
Echoes of Trauma and Partition Aftermath: Exploration of Characters' Inner Lives in Anita Desai's *Clear Light of the Day*

Akhila Areeckal Haridas

Master of Arts (English Language & Literature)

Article Received: 18/09/2025**Article Accepted:** 16/10/2025**Published Online:** 18/10/2025**DOI:**10.47311/IJOES.2025.7.10.371**Abstract:**

'Clear Light of Day' by Anita Desai investigates the complex relationship between psychoanalytic theory, Anita Desai's literary craftsmanship, and the stories of Indian women. The study focuses on the psychological analysis of Desai's *Clear Light of Day* and is rooted in the psychoanalytic framework developed by Sigmund Freud and expanded by post-Freudian perspectives. In the framework of Partition fiction, this article examines the complex portrayal of religious and familial conflicts in Anita Desai's book *Clear Light of Day*. The story highlights broader sociopolitical tensions between Hindus and Muslims during India's Partition by focusing on sibling relationships, particularly the interactions among Raja, Bimla, and Tara. The paper also investigates how Desai depicts the aftermath of the Partition through indirect means, emphasising the psychological pain and cultural chaos experienced by Indian families. With a focus on the character Bim, the article delves into her personality traits, her resistance to social expectations, and her deep psychological bonds, offering a fresh perspective on the power of literature, psychoanalysis, and Indian women writers stories. The study also examines how female characters evolve, particularly Bim, who embodies the "new woman" challenging social norms and traditional gender roles. By analysing these elements, the article emphasises how the book portrays individual and societal struggles during a pivotal historical moment. The Das family is at the heart of the narrative. It shows that the family's entire outlook on life must be suffocating.

Keywords: Psychoanalytical Trauma, Partition, Gender, social norms, womanism, Alienation.

Introduction:

Anita Desai is one of the most renowned Indian English writers and one of the leading female authors in Indian Literature. She aims to depict psychological aspects in her books. It is clear that she focuses on the inner dimensions of human life, particularly representing neurotic women who are highly sensitive and isolated from their surroundings. As a result, she has achieved remarkable success as a female writer. She employs techniques such as flashbacks, internal monologues, method, and stream of consciousness. She primarily

focuses on how identity crises are caused by psychological trauma and existential issues in humans. The subjects of Desai's books are set in postcolonial India, and she examines explicitly Indian women's experiences at home within the broader social and cultural environment, particularly as it relates to middle-class urban living. She is recognised as a writer with a deep psychological understanding of the displaced and alienated, who frequently face prejudice and discrimination in society and have a warped view of who they are.

Therefore, uncovering psyche and femininity begins an engaging journey through the complex landscape of Anita Desai's writing, woven with the profound insights of psychoanalytic theory and the literary brilliance of her renowned novel *Clear Light of Day*. The stories written by Desai serve as a powerful testament to the evolving roles of women, transcending social conventions and reflecting the transformative journey from pre-independence to the modern era. Anita Desai skillfully explores the problems and suffering of women in her novels. She demonstrates her deep understanding of Indian women through her unique approach to the female psyche, which she investigates in her writings. Regarding the story, this article combines descriptive and interpretive data analysis methods to examine the underlying causes of psychological conflicts in individuals and how these affect their behaviour. It focuses on distressing experiences that are repressed in the unconscious, or deep within the mind, waiting for an opportunity to awaken and manifest as actions. By examining *the Clear Light of the Day*, the study explores how people's expectations, desperations, and compromises contribute to the development of strong identities through various psychoanalytic processes.

One of the most tragic events in South Asian history, the 1947 division of India had a profound and lasting impact on the social, cultural, and family structures of the region. Often called "Partition fiction," literature from this period offers valuable insights into the social upheavals and personal experiences leading up to this historic split. Although it falls within this genre, Anita Desai's *Clear Light of Day* stands out for its nuanced portrayal of the aftermath of partition rather than its explicit depiction of violent events. Desai's novel examines the lives of the Das family, whose internal conflicts mirror broader tensions between India and Pakistan, as well as between Muslims and Hindus.

