
SUICIDE OF NAKO: A PSYCHO-SOCIAL STUDY OF MURAKAMI'S NORWEGIAN WOOD

Md Sajib Miah,

IELTS Instructor at Meiji Education since 2019, Dhaka, Bangladesh

Contact Number: 01676637850.

ABSTRACT: *The idea of death is being thought as an incorrigible essence in the portrayal of Haruki Murakami's Norwegian Wood (2000). Individualistic values nonconforming (not aware of social norms, ethics or morals) to societal values, weak social restrains, the desire for meaning of life which is attainable only by social attachment, dichotomy between nonconforming values and unconscious wish for sympathy lead an individual to depression and melancholy as well as schizophrenic conditions which are the reinforces for committing suicide. Naoko's rejection of coming back to the engraved and stereotype societal norms and dystopian society (Naoko's viewpoint), as well as Kizuki's unprecedented suicide and her childhood fallacies, are intermingled for producing psychological dysfunction in the psyche which ultimately lead her towards committing suicide at the Sanatorium. Naoko's Kizuki complex and making herself alien from the suffocating and afflicted societal values can be judged by Durkheim's egoistic suicidal drive and Freudian Psychoanalysis. The paper discusses how Durkheim's egoistic suicidal drive is associated with Naoko's psychological trauma or PTSD (Post Traumatic Stress Disorder) that drives her towards committing suicide who is an impeccable embodiment of psycho-social dystopia in Japanese youth. The first section of this paper scrutinizes Durkheim's suicidal drive and connects with Norwegian Wood and Japanese contemporary society during post-Second World War specially 1960s. The rest of the part consults with Freudian psychoanalysis on Naoko's repressed thoughts and memories of childhood, where both phenomena are possibly responsible for Naoko's abrupt decision of killing herself.*

KEY WORDS: PTSD, non-conforming, dystopia, Durkheim, Freud

INTRODUCTION

Haruki Murakami's *Norwegian Wood* (2000) is set in the 1960s just after Second World War in Japan which narrates the story of 37 years old protagonist's point of view with the flashback of student days where he spent intimate moments with his beloved Naoko as well as the best friend Kizuki. When Toru hears Naoko's favourite Beatles songs, he calls upon his first love Naoko, the former girlfriend of his best friend Kizuki. Toru, immediately, is transported back almost 20 years back in his teen ages in Tokyo, adrift in a world of uneasy relationships, casual sex, passion, loss and desire to some extent a dystopian society where an impetuous young girl named Midori marched into his life. The novel starts with a complex relationship between Naoko and Kizuki who have been bringing up in a body from their tender ages, by developing incomplete psychosexual desires which indicate low social integration as well as moral degradations which lead the characters towards Post Traumatic Stress Disorder and ultimately death at the end.

Objectives

The paper critically observes the reasons behind abrupt decision of killing own-self specially Naoko's suicide. It also scrutinizes the suicide whether society or psychological dysfunction is responsible for suicide and tries to find out how social integrations affect individual psyche which ultimately responsible for committing suicide.

LITERATURE REVIEW

Based on the criticism of Murakami, varieties of books and critical essays have been collected for the study. Different books and critical writings were composed by Beck (1967), Carl (1933), Durkheim (1951), Freud (1923), Nayar (2009), Shakespeare (2002) and many more are very effective for the progress of the study. However, some literary online website was also supportive to support the paper.

METHODOLOGY

The study has used qualitative method to comment data from different sources. Primary and secondary sources have been also used to support. The researcher consulted some online sources like (Academia.edu, scholar.google.com) and the library of Eastern University as well as personal library. However, the researcher has used some conceptual frameworks to reach the main idea of the paper as well as further studies.

Rational

It is commonly believed by many critics that Naoko's suicide is inevitably related to her psychological breakdown while I think social integrations are also countable for her suicide. It is, therefore, my main concern to find out the real issues of her suicide by applying psycho-social theories and criticism.

