



## Bridging Myth and Reality: Drawing Parallels Between PTSD Affects and Surpanakha in *Lanka's Princess*

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### ARTICLE INFO

### ABSTRACT

This paper explores different effects of trauma and repressed emotions in the protagonist of *Lanka's Princess* by Kavita Kane. It also relates to contemporary case studies on acid attack survivors, people who are mutilated and amputated with that of Surpanakha, a fictional character in the novel, *Lanka's Princess* by Kavita Kane. This research follows a unique approach that compares the effect of trauma in various effects. It explores the after effects of psychological and physiological trauma experienced by various women through case studies and it also explores the extent of trauma and its after effects experienced by the mythical woman Surpanakha. Indian Mythological stories are written in different perspectives bringing the silenced characters to the forefront by many Indian writers. In Kane's version of Mythopoeia, she portrays Surpanakha as Meenakshi, not as a demoness but a wronged damsel.

**Keywords:** Post-traumatic stress disorder, Trauma, Recurrent memories, depression, revenge

### 1.0 Introduction:

Indian literature is interwoven with culture and the genre Mythopoeia focuses on the mythology rewritten in different perspectives. Kavita Kane, an Indian writer focused on writing Indian mythology in feminist perspective also deconstructs the characters psychologically. She justifies Surpanakha's revenge as a result of her traumatic experiences. Trauma refers to the wound caused by external forces but it can also be a result of psychological affect or depression. Trauma has myriad causes and effects. The cause can be genetic, environmental, psychological or brain structure. The effects include hysteria, depression, emotional withdrawal, irritability, hypervigilance and nightmares. There are exceptionally a few who come out of trauma because of proper counselling or therapy. The affects who had deep and painful traumatic experiences are abnormal even after coming out of trauma that the traces inlined trouble them throughout. One such disorder that people suffer out of trauma is Post Traumatic Stress Disorder (PTSD). Common causes underlying PTSD are life threatening accidents, interpersonal violence, combat or natural disasters. The most common victims are the acid attack survivors, the individuals who have undergone amputation or mutilation. In the view of Judith Herman (1992), trauma ultimately is the result of humans becoming more vulnerable as evil continues to surpass in the world.

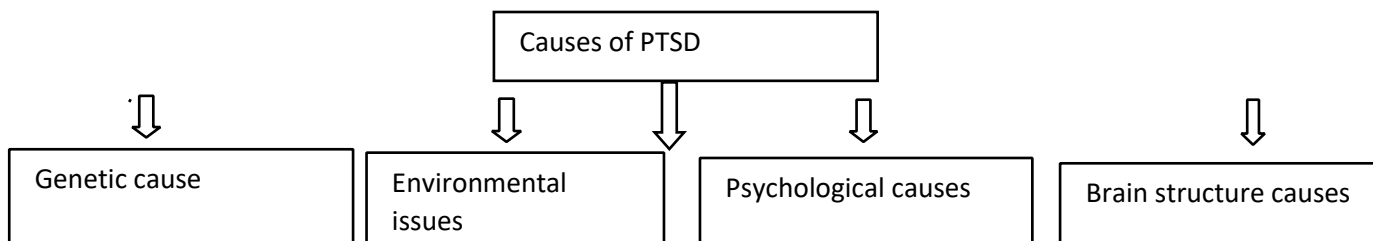
"Current research offers competing explanations for the observation that the lifetime risk for post-traumatic stress disorder (PTSD) in women is twice that in men." (Yehuda.et.al, 2015,5). Women for many reasons are the ones affected by stress and trauma. Majority of the women are affected due to gender-based violence both at the domestic and workspace level. Women affected by sexual violence, rape and acid attack are also affected by PTSD. This study focuses on the effects of trauma and its severity in women in reality in contrast to the woman in fiction.

