

A STUDY OF “AN AMERICAN BRAT” THROUGH SELF DEFENCE MECHANISM

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ABSTRACT

One of the blame against Pakistani female fiction writers is that they have narrow view. They do not have multifarious themes at hand. They harp on the same string again and again. They just repeatedly vocalize their thoughts about patriarchy and male chauvinism. This study is conducted to show that this is not case all the time. This research relates that what kind of defense Mechanisms are used by characters created by Bapsi Sidhwa to evaluate the consequences of usage of these mechanisms in her novel *An American Brat*. Sigmund Freud’s defense mechanism theory is feasible to answer all such questions while delving into the personality of all major characters. Research shows that Feroza uses defense Mechanism to achieve the level of self-amendment. Feroza has led a hard and dreary life and she offers reasonable causes as to the mode of life she leads. Rationality and wisdom always helps her on her way. People use defense mechanisms to cope with uncertain conditions of life.

Keywords: patriarchy, male gaze, Defense mechanism, Feroza, Bapsi Sidhwa, ,

I. Introduction

Bapsi Sidhwa was born in Karachi, Pakistan and her date of birth is August 11, 1938. She was not a Muslim as it is often thought because she belonged to Karachi city in Pakistan. She belongs to Parsi ethnicity. It means she used to practice Zoroastrian religion. She was a member of an advisory committee that was related to women development in the era of Mohtrama Benazir Bhutto. She has authored four novels and many other items in prose. Her novels mostly focus on parsi families. Parsi community is very much active in Karachi and Lahore. They have blended perfectly with other communities. They are humble and hard workers. She has written a novel *An American Brat* in which she depicted a character of Feroza Ginwalla, a pampered, protected 16-year-old Pakistani girl is sent to America by her parents, who are alarmed by the fundamentalism overtaking Pakistan and their daughter. Hoping that a few months with her uncle, an MIT graduate student, will soften the girl's rigid thinking, they get more than they bargained for: Feroza, enthralled by American culture and her new freedom, insists on staying.

A bargain is struck, allowing Feroza to attend college with the understanding that she will return home and marry well. As a student in a small western town, Feroza's perceptions of America, her homeland, and herself begin to alter. When she falls in love with and wants to marry a Jewish American, her family is aghast. Feroza realizes just how far she has come and wonders how much further she can go. This delightful coming-of-age novel is both remarkably funny and a remarkably acute portrayal of America as seen through the eyes of a perceptive young immigrant (Sidhwa).

A defense mechanism is an unconscious psychological mechanism that reduces anxiety arising from unacceptable or potentially harmful stimuli. Sigmund Freud was one of the first proponents of this construct (Schacter 11). Defense Mechanisms causes salubrious as well as insalubrious results. It is also necessary that how many times these mechanisms are used. There is one explanation in psychoanalytic theory that bases for other mechanisms is definitely repression.

Healthy persons have all kind of defenses throughout life. Health of any individual can be adversely affected when ego comes to surface. Among the “purposes of ego defense mechanisms is to protect the mind/self/ego from anxiety and/or social sanctions and/or to provide a refuge from a situation with which one cannot currently cope” (Cramer "Evidence for Change in Children's Use of Defense Mechanisms" 235).

II. Statement of the Problem

Sidhwa’s characters in this novel go through life in different ways. Their circumstances change throughout the novel. They use different mechanism for survival and they hide their true colour some times. They not just camouflage themselves but have made a way for survival. This clearly shows that Sidhwa as a novelist is not restricted but have multiple ideas to present. She may be feminist but not all the times. She is as much in wider scope as any male writer of similar status. The study will clearly show how different characters use different defence mechanism to camouflage their personalities. The study will show how these characters use different mechanisms to cope with bitter realities of life. As a term Defence Mechanism shows that it is strategy to cope with deplorable and undesired situation in which someone can conceal his or her true personality and put ahead a new disguise. This is a form of camouflage which is helpful to reduce anxiety emerging from unacceptable circumstances. Defense Mechanisms are normal part of our everyday lives because it is necessary to manipulate, deny, or distort situation in order to get some advantages and also to avoid the unpleasant realities of present life. Different people use different mechanisms throughout their lives according to their requirements.

These mechanisms may result in good or bad consequences depending on the circumstances and frequency with which the mechanisms are used.

