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A Study of Psycho-Social Dynamics behind Jagseer's Psychache in *The Last Flicker*

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Abstract: Jagseer Singh dies prematurely in Gurdial Singh's novel *The Last Flicker*. He is a hard-working and sensible youth who opts for drugs and dies of tuberculosis early in his life. His decision for opting for drugs than a healthy life requires a probe into the psycho-social dynamics that fails him and makes him reject his body. The novel is entitled as *Marhi Da Diva* in Punjabi. *Marhi* is a small place of worship constructed with bricks or wet clay in the memory of the dead. Many people offer food to the dead on these places of worship on some festival or happy occasion. The dead are considered important in securing the well-being of the living in South Asia. However, Gurdial Singh's use of *Marhi* for the claim of a small piece of land after death needs an analysis of illness in Jagseer. The study aims to examine Jagseer's desire for death and construction of *Marhi* after death. It aims to explore if it is symbolic rejection of systematic oppression that his body bears in his life.

Keywords: Psycho-Social Dynamics, *The Last Flicker*, oppression.

Introduction

Body- Mind connection is one of the major issues that Gurdial Singh brings to fore in his novel *The Last Flicker*. Jagseer Singh dies prematurely in the novel *The Last Flicker*. He is a hard-working and sensible youth who opts for drugs and dies of tuberculosis early in his life. His decision for opting for drugs than a healthy life requires a probe into the psycho-social dynamics that fails him and makes him reject his body. The role of the social in an individual's life is nowhere more highlighted than in this novel. The novel is entitled as *Marhi Da Diva* in Punjabi. *Marhi* is a small place of worship constructed with bricks or wet clay in the memory of the dead. Many people offer food to the dead on these places of worship on some festival or happy occasion. The dead are considered important in securing the well-being of the living in South Asia. However, Gurdial Singh's use of *Marhi* for the claim of a small piece



of land after death needs an analysis of illness in Jagseer. The study aims to examine Jagseer's desire for death and construction of *Marhi* after death. It aims to explore if it is symbolic rejection of systematic oppression that his body bears in his life.

In the novel, Gurdial Singh has exemplified how social and personal are inter-connected and what impact this inter-connection leaves on the individual soul. It demonstrates that amiable relationship with family members and others ensures well-being, whereas hostile relationship ruins health, and causes mental suffering along with various types of other maladies. Jagseer's personal world is never allowed to flourish due to the cruel socio-cultural practices and hollow beliefs. To probe into this, the study focuses on the very last conversations between Jagseer and Raunki before he finally dies. Jagseer has refused to live further because he has been denied the right to live in dignity. He enquires:

Raunki, what would happen if a man refuses to be born? They say Man is blessed with human life after passing through eighty-four lakh other lives; what if man insists he does not want a human incarnation at all? What if he prefers to lead the life of an animal again? Will Dharamraj still force him to lead a man's life? (G. Singh 126)

If an individual finds a human life such a burden, then certainly, he is sick of life. Here, Jagseer is not only sick in the body even his soul feels sick of life. His self wishes not only for the annihilation of the body but beyond that - refusal to reborn as a human being. Jagseer's these questions give a clue to the 'psychache' he seems to be undergoing. 'Psychache', the term given by suicidologist, Edwin S. Shneidman in *The Suicidal Mind*, suggests "a certain kind of pain –psychological pain" (Shneidman 4) and "the hurt, anguish or ache that takes hold in the mind. It is intrinsically psychological – the pain of excessively felt shame, guilt, fear, anxiety and loneliness, angst..." (13). According to him, Suicide is multifaceted event - "biological, bio-chemical, cultural, socio-logical, interpersonal, intrapsychic, logical", even when its essential nature is psychological (5). Jagseer's body, unable to bear the pain of his existence and psychic hurt, leaves the will to live anymore. It is worth mentioning what Gurdial Singh writes of Jagseer in the novel that he "was crumbling physically due to his inner suffering and he was getting mentally disturbed" (G. Singh 126). The extreme level of depression and sense of alienation throws Jagseer at the verge of committing suicide. His refusal to eat and reliance only on opium is the



evidence that he does not want to live anymore. “Slowly Jagseer gave up eating and survived only on tea. If Raunki brought any medicine, he would not take it...” (125).