### 1.1 Literature survey:

There is numerous physiological and scientific research on Post Traumatic Stress disorder. Yehuda.et.al (2015) elaborates on PTSD, its causes, effects, epidemiology, in global context, with respect to women and genetic factors further they enunciate on the diagnosis and therapy for PTSD. More than just the theoretical background, Adarsh.et.al (2022) has explained the effect and effective cure of PTSD in an eight-year-old child

after amputation through play therapy with a focus on the psychosocial impacts of amputation. Apart from just looking at the case studies of the PTSD affects, Mittal, Tushar Singh, Sunil K. Verma (2021) in their research have focused on the effects of trauma in acid attack victims analysing motive, revenge and power statements. There are also studies in the general sense like that of Helzer, Lee N. Robins, and Larry McEvoy (1987) that discusses the epidemiologic effect of PTSD in the general public. Yehuda (1998) indicated the overlapping feature between PTSD and depression thereby bringing out the scope of biological studies, an in depth study in neuroendocrine systems that are considered the important regulators of stress response. There are many protagonists affected by PTSD in literature, Husna and Heri Kuswoyo (2022) intricately portrays the effect of PTSD in the Protagonist of the novel, *The Woman in the Window*. References for PTSD are not only found in modern day novels but also in Ramayana, ancient literature as reported by Sheth, Zindadi Gandhi and Vankar. There is plenty of research carried out in gender as studied by Sharma and Smita Jha focusing on the protagonist as an unwelcome girl child. Srishti deconstructs Surpanakha using a psychoanalytical framework. Research portrays Surpanakha in different phases, Vetha (2018) portrays her as an aphonic queen, Meenakshi and Nagendra Kumar portrays her as a victim of stigmatization. All the previous research done in this domain focuses on either a scientific study of PTSD, or the study based on case studies or completely fictional, whereas, this research is novel as it bridges myth and reality that it brings together the effect of PTSD in women, both reality and fictional, physiological and psychological and its after effects.

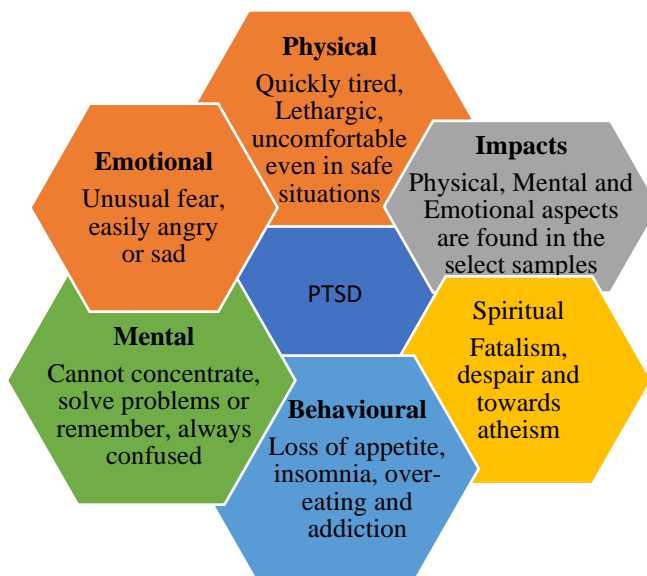
**1.2 Post Traumatic Stress Disorder:**



(crossref: Adapted from Davison, 2006)

**Fig 1: Causes of PTSD**

Fig.1 depicts the different causes listed for the disorder PTSD. Women in reality and the protagonist in Mythology selected for analysis are affected mostly due to environmental and psychological issues. The disorder leaves a huge impact on the affects it can be either physical, Emotional, Mental, Behavioural and spiritual. This worsens the ‘self’ in them and transforms them into a different personality.



**Fig.2: Impacts of PTSD**

Fig.2 depicts the impacts of PTSD in different aspects in individuals and the effects that the individuals suffer out of the disorder. PTSD is not an emerging disorder but something that prevailed since the ancient days but people referred to it using different names such as irritable heart, Shell shock, Combat neurosis. It is noteworthy that there are references for PTSD in Homer’s *Illiad*, Valmiki’s *Ramayana* and *Srimad Bhagavatam* by Veda Vyasa. Major symptoms of the disorder include Hyper- arousal, re-experiencing the

events and avoidance. PTSD affects people of all ages across genders. There are differences in the cause of trauma but regardless of age and gender people are affected by trauma and following that they fall prey to post traumatic stress disorder.