III. Significance of the Study

This research paper establishes a new perspective of looking at the novel *An American Brat*. It is helpful to understand the human behavior, human choices and the consequences of these choices. The study also scrutinizes the psychoanalytical view point of the literary texts and shows how Sidhwa employs the psychology of her characters. The work may also be helpful for the new researchers or the readers of Sidhwa's work to understand the psychology of her characters and penetrate deep down into her art of characterization to relish the true essence of her work.

IV. Objectives of the Study

The study has the following objectives:

- To find out the purpose of defense mechanisms used by different characters in *An American Brat*.
- To show a variety of defense mechanisms through different characters in *An American Brat*.
- To evaluate the consequences of these defense mechanisms as they are used by different characters in *An American Brat*.

V. Research Questions and Hypotheses

The research questions of this study are:

- I. What kinds of defense mechanisms are used by the major character in *An American Brat*?
- II. How does this character use these defense mechanisms to camouflage her?
- III. Why do characters in *An American Brat* utilize defense mechanisms?

VI. Literature Review

Bapsi Sidhwa's novel *The American Brat* basically tells us about the study of the human behavior and their psychological impression of human in trouble. So by the context of Cramer "Seven Pillars of Defense Mechanism Theory" 1965, human behavior and their psychological impression directly linked with the defense mechanism. (Cramer "Seven Pillars of Defense Mechanism Theory" 1965).

There are some relevant studies which were conducted in different parts of the world. It was Sigmund Freud (1896/1966) who initially discovered the connection between psychopathology and the defense mechanism of repression. Only when used excessively are defenses likely to be linked with psychopathology. After the initial discovery of repression, additional defense mechanisms were identified (e.g., denial, projection, displacement, and rationalization). In fact, some 44 different defenses have been described (Bibring et al. 21).

This paper includes information from recent research in psychology named: Quantification of human defense mechanisms. With a close study of these texts in the light of psychoanalytical theory it can be seen that the major as well as the minor characters use these defense mechanism to camouflage their identities according to their core issues. For instance, Qasim has different

core issues in the proceeding of the novel like the fear of intimacy, pride, fear of abandonment and insecure or unstable sense of self. These core issues stay with him throughout his life and determine his behavior and in the presence of these core issues he uses different defense mechanism like Denial, believing that the problem does not exist or the unpleasant incident never happened (Tyson 79).

Defense mechanisms have been a source of both fascination and frustration for most personality researchers because they are conceptually intriguing but their assessment is often problematic. To aid personality researchers in integrating defense mechanism theory into personality research, we review and critique the major existing self-report defense mechanism measures: the Coping and Defending Scales (Joffe and Naditch 281).

Bapsi Sidhwa's novel *The Pakistani Bride* deals with the repression of women in the patriarchal Pakistani society. The novel is based on a true story narrated to Sidhwa when with her family; she stayed at an army camp the remotest regions of the Karakoram Mountains. *My Feudal Lord* is one of the extraordinary autobiographies that can ever be written. Durrani uses it as a means of exposing the hypocrisy of ruling elites in Pakistan generally and the cruel nature of her husband specifically. In this book she talks about social ethos of Pakistani marital life by citing her own marriage as an example (Srivastava and Singh 61).

VII. Theoretical framework

Defense mechanisms are cognitive processes that function to protect the individual from excessive anxiety or other negative emotions. Although past critics questioned the existence of defense mechanisms, recent research has supported seven basic tenets regarding defenses.

These include: (1) defenses function outside of awareness; (2) there is a chronology of defense development; (3) defenses are present in the normal personality; (4) defense use increases under conditions of stress; (5) defense use reduces the conscious experience of negative emotions; (6) defense function is connected to the autonomic nervous system; (7) excessive use of defenses is associated with psychopathology (Cramer "Seven Pillars of Defense Mechanism Theory" 1965).

Different theories of defense mechanisms by Sigmund Freud, Anna Freud, Carl Jung, Jacques Lacan and Otto F. Kernberg are checked for better understanding of defense mechanisms and it will be helpful to better understand human behavior and these literary texts also. The theoretical framework for the present research that is exploring A Study of Self Defense Mechanisms in Bapsi Sidhwa's *The Pakistani Bride*. There are several theories that support this concept that psychology is a study of human mind and behavior. What motivate the characters in the novels *The Pakistani Bride* to behave in a certain way? So, psychoanalysis is the guide which will help us to understand the characters and their reactions towards what is happening around them.