Limitations and Delimitations

The paper is totally depended on printed books and journals available in my country. Few books are compiled from Amazon and few are downloaded from the internet. Because of time restrictions and words limitations the paper cannot deeply consult Naoko's further reasons for committing suicide. Finally, budget cannot fully cover the paper to move forward to collect data.

DISCUSSION AND FINDINGS

Egoistic Suicide and Social Integration

Suicide is intentionally causing one's own death but Durkheim believes that society is responsible for one's committing suicide. Durkheim sets vital there objectives of suicide: 1. To identify the nature of social causes, 2. To show how these causes produce effects, and 3. The relation of social causes to the individual's reactions as associated with suicide. Among the four categories of Durkheim's Suicide, Egoistic is the main concern of the paper. Suicide thus varies inversely with the degree of integration of the religious, domestic, and political groups of which the individual forms a part; in short, as a society weakens or "disintegrates," the individual depends less on the group, depends more upon himself, and recognizes no rules of

conduct beyond those based upon private interests. Durkheim called this state of "excessive individualism" egoism, and the special type of self-inflicted death it produces egoistic suicide. "However individualized a man may be there is always something collective remaining -- the very depression and melancholy resulting from this same exaggerated individualism" (Durkheim 25). Egoistic suicide is related to the dearth of social cohesion and bonds which affects an individual's psyche to commit suicide. Durkheim deeply sought to identify the types of suicide depend on the symmetries of their causes. "Egoistic" suicides resulted from the weakening of the group's control over the individual's behaviour. The more weakened the groups bond ... (the more he/she) depends only on himself/herself and recognizes no other rules of conduct than what are founded on self-interest ... egoism is when the individual ego asserts itself to excess in the face of the social ego and at its expense, we ... egoistic the special type of suicide springing from excessive individualism (Durkheim 209). Durkheim relied on earlier studies to identify regularities in the suicide rates. Only regularities would reflect the social forces at work and allow him to separate social causes from idiosyncratic suicidal acts. After exploring differences in suicide rates between different religious confessions, marital conditions, and states of the polity, Durkheim concluded that the differences could be explained by the degree of integration of the various groups. Low levels of integration were associated with high rates of 'egoistic' suicide. The social law was accordingly stated: "suicide varies inversely with the degree of integration of the group" (Durkheim 209). Too much or low social integrations are undoubtedly responsible for one's committing suicide where Naoko is not untenable in Murakami's novel *Norwegian Wood*. Naoko's excessive individualism or introverted characteristics can be described by Murphy a person's character can be described through the opinions of other characters where Toru says about Naoko in the maiden speculations of the novel: "I wonder if she was trying to convey something to me, something she could not put into words – something prior to words that she could not grasp within herself and which therefore had no hope of ever turning into words" (Murakami 162). She cannot connect herself with the society where she has lost her beloved Kizuki and lovely elder sister and gets pessimistic about life and society. She asserts "I'm scared I will never get back again. I will always stay twisted like this and grow old and waste away here. I get so chilled it's like I'm all frozen inside" (Murakami 171). Naoko knows her conditions of physics that won't be recovered again in coming back to society and the Sanatorium is the impeccable place for living to her. Here, she accepts her fate and nonconforming societal values and integrations over her. She tries to come back usual life in the society but she cannot do this only because of recalling some unprecedented suicides in the dystopian society where there is too much dearth of integration as well as the uncertainty of life. She cannot move back to conventional ingrained norms of the society because there is a dichotomy between her unconscious wish for sympathy and societal values. As an existential being in society, she does not find the "meaning of life" where anyone can commit suicide even without any valid reasons. Naoko's being alienated from society is characterised as "Excessive individualism" which is crucial to loss of existential meaning of life that ultimately the symptoms of "egoistic suicide" disputed by Durkheim in his book entitled *Suicide* (1951). Naoko hardly infuses her social integration and confines herself in a sanatorium where she continuously seeks for a utopian world to escape from dystopian society which finally leads her to commit an abrupt suicide in the sanatorium.

