trinidad. However, his multiple heritage places him in a position that makes it possible for him to render a detached account of his subjective experiences being and Indian by ancestry, Trinidadian by birth and

English by intellectual training and residence. Naipual is indeed a man with a broader perspective. (9)

Naipual has three different identities. Those are Indian, Trinidadian and English. Because of these three different identities, he sees his place nowhere. One identity influence other. So, he has split personality and he lacks his origin. That's why, he feels himself as a displaced member of his society.

V.S. Naipual chooses to focus on specific episodes in the greater narrative of journeying: the idyllic childhood and the dawn of self-consciousness; or the time following of service and departure, and the loss of roots, home or motherland.

Explaining these points, the critic Elleke Boehmer further says:

Tales of Wondering, migration, exile and banishment are often features not by accident-in the work of Caribbean and South African writers.

V.S. Naipual's novels from *A House for Mr. Biswas* (1961) and *The Mimic Man* (1967) to *Guerrillas* (1975) and *A Bend in the River* (1979), recount different incident in what is essentially a larger natives of wondering and displacement embracing his entire nature. (200)

Naipual's all the novels basically narrate his own experience. Mostly, he focuses on wondering and displacement in his novels. In his books, we can easily find out such biographic incident, which is the prominent style, white writing. Life long process of self-creation and individual narrative of a search for truth are basic thematic tools in his novels.

Naipual, being a victim of rootlessness, homelessness and exile, brings personal obsession within him which he explores through his different fictions and non-fictions. Akash Kapur says, "In venturing to the 'half-made' colonial societies of the world, Naipual has been venturing into his own half personality, mapping an

emptiness within himself, carrying with him the baggage of missing past" (76). Thus, the anxiety over the missing past becomes the grand theme in Naipaul's works.

Guerrillas portrays the elaborate political and psychic strategies devised to avoid the truth of experience during a period of social conflict on an unidentified Caribbean island that bears a strong resemblance to Trinidad. The critic Lillian Feder, further says in his book *Naipaul's Truth*:

Guerrillas, Naipaul's fictional version of the Black Power murders in Trinidad, depicts this continuity of cruelty and strife in setting for different from the Egyptian desert but even more emotionally charged. A mood of loss parameters *Guerrillas*, in which everybody staying or leaving, is a wanderer in one way to another. (205)

Everybody, in this novel, is a wanderer because he/she no originality of his/her face. and also depicts the cruelty of whites over blacks. All characters have no static existence, so they visit different places. This nature visiting of different places questions their static existence because after having contact with another culture, one either mimics others' culture or adopts it.

A sense of rage figures preeminently in Naipual's more recent wiring. Rage demonstrates the conviction that the west has polluted the world. Only in throwing off western influence can a nation or a person, become genuine. Rage derives the failure mimicry, from disenchantment with the west and a sense of loss of cultural integrity. Sachs William L. writes:

In the novel *Guerrillas*, Naipual's setting is a racially mixed Caribbean island where people sense they are lost. Cut off from the land, given independence by Britain, people feel overwhelmed by outside forces. Among the trapped and uncertain a main to do something to escape predominates. Jimmy Ahmed self-proclaimed revolutionary, seeks to

father a new order. But he is a cretin of media; he symbolizes aspiration but he can not fulfill them. (5).

The emergence of racial dispossession gives everybody to fight for the goal. The common experience of people, in their race, has added extra encouragement to fight for their racial right.

The novel opens after Jane's arrival as she and Roche are on their way to visit Jimmy at his commune, Thrushcross Grange. It unfolds on a former British colony in the Caribbean during the 1970s. This Island is inhabited by different people like Asian, African and former British colonials. Jane has come along to join Peter for her own reasons. Initially, she thinks Peter as a doer, saint-like and gentle. However, as the novel moves ahead, she begins to see him as a failure and inadequate. Roche authors a book about his experience in South Africa. He was tortured by the South African government and was asked to recount his memories in a book but people in the Island haven't read his book. Jane, on the other hand, seems as if she is searching for a rich, powerful, handsome and complete man who can finance her life. The past of Jane is very sorrowful and unsatisfactory. She had early marriage. Her father chose a mature person as her bridegroom. Her husband was quite different person. He preferred spiritual life to harmonious familial life. Her sexual thirst was not fulfilled. Thinking her life couldn't end with the person who was many years older than her, she decided to initiate her new life with Roche.,

Jimmy, a mulatto (half Chinese, half black), married an English woman and lived in London. Since then, he has moved to this Island and becomes the leader of revolution for the land which is the major opposition group to the present government. He lives and leads his operation out of a commune called Thrushcross Grange has many black boys living on it. Peter's company Sablich, is apparently giving aid to Jimmy. Jimmy, however, fantasizes most of the day in his writing about his life, who

he is and who he would be. He fantasizes about his shortcomings and his race and his inadequacies. He also thinks of Jane and invites her to his house, where he has in course with her. He not only takes physical satisfaction but also hands her to Bryant to kill.

Though different critics and my seniors attempted to analyze the issues of domination, dislocation, the feeling of isolation and the issue of root and violence to get visible identity, my concern is different. My issue is different in the sense that I have tried to make a psychoanalytical study in brief and post Freudian study in a broad level. Jane's quest for complete man is her unfulfilled desire. She finds her husband inappropriate person to quench her sexual thirst. The same thirst leads her to choose Roche and she begins to find him complete man. But her desire to find complete person proves to be a false when she finds that even her favourite choice is not perfect at all. But her desire to find complete person proves to be a mirage when she finds that even her favorites choice is not perfect at all. Finding Roche's hollowness, she continues to dream finding complete man. She gets all traits for complete man on Jimmy. In this way, her search for complete man slides and she doesn't get it at all. Her desire goes on making signifiers which never leads to the perfection, origin, reality and the ultimate signified.

Generally, Naipaul's works are viewed with the glass of postcolonialism, but his works can be viewed with the spectacle of psychoanalysis too. Cudjoe in his book *V. S. Naipaul: A Materialist Reading* says:

His book will be an examination of Naipaul's work rather than to understand him as a person", his references to Naipaul's "ego", his "repressed fears", his "neuroses", his "almost narcissistic concern for his prose style", and "the author's own perception of his sexuality (which) relates to the question of his identity" contradict his stated aim.

One of Cudjoe's comments on *Guerrillas* conveys assumptions that determine the quality of his judgment. "much of *Guerrillas* [. . .] ought to read as a script of Naipaul's unconscious, a neurotic response to his country" (191).

The text is successful to show the then western tendency as conservative in comparison to modern. The early marriage of character sows the seeds of alienation and the alienation is so painful that the characters move to find unity. The sense of alienation of characters is another important factor in his works. The characters dreams such a dream that they have not experienced before. The quest for reality is visible on his works. The same quest turns to be illusory as it goes making chain of signifiers. Regarding this, Lacan said, "All the processes of linguistic expression and interpretation, driven by "Desire" for a lost and unachievable object, move incessantly along a chain of unstable signifiers, without any possibility of coming to rest on a fixed signified or presence" (n. p.).

Literature and other arts, like dreams and neurotic symptoms, consist of the imagined or fantasized, fulfillment of wishes that are either denied by reality or are prohibited by social standards of morality and propriety. In V.S. Naipaul fictions and his characters minds are full of sexual thirst. As they are not satisfied with the sexual thirst, they keep on fantasizing. Due to the fear of social castration they hide their feeling and desire. This suppressed desire haunt them time and again. In order to quench such thirst, some try to overcome from such obstacles by ignoring the social rules. This can be visible in his novel *Guerrillas*, too.

To provide an introductory outline to this research paper, it can be said that all the chapters try to concentrate on the hypothesis. The present research work has been divided into four chapters. First chapter presents outline of present research itself. It gives the birds view of the entire thesis. The second chapter deals with Freudian in short and post Freudian psychoanalysis in broad. On the basis of theoretical modality

explained in chapter second, the third will analyze the text at a considerable length. This part shows the body structure of core of this research. The fourth chapter is the conclusion of the entire thesis. On the basis of analysis of the text done in chapter three, it will conclude the explanation and arguments put forward in the proceeding chapters.

II. Freudian and Post Freudian Psychoanalysis

Social problems of the present world do not only result from poverty, wars, revolutions and religious orthodoxy. Social unrest is also a matter of personal relationships. That is to say, interrelationship among individuals, their different subjectivisms and social disturbances cause difficulties in the society. Human experiences like anxiety, fear, desires emotions etc are the elements that provide a strong support for these sort of difficulties. It is for this fact, these human experiences are thought to be studied systematically and scientifically for the establishment of peace and order in the society. It is Sigmund Freud, who for the first time studied these experiences in an order. The orderly study of such factors is called psychoanalysis. Thus, psychoanalysis is a term first coined and developed by Freud himself in Vienna, in 1866. Emerged as a therapeutic technique for the treatment of hysteria and neurosis, psychoanalysis generally deals with the state of mind and structure of personality of individual. The concise Oxford Dictionary writes it as psychoanalysis itself is a form of therapy, which aims to cure mental disorder by investigating the interaction of conscious and unconscious elements in the mind. Psychoanalysis emerged in the early decades of 19th century. Actually, it came as a part of romantic replacement of earlier mimetic and pragmatic views by an expressive view of literature. But since the 1920s, this psychological literary criticism has come to be psychoanalytic criticism whose premises and procedures were established by the Austrian psychiatrist and neurologist Sigmund Freud. He concentrates on "Understanding the forces at work in personality and internal structures which channel and directs them" (Guerin 129). But in this process he gives emphasis on sexual motivations in the development of personality which he has made his followers disagree with him.

Freud says that motive of human society is, after all, an economic one (Eagleton 151). Because all of us have to labour for our survival and for this unquestionable reality we have to suppress our desires to pleasure and satisfaction. Everybody of us has to experience repression. This sort of repressing Freud calls pleasure principle. But, Freud opines that, if we repress our desires too much that might cause neurosis. Neurosis, according to Freud, is an element of creation as well as of our unhappiness. So, to keep our civilization on, to keep ourselves happy we have to express those desires through socially acceptable means. Freud, moreover, opines that those unfulfilled and suppressed desires, feelings and emotions are transferred into a place of our mind which we call conscious. These repressed desires, Freud says, come out through slips of tongue, mistake, jokes, laps and literary and artistic creation. He designates the prime psychic force as libido or sexual energy. He further says that because of the powerful social taboos attached to certain sexual impulses, many of our desires and memories are repressed.

Freud divided human mind into three categories: "Id", "ego" and "superego" (Bell 187). For Freud, "Id" is a chaotic mass of suppressed desires whereas "ego" is another part of mind. It is the ego that allows to fulfill some instinctual desires through socially acceptable means. "Super ego" on the other hand, is a voice consciences. It is the mixture of society, traditional and of ethical values.

Oedipus Complex in Psychoanalysis

By borrowing the concept from the Sophocles' drama, especially of Oedipus myth, Sigmund Freud develops the concept of Oedipus complex in his book *Interpretation of Dreams*. According to him, Oedipus complex is the repressed desire or we can say that infantile sexual desires in which the male infant desires to eliminate the father and becomes the sexual partner of the mother. Regarding the

concept of Oedipus complex, Freud in his book, *The Ego and the Id* (translated and edited by James Strachey) says:

At a very early age the little boy develops an object-cathexis for his mother, which originally related to the mother's breast and is the prototype of an object choice on the analytic model; the boy deals with his father by identifying himself with. For a time these relationships proceed side by side, until the boy's sexual wishes in regard to his mother become more intense and his father perceived as an obstacle to them; from this the Oedipus complex originates. His identification with his father then takes on a hostile colouring and changes into a wish to get rid of his father in order to take his place with mother. (31-32)

In this oedipal triangle, the libidinal object-cathexis and identification with his father are imagined as two separate and parallel objects. In this paragraph, the desire for his mother is reinforced and the identification with father is also reinforced which takes on a hostile and rebellious way.