Sigmund Freud made some useful contributions to psychology, one of which is his list of common defense mechanisms. Freud never directly applied his defense mechanisms to self-esteem or ego; therefore, what follows is not to be considered to be endorsed by psychodynamic theories. Characters of the both novels have also faced hard struggles in their lives.

They face many problems to achieve their goal of life. Freud's defense mechanisms will now be applied to pride, ego, and self-esteem. Freud's defense mechanisms will now be applied to pride, ego, and self-esteem.

VIII. Research Methodology

The mode of this research paper is qualitative and descriptive in nature with the material that will be taken from primary source, the text book of the novel *An American Brat* by Sidhwa and also secondary sources will be utilized; for instance, the critical books, journals, online articles and critical essays. The research will also be exploratory and explanatory in its nature. This study will be limited to qualitative, exploratory and explanatory approaches only.

VIX. Analysis of Self Defense in “*An American Brat*”

The theme of defense mechanism is quite prominent in Bapsi Sidhwa's *An American Brat*. In an interview, Sidhwa says that the book deals with the subject of the ‘culture shock’ young people from the subcontinent have to contend with when they choose to study abroad. It also delineates the clashes the divergent cultures generate between the families ‘back home’ and their transformed and transgressing progeny bravely groping their way in the New World (Hussain, 1993: 19).

An American Brat is a story of a girl Feroza Ginwalla. She likes nature and freedom. Although Feroza Ginwalla leads a simple life, she has anxiety. In order to survive, Feroza Ginwalla uses defense mechanisms to cope with her anxiety. The story reflects that Feroza Ginwalla uses several defense mechanisms in her daily life. In tracing Feroza Ginwalla's life, it found that she has both realistic and moral anxiety. Feroza Ginwalla realistic anxiety comes from her family and society while her moral anxiety is from her moral awareness. In order to live peacefully, Feroza Ginwalla uses several defense mechanisms to cope with her undesirable feelings.

An American Brat is set partly in Pakistan and partly in the USA. The time is the late 70s. Zulfikar Ali Bhutto is in jail and Islamic fundamentalism is growing in Pakistan. There might be a death sentence for Bhutto in future, under the autocratic military regime of Zia- Ul-Haq. There is the pent-up wrath, fear and anxiety among the people. The female protagonist of the novel, Feroza Ginwalla, a sixteen year old Parsee girl, has been carefully brought up in the microscopic but prosperous Parsee community in Lahore. Her parents think that she should be saved from being further influenced by the Muslim conservatism. Her mother Zareen is perturbed because Feroza is becoming more and more backward every day. The un-Parsee like orthodoxy in Feroza's attitude and outlook alarms Zareen who tells Cyrus, her husband, which Feroza hesitates in answering the phone in case it is a stranger's call. Also she objects to her mother coming to her school dressed in a sleeveless sari-blouse. Though they dress differently as Parsees, Zareen is worried about the grooming of her daughter in the narrow-minded Islamic social milieu where there are rigid restrictions on women. They should not wear frocks and show their skin. Girls must not play hockey or sing or dance. Feroza's parents feel that she should go to the USA, a country of freedom and modernity, as "Travel will broaden her outlook; get this puritanical rubbish out of her head" (14).

Manek, Zareen's younger brother who studies at MIT, takes the responsibility to look after her. The Parsees feel uncomfortable with the hegemonic monoculture of the Islamic extremism in the postcolonial Pakistan. Zareen recalls her childhood days when the society of Pakistan, then the Indian subcontinent, was multicultural and tolerant enough to grant them individuality and choice. Also under the liberal British patronage the Parsees enjoyed the privileged status and respect. In contrast to that they were facing quite the pitiable situation now. With their thin minority they were just relegated to the margins. The big jolt their identity received during the troubled time of Partition when the healthy and secular collective mindset of the populace of the subcontinent was shattered and the multicultural social texture tattered. The insecurity and discomfort the Parsees feel during the

post-independence period in Pakistan is very overtly expressed in Zareen's anxiety for her daughter and thereby the elders' concern for their progeny's future in this country. So Feroza's migrate from Pakistan to the USA. According to Kaplan, repression is an unconscious process which shameful thoughts or painful experiences are removed from awareness or forced below the level of consciousness, and the user will not feel that the undesirable feelings interrupt his life. However, the unpleasant feelings are still stored in the users' subconscious.

