

Camouflage Personae: A Study of Self Defense Mechanism in Bapsi Sidhwa's *The Pakistani Bride*

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Abstract

The study is conducted to investigate Bapsi Sidhwa's novel The Pakistani Bride in order to explore that how many kinds of defense mechanisms are used by the characters to evaluate the consequences of these defense mechanisms. Sigmund Freud's defense mechanism theory is used to sort out the answers of these questions. The research discloses that both novels in characters use defense mechanism and they show moral anxiety due to family background and society. The research finds out that Ziatoon uses defense mechanism that was connected to self-amendment. Ziatoon has faced many problems in life by virtue of fate and society but she never gave up and carried on her journey against the typical norms of the society. She presents certain examples how she faced conflicts and frustration from the society. Rationalization assists her to defeat anxiety and guides her to experience new things and new people. Like Ziatoon, people may use defense mechanisms in order to do something.

Keywords: Defense mechanism, Bapsi Sidhwa, Ziatoon, self-amendment, moral anxiety

1. Introduction

Sidhwa was born on August 11, 1938, in Karachi, Pakistan, then part of India. Her family belongs to the Parsi ethnic community which practices the Zoroastrian religion. Sidhwa served on the advisory committee on women's development for former Pakistani Prime Minister Benazir Bhutto (Powers 350). Bapsi Sidhwa is the author of four novels and one of Pakistan's most prominent English fiction writers. Sidhwa's first three novels focus on Parsi families and the Parsi community in the city of Lahore and outlying areas that were incorporated into the newly formed nation of Pakistan (Whitehead 231).

The Pakistani Bride is a novel written by her and she has presented a character named as Qasim, the protagonist, a tribal Kohistani from the Himalayan Mountains. The greatest drawback lies in his traditions, especially his concept of honor. After the deaths of his wife and children, he moved to the

plains but never adjusted or was not entirely accepted there. He continues to long for the mountains where he was born until his romanticized memories turn into an obsession, which eventually destroys the person he loves. Although described as a simple man, Qasim develops into a complex character, and he emerges as a sensitive, loving, and generous man who is misguided by his perverse sense of honor. Qasim grows nostalgic about his life in the mountains while his hopelessly romantic teenage daughter, Zaitoon, imagines Qasim's homeland as a region of tall, kindly men who roam the Himalayas like gods. Impulsively, Qasim promises his daughter in marriage to a tribesman, but Zaitoon's fantasy soon becomes a grim reality of unquestioning obedience and unending labor. "Bapsi Sidhwa's acclaimed first novel is a robust, richly plotted story of colliding worlds straddled by a spirited girl for whom escape may not be an option" (Srivastava and Singh 56).

"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 would result in healthy consequences depending on the circumstances and frequency with which the mechanism is used. In psychoanalytic theory, repression is considered as the basis for other defense mechanisms. Healthy persons normally use different defenses throughout life. An ego in defense mechanism becomes pathological only when its persistent use leads to maladaptive behavior such that the physical or mental health of the individual is adversely affected. 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).

2. Statement of the Problem

Sidhwa's novel revolve around the assimilation and transformation of the characters in changing circumstances and her characters if examined closely use different mechanisms to camouflage their personalities. The study will

show how these characters use different mechanisms to cope with bitter realities of life because defense mechanism is a strategy to cope with deplorable and undesired situation by the concealment of real identity with 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 fruitful consequences depending on the circumstances and frequency with which these mechanisms are used.

3. Significance of the Study

This research paper establishes a new perspective of looking at the novel *The Pakistani Bride*. 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.

4. Objectives of the Study

The study has the following objectives:

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

5. Research Questions and Hypotheses

The research questions of this study are:

- What kinds of defense mechanisms are used by the major character named Zaitoon in *The Pakistani Bride*?
- How does this character Zaitoon use these defense mechanisms to camouflage her?

- Why do characters in *The Pakistani Bride* utilize defense mechanisms?

6. Literature Review

Bapsi Sidhwa's novel *The Pakistani Bride* 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 mechanisms 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 mechanisms 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).

