

Tribhuvan University

Ethical Consequences of Psycho-Sexual Oppression in Ibsen's *Ghosts*

A Thesis Submitted to the Faculty of Humanities and Social Sciences Department of
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for the Degree of Master of Arts in English

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Declaration

I hereby declare that the thesis entitled,
“Ethical Consequences of Psycho-Sexual Oppression in Ibsen’s *Ghosts*” is my
original work carried out as a Master’s student at the Department of English at
Ratna Rajyalaxmi campus except to the extent that assistance from
others in the thesis’s design and conception
or in presentation style, and linguistic
expressions are duly acknowledged.

All sources used for the thesis have been fully and properly cited. It contains no
material which led to a substantial event has been accepted for
the award of any other degree at Tribhuvan University or any other
educational institution, except where due acknowledgement
is made in the thesis.

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April, 2018

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Letter of Approval

This thesis entitled “Ethical Consequences of Psycho-Sexual Oppression in Ibsen’s *Ghosts*” Submitted to the Department of English, Ratna Rajyalaxmy Cumpus, by Mr. Ashok Pyakurel has been approved by the undersigned members of the research committee.

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Abstract

This thesis focuses on the personal psychic and psychological problem in Henrik Ibsen's *Ghosts*. In the novel Ibsen shows how Alving, Regina, Oswald and others of the novel face various problems in life that are related to the personal psychic. Ibsen presents extra marital sexual relationship creates various moral and psychological problems. Most of the characters are forced to involve in immoral activities. In the novel, the writer highlights how individuals are forced to repress their emotional urges and sexual passions in a society where rigid morality codes and conventions overrule lives. *Ghosts* talks about psychoanalysis, shows all the characters of the novel face several problems that are related to person's psychology.

Ibsen evokes how extra marital sexual relationship creates moral and psychological problems in human life. Ibsen has presented moral and psychological problems in life of Oswald, and his father and mother. Mrs. Alving's husband was an immoral philanderer but she is bound to protect her late husband's reputation. She not only ends up "living a lie" and building a memorial to her husband's false reputation but also ruins the life of her husband's two children Oswald and Regina. Mrs. Alving wants to keep her son Oswald far from the immoral traits of his father but despite all here efforts, she feels that all people are haunted not only by their inheritance from specific people but also by the general superstitions that exist within a community.

Oswald and Regina are "the *Ghosts*" of inheritance and Mrs. Alving, being bound to protect her husband's false reputation, also consider herself the ghost of superstition, Social problems of the individual struggling against the demand of society.

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Chapter I: Study of Ethics

Introduction: Ethics

This thesis focuses on the personal psychic and psychological problem in Henrik Ibsen's *Ghosts*. In the novel Ibsen shows how all the characters of the novel face various problems in life that are related to the personal psychic. Ibsen presents extra marital sexual relationship creates various moral and psychological problems. Most of the characters are forced to involve in immoral activities. In the novel, the writer highlights how individuals are forced to repress their emotional urges and sexual passions in a society where rigid morality codes and conventions overrule lives. *Ghosts* talks about psychoanalysis, shows all the characters of the novel face several problems that are related to person's psychology. Ibsen evokes how extra marital sexual relationship creates moral and psychological problems in human life. Ibsen has presented moral and psychological problems in life of Oswald, and his father and mother. Mrs. Alving's husband was an immoral philanderer but she is bound to protect her late husband's reputation. She not only ends up "living a lie" and building a memorial to her husband's false reputation but also ruins the life of her husband's two children Oswald and Regina. Mrs. Alving wants to keep her son Oswald far from the immoral traits of his father but despite all here efforts, Oswald wants to marry Regina, an illegitimate daughter of his father. Mrs. Alving feels that all people are haunted not only by their inheritance from specific people but also by the general superstitions that exist within a community.

Oswald and Regina are "the *Ghosts*" of inheritance and Mrs. Alving, being bound to protect her husband's false reputation, also considers herself the ghost of superstition. This thesis explores social problems of the individual struggling against the demand of society. In *Ghosts*, Ibsen treats a subject that had been a taboo on the

stage. *Ghosts* introduced the Alving's who harbor the secret that the late father controlled the disease and passed it onto Oswald, his son. In addition, the theme of incest is suggested in the presence of Alving's illegitimate daughter Regina who falls in love with Oswald. This kind of love was so new to the 19th century stage that Ibsen was isolated by the community in Norway. He chooses exile for a time in Rome, Amaki and Munich. Oswald faces ethical problem in life that is directly related to psychological issue. Ibsen presents now Oswald and his family faces ethical problem in life and what psychological consequences they face in life and escape society and social values of morality. Henrik Ibsen focuses on the moral fall and degradation of the middle class society in Norway. Oswald, Mrs. Alving and Oswald's father belong to prestigious and reputed family.

They are expected to obey strict morality and rigid ethical codes. Oppressed by the rigid codes and strict morality, they choose to live respectable lives outwardly. Ibsen explores the fatal and ruinous consequences of sexual repression. Moral bankruptcy, debauchery, lecherous affairs and pre-marital and extra-marital relationships are the far-reaching consequences of psychosexual repression. Oswald's father has had an illicit and lecherous relationship with his maid though his wife Mrs. Alving loves him honestly. Due to psycho-sexual repression and rigid morality. The central theme lying at the heart of the narrative of *Ghosts* is the long-term effect of keeping secrets and concealing truths.

The epicenter of this theme is Mrs. Alving's lifelong attempt to construct a myth about the true nature of her husband, the Captain, through a tapestry of lies deception. Those lies in the name of keeping the real truth a secret results eventually perpetuates itself to the point of natural reproduction that is passed like a virus to the next generation, thus linking symbolically with the syphilitic strain that has the same

degenerative effect. The indulgence and support of the strategy of deception engaged by Mrs. Alvin by Pastor Manders eventually even infects him when he becomes victim a far less complex example precisely because he has allowed his immunity for detecting lies to weaken and leave him vulnerable to attack.

It seems like every character has at least one speech about the importance of duty. All this attention to carrying out the duties that is expected of one leaves very little time for carrying out the duties expected from yourself. This contraction of time put aside to pursue selfish pleasures has the invariably obstructs the ability to achieve self-awareness. The person that results from these circumstances is a living ghost: a being without form or structure; insubstantial and indistinct.

Otherwise known as the sins of the father. In the case of Oswald, this is both literally and figuratively true. Oswald's collapse into moral dissolution that reflects the bad choices previously made by his father have nothing to do with the transmission of the syphilis virus. The genetic strain is really the symbol here as Oswald is really infected by generational immorality. This theme is manifested in a pervasiveness sense through Regina's maternal duplications and the Pastor's almost paranoid fear of the potential for radicalism to infect traditional views on morality and values. The extrapolation of this theme offers an explanation for why some families just seem genetically predisposed to a lack of moral character.

