

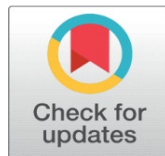


A PSYCHOANALYTICAL APPROACH TO PORTNOY'S QUEST FOR HIS JEWISH IDENTITY IN PHILIP ROTH'S PORTNOY'S COMPLAINT

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ABSTRACT

As a consequence of his unreserved depictions of assimilated Jews discarding traditional norms, Roth became estranged from Jewish authorities and became known as the quintessential outsider. Simultaneously, his work continues to resonate with Jews today and shaped the self-perception of new generations of Americanized Jews. This essay looks at how Roth treats Jewish development in his writing and suggests that his attempts are an argument in favor of a stronger feeling of Jewish uniqueness and defiance of authority—Philip Roth's Portnoy's Complaint about the conflict between the self and the outside world. The main character deals with internal, external, and self-versus-world issues. It is revealed that Portnoy has problems with his Jewish friends and family, who serve as a microcosm of the ethnic community he is a member of. He believes, falsely, that his culture is the primary cause of his alienation. He finds it troubling that his sexual enjoyment and his moral values contradict one another. His problems aren't resolved until the end of the book, even though he starts to realize his moral dilemma. This American novel describes what it's like to be a Jewish youngster growing up in America. It takes strong action against radical religious beliefs held by American Jewish groups. The Portnoy's Complaint has a very distinct style. It begins with the traditional first-person point of view and combines it with a modernist mental morality. Roth explores the endless and perhaps unsolvable conflict between man and his basic impulses by entering his species' primitive mind and illuminating the strange, horrifying, and inexplicable reality of human desires and experiences.

Keywords: Alienation, Psychoanalysis, The American Dream, Cultural Memory, Jewish Identity, Dilemma

1. INTRODUCTION

Groundwater is the most importance and more safely, its widely used as source of drinking water especially in rural communities around the world and its quality has great health significance so its needs a great concerns of all purposes (Wright et al. 2004; Furi et al. 2011; Kanyerere et al. 2012; Sunkari and Danladi 2016; Raj and Shaji 2017; Rashed and Niyazi 2017). Natural processes and developing in human activities that release harmful chemicals pose a great threat to the groundwater quality. One of these released chemical constituents is fluoride (Sreedevi et al. 2006; Jabal et al. 2014). Fluoride content in groundwater is very importance and must be determined due to its health-related concern. Because, in lower concentrations below 1.5 mg/L (World Health Organization) has effect against dental caries and promotes bone development (Apambire et al. 1997; Alfredo et al. 2014) and more than 50% of developed countries fluoridate their water below this level (Alfredo et al. 2014). While, at levels greater than 1.5 mg/L, fluoride can causes negative health effects on the teeth through incorporation into growing enamel crystals (Aoba and Fejerskov 2002).

There are many factors may contributory to the elevated levels of fluoride in groundwater such as variations in regional geology, rock weathering, mineralogy of watersheds and aquifers, water-rock and water-soil interactions (Islam et al. 2017). Fluoride level in the human body is increasing according to the increasing of the concentration of fluoride in water (Topitsoglou, et al.1995). Thus drinking-water is exactly the largest single contributor to daily fluoride intake (Murray and Rugg 1982). Although fluoride is widely promoted for the prevention of dental caries, its overconsumption in infancy may lead to dental fluorosis and other adverse effects (Topitsoglou, et al.1995, Burgstahler and Albert 2006). Based on some studies, there are several health effects are associated with fluoride ingestion, these health effects ranging from nausea to neurotoxic effects to death (Mullins, Michael and Carig 1998, Vogt et al. 1982). CDC recommended that a careful monitoring and control of F intake levels in order to avoid overexposure (CDC 2001). Fluoride is one of chemicals that has been known to appear significant effects in individuals through consumption of drinking-water (WHO 2010, Fawell et al. 2006). It could enter the human body through deferent ways like: the ingestion of food, drinking water, inhalation and dermal contact. While, drinking water is the most important exposure mechanism of fluoride, whereas act 75–90% of fluoride intake (Fawell et al. 2006 , Kloos and Haimanot 1999). Fluoride in low concentrations in drinking-water, has beneficial effects on teeth development and progress, but in high levels exceed or greater than the WHO guideline value of 1.5 mg/l, can causes a number of adverse effects (Malago et al. 2017 , Fomon et al. 2000, Petersen and been reported a high prevalence of dental fluorosis among communities that consume drinking water content on high fluoride levels (Malago et al. 2017 , Dey and Giri. 2016, Dessalegne and Zewage 2013). Fluoride enters into water sources from natural resources, or artificial ways such as extraction of aluminum, mining, pottery, making of ceramics, bricks, breakdown of rocks and soils or weathering and deposition of atmospheric particles and manure ((Jha BM, 2010, Mesdaghinia et al. 2010 , Faraji et al. 2014 , Maleki et al. 2015, Mohammadi et al. 2017). Several epidemiological studies have been demonstrated that uptake of fluoride in drinking water for long period of time leads to occurrence of adverse effects on the human skeletal tissue. So, the World Health Organization (WHO) has suggested the minimal concentration of 1.5mg/L (WHO 2004, Shanthi et al. 2014 , Phipps et al. 1998). Exposure to excessive amount of fluoride over a long time may lead to bone fractures, pain and tenderness in adults, and increased chance of developing pits in the tooth enamel in children aged 8 years and younger (EPA, 2012). Higher concentration of fluoride in drinking water is also linked with cancer (Navneet Kumar, 2010).