Psychological analysis and the Freudian concept

The story's multi-layered narrative structure reveals the individuals' intense emotional and psychological reactions to the division. The broken identities and cultural dissonance that emerged after partition are symbolised by the sibling relationships, particularly the tense one between Raja and his sisters Bimla and Tara. Despite his Hindu ancestry, Raja's interest in Islamic culture and Urdu literature emphasises the intertwined cultures that existed before the British "divide and rule" strategy, which deepened sectarian differences. A recurring theme in Desai's writing, the book also highlights the survivors' psychological suffering. Their unconscious choices and behaviours expose this trauma, aligning with Freud's theory of re-enacting traumatic events. Raja's migration to Pakistan,

his strained relationship with Bim, and Bim's eventual growth into an independent woman effectively illustrate the social and personal changes caused by division.

Essentially, Desai's *Clear Light of Day* provides a focused yet insightful analysis of the enduring effects of the split on Indian families. The novel offers a moving commentary on the intricacies of identity, pain, and perseverance amidst historical change through its complex character interactions and examination of cultural conflicts. Every human being is unique and different from others, which is a key characteristic that distinguishes them from other animals. Understanding human behaviour has long been a major concern due to this trait, which causes many issues as people tend to vary in numerous ways. In 1899, Freud introduced psychoanalysis, emphasising the examination of psychoanalytical aspects such as the id, ego, and superego, which are fundamental to human experiences and worldviews. These psychoanalytical factors must be considered to gain a deeper understanding of an individual. Through an analysis of the characters in the book "Clear Light of the Day," the study offers a comprehensive explanation of how psychoanalytic elements manifest in people's lives. By exploring the complexities of the human psyche, it aims to demonstrate the presence of Freud's id, ego, and superego as components of the novel's structure.

Based on Sigmund Freud's groundbreaking psychoanalytic framework and enhanced by post-Freudian perspectives, the study explores the psychological aspects of Desai's book. It is a qualitative study that employs textual analysis to explain and examine the inner workings of the human mind and how they influence people's lives. Using Freud's psychoanalytical theory from 1910, which addresses the psychological influences on human behaviour as well as an individual's moods and emotions concerning past events, it investigates how the human mind develops. It emphasises unconscious psychological processes and argues that early life experiences play a crucial role in shaping an adult's personality.

Psychoanalysis investigates the past and examines every incident in a person's life. It emphasises how essential the unconscious is to a person's cognitive processes. It suggests that a person's current identity results from their past experiences. Therefore, one might explore an individual's previous experiences to gain a deeper understanding of them. Our minds store and organise all of our experiences, both positive and negative. A person feels happy because of positive experiences, while negative ones stay with them for life. If he is a decent person, he must have experienced wonderful things, and vice versa. Psychoanalysis significantly improved approaches to treating mental illnesses and abnormal behaviour. Before this approach, it was believed that specific physiological issues caused deviant behaviours. Freud, however, argued that neurotic behaviour is usually goal-directed and has a mental basis. He described it in terms of three stages: the unconscious, the Oedipus complex, and the pre-oedipal.

First, the initial stage following birth is known as the pre-oedipal stage. Every human being is born with basic instincts, such as the need for food when hungry, warmth when cold,

and a secure place to live. A person feels content and happy when these impulses are satisfied. Freud then presents his theory of the Oedipus complex, which he defines as the urge to engage in sexual behaviour with the parent of the opposite sex. For the same-sex parent, it creates a sense of competition. The unconscious, which exists outside of the conscious mind and houses a person's repressed desires and repressions, is the third idea that Freud proposed. For instance, a person's unconscious influences their conscious mind through all of their unmet aspirations. It establishes a link between adult behaviour and early experiences. Furthermore, Freud introduced the concepts of the Id, Ego, and Superego. He proposed that the human mind has three layers. While the superego refers to societal norms concerning good and evil, ethical and immoral behaviour, the id relates to childhood and basic primordial instincts. Between these two is the ego, which is responsible for making compromises and adjustments.