Women are at a higher risk that is 2 to 3 times more than men to suffer from Post traumatic stress disorder. The lifetime prevalence of the disorder in women is 10-12% whereas it is 5-6% in men. Women experience the effects also more than men as they are exposed to higher impact trauma, the trauma that men and women experience differ based on their personal as well as professional life. More than the psychological reasons that push women to the sufferer's zone there are also physiological reasons. In a study done with rats it is found that women tend to have more sensitized hypothalamus-pituitary axes.

PTSD is always associated with Amygdala hyperactivity, ventromedial prefrontal cortex hypoactivity and reduced communication between ventromedial prefrontal cortex and amygdala. Oxytocin system has a specific effect on PTSD based on gender as it controls fear, stress response and anxiety. Men who suffer from PTSD can be easily administered in very less dosages of oxytocin whereas the treatment differs in case of women (Olff, 2017). Based on all the above-mentioned evidence, it is clear that PTSD is more prevalent in women compared to other genders. Reasons for their trauma range from molestation, amputation, mutilation, domestic and workplace violence, acid attacks, divorce and other forms of attacks. All of these traumatised women hold a deep trail in their mind which then makes them suffer from PTSD and other psycho-traumatic disorders.

Trauma makes an indelible mark in an individual's value system that a very few experience positive effects of it and the most are left in a state of flux that they are pushed to suffer out of disorders. The positive effects are called post-traumatic growth. The term post-traumatic growth was coined by Tedeschi and Calhoun in 1996. People start appreciating life, sensing personal strengths and positive perspectives.

## **2.0 Trauma in Lanka's Princess**

Surpanakha experiences trauma in different phases of her life and she stores her layers of trauma as streaks one after the other and that results in her suffering from Post traumatic stress disorder. Such incidents in her life include:

1. Ravana killed Surpanakha's pet Maya
2. Mother's ignorance and inferiority complex
3. Kuberan tried to abduct Surpanakha and she was left helpless.
4. Father leaving the family
5. Being childless for years
6. Personal loss due to death of close ones
7. Surpanakha's Mutilation
8. Loss of Surpanakha's family
9. Pain of revenge

### **2.1 Ravana Killed her pet Maya:**

It was Ravana who named her Surpanakha during the first incident, after getting to know that Ravana has killed her pet lamb Maya as it chomped away all the medicinal plants, she fought with Ravana just using her nails and thus he named her Surpanakha which meant as hard as nails. Kane Portrays her trauma as: "Meenakshi felt her throat going dry, feeling the heat of fury coiling slowly inside her. Grief was forgotten, replaced swiftly by a blazing rage. Her brother had killed her pet, she stared unseeingly at the listless body" (Kane, 8). Trauma is not something that is directly experienced, this instance stays a proof for the layers behind trauma that is Sadness, anger, pain, grief, rage and trauma. This instance gave her this name and also an identity that she considered her nails as the weapon for protection.

### **2.2 Mother's ignorance and inferiority complex**

From her birth, her mother is unhappy begetting a girl child and she thought that as she is born a girl she has spoiled all her plans. Kaikesi describes the new born baby as ugly, scrawny and dark. She also questions, "How is this dark monkey going to bring us good fortune?" (Kane, 3). Throughout she suffers her mother's criticism and thus transfers her love towards her father. But still deep inside, she feels extremely painful as she continues to yearn for her mother's love.

In many cases Surpanakha is portrayed yearning for her mother's love, it was her father and maternal grandmother Taraka, they were very close to her. As she found solace in her father for the love she lost in her mother, she was very possessive and affectionate towards him that she couldn't even endure if her father scolds, once when her father scolds her for disturbing Vibishan, she feels an heartbreak that she says, "She could suffer her mother's severest beatings but strangely, she could never endure her father's smallest reprimand." (Kane, 6).

