

Chapter I

Introduction

Background of the Study

This research work focuses on V.S. Naipaul's novel *Guerrillas* (1975). It tries to see how the latent trauma or cultural trauma becomes the effective means of resistance for identity. As most of Naipaul's writing deals with the postcolonial concept, especially the relationship between colonizers and colonized. It shows the traumatic feeling of colonized people because of the exploitation and domination of colonizers, especially by whites.

Through the character Jimmy Ahmed, the major character of the novel, Naipaul has successfully shared his own diasporic trauma which brought identity crisis in his life and changed this traumatic feeling into strong resistance through writing for his identity.

The westerners feel themselves superior to others. Colonialism has made great impact upon the life of those colonized countries. Colonization became one of the factors of discrimination between whites and blacks. Because of the colonization, whites went through one place to another and put others in their control. They discriminated others from binary opposition such as blacks and whites, superior and inferior, civilized and uncivilized, we and the others.

After the invention of compass, printing press and gunpowder, Europeans started searching new places and took control over these places. The colonization reached climax and their domination over others was unbearable. Under the military imperialism over country, the cultures, identities and racial importance were blurred under the shadow of

colonizers. The forceful imposition of power over the native people made their racial and cultural identity fall into crisis.

The unfair behavior, crucial domination and prevention from natural rights created among the colonized people traumatic feelings which ultimately become one of the different sources of revolution/ protest for their rights. One cannot be prevented from ones natural rights such as food, clothing, lodging, education, health care. If this happens, there is a chance of protest or revolution. Trauma will be a strong factor for revolution. The recent uprisings in Tunisia, Egypt and ongoing uprising in Bahrain, Libya, Iran, Iraq and Oman are precisely the 'result of traumatic feeling'.

Identity is an important thing by which one can identify oneself. No identity, no self. The novel depicts identity crisis because of the devaluation of blacks. White, being colonizer, degraded colonized people or other suppressed people only because they were blacks, or non-westerners. After the World War II, the colonial power faded gradually. During the 1950s and 60s, most of the African, Latin American, Caribbean and Asian nations, once colonized by Europeans, emerged from the military colonization but not linguistic, cultural and economic ones. The newly emerged nations tried to define themselves along with the cultural lines. People in these nations were trying to re/make and re/establish their own cultural values as they were confused by the imposed culture upon them by colonizers. Those neglected and forgotten cultural and racial values were again rediscovered. The problem of identity emerges when people find it difficult to make others see or recognize who they actually are, and when they cannot give plausible answers to themselves about their own cultural and racial importance. Such things happen when others are blind about the values of others. Leela Gandhi writes, "It is

marked by the range of ambivalent cultural moods and formations which accompany periods of transition and translation. It is in the first place, a celebrated moment of arrival- changed with the rhetoric of independence and the creative euphoria of self-invention” (5). This kind of self identity is a part of traumatic experience.

Nation and national identity also are emphatic for racial and cultural identity. National identity is insufficient as Said says, “The very idea of national identity has been openly contested for its insufficiencies” (38). In national culture Franz Fanon writes, “A national culture is the whole body of efforts made by people in the sphere of thought to describe, justify and praise the action through which that people has reacted itself and keeps itself in existence” (79). This kind of national identity could not maintain racial and cultural identity. So, the attempts to relate unified cultural identity resulted in trauma. The loss of the root and nostalgia to the past which traumatized people, were expressed through a variety of easy and writing is one of them to reflect the problem of identity.

People want to identify themselves in relation to race, culture and history. Race, culture and history play a vital role in identity formation. Samuel P. Huntington, exploring the people’s pursuit to identify themselves along the cultural lines writes, “In post-cold war world people are cultural people and nations are attempting to answer the most basic question human can face: who are we? They identify with cultural groups [...] we know who we are not” (12). According to Fave and Meli “Culture substantially shapes our development and life history” (VII). So, culture is absolutely bound up with the notion of identity for which people struggle against the exploiters.