Low Social Integration and Naoko's Suicide

"Share beliefs, social interactions and relationships, social organization, feelings of cohesiveness, the vitality of society, and to the balance of egoistic and altruistic forces within a group might be considered as integration" which integrations sometimes produce individual feelings of meaninglessness, collective sentiments of meaninglessness, intensification of misfortunes, weakened restraints and finally loneliness are seemed as the reinforcing of "Low Social Integration" which ultimately responsible for suicide. Naoko is almost affected by all the social integrations because there is a lack of shared beliefs in Naoko's society. Religion can be considered as share beliefs. Naoko involves physical intimacy with Toru which is not pertinent to religious norms and morals. Social interactions and relationships are related to the meaninglessness of individual feelings which drive from "uncommitted to social purpose". A person feels lonely and alienated due to low social integration which leads to suicide. An explanation attributed to Durkheim (Landecker 1950) is that low integration (weak communicative integration or the lack of intimate relationships) leads to feelings of isolation and loneliness which are painful and, in turn, lead to suicide. A similar interpretation is that social individuation, fostered by the division of labour or cultural diversity (i.e., normative and functional integration), results in differences in values, practices, and beliefs, which fragments the sense of community and, in turn, leads to social isolation and loneliness. Midori is the perfect example of social distinctions and situation of lower-class people: "Ok I am not so smart I'm working class. But it's the working class that keeps the world running and it's the working class that get exploited" (Durkheim 234). When people are being persecuted in the society, then they feel existential crisis and decides to commit suicide which has been done by Naoko at the sanatorium. Naoko's past memories make her lonely and isolated from the society and Murphy (1972) explains "past life gives information to reader in order to obtain information about events which will help shape a person's character" (166). She cannot forget her memory of the society where she has lost her beloved. She has no place for her in the society and the doctor prescribes her to leave the crowd and lead a life in a lonely place where no one will be with her. After I moved out of my flat, I came back to my family's house in Kobe and was seeing a doctor for a while. He tells me there is a place in the hills outside Kyoto that would be perfect for me, and I'm thinking of spending a little time there (Durkheim 53). The sanatorium is the opposite worldview of her real-life society which seems utopian and egalitarian while the usual society is being seemed as inferno because of her society is packed with excoriation, hatred, humiliation and reprimand by which she is extremely disturbed and asserts a paradoxical statement:

It may well be that we can never fully adapt to our own deformities. Unable to find a place inside for ourselves for the very real pain and suffering that these deformities cause, we come here to get away from such things. As long as we are here, we can get by without hearing others or being hurt by them because we know that we are "deformed". That's what distinguishes us from the outside world.... And we live quietly so as not hurt one another. (Durkheim 114).

The letters of Naoko speak about low social integration which affects and makes her alien which ultimately leads towards suicide. Society cannot fulfil individual wishes which later stands against societal values as Non-conformation. Durkheim discusses about these weakened social restraints and says:

A collective force is one of the obstacles best calculated to restrain suicide; its weakening involves a development of suicide. When society is strongly integrated, it holds individuals under its control and considers them at its service and forbids them to dispose wilfully of themselves. Accordingly, it opposes evading one's duties through death. But how could society impose its supremacy upon them when they refuse to accept its subordination as legitimate. (Durkheim 209).

However, egoistic suicides are acts devoid of passion, reflecting detachment, emptiness, and melancholy which drive from too much or low social integration for what Naoko commits suicide at the Sanatorium. Naoko strongly non-conforms the values of society as says to Kizuki: "Hey Kizuki, I thought, you're not missing a damn thing. This world is a piece of shit. The assholes are earning their college credits, and helping to create a society in their own disgusting image" (Durkheim 62). The society where individual values non-conforms the societal established values and finally societal values supersedes individual norms then the question of suicide comes that happened to Naoko and also most probably the other deceased characters in the novel.