7. 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) use of defense increases under conditions of stress; (5) use of defense 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.

8. 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 novels *The Pakistani Bride* 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.

9. Analysis of Self Defense in Pakistani Bride

The Pakistani Bride is a story of women in marriage, women and sexuality. Interestingly, during the journey of life, Sidhwa portrays Zaitoon to face a lot of problems which lead her to have anxiety. Sigmund Freud suggests that anxiety is an obstacle of personality development and defense mechanisms are psychological devices used to cope with anxiety. Sidhwa finely creates her protagonist to employ defense mechanisms to cope with her undesirable feelings. According to Kaplan, when a person has undesirable feelings, he/she will automatically use defense mechanisms. These responses can happen anytime in a person's life (166). Specifically, one might be anxious to know what devices of defense mechanisms are used by Sidhwa and what factors are related to her employment of defense mechanisms and whether the defense mechanisms that she used can develop her adjustment.

Bapsi Sidhwa got the inspiration to write *The Pakistani Bride* during her second honeymoon. She and her husband stayed in an army camp where the Pakistani army was building a road through the Karakoram Mountains to China. While staying there, Sidhwa heard the story of a Punjabi girl who had come by the camp on her way to be married off to a Kohistani tribal. After the wedding, she ran away but her husband and his relatives hunted her down. Later, her decapitated body was found in the river. This story

made such an impact on Sidhwa that she felt compelled to write about the girl's fate, albeit with a different ending.

The Pakistani Bride has several plots and especially in the beginning it can seem quite fragmented. The novel can be roughly divided into four parts. The first part describes the Kohistani tribal Qasim's marriage and the death of his family and the accidental way in which he ends up adopting the Punjabi girl Zaitoon, who has lost her family during the violence of the Partition of British India into India and Pakistan. The second part deals with Zaitoon's childhood, as she takes over the place as the protagonist of the novel. The third part tells the story of Zaitoon's marriage to the tribal Sakhi. A secondary protagonist is introduced: The American woman Carol, who is travelling around the country with her Pakistani husband. In the fourth and last part of the novel, Zaitoon runs away from her violent husband, who chases her through the mountains, and, in the end, she is saved.

Several defense mechanisms are used in different situations by Zaitoon because she has realistic anxiety which causes from her family and society. As the story develops, Zaitoon gradually reflects and employs defense mechanisms in her life. Repression is an unconscious process by 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. Although, Zaitoon's character is a daughter who lives in the Himalayas, Sidhwa is required to face a lot of frustrating situations both inside and outside the home. As a result, Zaitoon has realistic anxiety, and she consequently represses it.

After a long trace on Zaitoon's life after marriage it is obvious that her anxiety is related to her family background. Apparently, Zaitoon cannot fulfill her desire for love which causes him to have anxiety. According to Bernard J. Lonsdale and Helen K. Macintosh, love from parents is important for a child. He should feel that his parents love, want, and enjoy his company (17-19). However, Zaitoon does not feel that her father loves her.

In addition, it is important to note that defense mechanism can be learned from an individual's experiences. Zaitoon suppresses her feeling because she may get more troubles if she fights back. As discussed above, it is

ascertained that Zaitoon uses suppression to cope with her anxiety because she realizes that if she expresses her feeling or reacts to the in-laws, she was in more trouble. As a matter of fact that suppression is a conscious strategy; Zaitoon realizes her feelings all the time. Furthermore, at later stage when Zaitoon experiences other situations that lead her to anxiety, she uses rationalization to cope with her undesirable feeling.

When Zaitoon hears of Qasim's plans for her marriage to a boy of his mountain tribe, she is no longer the flirty and confident girl from the female world. She cannot recognize and even not accept that she is not able to survive in mountain tribe. She expresses a defense mechanism here in which she denies her thoughts desires and needs. Her father tells her:

"Bibi, we talked of your marriage." Zaitoon felt her body tremble. She froze'. Her father asks for her opinion, and: Zaitoon pulled her chaddar forward over her face. Her voice was barely audible. "Anything you say, Abba." She waited. "You saw the stranger I was talking to?" She nodded. "That was Misri Khan, my cousin. I've promised you in marriage to his son Sakhi." Zaitoon sat still. A blind excitement surged through her. "I think you'll be happy. We will set off for the hills before the month is over. Zaitoon sat, unable to move (95-6)."