Race is another factor to identify themselves in front of others. The lost racial identity destroys the identity of people. Race is defined in many ways. Ashcroft defines,

“Race is a term for the classification of human beings into physically, biologically and genetically distinct groups” (198). Race is particularly pertinent to the rise of colonialism, because the division of human society in this way is inextricably from the need of colonialist powers to establish dominance over subject people and hence justify the imperial enterprise. Black, white, and mixed blooded are the main division of races. Racial discrimination over blacks widens the traumatic sense of being alienated and lack of identities which becomes the violent means of protest. The trauma comes out in the forms of violation, writings, protest etc. Susan Robin Sulievan says, “Traumatic events generally involve threats to life or bodily integrity, or a close personal encounters with violence and death” (qtd Herman 1992, 33).

Naipaul living in metropolitan culture away from his origin is traumatized by the sense of alienation and homelessness. He is trying to make his identity of his own root through writing, inspired by trauma of unhousedness, culture, race and alienation. When one is traumatized by lost identity through culture, race and others, one seeks his own identity even one does not see back to resist for ones root identity. Naipaul seems to lose his identity and is trying to search his identity through writing. Salman Rushdie writes:

It may be that writers in my position, exiles, or emigrants or expatriates are haunted by some sense of lose, some urge to reclaim, to look back [...]. But if we do look back, we must also do so in knowledge- which gives rise to profound uncertainties- that our physical alienation from India almost inevitably means that we will not be capable of reclaiming precisely the thing that was lost, that we will, in short, create fiction, not

actual cities or village but invisible ones, imaginary homelands, India as of the mind. (10)

So the trauma of lost identity gives the strength of making identity or creating home through writing. Naipaul attempts to turn to his nostalgic past through his fictional works and travel memoirs searching for the best process of identifying and creating his self. He explores his belonging in writing by watching contemporary senses. His characters play the role of spokesmen of his trauma of cultural obsession, the belonging and exile. In an interview with Rahul Singh Naipaul defines himself, "I am not English, Indian, Trinidadian. I'm my own man" (*Times of India*). He does not see any place his home. He is neither Trinidadian nor English nor Indian. He is not he was but he is what he is now. This trauma of rootlessness is always haunting him and gives him strength. Mukharjee writes about unhusedness of Naipaul, "Naipaul's unhousedness could be seen as a problem that has hunted him all his life but it is also his source of strength, providing him with a detached and ruthless precision that marks his vision as well as his prose" (*Frontline*).

Sense of trauma of being alienated takes a strong position in Naipaul's writings. Elleke Boehmer writes about Naipaul's novels:

Most of his novels and travel writings are devoted to minute dissection of the cultural paralysis and hypocrisies of colonized nations. His willed alienation, though often singularly hostile bears the systems of a first generation colonial seeking distance from origins and the freedom of self-expression, indeed, he has himself acknowledged that his identification

with English culture is product of growing up on the colonized periphery.

(177)

Naipaul's alienation is always traumatic. Characters feel themselves racially dislocated. Sense of trauma of being racially neglected makes the characters fight against oppressors to establish the racial identity. Extreme desire to determine the identity leads them to violence.

The subject of race is prominent when there is discrimination in terms of color, ethnicity and nationality. The discrimination between black and white inspires the black people to unite in a single group. When any race does not feel the domination of others or loss of their identity, that does not bring any problem. But the trauma of being discriminated on the basis of color, sex and nationality inspires people to resist against it for identity. The discrimination of races was strongly opposed after World War period. Naipaul depicts not only the racial trauma of the characters but also presents their resistance for racial identity. The racial trauma explodes in the form of violence. That violence is the willful application of force in such a way it is physically or psychologically injurious to the person or group against whom it is applied.

Equality, justice and freedom should be realized by all. But in the name of race and the place, Europeans seized blacks and prevented their rights. They made rule and laws in their favor. Blacks and non westerners were treated as if they are animals. Such domination changed into trauma and protest against white increased. Naipaul shows this through the novel *Guerrillas* with the help of different characters, especially from Jimmy Ahmed. Whites always tried to be senior and put others in corner. Such discrimination

cannot be tolerated forever. Unfairness creates trauma and this trauma comes to be flame of fire which ultimately becomes destructive and authoritative.

Jeffrey C. Alexander says:

Cultural trauma occurs when members of a collectivity feel they have been subjected to horrendous event that leaves indelible marks upon their group consciousness, making their memories forever and changing their future identity in fundamental and irrevocable ways. (1)

So, cultural trauma is that trauma which leaves the traumatic wounds to the same culture, community, race, tradition and religious people. The cultural trauma is horrendous and unforgettable that brings the collective consciousness. Every society or race has their own identity, culture and tradition. One cannot be neglected comparing with others. The negligence of one existence, culture and tradition creates painful experience. Such experience always traumatizes these forbidden people. This negligence forms a vigorous situation which always hurts these people and they come out as violent creature.