Freud says that “in the unconscious of every individual there are residual traces (Residual memory) of prior stages of infancy which have been outgrown but remains as fixations in the unconscious of the adult” (78). The repressed desires and memories always seek the way. The desire to kill the father and marry the mother may be rooted in deepest natural psychological development of the individual.

The child feels sexual desire for the parent of the opposite sex and desires the death of the parent of the same sex. It first appears between ages of three and five and return at adulthood and in this point it is resolved, more or less, though the choice of an appropriate object outside the family. Freud remarks how 'every new arrival on this planet is faced by the task of mastering the Oedipus complex; anyone who fails to do

so falls a victim to neurosis (149). As a psychiatrist Freud developed his theories from the initial observation that patients were relieved of their neurotic symptoms by recalling the memory of certain events and ideas related to infantile sexuality.

Freudian Concept of Dream Interpretation

The socially unaccepted desire of individual gets materialized through the means of dream, arts, slips of tongue and pens. Due to the fear of social restrictions, one can't act according to his wish. He goes on keeping desires in his unconscious. These unfulfilled desires get materialized through the help of art and dream. Freud believes that a dream is an escape-hatch or a safety-valve through which repressed desires, fears, or memories seek an outlet in to the conscious mind. It's a means of wish fulfillment of an individual. Freud in his book *Interpretation of Dreams* explored the dynamic role of unconscious mind and he described the dreams as the "royal road to the unconscious" (27). Dream, for him, is simply wish fulfillment of those wishes of Id and Superego which can't be gratified in real life. And they are fulfilled in the sleeping state when ego is in relaxed.

As a means of access to a little suspected, inner world of mental life, dream is regarded as the regressive manifestation of the repressed past. Concerning this issue M.H. Abrams, in his book, *Glossary of Literary Terms* writes:

Dreams and other neurotic symptoms, consists of the imagined or fantasized fulfillment of wishes that are either denied by reality or are prohibited by the social standards of morality and propriety. The forbidden, mainly sexual (libidinal) wishes come into conflict with, and are repressed by, the "censor" into the unconscious realm of the artist's mind, but are permitted by the censor to achieve a fantasized satisfaction in distorted forms which serves to disguise their real motives, and objects from the unconscious. (248)

Freud believed that all the repressed and censored desires are transformed into the dream images. Such prohibited wishes get life in dream. Condensation, displacement and symbolism are the three components which affect these images. Displacement is the substitution for an unconscious objects of desire by one that is acceptable to the conscious mind. The second component symbolism represents the sexual objects by nonsexual objects which resembles them or are linked with them in prior experience. In condensation, a number of people, events or meanings are combined and represented by single image in the dream.

In his book *Interpretation of Dreams* he has shown two components of dreams— Manifest and Latent. Manifest content is related to the conscious part of the mind whereas latent goes to the unconscious part of mind. The unconscious wishes which find a semblance of satisfaction in its distorted form is the latent content of a dream. On the other hand manifest content is evident to consciousness.

Lacanian View of Psychoanalysis

Jacques Lacan is a French psychoanalyst. He was originally trained as a psychiatrist and in the 1930s and the 40s he worked with psychotic patients; he began in the 1950s to develop his own version of psychoanalysis, based on the ideas articulated in structuralist linguistics and anthropology.

Jacques Lacan was the French psychoanalyst who re-conceptualized Freud using post-structuralism. He saw desire as a social phenomenon and psychoanalysis as a theory of how the human subject is through social interaction. Desire appears through a combination of language, culture and the spaces between people. Lacan focuses largely on Freud's work on deep structures and infant sexuality, and how the human subject becomes an 'other' through unconscious repression and stemming from the Mirror phase. The conscious ego and unconscious desire are thus radically divided. Lacan considered this perpetual and unconscious fragmentation of the self as

Freud's core discovery. Lacan thus sought to return psychoanalysis on the unconscious, using Ferdinand de Saussure's linguistics, structural anthropology and post structural theories.

Lacanian psychoanalysis is rather ruthless in its aggressive challenging that seeks to dismantle the imaginary sense of completeness (as in the mirror phase) and to remove illusions of self mastery through a mirror image. A strong ego is seen as defensive deceit and expressing it during analysis is seen as resistance to change. Fear of disintegration and lack drives the person to realize themselves in another imaginary individual.

The Oedipus crisis precipitates the child into the symbolic state, which can become a speaking object. It is not just the father, but language that creates the division. Language is used to represent desire and is an 'inter-subjective order of symbolization' and force that perpetuates the 'law of the father'. The father prohibits the desire of the mother, subverting this desire into language.

His psychoanalysis aims to understand the unconscious of human mind in regard with language. Regarding this, he divides the growth of an infant from childhood to adulthood phases: mirror stage, imaginary stage and symbolic stage.

According to Lacan, the child discovers its self on image, which becomes other to self, thereby establishing subjectivity. In this stage, there is no split in personality. The baby treats mother as mirror and identifies itself with her. But in reality, the image of mother is 'other'. As a result when the language intervenes, the child knows that the identification was false. However, the child's reconstruction of ego to be one with the mother continues thereafter. As the baby develops, the love to the mother increases and the father is seen as threatening to its desire. The subject (identity) has the split into two: conscious and unconscious where our 'ego' is

decentered. It is also called imaginary stage because there is an imaginary identification with mother.

The last phase that an infant comes across in his infancy is the symbolic order. In this stage, the child arrives at a sense of identity. The gaps between the child and the mother, and between signifier and signified will be opened. The child, for the fact, enters into the world of lack and anxiety. The child's attempt to meet with signified only becomes an illusory act. The entry of symbolic stage is enchainment by all the man-made rules and regulations of morality, religion and social affairs. One moves linguistically into the chain of signifiers and this is a never-ending process. The presence of father in the form of language threatens the child's unification with the mother. About the same phase Lacan says:

Man's freedom is entirely inscribed within the constituting triangle of the renunciation that he imposes on the desire of the other by the menace of death for the enjoyment of the fruits of his freedom and of the suicidal renunciation of the vanquished partner, depriving of his victory the master whom he abandons to his inhuman solitude.

(Styrrock, 144)

Due to the inadequacy of the signifying system, the desired object is never possible to acquire. The signifier slides over the signified, which is like a jellyfish. Signifiers seek the signified, which is previous harmony but again the signifier emerges eventually after one signified is fulfilled. There is always a mismatch between language and desire. One cannot unite with the mother at the cost of death. So, the desire is never fulfilled. There are multiple signifieds and thus desire is never fulfilled. There are multiple signifieds and desires and so the duality remains forever.

The symbolic order, as a result of the experience of lack just described, marks the split conscious and unconscious. In fact, the unconscious is created by our initial

repression of our desire for the union with our mother/father. Due to the fear of society and castration, we have to make a pile of desires in our mind. Such suppressed desire of our mind comes out through the secondary means. Regarding this Lois Tyson says, “For the lack we experienced was repressed-overwhelming sense of loss, our frustrated desire, our guilt having certain kinds of desire, and the fears that accompany a loss of such magnitude- it is repression that first creates the unconscious” (Tyson, 29). Our entrance into the symbolic order thus involves the experience of separation from other, and the biggest separation is the separation from the intimate union we experienced with our mother/father during our immersion in the imaginary order. Lacan claims that this kind of separation, constitutes our most immersion in the imaginary order. Lacan claims that this kind of separation constitutes our most important experience of loss. We will seek small or great object and thing to substitute for that lost union with our mother/father. Lios Tyson says regarding this issue that:

We will seek substitutes great and small for that lost union with our mother. We will speak our lives unconsciously pursuing it in the symbolic order-may be I'll recapture that feeling of union if I find the perfect mate, if I acquire more money; if I convert to different religion; if I become better book; if I become more popular or if I buy a flashier car, a bigger house, or whatever the symbolic order tells me I should want – but we will never be able to sustain a feeling of complete fulfillment. (29-30)

The forceful entrance to symbolic order compels us to hide our desires. The desires for father/mother and the innocent life of imaginary period goes far away from us. So, we replace small or big thing in order to get the lost union with our mother/father.

Lacan: Dreams and Fragmented Self

We might think of Lacan as Freud plus Saussure, and even some seasoning of Derrida. But his main precursor is Freud. Lacanian literary criticism is Lacan's reformulation of Freud's concepts of the early stages of psychosexual development and the formation of Oedipus Complex into the distinction between a paralinguistic stage of development that he calls the imaginary and the stage after the acquisition of language that he calls symbolic.

Lacan's interpretation of Freud regarding the linguistic elements like condensation and displacement is made clear from these lines:

The *verdichtung*, or unconsciousness, is the structure of the superimposition of signifiers which is the field of metaphor, and its very name, condensing in itself the world *dichtung*, shows how the process is connatural with the mechanism of poetry to the point that it actually envelops its proper traditional function. In case of *Verschöbung*, displacement, the German term is closer to the idea of that veering off of the meaning that we see in metonymy and which forms its first appearance in Freud is described as the main method by which the unconscious gets around censorship. What distinguishes these two mechanisms which play such a privileged role in the dream work (*Traumarbeit*), from their homologous functions in speech? Nothing except a condition imposed on the signifying materials by the dream, called *Rücksicht* and *Darstellbarkeit* translated as consideration of Representability. (Lacan 93)

It is clear from these lines that Lacan is trying to interpret Freud through linguistic perspective. For him the interpretation of dreams of Freud as constituting condensation and displacement is nothing but linguistic in nature and they correspond

metaphor and metonymy. But Lacan goes a step further and goes on to prove that so called stable structure is in fact fragmented and thus Lacan gives us the deconstructive study of Freud.

Freud hoped that bringing the contents of the unconscious into consciousness he could minimize repression and neurosis. He makes a famous declaration about the relation between unconscious and conscious, saying that "where it was, shall I be." In other words the 'it' or 'id' (conscious) will be replaced by 'I' by unconscious and self identity. Freud's goal was to strengthen the ego the 'I' self the conscious/rational identity, so it would be powerful than the unconscious. But for Lacan, the project of ego is impossible. The ego can never take the place of the consciousness, or empty it out, or control it, because, for Lacan, the ego or 'I' self is only an illusion, a product of unconscious itself.

Central to the conception of the human, in Lacan, is the notion that the unconscious, which governs all factors of human existence, is structured like a language. He based his argument on Freud, account of the two main mechanism of unconscious processes which are vividly expressed in our dreams. Condensation and Displacement. Both are essentially linguistic phenomena, where meaning is either condensed (in metaphor) or displaced (in metonymy). Lacan notes that Freud's dream analysis, and most of his analyses of unconscious symbolism used by his patients, depend on word-play – on puns, associations, etc. that are chiefly verbal. Lacan says that the contents of the unconscious are acutely aware of language, and particularly of the structure of language. The great proof for this theory is the dream itself. The existence of dream and all its symbolic expression shows our unconscious is aware of language. Hence, we can take dream as excellent example of a linguistic phenomena.

And here he follows ideas laid out by Saussure but modifies them a bit. Where Saussure talked about the relations between signifier and signified, which form a sign,

and insisted that the structure of language is negative relations among signs (one sign is what it is because it is not another sign), Lacan focuses on relations between signifiers alone. The elements in the unconscious – wishes, desires images – all form signifiers and they're usually expressed in verbal terms, and these signifiers form a 'signifying chain' --one signifier has meaning only because it is not some other signifier. For Lacan, there are no signifieds; there is nothing that a signifier ultimately refers to. If there were, then the meaning of any particular signifier would be relatively stable – there would be a relation of signification between signifier and signified, and that relation would create or guarantee some kind of meaning. Lacan says those relations of signification don't exist (in the unconscious, at least); rather there are only negative relations, relation of value, where one signifier is what it is because it is not something else. Because of this lack of signified, Lacan says, the chain of signifiers is constantly sliding and shifting and circulating.