In this scene, Zaitoon shows that she knows what is expected of her. But she consciously tries to push away all her thoughts, this is called suppression. This is also used as a defense mechanism to cope with undesirable situation. Both from romantic films where the heroine is beautiful and modest, but also from observing the behavior of other women in her community, she knows that she is expected to leave the decision to Qasim. So another device of defense mechanism used here by Zaitoon that is interjection. She is simply accepted her father's decision without any question. She should show no excitement or any sense of her own, even though the news comes as a shock to her.

Qasim quickly puts her back in her subordinate place and threatens that he kills her if she makes him break his word and thereby hurts his honor. In spite of that he is fully aware about the cruelty and hardship of this life he

plans to marry her daughter because he is a part of this environment. He loves his land, people, customs, norms, traditions and misses them. He feels insecure in his new environment. Now he used rationalization, one of many defense mechanisms to justify his action that his decision is good for Zaitoon's future life. She will be safe here with her husband and in-laws. So male characters also used defense mechanisms here in this novel *The Pakistani Bride* as Qasim used identification and rationalization here in this situation to reduce anxiety and cope with bitter realities of his life.

When Zaitoon arrives in the army camp, she becomes the Centre of attention for a little while, because the soldiers seldom or never see a woman in those areas. The soldiers 'were helpless in view of this apparition from the Punjab' (102), since they have been away from their wives and other women for a long time. One of the soldiers, Ashiq, falls for Zaitoon, and through him, the reader gets the first proper description of her.

Her eyes were bold and large, contrasting roguishly with the dewy softness of her features. The skin of her full lips was cracked with cold. She kept flickering the pink tip of her tongue between them. Ashiq's lowered eyes stayed a moment on her small feet, encased in childish, buttoned shoes. No wonder she had seemed to fly when she ran. He imagined her bare feet, narrow, high-arched and daintily plump (102).

Ashiq, unlike some of the other men in the novel, does not try to possess or harass Zaitoon, even though he has been away from women for a long time. When Zaitoon crosses the river on her way to Qasim's village, Ashiq worriedly looks after her, and another piece of information on Zaitoon's body is given to the reader: It suddenly occurred to him that Zaitoon always seemed to have been poised for flight; even when she entered a room. It was a quiver in her supple body that started in the soles and high finely drawn arches of her feet (153). Ashiq is a young man from Zaitoon's own culture, with a simple background, like herself, and most importantly, he understands her reactions and her cultural background. Ashiq thus comes to represent the alternative to Sakhi as a mate for Zaitoon, the alternative that Nikka and Miriam tried to persuade Qasim into accepting.

It is not only Zaitoon that is being looked at with approving eyes. Carol also draws many looks when she comes to the army camp and as shown earlier by her thoughts on the repressed sensual atmosphere of Pakistan, she has passed up several sexual offers since she came to the country. In the army camp, she is drawn into an affair with her husband's friend Mushtaq. From the first scene where Carol is present, her attractive looks are mentioned frequently and the narrator focuses on her body to a much higher degree than with the other characters. She is mostly described through Mushtaq's male gaze:

'His eyes, barely glancing at her face, nibbled on the curves beneath her sweater' (115). Later, he is 'hungrily ogling the rich, flame-licked hues of her body' (178).

Mushtaq, who sees his wife very seldom since she does not want to live in the army camp, grabs the chance to enjoy himself and does not shy away from taking in Carol's looks.

When Zaitoon runs away, she is alone for the first time in her life. She is no longer defined in relation to others. Cut off from society, she is no longer a woman, but a female human, or an animal struggling to survive. Before, she has been a daughter and a wife. Her roles have been defined with basis in her being a woman and she has been raised to embody the characteristics and expectations that her society has of her as a woman. Released from, or bereft of, her roles, Zaitoon's culturally learned femininity is diminishing and her animal instincts take over her body. This transformation from woman to animal begins with Sakhi's violent treatment of her. His attitude towards her is described as that of an animal trainer. Later, he calls her a 'dirty, black little bitch' (185) and, with no feeling of female solidarity, the women of the village also call her a bitch after she has run away.