Naoko as the Embodiment of Japanese Youth

Suicide was the pervasive incident in Japanese society after the 2nd world war because of rapid industrialization and dependency on collective groups. Western culture developed from collectivism to individualism and then to a new type of collectivism with high industrialization. Japan, however, has simply developed from an old form of collectivism to a new form in its drastic and rapid change from a preindustrial to an industrialized society without experiencing any emancipation of the individual. The Japanese are highly dependent upon groups, whether the family, the school, or the big firm. The problem of being comprised in the groups is that an egoistic person cherishes "excessive individualistic" goals, (according to Durkheim) which cannot be infused by conforming to societal values. By the way, an individual unconsciously wants to be the part of society and there is the conflict between Id and Ego which finally leads to suicide. Naoko extremely wants to live with family but she is prescribed to live alone in the jungle and finally, she cannot win her desires over ego and says about her problematic growth and connection in the society through Toru "We grow up fast and had to enter society" (Murakami 156). During the lifetime of Murakami, the vulnerability of Japanese Women were untenable not only because of psychological traits such as dependence, restrictions or minimal problem-solving activity but also some social situations such as poverty and outcast status, failure in school and domestic life and finally rejection by parents or husband. Midori and Reiko might be an impeccable and conspicuous example of destitute society and rejection by husband.

The study has found the role conflicts for Japanese women occur in three areas: (a) conflict with the traditional conception of femininity, (b) the historical conflict between the merchant and samurai cultures, and (c) the conflict produced by rapid modernization. Recent research has been divulged in Japan about suicide rate where it has been shown that Japanese females were the highest, among modern nations until the end of the 1900s. The ratio of female per 100 male suicides is still the highest: 74 in contrast to 53 for West Germany, 41 for Sweden, 37 for

the United States, and 8 for Britain in 1972. Suicide is the primary cause of death for Japanese females age 20 to 29. However, Ohara explains,

Found suicidal wishes or preoccupations more frequent in Japanese women than in Japanese men: 63 per cent of females contemplated suicide at least once as compared to 43 per cent of males. Young women with a history of a suicidal attempt scored significantly higher than controls on variables reflecting oversensitivity, rigidity, poor impulse control, and depression. Workers in three low-paid occupations, service work (barmaid, waitress), housemaid, and nurse, had a particularly high suicide rate. The majority of suicides among outcasts (eta) were related to their job or love failure. (66)

The economic insecurity and social division were the vital rules to create a dystopian society which is inevitably interconnected to suicide because social division creates problems in social interactions for what integrations ameliorate in the society. Wanatabi's hostel life can be seen from Marxist labour division where Wanatabi stands for Elite class and Toru and others represent as the proletariat class. Toru feels economic insecurity while visits the bars with Wanatabi. Midori's economic conditions also divulge the socio-economic situation of Japanese society as well as class distinctions which might be another cause of swelling up suicidal rates in that society among young people. These societal shortcomings and low social integration ultimately lead Naoko towards PTSD and finally abrupt suicide to escape from dysfunctional utopia to egalitarian and Edenic state where no one will force over her desires.

Naoko's Kizuki Complex and Erotic Difficulty

Chinese philosophical concept of Dualism Yin and Yang can be considered to conceive the inseparable psychological bonding between two major figures like Naoko and Kizuki in the novel *Norwegian Wood* where one cannot survive a moment without another one (without the white counterpart, the black cannot exist). Kizuki's abrupt death is one kind of bolt from the blue and impacts her intensively that ultimately leads her to PTSD (Post Traumatic Stress Disorder) that is defined by American Psychiatric Association as "psychotic disorder that can occur in people who have experienced or witnessed a traumatic event such as a natural disaster, a serious accident, a terrorist act, war/combat, rape or other violent personal assault" (1). Both Naoko's elder sister and Kizuki's suicide might be referred as the cause of her disorder. Her fascination and weakness to Kizuki and now his forever non-existence made a kind of complex in her. Carl Jung (1993) explains 'complex' as the building block of human psyche. Complexes are important features of the personal unconscious. A complex refers to attitudes, feelings, memories and thoughts that focus on a single concept "autonomously and interfere with the intentions of the will, disturbing the memory and conscious performance"(19) Naoko recalls these past incidents with Kizuki only because of having in her unconscious psyche. Henry Gleitman (1991) speculates three basic factors of how memory works. The first stage is 'acquisition' where "the relevant experiences leave some record in the nervous system, the memory trace." (244). As both were neighbours and had an intimate relationship packed with wonderful childhood memories, her nervous system is full of his memory traces. The next aspect is called 'storage' where the memory traces are squirreled away and held in some more or less enduring form for later use. The experiences Naoko and Kizuki shared have contributed to this aspect of memory. The final phase is 'retrieval' where we 'try to remember' "to dredge up this particular trace from among all the others we have stored." The final aspect casts a