The Freudian idea of the id, ego, and superego influences the characters' behaviour and social interactions in "Clear Light of Day," especially in how they handle their past and present situations. The novel examines how their personalities and relationships with each other and their environment are shaped by past experiences, notably childhood traumas and family dynamics. It is evident that the Das family's home remains unchanged at the beginning of the book, apart from signs of deterioration. The setting is Old Delhi, the same as in Anita Desai's earlier works. An interesting aspect is how she skillfully weaves the Das family's existence into the depiction of the mansion. The home is associated with illness, dust, and chaos. The family's current circumstances are mirrored in the opening section of the book. Bim has become a woman who believes she is always right. She criticises others only because she holds resentment towards her family. Like the home, she struggles to appreciate the world and remains dull and dejected. "Now here was Bim, cruelly and willfully smashing up that charmed world with her cynicism, her criticism. She stood dismayed" (Desai, 1980, p, 31).

Thus, the entire Das family's mental health and issues are reflected in the house. In other words, nobody in the Das family finds life enjoyable. Bim, who takes on the role of carer and works to keep the family in order, exemplifies the ego, the rational part of the mind that mediates between the id and the outside world. Her efforts to control her aunt, siblings, and the home reflect the ego's inability to balance desires and reality.

She, too, wanted to sleep. She was exhausted - by Tara, by Baba, by all of them. Loving them and not loving them. Accepting them and not receiving them. Understanding them and not understanding them. The conflicts that rose inside her with every word they spoke and every gesture they made had been an enormous strain, she now felt, leaving her worn out (Desai, 1980, p, 175).

This passage shows how her mental state shifts from id to ego. At this moment, her ego is trying to control her psychic energy. She is tired of pretending everything is fine and feeling hatred. She needs to relax because she feels broken inside. She is exhausted from meeting her responsibilities. She had no idea who she would become. Her siblings' actions

are the root of all her troubles. Her heart aches endlessly because of how they treat and speak to her. She now wants to be regular and free from her hostility. She then makes space to be with her. She reflects on everything that has happened and realises that she has wasted her life in the grip of hatred. It was debated, but she ultimately destroyed the letter. Bim breaks down in tears, admitting she can no longer live apart from her brother, as Tara and her family attend Raja's wedding.

The characters' sense of duty and their assessments of others reflect the superego, which embodies internalised moral principles and social expectations. It is possible to view Bim's internal turmoil over her place in the family and her bitterness at Raja for leaving as superego expressions.

Tell him how we're not used to it - Baba and I. Tell him we never travel any more. Tell him we couldn't come - but he should come. Bring him back with you, Tara - or tell him to come in the winter. All of them. And he can see Sharma about the firm - and settle things. And see to Hyder Ali's old house - and repair it. Tell him I'm - I'm waiting for him - I want him to come - I want to see him.' (Desai, 1980, p. 184).

The excerpt demonstrates Bim's mature demeanour, now reflecting her inner kindness. She begins to resolve issues and think positively. She is now able to make proper judgments since the Superego provides guidelines for doing so. She wishes to live with her brother so she can communicate with him. Using Freud's core components of personality, this part explores the characters' internal psychological transformations and growth. By progressing from the weaker to the stronger stage, the novel's excerpts examine the characters' inner development. The current study has shown that everyone possesses an unconscious refuge, and that self-actualisation is essential to recognising this place. The characters are observed going through phases of inner conflict that manifest in the development of their id, ego, and superego as they try to balance the evils in their environment with kindness. In conclusion, it can be stated that the characters' behaviour stems from their unconscious memories of the past, which are waiting to be expressed through their actions.