1.1. WATER QUALITY INDEX

Water quality Index (WQI) is a technique that provides the composite influ Philip Roth has become a major figure in contemporary American Jewish fiction. That being said, the significance is independent of his level of fame, the quantity of his works sold, or his performance at award ceremonies. His internal struggle gives his readers a thorough understanding of their civilization. His words capture the anguish and anger that many modern Americans face daily. He hates the subtleties of diplomacy that surround these subjects. His characters capture the joy and the agony of their situations and encounters. Roth considers the moral implications of his main character resolving his issues while interacting with external influences.

The following components make up the main stages of the Roth protagonist's ethical development: the moral idealism of an individual is confronted with their sense of self and selfhood, mostly through interpersonal connections. First, he makes an effort to comprehend the actual nature of negative forces that exist outside of the mind. The creation of strategies for surviving in a turbulent existential world while maintaining moral rectitude and dignity comes in second, followed by the realization of spiritual poetry. Although Roth explores many facets of the human experience in his works, his moral compass remains unaltered. Roth is aware that a creative person shouldn't work with the covert intention of propagating moral precepts or ideas. He must provide the reader with an accurate description of the circumstances and argue that he should engage in the underlying moral process.

According to Roth's writings, they are a documentation of the consequences of the permissive society he has observed in the US. In his publications, he demonstrates a range of negative outcomes, the most prevalent of which is a decline in respect for marriage and parental life. Through characters who view sex as the ultimate release and marriage as suffocation, Roth shows how the men in his culture have turned away from civilization in preference for a more backward way of life in their quest for freedom. Children, the next generation, he claims, cherish family ties. Redefining or devaluing the institution of marriage, in his opinion, is detrimental to their mental health. An important turning point in Portnoy's writing career occurred with the release of his Complaint in 1969. The protagonist, Portnoy, discusses his

doctor about his experiences in this humorous and graphic novel. The story so fits his life narrative. At first, Roth is accused of anti-Semitism and profanity for his candid opinion on a range of subjects.

A Jew is shown as a citizen who must endure cultural constraints and shame. In *Jewish Fiction; American Writing Since 1945: A Critical Study*, Robert F. Kiernan claims that in contrast to Bellow and Malamud, Roth provides a voice to the Jewish sensuality as it battles a lost struggle with guilt, sexual disorientation, and oppression from the family, focusing more on the emotional aspects of a Jewish childhood than the mysticism of being Jewish. In this book, Roth makes an effort to leave behind the closed-off society in which he was reared and immerses himself in the made-up world of Gentile America. Roth acknowledges that he left unresolved issues in New Jersey and within himself, which is the basis for his past failures. The real underlying story of his childhood and teenage revolt against bourgeois values, which he goes over again before addressing more important topics. The outcome is a book in which he writes an “outrageous autobiography” for himself, the fictional equivalent of the condition of the soul he wishes to portray through its seeming untruth.

