

PSYCHIC FEMINISM AND REALISM IN O'HENRY'S 'SISTERS OF THE GOLDEN CIRCLE'

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ABSTRACT

Being a bride or bridegroom is a common stage that everyone can attain in their life. During that time no one will be ready to humiliate the beloved or to accept any wrong notion. They want to exhibit and establish they are the best in the world among other spouses. It is common to deny any kind of accusation that arises on an individual during that time. We should accept that we can vary in our judgment according to situations and we find ourselves the best in judging a situation irrespective of the problem. One may not be ready to accept his or her beloved to be the culprit. In the "Sisters of The Golden Circle", O' Henry presents a spouse with sacrificing qualities if not for the country but for a bride whom she considered worth of her decision. I like to present this article with some Psychological terms.

Keywords: Psyche, Empathy, Sacrifice, Morale, Adjustment.

The story begins with a Rubberneck Auto which was ready to start. The merry top-riders had been assigned to their seats by the gentlemanly conductor. The sidewalk was blockaded with sight-seers. We can see the psyche of many of the travellers inside the auto and outside it who were engaged in their work. We were introduced a personality, a white man, for white man in African wilds can easily be recognized by the introductory words of the writer "instant and sure is the spiritual greeting between mother and babe; unhesitatingly do master and dog commune across the slight gulf between animal and man; immeasurably quick and sapient are the brief messages between one and one's beloved". Feminist theory offered new ideas about power, about the nature of organizations, and about leadership and professionalism; it brought to light fundamental ways in which women

have shaped society and politics. (Stivers 2000: 2). But all these instances set forth only slow and groping interchange of sympathy and thought beside one other instance which the Rubberneck coach shall disclose. We were introduced the characters Mr. James Williams of Cloverdale, Missouri, and his Bride who was seated on the rear. Feminist empiricism argues that sexism and androcentrism are social biases correctable by stricter adherence to the existing methodological norms of scientific inquiry. (Harding 1986: 24).

The writer described the expectations of a groom about his bride was described by the comparisons, the scent of the flowers, the booty of the bee, the primal drip of spring waters, the overture of the lark, the twist of lemon peel on the cocktail of creation—such is the bride. Holy is the wife; revered the mother; galliptious is the summer girl—but the bride is the certified check among the wedding presents that the gods send in when man is married to mortality. The publication of *Gender Trouble* coincided with a number of publications that did assert that “clothes make the woman,” but I never did think that gender was like clothes, or that clothes make the woman. (Butler 1993: 231). The readers were very much fascinated by the comparison of the writer in describing the different categories of women.

The car glided up the Golden Way the tourists were very much involved in the sceneries that they had seen and they wished to see further. Wide-mouthed and open-eared, they heard the sights of the metropolis thundered forth to their eyes. Confused, delirious with excitement and provincial longings, they tried to make ocular responses to the megaphonic ritual. In the solemn spires of spreading cathedrals they saw the home of the Vanderbilts; in the busy bulk of the Grand Central depot they viewed, wonderingly, the frugal cot of Russell Sage. As the readers were very much attracted by the description of the places the writer suddenly turns our concentration to the character Mrs. James Williams Chalmer. Women do not want to look like, or act like, men. “Being feminine” is at the core of the way they define themselves. (Henry 1994: 55). We were just not introduced of the character instead we were given a description of her attire and her beauty. She had in her mind James Williams was about the right sort of thing.

We were introduced to James Williams, as the one who was exactly twenty–three years, eleven months and twenty–nine days old. He was well built, active, strong–jawed, good–natured and rising. He was on his wedding trip enjoying the tour with his bride.

As the readers were very much involved in these two characters we were introduced to another character who sat just in front of Mrs. James Williams in a loose tan jacket and a straw hat adorned with grapes and roses. Gynecentric story of the origins of human culture portrays “females as innovators who contributed more than males to the development of such allegedly human characteristics as greater intelligence and flexibility”. (Harding 1986 : 98). That girl gazed with large blue eyes, credulous. Between blasts she resorted to Epictetian philosophy in the form of pepsin chewing gum. The women kept up appearances by using mall dressing rooms and health club showers, but they were both indigent and utterly impoverished. (Helgesen 1998: 65). It is common to see in a tour that not just a couple but also some other couple who enjoy themselves along with the other tourists. By the girl's right hand sat a young man who was about twenty–four. He was well–built, active, strong–jawed and good–natured. While male dominance is undoubtedly oppressive, and while many men do take personal satisfaction in wielding power oppressively over women, the greater truth is that the “oppressors” are simply doing what anyone would do; protecting what they have. (Wolf 1993: 14).