Echoes of Partition Aftermath:

Similar to the Freudian idea, Desai's story shows how the partition struggle keeps affecting people's identities and family ties. **Clear Light of Day** by Desai is a work of Partition fiction. Desai's writing, for instance, references significant events like Gandhi's murder but avoids graphic descriptions of the bloody conflicts between Muslims and Hindus, political unrest, or British interference at the time. Instead, she concentrates on exploring the impact of Partition on Indian families. Sibling disputes in Desai's **Clear Light of Day** serve as a metaphor for larger conflicts between Muslims and Hindus, as well as between India and Pakistan, effectively illustrating the profound effects of Partition on family bonds. As stated, "Clear Light of Day gives its audience a localised view of history in the sense that it illustrates the profound consequences of the Partition on the members of the Das family" (Osman, 2015, p.15).

Raja's brotherly bond with his sisters Bimla and Tara, along with their relationship with their wealthy Muslim neighbour and landlord, Hyder Ali, forms the central theme of the book. As the story unfolds, Tara returns to the house where she grew up, where Bimla and their younger brother Baba had lived for many years. Meanwhile, Raja resides in Pakistan and is working diligently to prepare for his daughter's wedding. From their early years to maturity, Tara and Bimla remembered India through the Partition era. The narrator's smooth shifts between past and present offer insights into the complexities of sibling relationships against the backdrop of Britain's withdrawal from India.

Going back to the Das family's Old Delhi house brings back memories of Tara's early years, both before and after 1947. Both Tara and Bimla reflect on their family's past as a result of their reunion. When the two sisters reunite at their ancestral house in Delhi at the start of the novel, conflicts immediately surface because of their contrasting personalities. Tara is depicted as shy, introverted, and lacking confidence, whereas her sister Bim is brave and self-assured. Despite this, Tara presents herself as more modern. The main source of disagreement is Bim's anger towards Raja for abandoning his family and his aspirations of becoming a famous poet to go to Pakistan. As adults, Bim takes on the responsibility of caring for their relatives, including their aunt Mira before her death and their brother Baba, who has a mental illness. She also looks after Raja when he is unwell, and Raja himself respects their Muslim neighbour, Hyder Ali, whom he later marries.

The book *Clear Light of Day* reveals the long-standing religious prejudices against Muslims and Hindus that existed in Indian culture for many years before the Partition. The British "divide and rule" (Gairola, 2017, p. 124) approach exacerbated tensions between various castes and religious groups. Aziz Rahman contends in *"The British Art of Colonialism in India: Subjugation and Division"* that British colonialists employed multiple tactics to govern India successfully. They capitalised on Indian society's diversity, particularly through the strategy of "divide and rule" to maintain control with ease. The British aimed to exploit Indian territories by fostering discord among Indian castes and religious groups. By shifting between enacting and repealing laws that favoured or disadvantaged each community, they deliberately inflamed hostility between Muslims and Hindus. They also utilised propaganda to incite civil unrest. Hyder Ali's clerk demonstrates the profound impact of the "divide and rule" tactic. The elderly guy who works as a guard or clerk at Hyder Ali's library is annoyed by Raja's frequent visits. He seems uneasy, making it clear that he doesn't enjoy Raja being at the library. When Desai notices Raja at the library, he reveals the elderly man's discriminatory views on Hindus. Raja's aunt Mira is also concerned about his daily visits to Hyder Ali's house. Aunt Mira, who is Hindu, doesn't seem to trust their Muslim neighbour. Given that there was strife between Hindus and Muslims at this time, this captures the mindset that was prevalent among Hindus at the time. Mutual mistrust results from this dispute between the two groups.

Because it is uncommon for members of both parties to be friends during this time, Desai herself describes Raja and Hyder Ali's connection as a "strange friendship." For this

reason, Aunt Mira believes that Raja should avoid interacting with Muslims, even if they live nearby. Aunt Mira objects when Raja begins going to Hyder Ali's parties. Bim becomes interested in Aunt Mira's expression.