Feroza uses repression because of her marriage life, and her inability to reach social expectation. Feroza family cannot fulfill his desires for love, safety and understanding. Besides, Feroza has a conflict because she does not want to be civilized by the society. Feroza has family problem because it does not fulfill her desires. A careful trace of Feroza's life discloses that there are two main factors that bring about his realistic anxiety: her family and the society. Hence, she tries to repress it. The story depicts that Feroza's family sends her to America. She did like it.

According to Bernard J. Lonsdale and Helen K. Macintosh, love from parents is important for a child. She thinks her parents did not love her. Feroza's migration from Pakistan, once a part of the Indian subcontinent, to the USA at the age of sixteen is very significant in many respects. Sidhwa finds the autobiographical reflection in Feroza's character as she herself had undergone the émigré's experiences, though not as a teenager but in her late twenties. More importantly, Sidhwa feels that the 'culture shock' is much deeper on a female psyche and conduct than the male counterpart; which is why she chooses to have the female protagonist in this novel. The act of female immigration brings in many sensitive issues apart from the culture shock. It problematizes the issues of gender parity, identity-crisis, double marginalization as a 'Parsee' and further as a 'woman' and also of course, the issue of the inter-community marriage faced by this about-to-be extinct community. Feroza's migration is a journey through three cultures -- her country Pakistan's Islamic culture, her own Parsee culture and the western culture of the USA. Throughout this migration she used different

defense mechanisms like repression, suppression, denial, compensation, displacement, identification, projection, rationalization, sublimation and reaction formation.

If the Muslims are rigid and conservative with regard to the women's dress-code then the Parsees are no less stubborn and fundamentalist with regard to inter-faith marriages, despite their so-called liberal attitude and westernization. The western civilization of the First World liberalises and celebrates one's individuality.

Its influence on Feroza is the strongest and she is not ready to compromise with the freedom she has got; and that too without relinquishing the essence of her religious faith which lies within one's being inextricably. Through the story, Feroza has to face the conflicts between her desires and family's desires. These conflicts create anxiety in her and in order to reduce this anxiety she used these defense mechanisms. Feroza feels frustrated, and she has to repress it because somehow she has to live with her family gracefully. Moreover, Feroza's father destroys her freedom and also the freedom of her mother. Although, when Feroza lives in Pakistan, she feels comfortable and free. Feroza loves freedom and nature. However, her family destroys her world. She is not happy in America.

Although family is a primary source of safety, love and care Feroza's family send her to America. Therefore, Feroza does not want to be in the harsh situation of life because she wants to be free and to be safe. Clearly, the story reveals that Feroza's family background causes her realistic anxiety, and she represses it because she has to live with America. As a result, Feroza is frustrated, and she consequently represses her anxiety. Feroza's repressive feelings can also be seen from her conversations. Due to the fact that Feroza has a negative attitude towards her family, she unintentionally exposes that her family is destroyed her safe zone. For According to Kaplan,

repression happens at an unconscious level. Similarly, Feroza does not realize that she dislikes her family and because they do not fulfill her desires. Feroza is an important institute for a good society. On the contrary, Feroza's family relationship is not good. In order to deal with her anxiety, Feroza silently represses it, and it reveals itself in daily life activities. Additionally, another important factor for Feroza's realistic anxiety is the society. Don C. Dinkmeyer states that children may express their needs, purposes or goals through their actions. This idea is true to Feroza. Moreover, Feroza is not familiar with American life styles. Feroza is forced to do. It is clearly seen from this excerpt that Feroza is under control.

In short, Feroza has anxiety, so she represses her frustrated feelings because she cannot reach social expectation which is against her own desires for freedom. Feroza is a member of the society, she has to follow social norms, and Feroza consequently, represses her anxiety. According to the above discussion, it is apparent that Feroza has realistic anxiety because her family cannot fulfill his desires, and she cannot reach the social expectation. In order to live peacefully and overcome difficulties in life, Feroza unconsciously represses her feelings. However, it is found that Feroza not only uses repression, but she also employs suppression to cope with his unpleasant feelings.