No more than it attacks Christianity, Portnoy’s Complaint does not repudiate Judaism. It is more of an allegation directed towards the Jewish mother and her family, though. Portnoy’s narrative is seen as a modern rendition of the classic story of an immigrant trying to escape their slum status and become assimilated into American society. Through his devotion and unrelenting study, Roth not only skillfully captures both the personal and public events that occurred in the United States, but also presents his inventions as warning flags for the men of his era who prioritize instant gratification. In addition, he makes references to the detrimental effects of the laid-back lifestyle on society’s spiritual and mental well-being through the spiritual and mental degeneration of his heroes. Even with complete sexual freedom, Portnoy is unable to give himself a long-lasting feeling of value. His numerous charms and fascinations with undesirable sexual pleasures stand in stark contrast to the innate human desire for love and commitment, which is why his life is at a standstill. Shame, worry, and loneliness are his constant companions. He is left completely penniless and condemned as a result of his ridiculous sexual conduct and the guilt that followed. His lifetime of dissoluteness, greed, and rascality naturally leads to his ineffectiveness as a non-Israeli.

About Kepesh, the protagonist of the book, his heightened libidinal cravings imprison him in an organ he lustfully craves. He fulfills his pre-transformation sensual cravings after turning back into a human, yet he is troubled by his precarious situation. He doesn’t realize the consequences of his lifelong run away from his duties and his ravenous appetite for fresh, young, and attractive girls—a sexual desire that is both irredeemable and disgusting since it rejects marriage, having kids, and all other social obligations as well as those uplifting and loving relationships with other people. When Kepesh leaves his ordinary life, he discovers that this is exactly what he has been lacking. Despite all of his missteps, he never feels fulfilled or pleased. He is plagued by feelings of loneliness and hopelessness all the time.

The main character is a bit of an anomaly—a kind, astute, and sexually obsessed neurotic. His father is a sluggish insurance salesman who is always the victim at home and work, whereas his Jewish mother is a cannibal. The absurd and irrational Jewish dietary laws that Portnoy was taught at home upset him. Portnoy longs for a distinct personality. Portnoy is angry with other people. The injustices and tragedies of humanity, the need for evaluation, and the ultimate inability to explain are all defied by his art. Being unsatisfied has imprisoned Portnoy and made him a victim of his past. His incapacity to mold people into his idealized self is the source of his immense rage. His accomplishments, his rage, and the enemy of surrender are also his suffering. Portnoy won’t give in since he can’t accept Shikse or Jews. His inability to conceive in Israel demonstrates his inability to accept a flimsy façade of perfect femininity.

Israel is also seen by Portnoy as a burden. Compared to the United States, where boys like him are common, he is treated much more like an outsider there. He lives in Israel as an exile. He discovers his impotence in Israel, which is common for sexual athletes such as himself. In the epilogue to the oedipal drama involving Naomi, Portnoy is booted out for impotence. For the whole book, Portnoy lies on his therapist’s couch: Another victim, a good Jewish boy sacrificed for the sake of sexual freedom. While traveling to the Promised Land, Portnoy daydreams about his perfect Jewish nation and the Weequahic local park, where he watches Sunday morning baseball games amongst Jews. Jews from all social classes were present, and he thought that after engaging in these sports, he would always have been there to spend Sundays with his spouse and children as an adult. He imagines himself ending his weekends at a Jewish home where he feels “completely at home,” with typical Jewish family dinners and radio shows.

Portnoy decides to take back the things he has already acquired and move on. In comparison to his dreams, which never come true, Portnoy is a more passive character as a man, an American, and a Jew. In an attempt to recover two of the three, he flees to Israel but realizes that he will not be successful because he is a male and a Jew. Portnoy shrinks,

feeling as unnatural in New York as he does in Israel. His fear-instilled Jewish identity prevents him from really visiting America. He had almost wiped out the Jew with the American inside him. Because Portnoy is incapable of exerting himself, he seems unmanned. He is forced to the couch by the depravity of his situation, where he uses profanity to open up about his feelings. Another stark intellectual shortcoming of Portnoy's is his social and psychological struggles, even if he seems to be unaware of this. He expects to have relevance in a world where there are few opportunities. His experiences serve as an example of the limitations present in such a world. He believes that the one area of behavior where personal autonomy still exists is sexuality.

In his reality, there are just women to conquer—no new planets. Portnoy is not dreaming. He can never get close to anyone since everyone is only a projection of himself. Her desire comes true, and then she gets turned down. The women take on simple, magical dimensions. Portnoy makes a plea that has to be heard across generations. His purpose is accomplishment, not existence. His reactions to his doctor are intertwined with his family. He claims that his awful and repulsive mother is the “most memorable character” (3) he has ever encountered. Memory, which irreversibly separates Portnoy from his mother, is what binds them together. Portnoy worries that his mother will castrate him and forsake him. She was remarkable because she closed him out and threatened to kill him by wielding a bread knife.