The image of Zaitoon as an animal is predominant in the last part of the novel. This is the section of the novel that is most heavily packed with imagery, and almost all are connected to Zaitoon, her body and how her body is turning animal:

'Like vermin in search of dim crevices, Zaitoon felt safe only in the dark' (194). 'Overcome by a sudden panic,

she began to scramble across boulders like a crab' (195). It is, however, the image of Zaitoon as a bird that is most frequently used: 'She was a fledgling far from its nest' (195).

Later, Zaitoon comes upon a vulture, which she sees as mirroring herself:

Hating the bird, she sensed in a flash her own repulsive condition. A part of her perceived with painful clarity the vulturine length of her scrawny neck, her gaunt protruding shoulders, and the ragged blanket shrouding her hunched body as the feathers shrouded the bird's. Hands spreadeagled, holding aloft the wings of her blanket, Zaitoon looked like a bird about to fly yet permanently grounded (207-8).

This feeling of becoming animal and becoming one with nature is increased during Zaitoon's nine days in the wilderness. When she suddenly finds herself close to a snow leopard being hunted by a man, she feels 'an electric panic from the animal transfer to her' (209). In this situation she, the hunted runaway, identifies more with the hunted animal than the hunting human. In this part of the novel, nature is described both as healing and threatening. The mountains have been hostile, cold and Zaitoon is scared and nearly freezes to death when walking through them. When she enters lower lands, nature changes and takes on a friendlier face. It seems to want to help her and give her strength.

While Zaitoon is fleeing into the mountains, Carol gets to know what has happened, and she urges Mushtaq to do something to save Zaitoon. Mushtaq takes a laissez-faire attitude towards the tribals, and says that they can do whatever they want to do, as long as it is on their side of the river. If Zaitoon crosses the river, they might help her. Carol and Mushtaq get into a discussion about men's jealousy and the way women are killed or have their noses chopped off, because their men suspect them of infidelity. Mushtaq is amused at Carol's heated emotions. When he refuses to take her seriously Carol has a realisation: Suddenly a great deal became clear to her.

“So that’s all I mean to you,” she said. “That’s really what’s behind all the gallant and protective behaviour I’ve loved so much here, isn’t it? I felt very special, and all the time I didn’t matter to you any more than a bitch in heat. You make me sick. All of you.” She stood up and walked slowly to the Mess door. Watching her, Mushtaq found her gait no longer provocative but crushed, subdued, and oddly touching (224).

This is the last conversation between Carol and Mushtaq. Whereas before he found her sexually attractive, he now finds her touching. He and his culture have slowly crushed her. Carol’s belief in human decency has taken a blow and her illusions about the people she has met and liked in Pakistan is shattered. She is no longer as self-assured and provocative as she was when she arrived. She has slowly been worked on to become more like the women that Mushtaq and Farukh are used to: A woman who knows her place. Mushtaq’s sexual attraction towards her has ebbed out, and now he feels tenderness towards her. She has become more like his wife and thus she is no longer interesting to him. Right after this, Carol has an experience that wakes her up for good from her sense of comfort. She and Farukh, in a moment of reconciliation, go down to the river for a walk and Carol sees something in the water:

A darkness swayed on the ripples, and, completing its rotation beneath the surface, the face bobbed up a young, tribal woman’s face. Carol made a strangled sound and fell to her knees.

She knelt frozen in a trance that urged her to leap into the air on a scream and flee the mountains. “Probably asked for it,” said Farukh. With a cry she brushed against his shoulder and, jumping over the rocks, clawed her way up the gorge (225-6).

When walking away with the bundle that is Zaitoon, Mushtaq starts planning Zaitoon’s future and thinks of how he can dispose of her. Sending her back to Qasim is no option. Qasim’s sense of honour would not permit

him to hide Zaitoon in his house, and he would either kill her himself or send her back to Sakhi to be killed by him instead.