Its influence on Feroza is the strongest and she is not ready to compromise with the freedom she has got; and that too without relinquishing the essence of her religious faith which lies within one's being inextricably. Not only Feroza but her mother Zareen also acts as the writer's mouthpiece. Like Sidhwa, she is also very active in women's committees and is aware about women's rights. Though Feroza outgrows her mother later in asserting her individually, Zareen has that open mind, sensitive enough to understand women's minds and their problems. In fact, Sidhwa's own two selves are reflected in the characters of the mother and the daughter. Zareen understands the shortfalls of her community and would very much like to be with the younger generation but she does not have the

courage to tear apart. She represents the middle generation of the Parsees as Sidhwa does and expresses herself through the conflicts and dilemmas that Zareen undergoes while dissuading Feroza from marrying a non-Parsee, an American Jew. Though Zareen finds no fault with her daughter's choice, David Press, she feels that her dear daughter would be lost to her as her marriage to a non-Parsee would be nothing less than the cultural suicide. Conversion is not permitted among Parsees and a Parsee girl marrying outside the faith is expelled from the Zoroastrian religious community. She can no longer practice her religion and is no longer considered a Parsee. The same law does not apply to Parsee men, however. The Ginwallas are thankful for the community's support in helping them to sort out the problem that has arisen so suddenly and unexpectedly. Sidhwa writes: For the subject was much larger than just Feroza's marriage to an American.

Mixed marriages concerned the entire Parsee community and affected its very survival. God knew, they were few enough. Only a hundred and twenty thousand in the whole world. And considering the low birth rate and the rate at which the youngsters were marrying outside the community – and given their rigid non-conversion laws and the zealous guardians of those laws – Parsees were gravely endangered species (268).

There had been acrimonious arguments between the elders and the youngsters, who had grown considerably in the four years. Feroza had been away, at the first hastily summoned family conference in Zareen's seating room. The youngsters, obviously, could not understand the gravity of the issue and also the reason for such prolonged discussions. Bunny, Feroza's cousin, says very casually and innocently,

“For God's sake! You are carrying on as if Feroza's dead! She's only getting married, for God's sake!” (268).

. Zareen felt suddenly aligned with the thinking of the liberals and reformists. So is Sidhwa. She opines through Zareen:

“Perhaps the teenagers in Lahore were right. The Zoroastrian Anjuman in Karachi and Bombay should move with the times that were sending them to the New World” (288).

Sidhwa, too, seems to consent that the authorities of her community should rethink to loosen this dogmatic grip and conform to the need of the time. The paradox here is indeed, obvious. It adds to the irony that runs throughout the novel.

Novy Kapadia rightly points out:

The Ginwallas fail to realize that the journey to the USA (the New World) will broaden Feroza’s thinking and open up further avenues for her. She will become ‘modern’ in the truest sense of the world. By thinking for herself she will challenge traditional views, static orthodoxy and grow beyond the confines of communality and the norms of a patriarchal society (Kapadia, 1996c: 188).

Suppression is another defense mechanism that Feroza employs to reduce his anxiety. Feroza suppresses because she has to adjust to live in the society and has to overcome difficult situations. According to Kaplan, suppression is the way that a person controls his/her feelings. It serves the same purpose as repression but it associates with a conscious intention to put undesirable feelings out of mind. It means that repression happens unconsciously; however, we realize what we suppress because it happens consciously. Suppression is automatically used in order to suppress the frustrated feeling. Feroza’s lifestyle changes completely as she turns more introspective and journeys inwards seeking her individuality. Her growing awareness about her own self, her self-quest is initiated with the training lessons from her uncle and mentor Manek, her friend, philosopher and guide. Feroza too is the protagonist of this bildungsroman, a novel of self-education.

Feroza, though depressed for a while, after the break-up gains her equipoise very soon. She has matured enough to realize that no one could take her religion away from her, as she carried its essential spirit in her heart, prayed intensely when in distress, and hence did not need to go a temple to worship.

Latha Rengachari rightly comments:

While her reaffirmation in the Parsee faith is not post-modern, her means of coming to terms with it are decidedly post-modern, concurrent to her condition of exile. She decides that since she carries the Holy Fire of her religion in her heart always, it is unnecessary to confine the practice of her faith within the stuffy Parsee religious establishment in Lahore. Feroza learns to carry her religion around within her as part of the religio-cultural baggage that every migrant carries around on her/ his travels (Rengachari, 2001: 70).