Ghosts tells a story about a young man named *Oswald* Alving. He was a son of The Alvings. He just came from his long life abroad, in France. His father, Mr. Alving, was just died. He wanted to follow the ceremony was taken place by his mother, Mrs. Helena Alving, in order to give the least honor for his husband. In his coming, Oswald decided not to live abroad in France for longer. He wanted to stay with his mother and their servant.

Oswald's willing scorned Mrs. Alving. She was the only one who encouraged *Oswald* to go abroad. Her reason was unique. She trusted that it was not good for young *Oswald* kept staying at his own home. This is due to her husband, Mr. Alving who was a heartbreaker, was suffered from syphilis. She didn't want young *Oswald* inherited her husband's illness. So that she encouraged young *Oswald* to go abroad and lived in France. Young *Oswald* didn't know his mother's really reason in encouraging him to go abroad since he was about seven years old. He just followed what her wanted him to do.

Oswald even had not been so long staying at home when finally he felt in love with their servant, Regine Engstrad. Mrs. Alving was shocked knowing this. Both *Oswald* and Regine didn't know a secret. Indeed, Regine was *Oswald's* stepsister. Mr. Alving had an affair with Regine's mother who was their servant as well. Mrs. Alving worried the same thing occurred to his husband would be repeated to her son. Like father like son.

Mrs. Alving's worry was increased at the time she knew that *Oswald*, who wasn't a heartbreaker as his father was, suffered from syphilis as well. It was supposed to be inherited-sin. Firstly, *Oswald* blamed himself, he was angry to himself, and thought that it was all due to his carelessness. But finally, he made up his mind that it was an inherited-sin as well.

Oswald's father has to fall into several acts of lechery and moral debauchery. Owing to the effect of his father's moral perversion, *Oswald* also chooses the path of pre-marital sex, illicit relationship and brought ruin in the family prestige. Even Mrs. Alving has to sue for secret affair with a clergy man. Ibsen's novel has been reviewed by many critics. Biom Hemmer is one of them who raises the issues of morality in Ibsen's play writing. In this regards, he says:

The acquisitive instinct rushes on from one conquest to the next. Moral consciousness, however, "the conscience" is by comparison very conservative. It has its own deep in tradition and the past generation. From this comes the conflict on genders all the actions of human being. Thus, a realistic literature should be based on this inevitable part of society. (447)

It is kind of 'conscience' of persistent and recurrent element in Ibsen's work with which Helene Alving has struggled for many years of her life and from which she is still unable to liberate herself. The fluctuation of issues life sex, sexual disease, morality, taste, humour raised in this drama is very mysterious for Frank Lawrence Lucas. In his work *The Drama of Ibsen and Strindberg* Lawrence says:

For his contemporaries *Ghosts* was, if not the famous of Ibsen's plays, certainly the most famous today. We ask in wonder what caused all the frenzy. In the seventeenth and eighteenth century sexual disease was talked about with the greatest freedom, usually as something as unroariously comic. A pretty grim form of comedy. But then seventeenth century thought even lunatics comic. The eccentric fluctuation, from age to age of morality, taste and humor remain, indeed, a baffling mystery.(195)

Lawrence has indeed seen the issues rise in *Ghosts* from the power theory that is related to sex. Gosse, Sir Edmund William, Danish critic and biographer, who is regarded as one of the great systematic literary critics of modern time was alone to perceive at once that *Ghosts* was not an attack on society, but an effort to place the responsibilities of men and women on a wholesome and surer footing, by direct reference to the relation of both to the child. He also went on to say that *Ghosts* was

“a poetic treatment of the question of heredity” (163). William Archer’s opinion is different from other critics. He analyzes the play as depicting the plight of modern man in bourgeois society. In his work, William Archer on “Ibsen and English Criticism”, he says:

In *Ghosts*, Ibsen directs a blistering criticism at society and its annihilating forces. But it is a criticism which also targets the most agreeable representation of that milieu and who it its one rebellious element. It is precisely the presentation of Mrs. Alving’s battle against the reactionary forces within himself that demonstrates Ibsen’s insights into the psyche of bourgeois rebel. The rebel too bears a sense of responsibility in respect of the society which denies the new “truth and freedom”, on which thereby resists change. Mrs. Alving is a rebel who fears rebellion. (342)

According to Archer, nobody is free from the reactionary forces within. Therefore, due to the sense of responsibility in respect of society, they deny freedom and resist the change. When the sun finally rises, Mrs. Alving has come to a full realization of an individual’s right to light and happiness is natural life.

Similarly, the play is like an image of life. Characters to be happy but that is merely an illusion. Mrs. Alving tries to protect her husband’s false reputation but that is not done to admit it. Individual’s right to happiness is undermined and everything is *Ghosts*. Ibsen has imposed many inevitable forces upon the life of his characters.

(467)

His portrait of life is very pessimistic. Individuals are not free to live according to their will. They have to face various obstacles like rejection of free will, influence of heredity and environment, indifferent forces acting upon the life of

human beings, inheritance of compulsive instincts like hunger, desire and sexuality.

Psychoanalysis is a set of psychological theories and associated techniques, originally popularized by Freud. Psychoanalysis originally developed by Austrian physician Sigmund Freud, is a form of therapy which aims to cure mental disorders by investigating into interaction of conscious and unconscious elements in mind. We can even regard it as a method of studying the modes of our psyche's function are reflected in our behavior and performance. It analyzes the unconscious forces believed to affect the mind. It is a therapeutic method used for treat mental illness by bringing a patient's unconscious fears, conflicts and fantasies into consciousness. (247)

The psychoanalytical criticism plays close attention to unconscious motives and feelings, In which the authors or those characters presented in the text depicts about the unconscious behavior in their work. Freudian psychoanalysis presents a view of the subject that is radically at odds with the liberal humanist views of the subject as an ultimately free, coherent and autonomous moral agent.

Defining psychoanalytic criticism M.H Abrahams calls it as the development of dynamic form of psychology as a means of therapy for neurosis and explanation to literature and other arts. He writes:

Freud had developed the dynamic form of psychology that he called psychoanalysis as a means of therapy for neurosis, but soon expanded it to the history of civilization, including warfare, mythology and religious, as well as literature and other arts. . In Psychoanalysis theory Freud depict about the discovery of unhappy effects civilization's repression of sexual instinct. (264)

A greater freedom and tolerance towards sex had already appeared in the modern society. The growing awareness of sex in advanced industrial societies in the modern society an incalculable debt the teachings of Sigmund Freud and the practice of psychoanalysis based upon them. Freud insisted that sex can be discussed open as the most frequent sources of troubled feelings of compulsive behaviour. He describes sexes and force which is necessarily at odds with the needs and demands of society or civilization itself. In Psychoanalysis theory Freud depict about the discovery of unhappy effects civilization's repression of sexual instinct. His aim was to help patients free themselves from the ignorance of sex fostered by bourgeois morality. The practice is based upon specific theories of how mind, instincts and sexuality work.