The last conversation with Raunki points towards his self-destruction and his only hope is not to get further incarnation as human being as it is extremely painful for him. He is disgusted with the ways of the world that he wishes he were never born. The wish is, therefore, a sharp satire on discourse of eighty four lakh births and superiority of human birth over them. In other words, it is a satire on the superiority of human beings over animals. The South Asian religious scriptures attest the superiority of man birth over animals. Particularly in Hindu and Sikh philosophies soul’s incarnation as human being is considered the most superior over all the other eighty-four crore species, as it is through human body that soul can realise God and can hope of redemption from cycles of birth and death. Guru Amardas, third Guru of Sikhs, in *Raag Maajh* writes:

lakh chouraaseeh jeea oupaaeae //

(He created the 8.4 million species of beings.)

jis no nadhar karae this guroo milaaeae //

(Those, upon whom He casts His Glance of Grace, come to meet the Guru.)

(*Sri Granth*, 111)

However, Jagseer’s soul feels betrayed in such promise. The author has brought contrast upon how human body was meant to be in actual nature and how cultural claims upon body have denied that purpose and happiness to it.

Gurdial Singh satirises upon the cultural constraints that impede the human development and put a limitation upon the freedom of certain class, gender and caste. The *Vehra* is such a place where outcastes live a gloomy life due to the oppressive cultural constraints. The hardship in their lives as well as the abusive language of the upper caste people takes toll on almost all outcastes in the *Vehra*. Jagseer lives in such a depressive life and is reminded of Laloo who would crack jokes for everyone in the *Vehra*, but due to the heavy responsibilities and no earning:

His robust health was reduced to one quarter of what it used to be in his youth. What complicated the problem further was that, his desire to earn some more, he decided to take up a cumbersome job of share-cropper with a farmer who possessed two ploughs.



Such a difficult work in old age sucked all the life out of him within two years only.
(G.Singh 58-59)

Harjeet Singh in his work *The Recurring Images of Heroism in Gurdial Singh's Selected Novels* writes:

There is no doubt about the fact that Jagseer is made a victim of the monolithic system. The nature of this system is dominating and its ways to treat its dejected objects are also deadly. But there is certainly something different about Jagseer in this regard. Even though he is defeated by the system, yet he remains full of self-respect and dignity.
(H.Singh 55-56)

Even though Jagseer's social body that is stigmatized as an impure body is subordinated to other people on the basis of caste, his self does not believe in it. He problematizes the notion of superiority of culture with two contradicting cultural views: On one hand, his human life is considered a gift from God and superior to animals but as an outcaste, he is living a life worse than an animal's life. His questions poignantly take the reader into depressive state of cultural and social environment, which makes man think like Jagseer, and also which snatches man's will to live. What could have happened to a man who not only wishes to annihilate his existence but also shrinks from the thought of taking another human birth? Jagseer's body, which endures the social pressure, fails in his pursuit of happiness. This conversation is a debate of the superiority between culture and nature. Sigmund Freud has written in *Civilization and Its Discontents* that man by adapting to the culture has actually lost much of his happiness. He pointed out "three sources of our suffering: the superior power of nature, the frailty of our bodies, and the inadequacy of the institutions that regulate people's relations with one another in the family, the state and society" (Freud and Riviere 33). Cultural habitus of man has brought many comforts, yet these comforts are the products of oppression and torture. Vulnerability of body to the unknown and the degeneration or disease is universally recognised but the role of social institutions, which create not only hierarchy among people, needs more probe. In the novel, this role played by cultural system of caste and untouchability is explored by Gurdial Singh in the life of Jagseer. The frailty of his body and oppressive institutions that create hierarchy in the social order is some of the causes why Jagseer remains dejected. This dejection makes him reject human socio-cultural constraints that control his self and prevent him in achieving his individual potential for a better life. After all, what



makes Jagseer lose his will to live? In the novel, it is the second and third type of suffering mentioned by Freud and Riviere that has been explored through Jagseer's disease. This also is the aim of the study of disease in the novel, i.e. to expose the mental frustration caused by the social dictates on the personal life.