After the break-up, Feroza realizes that her healing can take place only in America and that there was no going back to Pakistan for her. She does not renounce her religion and is at peace with herself saying her prayers. In the words of Indira Bhatt, She has decided to chart her own cultural heritage, journeying through the Pakistani Islamic culture and western culture of America. Hers will be a new way of life, her personal religion intact coupled with the western freedom to choose her life-style (Bhatt, 2001: 98).

Feroza's journey to America serves the novel in two ways: it is her journey towards self-discovery and also serves to give the author as well as the protagonist that valuable objectivity which enables a fair and neutral evaluation and analysis of both the societies that they are affiliated to,

“Although the sense of dislocation of not belonging, was more acute in America, she felt it would be more tolerable because it was shared by thousands of new comers like herself” (312).

As reviewed above, it is apparent that Feroza uses suppression. The related factors for her suppression come from society, environment, and her experience. Obviously, Feroza uses both repression and suppression to cope with her anxiety. Those mechanisms can ease his daily life. Additionally, apart from these two mechanisms, Feroza employs rationalization to deal with his undesirable feelings. The novel concludes with her vowing to fight against injustices wherever she finds them, equipped as she is with a deeply ingrained and early awareness of political and state evils and to live by the ideals of generosity and constancy she had grown up with. The stance which Feroza has adopted with her rebellious spirit ought to be supported from the multicultural perspective.

As multiculturalism recognises the difference with respect and dignity, the dictum should be practiced within the community too. Her difference and dissent from her community ought to be imparted recognition and she should be respected as an individual. Feroza, the rebel, is the ‘non-conformist member’ of her patriarchal Parsee community. If multiculturalism is to be promoted then the voices of resistance like Feroza’s should not be silenced, but amplified.

Rationalization is another device of defense mechanism used by Feroza. Feroza rationalizes because she encounters conflicts, especially. According to Kaplan, rationalization belongs to the mechanism of deception. It is the way that an individual gives reasons for doing something in order to be socially accepted or to avoid punishment, such as when making certain decisions. Rationalization is then built into an individual’s behavior as a protective mechanism. When doing something, a person will come up with plausible reasons believing that he is not be blamed from such behavior. The user may not realize that he/she is twisting the facts to protect the self-esteem by the way of rationalization since it

is quite unconscious. However, the overuse of rationalization may take a person away from the real problems that he/she may end up with crisis which cannot be solved. Feroza thought that to be that far from home, to have to cope with strangers and mysterious rites, was itself a test. Father Fibs added, then you'll want to fly, taste of what Adam tasted, what Eve tasted, the bitter and the sweet, and discovers the places you can fly to and fall from. And once you're no longer afraid to fall, away you'll soar – up, up, to where you need never fall (117).

At the end, after her excruciatingly painful estrangement from David and after tasting freedom, that bitter-sweet fruit of Adam and Eve, Feroza had fallen from that high place which she had discovered on her own.

The image of Father Fibs suddenly filled her mind's eye. 'The emotional impact of his soliloquy had not lost its initial grip on her imagination. Had she flown and fallen and strengthened the wings he had talked about? He had told them not to be afraid. But she was. Her break with David still hurt so much, especially the circumstances surrounding the break. If she flew and fell again could she pick herself again? May be one day she'd soar to that self-contained place from which there was no falling, if there was such a place (317).

Feroza's flight of freedom with her strengthened wings of self-confidence continues to soar higher and higher, of course keeping her religious and cultural baggage intact with a broader and much more humane view, but refuses to be bound by the narrow confines of religion and culture.

This excerpt apparently shows that Feroza has moral anxiety. This is related to moral development. According to Freud, there are three types of anxiety. Moral anxiety is one of those which come from superego. Normally, a person is afraid of moral punishment. The superego has been developed since a person is young. In Feroza's case, she has developed her superego through social interactions

which means that she believes quite similar to other people in the America. As discussed above, it reveals that Feroza uses repression, suppression and rationalization to cope with his realistic and moral anxiety. The use of defense mechanism affects Feroza's self-adjustment. The following section aims to discuss how these mechanism devices affect Feroza's adjustment.

