



RESEARCH PAPER**Psychic Determinism: An Analysis of Michael Henchard's Character in Thomas Hardy's *The Mayor of Casterbridge***

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ABSTRACT

This research paper aims to discuss the willfulness of Michael Henchard in the novel, *The Mayor of Casterbridge*. It explores the causes and role of will in his life, and emphasizes the role of free will in human suffering. The study applies Psychic Determination as theoretical framework for the analysis of the text. It analyses the character of Henchard to point out free will in the novel. The methodology adopted for this research is qualitative and descriptive. The data has been collected from primary and secondary sources. It explains how the story's main character uses his will and what consequences he bears. Furthermore, it describes the reasons for the decisions made by Henchard. The close study and analysis of the text show that Henchard was a willful person and was responsible for his sufferings. The study proves that the role of human choice is an important factor in life. Other characters in this novel can be studied from another perspective. Besides, Thomas Hardy's other novels provide good points to be explored for showing the importance of free will in his novels and human life.

KEYWORDS Freewill, Michael Henchard, Psychic Determinism

Introduction

"Fate or Free will?" this is the most frequently asked question when it comes to Thomas Hardy's works. Here is an answer to it, deviating from the conventional viewpoint.

Willfulness, according to Merriam-Webster dictionary, is "refusing to change your ideas or opinions or to stop doing something" or "done deliberately". Willfulness is related to the free will of a person. It is the quality of humans which refers to the idea, that a person is free to make any decision and have free choice. It denies the role of fate in person's life.

Contrary to the concept of willfulness is fatalism; the belief that everything which happens is pre-decided and cannot be changed. (Merriam-Webster). Determinism is the concept that emphasizes the causes of behaviour and considers it predictable. For the determinists, there are some forces either external or internal, due to which a person behaves in that particular way, and it is uncontrollable.

McLead (2019) in his article "Free Will vs Determinism" has discussed two types of determinism; external and internal. External determinism refers to the causes of behaviour outside the individual, i.e. environment. On the other hand, internal determinism supports the idea that the forces which determine the behaviour of an individual are inside that individual, i.e. biological aspects and genetic inheritance. It is

like Freud's concept of Psychic Determinism, as he viewed the behaviour of human beings as controlled by unconscious motives.

Free will refers to the idea that an individual being is responsible for making decisions and taking action. It emphasizes the choice of a person rather than the fate of a person. Lots of theories have been put forward to discuss the existence and significance of free will with little differences among those theories, such as; Reason-Explanation Theory, according to which a person acts for a certain reason. Action is taken on free choice, recognizing the reason that caused that action. ("Noncausal Theories"), Deliberative Determinism: According to this theory, decision-making and taking action are part of a deliberative process. Before taking an action, a decision is made, and before making the decision is a reflective process, in which a person considers some reasons for the action and also some reasons against the action, and makes a judgment about which one is the best or what to decide. Next is Volitional Theory which claims that a person makes decisions and choices on the basis of one's own free will. The process of volition can be consciously applied or automatized over time as a habit. The most important and closely related to the topic theory of free will is Psychic determinism. According to this theory, all human actions are having some purposes and causes. It denies the concept of fate or chance and focuses on the free will of a person, actions are resolved by motives.

As for Thomas Hardy's novels, most of the researchers have studied his novels from a fatalist point of view. Even though a contradiction between two different concepts is always there; whether fate or free will is the main agent, fatalist study has been more focused on in Hardy's works. This research deviates from other studies and attempts to bring out those elements which show the willful nature of the main character. In *The Mayor of Casterbridge*, free will is highlighted through the character of Michael Henchard, the protagonist of the novel.

The reason for the suffering and catastrophe of Henchard is his willfulness. Several theories are presented, related to the concept of free will. The most popular proponent of psychoanalytic theory, Sigmund Freud has also given his views on this subject. His concept of free will is known as Psychic Determinism which is overviewed earlier and serves as the theoretical framework of this study.

The present research aims to find out whether free will or fate is responsible for Michael Henchard's catastrophe and attempts to accomplish the objectives, as to find out the causes of Henchard's catastrophic end, showing the importance of free will in Henchard's life, and proving that the will of person is also responsible for human's suffering.

Literature Review

A lot of research has been conducted on Thomas Hardy's "The Mayor of Casterbridge". Different writers have taken different aspects of the novel and have interpreted this work in different ways. Some of the researches show fatalism in the novel and declare that Hardy was a fatalist. Other researchers describe Henchard as the tragic hero and so on.