Sigmund Freud says:

Psychoanalysis dealt with stories, autobiographical accounts, philosophical and scientific narratives concerning subjectivity, personal and social myths which psychoanalysis would decode and rebuild, and actual literary characters, plots and structures that would guide this new approach to the mind. Some of the transformative ideas, concerning with family, sexuality, and culture. (113)

Psychoanalysis is a clinical method for treating psychopathology that is related to repressed desire. Psychoanalysis coordinates between subjectivity and the language.

Psychoanalysis is a technique related to the mind of unconscious.

As Freud argues that:

The disguised fulfillment of a repressed wish, which appear to our dream; the analyst's task is to interpret the "dream work" mechanisms of symbolization, dramatization, displacements, condensation, and

secondary revision, to access the latent or hidden content of the original dream'. Another route to the unconscious is discovered through analysis of Parapraxes, or "slips of the tongue". (114)

Engstrand, the carpenter, stands by the garden door. His left leg is somewhat bent, he has a clump of wood under the sole of his boot. Regina, with an empty garden syringe in her hand, hinders him from advancing. Regina (In a low voice): What do you want? Stop where you are. You're positively dripping.

Ducan argues that:

Psychoanalysis is a theory and practice of therapeutic treatment that then also provides coordinates for thinking about the relationship between subjectivity and language. Lacan takes that the unconscious is structural like a language that the ego is a fantastic, illusory construct, and that anatomy is not as important as the "structural conditions" of the society in which women exist. (115)

Psychoanalysis is a treatment of related to the physical and mental disorder, including the study of the subconscious and help the patient regain insight. Liberation from the effects of the unconscious is achieved by using various methods at disposal of the analyst, which includes therapeutic sessions, analysis of the behaviour of the patient, and several other methods.

Luce Irigaray says:

Character and tradition of western culture during which she revisits the seminal texts of philosophy and psychoanalysis and contests of the defining concepts of enlighten thought. Irigaray's great insight in speculum of the other woman was that the universal subject espoused by the men of philosophy and psychoanalysis is not universal or

neutral, as they had asserted, but in fact masculine and that this subject had achieved its domination through the suppression and denial of the feminine. (113)

Irigaray depicts that women have been traditionally associated with matter and nature to the expense of a female subject position. While women can become subjects if they assimilate to male subjectivity, a separate subject position for women does not exist. Irigaray's goal is to uncover the absence of a female subject position, the relegation of all things feminine to nature and, ultimately, the absence of true sexual difference in Western culture. In addition to establishing this critique, Irigaray offers suggestions for altering the situation of women in Western culture.

Freud further says:

Freud's search for physical, for neurological causes of disease took him in the new direction of a scientific enquiry into how the mind functioned, initially under the influence of Charcot, who," opened the way to taking mental illness seriously, with his diagnosis of hysteria and the use of hysteria. (113)

Mrs. Alving and Oswald choose to live respectable live outwardly. But inwardly they lived an immoral and illicit live. Hereditary insanity and the conflict of generation has been presented by Ibsen in Ghost. Mrs. Alving wants to keep her son Oswald far from the immoral traits of his father, but in spite of all her efforts, Oswald commits the same crime that was committed by his father.

Freud further argues:

Freudian psychoanalyses reveal, then, that the subject is always already in a relationship with the other feud developed concepts such as the death drive and the concept of a primal horde who murder the

patriarchal father, thus relating the oedipal complex whereby the child desires his mother and must encounter his father as a rival (the female version of this is the Electra complex), to a wider social political vision. (115)

Freud developed the female aspects of the sexual development. The Psychodynamics is a sexual competition with her mother for sexual possession of the father as the feminine Oedipus attitude and the negative Oedipus complex. Freud's conception of hysteria and its antecedents are critique of society.

Hegel argues that:

The fact that the subject always gains recognition from an external other also, because the Hegelian subject is dialectical, it is a subject always on the move or in the process of formation, and re-affirmation of identity, just as the master continues to re-affirm his identity in relation to the slave. (115)

A form of amnesia Freud would probably describe as hysterical repression. Hegel refers to this as a form of disease in which the "soul is aware of a content it has long since forgotten, and which when awake it is no longer able to recall consciously.

Hegel notes that this type of forgetting is the result of deposited knowledge into the inner being which we have no power over nor are we "in possession of." These repressed contents have gone to sleep in our inner being and often come forth during illness.

Chapter II: Moral Responsibility as an Ethics

Ethics is the study of morality it involves reflecting on one's moral standard or the moral standards of a group or a society and asking whether they are reasonable.

Ethics begins when a person reflects on his or her moral standards or the society asks whether these standards are reasonable or unreasonable, whether they are supported by good reasons or poor ones. A person bound by the society and follows norms and values accordingly.

Right and wrong exist in the nature of things. Things are not right because they are commanded, nor wrong they are prohibited. In this nature or world both things are existed, if we think things are right somehow they are not right because they are commanded we can see the example in Alving's husband. Moreover, things are not wrong they are prohibited that is the example which Oswald explorers and represents.

A good man does nothing for the sake of appearance but for the sake of doing right. A man always tries his best for the sake of oneself to present in a Society here Oswald tries to be a good in his society rather he is doing right because he wanted to be a social being. Oswald likes his father instead of his all shortcomings, morally less conducted values; forget his all family and relation. Though Oswald teats well for the sake of doing right.

Modern ethics seems to have forgotten a part of morality that earlier ages recognized: moral virtue or character, morality is about becoming a good person and cultivating morally desirable character traits such as honesty, courage, compassion and generosity. Instead of trying to discover Universal rules about which we will inevitably disagree, ethics should try to identify the character traits or virtues of the morally good person and explain how we can develop an acquired these traits. Ethics

should not emphasize doing but being, it should look not only at how we are obligated to act, but also at the kind of human being.

Actions are right in proportion as they tend to promote happiness, wrong as they tend to produce the reverse of happiness. Modern ethics has been concerned mostly with studying such Universal rules or principal, that tell us which actions are Morally right or how all people ought to act.