This man belonged to hard streets and sharp corners. He looked keenly about him, seeming to begrudge the asphalt under the feet of those upon whom he looked down from his perch. The girl in the tan jacket twisted around to view the pilgrims on the last seat. The other passengers she had absorbed; the seat behind her was her Bluebeard's chamber. Where traditional values prevail, women are not only limited by society in terms of the opportunities they seek, but also choose to limit themselves. (Norris 2003: 9). Her eyes met those of Mrs. James Williams. We can see how women communicate even without speaking many words. Between two ticks of a watch they exchanged their life's experiences, histories, hopes and fancies. The feminist social construction view is that bodies and brains develop interactively within a social environment and throughout a lifetime. (Daphne Patai and Noretta Koertge 2003: 309).

The bride leaned forward low. She and the girl spoke rapidly together, their tongues moving quickly like those of two serpents—a comparison that is not meant to go further. Two smiles and a dozen nods closed the conference. Connected Knowing- characterized by the qualities of empathy, trust and forbearance. (Daphne Patai and Noretta Koertge 2003.– 164). Empathy has many different definitions that encompass a broad range of emotional states, from caring for other people and having a desire to help them, to experiencing emotions that match another person's emotions, to knowing what the other person is thinking or feeling, to blurring the line between self and other. We can see the character with the influence of emotional empathy.

On their way of journey we were introduced by another a man in dark clothes stood with up-lifted hand. From the sidewalk another hurried to join him. The girl in the fruitful hat quickly seized her companion by the arm and whispered in his ear. That young man exhibited proof of ability to act promptly. The growth of “organized womanhood” was a hopeful development for the woman suffrage movement, since these were women who were already emancipating themselves from domestic confinement and should be ready for conversion to a more ideological attack on the subordination of women. (Matthews 2003: 24).

Crouching low, he slid over the edge of the car, hung lightly for an instant, and then disappeared. Half a dozen of the top-riders observed his feat, wonderingly, but made no comment, deeming it prudent not to express surprise at what might be the conventional manner of alighting in this bewildering city. We define reciprocal empowerment as a discursive and behavioral style of interaction grounded in reciprocity initiated by people who feel a sense of personal authority. (Mulvaney 2003: 2).

The truant passenger floated past, like a leaf on a stream between a furniture van and a florist's delivery wagon. Free women of every race were conceived as wives and mothers; their labor belonged to husbands and families. (Harris 2001: 22).The girl in the tan jacket turned again, and looked in the eyes of Mrs. James Williams. Some women like to work, some women need the challenge of work, and some women simply must work to keep body and soul together. (Rayner

1983: 39).

The tour was interrupted by the plainclothes man. James Williams belonged among the level heads. With necessary slowness he picked his way through the passengers down to the steps at the front of the car. His wife followed, but she first turned her eyes and saw the escaped tourist glide from behind the furniture van and slip behind a tree on the edge of the little park, not fifty feet away. When stereotypic thinking about gender occurs, the culture accepts a standard mental picture, repeated without modification and admitting of no individual variations. (Levit 1998: 34). Descended to the ground, James Williams faced his captors with a smile. He was thinking what a good story he would have to tell in Cloverdale about having been mistaken for a burglar. The Rubberneck coach lingered out of respect for its patrons. What could be a more interesting sight than this?

He introduced himself to the plainclothes man as "My name is James Williams, of Cloverdale, Missouri," so kindly, so that they would not be too greatly mortified. He was replied with the words Pinky McGuire's description fits you like flannel washed in hot suds. A detective saw you on the Rubberneck up at Central Park and 'phoned down to take you in. Attitudes toward the police and local trial courts have long been linked to race and allegations of discrimination by mostly white police forces against minority suspects are common place. (Gimpel 2003: 55). He was taken to the custody with the words "Do your explaining at the station-house."