Why, Mira-masi(aunt)?' Bim asked... Her aunt sat helplessly sucking the thread that dangled from her lips like a fine tail. As she put up her hand to remove it, her hand trembled, 'He should not... It is not safe.' 'They are our neighbour, Mira-masi, ' Bim exclaimed in surprise. 'But Muslims, it is not safe,' her aunt whispered, trembling (Desai, 1980, p. 56).

As a symbol of honourable Muslims, Hyder Ali is depicted as a kind and compassionate individual. He is portrayed as a good-hearted, benevolent man who shows compassion to Raja regardless of their religious differences. Conversely, Raja is more interested in studying literature and is indifferent to the ongoing theological conflicts. He retreats from the harsh realities of his environment and immerses himself in the peaceful world of English and Urdu literature. This is why he speaks Urdu instead of Hindi. Once close, Raja and Bim's relationship deteriorates when Raja decides to travel to Hyderabad after receiving a letter from Hyder Ali, who has now relocated to Pakistan. Bim, who had cared for Hyder Ali during his illness, is deeply offended by Raja's plan to go to Pakistan to assist with his business. After Hyder Ali's death, the sibling rivalry becomes even more intense. In a letter to Bim, Raja states she can remain in the family home as long as she pays the same rent as always. Bim is angered by this letter, finding it offensive. The escalating hostility between Muslims and Hindus, as well as between India and Pakistan, mirrors the growing tension between Raja and Bim.

Desai, however, mainly concentrates on the survivors' psychological suffering during and after these traumatic events. Their minds are deeply affected by this trauma, leading to subconscious behaviours where they often do things that remind them of the original triggers. Referring to Freud's interpretation of the trauma's impact, Tarun Saint states:

The traumatic experience repeats itself through the unknowing acts of the survivors, sometimes against their will. Trauma...is a wound afflicted not only upon the body but also on the mind... the wound on the mind is often experienced too soon, too unexpectedly to be known, and is thus not available to consciousness until it imposes itself again repeatedly in the nightmares and repetitive actions of the survivor. Trauma is thus not merely located in the simple violent or original event in an individual's past, but rather in its unassimilated nature and how it was precisely not known in the first instance returns to haunt the survivor later on (2010, p.199).

Saint connects Raja's decision to abandon his brothers with Freud's trauma theory. Raja is forced to unintentionally recreate similar situations because the traumatic Partition events persist in his mind. Though not physically harmed, the memories of Partition deeply affect him psychologically, leading him to behave in ways that try to mend their fractured

society. Despite the Muslim community bearing the brunt of the Partition, Raja is also influenced by the severe events in India. His choice to cut ties with Bim stems from this trauma, and she responds similarly, highlighting the divide between Muslims and Hindus. Adding to Saint's insights, Raja finds Indian Islamic culture profoundly intriguing. He ostensibly leaves for Pakistan out of respect for Hyder Ali, but symbolically, Hyder Ali represents the Islamic culture at risk of disappearing in India due to the Partition. As a Hindu who regards Islamic culture as an essential part of Indian heritage, Raja cannot completely sever his connection to it.

Anita Desai's personal views and beliefs are reflected in Raja's character. He embodies Desai's vision of a harmonious household that welcomes people from diverse religious and cultural backgrounds and the idea of peaceful coexistence among Hindus. Like Desai and the renowned national hero Gandhi, Raja possesses certain values and traits that are essential to the narrative. Desai's outlook on India was deeply influenced by her childhood, which included attending a Christian, English-speaking school near her family where she was exposed to Urdu and Islamic culture. She noted that, for the most part, India was a country where civilisations melded rather than battled after witnessing firsthand the peaceful mixing of Hindu and Muslim traditions. Raja accepts Islamic culture as an essential component of India's rich past despite being Hindu.