In the novel, with his subtle knowledge and intelligence, has focused on the universal gender discrimination through depicting the dramatic male and female characters based on the 19th century Norwegian Bourgeois customs and values, and the contradictory attitude towards power and sexuality. The playwright as a self-conscious critic cum social reformer of his contemporary age, has unveiled the grim and mysterious images of the then filthy atmosphere. The novel embodies of the hollowness and falsity of conventional morality, particularly the hollowness of conventional Bourgeois marriage and family life. His only motto is to deal with the contemporary social issues – the role of religion in modern life, the hypocrisies of family life, the subordinate and subservient status of women and corruption in the familial, social, cultural, and communal affairs are considered unorthodox of his own time. The main antagonists who are faced with conventions, hypocrisy, sexual passion, power, marriages of expedience, corrupt press, vested interest, and hardest of all, the past, both of society or of oneself may involve guilt and hamper autonomy.

In the novel, *Ghosts*, Ibsen has dealt with the Scandinavian middle class familial contradictory dilemma and pang of inner agonies between the patriarchy and the matriarchy. The modern playwright has demonstrated the spiritual and moral challenges of the society as it became increasingly urban and modern, and the influence of Christianity began to wane. Ibsen laid a great stress upon the norms of

hereditary guilt based on power and sexuality. He studied the disordered human psychology and analyzed relentlessly the common relationship between the two siblings and husband and wife. There is much relationship based on sentimentalism, or a desire to dominate due to hypocrisy, sexual oppression, bondage, drug abuse and falsehood. This paper also discusses the Foucauldian and Belseyian concepts of patriarchal power and female sexuality and emancipation, Freudian theory of sex, Mackinnonian concepts of gender and sexuality, Northam's viewpoint on Mrs. Alving, and Francis Ferguson's comment on the personality of Pastor Manders and Engstrand and so on.

Lacan further argues:

The master only gains recognition of his status through the slave's existence, and through possession of the material goods produced by the slave. Through the potential "struggle to death" that led to one combatant giving in and becoming a slave, the master's identity is indirectly recognized (the material goods) and thereby is always frustratingly "outside" of the matter. The master won the struggle, but in terms of direct recognition, he has lost. This eternal rivalry (the slave struggles for life and freedom; the master struggles to maintain prestige and recognition.) (117)

Lacan rejected attempts to link psychoanalysis with social theory, saying 'the unconscious is the discourse of the Other people that human passion is structured by the desire of others and that we express deep feelings through the 'relay' of others. He thus saw desire as a social phenomenon and psychoanalysis as a theory of how the human subject is created through social interaction. Desire appears through a combination of language, culture and the spaces between people.

Lacan suggests that:

The full poststructuralist implications of the mind's resistance to interpretation. For Lacan, subjectivity is always subject to splitting, misidentification, and the Saussurian linguistic slippage of signification. The symbolic "phallus" or law of the father may be a controlling force in mature adult life, but since for Lacan this symbol can never be a fully transcendent signifier, there is space for a feminist critique, adoption and further development of Lacan's approach. (116)

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

Freud opines that interpretive methodology in his dream analysis, contributing to a shared understanding of the psyche. Their difference, however, proved problematic. Jung rejected the idea that sexuality was an underlying cause of neurosis, and his complex alternative system, the fragmented psyche sought balance in a teleological, or goal-oriented series of processes (leading to a persona's harmonious "individualization" or accepting and reconciling of internal opposites). (115)

Freud's emphasis on the structure of the human mind, Freud paid little to no attention to the impact of environment, sociology, or culture. His theories were highly focused on pathology and largely ignored "normal," healthy functioning. He has also been criticized for his myopic view of human sexuality to the exclusion of other important

factors. Feminists and modern critics have been particularly critical of many of Freud's theories, pointing out that the assumptions and approaches of psychoanalytic theory are profoundly patriarchal anti-feminist and anti-woman.

Sigmund Freud:

He narrates specifically rejected was the use of hypnosis in attempting to access the unconscious, or in bringing about a cure; this is partly a reaction against what Freud perceived to be the faulty logic of his professors and mentors, and partly the way in which his own terms. For many people, however, the scandal of this fresh start was Freud's insistence that at the heart of psychiatry was sexuality, including powerful sexual drives (the libido) and childhood sexuality. Negative reactions from psychologists soon followed, with some arguing the Freud's work was merely intellectual speculation while others more forcefully suggested that his concept of childhood sexuality was a sickness. (114)

Freud believed that the answers to what controlled daily actions resided in the unconscious mind despite alternative views that all our behaviors were conscious. He felt that religion is an illusion based on human values that are created by the mind to overcome inner psychological conflict. He believed that notions of the unconsciousness and gaps in the consciousness can be explained by acts of which the consciousness affords no evidence. The unconscious mind positions itself in every aspect of life whether one is dormant or awake. Though one may be unaware of the impact of the unconscious mind, it influences the actions we engage in. Human behavior may be understood by searching for analysis of mental processes. This explanation gives significance to verbal slips and dreams.

Freud further argues:

In the first main phase developing his emerging theories of the psyche, he worked with a dualistic model of mind, comprising areas of unconscious and conscious activity; later on he would develop a tripartite model of mind, composed of the ego (the conscious self which mediated between the id and superego). In either phase, accessing unconscious areas of mind involved intensive interpretation, the aim being a therapeutic outcome. (114)

Freud noted that a major drive for people is the reduction of tension and the major cause of tension was anxiety. He identified three types of anxiety; reality anxiety, neurotic anxiety, and moral anxiety. Reality anxiety is the most basic form of anxiety and is based on the ego. It is typically based on the fear of real and possible events, for example being bit by a dog or falling off of a roof. Neurotic anxiety comes from an unconscious fear that the basic impulses of the id will take control of the person, leading to eventual punishment from expressing the ids desires. Moral anxiety comes from the superego. It appears in the form of a fear of violating values or moral codes, and appears as feelings like guilt or shame.

Freud:

Projects that psychology is the emphasis upon sexuality and speculation concerning parallels between psychological and psychic symptoms. Another approach examines the extended critical process that Freud underwent, transforming himself from an investigator of neurological disease into an investigator of what we would now call psychiatric illness. (113)

Theory of Sexuality by Sigmund Freud explores and analyzes his theory of sexuality

and its presence throughout childhood. Freud's describes three main topics in reference to sexuality: sexual perversions, childhood sexuality, and puberty. Freud explore the distinction between a sexual object and a sexual aim. A sexual object is the object that one desire while the sexual aim is the acts that one desires to perform with the object. Freud insists that children have sexual urges. The psychosexual stages are the steps a child must take in order to continue having sexual urges once adulthood is reached. He examines how children express their sexuality throughout puberty and how sexual identity is formed during this time frame. Freud ultimately attempted to link unconscious sexual desires to conscious actions.