The way Portnoy defines his problem verges on predetermined endorsement of the very tropes he so fiercely rejects. He acknowledges his Jewish weakness as an unchangeable historical reality as well as a phase that may be overcome. Amidst his sense of powerlessness and his yearning to break free from the constraints that his past threatens to place upon him, Portnoy lives on the brink. But he also shows how his birth has influenced him by contrasting his pride in being part of the People of Choice with his self-loathing. One way to read *Portnoy's Complaint* is as a humorous monologue that captures, almost perfectly, the rage of memory and the hungry details of childish rejections and resentments. A generation's mentality is both bitter and deeply ingrained in the family. Therapeutic middle-class individuals who consider everything anatomical to be “dinner conversation” are said to benefit from the deliberate profanation of their parents, carers, and even the most secret offices of the body.

The work sincerely addresses several issues, including personal grief, the societal insatiability of a generation, and the worldwide social consequences of this insatiability. The difference between innocence and experience shapes the complaint of Portnoy. The roles are still changing. The protagonist is a dual example of natural vice and innate virtue. The Jewish mother possesses a strong and fundamental faith. Adolescence presents challenges for Portnoy. Sophie's faith in his goodness only serves to highlight his complex and fundamental wickedness. Portnoy believes that he is a victim. However, his therapist finds that he hates everyone who likes him because of his self-loathing. The therapist does not label his patient's deliberate attempts to break free from the past. However, Portnoy takes advantage of the circumstances. He won't acknowledge his parents' love since doing so would require him to return the favor. His primary motivation for undergoing therapy is to get over the guilt he feels from being so self-centered. He doesn't realize that the brilliance he values in himself comes from the same Jewishness that he disparages.

Anti-Semitism cannot be found in *Portnoy's Complaint*. The urge to change one's birth path is expressed in the novel. Portnoy wants to be isolated so that he may start over as a human, free from the burdens of the past and the demands of being special. The protagonist still has quite a ways to go before he is cured, as the novel's ending makes clear. 33-year-old Portnoy is still a born masturbator and is unable to develop a serious connection with someone else. Shrinking and dehumanizing taboos bind him. Portnoy quips that it turns out that ignorance of it is taboo for him. Whether or not the American Jew honors his biologic. The conflict at the heart of the book is between Jewish family values and American individualism. Jewish moral code, which emphasizes restraint, repression, renunciation, and responsibility to others, and American individualism, with its motto of “every man for himself,” are the two conflicting philosophies that Portnoy must choose between. Because of his advanced age, Portnoy can enjoy unrestrained sexual freedom, and he disagrees with Sophie's representation of social and moral authority. However, Portnoy is ignorant that his attempts to eliminate the moral component of his personality are bound to fail since he, like his mother, is an outcome of his civilization's parents and their beliefs, he is doomed.

Neurosis results from rejecting one's spiritual essence in addition to suppressing one's bodily nature. Between his desire and ability to examine each inflamed nerve ending and his attention on comprehending the reason he is in such severe anguish, Portnoy sets himself apart from the ordinary victim of a dark comedy. His schooling was not exclusively Jewish. Many first-generation Americans and immigrants thought their boys would be the Columbuses who would bring their families prosperity and stability in the New World during the 1920s and 1930s. For many Columbuses, the

accumulation of these cravings results in excruciating kink. The portrayal of a tormented man and his era in Portnoy's Complaint is intense, real, and comprehensive.

Roth portrays this situation in all its misery, not only for what he has gone through thus far but also for everything that he and Judaism will endure in America going forward. Not only does one person experience an identity crisis in the end, but a generation as a whole has a dreadful awakening. In general, Roth writes about modern Jewish life and does it with remarkable color, energy, and honesty. He is thinking about himself and the Jewish-American scene. His wit, feelings, and observations are the source of his stories' vibrancy and color. He presents his Jewish experience with a deep earnestness. Roth responds to situations and people without religiosity, regret, or retaliation. An iconic piece of art, Portnoy's Complaint has important things to relay regarding Jewish life in America. One sheds their identity, feeling of nation, and sense of belonging in this state. Being a resident of the diaspora is an extremely miserable experience, as Portnoy in Portnoy's Complaint illustrated. He is portrayed as an itinerant Jew who is unaware of his existence. The last chapter of the book describes the emotions of a Jew who feels as though he does not belong in either his home nation or his place of origin.