During the colonial era, the colonized people had been put under pressure of the colonizers. The colonization had created traumatic events upon them, especially to the non western regions. Non-western people were very defenseless and they could do nothing against the colonizers. So, they had to remain with traumatic condition. Again, Alexander says, “But it has been the non-western regions of the world, and most defenseless segment of the world’s population, that have recently been subjected to the most terrifying traumatic injuries. The victims of western traumas have disproportionately been members of subaltern and marginalized group”(24). The traumas were experienced by the non-western people. The marginalized people are the victims of

western traumas. Such traumatic injuries upon the non-western people made them feel for racial and identical existence. They came in front for their identity along with the postcolonial era developing the trauma theory as theory of identity.

Trauma and Identity are interconnected terms. Mostly, because of identity crisis and lose of identity, the nonwestern people are in traumatic state. The domination of colonizers upon the colonized rubbed the originality of their identity. They felt them existence less and traumatized by it. This trauma ultimately changed as the weapon of identity forming. As the memory of past suffering events haunts the people again and again, the memory of identical crises haunted the non-westerners again and again and they gathered strength from it for resistance and acquisition of their true identity.

Naipaul's Life and his Novel *Guerrillas*

Nobel laureate and widely regarded as the most accomplished novelist in English from the English speaking Caribbean, V.S. Naipaul was born in Chaguanas, close to the port of Spain, Trinidad, on August 17, 1932. His full name is Vidhiadhar Surajprasad Naipaul. His grandparents were Indian immigrant as indentured servants. His father, Sreeprasad (1906-53), was a worker in a sugar plantation. V.S. Naipaul and his brother, Shiva inherited their father's literary aspirations. Their family moved to port of Spain where V. S. Naipaul attended Queen's Royal College. Naipaul got a Trinidad government scholarship at the age of 18 and went to England to study at Oxford University College. He got the degree of Bachelor of Arts in 1953 and then continued to live in England. He has spent a great deal of time traveling in Asia, Africa and America. He was employed by BBC as free-lance journalist. He has devoted his life entirely to his writing. Although his parents were the descendant of Hindu immigrant from India, Naipaul's writings were not

spiritually connected with his heritage. His writings express the ambivalence of the exile, trauma of being discriminated- racially, culturally, economically etc, and a feature of his own experience. Naipaul's writings are colored with the experience of England, condition of Trinidad and traumatic feeling. His visit to Asia and Africa has gathered the cultural significance to the people. His life in Trinidad, experience in England and collection of travel experience have the influence in his writings. Racial trauma is one of the burning issues in his work. *Guerrillas*, one of his most complicated books, is about the conflict created by traumatic feeling between colonizers and colonized, natives.

Guerrillas is a novel about the racial violence caused by trauma. This fictional version of novel depicts the picture of the protest of colonized people against the colonizers. The protest takes place not because of will but necessity for their own identity. The trauma burns out as chaff of paddy and it turns into violent resistance for identity.

Jimmy Ahmed, a black power leader, is the protagonist in the novel. The setting is the nameless country of Caribbean Island. He is grown up in that country. His remembrance of racial discrimination against the black by the white in his childhood is still strong and playing the vital role in the development of the novel. He is accused of assault and rape in England because of being black and put in prison. While he is released, he is deported from England. The charge of rape and assault makes Jimmy feel traumatic. Traumatized, he determines to protest against whites or colonizers. He has formed a commune for the right and justice for black. Roche is an agent of white colonizer appointed to do some work and for management in the country. He has also

worked in Africa and written a book about the life there. He is in jail for some time in Africa. Jane is an English lover of Roche and she has also come with him.

Native blacks are putting up hoarding boards and slogans for black's rights. The country is dominated by white representatives. Blacks are prevented to do activities even in their own country. What whites can do, blacks are not allowed. This creates identity crisis and blacks unite together, hold revolution against white. They start revolution which frightens the whites. They are creating violence. Stephen and Jane are killed. Draught has engulfed the whole country. Fire is burning everywhere. The radios are playing reggae and marches and blacks natives create fear in white's mind. Curfew is announced and helicopters are flying over. Thrushcross Grange has become the cover for Guerrillas. Roche and others white foreigners feel that they are standing on shaking land. They become fearful all the time. They feel unsafe and leave Thrushcross Grange. The blacks form their land fresh and independent and stay there with their own culture and identity.