As Irigaray says:

The general basis of psychoanalysis is; sexual differences, according to which the supposedly sexless notion of the subjects, or ego, in western philosophy and psychoanalytic theory subtly reflects the interests and perspective of men, while women are associated with the non-subject with other matter. She believed that all woman have multiple sex organs all over their bodies, not to mention that lips that encompass our pleasure. In other words, from literature to medicine, to psychology, to politics, men have consistently attempted to define their sexuality and their social status because men are the ones who dominate these fields of research and discoveries. (117)

Based on this analysis, Irigaray says that sexual difference does not exist. True sexual difference would require that men and women are equally able to achieve subjectivity. As Irigaray believes that men are subjects (e.g. self-conscious, self-same entities) and women are "the other" of these subjects (e.g. the non-subjective, supporting matter). Only one form of subjectivity exists in Western culture and it is male. While

Irigaray is influenced by both psychoanalytic theory and philosophy, she identifies them both as influential discourses that exclude women from a social existence as mature subjects.

Chapter III: Ethical Consequences in *Ghosts*

Ethical consequence is an approach to morality by which the results of an action determine the potential good and the action. Ethical consequences can be divided into a value, dignity and orientation. As we talk about value ethical principles that influence respect for others, give respect and take respect. Value the others and responsible of norms, values, rules and regulations respect to religion. Humble towards society. One is conscious about something as a valuable thing.

As we talk about dignity when a person knows about value and valuable things. He or she becomes dignified. Understanding relation with others knowledge of being self and conscious toward future and well-known of traditional things values and beliefs: Self-conscious, self-subjective, supporting matter.

Next consequences of ethics that is orientation this is legally protected freedom of speech to speak out against racial, gender or other groups and individuals in situations: Anti-discrimination thoughts and works. Think of Brotherhood and sisterhood. One gives the value of relation Fearful from within ethical norms.

Irigaray says:

Psychoanalysis, philosophy and linguistics are interdisciplinary. She critiques the exclusion of women from both; philosophy and psychoanalytic theory, earned her recognition as a leading feminist theorist and continental philosopher. Her subsequent texts provide a comprehensive analysis and critique of the exclusion of women from the history of philosophy, psychoanalytic theory and structural linguistics. Irigaray alleges that women have been traditionally associated with matter and nature to the expense of female subject position. While women can become subjects if they assimilate to male

subjectivity, a separate subject position for women does not exist.

Irigary's goal is to uncover the absence of a female subject position, the relegation of all things feminine to nature/ matter, and, ultimately, the absence of true sexual difference in Western culture. (117)

Irigaray argues that women need to attain a social existence separate from the role of mother. However, this alone will not change the current state of affairs. For Irigaray is not suggesting that the social role of women will change if they merely step over the line of nature into culture. Irigaray believes that true social change will occur only if society challenges its perception of nature as unthinking matter to be dominated and controlled. Thus, while women must attain subjectivity, men must become more embodied.

Irigaray says that:

Sexual difference does not exist. True sexual difference would require that men and women are equally able to achieve its subjectivity. As is, men are subjects (e.g. Self-conscious, self-subjective, supporting matter.) Only one form of subjectivity exists in western culture as it is male. Psychoanalytic theory and philosophy are both identified as influential discourses that exclude women from a social existence as mature subjects. In many of her texts. While this critique in place, Irigaray suggest how women can begin to reconfigure their identity such that one sex does not exist at the expense of the other. (118)

Irigaray agrees with Lacan that how we understand our biology is largely culturally influenced-thus does she accept the idea of an imaginary body. Irigaray employs the Lacanian imaginary body in her discussions about Western culture's bias against women. Irigaray argues that, like people, cultures project dominant imaginary

schemes which then affect how that culture understands and defines itself. According to Irigaray, in Western culture, the imaginary body which dominates on a cultural level is a male body. Irigaray thus argues that Western culture privileges identity, unity, and sight-all of which she believes are associated with male anatomy. She believes that fields such as philosophy, psychoanalysis, science and medicine are controlled by this imaginary.

Freudian psychology, psycho-sexual development is a central element of that human beings, from birth, possess and instinctual libido sexual energy that develops in five stages, each stage: the oral, the anal, the phallic, the latent, and the genital is characterized by the erogenous zone that is the source of the libidinal drive. Sigmund Freud proposed that if the child experienced psycho-sexual development stage, he or she would experience anxiety that would persist into adulthood as a neurosis, a functional mental disorder.

Psychology really cannot say much about human sexuality. it's true that psychology can be used to treat sexual dysfunction, and psychologist know that coerced sex, such as child abuse leaves lasting emotional stress on the victims. In Patriarchal societies, where property passes through the male lineage, knowing a child's father is greatest importance. When it happens it brings happiness.

Freud further evokes that-

The components of happiness is seen as dependent upon the creative use of one's capacities and of happiness is seen as dependent upon the creative use of one's capacities and the *lieben*, in the sense of the capacity to find pleasure. Elsewhere in Freud's work this has been identified with the physical and spiritual pleasure of love, but in this different interpretation a component of reciprocity within relationships

is more highly valued. Furthermore, we believe that Freud's reference to the goals of therapy, even though, at first glance, minimal, should not be overlooked. (48)

Sexual instincts or drives have deeply hidden roots in the unconscious mind. Instincts act by giving vitality and enthusiasm to the mind through meaning and purpose. The ranges of instincts are in great numbers. Freud expressed them in two categories. One is the self-preserving life instinct containing all erotic pleasures. While Eros is used for basic survival, the living instinct alone cannot explain all behavior according to Freud. In contrast, is the death instinct. It is full of self-destruction of sexual energy and our unconscious desire to die.

Mrs. ALVING. No, no, my dear, darling boy; this is impossible! (Bends over him.) Things are not so desperate as you think.

OSWALD. Oh, you don't know—(Springs up.) And then, mother, to cause you all this sorrow! Many a time I have almost wished and hoped that at the bottom you didn't care so very much about me.

Mrs. ALVING. I, OSWALD? My only boy! You are all I have in the world! The only thing I care about!

OSWALD. (Seizes both her hands and kisses them.) Yes, yes, I see it. When I'm at home, I see it, of course; and that's almost the hardest part of me— but now you know the whole story and now we won't talk any more about it today. (97/98)

Ghosts portrays a problematic family. Incest, suppressed sexual desires, dark secrets, and a society fearing family. With Mr. Alving's memorial coming, Mrs. Alving tries her best to keep the secrets of her husband hidden to protect his reputation, and Oswald comes out with his own set of problems, causing more stress to her.