Mushtaq thinks:

“In a few hours he would quietly stow her away in the vehicle taking Farukh and Carol to Lahore. Let Carol take care of her! She could hide her in the States! Or perhaps Ashiq could propose marriage after a decent interval. She would be as securely hidden in his village” (245).

Zaitoon is at this point a woman with no name, no kin, no dowry or other property and, most important of all, she is a fallen woman. She has been married, she has disobeyed her husband, and she has been raped. Afzal-Khan, on the other hand, sums up the novel’s core message, and core problem, like this:

In *The Pakistani Bride*, Sidhwa does not offer any radical solutions to the dilemma of being a woman in a patriarchal culture. Zaitoon, despite her heroism, must remain an object in a culture whose history continues to marginalize women (274).

Despite the circular movement of the novel and the bleak future for women predicted in the end, *The Pakistani Bride* does touch upon a way for women to improve their situation, although it is not spelled out clearly. Carol has vague and conflicted ideas about a female understanding that reaches out across cultures. When she and Zaitoon meet, Carol at first feels ambivalent about the younger girl and feels irritation when confronted with her demure attitude. Then, as Carol unwittingly forces Qasim to reveal to Zaitoon that he is not her real father, she sees Zaitoon crying, and tries to comfort her.

In the instant their eyes met, the green and black of their irises fused in an age-old communion – an understanding they shared of their vulnerabilities as women. For an intuitive instant Carol felt herself submerged in the helpless drift of Zaitoon’s life. Free will! She thought contemptuously, recalling heated

discussions with her friends on campus. This girl had no more control of her destiny than a caged animal ... perhaps, neither had she, Carol sat back feeling drained of emotion (136).

The female 'communion' between Carol and Zaitoon gave Carol the chance to see and understand some of what frustrated her before. At the end of the novel, Carol sees the 'fateful condition' of the many girls in Pakistan. She can see how the women are trapped inside a role that does not give them much choice about how to behave and what to do. Carol also sees how female friendships become life-saving in this culture, and how the high importance put on the female world is the women's defense mechanisms when overpowered by the male society.

This is the nearest *The Pakistani Bride* comes to proposing a way out for the women who are oppressed in this culture. Women have to stick together and help each other, like Carol has tried to help Zaitoon, like Zaitoon's mother-in-law tried to defend her when Sakhi beat her and like Miriam tried to persuade Qasim to marry Zaitoon to a Punjabi. Most of these efforts are useless and are overruled by men. But the female world is there for support, and this support system will at least try to catch their sisters when they fall. Here identification mechanism used by these female characters because they are all a part of this environment in which their condition is pitiable and they want to change it but they are members of these families, they are in group so they have to face difficulties of life and fight with them through different self defense mechanisms.

Rationalization is another device employed by Zaitoon. According to Kaplan, rationalization is a way that a person deals with undesirable feelings by providing plausible reasons for doing or not doing something so that the person does not feel that he loses face or self-esteem. It also gives a person a chance to learn new experiences.

From the above discussion, it is clear that Zaitoon uses defense mechanisms to cope with her realistic anxiety. Defense mechanisms are important for personality development. It is related to self-adjustment. Using defense mechanisms, a person can develop either satisfactory adjustment or

maladjustment. For Zaitoon, defense mechanisms support her to have satisfactory adjustment in many ways.

Using defense mechanisms, Zaitoon has developed satisfactory adjustment in many ways. It is important to mention that defense mechanism has interpersonal value. In Zaitoon's case, it serves to protect her mind from bad feelings during her life. She does not feel that her desires for love, freedom and companion bother her life. Suppression and rationalization helps her to overcome the frustrating situations in life. To put in other words, defense mechanism eases Zaitoon's life.

However, since defense mechanism is important for personality development, Zaitoon learns and adjusts herself throughout the story. The character of Zaitoon has been developed from the beginning until the end. Zaitoon reaches both satisfactory adjustment and maturity. According to Richard S. Lazarus, a successful-adjustment person must have analytical thinking, sociability, stability, confidence, personal relation and home satisfaction, and these qualities can be seen through the development of Zaitoon.