Raja's friendship with Hyder Ali ties him to Islamic culture, but his sister Tara, who stays in touch with him, ties him to Hindu culture. The Das family experiences significant changes and conflicts as a result of the Partition, which not only splits the family but also moulds each member's identity. The effects of the Partition and the influence of British culture are directly responsible for this change. The family members become more tense with each other due to their separation. Bim, who was once close to Raja and shared a love of poetry, also undergoes a significant change in the years after Raja leaves for Pakistan, showing that she is not the only one affected by the Partition. In front of Tara, she now mocks Raja's poetry, illustrating how her feelings towards her brother have hardened because of his absence and the passage of time.

Because of Raja's absence, Bim is able to develop a strong, independent personality that is rare in Indian culture. The British colonists imposed their cultural values on India, which also influenced and altered the mindset of Indian women. Among the female characters in the book, Bim is particularly noteworthy. She demonstrates leadership qualities and a firm sense of independence, confident in her ability to succeed in life without a man's help. Bim shows a strong interest in the "man's world" when she was younger by entering Raja's room, looking through his belongings, and even trying on his clothing. Her decision to dress like a boy foreshadows her growth into an autonomous woman who defies gender stereotypes. It also shows that she is aware of the fact that she is seen as a "new woman" in her family, where Raja is often given preferential treatment. She challenges male dominance and affirms her belief in gender equality when she boldly tells Tara that she looks nearly as tall as Raja when she presses his trousers against her waist. Tara, however, rejects Bim's

claim, asserting that the trousers are too long for her, symbolising society's disapproval of women's ambitions for equality. The idea of dressing like men appeals to both women, highlighting their awareness of their lower status. Because the trousers represent masculinity and dominance, Tara and Bim adopt them in an attempt to forge a new, stronger identity.

Suddenly, they saw why they were so different compared: it was because they did not wear trousers. Now they thrust their hands into their pockets and felt even more superior- what a sense of possession, of confidence it gave one to have pockets, to shove ones' fists into them, as if in simply owning pockets one owned riches, owned independence (Desai, 1980, p. 132).

Bim rejects the idea of being viewed as an outsider and accepts her position as a significant social figure. She actively seeks opportunities to engage in social events and works to improve her neighbourhood. Tara, on the other hand, lacks drive and moral integrity. Her dislike of education, preference for seclusion, and refusal to participate in any kind of activity irritate Bim. Women are supposed to prioritise their husbands' and children's needs in Hindu culture. They are also often seen as weak beings in need of male care and as unable to lead autonomous lives. Tara exemplifies a traditional Hindu lady dependent on men for safety. Bim, on the other hand, chooses to question and reject this stereotype.

Bim's strong sense of individuality is directly connected to her rejection of Dr. Biswas's marriage proposal. When she evaluates his character, she finds that he holds very conventional views about women. Despite being a doctor, Dr. Biswas often appears insecure and timid, which leads Bim to mock him. However, Dr. Biswas is unable to understand the real reason for Bim's refusal. She becomes upset when he assumes that her main goal is to fulfil the traditional duty of caring for her family, which is what patriarchal societies expect of women. He opines to her:

Now I understand why you do not wish to marry. You have dedicated your life to others to your sick brother and your aged aunt and your little brother who will be dependent on you all his life. You have sacrificed your own life for them. Bim's mouth fell open with astonishment ...She even hissed slightly in her rage and frustration at being so misunderstood, so totally misread, then gulp a little with laughter at such grotesque misunderstanding, and her tangled emotions twisted her face and shook the thought of Biswas out of her (Desai, 1980, p. 97).

Bim is a symbol for dismantling gender stereotypes and opposing the idea that women are less valuable than men, just how Desai uses Raja to unite Hindus and Muslims. She refuses to get married because she doesn't want to perpetuate traditional gender norms and be viewed as the "other." As said,

Desai's exploration of gender and politics goes beyond individual struggles; it extends into a critique of Indian nationalism. She argues that gender issues were notably

absent from the political discourse of liberation and rejuvenation highlighting the need for women to assert their place in a society undergoing significant political and social changes (Talukdar and Biswas, 2023, p. 17).