Fraud says:

The process of psychological development and growth go in this direction, despite various individual differences; the social context, in its turn, fosters this objective within and outside the family: education can be described without more ado as an incitement to the conquest of the pleasure principle, and to its replacement by the reality principle; it seeks, that is, to lend it's help to the development process which affects the ego. The reference to education and those renunciations reinforced by the educator's approval allows us to briefly reflect on the theme of relationships. As already noted, the relational dimension, so central to the clinical practice, remains a controversial aspect in the so called drive model. (48)

Freud noted that a major drive for people is the reduction of tension and the major cause of tension was anxiety. He identified three types of anxiety; reality anxiety, neurotic anxiety, and moral anxiety. Reality anxiety is the most basic form of anxiety and is based on the ego. It is typically based on the fear of real and possible events, for example being bit by a dog or falling off of a roof. Neurotic anxiety comes from an unconscious fear that the basic impulses of the id will take control of the person, leading to eventual punishment from expressing the ids desires. Moral anxiety comes from the superego. It appears in the form of a fear of violating values or moral codes, and appears as feelings like guilt or shame.

OSWALD. Well so I am, mother. (Goes to the table.) I think I have told you enough. (REGINA brings the lamp and sets it upon the table.)

Mrs. ALVING. REGINA, you may bring us a small bottle of

champagne.

REGINA. Very well, Ma'am. (Goes out.)

OSWALD. (Puts his arm around Mrs. ALVING'S neck.) That's just what I wanted. I knew mother wouldn't let her boy go thirsty.

Mrs. ALVING. My own, poor, darling Oswald; how could I deny you anything now?

OSWALD. (Eagerly) Is that true mother? Do you mean it?

Mrs. ALVING. How? What?

OSWALD. That you couldn't deny me anything.

Mrs. ALVING. My dear OSWALD –

OSWALD. Hush! (100)

Oswald reveals his true intentions; the already troubled Mrs. Alving gets even more shocked after learning about her son. Only she and Manders know the real identity of Regina, and she is thinking about letting Oswald marry her. This is problematic. This family, which seems reputed, and wealthy outwardly, is morally corrupted, and filled with incest.

We could say that the Freudian man has a foot in biology and is gazing at relationships, even though, in general terms, as it has already been noted, the classical model cannot be considered a theory of affects. The concept of narcissism, for example, stands as one of the main gateways to a maturational process in which the ego's investment of libido on itself (primary narcissism) gradually moves to the relationship with real objects. This, in a similar way to all the Oedipus related themes, with their interplay of ideas and wishes, the renunciation of which

becomes a realistic necessity, constitutes a further example of relational experiences that allow real versus hallucinatory wish fulfillment. (49)

The incest taboo rises because of a desire for incest. The purpose of the animal is not for group unity, but to re-enforce the incest taboo. The totemic animal is not a symbol of God but a symbol of the father and it is an important part of religious development. Originate societies adopt these rituals so that sexuality develops in approved ways. This reveals unconscious desires and their repression.

Mrs. ALVING. (In expectancy) Well?

OSWALD. (Without looking at her) Tell me—I thought you and PASTOR MANDERS seemed so odd—so quiet—at dinner today.

Mrs. ALVING. Did you notice it?

OSWALD. Yes. H'm – (After a short silence) Tell me, what do you think of REGINA?

Mrs. ALVING. What do I think?

OSWALD. Yes, isn't she splendid?

Mrs. ALVING. My dear OSWALD you don't know her as I do—

OSWALD. Well? (102)

As Oswald tries to convince his mother about his and Regina's affair, Mrs. Alving is more troubled. She knows that it would be a taboo to let this continue, and at the same time, she can't tell Oswald the truth. This is truly a dilemma, which was solely due to her husband's mistakes he made in the past.

Freud's idea of the mind:

We may be able to find an ethical dimension in the passages that attribute to the ego a regulating function both in respect of the drives and superego harshness. A virtuous, almost wise stance can be seen in the capacity to maintain a balance between opposite needs, without sacrificing too much of one's individual fulfilment in order to reach a social adaptation that takes into account other people and their needs. In various parts of his work Freud points out that this effort has peculiar and alternating outcomes which on one hand reflect the happenings of real life and on the other testify a certain Freudian pessimism. Other authors have picked up on this, amongst them is Kohut, with the theme of the tragic man (1978).

We are still talking about an ethics that has more to do with process than content, whilst outrage that psychoanalysis expresses an unavoidable relativism, that is the awareness that every culture across times matures different and specific content.

Mrs. ALVING. (Walking after him.) Dread? What dread? What do you mean?

OSWALD. Oh, you mustn't ask me anymore. I don't know. I can't describe it.

Mrs. ALVING. (Goes to the right and pulls the bell.)

OSWALD. What is it you want?

Mrs. ALVING. I want my boy to be happy—that is what I want. He shan't go on brooding over things. (To REGINA, who appears at the door.) More champagne – a large a bottle. (REGINA goes.)(104)

Ibsen keeps focusing on the same issue, as Oswald tries his best to convince his

mother, and Mrs. Alving, who can't let this happen has no option but to let it happen. Things get interesting as Mrs. Alving has to choose between keeping her son happy, or telling him the truth and let her life's work go to waste.

Freud himself talks of a moral pact with regard to the reciprocal commitment that analyst and patient sign up to within their therapeutic relationship; to start a reflection on this topic we could restrict the clauses of this pact to two essential aspects; complete candour on one side and strict discretion on the other. According to Freud the patient's pledge to talk about himself without submitting his or her discourse to any censorship must be welcomed on the part of the analyst be a steady commitment to protect, we would say today, the patient's privacy. (50)

Freud suggested that our everyday psychoanalysis is a minor disturbance of mental life which may quickly pass away. Freud believed all of these acts to have an important significance; the most trivial slips of the tongue or pen may reveal peoples secret feelings and fantasies. Pathology is brought into the everyday life which Freud pointed out through dreams, forgetfulness, and parapraxes. He used these things to make his case for the existence of an unconscious that refuses to be explained or contained by consciousness. Freud explained how the forgetting of multiple events in our everyday life can be consequences of repression, suppression, denial, displacement, and identification.

OSWALD. Mother—when I saw that fresh, lovely, splendid girl
standing there before me—till then I had hardly noticed her—but
when she stood there as though with open arms ready to receive
me—

Mrs. ALVING. OSWALD!

OSWALD. – then it flashed upon me that in her lay me salvation; for I
saw that she was full the joy of life.

Mrs. ALVING. (Starts) The joy of life! Can there be salvation in that?

(106)

Oswald keeps describing about how Regina is the love of her life. Oswald is not wrong here, for he doesn't know the truth. He just loves her, and would be mentally troubled, as he already is, if he knows the truth. On the other hand, Mrs. Alving, who knows the truth, cannot let it happen, but also can't see her son get tensed. Things get untidy inside the family as it deals with a lot of problems at once.