Dream: A Search for Self

Lacan says this is what the unconscious looks like – a continually circulating chain (or multiple chains) of signifier, with no anchor – or, to use Derrida's term, no center. This is Lacan's linguistic translation of Freud's picture of the unconscious as this chaotic realm of constantly shifting drives and desires. Freud is interested in how to bring those chaotic drives and desires into consciousness, so that they can have some order and sense and meaning, so they can be understood and made manageable. Lacan on the other hand, says that the process of becoming an adult, a 'self', is the process of trying to fix, to stabilize, to stop the chain signifiers. So that meaning including the meaning of 'I' [. . .] become possible. Though of course Lacan says that this possibility is only an illusion, an image created by misperception of the relation between body and self.

For Lacan, the wish fulfillment is nothing but the desire to be united with that original state, or real with the mother. But we know that even in our dreams these desires never get satisfied. This is not possible by the very definition of the nature of signifiers. First we do not know what we desire for. This so called Real, is beyond our reach because it is beyond language, in our life, as in dreams, what we get is nothing but a signifier. Thus, we search for it in some other place and object.

At some time or the other, every person in his life time dreams about this unknown quest, desire for something abstract. This search is usually represented in dreams symbolically. Lacan claims that this continuation of desire is because this desire doesn't have any object. It is only a signifier, "Human desire, strictly speaking, has no object" (Fink 51) Desire is the production of language and subjective in nature.

III. Desire for Sex as a Determinant of Self Destruction in *Guerrillas*

V.S. Naipaul's one of the famous novels *Guerrillas* deals with the issue of psychological thirst, the result of extreme obsession on something and the character's inability to understand the meaning of truth. The world of experience projects the social or societal codes on the social beings. But due to the compact and complexities of the world of experience, the characters try to change their present, hoping that they can get better option in their life. The novel tells the story of Peter Roche, Jane, Jimmy, Bryant, etc. It unfolds the resistance of the black people living there against the white and the government ruling under the pressure of white. Besides this, it successfully presents the fluidity of the desire of the characters. Lacan claims desires as social phenomenon, which appears through a combination of language, culture and spaces between people. Jane's desire is due to the fragmentation of her relationship with her uncle at first. Traumatic life in the island with Roche makes her form more desires. It shows that her desires appear due to their spacing in the relationship with her uncle.

Jane, protagonist of the novel, is an English girl. She runs after the desires. Born in the middle class family, she is the only one child of her parents. No sooner has she seen the world, her father dies. She no longer entertains the love of her father. Jane is living the life of harmony, freedom and endowed with immense love from her mother. Few days with her real father remains no more significant for her childhood. No sooner she reaches seventeen, her mother marries her to a man who is double of her age:

She had married young, at seventeen or eighteen; she spoke it as an abduction. For a reason Roche couldn't follow the blame her mother for this early marriage (her father had died when she was young); and

she blamed her school for sending her out uneducated and ready to through herself at the first man she met. (92)

Jane is not happy with her marriage. She herself accepts the marriage as the act of abduction. Her acceptance of this act as abduction indicates that she is not happy with her marriage. It is the forceful decision made by her mother. The life in her mother's house is very colorful and satisfactory. The feeling of isolation and unhappiness never takes place in her life. Death of father leaves no room of dissatisfaction to her as she gets fatherly love from her uncle. The presence of uncle takes importance both Jane and her mother. She entertains her uncle. No sense of responsibilities and societal codes as well as cultural practice is being entertained by her. "It is a world of plentitude, with no lacks of exclusions of any kind" (Eagleton 166). When we analyze the situation, we realize that there is a sense of fullness. Everything is in peace. The children do have no anxiety, no fear and complexity of any kind. Jane enjoys her each and every moment of her life in motherhouse being free of every sort of complexities and miseries.

Her harmonious life in the mother's house can be compared with the imaginary state as defined by Lacan, which is unplagued by complexities. Jane sees her identity in the figure of her mother and her uncle. She has no independent identity. Rather, she sees herself on the figure of her mother and uncle. In this way, her subjectivity is not formed. As Lacan states, the child discovers itself on image, which becomes other to self, thereby establishing subjectivity. In this stage, there is no split in personality. The baby treats mother as mirror and identified with her. Jane identifies herself on the image of her mother and uncle. She has no sense of personality and identity. She fails to realize the fact that the image of mother is 'other'. The state of Jane is the state of innocence where sense of responsibilities, social norms and values, rules and regulation and complexities of life has not been adopted.

The decision of marriage made by her mother marks the end of imaginary state in her life and the initiation of the symbolic order i.e. the world of experience, rules and regulation, responsibilities and duties. Her entrance in the symbolic order causes separation. She has to be separated with the father figure uncle, mother and the freedom she has been entertaining. Jane arrives at sense of identity. Gaps occur between her and her uncle and mother. Jane enters into the world of lack and anxiety. The act acted by mother detaches her from her intimacy with her uncle. In fact, the unconscious is created by her initial repression of her desire for the union with her uncle. For the lack, she experiences is repressed her over whelming sense of loss, her frustrated desire, her guilt having certain kinds of desire – it is the repression that first creates the unconscious. The unconscious is structured like a language. It involved loss or lack. Lacan argues that the operations of the unconscious resemble two very common process of language that implies a kind of loss or lack: metaphor and metonymy. Her attempt of choosing Roche can be metaphor for her uncle. By replacing her attraction towards her uncle upon Roche, she hopes that she can get same satisfaction and security that she used to get from her uncle. Jane substitutes all her repress feeling towards Roche after she gets opportunity to be near to him. It is what Lacan called the condensation. The same condensation process we can find on the behaviour of Jane when she finds Roche as not a doer.

The act stepped by mother compels her to travel the journey of experience, rules and regulation, complexities. Jane faces the great loss. The separation haunts her and she has to suppress her desire in her unconscious. This separation haunts her all her life she substitutes her husband in the place of her uncle but she doesn't get the experience. She has experienced with her uncle before. Her attempt of recapturing the lost experience finding a perfect mate fails. Jane, 17, has various desires. Among them her sexual desire can't be overlooked. She thinks that he will understand her.

Even during the early days of her marriage life, her husband doesn't keep sexual relationship with her. He rather leaves her alone in the bed:

He had masturbated even on their honeymoon, they young girl awake beside him; for stretches of the day, during honeymoon, Jane had been left alone. 'Of course', she told Roche, giving him the first twinge of sexual alarm, 'I wanted to be in bed all the time'. (92-93)

The biggest separation, the separation from intimate union with uncle and mother cannot be fulfilled in the life of Jane. As she is compelled to substitute her lost union, upon her husband he turns out to be very uncommunicative and has no sense of cooperation. Even on the very first night of their marriage life, he leaves Jane alone who is impatiently waiting to be coupled. She has to suppress her desires.

Her entrance to the world of experience enchains her. She is enchained by the man made rules and regulations, morality, religion and other social codes. She is now the wife of someone. So, she can't entertain the freedom. Her each and every activity should be socially accepted. Besides this, the incooperative husband and the different role in different locale creates dissatisfaction on the mind of Jane. She has to think of her family and duties and responsibilities. The unmatchful marriage, which is the foundation of her dissatisfaction, doesn't go well longer. The carelessness of husband provides frustration to her. Her frustration towards the marriage and symbolic period is intensified more by the power and authority of the office:

They walked back to the ice after their lunch; and there in her little room he saw her in her role as executive. Where as, at the beginning, she had invited him to share her amusement at her incompetence, now she invited him to share the irritation of her job. She was sharp on the telephone with some man; when she put the telephone down. (91-92)

Irritation grows when one gets excessive use of authority by the power holder at office irritates her much. Dissatisfaction in the house, at the office and in the present life surrounds her. Her irritation for her work makes us clear that she is fed up with the life of responsibility and rules and regulation.

Jane seems very bold because she expresses her dissatisfaction for the misuse of power by the authority. She doesn't want to be dominated by other which can be clarified by her expression "What on earth do you expect from a man who has to bow and scrape all day to make a living (92). It proves that she doesn't like to be dominated by anyone. Different from her principle, she is living the life of domination and imposition.

Thus, the life in the world experience is very sorrowful for her. She can't get full support from her husband. She has to abort her desires. On the other hand, the duties, responsibilities and authority can't provide solace to her rather they impart, frustration, anger and no way to her.

The decision made by mother is not in the favour of Jane. We can say that mother has made such decision for her own sake. Due to the growing intimacy between her daughter and her brother in law, she sees her existence in crisis. There is the relationship between the daughter and father and mother. Mother envies the growing relationship between father (uncle) and daughter. Her fear is the fear of displacement. It haunts her and troubles her mind a lot. Haunted and troubled by the fear, she reaches to the decision of marrying her daughter. She takes such a decision in order to sustain her relationship. Her presence in the harmonious relationship between Jane and her uncle resembles the appearance of father in the relationship between son and mother in Oedipus Complex. The pain of separation has direct impact on the mind of Jane. As the son faces fear of castration in Oedipus complex, the daughter has the same fear. So, she unwilling has to be separated from her

glorious and romantic life. She has to repress her desires in her unconscious level which can't come in the conscious due to the barrier of the society, culture and the authority. The process of repression occurs time and again. Everyone tries to go to the imaginary state but they fail but the attempt of reaching there is impossible. By substituting the new object or thing for the lost object or thing we try to entertain the pleasure of imaginary state but that new object or things later proves to be wrong which doesn't lead us to the signified or truth that we are restlessly seeking for.

Once Jane meets Roche which is very famous for his involvement in the protests against apartheid. Impressed by the book he wrote, she starts to like him. White South African Roche becomes her ideal figure and she finds the traits of a perfect man on him. From the very first meeting, she develops the feeling of love on him. Recently published book about his imprisonment and torture in South Africa becomes the foundation of her positive attitude towards him:

Roche had appeared to her as a under anyone she had no system to expound; but simply by being what he was he enlarged her vision of the world. He seemed to make accessible that remote world, of real events and real action, whose existence. She had half divided; and through him she felt she was being given a new idea of human possibility. (43)

Troubled, pessimistic and frustrated Jane sees some hope in life after finding him. She has never seen the person like him in her life. She attributes him the adjective like "doer" and "complete man". She speculates that her life will be better if she chooses him as her guide in her life.

Jane divorces her husband finding Roche as a perfect figure. She hopes that her unsatisfied and painful life will be ended with her decision to follow Roche. In her meeting with Roche, She expresses her feeling- "She spoke as though she had never

exercised choice. Events, society, the nature of men, her own needs as a women had sent her out into the sexual jungle to play perilously with the unknown" (93). After the initiation of her marriage life, she has to be bounded and enchained by the rules and regulation of the society, husband and authority. She has no freedom and choice. Rather, her desires have to be the desire of society, family and authority. Her dissatisfaction and her strong affection for the imaginary stage is apparently visible through those line. We can further find her frustration with the life in symbolic order.

Every woman has their common desire i.e. hatching their off springs. They desire for luxurious and happy life. They like to quench their various thirst. Unlike other, husband of Jane plays no attention on such issues. His deafness on strengthening the marriage bond and his inability to understand the basic need of his wife compells her to seek the partner who can understand her and take attempt to satisfy her. Lack of love, cooperation and understanding drags her to complete the previously made relationship.

Jane has to kill all her sexual and erotic passion. The repressive desires are piled on his unconscious. She can't materialize all these on the foundation of the societal rules and regulation. So, Jane is very pitiless to the man whom she married. Her pitilessness about the man is also the pitilessness about her own life, shaped by that early shock and violation. Repressed desire causes pain for Jane. Hoping that her break in relationship will invite happiness and success in her life, she makes the decision herself without any counseling from anyone. Jane's decision can be analyzed as her significant step to materialise her dream and desire. Here, we can say that she makes such decision due to the victory of her unconscious upon conscious state of mind. It is Roche who is lacking the life of family. Through out the novel, we can't find his family members. Nowhere in the plot he mentions their name and their role as well as where about them. So, he seems alone. His acceptance of the propose of Jane

is mainly the loneliness and his desires to have company. Getting the one who loves him very much, he is happy. He does not delay on accepting her proposal.