This research work has been divided into four chapters. The first chapter presents the short introduction of the author Naipaul, a brief outlines of his novel Guerrillas and an introductory outlines of the present research works study itself. It gives a short view of the entire work. The novel and its related aspects for this research work are introduced in it.

The second chapter tries to introduce about the term Trauma and concept of some trauma theorists. This chapter tries to make the concept clear about trauma: Psychological Trauma, Cultural Trauma. Memory, identity etc are important factors of trauma. Memory

of past suffering events makes one feel traumatic. Violence is one of the means of exploding the trauma and identity is self. In this chapter they are also introduced in brief.

The third chapter will analyze the text *Guerrillas* in relation to Trauma. It will cite some extracts from the text as evidences to prove the hypothesis of the study. *Guerrillas* shows the racial violence caused by trauma. The violence is for racial identity and rights. This is the core part to show in this chapter.

The fourth chapter will be the conclusion of the entire research work. On the basis of analysis of the text done in chapter three, it will conclude the explanations and arguments put forward in the preceding chapter and show the resistance of blacks against the white for their identity. This resistance is done because of trauma caused by racial discrimination and unfair behavior over blacks. The blacks protest against the white ruler is because of trauma and to show this trauma for as a means of resistance for identity is main focus of this chapter. In sum, this will be the conclusive idea of this chapter.

Chapter II

Reading Trauma Theory

Trauma in General

The term “Trauma” refers to the action shown by abnormal mind to the body which provides a method of interpretation of disorder, distress, and destruction. Trauma is medical term of Greek origin denoting a sever wound or injury and the resulting after effects. Trauma becomes problematic when it is reflected in the repetitive action. This trauma theory has now included diverse fields with its specific focus on psychological, philosophical, ethical, cultural, national and aesthetic question about the nature and representation of traumatic events. Trauma is also seen as injury. Edkins says, “first the word meant an injury to the body, but now it is more commonly taken to mean an injury to the psyche or even the community, the culture or the environment (Edkins 109). So, trauma is experience of past suffering events which haunts again and again. The traumatic events always come in the mind and it is painful. A traumatic event is one that entails blurring of the very distinction upon which everyday existence depends, upon which people rely to continue their lives. Edkins says, “traumatic events tear us from ourselves, bind us to others, transport us, undo us, implicate us in life that is our not our own, irreversibly if not fatally” (Edkins 110).

In the beginning, trauma was only related with psychiatry and mediclinic. But now, it has crossed the boundaries of these psychiatry and mediclinical and has shown an increasing insistence on the direct effect of external violence in psychic disorder. When one psychology is disturbed, that creates trauma. So, trauma is mainly related with psychological aspects.

Cathy Caruth in her work *Unclaimed Experience: Trauma and the Possibility of History* writes:

trauma describes an overwhelming experience of sudden or catastrophic events, in which the response of the events occurs in the often delayed, and uncontrolled repetitive occurrences of hallucinations and other intrusive phenomena. The experience of soldier faced with sudden and massive death around him, for example who suffers this sight in a numbed state only to relieve it later on the repeated nightmares, is a central and recurring image of trauma in our century. (181)

Therefore, trauma is an overwhelming experience of any events but generally those uncontrolled repetitive occurrences are not apparent. Traumatic events come again and again in present time which suffers us. The traumatic situation of any person is latent. Though trauma is not outwardly seen, that does not mean there is not any trauma. About the latency of trauma Caruth further writes, “the experience of trauma, the fact of latency, would thus seem to consist not in the forgetting of a reality that can hence never be fully known, but in an inherent latency within the experience itself” (187). It is this inherent latency of the events that paradoxically explains the peculiar, temporal structure and the belatedness. The history of trauma is fully perceived as it occurs. We could say that the traumatic nature of history means that events are historical to the extent that implicates others.