challenge to Naoko. Her ingrained and fixed memories about Kizuki and her eventually becoming schizophrenic later on attests to the fact that she could never stand out from her Kizuki Complex ever since Kizuki abruptly kills himself.

Repressed thoughts are the vital part of her psychological disturbances. “Memory is a funny thing” (Murakami .2). Naoko tries to subdue her past memories but cannot do this because there are concealed her unconscious psyche that divulges sometimes abruptly and torments her psychologically which develops PTSD in her psyche as well as physics. “Repression is the hiding away of something in our minds, what is hidden away exists in our unconscious. Guilt-inducing desire and traumatic events such as the death of a loved one...The unconscious is the greatest threat to our identity as rational humans” (Psychological Trauma 65). First of all, she always recalls him even though he died a few years back that memories hide in her unconscious. Besides that, she feels guilty because she had a good relationship with him at the time of his committing suicide. Naoko has been traumatised much only because from her guiltiness of unknowing about his suicide that still pounds her conscious psyche and finally leads her towards somatic problem. Freudian human life is driven by two principles, one is *pleasure principle* and another one is *real principle*. Naoko’s principles are absolutely responsible for creating Kizuki Complex in her psyche. In spite of being Naoko’s dearth of ‘libido’ at the time of sexual encounter with Kizuki, she could attain ‘Pleasure’ and this pleasure might not be sexual but emotional to infuse Kizuki’s void. The complexity has started after the death of Kizuki and her intimacy with Toru. She wanted to fulfil her desire of intimacy with Toru who could re-channel her thoughts towards Kizuki. She accepts Toru instead of Kizuki that means she emphasizes *real principles* rather *pleasure principles* which are façade and forgettable. This is because Naoko is being afraid of forgotten by Toru and he states, “She knew that my memories of her could façade. This is precious why she begged me never to forget her, to remember that she had existed” (Murakami 10). However, Kizuki’s complex develops intrusive thoughts, avoiding reminders, negative thoughts and feelings and arousal and reactive symptoms in Naoko’s psyche which are ultimate issues of her committing suicide.

The Freudian psychoanalytical lens can be imposed on Naoko’s erotic trouble with Kizuki that arises self-guilt as well as psychosexual problem at the end of the novel. Undoubtedly, her psychology interferes with her sexuality. She has been living as a child in a non- restrictive social order or less social integration where her superego (non-restrictive social order) creates her id (sexual desires) problematic. During her tender ages, she kisses Kizuki as well as involves with other physical attachments which seems as nothing problematic to them or natural. Their physical intimacy does not go deep to them as impulsive libidinal act which is called Freudian id. Interestingly, they are concerned about their boy-girl relationship in the society which is illicit “boy girl relationship was quite unusual” that is their Freudian superego (social taboo). Her active superego supersedes sexual pleasures or id which creates psychosexual trouble after Kizuki’s sudden suicide and at the time of her first physical intimacy with Toru during her 20th birthday. She says “ We were totally open about sex, and where our egos were concerned, the way we absorbed and shared each other’s we had no strong awareness of them”(Murakami 155). Her pleasures are not fixed and dearth of her libidinal desires to Kizuki, ultimately, creates the imbalance of id-superego in the psyche. She could infuse her pleasure but low social integration overrides her id formation and finally compels her to commit suicide at the sanatorium. The Freudian idea of ‘melancholia’ can be better treated with

Naoko's Melancholia which Freud seems as the result of loss of someone nearest and dearest one, while Butler (1990), tries to relate melancholia with "the unthinkable, the unlovable, the ungrievable" (170). Here, Naoko's ultimate importance in heterosexual orientation as a result of the Butlerian loss of the loveable or to some extent, the existence of an 'unlovable'. Her psychosexual trauma goes so deep that she wants Reiko to escape from the hostel and lives together because Kizuki's loss turns out to be psychosexually problematic for her, which even leads her to propose Reiko to get out of the sanatorium and live together somewhere. However, her Kizuki complex arises after his suicide because of her inactive superego which overrides her id formation and finally leads her to PTSD as well as sudden suicide at Ami hostel.