Roche thought he understood. And so, within a fortnight, they had fallen into relations: Jane had violated him, with a life ruins, the comforter. He had penetrated swiftly to that core of passion he had divined in her. He was the one who understood. Jane behaved as if he was. And in her big, ugly kiss, so abrupt. So oddly childlike, whose aggressiveness yet took him aback; he thought he could read all her past. (93)

Roche spends his time analyzing Jane and reaches to the conclusion that she must be welcomed in his life. He understands her inner feelings and tries to fulfill her. On the other hand, he is fulfilling his lacks and loss. His lack and loss might be the quest of perfect company for his tormented life.

Thus, both of them have a hope that their life will go smoothly getting each other. Jane seems happy having the figure whom she has been seeking for a long time. Jane has substituted her lost union with her uncle upon her husband. But the substitution doesn't give any relief for her loss. The quest for the imaginary pleasure makes us substitute the lost union upon the thing and object we find. The substitution may give the short time satisfaction but that doesn't remain longer. So, one goes on substitution one object after another, but he fails to realize that his quest for the signified never materialises. Jacques Derrida deconstructing Saussure says that there is no possibility of the signified. The signified itself searches for the meaning. So, the signified also becomes signifier. One signifier has no completeness and, therefore, we need other signifiers to understand it. It is endless process and there is chain of signifiers other than the signified. Jane's desire for the ultimate signified slides down.

Her substitution of father figure on her husband proves to be wrong. So, she goes on searching the other one.

Getting the person, she has been seeking for a longer time, her happiness crosses the boundary. She decides to go to South Africa to live with Roche. She supposes that Roche should be famous there as he has contributed a lot in the mission of protest against whites. Her expectation of Roche as a famous figure in the country proves to be wrong. It provides her shock. It is the question she has been asked in the airport by an American which sows the seed of suspense on her mind:

In the customs hall, waiting for her luggage, Jane had begun to be alert. She has begun to think of one of Americans: He is a candidate. He had given his local address. She noted it was to in the city. He asked where she was staying and who was meeting her. She mentioned Roche name, speaking it as a famous name, casually, and expecting that it would get some response, of surprise or apprehension, from the Americans, whom she now judged to be business types. But they hadn't heard of Roche or the firm he worked for. (39-40)

Jane's supposition for Roche is that he is famous or well-known. But her supposition proves to be wrong. The gap lies between her expectation and the reality. This gap becomes the foundation for inconsistency in their relationship.

The gap appears between her expectation and the reality causes question for the completeness of Roche. Her expectation about Roche as famous person shatters on the very first day in the airport of the South Africa. She finds Roche no longer famous and renowned person. Her expectation for him shatters on the very day. So, she begins to change her feeling towards him:

She was with her lover, a left wing journalist whose views no longer held suppose for her, whose insincerities and ambition she had grown

to understand and whose articles she longer read Hid beauty was something she loved, but only as she might have loved a picture: the body that so much offered little. She was cold when he was on her; she turned when he tried to kiss her, she was dry and he had trouble entering. Abruptly, she made a movement and there off and he stood beside the bed, exposed and vulnerable. (42)

Dissatisfaction of Jane towards Roche increases day by day. Her rejection of reading book of Roche can be analyzed as her growing dissatisfaction with him. Similarly, the attempt of kiss made by Roche is rejected by Jane. This is the result of dissatisfaction. His powerlessness is visible. Reaching on the island in the alien land, she is psychologically alone. We can say that this substitution doesn't provide her solace rather it causes internal pain and agony. Besides this, her aloneness contributes to arouse the sense of frustration on the part of Jane. She is English. So, the problem of communication lies. So is the case of security. The air of resistance for white is blowing in the island. The flame of resistance for white scares her time and again. Here, we can find that she is restless and equally afraid of the black resistance for the white people. She compares her life in the island worst than her life in England. The nature of Jane is that, she doesn't want to be dominated by anyone. She prefers visible identity. But in the alien land, her identity is nowhere. She can't entertain with the nature as well as the culture. It is dangerous for her to roam wherever she likes. The problem of communication causes the loneliness. Invisible identity and insecurity haunts her very much. Her frustration grows such an extent that she is ready to be separated:

If they had stayed in London they might have separated as easily as they had come together; and that relationship, never going beyond promise, would have left only faint impression on him. She would

have dwindled away into the London background and he would have caught glimpses of her in other people, picked up echoes of her attitudes. He would have been able to place her; on the Ridge, where she was alien as he, and there was nothing to camouflage her, where the empty company house with the too solid wooden furniture and the view of the exploding city at the foot of the brown hills reminded him of his own failure, here on the Ridge where his own vision of his future had begun to contract and then to blue, and he had become aware of his age, here he had become obsessed with her. (94)

So, Jane decides to break her relationship. Fear, frustration and the problem of identity contribute to arouse the feeling for such decision. Different laws, regulation and culture abide her. She is living the life of contract. She has only the faint impression of Roche. So, She longs to return to London. This longing is like the longing of a man to return to the imaginary state because it is almost impossible to return to London without getting the support of Roche.

The major reason behind Jane's, disagreement and refusal on her previously made mind set on Roche is his impotency. Suffering from the desire for sex. She takes the decision of running away with him. But her thirst for sex and desire for a good partner is not fulfilled:

Jane was standing on the other side of the bed, next to the window. She was naked below her cotton blouse; her blue trousers, with pants inside them, were thrown on bed. Half naked like this, she looked big and tall. She glanced at Roche as he came in; then turning her back to him, and facing the window, she seemed about to sit on the bed she comedown [. . .] opened her legs raising her feet up against he wall (124)

Failure of Roche to understand the desire of Jane plays no hope for Jane. He doesn't try to arouse the feeling of sex. Like the husband of her, he repeats the same. The naked body arouses no sexual fever on his body. She is waiting for the copulation, but he pretends as if he is blind. His blindness on seeing the sexual call from Jane provides her clue to think him as impotent. Her desire for getting the perfect figure leads her nowhere. Rather she suffers from him. She never fades away from Jane's mind. She now starts to dream for the perfect man. She desires when she finds no signal of fulfilling her dreams and desires. In this way, she has to suppress her desires. But she doesn't seem hopeless on getting the perfect one. Her blindness of understanding the illusory nature of human desire is the only one means of her living.

The freedom of Jane has been snatched even by Roche. It is freedom of Jane to smoke but he shows brutality. Instead of informing the drawbacks of smoking, he uses his hand to punish her. He says, "why did you do that?" she said, "because I wanted to" " she was slapped so hard that she jarred, her cigarette fell from her hand; and then she was slapped again. Her face flamed; she began to cry; and in one swift action, rescuing her cigarette from the bed" (42). In the alien land instead of getting suggestion and love, she gets severe punishment. It further contributes to arouse the feeling of hatred. She is alone in the island. She has come there supposing that she will get immense love and suggestion, and will help her for quenching her thirst. But she has to be victim of his cruelty.

Jane evaluates Roche through her conscience and now she finds that he is not what she thinks he is. The position of Roche in the island is secondary. He has no authority over the activities in the island. He is living like a life of refugee.

She saw that Roche was a refugee on the island. He was an employee of his firm, he belonged to a place like the Ridge; he was half colonial.

He was less on the island than he had been in London, and she still wondered at the haste with which he had thrown up his life there. She doubted whether half a dozen people on the island had read his book. Of course he had a reputation, as someone who had suffered in South Africa. (45)

Jane finds that the position of Roche in the island is not so significant. She says that she sees his identity better in England than in the island. Her feeling of love and complement for him decreases day by day. She analyzes that he is not important and significant person. She begins to realize that only few people read his book. In this way, dissatisfaction mounts day by day. So she desires to return England.

The fear of black overpowers her mind. Due to this fear, she can't walk freely. She thinks that she is imprisoned in the alien land. Here, fear is not only her fear; it is the fear shared by all the whites living over there:

But here on the Ridge, where the modes of English speech were not known, and where, moreover, she was associated with Roche, what she said was taken literally. Here, where everyone lived in a state of suppressed hysteria, and where ambitions and jealousies no longer had to do with motor-cars or houses or fine things, but with security-money shipped aboard, residence, visas for Canada and Australia and the United States. (95)

The problem of language disconnects her with the one she likes to converse. She is living with suppression. She is devoid of the use of modern means of development and entertains not freedom in the alien atmosphere. Irritation to the life in the island is the other reason for her dissatisfaction.

We can see the fluidity in the character of Jane. She finds her life with her husband unromantic. Instead of giving satisfaction and company, he teaches her the

passion killing erotic rhymes' (53). He doesn't take care of his wife. On the other hand there are different codes, she has to obey. His impotency can be seen through that line which becomes the major component of failure in relationship.

The office authority tries to control her every action. She is too much frustrated with her professional life too. The life after the marriage is the life of experience. It is the symbolic order in Lacanian term. Time and again, she visits her past, which is colourful for her. Her visit of past is her desire for returning the imaginary state which she entertains a lot. No rules and regulation, authority and societal codes control her. She is free and finds herself on the image of father and mother. She has no subjectivity and has not any anxieties. But the act of mother compels her to distract from her imaginary period. The interference of mother on her harmonious relationship invites separation and loneliness in the life of Jane. Mother's decision initiates her symbolic journey which is full of law, rules and regulation, social responsibility and different apparent and abstract social tutelage. She tries to substitute her lost object upon Roche. In the very beginning, she finds the traits of perfection on Roche. She hopes that she can regain the last pleasure and moment getting Roche in her embrace. Unfortunately, her hopes and desires get shattered. The completion that she is seeking remains for a short time. She finds the gap between her expectation and his personality. Finding hollowness inside Roche, she faces further frustration pain and anxiety. Her desire for having perfect sex partner and instructor of her life happens to be far away from her fist. In this way her desires of getting perfection slides down without leading to the perfection. It is like the slippery of signifiers.

During her stay on the island Roche takes her to visit Jimmy's residence. The black leader, Jimmy is fighting for the freedom against the government which is ruling the country under the instruction of whites. His fight is against the domination

and suppression of the government. Before Jane meets Jimmy, she thinks that he is too black, awkward, cruel and devoid of love and cooperation:

Jane had been expecting someone more physically coward and more Negroid, someone at least as black as the boys. She saw someone, close up, looked distinctly Chinese. The heavy moustache masked the shape of his top lip and stressed the jut rather than the fullness of his lower lip. His eyes were small, black and blank, that, and the moustache, which suggested a mouth clamped shut, made him seem buttoned up, tense, unreadable. (8)

Her presupposition about Jimmy is that Jimmy should be too black and physically awkward. The atmosphere of the place contributes her to take Jimmy unusually. His revolutionary personality first scares her. On the other hand, she is impressed by the authority and power he possesses. The physical fitness of Jimmy is the other reason for the changing attitude towards him.

On the very day, they see Bryant before they meet Jimmy. Bryant is the homosexual partner of Jimmy. They have anal sex. Both of them are satisfied with each other. He is the one who is fighting for the black right. In the hour of resistance, he has no opportunity to have sex with opposite sex. So, his suppression gets materialized through the means of sex with same sex. His frequent visit to watch the sexual films on which black protagonists take sexual relationship with white girls. The interracial sexual film provides him solace. So he goes to watch such films frequently. His frequent visit to watch indicates two things. The first one is that it gives him full satisfaction and on the other hand the victory of hero on having physical domination to white provides him pleasure. Due to these reasons. He goes to watch such film though the atmosphere is not favorable to watch:

He had seen most of the films, in these country cinemas certain films were shown over and over. When he was younger he used go to the interracial sex film with Negro men as stars; they were exciting to see but depressing afterwards, and it was Stephen who had told him that films like that were wicked and could break up a man the chose the Sidney pointier double. He went onto the shuttered little cinema house with the noisy electric fans and was along again, the evening almost over. (29)

Despite the unfavorable environment, the cinema halls launch such film. Bryant visits to watch the film in order to see the black supremacy against the white. The sexual scene of such films gives him a kind of pleasure. Due to the insecure condition and his attachment to the revolutionary group, he is out of contact with the society. So, the homosex with Jimmy imparts him much pleasure and he entertains it.