Trauma theory, since the mid 1990s converged with fields such as pathology, sociology, history, political science, philosophy, literature and aesthetics to give rise to a fast emerging critical category. The event of 9/11 and its after effects are foundation of

trauma. Not only that, recent killing of Osama Bin Laden by American military is also a traumatic event for Muslims because this incident is not related only to Laden but to the whole Muslim community. So, the its after effects are the foundation of trauma theory after 1090s. In this concern trauma theory “ranges from the public and historical to the private and memorial” (Lukehurst 197).

Trauma theory especially has its base on Freud’s psychoanalysis and speaks and argues about the need for ‘acting out’ or ‘working through’ of trauma for leading life as healthy citizens. He finds the dynamics of trauma, repression and symptom formation as the matter of hysteria. He held that an overpowering event, unacceptable to consciousness, can be forgotten and is revealed in the form of somatic symptoms of compulsive and repetitive behaviors. Studying the trauma theory related with Freud, James Berger comments on the relating matter of neurotic symptom with repressed drives:

[...] initial theory and symptom became problematic for Freud when he concluded that neurotic symptoms were more often the result of repressed drives and desires than of traumatic events. Freud returned to the theory of trauma in ‘Beyond the Pleasure Principle’, a work which originated in his treatment of World War II combat veterans who suffered from repeated nightmares and experiences. (570)

We construct our world in terms of ‘dimension of security’ (physical, emotional, psychological and interpersonal spiritual) and that the destruction of the single dimension constitutes a trauma. Trauma permanently changes a person. Trauma is somehow different from stress. In contrast to a stressful experience, which challenges an

individual's capacity to cope, trauma destroys multiple dimensions of security and exceeds the limits of human capacity to process and integrate horrible experiences into a coherent perception of self and self-in-relationship to others and the world. Trauma destroys the basic organizing principles by which we come to know self, others, and the environment. The challenge to the meaning of life created by trauma finally makes us search for meaning in life.

LaCapra talks about historical and structural trauma in relation to the conflation of absence and loss. In terms of absence, one may recognize that one cannot lose what one never had. The term can be used with the term lack too. Structural trauma is related to trans-historical absence (absence of/ at the origin) and appears in different ways in all societies and all lives. Everyone is subject to structural trauma and historical trauma is related to particular events that do indeed involve losses such as the dropping of atom bomb on Japanese cities. The Holocaust or slavery or apartheid – even suffering the effect of atom bomb in Hiroshima or Nagasaki can become a founding trauma. Historical trauma is specific and not everyone is subject to it. LaCapra, in relation to it, opines:

The belated temporality of trauma and elusive nature of the shattering experience related to it render the distinction between structural and historical trauma problematic but do not make it irrelevant. The traumatizing events in historical trauma can be determined while structural trauma is not an event but an anxiety producing condition of possibility related to the potential for historical traumatization. (725)

Jenny Edkins in his book *Trauma and the Memory of Politics* talks about the reckoning that comes in the aftermath of a war or catastrophe to clarify the same fact of

LaCapra. He, explaining about what happens after catastrophe is over, says that the dead and the missing are listed, families grieve and comfort each other and memorials are erected. Victory pervades remembrance and war museum “tell of glory, courage and sacrifice” (1). Private grief is overlaid by national mourning and blunted or erased by stories of service and duty. When there is mismatch between expectation and event, we have what is experienced as a betrayal or in other word, as traumatic.

Edkins explores the connections between violence, effects and trauma that produces and forms of political community. The state possesses the power (and can use violence) because the people legitimize its authority. Giving focus on the practices of trauma and memory, Edkins argues that “trauma can be very much influenced by dominant view that is by the state” (11).

He also examines in the book, the connection between trauma, violence, and political community by looking at how traumas such as wars, domination, discrimination, racial injustice, or persecutions are inscribed and reinscribed into everyday narratives. Edkins describes:

This takes place in the practice of remembrance, memorialisation and witnessing. It also takes place in political action. All these practices are the site of struggle. For example, the temporality and inexpressibility of trauma makes the role of witness and almost unbearable one. Despite this, there is an imperative, to speak, and a determination to find ways of speaking that remain true to the trauma. [...] we cannot try to address the trauma directly without risking its gentrification. We cannot remember it as something that took place in time, because this would neutralize it. All

we can do so 'to encircle again and again the site' of trauma 'to mark it in its very impossibility'. (15)

As trauma is in the form of latency, It tries to come out and to take its true form. When it gets proper chance, it tries to show its true form from the explosion. Sometimes it seems to be submissive but aggressive way of explosion can be destructive. It changes the contemporary existing system of society. It is not necessary to say that it will be always peaceful or expected.