Because of her mother's continuous accusations, she was feeling inferior. she felt so low about her appearance that she said, "She realized. It was a sign that she would always remain an oddity, an outcast; she would never be a part of her family of good lookers." (Kane, 20). After experiencing such feelings at once, she even asked

her Nani to make use of a potion and turn her beautiful. This low image of herself affected her confidence and was pushing her slowly into a trauma.

Kenchappanavar (2012) found that the inferiority complex in adolescents was positively correlated with frustration resulting in reactions of aggression, resignation, fixation and regression. In a study conducted among the teenagers on inferiority complex, interpersonal skills and psychological well-being, it is found that men are most affected by inferiority complex than women but the psychological effects of that are found more in the woman.

Measure		M	SD	<i>t</i>	<i>p</i> value
1. Psychological well-being	Male	237.27	24.93	3.887	.001
	Female	220.84	26.76		
	Total	228.95	27.07		
2. Inferiority Complex	Male	71.15	8.79	1.76	.081
	Female	68.57	9.19		
	Total	69.84	9.06		

(Source: Rashid and Kabir, 130)

The reason for the girls being affected more psychologically is listed as, "Girls had to face more social and familial challenges than boys at this stage of life. Their contributions were not always valued or recognized in all walks of life and their psychological well-being gets disturbed. Inferiority complex was slightly lower in male students than their counterparts." (Rashid and Kabir, 133). Surpanakha was also affected a lot by this inferiority complex because of this low-level self- image that her mother created in her mind and that thereby left a major effect on her psychological well-being that led to her trauma.

Meenakshi faces inferiority at various instances in her life, when she was of the marriageable age, since she feels inferior that she describes herself as: "A select princess: exclusive but elusive, she said sadly to herself, whom none wished to marry." (Kane, 88). At one point, she starts comparing herself with that of others "Meenakshi immediately felt dwarfed by Mandodari's height and beauty. She felt awkward, falling a step behind, to keep distance between her and this fair maiden" (Kane,90). Initially she develops a poor image of herself and then continues to belittle herself by comparing her with others. (Kane, 90). When she looks at Mandodari, Kane describes her feelings in the lines above.

### 2.3 Kuberan trying to abduct her and she was left helpless:

When Kuber tried to abduct Surpanakha as a proof for Vishravas's promise to handover the kingdom, Surpanakha used her nails as a weapon for self-defence. Her mother tried to save her by arguing, but she couldn't strive beyond certain extent and her father was also left helpless that she had to defend herself, The realization reverberated duly in her weeping mind: her father did not love her as a father should, or as much as she loved him- so unquestioningly, so faithfully. He had let her down. She felt a dry sob gurgle in her throat but she swallowed hard as the harsh voices of her parents broke through the haze of her anguish (Kane, 49).

She yearned for her father's love to a great extent that when she couldn't help her she really felt bad and that added to her traumatic feelings. The way Kane describes in the above lines clearly depicts the love she expected from her father and didn't get. Meenakshi was deeply in love with her father and her grandmother but at one point she lost both of them and is stuck in a worst phase of trauma.

### 2.4 Father leaving the family:

An anguished cry tore from her throat but only she could hear it, not her father, brothers, or mother. Each one of them was insentient to her despair. Her face frozen, she stood rooted as she saw her father extricate himself from her clinging grasp, and slowly walk away down the columned hallway. (Kane, 76)

Kane describes the effect of father's leaving in Surpanakha in the lines above.

Kane also describes the way Meenakshi feels after losing people close to her heart. one can find that she is pushed into a deep state of loneliness that in time transformed into trauma. Kane describes her feelings as:

She felt ruthlessly bereft: forlorn and alone, her loneliness weaving a cocoon around her including and involving none other. Her eyes burned, her heart was tearing, her mind drowning in a cauldron of thoughts and emotions: love, despair and pain. And loathing. She turned to the person who had evoked that familiar feeling in her again- Ravan. (Kane, 76)

Many scholars like Foucault, Valsiner and Gergen suggest that any mental illness is not just because of medical reasons but because of social, psychological and historical reasons. Meenakshi here is affected because of social and cultural reasons more as she suffers because of her father abandoning the family and she was left in a situation to safeguard herself. Loneliness was another cruel thing eating up Surpanakha, when she was left all alone after her father abandoned the family, she felt that she should have at least had a friend to share her feelings. Kane describes that as: "She flexed her fingers absently, wishing she had a friend with whom she could

have indulged in a mindless chatter. she was the sister of an emperor, a princess, cloistered in her golden palace” (Kane, 80).