Etmoisheer (2017) in his book review "A Book Review on Hardy's The Mayor of Casterbridge" says that Thomas Hardy, among the tragic writers, is the greatest English novelist. He is considered as the source of suspense. *The Mayor of Casterbridge* was published in 1886. This novel is set in rural England. If this book is to be described in one word, it can be described as a "shocker". In addition, Edwards (1972) in his article explains

that just like Aeschylus has done in his tragedies, Thomas Hardy in *The Mayor of Casterbridge* presents the relationship between present and past. Hardy illuminates the relationship of present deeds to past events, through the structure of the novel, by displaying that no event can demolish Henchard by allowing nineteen years to pass between the selling of his wife and Henchard's downfall. He uses a narrator who is subjective and restricted in perception rather than omniscient.

Draper (1983) in his article "The Mayor of Casterbridge" focuses on the character. The subtitle of the novel is "A story of a man of character". Hardy himself called it the study of one's character and deeds. Henchard is depicted as the protagonist of the novel and he is called the classical tragic hero of Aristotelian tragedies because he is neither too good nor too bad. Similarly, Dike (1952) regarded him as "a modern Oedipus". Oedipus's tragedy is already determined by God, irrespective of character. In Henchard's life, tragedies are mostly determined by his character and his impulsiveness. His character is just opposite to the character of Farfrae. Correspondingly, Pradhan (2010) in his article "Role of Chance and Incidence in Mayor of Casterbridge" has discussed the role of fate and the unexpected events that occurred in the novel. According to him, Henchard himself is responsible for his suffering; even then there is a greater role of fate in the novel. Such as his wife Susan's return, when he is about to marry Lucetta, secondly, the discovery that Elizabeth is not his real daughter, thirdly, the appearance of a fortune woman, fourthly, fluctuation of weather, and finally Newson's arrival.

Criticizing the novel, Nagatomi (2013) in his research paper "The Narrative Silence in The Mayor of Casterbridge" asserts that in *The Mayor of Casterbridge*, one of the most noticeable narrative "silences" in the collection of Hardy's works can be found: eighteen years, after a dramatic episode of Henchard's wife-sale. Some other knot of the narrative blank is made inconspicuous by this important silence. It seems that the narrator is uncommunicative about inner feelings and motives; he is interested in external behavior. While Jason (2017) in his Review "The Mayor of Casterbridge by Thomas Hardy [A Review]" urges that Henchard has less sympathy. He is a frustrated and angry man. It is a romantic 19th-century story, but Thomas Hardy is not Romantic, and he allows us to see the tragic unbraiding of Henchard's life, which he has made himself. Some of the features of this novel are the same, as can be expected from Thomas Hardy's other novels i.e. materialism, fatalism, and social confusion, but there are some new elements in this novel.

The existing literature shows that no research has been conducted on the free will in *The Mayor of Casterbridge*. Though slightly touched by some of the researchers, no specific and proper study has been conducted on it. So, this research aims to find out free will in the novel and discusses the possible reasons behind the will of Michael Henchard.

Material and Methods

According to the nature of the topic under investigation, the qualitative method is followed to accomplish the objectives mentioned in Section 1. The data is collected by close reading and analysis of the text, Thomas Hardy's *The Mayor of Casterbridge*. The research paradigm for the present study is based on the framework derived from Psychic Determinism by Sigmund Freud.

Data for this study is collected from primary source, text of the novel, and secondary sources such as websites, articles, journals, research papers etc. The data is analyzed based on Sigmund Freud's theory of Psychic Determinism. The willfulness of Michael Henchard is shown through the analysis of his character and different events are taken from the novel to show his free will.

The theoretical framework for the research is taken from Sigmund Freud's Psychic Determinism:

For Freud all behaviour is motivated, every human action has a purpose and cause. There is no room for chance events in his theory, all acts are determined by motives. Psychic determinism is the idea that human behaviour does not occur randomly, but in accordance with intra-psychic causes. Freud believed that the conflict between the id impulses and the restraining influences of the ego and the superego constitutes the motivating source of such behaviour. (Shahnaz, 2010, p. 371).

The study follows the sequence of events in the novel and analyses those events which indicate his willfulness and the reasons shaping his will.