There are many factors that make an event traumatic. The racial and cultural values are very important for human life. When there is intervention upon their rights and values, people could not tolerate it. They get inspired to fight for their rights. Any kind of unfair behavior remains latent for some time. Those latent suppressed ideas always try to come out in its true form. The power tries to destroy that latent trauma and keep it silent when time comes that trauma explodes like an uncontrollable blast that destroys the whole existing system. Harlem Renaissance is one example of these explosions. Decolonization, cultural and racial freedom are the result of those explosions. Intolerance remaining in the traumatic form comes out in the form of violence. Violence is not the target of anybody but it is only the way to solution.

Cultural and racial values are very important for human beings for their identity in the society. Culture and race are associated with the identity of people. Man cannot be satisfied with only living. Eating and working are human activities. Personal and racial identities are more important for human beings for their existence. In the colonial period, the native people were dominated by colonizer's culture and values. But in postcolonial time, people are conscious about their identities. They want to establish their own racial

and cultural values. The desires for their racial and cultural identity become trauma when it is always suppressed. The trauma grows more and more with the passes of time. Then it keeps a way out of this situation. That latent trauma explodes in the form of racial violence. It is not only violence but search for identity also.

Cultural Trauma

The idea of cultural trauma has come into literature in the past few decades via history, psychology, anthropology and political science. The idea is that certain events are so profound in their cultural and personal impact that they develop the features that resemble psychological trauma, namely that they are permanently unsettling that we can forget about them, there is a kind of compulsive need to relieve and re-experience. Cultural traumas are mainly negative but not exclusively so.

Cultural trauma is one that we as a social group experience together. In such case, we experience being that perpetrators, victims of spectators with all of us sorely affected by experience as presenting some form of violent interruption to our lives. Jeffrey C. Alexander in the book *Cultural Trauma and Collective Identity* he forwards, “cultural trauma occurs when members of collective feel they have been subjected to a horrendous event that leaves indelible marks upon their group consciousness, marking their memories forever and changing their future identity in fundamental and irrevocable ways (1). As Alexander develops it here, it can mean that trauma is an empirical scientific concept. Sometimes, by constructing cultural trauma, social groups, national societies and sometimes, entire civilization not only cognitively identify the existence but “take on

board” some significant responsibility for it. In so far, as they identify the cause of trauma and they assume such moral responsibility, member of collectivities define their solitary relationship in ways that, in principle, allow them to share the suffering of others. In this point of view, cultural trauma helps to expand the circle of we in the society.

Cultural trauma indicates the response to a shock encounter with brutality or death. Cathy Caruth says, “cultural trauma is an overwhelming experience of sudden or catastrophic events, in which the responses to the events occur often delayed and uncontrolled repetitive occurrence of hallucinations and other intrusive phenomena” (181). So, it is a confrontation with an event that, in its unexpected and horror, cannot be placed within the scheme of prior knowledge. In this sense, cultural trauma can never be a purely individual event. It always involves the community or cultural setting in which people are placed.

Cultural traumas are constructed by the society. “it is historically made not born” (Smelser 37). This concept brilliantly casts a steady gaze on several social nightmares – the Nazi holocaust, slavery in the United States, and September 11, 2001 – in order to limn the social and cultural process by which events come to be viewed to the very identity of the collectivities. The meditation through representation gives rise to cultural trauma as Eyerman says, “a dramatic loss of identity and meaning, a tear in the social fabric affecting a group of people that has achieved some degree of cohesion” (61).

Similarly Eyerman focuses on the cause, meaning, meditation and representation to bring identity crises through cultural trauma. Thus, to be a cultural trauma, Eyerman says, “some event may be necessarily to establish as the significant cause, its meaning as traumatic must be established and accepted, and this requires time to occur, as well as

meditation and representation” (61). He picks the reference of Arthur Neal’s definition of national trauma in which he prioritizes ‘enduring effect’ and ‘collective memory’ to be national trauma. According to Eyerman, Neal’s national trauma is equal to cultural trauma because both are affected by mass media and representation. Neal argues, Eyerman says:

‘national trauma’ according to its ‘enduring effect’, and as relating to events ‘which cannot necessarily be dismissed, which will be played over again and again in individual consciousness’ and which then become ‘ingrained in collective memory’. In this account national trauma must be understood, explained and made coherent through reflection and discourse. (61)

The individual level of analysis is appropriate for discussion of the collective is seen as synonyms with political. Lacanian thinking is one that refuses the distinction between the individual and the social. Lacanian analysis is not best understood as situation situated within framework, or at the level of individual. “once this separation is assumed, the political question becomes: how people join to form communities” (Edkins 103).