### 2.5 Being childless for years:

Motherhood is central to contemporary gendered expectations for women (Ridgeway and Correll 2004). The cultural expectation to bear and rear children is so strong that parenthood appears normative and childlessness deviant (Ulrich and Weatherall, 2000). Motherhood is considered a very important phase in a woman’s life. Meenakshi had undergone a lot of pain and agony because of being childless for years after marriage. Meenakshi finds it even more painful as her husband Vidyujiva was yearning for a child. At one point, Kane describes Meenakshi’s pain as,

I want a child, son or daughter, does not matter. As long as I have someone, who is ours- yours and mine, that someone to whom I can give all what I have achieved... After years fraught with despair and disappointment, penance and meditation, spells, witchcraft, she had conceived and now with her son in her arms, she could not ask for more... (Kane, 139)

In 2006, only 1.9% of Lithuanians expressed positive attitudes about childlessness, and 84.6% valued it negatively (Stakuniene and Maslauskaitė 2008), signalling the pronatalist tendency of Lithuanian society. (Sumskaite and Kordusaine, 2021). When it comes to women in reality even then there is only a very few percentage of women who don’t consider childlessness as a burden but still other women who are childless tend to consider themselves as a parent to their nephews or nieces or siblings or close relatives. There are only a very few that avoid contact with children as it would increase their yearning.

Meenakshi also considered Ravan’s son Meghnad as her own son during all her years of childlessness, he was her solace. Moreover, she did not lessen her affection for him even after the birth of her own son. It was Meghnad who saved Meenakshi from entering the traumatic phase. Even in reality, Pronatalism is widespread that people believe motherhood is a mandatory phase in a woman’s life and childless women are considered ‘others’ and are ostracised from the society.

### 2.6 Personal loss due to death of close ones:

As Meenakshi begot her child after many years of childlessness, She was not told of her grandmother’s death. It was Kaikesi who informed her daughter about her grandmother killed by Ram and Lakshman. Meenakshi was completely broken after hearing the news as she lost both her father and grandmother. “Meenakshi wanted to console her... she was instead infused with anguished anger, obliterating other imperceptible emotions” (Kane, 147). Kane portrayed her initial emotions this way and later when this pain builds an insight for revenge, one can trace the range of trauma that this incident has built in the mind of Meenakshi. “Someone of greatest importance had suddenly gone from me. I was completely bereft, stunned as I never anticipated it. The only one who ever truly loved me was gone from this world. The world felt empty and I, lonely.” (Sanders,318)

Above are the words of somebody who has lost one of their parents unexpectedly and the lines express the way the person suffered out of isolation. It is also said that the psychological effects differ based on the death, if it is out of chronic illness or expected, then the intensity of the effects are indeed lesser than the sudden and unexpected ones that it is said: “On the other hand, where death was sudden or time for adequate preparation was not available, the reactions following the death tended to be more intense and long lasting.” (Sanders,305) Surpanakha lost all the three people close to her unexpectedly and thus was pushed into intense effects. She came to know the death of her grandmother lately, her husband was all of a sudden killed in the war by her brother and her son, when she wanted him to serve as a tool for revenge, he also unexpectedly lost his life as Ram and Lakshmana beheaded him unknowingly when he was meditating inside a bush.

