



RESEARCH PAPER

The Development of Leila's Selfhood in Shafak's *Ten Minutes 38 Seconds in this Strange World*: A Psychoanalytical Perspective

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ABSTRACT

This research aims to trace the impact of Istanbul's societal and cultural norms in shaping the self-identity of Leila in *Ten Minutes 38 Seconds in this Strange World* by employing Harry Stack Sullivan's Interpersonal Theory. This study focuses on the development of Leila's selfhood as an outcome of her interpersonal relations when it comes in conflict with social standards of Istanbul. Research paradigm is qualitative and thematic analysis of the selected text is done in order to examine the energy transformations of Leila's personality depicted in the novel through Sullivan's psychoanalytical paradigm. The concepts of self-system, "me" personifications and interpersonal dynamism along with security operations are employed to analyze the underlying tensions and energy transformations in the personality of Leila in *Ten Minutes 38 Seconds in this Strange World*. The analysis unveils the intricacies of complex interpersonal, cultural, and societal constraints that bring a tragic end to protagonists' rebellious soul.

KEYWORDS

Dynamism, Interpersonal, Security Operations, Self-system, Tensions

Introduction

Interpersonal Dynamism focuses on the development of human personality with two basic psycho-social requirements: desire for security and desire for intimacy. This research traces the importance of interpersonal relations in making of Leila's self-identity in *Ten Minutes 38 Seconds in this Strange World* as she internalizes the image of self as a result of approval or disapproval from social relationships where self-image is personified as "good me", "bad me" and "not me" (Sullivan, 2013, p. 162). *In the novel*, Shafak narrates the story of a prostitute who is murdered and delineates the society of Istanbul as a controlling one. Leila's mind works for ten minutes and thirty-eight seconds after her death and with every minute; she remembers a taste, an image and a memory about tragic journey of her life.

Dynamic traits of personality of Leila are traced while considering its conjunctive or disjunctive role resulting in alignment and or detachment with one's social settings (p.180). Leila's persona is controlled by her subconscious drives and their conflicts with her interpersonal interactions resulting in reactive anxiety. Sullivan's concept of self-system is a dynamic one which develops in response to anxieties and interactions with others which may be appreciative or critical. This research traces different phases of Leila's personality in different stages of her life: childhood, adulthood and maturity.

"A personality can never be isolated from the complex of interpersonal relations in which the person lives and has his being" (p.10) Security operations are studied as the

strategies opted by Leila's consciousness to survive within hostile situations. Leila's selfhood is also analyzed through the concept of "energy transformations" which examines behaviors adopted by an individual for satisfying his security and intimacy needs. This study examines different stages of Leila's personality being influenced by interaction with her family association and cultural and social interaction with the people of Istanbul. Regardless of the oppression she faced in childhood, Leila challenges those social bonds which were meant to confine her freedom. She is seen as a determined woman who encounters the cultural limitations along with the familial associations. In *Ten Minutes, 38 Seconds in This Strange World*, Leila's personality is seen as an outcome of her personal and social relations.

Sullivan's dynamism analyzes different aspects of a personality in varying phases of life and asserts the idea that personality changes according to the experiences it encounters. Interpersonal psychodynamics understands personalities in terms of entities which can be heard, felt and seen in their relationships with the other members of society (p. 14). This research examines dynamic personality of Leila and Interpersonal Theory is used to analyze the transforming aspects of her personality in *Ten Minutes 38 Seconds in this Strange World*. Leila's self-identity is shaped by her interpersonal relationships over time and is analyzed in terms of her behavior and actions which she takes to deal with her anxieties. Human personality is a "relatively enduring pattern of interpersonal situations which characterize a human life" (p.111). Although Leila is a rebellion and never conforms to social standards and norms but ends up trapped in a brothel of Istanbul when she was trying to escape her familial bonds which were suffocating as she was not allowed to wear what she wants and was not even provided a space of expression. Interpersonal interactions are responsible for "inadequate, inefficient, unduly rigid," (p.164). Leila is trying to resist the social constraints but meets a tragic end when her body is found dead in one the streets of Istanbul. Tragic death of Leila is a result of controlling interpersonal relations which define and decide certain consequences of one's personality. Leila is a resilient woman who decides to leave her family and manages to escape to Istanbul on her own because she thinks that she will be given an atmosphere of ease in Istanbul. She has a dynamic self and changes into a different woman when she reaches Istanbul. She changes her ways of living and her language. Individuals have a self-identity which they want to conserve and Leila is following her inner drives but they come in conflict with societal constraints. Each human has a self and his efforts of conserving that self are always opposed by the everyday experiences and interactions. Leila's self-system allows her to "transform tensions into either covert or overt behaviors and is aimed at satisfying needs and reducing anxiety" (p. 18). Interpersonal Dynamism is of the view that majority of mental disorders are caused by the lack of communication and suppressed urges lead to psychosis (p. 64).