Philip Roth's masterpiece *The Portnoy's Complaint* laid this article's foundation. Roth has opened himself up to the prospect of being viewed as an example of a Jewish adolescent living in America by writing *Portnoy's Complaint*. Therefore, it should be no surprise that some readers' responses centered on Roth's status as an authentic voice in American Jewish literature. Roth is an individual who has witnessed Jewish history and the Holocaust. He has never been distant from the concepts of alienation and homelessness since he is Jewish. The psychoanalytic technique has been employed to analyze the book. Whatever lies behind the surface of Roth's literary works are the traumas of being a solitary person with creative tendencies in a dogmatic family context with little prospect of finding a suitable outlet for his desires. Emphasize the novel theories of Jacques Lacan about the evolution of human psychology. In the novel's first phrase, Philip Roth gives the reader a concrete impression of the social environment of the 1960s, which is New York City.

much that had previously been considered [...] to be disgraceful and disgusting forced itself upon the national consciousness, loathsome or not; what was assumed to be beyond reproach became the target of blasphemous assault; what was imagined to be indestructible, impermeable, in the very nature of American things yielded and collapsed overnight (6).

Lacan, a well-known French psychotherapist, was one of the first psychologists of the 20th century to emphasize the symbolic register of psychological growth instead of the verbal registers. It is in the latter part of his noteworthy studies that he arrives at this realization. He studied in great detail how one signifier serves as the topic for another signification. A subject in Lacanian psychoanalysis uses analysis and transfer to understand and come to terms with his surroundings. This is the situation for Portnoy, who has to deal with a terrible and mentally exhausting tyranny from the very beginning of his life. Portnoy is subjected to both societal and domestic tyranny. Being a Jew first and foremost, Portnoy must contend with the drawbacks of the household scene. "A Jewish man with parents alive is a fifteen-year-old boy, and will remain a fifteen-year-old boy till they die!" (7).

The major focus of Lacan's work is on the circumstances that cause the subject to become "alienated." Our seclusion from those whom we perceive to be the other preserves and transforms this alienation. In Roth's time, this "Other" may be seen as his estrangement from the Jewish community, of which he appears to be a member and his covert, indifferent hatred of American politics and culture. The novel's protagonist, Portnoy, who serves as the signifier in the figurative milieu, experiences alienation that can be traced to various instances of parental exploitation as well as the exploitative character of New York's capitalist society, the city he was born into and has called home. According to Lacan, division and alienation happen on a personal subjective level. As the suppressed lone person who challenges society and religious dogma, Portnoy is the diligent subject who looks for a solution.

When Portnoy talks to his therapist about his experiences, he mentions reading classic books as a youngster. He describes his acquaintance with these books, but he doesn't appear to know how to relate to the ideal heroes in such books. He discovers that life is ultimately not what it seems to be as he attempts to apply rationality to his current situation. The false knowledge that society has been feeding him makes him feel deceived. He won't be able to create his sense of self as a teenager using the interpretation of reality that the capitalist system has given him. The full text of the book is described in the title, *Portnoy's Complaint*. To put it plainly, Portnoy is troubled. He has an egocentric demeanor and treats women rather disrespectfully. His hatred of "the other" extends beyond women. He uses masochistic self-deflection to divert his rage.

Psychoanalysis is not concerned with making things more complicated, nor is it about making things simpler. At its finest, it should be focused on resolving the problems using a sensible, well-balanced structure that adheres to specific rules. Since the dawn of time, man has made a purposeful effort to use symbols to express himself to the world around him. Humanity has an obsession with symbols. There are several ways in which this compulsive behavior appears in the Portnoy complaint. The "complaint" that Alex Portnoy makes in his monologue to his doctor He's telling the story of everything that has ever occurred to him—bad, embarrassing, strange, and depressing. He believes that everything stems from his Jewish background and the ensuing shame that has followed him throughout his life.