Freud, in fact, so to say, widens the scope of the analytical relationship itself, and if the patients need to make a sincerity pledge, together with the commitment to punctuality and payment of the analyst's fee as agreed in the therapeutic contract, the analyst must take upon himself, in the broadest sense, the ethical aspects of the therapeutic process.

The analyst's responsibility includes two main points: the quality of his training and his duty to keep his ambition under check by tailoring the therapeutic objectives to suit the real possibilities of the patient. This is a delicate issue linked with an overarching theme both within the therapeutic model and the theory of practice: by this we mean the search of emotional truths as one of the therapy's aims. (50)

Freud believes that civilization makes people unhappy because it contradicts the desire for progress, freedom, happiness, and wealth. Civilization requires repression of drives and instructs such as sexual, aggression, and the death instinct in order that civilization can work.

REGINA. (Looks at him in surprise) There is Mrs. ALVING's glass,

Mr. ALVING.

OSWALD. Yes, but bring one for yourself, REGINA. (REGINA starts and gives a lightning- like side glance at Mrs. ALVING.) Why do you wait?

REGINA. (Softly and hesitatingly.) Is it Mrs. ALVING's wish?

Mrs. ALVING. Bring the glass REGINA. (REGINA goes out into the dining room.)

OSWALD. (Follows her with his eyes.) Have you noticed how she walks? – so firmly and lightly!

Mrs. ALVING. This can never be, OSWALD! (107)

Suppressed sexual desires, premarital affairs, incest, mental and physical illness, the family is dealing with them all. And moreover, Mrs. Alving is trying her best, battling with herself and her family, and the society, to keep her husband's fake reputation intact. The battle for reputation continues as the family deals with its internal issues that might break it apart.

It becomes apparent how the concept of psychological wellbeing cannot be devoid of ethical considerations about ourselves and the quality of relationships that we are able to form. After all, Freud himself refers in general terms to this topic when he states that therapist, in his clinical practice takes upon himself a wide range of duties not only towards the individual patient but towards the many other patients who are suffering or will someday suffer from the same disorder. A topic has been thoroughly debated within the discussion on psychoanalytic technique. (51)

Freud attributed the origin of religion to emotions such as hatred, fear, and jealousy. These emotions are directed towards the father figure in the clan from the sons who are denied sexual desires towards the females. Freud attributed totem religions to be a result of extreme emotion, rash action, and the result of guilt.

OSWALD. But in the great world people won't hear of such things.

There, nobody really believes such doctrines any longer. There, you feel it a positive bliss and ecstasy merely to draw the breath of life. Mother, have you not noticed that everything I have painted has turned upon the joy of life? – always, always upon the joy of life? – light and sunrise, and glorious air- and faces radiant with happiness. That is why I'm afraid of remaining at home with you. (109)

A problematic family. Outwardly it lives a reputed life. But inwardly, it is dealing with a lot of problems. Following manners, tradition, social norms is a tad bit difficult for Oswald, who is entirely unknown about his father's mistakes, but is indirectly affected by them. Mrs. Alving, who knows everything but can't speak, watches silently as her own son falls victim to the schemes she made to improve his life.

Freud is more explicit and clearly states the double commitment to pursue what can be beneficial to the patient, setting aside any objective or perspective concerning his or her psychological health which may be too closely linked to the therapist's personal vision. We can link these reflections to a belief reference to the theme of substitutive satisfactions that the patient may seek when facing the option of renouncing his symptoms with the consequent subjective suffering that this could entail. (51)

Freud noted that a major drive for people is the reduction of tension and the major cause of tension was anxiety. He identified three types of anxiety; reality anxiety, neurotic anxiety, and moral anxiety. Reality anxiety is the most basic form of anxiety and is based on the ego. It is typically based on the fear of real and possible events, for example being bit by a dog or falling off of a roof. Neurotic anxiety comes from an unconscious fear that the basic impulses of the id will take control of the person, leading to eventual punishment from expressing the ids desires. Moral anxiety comes from the superego. It appears in the form of a fear of violating values or moral codes, and appears as feelings like guilt or shame.

Mrs. ALVING. Not so much difference after all except in the price- a miserable three hundred dollars and a whole fortune.

MANDERS. How can you compare such absolutely similar cases?

You had taken counsel with your own heart and with your natural advisers.

Mrs. ALVING. (Without looking at him.) I thought you understood where what you call my heart had stayed to at the time.

MANDERS. (Distantly.) Had I understood anything of the kind I should not have been a daily guest in your husband's house.

MANDERS. Well then, with your nearest relatives—as your duty bade you—with your mother and your two aunts. (65)

Ibsen depicts that Manders is someone close to Mrs. Alving. In many ways, Manders holds great influence over Mrs. Alving. Mrs. Alving, too, is insecure about her decisions, and remind about the past with pastor Manders. She subtly hints about the repressive society, and the sexual repression and moral degradation within the family, and the things she's doing to protect her family and late husband's reputation.

Mrs. ALVING. Do you really mean “unheard of”? Frankly, PASTOR MANDERS do you suppose that throughout the country there are not plenty of married couples as closely akin as they?

MANDERS. I don't in the least understand you.

Mrs. ALVING. Oh yes, indeed you do. (70)

Ibsen subtly hints that Mrs. Alving, on one hand is suppressed by the repressive society and is bound to protect her husband's reputation at all costs, and on the other, is defenseless against her son's attraction and sexual desires towards Regina, because of the guilt of not being able to tell Oswald the truth. This intends that Mrs. Alving too, is fighting emotionally, and Manders watches her reveal her darkest secrets in a desperate hope of support and guidance from him. This reveals how morally degraded the family is, trying to protect its fake reputation and at the same time, committing socially unacceptable taboos.

MANDERS. You are greatly to be pitied, Mrs. ALVING. But now I must speak seriously to you. And now it is no longer your business manager and advisor, who stands before you. It is the priest – the priest who stood before you in the moment of your life when you had gone farthest away.

Mrs. ALVING. And what has the priest to say to me?

MANDERS. I will stir up your memory a little. Tomorrow I shall have to speak to the whole assembled multitude. But today I will speak to you alone. (46)

Manders dwells upon Mr. Alving's past, and Mrs. Alving, who is desperately trying to keep his fake reputation intact thereby concealing his darkest secrets, gets intrigued by this sudden change in tone of the priest. Manders reminds her of his importance

and how he'd helped her when times were tough, and she had nearly strayed away from the very path of life.