Literature Review

Ten Minutes 38 Seconds in this Strange World has been studied from the lens of feminism as Shafak is a staunch feminist and her works portray oppression of females under power dynamics of Turkish society (Bazerman, 2001). Leila's character in *Ten Minutes 38 Seconds in this Strange World* has been studied as a silent entity with the theoretical framework of silencing of subalterns by Spivak.

The interpersonal psychoanalysis studies mental processes along with multifaceted micro- level interactions of individuals with the external world (Kendler et al. 2003) Mauricio Cortina studies interpersonal theory from a critical perspective and examines the shortcomings and strengths of dynamics of interpersonal interactions (p.103). Dynamism focuses on interpersonal relationships as driving forces behind personality making and, in

this way, differs from Freud's psychoanalysis. John Bowlby studies anxiety as a way of remonstrance that a child adopts after feeling insecure by certain situations (p. 104). Sullivan's theory developed in 1930s and later he was joined by Ronald Fair-bairn, Harry Guntrip and Donald Winnicott. Bernard Brandchaft criticized psychodynamic approach to be more focused on the external factors and ignores the phenomenon that every individual has different personalities inside him (p. 107). Interpersonal theory took inspiration from George Herbert's notion which views individual's self-image through appraisal and hatred that society offers. Dynamism studies the defensive mechanisms like repression adopted by the individual to maintain a stable sense of self-identity (p. 104). Fromm studies personalities as a consequence of material conditions prevailing in societies and criticizes the idea of unique selfhood (p. 108).

The Lonely Crowds contributed to psychoanalysis by analyzing the social theory of humanism with the aim of coming into terms with individuality as an outcome of conforming or rebelling mechanisms adopted by a person in relation to social standards. Taylor S. Stephens studies the relationship of selfhood and society in his research on Sullivan's psychoanalysis (Stephens, 2018). David Riesman analyzed the changing America in *The Lonely Crowd* and he considered authentic self to be the one who is aligned with social standards. The theorists from pragmatic school of thought urged the man to change over time. Taylor S. Stephens studies the relationship of selfhood and society with the lens of Sullivan's psychoanalysis (p. 4). Reisman puts stress on sexual, ethnic, political and religious factors in shaping self-identity (p. 8). Elizabeth Grosz, a queer theorist considered the impactful relation of past and present in shaping the reality and asserted that present can never be fully independent of past. Austin considered the importance of collective beliefs and standards in determining the concept of self (p. 14). Louis Althusser gave the idea of interpellation that studies the importance of social institutes in constituting self-identity.

The idea of self-identity is reflected by the interaction between individuals and their communal interactions which hints at self-representation as a coping strategy to withstand external threats. Hazel Markus and Elissa Wurf's research examines the intrapersonal and interpersonal processes for examining the concept of dynamic self (Markus & Wurf, 1987). The advancement in psychoanalytical study was based on the assumption that self is not uniform and depends on realization and consistency of self-motives (p. 301). Bower and Gilligan's model assert that ideas about self are kept as propositions. Carver and Scheier explain self as hierarchic concept which focuses on norms and memories of self and other (p. 302). Higgins theorizes two aspects of self and they include actual self and ideal self which determine the behavior of an individual (p. 309). The disagreement of real self and actual self creates anxiety. Horney, Sullivan and Erikson contradict to Freud's psychoanalysis by addition of the influence of cultural and social norms in formation of self (p. 320). Beck believes that depressed individuals carry a distorted self with them which inhibits them with making healthy interactions with others. A fixed schema can distort the thinking process and may also hinder in integration of life experiences (p. 311).