Naoko's Schizophrenia and Suicide

Delusions, hallucinations, disorganised speech, inappropriate effect and disorganised behaviour, depression and losing are the pervasive features of schizophrenia which lead an individual to trauma as well as suicide. Although all the symptoms might not be appropriate in Naoko's cases but few are absolutely pertinent to her schizophrenia, as Durand asserts:

To receive a diagnosis of schizophrenia, a person must display two or more positive, negative, and /or disorganised symptoms for a major portion of at least 1 month. Depending on the combination of symptoms displayed, two people could receive the same diagnosis but behave very differently, one having marked hallucinations and delusions and other displaying disorganised speech and some of the negative symptoms (Durand 1243).

Disturbance of thought is considered as *delusion* which is the most common symptoms of psychological condition of Naoko and her schizophrenia. She cannot think straight forward and her assertions disrupt at times while she speaks and writes letter to Toru from the sanatorium. "He can't maintain one unified guiding thought, but rather skips from one idea to the next" (Gleitman 754). Naoko's psychological dysfunctions and delusions are found in the beginning of the novel where she tries to ameliorate her dystopian psychological conditions that have been developed after Kizuki's abrupt suicide. Say says,

I try to say something, but all I get are the wrong words - the wrong words or the exact opposite words from what I mean. I try to correct myself, and that only makes it worse. I lose track of what I was trying to say to begin with. It's like I'm split in two and playing tag with myself. One half is chasing the other half around this big, fat post. The other me has the right words, but this me can't catch her (Murakami 25).

Naoko's hearing voices of her elder sister and Kizuki is an impeccable example of hallucination. Reiko describes Naoko's mitigating situation as, "Whenever she would try to write a letter, she would hear people talking to her, which made it impossible for her to write. The voices would interfere with her attempts to choose her words." (Murakami 323) where Durand states "hearing things is the most common form experienced by people with schizophrenia" (Durand 1236), he also adds that "the truth is they are not listening the voice of others but they are listening their thought or their own voices" (Durand 1236). However, Naoko's visualization and hearing voices of her elder sister and beloved Kizuki whom she left a few years back indicate her hallucinations in the sanatorium and says, "I felt like Kizuki is reaching out for me from the darkness" (Murakami 171). She has been tantalised by the inscrutable voices and finally joins them by killing herself. However, a schizophrenic person

jumps topic to topic and talk illogically as well as displays inappropriate effect, laughing or crying at improper times, showing odd behaviours such as hoarding object or acting in unusual ways in public which are usual incidents for Naoko at the sanatorium. Toru observes her during 20th birthday where the most apparent symptoms are conspicuous;

As I sat listening it begins to dawn on me that there was something wrong with the way she was telling these stories: something strange, warped even. Each tale had its own internal logic, but the link from one to the next was odd. Before you knew it, story A had turned into story B, which had been contained in A, and then came C from something in B, with no end in sight. (Murakami 46-47).

Along with delusion, hallucination, disturbance of thought; *depression* is considered as the most 'eye-catching' cause of psychological dysfunction as well as the root of schizophrenia for what Naoko suffers outrageous psychological trauma which ultimately leads her to psychosomatic trouble and compels her to commit suicide. Gleitman (1991) writes, "Probably no patient in real life has described his preoccupation with death, suicide and dissolution as eloquently as that greatest depressive in all of English literature, Prince Hamlet." (766).