The importance of Portnoy's naïve account of his life may not be interesting enough to a simple reader of literature, but one simply has to look past the lighthearted enjoyment he derives from perusing a work of fiction to go deeper into the novel's first layer. Psychoanalysis employs several strategies and techniques to address the very complex issues within the human mind. The most widely utilized method, which peaked in popularity in the late 20th century, was called the "talking cure method." It involved a person pouring out his memories in the same order that they came to him while he was left solitary in a room with just a contemplative analyst. Although the method may appear arbitrary and ineffective, because the patient is so open and honest about his thoughts during these sessions, it occasionally occurs that he brings up a topic that might be the root of their psychological problems and concerns. Portnoy embodies the essence of American culture. Roth himself foreshadows, "an attempt to imagine a book about imagining that American myth" (6).

Portnoy is the presentation of a certain set of individuals who experience special happenings that affect the American public during a particular moment when everything undergoes significant changes. He experiences a certain kind of suffering that has rendered his personality type unable. Portnoy, who stands in for one of the tensest or oppressed social groups, tries to heal the illness that strikes them. While being creative and innovative gives the person sufficient guidelines to govern themselves in the nearly chaotic environment of 20th-century America, the remedy is not all-inclusive. The main thing that Portnoy clings to to get himself out of his psychological problem is psychoanalysis. What bothers him the most is his social estrangement. As a well-rounded talking remedy for psychological discrepancies, Portnoy's Complaint is transformed. According to Jeffrey Berman:

When a Philip Roth character finds himself lying on a couch, more than likely he is engaged not in sex but in psychoanalysis. Therapy becomes the most intimate and imaginative event in life for the beleaguered hero, the one love affair he cannot live without (1).

Psychoanalysts who adhere to Lacanian theory are compelled to choose between two options: either they fully recover and channel their critical energies into modern self-awareness and common sense, or they stubbornly reject images of a happy and healthy self. Even if the "subversion" of the patient in a medical facility does not free us from capitalism's alienated labor, it does allow us to refuse to accept the alienating system. One common error when it comes to sexuality is to see it through a pompous and religious lens, which can result in hasty decisions about any particular person. One is a bad person if one pursues multiple romantic partners at different times in their life. Conversely, the most respected partner is the one who stays in the same relationship that was established under certain customs.

Nothing about sexuality should be assumed. If any judgments about a person's sexual orientation are to be made, they ought to be based on the degree of spiritual and physical fulfillment that a particular relationship provides. The novel's structure is distinct. Alexander Portnoy and his therapist are having a meeting. and essentially revealing everything about every obscene and disgusting act he has ever done. Two strict Jewish parents influenced his upbringing. The primary point of contention between him and his family is his sexual promiscuity. When they go against his parents' morals, it is frequently self-directed and exhausting. As a youngster, this overwhelms him. He strives to inflict revenge on his parents and their harsh regulations in his unconscious mind. He creates a barrier of defense in his sexual rebel to shield his inner principles and ideals from those of the outside world. Because of this, Portnoy will inevitably encounter the societal stigmas associated with being a Jew. "A Jewish man with his parents alive is half the time a helpless infant!" (7).

Through symbolic activities, we refer to as "transference," a sequence of interactions with the observer as the object occurs. Thus, that provides Alex Portnoy's background. The man battles with his Jewish background and despises his parents a great deal. Rather than reaching out for the comforting embrace of a motherly figure who may provide him with the conventional sense of belonging he has been taught, he chooses to interact with a nasty lady he nicknames "The Monkey" (7). Instead of dismissing his unusual choice of female companion as a pointless and unimportant matter, he decided to ask his parents what was causing his unusual romantic relationship. As Frankl makes clear, "Between stimulus

and response there is a space. In that space is our power to choose our response. In our response lies our growth and our freedom" (12).

The main difference between the American culture in which Portnoy is reared and the regulations at home form the basis of this board, which Portnoy chooses to reign over with his own set of rules. For him, the Monkey—with her untamed lifestyle and obscene tastes—is a way to get into the world his parents have banished. The relationship that maintains the equilibrium of his disoriented brain is with the lady who is the complete opposite of the model Jewish parent he was reared by. Roth has a humorous blend of sarcasm and amusement, and his writing frequently has standout moments that are easy to remember. He keeps the same tone of intelligence the whole book. He speaks about his father's constipation and other related themes regularly.

I can lie about my name, I can lie about my school, but how am I going to lie about this nose? "You seem like a very nice person Mr. Porte-Noir, but why do you go around covering the middle of your face like that?" Because suddenly it has taken off, the middle of my face! Because gone is the button of my childhood years, that pretty little thing that people used to look at in my carriage, and lo and behold, the middle of my face has begun to reach out toward God. Porte-Noir and Parsons my ass, kid, you have got J- E-W written right across the middle of your face... (7).