Results and Discussion

Generally, there are two concepts about life; fatalism and free will. The fatalist group believes that human life is led by fate or chance; there is no room for one's own free will. Human beings are forced to suffer or go through whatever life offers to them, either happiness or suffering. For the fatalists, life is fixed and predetermined. Everything will happen according to the schedule made by God for human beings. They are not able to bring changes in their life. While another group who believes in free will or willfulness of human beings argues that there is no room or little room for fate or chance in life. It is the choice of a person that leads to the end. The happiness, sorrow, success and failure depend upon the choice one makes in life. All human beings are free to make decisions on any subject and they have to bear the consequences of those decisions. There might be certain reasons in the mind of that person for making such decisions, but fate is not the reason according to the believers of free will.

There is no denying that fate has some role in our life but it cannot be said that it is only fate responsible for the end of a person's life. Life is a blend of fate and human choices. If it were only fate accountable for everything, then one should have sat and waited to meet the ends. There would be no struggle in life and no competition, but it is because human choices also have some role and effect in life. God has sent some events, accidents, and sufferings fixed in one's life, there is coincidence but all the things are not structured. In some cases, human beings are responsible. To make their own decisions, God has given them a sense of reasoning and taught them about right and wrong, virtue and vice.

One of the masterpieces of Thomas Hardy, *The Mayor of Casterbridge* is the focal point of such contradictory views about fate and free will. Most of the critics say that the tragedy of the character is only due to his fate; he himself is not responsible for that and he is a pitiable man. Some other critics say that it is the choices and decisions of the character that cause the tragedy. Pratap (2017) in his article writes that Hardy depicted himself as a Determinist. Determinism is related to fate and chance; everything occurs due to human fate. But some of the events of life happen due to one's own will. Michael Henchard is a complex character. He is a poor hay trusser, but later on becomes mayor and a wealthy person. He is described as an intelligent person. The role of fate is shown through the characters of Henchard and Farfrae, ups and downs in their lives. External causes turn one's life to a happy or miserable end.

This cannot be denied that fate has some role in the novel because Thomas Hardy was a fatalist. Now and then he comments in the novel regarding the fate of human beings and the indifference of God towards his creature. But some events show that it was the willfulness of the main character Michael Henchard responsible for his tragic end, it was

not his fate. It can be proved through the analysis of the character of Henchard and from those events which show his willfulness. The analysis follows the sequence of events in the text.

At the beginning of the story, a hay-trusser named Michael Henchard along with his wife having a child in her arms is passing through a village Weydon Priors in Upper Wessex. When they reached the fair, they decided to eat furmity that is nourishing. After some time Henchard noticed a bottle of rum and nodded to his wife so that she should pour rum into their furmity. They both took a small quantity of rum, his wife stopped taking more but the husband did not. He took more and more rum with furmity, the wife forbade him but he did not stop. At first, he was raised into quietness, with the second basin he was jovial, at the third he was disputatious and at fourth his eyes became fiery and dark, and he was quarrelsome. This is the first act of the novel which shows the willfulness of Henchard's character. He knew that rum was not a good thing, it would lead him to lose his senses, and even then, he did not stop. He was aware of the fact that after taking rum he would do something wrong. Although this action might have some reason, as according to Freud (1901) behind each action of a person there is some motive and some cause in his mind. The reason for taking such a large quantity of rum might be exhaustion of life and joblessness, but even then, he was not supposed to do so. He should have compromised but he followed his desires. His alcoholing made him take an awkward and immoral step which became an annoying reality for the rest of his life. In that state, he auctioned off his wife to a sailor, Newson. His wife was a meek and virtuous woman but as he was not in his senses, he argued that people sell their horses for a single fault in them when they don't like it anymore, why not one should get rid of one's wife? He announced to the public that he wanted to sell his wife. She restrained him because it was getting too serious but he had determined. He would not drop the idea of her sale. It is mentioned in the novel that it was not for the first time, he had said so. Before that, he had told her that he would like to sell her but she thought it a mere joke.

If it was not his will, it would not be the case, it should have not occurred again and again. In the state of intoxication, he uttered that he was married at the age of eighteen. The reason might be that he was married so early and felt burdened:

I did for myself that way thoroughly,' said the trusser, with a contemplative bitterness that was well-nigh resentful. 'I married at eighteen, like the fool that I was; and this is the consequence o't.' he pointed at himself and family with a wave of the hand intended to bring out the penuriousness of the exhibition (Hardy, 1886, p. 29).