The psychotherapist treatments of Sullivan gave a way to interdependency of medical and social science for solving mental health issues. Morgan studies the interpersonal method of psychotherapy used by Sullivan in his career as a psychiatrist (Morgan, 2014). Interpersonal dynamism dared to step forward from traditional psychoanalytical concepts of Freud and Jung to examine the immersion of social and behavioral sciences in studying intricate diseases like Schizophrenia (p. 3). Personification is the image that an individual carry of himself and of others and when these personifications are validated or rejected by other members of society they end up in creating stereotypes (p. 4). Maslow, Frankl, and Rogers belonged to humanistic school of

psychoanalysis and explored behavioral sciences and third Force. Erich and Horney moved forward Freud's ideas of unconscious determining the reality to role of consciousness in shaping the behavior in a socially integrated space and asserted that unique selfhood is an illusion (p. 5).

Relationship of self and the other is analyzed in contemporary psychoanalysis where both entities contribute equally in self-identity formation. Energy transformations and security operations trace mental processes from childhood to maturity and then keeps on moving back and forth in time to trace the problems within certain personalities (Rosenbaum, 2010). Individual is studied from perspective of his earlier experiences and his present personality is also analyzed and analysts plays an active role because personalities are always in a state of flux and meaning of the world for them is not fixed (St Clair, 2000). In the psychiatric wards, patient and the observer construct meaning through their stories, events, feelings and one's thoughts leads to the other's insights. Mirroring is the process by which analyst presents to patient's point of views about different realities and the specific meanings that are attached to them (p. 6). Interpersonal psychoanalysis focuses on tracing the semiotic structures of patients to understand the process of meaning formations and implications of certain symbols for them. Aaron Beck deconstructs the structure of meaning formation by questioning and amplification of certain aspects. Once the meaning formation process of the patient is deconstructed, the chances for opening of a new space of regulation for patient increase (p. 6).

10 Minutes 38 Seconds in this Strange World represents the suppressed and marginalized status of women in a patriarchal society which represses them through social and religious institutes. This study analyzes the status of women in Shafak's *10 Minutes 38 Seconds in this Strange World* from Spivak's lens of silencing the subalterns given in her article "Can the subalterns speak?" (Mumtaz, 2023). This study uses content analysis method for qualitative research and analyzed characters of Leila, Jameelah, Zaynab and Humeyra as subjects of patriarchal suppression. Spivak raises the question of subalternity by relating the subalterns' history, culture and norms in formerly colonized societies. Subaltern studies inaugurated by Spivak specifically focuses on female's oppression and is regarded as a staunch feminist (p. 7). Leila, a prostitute is murdered and thrown in a basket when she tries to resist the oppression of patriarchy. The female characters of the novel can be served as an archetype of the women of colonized societies who face communal and domestic domination and are never given a space of expression (p. 10).

Shafak portrays the dark and violent aspects of Turkish society in *10 Minutes 38 Seconds in this Strange World* where women are sold in sex trafficking and are victims of violence and aggression of male-controlled society of Turkey. This research used the theory of Abjection presented by French feminist Julia Kristeva to analyse the submissive status of women in the novel (Mehdi, 2022). Julia Kristeva asserts that abjection of women is demonstrated through religious, cultural and social customs that are designed to diminish her freedom (p. 9). The Theory of Abjection is used to proclaim the fact that suppressed communities are mistreated on the basis of their race and professions. This research used exploratory method to analyze the character of Leila in *10 Minutes 38 Seconds in this Strange World* and focused on the reasons which forced her to leave her house (p. 11).

Shafak is often celebrated as a feminist writer who advocates for female freedom through her novels. *10 Minutes 38 Seconds in this Strange World* is studied as the articulation of female inequality by using feminist theories of Luce Irigaray and Judith Butler (Salami, 2022). This study analyses the character of Leila as victim of sexual harassment through concept of mimesis and objectification. The text of novel is analyzed through close reading. The otherness of female corporeality is rejected by Judith Butler who opposes the

heterosexual views which divides society on the basis of their gender. The issue of fragmented identity is also depicted in the novel and this study focused on ideas of Butler and Irigaray to study the concept of gender and identity by focusing on female subjectivity (p. 12).