Bryant is unhappy with the arrival of Jane at the shelter. The soul cause of his unhappiness is his fear. His fear is the fear of displacement. This fear of displacement haunts him too much. He is afraid that if Jane's intimacy grows, his will be kicked out from the way. So, he is envious with Jane. Before the arrival of Jane, his life in the Thrush Cross Grange Commune is very satisfactory. He doesn't experience loss. So, he entertains the moment very much.

Meeting with Jimmy, Jane happens to change her attitude towards Jimmy. His power and authority as well as the bold personality with visible identity attract Jane. She no loger takes him as awkward person:

He was so neat, with his tight, creased trousers; his gestured were so small and precise. His full lower lip was moist and very pond in the middle: it seemed to Jane it had been worn down to this colour by the constant little licks he gave with the tip of his tongue. He shaved very

close; the stiff hair was embedded deep in his coarse skin, and his cheeks: and Chin was bumpy from the razor, with a whitish bloom on the bumps. (19)

Different from her previously made attitude for Jimmy, she starts to see some positive traits on Jimmy. She begins to like his physical appearance and as a whole his personality. Unlike Roche, she find him in authority and thinks that he can do whatever he likes. Jane starts dreaming. She desires to possess Jimmy. Here, we can find that the substitution takes place again. Plotting herself in the setting of alien world, she develops feeling towards Jimmy. But she is afraid to verbalize her feeling in front of Jimmy who is fighting for black freedom:

I dream about this man but I don't know how we will meet again. I know he will never forgive a second intrusion and I have no desire to aggravate his impatience. He is an enemy to all privilege and I am middle class both and bred and I know that in spite of his great civility and urban charm he must hate people like me. I only have to look in his eyes to understand the meaning of hate. (34)

Jane's desire for getting the black revolutionist is simply because of his attractive personality and power. The hidden motiv might be for the security. As she is English living on that island, her existence is not in ordinary condition. The wind of resistance is blowing outside.

Restlessness pervades Jimmy too. The attractive and glamorous English woman enchants his heart. The day, when he meets her, sows the seed of restlessness on his mind. He desires to possess her. So, he expresses his desires through the means of writing. Departure of Jane from his commune hints him all the moment. He spends his time thinking about Jane:

After they had gone he allowed himself to sink into that darkness, keeping the memory of the afternoon close. The memory of Jane, who, by her presence, manner and talk, had suggested that darkness reserved for himself alone. Yet at the sometime, in his fantasy, she washed away the darkness; eh carried the picture of her standing outside the hut on the bare bright earth, nervous, tremulous in her flared trousers.

(32)

Roche and Jane's short visit is important for both Jane and Jimmy. Both of them are impressed by each other. Jimmy feels very alone after they have left his Trush Grange Commune. He realizes that he has lost something great. He takes it as a great loss. He revisits the moment through the means of fantasy and memory. In his fantasy, he takes her as the one who can show him the path, which is surrounded by darkness.

Jimmy is living there being far away from his family members who now live in England. He is fighting against the government which rules the country under the advice and instruction of whites. Once he was dominated by the white and accused of crimes. In order to escape from such, he starts living in the island. The memory of his family haunts him. HE is alone there. He likes to substitute Jane in the place of his wife. His substitution provides him a kind of solace now. So, he entertains with the present in the memory of Jane.

Bryant suffers due to the presence of Jane in the Commune. He is afraid of losing Jimmy who gives him security, company and sexual satisfaction. Fear of displacement overpowers his psyche. He becomes so sad:

Bryant came in from the front porch, red-eyed, exhausted, hunched. His movements were abrupt, as though, having hurried to the house; he wanted now only to draw attention to his own mood. Saying nothing, not looking at Jimmy, he sat down heavily on one of the furry chairs

with his legs wide part rested his head on the top of the back cushion and looked up at ceiling. There were fresh tears in the corner of his eyes. (34-35)

Bryant seems haunted by the fear of displacement. He becomes so restless and knows nothing to do ahead. In reality he doesn't like to be detached. The relationship between they two is very close. But the entrance of Jane gives Bryant shock. So, he cries. By crying in front of Jimmy he shows his disagreement to the growing intimacy between Jane and Jimmy. He seems very exhausted and restless, therefore he visits Jimmy after Jane and Roche was left the island.

Bryant's fear is similar to the fear of a child before he/she enters in the world of experience. The child doesn't want to be separated from father and mother figure but he/she is forcefully separated showing different kinds fear. The child enjoys his time while he is in the imaginary state he is free and his each and every need is fulfilled. Symbolically, Bryant can be taken as a child. He entertains his days pleasantly. Jimmy fulfills his each sort of desires. But as the child is compelled to initiate life in symbolic order, Bryant is made to enter into the state of separation by Jimmy.

On the other hand, day by day the relationship between Jane and Roche becomes fragile. Jane openly accepts that "he (Jimmy) has been my lover" (128). in front of Roche. Listening this, he becomes helpless. Jane's hope of harmonious life with Roche dries. Her perception changes and she finds him only the other version of her husband. Not seeing any way to fulfill her desires from Roche, she shifts her inclination toward Jimmy. Hatred growth primarily from the position of Roche expands to the hatred for his appearance.

Roche leaned across the white breakfast table and brought his face close to Jane's. She saw a face of pure hatred. The face she had intuited

ever since that day when, too late, already committed to him and this adventure, she had seen him grin and had seen his long, black-rooted molars. (191)

Dissatisfaction with whatever she has leads her to initiate new relationship with Jimmy. Dissatisfaction and frustration occur time and again in her life. Frequently, she fails to judge the person and the context. But hope doesn't fade away from her heart and mind.

Her first choice Roche remains no longer the matter of appreciation for her. The disillusionment with each other is intensified by the atmosphere of waste, rot, exploitation, etc:

The sea smelled of swamp, it barely rippled, had gutter rather than color; and the heat seemed trapped below the pick haze of hauxite dust from the hauxite loading station. After the market, where refrigerated trailers were unloading; after the rubbish dump burring in the remnant of mangrove swamp, with black carrion core beaux squatting launched on fence-posts or happing about on the grounds; after the built-up hillsides, after the new housing estates, rows of unpainted boxes of concrete and corrugated iron already returning to the shanty towns that had been knocked down for this redevelopment; after the naked children playing in the red dust of the straight new avenues. (1)

Jane's positive approach to Roche remains very short. The hollowness that she sees in Roche's manhood makes her to search her desired dream. Their disillusionment is even intensified by the atmosphere of waste, rot, exploitation, having perceived the beginning of Jane's disillusionment with Roche, he attributes to her surrogate his own contempt for Peter's motives as Sablich's representative at the commune: he is merely

using the natives; including Jimmy himself, to enhance his own reputation as a leader who endures torture for the black people of South Africa.

Jane takes Jimmy very positively. She believes that he can fulfill each and every needs of her. She stages him as doer and the man of action. She has a belief that her sexual thirst can be easily understood by him. Further more she believes that her relationship with him provides her security in the alien land. We can analyze her as a selfish girl because she leaves Roche simply because he doesn't understand her feeling. On the other hand, she increases her relationship with Jimmy keeping for the purpose of security and getting full sexual satisfaction.

Once Jane gets invitation from Jimmy. Both of them become too happy with their present meeting. Jimmy finds the environment very exciting. His months long desire for meeting gets materialized. So, he tried to impress her most. On the other hand, Jane is happy by getting her doer in front of her. At their meeting Jane says, "Is there anything I can do for you"(49), Jimmy are you sure there's nothing I can do for you?" Jimmy gets easy way to dive on Jane due to her openness. He runs the tip of his tongue between her lips, then or the inside her lower lip. Then, still lightly, he sucks her lower lip. He takes his mouth away and looks at her. Her eyes are still closed. People close their eyes especially in two situations. The former one is when they are in the extreme excitement and the latter one is when they sleep. Here, Jane, closes eyes due to full excitement. She reacts the action of Jimmy saying "That was lovely". Jane finds the environment the most pleasant in her life. So she welcomes each and every activity of Jimmy. She participates on the act openly:

She took off her blouse, and threw it on the brown chest of drawers.

Against the rest of her the red, aged skin below her neck looked like a rash; the little folds of flesh in her shaved armpits were wet [. . .]. She didn't take off her brassiere: her breasts were small: he noted that

shyness. She stepped out of her shoes and was at once smaller. She didn't step out of her treasures, but lifted one leg after the other, in an athletic movement and pulled the trousers off: a rough, masculine sound. She opened her legs, put her hand t there, and drew her fingers up and through moist flesh and hair. (241)

Invitation of Jimmy provides Jane to be in touch with him. She takes it as a golden opportunity to know Jimmy minutely. Jane becomes very calm when Jimmy touches and kisses her. Furthermore, she becomes so open I front of him that she no longer hesitates to undress herself and dives in the pool of sexual pleasure.

Jimmy changes attitude immediately after he quenches his sexual thirst. He takes it as a victory upon white race. Though he shows love in front of her, his inside is full of revenge. The insult that he has experienced in London is his most unforgettable experience. He has been accused as criminal and law destructor. In the foreign land, he is helpless to act against. His suppressed desires of taking revenge materializes when he overpower Jane and her body. Taking sexual pleasure from Jane, he hands her to the hand of Bryant who is very envious to Jane. The feeling of revenge doesn't die only through the control over body. He hands her to Bryant in order to kill her. The envious Bryant becomes happy getting the one who tries to displace him. He has hate for the white race. On the other hand the hate for Jane increases more, when he finds her relationship with Jimmy. Bryant quenches his thirst for revenge and deletes the fear of displacement by slicing the body of Jane brutally:

Her right hand was on the arm swelling around her neck, and it was on her right arm that Bryant made the first cut.

The first cut: the rest would follow

Shart steel-flesh. Skin parted, flesh showed below the skin for an instant mottle white, then all was blinding, disfiguring blood, and Bryant could only cut at what had already been cut. (247)

Bryant lacks humanity. He cuts her very brutally. The enmity towards Jane grows due to the fear of displacement. Simultaneously, he has feeling of hatred to the whites. Murder of Jane can be taken as their resistance to the whites.

Jimmy once confesses to Jane that he has left England not out of conviction but out of a new-Nazi who threatens to kill him, which she interprets as a personal affront, an exposure of the last traces of her spoiled fantasy. Jimmy is threatened there. He is unable to go against the one who wants to kill him due to the lack of majority. This also contributes to develop the feeling of hatred for whites. Taking Jane as one of the representative of white, he kills her.

To sum up the excessive obsession of getting the lost days leads Jane to face series of obstacles. She never tries to think that her quest for lost experience in her life will never repeat. The illusion cheated her. She runs to possess the complete man but her every attempt turns to be futile. Since she has entered the symbolic stage, she longs to restore her experience of innocence, the experience she faces in imaginary state. But she fails to recognize the illusory nature of the dream. There is harmonious life in her mother's house. She has no anxieties, no responsibilities and duties to be fulfilled. But the mother has attempted to avoid her because of the fear of displacement. Both of them try to be united with the father figure, uncle. Later on, her mother has compelled her to marry with the man double her age. It marks the initiation of symbolic period in the life of Jane. It is life where rules and regulations bounds her. She entertains no freedom. Her desires are not fulfilled. So, she chooses Roche breaking her relationship with her husband thinking that her previous days which was the days full of pleasure and excitement will revive. But the frustration

doesn't leave her. She has found no happiness and sees no signal of fulfilling her desire. Her hero proves to be another version of her husband. So, she develops her relationship with Jimmy. Jimmy pretends as if he loves her but it is just an illusion. His psyche is full of revenge for the whites. In this way, her desires go on making a chain of signifiers without leading her to absolute signified and they become the cause of her death she substitutes for that lost union with her uncle but fails to regain it. The hope for fulfilling her desires and dreams doesn't end till her death. The same desire proves to be the cause of her last breath.