Henchard was such a confident and willful person that when the sale was over and his wife and daughter went away, he claimed in front of people that he would not go after them. Even when he gained his senses back instead of accusing himself, he accused his wife Susan of not resisting. He accused her of his own misconduct, while the fact is that she resisted too much but when she became helpless, she went away throwing the wedding ring at his face:

Yet she knows I am not in my senses when I do that!' he exclaimed. 'Well, I must walk about till I find her... Seize her, why didn't she know better than bringing me into this disgrace!' he roared out. 'She wasn't queer if I was 'Tis like Susan to show some idiotic simplicity. Meek _ that meekness has done me more harm than the bitterest temper!' (Hardy, 1886, p. 37-38).

The writer also comments that all was done by Henchard himself, so there is no need for an explanation of the circumstances in which he lost his wife.

When Henchard became the Mayor of Casterbridge even then, his nature was the same. He met a young Scotch Donald Farfrae, who was on his way to America to find a job and try his luck over there. Henchard asked him to stay and offered him to become the manager of his corn products. Farfrae refused because he wanted to go towards America and see the world:

Well, I shall gat a manager somewhere, no doubt,' said Henchard, with strong feeling in his tones. 'But it will be long before I see one that would suit me so well!, The young man appeared much moved by Henchard's warm convictions of his value. He was silent till they reached the door. 'I wish I could stay_ sincerely I would like to,' he replied. 'But no_ it cannot be! It cannot be! I want to see the warrld. (Hardy, 1886, p. 66).

At the time when Farfrae was going away, Henchard also walked with him to give him company for a little distance. He again insisted the young Scotch stay and offered him a good salary and commission. Farfrae accepted his offer and came with him as the manager of his products.

Henchard took Farfrae as a close partner and gave him much importance. He gradually came to his position and became his equal and independent of him. Henchard then started to rebuke him for little reasons and after some time broke up with him. This act of his character that at first brought him home, loved him, assumed him so much and then fired him from his job shows the free will of Henchard.

In chapter 10, Susan sends Elizabeth towards Henchard to inform him about their arrival. When he met Elizabeth, he came to know that Elizabeth did not know him and called the lost sailor her father. He became very happy and emotional at the sight of his daughter but did not disclose anything to Elizabeth. He wrote a note and gave it to Elizabeth for her mother along with five guineas. This sending of money indicates that he wanted to buy his wife and daughter back at the same price, he had sold them:

He sat down at the table and wrote a few lines; next taking from his pocket-book a five-pound note, which he put in the envelope with the letter, adding to it, as by an afterthought, five shillings. Sealing the whole up carefully, he directed it to 'Mrs. Newson, Three Mariners Inn', and handed the packet to Elizabeth. (Hardy, 1886, p. 82).

He said nothing about the enclosure of five guineas. The amount was significant; it may tacitly have said to her that he bought her back again (Hardy, 1886, p. 83).

He wanted to buy them back because after the sale he regretted and searched them for some time repentant. Now, when he had found them, he bought them back. This was a good act at the time, but during the past years of their absence, he had established a relationship with a woman, when he was on the way to Jersey on some business and needed her help. He was a good person but a willful person as well. If he was really upset about his lost wife and daughter and he was expecting their come back, he should not have made such a relationship with another woman. It was his free will that he followed his own desires; first, he sold his wife, then developed a love affair with another lady, and then left her alone when he met his wife. This may be a reasonable and logical point. He might have thought it all justice, but this is an unfair way of playing with other's lives; especially with women's lives.

The newly hired manager very soon became a close friend to Henchard. Henchard had not spent much time with him but he trusted him so much and loved him that revealed the greatest secrets of his life to him, which he had never shared with anyone else. The first

secret he revealed to the young man was about his relationship with Susan; when they were married, how he lost Susan and Elizabeth and how he found them now. The second secret was about his affair with a respectable young woman, Lucetta. He described to him, the previous troubles and his meeting with Lucetta:

While in this state I was taken pity on by a woman_ a young lady I should call her, for she was of good family, well bred, and well educated _ the daughter of some harum-scarum military officer who had got into difficulties, and has his pay sequestrated.....This young creature was staying at the boarding-house where I happened to have my lodging; and when I was pulled down she took upon herself to nurse me (Hardy, 1886, p. 91).

It was foolish on the part of Henchard that he shared his secrets with a stranger, because he later on became his rival, both in business and in love. This indicates that it was a wrong decision taken by him to reveal his secrets. As Farfrae was a good person by nature, it did not harm him much; he did not reveal his secrets to anyone, even when the crises between them were on the peak and Henchard's position was in danger. Otherwise, it might have ruined him earlier and easily.