It is said that women after losing their husbands suffer a lot physically and psychologically and based on case studies it is said that “Widows also had higher scores on the GEI scales Anger, Social Isolation, Depersonalization, Sleep Disturbance and Loss of Appetite” (Sanders, 310). Here we find the character Surpanakha experiencing all the above said effects and Kane describes the way her sleep is disturbed by nightmares as:

Vidyujiva, his memory ripped through her tortured mind, bleeding her weeping heart. The glowing embers of him lived and from time to time he seemed to visit her in her dreams with his crooked smile but the beautiful face got bloody, fresh blood frothing out from an open wound in his head, dripping then gushing down, bubbling out...till she screamed and screamed only to wake up to a silent night, her screams dying in her throat. She had been dreaming; she had to wake up to a new reality- her vengeance. (Kane, 176)

The above lines also depict the protagonist’s transformation, that indeed it was this loss that resulted in disturbance, disturbance in pain, pain in various symptoms including loss of sleep, symptoms into trauma and this trauma have turned her towards revenge thus proving the after effects of trauma.

Sanders (1980) based on his study declares that, “Those who experienced the death of a child revealed more intense grief reactions of somatic types, greater depression, as well as anger and guilt with accompanying feelings of despair, than did those bereaved who had experienced the death of either a spouse or parent.”(309). When Surpanakha lost her son who was her only hope and tool to destroy Ravana and Rama, the deathbringers of Taraka and Vidhyujiva, she was completely broken. After getting to know the death of her son through Khara, she initially reacts like: “Don’t let him be dead... don't let him die.. please God” (Kane, 183). The author

describes her pain before looking at Sambhu Kumar's body as: "she tried to fool herself: I am dreaming, this is a nightmare. cold terror coursed through her body, as she curled her fingers into her palm, the nails scraping her skin, burying slowly into the soft flesh. Her knees gave out, crumpling to a heap" (Kane, 183).

Kane also records the transformation in Surpanakha's psyche after looking at her dead son beheaded in a pool of blood, All her pain and trauma is transformed into a raging spirit of revenge that she badly wanted to destroy the killers, although at one point she realised that it was her lust for revenge that led to her son's death still she wanted revenge and that is the effect of trauma in her psyche. Kane describes that as: "She wanted to get close to them all and get her hands on them, raking them with their nails, gouging their eyes and brains out with her bare, bloody hands. she wanted to hurt and kill them all because of what they had done to her" ( Kane, 184). Kane portrays the extent of the spirit of revenge that Surpanakha had on the ones who killed her son. After looking at her son, she captured the sight deeper than every now and then the image kept flashing in her mind even later. Whenever she had the memory of her son's death, she had these similar feelings of revenge to cruelly kill the ones who murdered her son.

### **2.7 Her Mutilation:**

Although Mutilation is considered more a physical injury, it has more to do with the psychological aspect too. The trauma experienced after acid attack or amputation is highly similar to the trauma that arises out of mutilation. In all cases it either affects their appearance or they lose a part of their body which affects their identity. when this trauma reaches the post-traumatic state, it results in loss of self-identity. when a victim of acid attack is interviewed of the after effects, her response was "He ruined my face and my entire life. I could not go back to being the same person I was before the attack even if I wanted to. I used to like dressing up. Now I hate looking at the mirror" (Mittal, Singh et.al, 4). The above lines clearly depicts the loss of self-identity in the women after acid attack.

Amputation is even more serious than the loss of the part of the body is sudden due to reasons like accidents, infections etc. It is said that amputation has a strong psychological impact on the individual. "Losing a limb can have a lifetime impact on self-esteem of a developing child. Particularly, right hand is a crucial part of a young child, who needs to explore and perform in order to develop" (Sahoo, Tripathy et.al, 2). Similarly, the loss of the organ results in Trauma leading them to experience symptoms of post-traumatic stress disorder as specified in the following lines like: "The symptoms of sudden onset anxiety on and off associated with shortness of breath and dizziness, visualizing blood everywhere in dreams and wake up screaming suggesting night mares, clinging to her mother throughout the day" (Sahoo, Tripathy et.al, 2).