IV. Conclusion

Naipaul in *Guerillas* brings the issue of human behaviour regarding human quest of snatching the desires. They, however, fail to know the truth that desires enchant human beings and lead them to the jungle of illusion. Born in the middle class family Jane, the protagonist the novel, is the only one successor of her parents. Her life in the mother's house is very romantic and harmonious devoid of rules and regulations and responsibilities. Sudden and untimely demise of father does not hamper her childhood because her uncle replaces the role of father. It is the imaginary stage of her life where there is peace and order. The children laugh with joy since they are, yet inexperienced. They are humble and naïve. They do have no anxiety, no fear and complexity of any kind. The identity of the children has not been formed yet. The traits of mirror stage dominate the child. It sees in the mirror as a kinds of signified', sees somehow the meaning of itself, as the infant is so far happily unplugged by the problem of poststructuralism by the fact that language and reality are not so smoothly synchronizes as the situation would suggest. Jane does have the same case. She has no problem in her mother's house. She, like the child of mirror stage, is still unplugged by the problems of poststructuralism. Jane's mother decides to marry her which initiates life of discipline, rules and regulation and responsibilities. Her marriage marks the end of her innocent life i.e. imaginary period and beginning of symbolic period i.e. the life of complexities, responsibilities and laws.

It is a fear of displacement which makes Jane's mother take such a decision. Growing intimacy between her daughter, Jane and her brother in law troubles her much. Finding her existence in danger, she takes that step to disconnect the growing relationship between them. With the beginning of marriage life, freedom, romance and innocent life end. It rather leads her to the world of experience, rules and regulation, complexities, struggle etc. The entry of mother's interference in her

romantic relationship compels her to keep distance with uncle. Responsibilities, social codes, culture and authority enchain her. Her previous way of taking her father, here uncle, as her image proves to be wrong. She realizes that she is not father but has her own identity/subjectivity.

Her marriage life does not give her satisfaction. The forceful marriage imparts only the pain and frustration. Her husband seems deaf on fulfilling her desires. She has to suppress sexual desire, the most basic need of human being. He fails to realize the need of his wife. Unsatisfactory marriage life can't go ahead longer. Jane decides to divorce to start new life in the hope of quenching her thirst. Besides the lack of love and company from husband, the authority at work, the life of rules and regulation contribute to arouse more frustration on her mind.

She develops the relationship with Peter Roche and finds him as the perfect figure. Her 'doer' figure, Peter, accepts her. She is so happy getting Roche but her happiness remains short. Slowly and gradually her feeling towards him changes. She previously hoped that he is the best man she has even seen. Finding him hollow and impotent, Jane thinks that she gets the one that she has been seeking but later finds that she is in illusion. Frustration grows inside her mind. As she is living in the foreign land, where the wind of protest for the white domination is blowing, she feels herself insecure. On the their hand, the different social codes, foreign laws and the hate for whites play a role on arousing her frustration. In this way her desire for getting perfect figure and satisfaction doesn't end. Rather she initiates another journey to fulfill her desire. The quest of perfect man leads her to connect relationship with Jimmy, a black revolutionist of the island. Her previous assumption for him is opposite to present one. She now thinks him the doer that she is seeking restlessly for a longtime. She gets sexual satisfaction from him but without getting a rest of exhaustion, she is killed by Bryant the homosexual partner of Jimmy, who is envying

Jane fearing that her homosexual partner will be snatched by her. The race of Jane for plucking dream stop on her way of search. Though she longs to kiss her desires, freedom, sexual satisfaction, good company, basic needs of mother and desire return imaginary stage, she fails to grasp them in real. The illusory nature of dreams enchants her. She hopes that she can get the things she desires but can't. As the language can't give the final truth, i.e. signified, dreams also can't be materialized rather it slides making a chain. The detachment with uncle compels her to substitute her great loss upon the person she meets on the way of her life. But the substitution for the great loss does not satisfy her. Each substitution proves to be hollow and insufficient. She goes on searching the leisure of imaginary stage but fails to grasp it. Her hope of plucking the dream ends facing brutal murder. Neither she entertains sexual intercourse longer nor she becomes able to enjoy the imaginary pleasure that she has been restlessly seeking for.

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III: Textual Analysis

V.S. Naipaul's one of the famous novel *Guerrillas* deals about the issue of psychological thirst, the result of extreme obsession on something and the character's inability to understand the meaning of truth. The world of experience projects the social or societal codes on the social beings. But due to the compact and complexities of the world of experience, the characters try to change their present hoping that they can get better option in their life. This novel tells the story of Peter Roche, Jane, Jimmy, Bryant etc. It unfolds the resistance of the black people living there against the white and the government ruling under the pressure of white. Besides this, it successfully presents the fluidity of the desire of the characters. Lacan claims desires as social phenomenon, which appears through a combination of language, culture and spaces between people. Jane's desire is due to the fragmentation of her relationship with her uncle at first. Traumatic life in the island with Roche made her to form more desires. It shows that her desires appear due to their spacing in the relationship with her uncle and Roche.

Jane is the major character. She is an English girl of twenty-nine. she was born in the middle class society in England. Her father had died when she was very young. She was the only one child of her parents. In

the absence of her father, her uncle played the vital role to run her family.

Later on, at the very early age, her mother decided to marry her:

She had married young, at seventeen or eighteen; she spoke it as an abduction. For a reason Roche couldn't follow the blamed her mother for this early marriage (her father had died when she was young); and she blamed her school for sending her out uneducated and ready to through herself at the first man she met. (92)

The early marriage of Jane was like the act of abduct for her. Her acceptance the act as abduction meant that she didn't agree the act acted by the mother. The life in the house of mother was very colourful and very satisfactory for her. She got chance to be near with her father figure uncle. Her intimacy with the father had been growing day by day. As she grew older, her interest towards the opposite sex grew more. There was the unity between the father (uncle) and the daughter. On the other hand, she was free from every kind of trouble and anxieties. She could get whatever she desired. Her desires of each kind of worldly things could be maintained in her mother's house. She shouldn't have to worry about the problem her family had been facing. So, her life over there was very harmonious. Her harmonious environment can be compared with the imaginary state as defined by Lacan where there is no sense of responsibilities and rules and regulations. It is the world where the child

doesn't have his or her own identity. Even the formation of subjectivity is not actually started. The child finds everything on the father or mother figure. There is no split in personality the baby treats mother/father as mirror and identifies itself with her/him. But in reality the image of mother is other. Here in the novel, Jane had no agonies and pains. She was unaware of the social rules are regulation. She was not compelled to complete her responsibilities and obligation. She treated her father figure uncle as mirror and identified herself with him.

Initiation of her marriage life marked the end of imaginary stage and beginning of symbolic order. Symbolic order causes loss or lack. Jane was happy with her life in her mother's house. There were no anxieties and difficulties in her life. She was happy. Since she failed to get the love and company of father in her life, she got the fatherly love from her uncle. She had no lacks and she could get everything. Her mother compelled her to marry.

The attempt of mother detached her from her intimacy with her uncle. In fact, the unconscious is created by her initial repression of her desire for the union with her uncle. For the lack, she experienced was repressed her over whelming sense of loss, her frustrated desire, her guilt having certain kinds of desire – it is the repression the first creates the unconscious. The unconscious is structured like a language. It involves loss or lack. Lacan argues that the operations of the unconscious resemble

two very common process of language that implies a kind of loss or lack: metaphor and metonymy. Her attempt of choosing Roche can be metaphor for her uncle. By replacing her attraction towards her uncle upon Roche, she hoped that she could get same satisfaction and security that she used to get from her uncle. Jane substituted all her repress feeling towards Roche after she got opportunity to be near to him. It is what Lacan called the condensation. The same condensation process we can find on the behaviour of Jane when she found Roche as not a doer.

In the absence of husband, Jane's mother used to have sexual entertainment with Jane's uncle. By analyzing the growing intimacy between Jane and her uncle, Jane's mother got a kind of hostility and fear grew in her mind. So, she decided to marry her daughter in order to avoid displacement. This act showed that sexual aspects had relation with person's every activity.

She had to marry a man who was double her age. He was a politician. She herself claimed that it was "something forced upon her" (92). Every young lady has desires for sexual intercourse. As she was the young lady of seventeen or eighteen, she also had a desire of having sexual intercourse. Jane used to take sexual satisfaction through her uncle. But here in the new house, she was left alone in the bed by her husband even on their honeymoon period:

He had masturbated even on his honeymoon, the young girl awake beside him; for stretches of the day, during honeymoon, Jane had been left alone. 'Of course', she told Roche, giving him the first twinge of sexual alarm, 'I wanted to be in bed all the time'. (92-93)

From the very initial period of Jane's marriage life paid no charm for her. Her husband preferred masturbation to the sexual intercourse. She found herself alone on the bed even on the very first day of marriage life. She had to suppress her inner feeling. So her extreme desire was aborted by her husband.

The end of her life in the parent's house marks the end of the imaginary state. She was no more free. Lacan says that the entry of symbolic stage enchains by all the man-made rules and regulation of morality, religion and social affairs. She had to abide herself with the chain of rules and regulations. She had to think of her family and the duties and responsibilities she was endowed. Her dissatisfaction with the marriage had already been seen on her. The act of her husband's carelessness provided her more frustration on her. She was not happy with the office and the imposed authorities. So, she found the life very difficult. With the end of her life in her parent house, she was entered in the world of experience. The world of experience is what Lacan called the symbolic order where rules and regulation should be followed. Being unhappy with

the life, she had to survive after her marriage. She expressed her frustration clearly:

They walked back to the ice after their lunch; and there in her little room he saw her in her role as executive. Where as, at the beginning, she had invited him to share her amusement at her incompetence, now she invited him to share the irritation of her job. She was sharp on the telephone with some man; when she put the telephone down. (91-92)

She was not satisfied with her service. It showed that she wanted to run away from the responsibilities and wanted to live in the world of innocence that is the imaginary stage but it is imposed to return to the state.

She really didn't want to be inferior and didn't like to be pressurized by anyone. Her disagreement with the pressure. She got can be clearly understood by these lines "what on earth do you expect from a man who has to bow and scrape all day long to make a living (92). This proves us that she didn't like to be dominated by anyone. But she was living the life of domination where every activity of her was controlled by the authority.

Thus, the life in the world experience was very sorrowful for her. She couldn't get full support from her husband. Her desires had to be aborted. On the other hand, the duties, responsibilities and the authority

couldn't provide solace to her rather they provided frustration, anger and no way to her.

Once she met Roche. He was very famous for his involvement in the protests against apartheid. Due to this act, he was tortured in his homeland, South Africa. He was a White South African. From the very first meeting with Jane, he was liked by Jane very much. She was drawn to Peter Roche in London after his recently published book on his imprisonment and torture in South Africa:

Roche had appeared to her as a under anyone she had no system to expound; but simply by being what he was he enlarged her vision of the world. He seemed to make accessible that remote world, of real events and real action, whose existence. She had half divided; and through him she felt she was being given a new idea of human possibility.

(43)

Before Jane met Peter Roche, she was very pessimistic with her life. But when she met him, she developed the feeling of love. She had never seen the person like him in her life. So, she took him as a "doer". She thought that her life would be better if she chose Roche as her guide in her life.

Jane divorced her husband finding Roche as a perfect figure. She hoped that her unsatisfied and painful life would be ended with her decision to follow Roche. In her meeting with Roche she expressed her

feeling. "She spoke as though she had never exercised choice. Events, society, the nature of men, her own needs as a woman had sent her out into the sexual jungle to play perilously with the unknown" (93). Jane was living the life of compromise with her husband in London. She had many desires. Her main desire was to have full sexual entertainment. Along with this her desires might be to give birth to children, to live the life of entertainment by utilizing the modern means of production. Her repressed desires were inside her unconscious. Finding the suitable context, she displayed her repressed desire.