Henchard was a very emotional person by nature. He got intimated with his new manager very soon, so he was fed up with him as soon as he came to know that he was a talented man and admired by people. There was some clash between Henchard and Farfrae. Henchard then used to get jealous of Farfrae and started to treat him badly and at last fired him from the job:

The corn-factor seldom or never again put his arm upon the young man's shoulder so as to nearly weigh him down with the pressure of mechanized friendship. He left off coming to Donald's lodgings and shouting into the passage, 'Hoy Farfrae, boy, come and have some dinner with us! Don't sit here in solitary confinement! But in the daily routine of their business there was little change (Hardy, 1886, p. 113).

When Henchard noticed the sight of public admiration for Farfrae, he got angry. Although he still had love for him in his heart, he was unable to express it, as it was overcome by jealousy and hostility towards him. In this way, he lost the little favour that was given him by people, and he lost his business as well. Farfrae, as favoured by people then became the mayor of Casterbridge. This insanity was because he considered him a threat to his position, as it was proved later on. But it was Henchard's choice to hire Farfrae as the manager, while he wanted to go. And then gave him so much importance as to consult him almost on all important issues inside and outside the business. He presented him in front of people in such a way that he got the attention of the public.

Henchard was a selfish and willful person to such an extent that in the case of Elizabeth Jane, at first, he loved her. But after the death of his wife when he asked Elizabeth to change her name from Elizabeth Jane Newson to Elizabeth Jane Henchard and disclosed that he was her real father, she was perplexed at first but then accepted the situation. She accepted him as her father and was willing to change her name. At that time, Henchard found a letter in a drawer written by Susan to him, which revealed that Elizabeth was not his daughter; his daughter had died after three months, when he lost her to the Newson, now the living one was Newson's daughter. So, his attitude towards her became very cold and unkind:

Of all the enigmas which ever confronted a girl, there can have been seldom one like that which followed Henchard's announcement of himself to Elizabeth as her father.

He had done it in an ardour and an agitation which had half carried the point of affection with her; yet, behold, from the next morning onwards his manner was constrained as she had never seen it before (Hardy, 1886, p. 136).

Although Elizabeth had started to love him as her father, he was growing harsh towards her day by day. He became absolutely indifferent to her when he discovered the reality; he was unable to accept someone else's daughter as his own. Here his willfulness has overcome because he even did not consider the reality that she was a pure and innocent being, who had lost his parents. She was very humble and nice. He first asked her to change her name, and when she agreed then he became cold towards the poor child. Before that information, he was considering her his possession and forbade Farfrae to meet his daughter anywhere. But later on, he called Farfrae and asked him to court and marry Elizabeth because he wanted to get rid of her.

When Elizabeth got irritated by his behaviour and decided to leave his house and shift somewhere else, he saw her going and was indifferent. Later on, when he gradually lost everything, he realized that he had lost someone significant and loving. Then he started to love her and wanted her to spend some time with him. She was the only creature then that loved him heartily when there was no one around him.

As the story proceeds, the readers get more and more intimate with the nature of this willful character. In chapter 26, another step taken by him suggests his character as a willful and selfish person.

Joshua Jopp, the person who was once rejected by Henchard for the service of corn management reappeared. Previously, when Henchard found Farfrae for his business, he had sent Jopp back, even though they had an appointment for the meeting but at the appointed time Henchard denied and rejected him. Now when he had broken up with Farfrae, he offered that place to Jopp. He hired Jopp as his business manager because he wanted to compete with Farfrae and defeat him. Jopp was the right person for this post because he was a needy person and readily accepted his offer. The second reason was that Jopp was having hostility towards Farfrae, as he had once usurped his place. By doing so Henchard himself was defeated and lost his business. Elizabeth, who heard by chance that her stepfather had hired Jopp for this purpose, gave him the suggestion that Jopp was not the suitable man for the purpose but he shut her up and rebuked her.

In his love, as he called it, he did not follow the rules of mutual love but his own will. He forced Lucetta to make a promise to marry him. Henchard noticed that Lucetta had come to Casterbridge for his sake, but then her feelings were not the same. Once he went to meet Lucetta, she told him that she could not meet him that evening, because she had arranged to go out. In the evening, he saw her with Farfrae and heard their conversation which indicated that they are in love with each other. He went straight to Lucetta's house and by blackmailing made her to promise for the marriage:

This unluckily aroused Henchard. 'You cannot in honour refuse me,' he said. 'And unless you give me your promise this very night to be my wife, before a witness, I'll reveal our intimacy_ in common fairness to other men! A look of resignation settled upon her. Henchard saw its bitterness; and had Lucetta's heart been given to any other man in the world than Farfrae, he would probably have pitied her at that moment. (Hardy, 1886, p. 196).