O, that this too too solid flesh would melt
Thaw and resolve itself into a dew!
Or that the Everlasting had not fix'd
His canon 'gainst self-slaughter! O God! God!
How weary, stale, flat and unprofitable,
Seem to me all the uses of this world!
Fie on't, ah fie, 'tis an unweeded garden,
That grows to seed; (Hamlet, Act I, Scene 194).

Naoko is prescribed by a doctor to live at the sanatorium and in the meantime, she returns Ami Hostel when she feels better but all on a sudden she commits suicide in the midnight even after coming back from her depressions which is quite interesting twist to know about suicidal issues of the novel *Norwegian Wood*. However, any patient rarely commits suicide during obsessive period as Beck explains "The risk increases as the patient begins to come out of the worst phase of his depression. Suicide rates are the greatest level at the weekend leaves from hospital, and shortly after discharge" (21). Depression creates her psychosomatic trauma that helps to commit suicide to escape from it forever to her beloved ones.

Alienation is another part of schizophrenia which might be caused for many reasons as Gleitman (1991), writes, "One possibility is that it is a defence against the overstimulation to which they are exposed because of their inability to filter out the irrelevant." (755) He discusses another probability that this might occur due to 'pathological family relations during childhood and adolescence'. After scrutinizing her tender ages and relationship with family, a significant cause has been divulged that she is being less noticed by her parents over elder sister and unfortunately she is the only one who has seen her sister hanging on the rooftop that has disrupted her and finally made her loner. Naoko's only way of connecting with other are letters but she even could not write these after the deterioration of her both psychological and physical conditions. These letters are the only channels of connecting herself with the 'real world' from

‘outside world’. Above all, her traumatic life incidents lead her to somatic problem through deregulation of her body’s key system which finally compels her to take her life by force and ends dystopian world to escape schizophrenic trauma.

CONCLUSION

“Death not as the opposite but as a part of life”.(Murakami30) when it occurs according to the rules of nature, there’s no altercations over it but if someone breaks the rule of nature and kills himself/herself forcefully then the questions come, why he/she commits suicide? It is considered by many that people commit suicide for psychological disorders while some believes social integrations are responsible for committing suicide. However, the psycho-social study of Murakami’s *Norwegian Wood* brings two possible ways of Naoko’s suicide through applying Durkheim’s egoistic suicidal drive as well as Freudian psychoanalysis. Naoko’s split personality, excessive depression, repressed thoughts, alienation create schizophrenia in her psyche which are driven from low social integration(According to Durkheim’s egoistic suicidal drive), and finally leads her towards dystopian endings of the psyche as well as her self-physics at the sanatorium.

References

- American Psychiatric Association. What Is Post Traumatic Stress Disorder?* Retrieved December 01, 2018, from <https://www.psychiatry.org/patients-families/ptsd/what-is-ptsd>, 2017.
- Beck, A. T. *Depression: Causes and Treatment*. University of Pennsylvania Press, 1972.
- Butler, J. *Gender Trouble: Feminism and the Subversion of Identity*. Routledge, 1990.
- Carl, J. *Modern Man in Search of a Soul*. Mariner Books, 1933.
- Durkheim, E. *Suicide*. IL: Free Press, 1951.
- Durand, M. *Essentials of Abnormal Psychology*. Fourth Edition, CA: Thomson Learning Inc, 2006.
- Gleitman, H. *Psychology*. W.W. Norton & Co.
- Murakami, H. *Norwegian Wood*. Vintage Books, 2000.
- Murphy, M.J. *Understanding Unseen*. George Allen & Unwin Limited, 1972.
- Nayar, P. K. *Contemporary Literary and Cultural Theory: from Structuralism to Ecocriticism*. Pearson, 2009.
- Ohara, K. “A study of major factors in suicide.” *Journal of Psychiatry-Neurology*, Vol. 63, No.107, Fall 1961, p 66.
- Shakespeare, W. *Hamlet*. Friends Book Corner, 2015.
- Psychological Trauma: Theory, Research, Practice, and Policy*, edited by Katheleen Kendall Tackett, American Psychological Association, Vol.1.No.1, Spring 2009, pp. 35-48.