The narrative is divided into two phases in the life of Jagseer. The present phase is of penury, loneliness, disease and premature aging. The past phase is his past of good health, physical fitness, and mental strength. The present phase is also linked with his rejection of the social, and his social rejection as an outcaste and the son of a gypsy. The past, in turn, is associated with his companionship in the village. At the age of forty-two, Jagseer is set at sharp contrast to his age mates who are still young, prosperous, healthy, married, and happy. One day, finding Nikka, his age mate, still in his youth:

Jagseer first looked at his own hands – mere bones, like vulture claws. Then he thought of his legs and arms; the muscles had sagged and practically disappeared. When he felt his face with both his hands, the bony cheeks and the pits around the eyes made his own face appear rather strange to him. The rough, dry hair of his beard pricked his corn filled palms... He felt as if he were never young. (G. Singh 18)

At this age, Jagseer's feelings "as if he were never young" take the reader into his inner struggle with the social ways of living imposed upon him. Nikka, relatively enjoys more freedom in his social environment, whereas Jagseer is made to crumble for even a single grain of wheat and rice. His need to live decently is threatened at every step as Bhanta Singh's rude behaviour saddens and shocks him with each passing day. This struggle takes its toll on his body and Jagseer loses his strength. This comparison between himself and Nikka, exposes their different social standings. The rest of the novel is a kind of contemplation over what made him so weak. In the flashback, Jagseer is shown to be a handsome and powerful man in his youth. At that time, his father was alive and he had quite an amiable relationship with his master, in spite of caste traditions of the society. The village folk would call his father and Dharam Singh's father "a pair of Swans" (G. Singh 10). Flashing back at Jagseer's healthy past, the author writes:

Those were days when Jagseer had, as far as his family is concerned, all the freedom he could have desired, Nandi never spoke harshly to him, since he was her only son and



born after so many prayers and vows, There was no shortage of food at home. His father worked as 'Seerie' for Dharam Singh, while Jagseer looked after their own 'field' only. Jagseer never shirked work. Whatever he had to do, he did efficiently but his spare time was devoted to sports in the village. (G. Singh 18-19)

In other words, it was a time when Jagseer had not tasted the injustice, insult and stigma of being an outcaste. His relationship with others was based more on equality than hierarchy. His companionship with Gheela and Gaiba was based on his physical strength as they matched his masculine power. He had obsession for sports and "He, Gaiba and Gheela, all three, went to fields together and had workouts for hours at stretch and massaged each other's body" (19). But things start changing after the death of Jagseer's father, in other words, when Jagseer reaches a marriageable age. "Jagseer's health was failing day by day. Especially after his father's death, the entire family's responsibilities fell upon him...over work and inadequate food took their toll on his health. He was already a wreck mentally" (41).

Disease and responsibilities, in the novel, seem to work in a proportional relationship, particularly because responsibilities come without fulfilling needs. Jagseer comes directly in contact with his oppressor – Banta Singh, the next generation of Dharam Singh. Gurdial Singh, here, links essentialisation of caste identity and illness experience. This has been further associated with the two stages of rural life of Punjab (as mentioned above) - one, the golden times when the low and the high castes could mingle and the second, the present when the high and low has tussles and conflicts. Jagseer, belonging to the second phase, is certainly the victim of this conflict and tension. Jagseer enjoys relative freedom as long as his father is given respect by the upper caste. However, after his death, Jagseer and Bhanta Singh are unable to share that kind of bond. Even Dharam Singh, Bhanta Singh's father understands that and he, "had averted serious complications in the family so far, but now he knew the seed of such complications has clearly taken root" (9). Jagseer is constantly shown disrespect by Dharam Singh's son and is threatened at every step of snatching his only means of survival – his half an acre land. He feels threatened at every step of his life of losing 'his' field (50) his only means of survival. "Since his birth, Jagseer had a special attachment with this piece of land. From the time he began to understand things, he has seen his father plough it as if it were his own" (9). His attachment to the field and the marhi made under the Seesham tree seems to be the reason of his living in the world.