Travelling memory is a way of looking at things simultaneously from the angle of past and present. Leila is found dead in one of the trash containers of Istanbul in *10 Minutes 38 Seconds in this Strange World* but her mind continues to work for ten minutes and thirty-eight seconds. Latif studies Shafak's novel by applying Astrid Erll's theory of Travelling Memory by focusing on the notions of Travelling Memory and Locatedness, and Traumatic Memory (Latif, 2022). Aby Warburg and Fredrick Bartlett gave the idea of transnational and transcultural memory respectively (p. 5). The transcultural memory plays an important role in the formation of collective memory. This research also studies the effects of traumatic memory on the characters of the novel under study and analyzed it through the idea of transcultural memory where an individual history plays an important role in formation of intergenerational traumatic memory. Each character in *10 Minutes 38 Seconds in this Strange World* is suffering from inner as well as outer battles through their traumatic experiences of past, present and future. This research used thematic analysis to study the instances of travelling memory along with collective memory (p. 6).

Simon de Beauvoir highlights femininity, subjugation and idea of possession of female by male dominated society by locating oppression through history (Beauvoir, 1997). Attaullah's study employs Fairclough's three-dimensional model to study the social roles that men and women perform in *10 Minutes 38 Seconds in this Strange World* (Attaullah 2021). Social and cultural standards of Turkish society are supporting the gendered roles and strengthen the gender-based discrimination in the society. Laura Brunel claims for the equal rights of every individual and advocates for freedom from false social standards that segregate the society (Dixon, 2003). Foucault's discourse analyses highlight the use of language as an apparatus for transferring prejudice and power in the society. According to Foucault, discourse is not generated naturally but it is a set of practices that are imposed on humans (p. 576). This study uses qualitative analysis to analyze the power of male characters over female characters in the mentioned novel. The inferior status of women is rooted inside the social structure of Istanbul and women are not allowed to have a life of their own choice (p. 580).

10 Minutes 38 Seconds in this Strange World outlines the misery and struggle of women and animals under patriarchal domination. This study uses animal metaphor theory of Sylvia Walby to study male-controlled power dynamics of Turkish society (Djohar and Adhania, 2023). Shafak used pigeon, duck, lamb and ram as a metaphor to depict the miseries of women in the novel. The upper status of men is portrayed through mosquito (p. 3). In a male-dominated society, the subjugated position of women is normalized and the oppression persists without any resistance (Walby, 1991). Shafak gives a mixture of Orient and Occident writing traditions in *10 Minutes 38 Seconds in this Strange World* with a mixture of both feminism and liberty. She also represents moral dilemmas of society in her tales which is a tradition of indigenous folk tales of Ghazali and Rumi. The researcher identified the animal metaphors used in the novel and then related them with the oppressive background history of twentieth century Turkish society (p. 9).

It is evident from previous researches that *10 Minutes 38 Seconds in this Strange World* is a portrayal of subjugated females and has been studied by applying feminist theories of Judith Butler, Lucy Irigaray and Simon de Beauvoir. This study explores the personality of Leila in *10 Minutes 38 Seconds in this Strange World* in terms of interpersonal relations and

experiences. Leila's personality has not been explored by Sullivan's concepts of energy system, self-system, dynamism and security operations

Material and Methods

This study tends to explore the dynamic aspect of Leila's personality by using the Theory of Interpersonal relations by Harry Stack Sullivan. The approach of research is qualitative and thematic analysis of *Ten Minutes 38 Seconds in this Strange World* is done in order to study Leila's personality in the novel through Sullivan's concepts of self-system, dynamism, energy transformations and malevolence. The impact of Leila's self on her interpersonal relations is studied by analyzing her relationship with the other characters of the novel. This study also explores Leila's "bad me" personifications of selfhood and highlights the importance of social interactions in forming the identity of self. The patterns of energy transformations of Leila are analyzed as the patterns through which person comes in contact with external environment. Prototaxic mode of cognition considers the use of symbols in a private way while syntactic mode of cognition is categorized by use of symbols that are perceived by everyone in the similar manner and an individual communicates his experiences with others. Observations of an individual assimilate with his previous knowledge and experiences and in this manner, personality is fluctuating continuously.