The employment of defense mechanism supports Feroza to have satisfactory adjustment in many aspects. It does not only help Feroza to overcome difficult situations, but it also helps him reach maturity. Firstly, defense mechanisms help Feroza live peacefully and reduce her anxiety. We can see from the story that whenever Feroza has anxiety, she employs defense mechanisms to cope with it. According to Atchara Sukharom, defense mechanisms help release the feelings of tensions. In Feroza's case, it is repression that keeps Feroza from unpleasant life. According to Kaplan, repression has interpersonal value. The frustrated feelings are still stored in his unconscious mind. Feroza does not feel that her anxiety affects her life. However, the repressed feelings appear sometimes because it is the nature of mind that tries to reduce tension. Therefore, Feroza lives peacefully. Secondly, defense mechanisms helps Feroza have more time to find the way to solve the problem.

According to Ernest R. Hilgard, defense mechanisms help extend time for an individual to find a way to solve the problems. It is apparent that Feroza's repression supports her to live peacefully in the society until she lives in Pakistan. Nobody realizes that Feroza represses her anxiety. Feroza suppresses her anxiety because she is forced to change her natural character into the convention the American society demands of her. Therefore, suppression can be seen as a survival strategy for Feroza in the civilized community. We can see that both repression and suppression extend time for Feroza to find some ways to solve the problems. Moreover, defense mechanisms support Feroza to gain more experiences during her journey. Ernest R. Hilgard states that defense mechanisms lead an

individual to experience new things. Throughout the story, it is seen that Feroza suppresses her anxiety in some difficult situations. Like Hilgard's idea, Feroza's suppression and rationalization take him to learn new things. Although Feroza does not like these disciplines, she suppresses her anxiety and tries to adjust herself. Since Feroza is a girl of nature, she cannot always comply with the rules. Additionally, defense mechanisms help Feroza learn to control his feeling and emotion. According to Rattana Yantip, a person who has satisfactory adjustment can control his feeling and emotion. Feroza can control his feeling. She knows that his natural behaviors are not allowed in the civilized society. We can see that Feroza's suppression helps her to be able to control her emotion both in the society and during his journey. Furthermore, defense mechanisms help maintain Feroza's self-esteem. Feroza has conflict all the time about helping the slave which is considered unacceptable in the society. Many reasons come from her own intuition that she learns from her experiences. Feroza finally learns what is meaningful for her. She chooses to believe in what he judges by herself not to follow other people's rules. She feels that he has her own value inside herself, so gradually her self-esteem develops.

More importantly, Feroza reaches freedom and maturity. Feroza quests for freedom, and he escapes from the society for it. Feroza finally reaches his physical and spiritual freedom. she is new Feroza whose attitude has been changed. From his pure mind, the discrimination between black and white people is not the criteria to judge good or evil in people. Equally, both slaves and masters are human beings. Feroza, as a member of the society, knows how to live a meaningful life in the society. She realizes what she likes and that this society is not the place for her. Therefore, Feroza decides to live her own life instead of being adopted by other people. She wants to spend her life on her own choice.

CONCLUSION

It can be concluded that there are two causes for Feroza's repression. First, Feroza represses that she dislikes her family because she has family problems. From the previous chapter, Feroza's family does not fulfill her desires. Generally, the family is considered a place for safety and understanding; however, for Feroza, it is the place that she gains painful feelings. Moreover, Feroza likes freedom because Feroza lives with conflicts in these circumstances and it is no doubt that she has anxiety due to her family problem. Feroza has to repress herself and her anxiety is mistreated. The repressed impulse forces Feroza to escape. The second cause for Feroza's repression is the American society.

This study reveals that Feroza has American conflict with the society because she leads her life differently from those of the mainstream. As a result, living in difficult circumstances is against her will, so this leads Feroza to be in anxiety. However, Feroza does not want to put herself into trouble; therefore, she chooses to repress her anxiety in order to live peacefully in the society. Feroza's repression is also used in some situations later. For Feroza, her suppression is related to the society and her experience. Feroza has a conflict when the American society tries to civilize her. Living in a new family, Feroza is forbidden to do what she wants to do. It leads Feroza to have frustration because she realizes that her behavior is unaccepted in the society, but she has to associate with other people. Through defense mechanism of Feroza, this study revealed that her character uses the same devices: repression, suppression and rationalization when they have anxiety. The causes of their anxiety are similar. Their family background and society are the main causes for their anxiety.

Feroza suppresses his anxiety because her behaviors are inappropriate in the American society. In addition, Feroza is a good example of a person who knows how to deal with difficulties. Lastly, in

the real world, people rationalize sometimes like Feroza. Both of them provide plausible reasons when they face frustrations and conflicts. Rationalization helps them overcome anxiety and leads them to experience new

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