Surpanakha also underwent mutilation when she tried to arouse Rama and Lakshmana for her sexual desires. When Rama guessed that she could be a demoness, he ordered Lakshmana to kill her but Sita didn't want her to be killed, so, Rama asked Lakshmana to maim her. In a few seconds, Surpanakha was maimed and mutilated when she found her nose and ears are cut off. Kane portrays her immediate pain after mutilation like:

The terror on her face was grotesque to see. Her wide open mouth, as it formed a continuous scream, was an ugly hole in her face. she was pressing her body against the tree like an animal trying to get back into its burrow, and from her finger nails came a nerve jarring sound of scratching as she clawed at the rough trunk, in a futile, panic-stricken quest for escape. (Kane, 203)

Although she was able to heal herself physically, she cannot erase the memory of mutilation and cannot overcome the trauma that the author describes that as:

She had absorbed her trauma swiftly and her self-made medication had slowly healed the raw wound of her torn face. The physical pain had subsided substantially; but not the ache in her heart or that pulsating throb in her mind, taunting her relentlessly, she had manoeuvred herself into a folly. (Kane,204)

One can easily trace the symptoms of uneasiness and the PTSD in Surpanakha after her mutilation and she has diverted all her trauma to feed the spirit of revenge that she used in this instance to turn her brother Ravana into Rama's enemy.

### **2.8 Loss of her family:**

In a fit of rage, after knowing that Ravana was the cause of her husband Vidhyujiva's death, she wanted to kill him that she directed all her trauma to feed the spirit of revenge but in an instant when it was Kumbakharna's turn to go to the battlefield, she realises that it was not the part of her plan that she told him that she thought Ravana would conquer Rama in the very first day and she never thought that he would drag the entire family. Even after losing everybody in the family, her mother Kaikesi was reiterating her words on Surpanakha that she used to say right from her childhood. She said that one day you will definitely be the trouble-maker especially for Ravana. When she walks out of the kingdom, she then and there delves into her memories of her family and childhood that she develops a trauma for the loss.

### **2.9 Pain of revenge:**

Surpanakha goes to Ayodhya then to seek revenge against Lakshmana and finds Angad, the baby son of Lakshmana. She could never kill him as it brought back memories of her son Kumar. When she is confronted with Urmila, Kane portrays their discussion on the effects of revenge. Urmila beautifully treats her with undeserved kindness and makes her realise the pain that she has in her because of watering the spirit of revenge. Kane describes the way Surpanakha realises the pain of revenge like:

I was too busy making others pay for theirs. I do not want to shift the guilt... I suppose you think I ought to find some way to forgive. Even my brother, And Ram and Lakshman. Perhaps even my mother. She wasn't such a bad person after all. Children hate too easily... I didn't want you to suffer my fate. Or your child" (Kane, 293) This way Urmila strongly influences Surpanakha and lets her experience the phase of self-realization. Surpanakha understands that compassion could have served as the best remedy and has realized the effects of her misconceptions of her brother, Ram, Lakshman and her mother.

### 3. Conclusion:

This study has attempted to bring in a parallel between the ones affected by PTSD in reality as well as fiction. The studies based on realities are analysed based on the case studies of the victims such as the ones that have undergone acid attacks, amputation. Textual evidence from the Novel *Lanka's Princess* by Kavita Kane is used as a reference to substantiate the way Surpanakha is a victim of PTSD.

The study thus justifies that after experiencing pains continuously in different aspects and since she has nobody close to her heart to express and was caught in loneliness, she had to store all her pain as trauma and all the trauma she stored was not just static but she fed her spirit of revenge using that. All the trauma inherent in her due to various reasons has turned into Post traumatic stress disorder and she experienced all the symptoms and her complex traumatic memories of the past led her to decide in the present. Then and there we can find the author describing all the hysterical acts of Surpanakha. It is due to this disorder as quoted earlier, there is a metamorphosis in the character of Surpanakha. In the words of Urmila, "You are angry with the world continued Urmila gently. 'You did not feed on violence and revenge, you yearned for your lost world,'" (Kane, 293). It is all the trauma and the effects of PTSD that has led to the transformation of Meenakshi into Surpanakha, filled with loads of revenge. All that she did seeking revenge was in the phase that she was affected by PTSD. All these acts of injustice or accidents have a deep effect in the minds of the victims regardless of age, gender and other demarcations.

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