Jane had to kill all her sexual and erotic passion. The lack of cooperative sexual partner, her husband, compelled her to repress her desires. So, Jane was very much pitiless to the man whom she married. Her pitilessness about the man was also pitilessness about her own life, shaped by that early shock and violation. Repressed desire causes the pain and one tries to come out of it if he/she gets appropriate time. Due to the prescribed rules of society, one has to repress his/her desire. The decision of Jane to divorce her husband was the first step stepped by Jane in order to fulfill her repressed desires.

Roche accepted Jane. He was able to understand the feeling of Jane. Roche hoped that by accepting Jane, he could make his life more comfortable. So, he developed the relationship:

Roche thought she understood. And so, within a fortnight, they had fallen into relations: Jane the violator, with a life of ruins, the comforter. He had penetrated swiftly to that core of passion he had divined in her. He was the one who understood. Jane behaved as if he was. And in her big, ugly kiss, so abrupt. So oddly childlike, whose aggressiveness yet took him aback; he thought he could read all her past. (93)

In order to strengthen their relationship strong, both of them need to understand each other very minutely. So here, Roche also tried to understand Jane. His meeting with her provide him the opportunity to read her. By reading her past, he developed the hope that his life with her would be pleasant and successful.

Thus, both of them had a hope that their life would go smoothly. Jane believed that she got the one who she sought for along time. Her desires were to get a complete man as she termed as a doer. She got that figure. So, she was happy with her life. She went to South Africa in order to live with him. Her expectation of Roche as a famous figure in the island proved to be wrong- when she was asked question in question by an American.

In the customs hall, waiting for her luggage, Jane had begun to be alert. She had begun to think of one of Americans: He is a candidate. He had given his local address:

She noted it was to in the city. He asked where she was staying and who was meeting her. She mentioned Roche name, speaking it as a famous name, casually, and expecting that it would get some response, of surprise or apprehension, from the Americans, whom she now judged to be business types. But they hadn't heard of Roche or the firm he worked for. (39-40)

Jane supposed that Roche was famous there every where. But her supposition proved to be wrong. She found the gap between her expectation and the reality.

As the days passed on, Jane did not find what she sought on Roche. For her, he was very well known and capable of understanding her wishes and expectations. But she found something different on Roche.

She was with her lover, a left wing journalist whose views no longer held suppose for her, whose insincerities and ambition she had grown to understand and whose articles she longer read Hid beauty was something she loved, but only as she might have loved a picture: the body that so much offered little. She was cold when he was on her; she turned when he tried to kiss her, she was dry and he had trouble entering. Abruptly, she made a movement and there off and he stood beside the bed, exposed and vulnerable. (42)

Dissatisfaction of Jane towards Roche grew day by day. Jane found him an another version of her pervious husband. She was no longer ready to call him doer and the perfect figure. Her assumption and belief shattered. She had hoped a lot from him but she found him hollow having no content at all. The main reason of her growth of dissatisfaction might be his powerlessness in that land. So in the island, she was not happy. She compared her life there worse than the life she spent in London. The land was alien to her. No one knew her. She couldn't do whatever she desired to do. She found her existence in that island in very danger. Invisible identity and insecurity haunted her very much. Her frustration grew on such an extent that she was ready to be separated:

If they had stayed in London they might have separated as easily as they had come together; and that relationship, never going beyond promise, would have left only faint impression on him. She would have dwindled away into the London background and he would have caught glimpses of her in other people, picked up echoes of her attitudes. He would have been able to place her; on the Ridge, where she was alien as he, and there was nothing to camouflage her, where the empty company house with the too solid wooden furniture and the view of the exploding city at the foot of the brown hills reminded him of his own failure, here on the

Ridge where his own vision of his future had begun to contract and then to blue, and he had become aware of his age, here he had become obsessed with her. (94)

Jane seemed to be ready to break her relationship. This meant that she was frustrated on the island. She couldn't entertain herself and she had to abide herself with the rules of the island. So she had to live the life of contract. She was very unhappy living over there. She had only the faint impression of Roche. She said that she wanted to return England. This meant that she found the life over there insufficient and full of lacks. Her thought to return can be analyzed as her desired to return to imaginary stage.

The major reason behind Jane's disagreement and refusal on her own previously made mind set on Roche was Roche's lack and sexual impotency.

Jane was standing on the other side of the bed, next to the window. She was naked below her cotton blouse; her blue trousers, with pants inside them, were thrown on bed. Half naked like this, she looked big and tall. She glanced at Roche as he came in; then turning her back to him, and facing the window, she seemed about to sit on the bed she comedown [. . .] opened her legs raising her feet up against he wall (124)

Roche failed to understand her desire. He even didn't attempt to arouse it. This impotency of Roche opened her way to search another partner who would be complete man and 'doer' in her own word.

The freedom of Jane was snatched even by Roche. When Jane tried to smoke cigarette, Roche slapped her cruelly:

He said 'why did you do that?' she said, 'because I wanted to'
" she was slapped so hard that she jarred, her cigarette fell
from her hand; and then she was slapped again. Her face
flamed; she began to cry; and in one swift action, rescuing
her cigarette from the bed. (42)

In the alien land instead of getting suggestion and love she got brutality from him. The act of Roche further intensified the hatred on the part of Jane for him. She was alone in the island. She had come there supposing that the guide, she chose, for her life would provide her immense love and would help her quenching her thirst. But she had to be victim of his cruelty.

She found that the position of Roche in that island was not important. He had no authority at all.

She saw that Roche was a refugee on the island. He was an employee of his firm, he belonged to a place like the Ridge; he was half colonial. He was less on the island then he had been in London, and she still wondered at the haste with he

had thrown up his life there. She doubted whether half of dozen people on the island had read his book. Of course he had a reputation, as someone who had suffered in South Africa. (45)

She found Roche was powerless and his life in the island was miserable and insecure. The insecurity of Roche made her think her own security in that island and she found it in danger. This was another reason for Jane's decision to be separated with Roche. Jane found her identity invisible there. On the other hand, the fear of black protest haunted her each and every moment.

The fear of black overpowered her mind. Due to this fear, she couldn't walk freely. She thought that she was imprisoned in the alien land. Her fear was not only her fear; it was the fear faced by all the whites living over there:

But here on the Ridge, where the modes of English speech were not known, and where, moreover, she was associated with Roche, what she said was taken literally. Here, where everyone lived in a state of suppressed hysteria, and where ambitions and jealousies no longer had to do with motor-cars or houses or fine things, but with security-money shipped aboard, residence, visas for Canada and Australia and the United States. (95)

Due to the problem of language, she could not communicate with the one she liked to converse. Since she was English, her language was not understood by everyone. So, it showed that she could talk with only limited people. This was another reason for her dissatisfaction to stay there with Roche more.

We can see the fluidity on the character of Jane. She found her life with her husband very unromantic. Instead of giving satisfaction, her previous husband taught her the 'passion-killing erotic rhymes' (53). He didn't take care of his wife. On the other hand there were different codes she had to obey. The office authority tried to control her each and every action time and again. She was too much frustrated with her professional life too. It is the symbolic order in the Lacanian term. She, time and again, visited her past which was very colorful for her. There was no rules and regulation. She had no subjectivity so she had no anxieties in that stage. That stage is imaginary period/stage. The child has no tension and obligation to fulfill. In order to get rid of this, she chose Roche. She found him perfect figure and hoped that the life of her would go very smoothly. She hoped that her desire would be fulfilled after making the relationship with him. So she divorced her relationship with her husband. But all her hope shattered. She no longer found the qualities on Roche to call him as doer. She found hollowness inside him. So she was not satisfied with what she had. Her dissatisfaction haunted her day by day.

In this way her desires to get perfection slides down without leading to perfection. It is like the slippery of signifiers. The attempt of finding the perfection is only the illusion.

Once Roche visited Jimmy's residence. Roche took Jane to Jimmy. Jimmy was a black leader. He was fighting against the suppression of the government. Jane was very afraid of this visit. Though she had heard about Jimmy through Roche she couldn't come out of fear. She thought that Jimmy was too black having no sense of cooperation:

Jane had been expecting someone more physically coward and more Negroid, someone at least as black as the boys. She saw someone, close up, looked distinctly Chinese. The heavy moustache masked the shape of his top lip and stressed the jut rather than the fullness of his lower lip. His eyes were small, black and blank, that, and the moustache, which suggested a mouth clamped shut, made him seem buttoned up, tense, unreadable. (8)

Her presupposition about Jimmy was that Jimmy was too black and physically awkward. The atmosphere of the place also contributed her mind to take Jimmy unusually. His regular visit to such films gives him satisfaction. Such films were displayed only at night times indicated that sort of films were prohibited there. He had strong desire on such movies.

So he used to go to see such films secretly. His interest on such films had another reason i.e. he wanted to have black supremacy and equality:

He had seen most of the films, in these country cinemas certain films were shown over and over. When he was younger he used to go to the interracial sex film with Negro men as stars; they were exciting to see but depressing afterwards, and it was Stephen who had told him that films like that were wicked and could break up a man the chose the Sidney pointier double. He went onto the shuttered little cinema house with the noisy electric fans and was along again, the evening almost over. (29)

Due to the insecure environment, the cinema halls used to launch such films on such times. Bryant had interest on such film so he frequently used to visit such cinema halls. The sexual scene where the blank figure was the protagonist, who used to keep sexual relationship with another race.

Bryant was unhappy. The cause of his unhappiness was his fear. His fear was the fear of displacement. He used to have sexual relationship with jimmy. His life on that island was satisfactory. With the entry of Jane on the island, he grew the fear in his mind.

The visit of Roche and Jane had impact on Jimmy too. Jane's feeling on Jimmy changed. She no longer took him as awkward person:

He was so neat, with his tight, creased trousers; his gestures were so small and precise. His full lower lip was moist and very pink in the middle: it seemed to Jane it had been worn down to this colour by the constant little licks he gave with the tip of his tongue. He shaved very close; the stiff hair was embedded deep in his coarse skin, and his cheeks: and Chin was bumpy from the razor, with a whitish bloom on the bumps. (19)

Different from her previous thinking for Jimmy she started to see some positive traits on Jimmy. She began to like his physical appearance and as a whole his personality. She found him in authority and thought that he could do whatever he liked. She was really impressed by Jimmy and hoped that she could be near with him. But she had fear that he would not provide her an opportunity to meet.

I dream about this man but I don't know how we will meet again. I know he will never forgive a second intrusion and I have no desire to aggravate his impatience. He is an enemy to all privilege and I am middle class both bred and I know that in spite of his great civility and urban charm he must hate people like me. I only have to look in his eyes to understand the meaning of hate. (34)

Jane wanted to link her relationship with Jimmy. She knew that Jimmy was a black revolutionary leader who was fighting there for the betterment of all black people marching against the government which was not paying attention to their problems. Since she was an English woman, she thought she would be the matter of hate for him who was fighting against the government which ruled being under the pressure of the whites.

Jimmy was impatient in his side. The day when he made Jane made him restless. He grew desires inside him to be near with Jane. He wanted to incline himself towards her.

After Jane and Roche left the island, he became very sad and spent his time thinking about Jane:

After they had gone he allowed himself to sink into that darkness, keeping the memory of the afternoon close. The memory of Jane, who, by her presence, manner and talk, had suggested that darkness reserved for himself alone. Yet at the sometime, in his fantasy, she washed away the darkness; eh carried the picture of her standing outside the hut on the bare bright earth, nervous, tremulous in her flared trousers.