Zaitoon develops her sociability and personal relation. According to the story, it is obvious that Zaitoon has difficulty adapting herself to other people at first because of feminine characteristic. However, when she learns from her experiences, Zaitoon develops emotional stability, personal relation and confidence after she faces a lot of unexpected experiences of mistreatment and mockery. According to Rattana Yantip, a person who has satisfactory adjustment will be able to control his feeling and emotion. Similarly, Zaitoon can control her feeling as it is seen when she is mocked by the outlaws and she learns from that situation. Besides, defense mechanisms help Zaitoon gain more experiences. As Ernest R. Hilgard mentions, defense mechanisms can lead the user to have new experience. Actually, she has never had these experiences before. Moreover, rationalization allows Zaitoon to learn about simple life.

The ending, however, brings a quick stop to the wave of female experience and strength that has risen through the second part of the novel. The women's rebellion is stifled and the men assume control with the rape, the killing of the tribal girl, and Mushtaq taking total control of the situation.

The women are silenced, and the men take charge of the planning of the women's further lives. Zaitoon will live, but what kind life she will live is highly uncertain. Carol has decided to go back to the United States, but Farukh gets the last word when he says that she might change her mind when they get back to Lahore. Despite Zaitoon's rebellion and Carol's realisation concerning her husband's culture, there is no real change in the women's lives by the end of the novel. The women start as dependent on male protection, and end in the power of men. Male dominance is perpetuated, and the rebelling women's wills are defeated and their bodies and pride are broken.

More importantly, Zaitoon reaches freedom and maturity. She escapes from the society for it. She learns for her own experiences and finally learns what is meaningful for her. She chooses to believe in what she judges by herself not to follow other people's rules. She reaches her physical and spiritual freedom. She is now free from her father, husband, in-laws, tribal brutality and hardship. So there is a hope that women will be able to stand up for themselves and try to change their lives.

10. Conclusion

The study of *Pakistani Bride* by Sidhwa read through the lens of defense mechanisms apparently illustrates that protagonist employs defense mechanisms to cope with their anxiety. Zaitoon encounters both realistic and moral anxiety. Similarly, Zaitoon has realistic anxiety. It is found that her anxiety force her to use defense mechanisms. Because of her effective defense mechanism's employment, Zaitoon consequently overcomes her undesirable feelings, threatening situations, and she has good adjustment and eventually reaches maturity. Zaitoon uses repression for three reasons. First, her father forces her to have anxiety, and she represses it. Zaitoon's father cannot fulfill her desire. Zaitoon quests for parental love, but her father cannot spend much time with her. As a result, she has anxiety. However, she has to repress it so that he can live peacefully in her home. Zaitoon, a new bride, is desperately unhappy in her marriage and is contemplating the ultimate escape, the one from which there is no return.

This study showed that Zaitoon employs suppression to cope with their undesirable feeling. Zaitoon encounters social expectation. Zaitoon experiences difficult situations that causes her to employ suppression

instead of fighting back. Additionally, Zaitoon uses rationalization for the same purpose. She has tried to provide reasonable reasons for her behavior when she has a conflict.

However, repression helps her to live peacefully in the society. In our society, sometimes children are expected to be something that adults want them to be even though they do not want to be. Like Zaitoon, children may repress their anxiety in order to live peacefully. It is important to keep in mind that defense mechanisms have both good and bad effects. According to Kaplan, the moderate use of defense mechanisms is good because they help protect users' mind. However, the overuse of defense mechanisms is bad because users will be dominated and lose self. Zaitoon uses repression moderately, so they can come back to the real world and understand themselves. Unlike Zaitoon, children as well as adults in our society may not be able to get back to the real world. They may be dominated by defense mechanisms and have mental illness. As important as repression, he emphasized the value of suppression. Zaitoon survives in bad circumstances because she knows how to suppress her feelings. Like Zaitoon, people may rationalize in order to do something. Sometimes people are not confident to do things so rationalization can ease their mind and supports them to experience and learn new things. Although they use defense mechanisms, they can come back to the real world and reach maturity.

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