Tara is forced to choose between embracing pragmatism and reason or conforming and becoming subservient. Influenced by Western concepts brought by British colonists, her husband Bakul tries to inculcate in Tara a feeling of realism, confidence, and practicality. Tara is well aware that Bakul always respects Bim for her self-reliance, sanity, and confidence. In turn, Tara finds it difficult to imitate Bim's courage and her capacity to establish a new way of life in India because of her lack of confidence. There is a ray of hope for the family's reunion towards the end when Bim reaches out to Raja via Tara. Symbolically, Bim's gesture of forgiveness is a plea for harmony that cuts over national and religious boundaries, similar to a Hindu in India welcoming a Muslim in Pakistan to join them as fellow citizens of the same nation.

Religion, women's roles, literature, language, and national identity are all interwoven in *Clear Light of Day*, which offers a comprehensive examination of cultural subjects. Its central topic, which runs through the whole story, is the severe effects of Partition. The Das family has severe psychological wounds, even if they physically escape the chaos of Partition. Bim struggles explicitly with the psychological effects of spending years apart from her siblings, Raja and Tara, as a result of splits brought on by Partition. The painful family divisions brought about by Partition are highlighted by Raja's strong relationship with Haider Ali's family, which ultimately led to his departure for Pakistan. The dispersion of the family is further underscored by Tara and her husband's departure to the West. The work eloquently illustrates the indirect yet significant detrimental effects of Partition on Indian families' survival and cohesiveness from the Das family's perspective.

Literature review

Since it is evident that the author is primarily concerned in the psychoanalysis of their characters' thoughts, the literature review aids in understanding that Desai has worked within the realm of psychological theories and psychoanalytical interpretation. As we examine the character's psychology, Desai's use of the filtrate psychological interpretation process turns out to be accurate. The novel's most significant element is time. Time is an essential component of *Clear Light of the Day*. It causes the characters' lives to shift. Desai's *Clear Light of Day*, which portrays time as a force that is simultaneously a destroyer and a preserver, heavily relies on time. The fact that a single phenomenon has both good and bad features is contradictory. Literary history presents time, which is an essential aspect of our existence. The researcher emphasises the value of time, believing that everything is settled in due time, the character's psychology develops, and the hidden themes emerge. Every story develops throughout time, and just as events shift from the past to the present, time too plays various roles in stories. There are two meanings associated with time: it both maintains and destroys. The tales describe the difficulties and strains that families experienced following the division.

Furthermore, the destructive nature of "Clear Light of Day" also demonstrates the detrimental effects of time. The children of the family mature throughout time, reaching middle age and eventually old age. They develop cognitively as well as physically. The parents' decreased engagement with one another, the kids, and the home creates a depressing and boring atmosphere in which all children should grow up and thrive. Bim and Raja are no longer together; Raja abandons Bim, which is another detrimental consequence of the period. After a long period of time, Bim experiences yet another painful event when Raja writes her a letter. The rent for the home where they grew up together is the subject of the letter.

Bim's heart is broken by this. Aunt Mira is not an exception, as she experiences the damaging effects of time as well. Time, meanwhile, also has a lot of good connotations in the book. One of the main ones is the resolution of Bim's grievances, as she is reminded at the book's conclusion by the lovely voices of little Mulk and his elderly Guru that T.S. Eliot describes time as both the healer and the destroyer. She realises that if the foundation is solid, nothing can collapse, which in turn strengthens her ties to her family since they used to live in the same home.

Because her characters are living in consciousness, Desai has employed the stream of consciousness approach to depict their mental perspectives. The characters are given internal monologues, and the stream of consciousness and interior monologue techniques have been employed to show the characters' perspectives. Desai frequently use the flashback technique to recollect events and experiences from the past. The adult women now recall their early years and the time before 1947, when they lived in their home and city. The story has a movement, a shift in time from the past, and the author includes so many characters. Desai's story often recalls the past, which is of utmost importance. It is expertly interwoven with the current. As a woman, Desai can relate to the challenges women face, and she provides a detailed explanation. She focuses on the issues that upper-middle-class women face and how they resolve them. According to Desai, women must discover who they really are and not rely on men.