Interpersonal theory examines different stages involved in development of personalities and asserts that each phase is equally crucial. These phases include "infancy, childhood, the juvenile era, preadolescence, early adolescence, late adolescence, and adulthood" (Sullivan, 2012, p. 7). Personalities exist in the form of energies and energy transformations are done through covert or overt behaviors. Sullivan analyzes tensions as needs and anxieties of an individual arising from interpersonal needs (p. 6). Anxiety results in loneliness followed by a sense of alienation and individuals adopt "selective inattention" to escape or ignore these anxieties. Sullivan implies, "Anxiety is a tension in opposition to the tensions of needs and to action" (p. 44). Malevolence is a disjunctive dynamism that develops in personalities during their childhood by "good mother" or "bad mother" personifications and the fixation in these stages results in distorted relationships of an individual throughout his life (p. 94). Interpersonal dynamism implies that threatened self-system of a personality adopts security operations to deal with insecurities and anxieties. Security operation is inferred as "a powerful brake on personal and human progress" (p. 374).

"Dissociation" and "selective inattention" are two security operations that humans adopt in their interpersonal associations. Dissociation involves the denial of certain desires by an individual's consciousness whereas selective inattention is about ignoring the factors which we do not want to experience. (p. 97). Interpersonal psychoanalysis studies "good me" and "bad me" representations as influencing factors of one's behavior. Interpersonal Theory studies three levels of cognition adopted by humans for sustaining their social relations and behaviors i.e. prototaxic, paratxic and syntactic. These are the ways through which one perceives reality and it starts from basic and non-symbolic stage, then followed by a symbolic stage which precedes a syntactic stage where symbols are integrated in common experiences.

Results and Discussion

Harry Stack Sullivan's Interpersonal theory gives the idea of self-system and defines it as "an organization of educative experience called into being by the necessity to avoid or to minimize incidents of anxiety" (Sullivan, 2012, p. 167) Thus, interpersonal

theory emphasizes the necessity of stable emotional contacts and social relationships in construction of a balanced personality. Personalities are energy systems where energy is present in the form of needs and transformations of these energies determine the behavior of individuals (p. 48). Sullivan emphasizes that experiences must be evaluated “in a systematic way” (p. 16). Every individual has emotional, psychological and physiological needs and a healthy individual has a stability between his needs and security operations. Anxiety is caused by uncertainty and security operations are adopted by people for dealing with anxieties that are reflected by threatening interpersonal relations (p. 48).

Dynamism emphasizes the changing aspects of human personality and asserts that “self-system seems to be quite unchanged from year to year – or very slightly changed from year to year – nonetheless, experience does occur and is elaborated in personality” (p. 213). Charles Bazerman implies that sense of self may develop through recent interactions and individuals devote most of their life in “security operations keeping at bay the anxiety aroused by the variety of life” (p. 180)

Ten Minutes 38 Seconds in this Strange World is divided into three parts i.e. the mind, the body and the soul and narrates different phases of Leila’s life in ten minutes and thirty-eight seconds when her resilient mind continues to work after her murder in Istanbul. Leila tries to escape from suffocating bonds in the form of familial relationships by moving to Istanbul, a city of dreams. Leila’s parents wanted her to marry an old man and perform the role of a traditional woman but she despised being ordinary. Hooti, an Iranian critic describes the child bearing and caretaking role that women of 19th century were expected to perform and how it disrupted their individuality (p. 1109).

Sullivan’s Interpersonal psychoanalysis suggests that anxiety is a “disruptive force” which disrupts all interpersonal relations when physical or emotional needs of a person are not satisfied (98). Leila never wants to remember her past because it will take her back to those streets and houses where she was invisible. These are defensive mechanisms that she adopted to retain a sense of self-esteem in her. The self-system of Leila is a “conjunctive dynamism” (p. 63) and there are conflicts in her own self which initiate security operations that she practices to reduce her interpersonal tensions. Shafak implies, “Never in a thousand years would she agree to be spoken of in the past tense. The very thought of it would make her feel small and defeated” (p. 11). Leila internalizes the “bad me” personifications given by her family and decides to rebel against them. The societal constraints are always in conflict with Leila’s selfhood as Istanbul forces her to adopt prostitution. Shafak delineates the disruptive picture of Turkish society which gives a sense of disenchantment to Leila. “The Istanbul that Leila had known was not the Istanbul that the Ministry of Tourism would have wanted foreigners to see” (Shafak, 2020, p. 12)

Gabriele evaluated society through “micro-interaction analysis” by concentrating on the sustaining and “need-satisfying” nature of individual associations although they adopt defensive mechanisms for self-security most of the time (p. 19). Society wants a person to change himself abruptly when he is a parent or grandparent or at any stage but change is gradual which occurs when a person experiences certain situations. The conscious part of dead Leila’s mind is recalling the memories of her unconscious and she remembers the taste of salt in which she was dipped because she was not breathing after her birth. The journey of Leila’s life has always been the journey of a resilience to social and cultural norms as she did not breathe for minutes when she was born and now, she doesn’t want to die as her brain is still working. Weber defines norms as “widely accepted” phenomena which are built by a continuous “repetition” of the traditions and highlights the behavior that these cultural practices induce in an individual (p. 42).