Some other aspects of Henchard's life also show that it was his own character and his own actions due to which he faced difficulties and suffered. His determination was

evident when Royal Personage was passing through the city, at the time there was no Royalty in Casterbridge but the question was of the reception of Royal Personage. A Council was arranged regarding the reception and the arrangements of the ceremony. Henchard entered the Council chamber but Farfrae denied him because he was no longer the Council member; he was just a common man. Henchard went out straight but determined to receive the Royal Personage:

Henchard did not reply to that very obvious suggestion, and turning on his heel, went away...It has been only a passing fancy of his, but opposition crystallized it into a determination. 'I'll welcome his Royal Highness, or nobody shall!' he went about saying. 'I am not going to be sat upon by Farfrae, or any of the rest of the paltry crew! You shall see. (Hardy, 1886, p. 253).

At the time of their arrival, he took his personal flag with him and appeared, unfolding his flag for receiving the guests. Farfrae came forward and dragged him off from the place. He felt insulted and got angry. He was right, he had been insulted but it was his own doing, he should not have come in that way. The reason for his action might be that, he was once the mayor and an honorable man and now he had come to nothingness. He wanted to regain his place and honor. Another motive behind the action might be that, he was jealous of Farfrae. But, whatsoever, he took the wrong step and faced its consequences.

Henchard had done so much wrong to Elizabeth throughout his life. From the time he came to know about her parentage, he did not treat her well. At last, when he developed filial love for her in his heart, her real father Newson appeared. But there once again Henchard followed his will and did not think about the future of Elizabeth and her happiness. Newson had come to Casterbridge to meet his daughter, but Henchard told him that his daughter was dead. Because he knew that Newson would take her away from him and he would be left alone. But as he turned to leave, the fear of his return overcame him. One day Elizabeth came and told him that someone had invited her to meet him but the person was unknown. Henchard understood who it was, and decided to leave the town:

O father!' she said innocently, 'I have had a letter_ a strange one_ not signed. Somebody has asked me to meet him, either on the Budmouth Road at noon today, or in the evening at MrFarfrae's. He says he came to see me some time ago, but a trick was played him so that he did not see me. I don't understand it (Hardy, 1886, p. 294).

Henchard determined to leave Casterbridge because he was afraid that if Elizabeth came to know that he had lied to her father, she would detest him and he could not bear her hatred. He was aware of the fact that Elizabeth was about to marry Farfrae, he was thus satisfied but could not stay till her marriage. At the wedding day, when he came to her home along with a bird in a cage as a gift for her, he was insulted by his daughter for deceiving her and her father.

He left the place forever and never came back. He even wrote in his will that no one should be called at his funeral and he should be buried in an isolated place. That was the end of his life. A hay trusser in his youth and the mayor of Casterbridge later had died and was buried that way. He was a kind person but all his life followed his own will which was most of the time wrong and led him to such a tragic end.

Conclusion

The concepts of fatalism and free will have always been interesting points of contradiction in Thomas Hardy's novels. Most of his works lead the reader to an argumentation on this topic. Some critics have analyzed these novels from the fatalist point of view. But the close study of the text shows that there is free will in his works. According to the Psychic Determinism theory of Sigmund Freud, the person is free and responsible for making decisions in his life. This theory emphasizes free will or free choice of a person but it argues that there is always some motive behind that choice. It does not occur randomly; it has some mental processes.

In Hardy's *The Mayor of Casterbridge*, we find the same phenomenon. The main character of the novel Michael Henchard starts with the labor of a common hay trusser and then becomes the mayor of Casterbridge, who meets a tragic death at the end. From the analysis of the text, it is concluded that *The Mayor of Casterbridge* is the tragedy of a nobleman. This tragedy is caused by his willfulness. Most of the time he made wrong decisions. By his wrong decisions, he did not harm as much other people as himself. He must have some reasons in his mind while performing such actions but, indeed, a person cannot be right all the time in his desires. Sometimes it takes to consider other people to have better consequences and sometimes it is necessary even to ignore one's own wishes.

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