As a result, she selects characters that possess the courage to confront life's hardships. Her works mostly deal with family dynamics. Her emphasis is on the characters' personal growth as opposed to their reliance on others. She is referred to as the "queen of inner psychology" by the researcher. She is the finest author because she analyses women from a place of emptiness and weakness to one of strength. The 1947 events that split India are the subject of "Clear Light of Day." War and partition are global problems that have an impact on the environment politically, socially, and emotionally. Family members also became estranged from one another, even though the split was political. In addition to challenging the nation's identity, the violence that broke out during the partition also had an impact on women's identities, regardless of their varied cultural and religious backgrounds. Women, who are revered as the family's honour, particularly in Asian nations like India, were repressed, denigrated, and used as a commodity and a source of amusement by males in the name of social, cultural, and religious traditions. The division had an impact on

people's social lives in addition to their mental health. Patriarchal dominance has always oppressed women, but it was especially pronounced during the division. The way women were treated during the split demonstrates how the Indian subcontinent treats women as a separate class. Women's lives were impacted by the horrific experience of partition, particularly on the Indian subcontinent.

In conclusion, uncovering psyche and femininity explores the hidden depths of Bim's mind by delving into the realms of psychology, psychoanalytic theory, Indian women's literature, and Anita Desai's *Clear Light of Day*. This study, which draws on psychoanalysis, emphasises how literature may change people's perceptions of women's evolving roles and the complexity of human nature. The investigation transcends social conventions via the narrative of Bim, highlighting resiliency and a strong desire for love. A deeper comprehension of the complexities of character is attained via the ongoing effect of psychoanalysis enhanced by post-Freudian discoveries. Readers and academics alike recognise the profound psyche-feminist synergy in the works of Indian women writers, which reflects the tenacity and strength that characterise the human experience, as the novel's setting primarily traverses the literary worlds of old Delhi.

In summary, Anita Desai is a novelist who skilfully crafts the structure of her works to highlight the innermost parts of the human psyche. By deeply examining her characters from the inside out and supporting their repressed wants and inner motivations, Desai's *Clear Light of Day* serves as a medium for venting man's situation and existential pains. Thus, from a psychoanalytic perspective, Anita Desai effectively examines the hidden motivations of people, the unexplored and untried parts of the human psyche, particularly those of Bim, the novel's protagonist, and other supporting characters like Tara, Mrs. Das, and Mira Masi. Desai provides insight into Indian women's psychology, including their unconscious longings for affection and love as well as their psychosexual wants for people of the opposite sex. These psycho dynamics surely play a significant part in *Clear Light of the Day*.

References:

- Biswas, P. C. & Talukder, M. J. (2024). Exploring Indian Women's Psyche in Anita Desai's *Clear Light of Day*: A Psychoanalysis. *International Journal of Research and Innovation in Social Science*, 8(1), 54955.
- Desai, A. *Clear Light of the Day*. A Mariner Book, 1980. Print.

-
- Gairola, R. K. (2017). "A Partition Without Borders: Diasporic Readings of Clear Light of Day and Train to Pakistan". *Crossing Borders: Essays on Literature, Culture and Society in Honor of Amritjit Singh*, eds. Tapan Basu and Tasneem Shahnaaz. Rowman & Littlefield.
- Osman, K. T. (2015). Representing the Unrepresentable in Anita Desai's *Clear Light of Day*. *East West Journal of Humanities*, 5(1), 15-23.
- Rahman, A., Ali, M., & Kahn, S. (2018). The British Art of Colonialism in India: Subjugation and Division. *Peace and Conflict Studies*, 25(1), 1-26.
- Saint, T. K. *Witnessing Partition: Memory, History, Fiction*. Routledge, 2010. Print.