Drawing the insight that might come from the background of identity crisis and psychology can help us understand the event of 9/11 as a cultural trauma. Cultural trauma refers to the condition that we, as a social group, experience together (as in 9/11 event) being that of perpetrators, victims, or spectators. All of us are solely affected by the experience as representing some form of violent interruption. Sometimes the expression of cultural trauma is experienced through language. Alexander says, “ people also have

continually employed the language of trauma to explain what happen not only to themselves, but to the collectivities to which they belong” (2). We know from ordinary languages that are onto something widely experienced and intuitively understood. Such rootlessness in the life world is the soil that nourishes every social scientific concept.

The range of events or situations that may become cultural trauma is enormous. And this enormous event can bring social change. The change includes mass migration, mass unemployment and dislocation. Smelser defines cultural trauma as the culturally defined and interpreted shock to the cultural tissue of the society and, presents a model for the traumatic sequence, describing typical condition under which cultural trauma emerges and evolves. A cultural trauma refers to and “invasive and overwhelming event that is believed to undermine or overwhelm one or several ingredients of a culture or culture as a whole” (Smelser 38).

Alexander also talks about lay trauma theory which suggests that “trauma is a kind of rational response to abrupt change whether at the individual or social level” (3). In this case, the objects or events that trigger trauma are perceived clearly by the person and their responses are lucid. From an enlightenment perspective, according to Alexander, political scandals are cause of people’s indignation; economic depressions are caused for despair; lost wars create a sense of anger and aimlessness; disasters in the physical environment leads to panic; and assault on the human body leads to intense anxiety.

The open ended contingent process of cultural trauma creation and the assigning of collective responsibility that goes along with are relevant mode of non-western than western societies. Alexander says, “collective traumas have no geographical or cultural

limitations” (27). Nowadays, “It is non-western region of the world, and the most defenseless segment of the world’s population that have recently been subjected to the most terrifying traumatic injuries. The victims of western traumas have disproportionately been members of subaltern and marginalized groups” (24). There are some examples such as American’s attack on Afghanistan, and whole Muslim communities, and its after effects, in the name of war against terrorism, is the token of creating cultural trauma for whole Muslim communities. Alexander says, “cultural trauma helps us to understand, instead is a central paradox, not about the cause of genocide but it is after effects” (26).

Dominick LaCapra, in *Writing History, Writing Trauma*, talks about the concept of sublime in relation to cultural trauma. He says that, “there has been an important tendency in modern culture and through to convert trauma into the occasion of sublimity” (23). LaCapra believes that it is only trans value it into as test of the self or the group an entry to the extraordinary. More than that, he extends the notion of sublimity to “the notion of negative sublime” (94). He believes that negativity always involves in sublimity. It is applicable to the Nazi’s quest for redemption or regeneration through extreme violence. For LaCapra the possible role of Nazi sublime should be understood as one factor of Nazi ideology and practice, especially with respects to fanatically committed Nazis such as Hitler, who were prime movers of the Holocaust. Considering LaCapra’s notion, it is said that the event of Twin Tower attack in America and American strategy to generate peace through extreme violence on Iraq and Afghanistan is the negative sublime in trauma. Thus negative sublime “invites destruction, disrupts genres or bounded areas and threats to collapse distinction” (96).

Memory

Memory is arrival of past events in our minds. Traumatic memory is one of the vital weapons for change. Memory of past suffering events creates trauma and this trauma haunts one very painfully. Some events suffer not only those who faced it but also those who survive. The terrorist attack such as 9/11 event suffered people very much. In the face of terrorist attack it is people who suffer, in their physicality and their vulnerability, that experience the trauma. The experience of trauma is on the cultural level and it should be to them that the enemies belong. “Memories of trauma are, potentially, a mode of resistance to a language that forgets the essential vulnerability of flesh” (Edkins 100). It is very difficult to say that the traumatized person by a severe event repress his trauma or not. Social scientists stress through public acts of commemoration, cultural representation to restore collective psychological health by lifting societal repression and restoring memory. They try to find some collective means of undoing repression and allowing the pent up emotion of cultural trauma to be expressed.