But being born as an outcaste, the society does not allow him achieve what he deserves. Even after working hard on the land gifted to him by Dharam Singh's ancestors as a reward of his father's loyal service, he cannot lay claims to that land. He remains a constant target of casetist remarks from the people. When Jagseer is to go to take bullocks from Dharam Singh for ploughing the land for the new season, Bhanta touches his aching vein and taunts, "What's the hurry? You're not going to wed tomorrow, are you? Can't you hold on for a few more days? The lentil crop is yet to be threshed and you are worried only about your interest" (9). His taunts increase day by day and Jagseer feels insecurity for future. His expectation of "passing the rest of his life with dignity as had been his experience so far working with Dharam Singh" (51) is being shattered by Bhanta Singh's constant poking of his nose into his affairs. Bhanta Singh's false accusation of watering his own fields first (52) brings into Jagseer an aguish that runs as a high fever in his body:

His body was hot with fever; every joint in it ached. Putting his hand in his side pocket, he took out his opium box and put the remaining pellet in his mouth. When he got up with effort, his legs were wobbling....his warm body became hot. (G. Singh 55)

Gurdial Singh here shows how tension or the tussle in the relationships gets into Jagseer's bodily experience of illness. Jagseer can see the role of the society in making him feel sick of life. He finds no relationship between *Karma* and justification for his own present pathetic condition of life. He knows that the oppression and humiliation in his life is the main reason why he does not want to have another human birth. Unlike characters in *Sorajjem* who internalize caste and call it their *karma*, the untouchable in *The Last Flicker* rejects it by calling it a "rumour spread by mean people" (127) to oppress socially disadvantaged people. His inner struggle to resist the social stigma as outcaste leaves him in desperation and out of this desperation, He yells: "Karma, Karma Karma . . . What is this Karma, Raunka? Are they the deeds we did in our previous lives? Or are they our deeds done in this life?..."(127). Even though Jagseer is aware that *karma* theory of disease is ideologically used against people like him, still he cannot claim his body from the social structures, and he cannot stop getting affected from such cruel world. This is evident how he mentally goes stunned when Banta's wife insults him (122): "Some of the words she spoke shocked him . . . some hit his head like stone and still others pierced him like daggers and made his whole body tremble" (122).



Further, another major cause of his losing his will to live is the constant shame his family is subjected to and resultant failure to live a socially-integrated life. South Asian society, bound by the stringent social constraints on the individual behaviour is deeply guided by the notion of honour and shame. Through shaming a person, society keeps a claim on the individual life. Gopal Guru in *Humiliation: Context and Claims* very well delves at the society's "capacity to control the corporeal body in the public domain" (Guru 1). In the rural milieu, these notions are followed more rigorously. It redefines an individual's relation with oneself. The risk of "What will the people say?" seems to guide people's action and in order to save one from being maligned by the society and sometimes one has to endure the oppressive environment throughout one's life. Those who dare transgress these social norms are punished in various ways - mostly by shunning one's company and putting constraints on one's social dealings. These notions are more complexly entangled with one's caste and gender. Every caste has its own community norms of honour and shame. These notions have more ramifications in the institution of marriage. In "Caste Inconsistent Norms on Status Representation", Sindhuja Sankaran et al. write:

One of the most deeply rooted caste norms relates to marriage. For instance, when people violate the norm of marrying within one's own caste by engaging in inter-caste marriage, the higher caste individual is believed to bring shame to the family and this norm transgression is considered to be immoral. (Sankaran et al.)

Gurdial Singh, through Jagseer and Nandi's sick life, brings to fore complex ways in which the caste system affects the mental makeup of a person. Jagseer's inability to survive in the social life is largely due to the emptiness with which he lives his personal life. This emptiness is also brought in his life by the social dictates. He does not get a decent match because according to the social rules, his mother is from a gypsy background:

Even if Nandi had somehow succeeded in tackling all other obstacles in Jagseer's marriage, one blot on her family which she could no way wash away was the uncertainty about her own ancestry. It was such a blot due to which many times schemes almost finalised had gone awry. (G. Singh 4)



It snatches his chances of marriage and Nandi's "stakes in the world" (15). Nandi's *wains* make a deep scar into the psyche of Jagseer. The novel presents how Nandi's sarcastic comments at Jagseer's unmarried status of life impacts Jagseer's health. In the beginning, when Nandi brings Jagseer's lunch on the day of ploughing their land, she starts complaining and cursing immediately through her *wains*: "I can no longer provide to you meals, o son of my king like father-in law/Ve! You never felt pity on me..." (15). The impact on Jagseer is made poignant: "Nandi's wailings and wains affected him so much that innermost feelings gushed out uncontrollably. Despite his best efforts, he could not control himself. Tears poured out of his eyes on their own" (15). The impact on the body is so huge that he is unable to plough the field. In spite of his hunger for food, he is unable to eat. And in the state of over exhaustion and no food, "his own legs were failing him . . . he lumbered after the plough as if the bullocks were dragging him" (16).