James Williams's wife seemed not to worry for the act of the others or for the words of them instead she looked at him in the face with a strange, soft radiance in her eyes and a flush on her cheeks, and said: "Go with 'em quietly, 'Pinky,' and maybe it'll be in your favour." Methodological individualism is the doctrine that psychological states are individuated with respect to their causal powers. (Fodor 1987: p- 42). "Your girl gives you good advice, McGuire," said Donovan. "Come on, now." Gender – roles, then, are determined to a relatively small extent by sexual characteristics. However, we have to account for the fact that the division of labor by gender is a factor in most, if not all societies. (Rogers 1980: 13). These words made him very angry and then madness descended upon and occupied James Williams. He pushed his hat far upon the back of his head. "My wife seems to think I am a burglar," he said, recklessly. Sex differences in aggression are usually interpreted by tak-

ing the male response as the norm, so that the absence of aggression in women is identified as the problem to be explained. (Gilligan 1982: 43).

"I never heard of her being crazy; therefore I must be. And if I'm crazy, they can't do anything to me for killing you two fools in my madness." Morale is the capacity of a group's members to maintain belief in an institution or goal, particularly in the face of opposition or hardship. Morale is often referenced by authority figures as a generic value judgment of the willpower. The morale of him hurts him a lot since he wanted to be presented to his wife as the man who was really gentle but the suspect of the people make him worry. So he resisted his arrest so cheerfully and industriously that made the cops whistle for, and afterwards the reserves, to disperse a few thousand delighted spectators.

At the station-house he was enquired by the desk sergeant for his name."McDoodle, the Pink, or Pinky the Brute, I forget which," was anxiously replied James Williams he was also sure that he can be bet for a burglar and was really conscious of that accusation. He also wanted them to include his acts by saying that he might add that it took five of them to pluck the Pink. He wanted that to be mentioned specially in the records.

An hour later came Mrs. James Williams, with Uncle Thomas, of Madison Avenue, in a respect-compelling motor car and proofs of the hero's innocence. They had moral justifications of principle and justifications for wanting me here that were both good and not so good. The good ones I can put in the classification of morals, and the bad ones in the classification of selfishness. (Gilligan 1982: 140). After the police had sternly reprimanded James Williams for imitating a copyrighted burglar and given him as honourable a discharge as the department was capable of, Mrs. Williams rearrested him and swept him into an angle of the station-house. Girls resent what happens. They see the unfairness and it makes them angry. (Mann 1994: 52). James Williams regarded her with one eye. He always said that Donovan closed the other while somebody was holding his good right hand. Never before had he given her a word of reproach or of reproof.

Instead of behaving in a good manner he asked her "why you—" and was interrupted by her "Dear, listen. It was an hour's pain and trial to you. I did it for her—I mean the girl who spoke to me on the coach. I was so happy, Jim—so happy with you that I didn't dare to refuse that happiness to another. Anxiety or excitement at embarking on a journey followed by the exaltation of delight when it has been successfully accomplished may be either because of the importance of reaching a given goal or because of the wish to escape from something unpleasant. (Ruitenbeak 1973–281). Jim, they were married only this morning—those two; and I wanted him to get away. While they were struggling with you I saw him slip from behind his tree and hurry across the park. That's all of it, dear—I had to do it." She was ready to sacrifice her happiness for the sake of the girl who was married a few hours back since she found that she had got married a few days back. The teleology of the cognitive mechanisms determines the optimal conditions for belief fixation, and the optimal conditions for belief fixation determine the content of beliefs. (Fodor 1987: 105).

Thus, the readers were presented a story that one sister of the plain gold band know another who stands in the enchanted light that shines but once and briefly for each one. By rice and satin bows does mere man become aware of weddings. But bride knoweth bride at the glance of an eye. It has been thought that people were creative because they had minds. Mind is "beyond physics" (metaphysical) and therefore beyond physical limitations. (Fadiman: 1990 196). We can see the adjustment and understanding between these two couples from beginning of the story since each one really understands the other so closely.

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