(32)

Roche's and Jane's short visit was important for Jane and Jimmy. Both of them were impressed by each other. Jimmy felt very alone after they left

his Trush Granage Commune. He felt that he had lost something great. This he took as a loss. So, he revisited the moment through the means of fantasy and memory. In his fantasy, he took her as the one who could show him the path which was surrounded by darkness.

Bryant suffered differently with the visit of Jane to the commune. Fear haunted him. The fear of Bryant was the fear of displacement. It was Jimmy who gave him solace in his life. He felt that his intimacy with Jimmy and he thought that Jane was going to replace him.

Bryant came in from the front porch, red-eyed, exhausted, hunched. His movements were abrupt, as though, having hurried to the house; he wanted now only to draw attention to his own mood. Saying nothing, not looking at Jimmy, he sat down heavily on one of the furry chairs with his legs wide apart, rested his head on the top of the back cushion and looked up at ceiling. There were fresh tears in the corner of his eyes. (34-35)

Bryant is worried due to the fear of displacement. He didn't like to be separated. There was a harmonious relationship between them.

Bryant didn't want to be detached from Jimmy. The relationship between them two was very near. But the entrance of Jane gave Bryant a shock and fear. So, he cried. By crying in front of Jimmy he showed his disagreement to

the growing intimacy between Jane and Jimmy. He seemed very exhausted and restless, therefore he visited after Jane and Roche took departure. ()

On the other hand, day by day the relationship between Jane and Jimmy became fragile. Harmony and friendly behaviour between them decreased. Jane openly accepted that "he has been my lover" (128) in front of Roche. Roche was helpless. He couldn't do anything but he didn't leave any moment to regain love from Jane. Jane hoped that her life with Roche would be very harmonious. She behaved as if she had not seen such a person in her life before. But she found him hollow. She proved herself wrong. She desired very much from Roche but he proved to be failure for her. She found no way to fulfill her desire. Her utmost desire was sexual desire which she couldn't get from her husband. She wanted to quench her sexual thirst. Her other desires were security, responsibilityless life, the life of luxury, giving birth to children. But she found no signal on fulfilling such desires. The incapability of Roche to provide assurance was the essence of her restlessness and fluid nature. The figure to whom she accepted as the complete man and doer no longer existed. She saw no such traits on Roche. Rather, day by day she went on losing belief on him. The feelings of hatred grew day by day in her heart.

Roche leaned across the white breakfast table and brought his face close to Jane's. She saw a face of pure hatred. The

face she had intuited ever since that day when, too late, already committed to him and this adventure, she had seen him grin and had seen his long, black-rooted molars. (191)

Dissatisfaction led her to initiate her new relationship with Roche.

Hoping that her all kinds of desires would be fulfilled by getting the perfect figure like him, she divorced with her former husband but she accepted her decision wrong herself. She found the gap between him and her expectation. The label of hatred started to grow and it grew slowly and gradually.

In this way, her desires couldn't be materialized rather it slides down as signifiers slides down to meet the ultimate signified. The ultimate signified for her was to get the perfect partner who could understand her and satisfy her needs and desires. We can define her life in two parts. The first one was her life before she married and another was the period after marriage. Before her married life, she was happy and she had no responsibilities. None of rules and regulation, she had to obey. Her mother and uncle, the father figure were with her so she felt no lacks but the decision of her mother invited the series of obstacles in her life. Rules and regulations enchained her. She had no options. So, she had to be enchained. Her freedom was lost and she longed to free from it. From the home to office, she was enchained with rules and regulations. Due to the power of authority everywhere. She saw no hope in her life. Her

rejection to the world of experience i.e. the symbolic order meant that she longed to return back to her imaginary state but it is not possible. Not knowing the fact, she involved in the search of finding the pleasure of imaginary state. She chose Roche supposing that her lost days could be revived but she herself came to know that she couldn't get that pleasure through the means of Roche, she choose Jimmy as the means to review her past days. Thus, her desires shifted from one to another making a chain of signifiers but she failed to grasp the signified that she sought.

Roche remained no longer a doer. Roche and Jane's disillusion with each other is intensified by the atmosphere of waste, rot exploitation etc:

The sea smelled of swamp, it barely rippled, had gutter rather than color; and the heat seemed trapped below the pick haze of hauxite dust from the hauxite loading station.

After the market, where refrigerated trailers were unloading; after the rubbish dump burring in the remnant of mangrove swamp, with black carrion core beaux squatting launched on fence-posts or happing about on the grounds; after the built-up hillsides, after the new housing estates, rows of unpainted boxes of concrete and corrugated iron already returning to the shanty towns that had been knocked down for this redevelopment; after the naked children playing in the red dust of the straight new avenues. (1)

Jane's positive approach to Roche remained very short. The hollowness that she saw in Roche's manhood made her to search her desired dream. Their disillusion with each other even intensified by the atmosphere of waste, rot, exploitation, having perceived the beginnings of Jane's disillusionment with Roche, he attributed to her surrogate his own contempt for Peter's motives as Sablich's representative at the commune: he was merely using the natives; including Jimmy himself, to enhance his own reputation as a leader who endured torture for the black people of South Africa.

Jane took Jimmy very positively. She took him as a man who could fight with the difficulties or obstacles that would come one the way to life. She started to think him a man of action. Further more, she believed that her sexual thirst could be easily understood by him. Her growing relationship with Jimmy was her compulsion as well as her own desire. It was her compulsion because it was alien land where there was danger for the white people. Finding the insecure company with Roche, she decided to shift towards Jimmy. On the other hand, it was her desire because she thought that Jimmy could fulfill her all physical needs.

Getting the invitation of Jimmy, she met him. At her latter meeting, she understood that this invitation was done for the sexual purpose. It was not the matter of rejection for her. She rather said "is there anything I can do for you" (49) Jimmy are you sure there's nothing I can do for you?"

Getting the support for his action, he ran the tip of his tongue between her lips, then, on the inside of her lower lip. Then, still lightly, he sucked her lower lip. He took his mouth away and looked at her. Her eyes were still closed. She said, "That was lovely". She welcomed the shown love of Jimmy. She was fully excited:

She took off her blouse, and threw it on the brown chest of drawers. Against the rest of her the red, aged skin below her neck looked like a rash; the little folds of flesh in her shaved armpits were wet [. . .]. She didn't take off her brassiere: her breasts were small: he noted that shyness. She stepped out of her shoes and was at once smaller. She didn't step out of her treasures, but lifted one leg after the other, in an athletic movement and pulled the trousers off: a rough, masculine sound. She opened her legs, put her hand t there, and drew her fingers up and through moist flesh and hair. ()

Invitation of Jimmy provided Jane to be in touch with him. She found it a golden opportunity to know Jimmy minutely. On the other hand, it was the most important moment for Jane because she was alone. Jane became very calm when Jimmy touched kind kissed her. Furthermore, she became so open in front of him that she not longer hesitated to understand herself and she dived in the sex of sexual pleasure. IN this way, she

quenched her age long sexual thirst from him. Forgetting he pain, she enjoyed the moment.

Jimmy took this as a victory over the whole white race. Though he showed as a lover in front of her, he was different from inside. He celebrated it as a victory. His suppressed desire seemed to come on the surface. His suppressed desires were piled on his mind. Finding the time suitable, his suppress desire come out. He seemed to ready to face each and every kind of consequence. After taking full sexual satisfaction, he handed her into the hand of Bryant to kill Jane. His hatred to the white couldn't be satisfied after keeping the full authority on the body. So, he handed her to the hand of Bryant, who was from the very beginning envious to Jane. Bryant's mind was full of fear of displacement. After getting the one who was displacing him, he was so excited:

Her right hand was on the arm swelling around her neck, and it was on her right arm that Bryant made the first cut.

The first cut: the rest would follow

Shart steel flesh. Skin parted, flesh showed below the skin for an instant mottle white, then all was blinding, disfiguring blood, and Bryant could only cut at what had already been cut. (247)

Bryant had taken Jane as enemy. So, he was cruel and inhuman. He cut her very brutally and inhumanly. From a long time, he was very envious

to Jane. The enmity grew inside him due to the fear of displacement. Simultaneously, he had feeling of hatred to the whites. They were fighting against the whites. So killing of Jane can be taken as their resistance to the whites.

Jimmy, once confessed to Jane that he left England not out of conviction but out of a new-Nazi who thereafter to kill him, which she interpreted as a personal affront, an exposure of the last traces of her spoiled fantasy. Jimmy was threatened there. He was unable to go against the one who wanted to kill him. He was one of minority there. So, such act contributed him to develop the feeling of hatred for whites. Taking Jane as one of the representative of white, he killed her very brutally.

The excessive obsession of getting the lost days leads Jane to face series of obstacles. She never tried to think that her quest for lost experience in her life would never repeat. The illusion cheated her. She ran to possess the complete man but her every attempt went to void. Since she entered the symbolic stage, she longed to restore her experience of innocence, the experience she faced in imaginary state. But she failed to recognize the illusory nature of the dream. There was harmonious life in her mother house. She had no anxieties, no responsibilities and duties to be fulfilled. But the mother attempted to avoid her because of the fear of displacement. Both of them tried to be united with father figure, uncle. Later on, her mother compelled her to marry with the man double her

age. It marks the initiation of symbolic period in the life of Jane. It was life where rules and regulations bounded her. She entertained no freedom. Her desires were fulfilled. So, she chose Roche breaking her relationship with her husband thinking that her previous days or the days full of pleasure and excitement would revive. But the frustration didn't leave her. She found no happiness and saw no signal of fulfilling her desire. Her hero proved to be another version of her husband. So, she developed her relationship with Jimmy. Jimmy pretended as if he loved her but it was just an illusion. His psyche was full of revenge for the whites. So, he pretended to love her. In this way, her desires went on making a chain of signifiers without leading her to absolute signified and they became the cause of her last breath.

IV. Conclusion

Naipaul, being a post colonial writer, brings the issue of human behaviour regarding their quest of snatching the desires. Being failure on knowing the truth that desires enchant human beings and lead them to the jungle of illusion. Jane is the protagonist of the novel. She got birth in the middle class family. From the very early age, she has a single parent. The only parent mother decided to marry her with the man double her age. Jane was very unhappy with this decision. Her life in the mother's house was very romantic. She was free from each other and every kind of problems. In the absence of her father, it was her uncle who gave her fatherly love, entertainment and tried to satisfy her. Mother became very envious to their intimacy and she decided herself to marry her daughter with a man very senior in age than her. It was the fear of displacement that drew her to take such decision. It mark the end of her life of innocence. She was compelled to start the life full of complexities, rules and regulation, culture, social norms and values. It is like the initiation of 'symbolic order' in Lacanian term.

Jane has many desires to be fulfilled. Her dreams might be the dream of free life. The forceful act of her mother drew her to the life of lacks and loss. In the new house, she was enchained with the social codes. Her sexual desires as well as common individual desires were aborted by her husband who preferred masturbation to sexual intercourse. Giving

birth to a child, getting love and company from the husband were her dreams but he failed to understand this. This made her sad and pessimistic. She often visited her past life in the another's house. The severe authority of the boss at office added to arouse internal pains to her and she was drowned in the sea of frustration. She dreamt of getting perfect man. The entry of Peter Roche aroused hope her life. She fell in love with him and took him as a doer.

Jane was cheated by her own decision of running away with Roche. Day by day her expectations were not fulfilled by her. On the other hand, in the unknown territory she had to be silent all the time. Their relationship couldn't go well ahead. The sequence of frustration repeated again in her life. She no longer found him a doer. Her attraction towards Jimmy increased with their first visit at Jimmy's Commure. Both Jane and Jimmy were attracted by each other. Jane found Jimmy as a perfect doer for her. Later on they met. Jimmy being the leader of black bad hatred to the whites. The hatred stored in his unconscious made him kill Jane who was white girl from England. The brutal murder could be seen as their age long desires to take revenge. Though Jane got sexual pleasure from Jimmy, her pleasure couldn't continue long. Her other desires get not place to be performed. Her excessive hope of fulfilling desire became the cause of her death.