Through the novel, through Jagseer's illness experience, Gurdial Singh exposes the complexity of every caste. He shows that not only high caste even low caste communities also call inter-caste marriages immoral. Nandi, his mother, belonged to a gypsy caste. Nandi ran away with a man of a caste higher than hers. Her whole community rejected her as its member. One step out of caste norms taken by Nandi takes her stake in the world. The society in which she lives her life punishes not only her but also her son and daughters. There is no one to take her daughters in marriage so she has to marry them off to men much older to them and those who were rejected by most of the girls. Even when it comes to Jagseer's marriage, all her efforts go in vain. The writer informs:

One blot on her family which could no way wash away was the uncertainty about her own ancestry. It was such a blot due to which many time schemes almost finalized had gone awry. Whenever someone came with a proposal of a match for Jagseer, prompted by others, the first thing he would enquire about was Nandi Parentage. (G. Singh 4)

In the matters of Jagseer:

Dharam Singh had even tried to look for a girl, someone handicapped or unable to find a match, to marry Jagseer. If Jagseer agreed, Nandi disagreed; if Nandi agreed, the girl's parents said "No". At times Marriage was almost fixed when some backbiter from village and outside would spoil the game ... (G. Singh 42)



Now it is important to understand Jagseer's state of mind amidst such social dictates. Jagseer's personal life does not prosper due to social indictment on his mother's "low background". Nandi, who could not teach her husband ways of world while he was alive and who could not get her due respect from in-law caste community in the *Vehra*, goes embittered from her life after her husband's death. This embittered Nandi throws all her frustration on Jagseer. Her taunts at his unmarried status grow stronger and sharper with each passing day and Jagseer "starts feeling irritated with" (6) her continuous sarcastic remarks. "As long as Jagseer stayed at home, she would not let any opportunity go to rake up the same issue" (6). Their family environment becomes toxic and Jagseer starts avoiding going home at night after work. He gets deeply hurt from the issue of his 'no stake' in the world and his mother's "constant questioning sickened Jagseer" (6). His repressing of his youthful feeling under the garb of responsibility after his father's death takes a heavy toll on his health. And he starts feeling "incapable of carrying" the burden of a family (42). This is one of the reasons that allured Jagseer into drinking and taking opium to numb his pain.

The unjust world and its humiliating ways of life do not let Jagseer rest even after his mother's death. People, out of jealousy over the *Bhog* ceremony of his mother, start taunting him even more and Dharam Singh's wife and son throw him out of his employer's house. Humiliation for losing dignity as well as half acre of land sticks him to the bed forever. The writer informs:

Jagseer paid no attention to what Raunki was saying. He had known the full story the day Dhano and Bhanta's wife insulted him and kicked him out of his house. Since that incident, confined to his room like an ascetic, Jagseer had been thinking all the time.... the coughing would start again, the body temperature rise and the head becomes so heavy that he found it difficult even to move around . . . (G. Singh 125)

Focusing on the contrast between his past life as dependent upon his father and the present condition of life as *seerie*, it can be said that behind his mental illness, the social feudalism play an important role. It is in the adult age that he comes in a direct contact with the discriminating and unjust world. However, Gurdial Singh indirectly points towards the time when bigger pieces of land were getting smaller and smaller in size. Due to agriculture failure, the *seeries* were in danger of losing their share of crop. Smarika Pareek in her article writes:



Bhanta's grandfather had given the small field to Thola without any paperwork but his father's word had sanctity for Dharam Singh, Bhanta's father. Bhanta's act of destroying Thola's *marhi* is symptomatic of the old worldview giving way to the new capitalistic and materialistic class of people. This shift in how the landowners relate to land—from deep attachment to merely being a rich asset - accounts for Bhanta's actions. (314)

The landless condition rendered by Bhanta Singh's actions makes the wish for death in Jagseer more urgent and however, he wishes to have his *marhi* too. He expresses it just before his death, "Raunka, do ask Nikka's wife to daub my *marhi* without fail; . . . you would construct it of course . . ." (128). His wish for *marhi* is symbolic of his wish for the lost land, which he will be unable to get back in his life.