Leila likes to see images of girls in magazines and wanted to dress like them but was not allowed to dress like this at her home. She hid her passion for liberty and Istanbul in her heart and was determined to reach Istanbul. Leila used to see the plight of women of her conservative family and feared if she ends up being one of them. She could not concentrate on study as she was a confused child and her questions were never answered. She even refused to study further and her father continues to curse the unwanted daughter. The effects will be of a specific. Inter-relational psychoanalysis of Sullivan asserts that child is a “constellation of parental and other forces acting upon the constitutional Matrix” (Sullivan, 2012, p. 170). Leila was sexually molested by her uncle but she could not tell anyone about it as her family never shared a space of healthy interaction with her. This communication gap leads to disruption of her personality and she starts to think in the ways people negotiate to her. “She had filth in her, of this she was convinced. Filth that wouldn’t wash away, like a crease in her palm” (Shafak, 2020, p. 96). Leila’s Father Haroun disowned her after she left her home but she feels association with her friends, Nalan, Sinan, Humeyra, Jameelah and Zaynab whom she met in Istanbul. They were also abandoned individuals who were object of suppressive forces of society and were forced to forget their individualities by their own family members. They moved to Istanbul and here another vicious cycle of societal and cultural oppression was operating. Leila accepts their individual differences and consequently, they all are joined by a sense of suffering that was common for these personalities.

“Malevolent transformation,” is observed in her personality when her desire for security and tenderness is transformed into “malevolent behavior” (Sullivan, 2012, p. 18). Leila’s self-system insists on growing more defiant and nonconforming towards social constraints and she transforms her energies through her behavior. She is engulfed by a sense of guilt for betraying her family and in the city of Istanbul, she has the freedom to move easily but then she remembers that she wants to go nowhere. Malevolent dynamism is adopted by Leila’s when she feels unwanted and misfit in Istanbul as society is still confining her boundaries. Leila’s dynamic self transforms when she falls in love and becomes another personality when that person dies. She was an energy in flux and never let the world tame her. Sullivan’s analysis claims that personalities are “an accumulated body of referents attached to past, present, and perceived future social norms” (p. 145).

Leila has inconsistencies in her self-system that are threatened by her interpersonal relations and she uses security operations to reduce her interpersonal tensions. Dynamic traits of Leila’s self are developed from childhood and she continued to carry dynamic traits in subsequent stages of her life through interpersonal experiences. Leila’s dead body after anonymous burial by police is searched by her friends who were the only ones to mourn for her death. Leila is curious and confused in childhood, resilient and challenging in her teen age and a realist in her forties. Istanbul’s brothel streets had an oppressive impact on the lives of characters of the novels as Zainab, Jameelah, Nalan and Sinan encounter the established norms. The tragic end of Leila’s life is analyzed as a result of unavailability of space of expression in her childhood and adult life.

Conclusion

The dynamic nature of Leila’s personality permits her to challenge the boundaries that were set by her family. Shafak introduced Leila’s character as a consequence of her interpersonal relations. The oppressive and controlling father of Leila left a sense of fear and anxiety in her as she felt threatened by the religious constraints set by her father. She was caring and loyal towards her family but when her self-esteem was endangered, she opted to encounter those bonds. Self-system is a total configuration of traits that a personality has. In Istanbul, Leila was once again bound in a brothel but she succeeded in

escaping those constraints too by marrying to Ali. The death of her husband forced her to return to brothel streets but she had a defiant soul and wanted to live in her own way. Leila tries to employ her interpersonal social relations to maintain her true identity as Sullivan asserts that interpersonal relations play a crucial role in preserving the self-identity. All the relations of Leila made her self-image more vulnerable and her desire for security and satisfaction was never satisfied. Thus, Leila's personality is an amalgamation of overt and covert behaviors that she adopts to subvert the anxieties and tensions that her interpersonal relations invoke inside her.

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