Freud evokes that:

The concept of psychic determination, for example, which is at the heart of the so called classical model, introduces an idea of mental functioning which seemingly denies the component of freedom and self-determination, primary sources of individual responsibility. It indicates how, in the psychic apparatus, similarly to what happens in the physical environment, no phenomena are disconnected. Each event is determined by other preceding events so that there is no discontinuity in our mental life and we are, in some way, the product of our past experiences, almost the result of an inter-linking of events and represent actions. (118)

Freud opines that normative developmental trajectory becomes formulated in terms of the child's renunciation of incestuous desires under the threat in the case of the girl castration. The parental figure is transformed into the pacifying identifications of the ego ideal which assume both similarity and difference and acknowledge the separateness and autonomy of the other.

Chapter IV: Conclusion

Psycho- Sexual Oppression

Simply the operation is repression, suppression, and subjugation. Furthermore operation is the systemic and institutional abuse of power by one group at the expense of others and the use of force to maintain this dynamic. An oppressive system is built around the ideology of superiority of some groups and inferiority of others. That causes the sexual tension, diseases, mental disorders, hysteria to most of the women. Oppression actively provides unearned privileges and protections to some members of our community, allowing them to ignore the presence of classism, racism etc.

Operation has its five branches they are exploitation, marginalization, powerlessness, culture of silence, violence. As we arguing about exploitation, someone or something is being exploited, misbehaved by others, measure dominates the minors, classify the haves and haves not, seniors and juniors. Continuously marginalization to put them away from the centre, seated at the margin, neglected, dominated, romanticized. And next topic is powerlessness means he or she does not have authority as he or she wish to do. That is Emptiness nothing in their hands and has to obey what powerful people ordered. Culture of silence means either they can accept that particular so called boundaries or they neglect cultural values made by others. And finally who are being exploited, marginalized, powerless. They are surely became the victim of all that things that maybe the violence. It creates them into frustration and problematic tension tortures and hopelessness.

Freudian psychology, psycho-sexual development is a central element of that human beings, from birth, possess and instinctual libido sexual energy that develops in five stages, each stage: the oral, the anal, the phallic, the latent, and the genital is characterized by the erogenous zone that is the source of the libidinal drive. Sigmund

Freud proposed that if the child experienced psycho-sexual development stage, he or she would experience anxiety that would persist into adulthood as a neurosis, a functional mental disorder.

Oswald tells Mrs. Alving that he has fallen in love with Regina and decided to marry her. Mrs. Alving strongly refuses his decision. While they converse, the fire burns the Orphanage. This interrupts their important conversation. According to Oswald, having burnt the orphanage means losing the memorial of his father. Afterwards, Oswald continues telling her mother that he needs Regina as his helper. Mrs. Alving cannot think a way to against their marriage besides telling the truth that there is a relationship between her family and Regina.

Mrs. Alving eventually revealed the truth that her husband was a lost man before Oswald was born. Oswald suddenly went up, and walked toward the window. He did not know what he should say. Then, Mrs. Alving expressed her mind, what she always thought along day. She told both of them that Regina actually had the same right in Alving's house as Oswald did. It can be seen that Mrs. Alving cannot stand with that situation. She finally decides to fight the *Ghosts* by revealing the truth about how Mr. Alving lives, and telling them about Regina's status, which is the child of Mr. Alving. By confessing the fact, Mrs. Alving feels that her fear will fade away.

After knowing the fact that she is the illegitimate child of Mr. Alving, Regina decides to leave the Alving's house. Oswald is terribly depressed to know the bad side of his father and find out that Regina is his father's child. He thinks that her mother has taken Regina from him. He takes his morphia powders as the helping hand when Regina is not there. Mrs. Alving is surprised because of his son's action. She tries to calm herself and her son.

Mrs. Alving ensured Oswald that he could get some rest since he was being at

home with his own mother. Oswald just responded by telling his mother to give him the sun. Not getting the point of what her son has said, she stood at the table and look at him in astonishment. She asked what he has said. Oswald repeated his words in a dull and toneless voice, stated that he wanted the sun. Mrs. Alving was extremely startled, so she whispered with fear. She claimed that she could not bear it.

It is proved that Oswald is tired of knowing the fact of his father and Regina. From the quotation, Oswald does not talk much as before. It is believed that he has lost his spirit of life: His father has a wicked side, Regina has left the house, and her mother has taken his morphine. There is nothing he can expect from his life. However, one thing that he wants after everything has gone is the sun. He repeatedly asks her mother to give him the sun as if a little boy insists his mother on buying him a toy. What he means by giving him the sun is giving him warmth, calmness, and security, that he never feels at home.

Psychology really cannot say much about human sexuality. it's true that psychology can be used to treat sexual dysfunction, and psychologist know that coerced sex, such as child abuse leaves lasting emotional stress on the victims. In Patriarchal societies, where property passes through the male lineage, knowing a child's father is greatest importance. When it happens it brings happiness.

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Ethics is the history of morality it involves reflecting on one's moral standard or the moral standards of a group or a society and asking whether they are reasonable. Ethics begins when a person reflects on his or her moral standards or the society asks whether these standards are reasonable or unreasonable, whether they are supported by good reasons or poor ones. A person starts to do ethics his and her works has observed from society and family.

Ethical consequence is an approach to morality by which the results of an action determine the potential good and the action. Ethical consequences can be divided is a value, dignity and orientation. As we talking about value ethical principles that influences respect for others, give respect and take respect. Value the

others and responsible of norms, values, rules and regulations respect to religion.

Humble towards society. One is conscious about something as a valuable thing.

As we talking about dignity when a person known about value and valuable things. He or she becomes dignified. Understanding relation with others knowledge of being self and conscious toward future and well-known of traditional things values and beliefs. Self-conscious, self-subjective, supporting matter.

Simply the operation is repression, suppression, and subjugation. Furthermore operation is the systemic and institutional abuse of power by one group at the expense of others and the use of force to maintain this dynamic. An oppressive system is built around the ideology of superiority of some groups and inferiority of others. That causes the sexual tension, diseases, mental disorders, hysteria to most of the women. Oppression actively provides unearned privileges and protections to some members of our community, allowing them to ignore the presence of classism, racism etc.

This research proves that ethical consequences lead to human being sexual operation. Here in this novel Oswald by birth he has defect because he carries some ethical less qualities which his father had. His father also had extra marital relationship and Regina was the illegitimate daughter. And in the end of the Novel Oswald also falls in love with Regina. From the journey of this research paper we can be concluded that ethics is the major parts of human beings, it is better for everyone sometimes it controls moral less codes and conduct. And it is clearly evokes that what is the cause of psychosexual operation and how to control that non ethical things through moral responsibility and ethical consequences.

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