In this manner, the social dictates cage Jagseer's life in all manners. Personally, he is a victim of double discrimination as an outcaste and as a son a woman with gypsy background. Socially, he is a victim of harsh treatment at the hands of Bhanta Singh and his wife. Psychologically, he feels betrayed by his own inability to be a love object of a person who he loves but cannot touch. Gurdial Singh's hero Jagseer is an emotional man who instead of resisting the social and the cultural stigma, is consumed in it. His frail body fails to withstand the pain and the result is his will to leave the body. Psychache that he suffers from can only be relieved by numbing it. The result is the intake of opium. Gurdial Singh has tried to present how the social immobility sometimes even make life immobile and the person may start nurturing suicidal thoughts due to it. The intolerability of the present situation from where Jagseer finds no escape while living, he tries to escape through his death. This is evident when he gives up eating and survives "only on tea" (125).

Jagseer's affair with Bani, a married girl, exposes yet another hidden aspect of the depressive state of his life. Bani is Nikka's wife. Right from the wedding day, Bani also shows interest in Jagseer. However, due to him being an outcaste, he finds constraints. His suffering is intensified:

...the knot inside him got tighter...Jagseer also tried to forget it, but a dull pain, gnawing at his guts, persisted, which at times became unbearable. His body, once as strong as that of a horse, would be so emanciated by that pain that sometimes he has to struggle even to get up. (39)

In *Civilization and its Discontents*, Sigmund Freud and Joan Riviere write:



Life, as we find it, is too hard for us. In order to bear it, we cannot dispense with palliative measures. We cannot do with auxiliary measurement... Substitutive satisfaction that eliminates it and intoxicating substances that make us insensitive to it. (Freud and Riviere 22)

Denied the rights to marriage by the social dictates on his mixed parentage, affair with Bani offers Jagseer a pleasurable digression – “a substitutive satisfaction” - that apparently takes his attention from his social self to his own little private world. However, it also proves to be painful reminder of his being an outcaste. The novelist repeatedly points towards his unresolved conflicts in him as “a knot inside him” (G.Singh 45). This affair with Bani becomes more painful because due to his social status, he dares not go against the social rules otherwise which endanger his very physical existence. The unfulfilled love and the social constraints on meeting his love interest direct him towards numbing it by trying drugs. However, that also does not promise him any peace. The clash between his psychological self and social self can be seen on his body when Gurdial Singh informs:

The effect of opium appeared to wane. But by now he had slowly so trained his mind that with his attention in some other direction. These diversions caused an ache in his inner being which was more painful than Bani’s memory. But as compared to it, he found the thoughts of Bani more disturbing. (41)

The psychache that Jagseer suffers compels him to withdraw from the social world. It becomes inexpressive. Even after drinking a lot, he does not open up with his friends. His health fails day by day. Even when Dharam Singh warns him that he is running his health by consuming too much alcohol and opium, Jagseer would laugh out and say that he does not have many years to live (42). This shows that Jagseer is moving towards death.

Not only this, through alcoholism and drug abuse in Jagseer and Raunki, Gurdial Singh has also introduced an unfamiliar reader into the rural culture of Punjab wherein the youth may easily drift into developing unhealthy habits of drinking. Jagseer starts drinking when he finds himself unable to express his feelings to his friends. He, like others, experiences pangs of youth and in order to relieve himself of these, he starts drinking with his friends. When he first looks at Bani, Jagseer is struck at her beauty. As she is a forbidden fruit to eat, Jagseer takes to drinking. Jagseer, apart from the protagonist of



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the novel, is epitome of young adults in rural Punjab for whom taking alcohol is as natural as their stepping into adulthood. Jagseer is a representative of all those young people in Punjab who because they do not find any support from their families and have no communication with their parents, fall an easy trap to drugs. Secondly, the easy availability of drugs, as Gurdial Singh has hinted in the novel, also takes the youth towards drugs. A close reading of Jagseer and Nandi's relationship exposes how inability of the parents to understand their children takes them towards wrong decisions in their lives. Even through Raunki's drug abuse, the writer has emphasized the problem of drug -addiction in Punjab. Raunki's wife, a childless woman, could not stay with him because of his drug addiction. The novel shows how this disease of drug addiction ruins not only Raunki's health but his wife, Santo's, mental health. She is reduced to an abusive woman who fails to find any peace in the house. It conveys how families have been ruined due to this problem in Punjab.

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