Conversely, Portnoy's Complaint represents a sociological analysis of American culture. Together, Fanon and Said explain in their essay that civilization is becoming more and more radicalized, with barbaric motifs considering a certain significance as alternative forms of civilized reason such that alienation becomes provided to be something opposed to the realm of the prevailing language system as a dimension of the symbolic.

Yes, the only people in the world whom it seems to me the Jews are not afraid of are the Chinese. Because one, the way they speak English makes my father sound like Lord Chesterfield; two, the insides of their heads are just so much fried rice anyway; and three, to them we are not Jews but white— and maybe even Anglo-Saxon. Imagine! No wonder the waiters can't intimidate us. To them, we're just some big-nosed variety of WASP! Boy, do we eat? Suddenly even the pig is no threat. (7).

Thus, Philip Roth paints an image of a society that many Jews find unappealing. It comes as no surprise that the majority of them detested this book when it was first published. As is well known, one can comprehend along what imaginative lines the organism of humanity, in the most private corners of its existence, presents its capture in a symbolic dimension inside the field of experience that psychoanalysis initiated. These stories, which are often obscured and buried in psychoanalytical themes, undertones, and resonances, were greatly informed, shaped, and impacted by the vocabulary and conceptual framework of the psychoanalytical process. Roth frequently expresses doubt about the bonds that individuals share with their nations and political structures. In specifically, he acknowledges, "We must admit that we are ignorant of our respective countries. Incredibly ignorant" (16).

Despite being mostly humorous, these topics frequently draw attention to the differences between Portnoy's internal and emotional world and the lives of others around him. This disparity reinforces Portnoy's tendency to withdraw from his immediate surroundings. It is this internal isolation and inclusion that has helped to shape him into a self-sufficient figure. His ongoing battle to distinguish himself from the identities he has historically been associated with is what gives him his independence and his heroic appeal. A significant portion of Portnoy revolves around the classic bildungsroman of an intellectually gifted young man who, at the height of his development, comes to grips with his sexuality and, with his newly found abilities, becomes his own man.

One can either fully transform into a tool to forward the objectives of the system for which he is responsible, or, if they are dissatisfied with their status as a tool, they can devise a strategy of escape. The majority of the time, survival equals the sexual preponderance of a particular species over its peers. Therefore, escape strategies as they occur all demand a certain level of complexity, one more than the others. Unfortunately, sexuality casts a shadow over everything that goes along with life. Success in the sexual sphere greatly influences one's ability to get financial and political power, as well as the respect of friends, family, partners, and even offspring. Author Philip Roth gives the youthful Portnoy's repressed desire a pure voice in his work Portnoy's Complaint. Through a thorough and unaffected account of his sexual and physiological maturation, Roth paints a picture of human existence that is often overlooked in the ostentatious and ostentatious modern lifestyle that the majority of us appear to lead.

This study, which primarily draws from the psychoanalytic perspectives of Quebecor Lacan, shows that sexuality, in all its moral complexities, plays a significant role in determining a young adult's personality. Portnoy appears to be dealing with several sexual problems, which we know are related to the oppressive environment he lives in. According

to a traditional Jewish perspective, this makes him the quintessential Jewish outsider who is rejected by society and marginalized by the unwelcoming and oppressive majority. Notwithstanding the historical context and the possibility that he was born in Portnoy, as a self-conscious youngster seeking to identify with the liberal philosophical ideal, he chooses to launch his rebellion against his parents, who serve as the social order's implementers of any rule that his rebellious nature finds intolerable and disgusting.

Portnoy represents the ordinary adolescent who, despite any adult-centered religious, political, or socioeconomic prejudice, prioritizes his humanity. Seeing the rhetoric that permeates his surroundings, he makes the intentional decision to stand up for what he believes to be right. The finest weapon he can muster is masturbation, even though it is the major tool of a sexual revolt. By organizing this kind of protest, he can emerge from that crucial time in his life somewhat unscathed and develop into a person who differs from both of his parents. A dissident with a purpose Instead of turning into a tool for his rigid and repressive society, Portnoy develops into an autonomous artist who is knowledgeable about a universe whose laws he actively creates and comprehends.

CONFLICT OF INTERESTS

None.

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None.

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