According to Eyerman, cultural trauma is the result of memory which ultimately leads to the identity crisis of collectivities. He talks about individual and collective memory. Individual memory is something that “goes inside” the head of the individual human beings. Eyerman quotes Young and says, “Memory has three meanings: the mental capacity to retrieve stored information and performed learned mental operations, such as long division; the semantic, the imagistic, or sensory content of recollections are stored” (64). Cultural trauma tend to conceptualize memory as a part of the development of the self or personality and to locate that process within an individual, with the aim of

understanding human action and their emotion. Notion of collective identity built in this model, such as those within the collective behavior school, theorize a “loss of self” and the formation of new, collectively based, identities as the outcome of participation in forms of collective behavior like social movements. Alongside these individually focused accounts of memory has existed a concern with collective identity and with “how societies remember”, “with roots in Durkheim’s notion of collective consciousness”.

The notion of cultural trauma implies that direct experience is not necessary condition for the appearance of trauma. It is in time delayed and negotiated recollection that cultural trauma is experienced, a “process that places representation in a key role” (Eyerman 71). How an event is remembered is intimately entwined with how it is recollected. In Eyerman view, representation can be analyzed along several dimensions. It can be in the form of “re-presenting”. That is, as the representation through words and visual images of something else were considerations of form at least as important as content. Food, household items can evoke memory, such as suggested by the examples found in African American cook book *Spoonbread and Strawberry wine*. The authors Darden and Darden, Eyerman quotes, write, “Aunt Norma’s biscuits cutter, Aunt Maude’s crocheted afghan, our father’s old medicine bottles all evoke powerful and loving memories” (68). The same can be said of other cultural artifacts, like music and art objects. Igartua and Paez believe, Eyerman quotes, “collective memories do not only exist in the individuals, but that in fact it is located in cultural artifacts” (70). This means cultural artifacts can evoke strong emotional responses connected to the past and can be formative for individual and collective memory. According to Eyerman, memory can be

also embedded in physical geographical as illustrated by “Maya Angelou’s vivid description of her youth in small southern hamlet, and as described in Barton” (68).

Trauma and Identity

Every individual and the group have their own identity. Identity is the main base of existence. If one's identity is blurred, one certainly walks with trauma. Trauma for identity comes in front of eyes. Culture, race, language gives identity to the people. If these identical things are scratched, identity becomes a burning issue and it changes into a traumatic one. So, identity and trauma are interconnected.

Identity is not only at the individual level, it is in the collective identity. Cultural trauma after all affects the identity of people. It is because of the traumatic consciousness and the collective memory. In this sense, sharing the trauma gives rise to ‘we’ feeling. Geoffrey C. Alexander’s definition of cultural trauma is relevant to cite here. Alexander focuses here to be cultural trauma “members of the collective must be subjected to a horrendous event”. Such kind of attack may affect the groups’ identity. In such situation, they develop common sentiments to save their identity.

Not only Alexander, Arthur Neal, Smelser and Eyerman focus on trauma and identity. Their main focus is on collective identity because cultural trauma affects the collective identity. Arthur Neal links collective identity with national identity. Neal, in his book *National Trauma and Collective Memory*, says that “national traumas are created by individual and collective reaction to a volcano like event that shook the foundation of the social world” (ix). This means traumas are created by reactions to the disruptive events that betray the identity of people. The traumatic events change the identity. Neal gives the example of such events relating to identity that “the present

identity of America was in crisis as a result of the Civil War, the Great Depression and the trauma of the world war II” (5). In this view, the traumatic event of the attack on the American Twin Tower has too changed the American’s identity, and its aftermath changes the Muslim identity especially of Pakistan and Afghanistan.

Eyerman describes trauma in terms of identity formation of collectives. In his essay, *Slavery and the Formation of African American Identity*, he associates cultural trauma to the identity crisis of the African American people and he also finds the collective memory is the central theme in identity crisis. He forwards, “the trauma [...] is a collective memory, a form of remembrance that grounded the identity crisis of a people” (60). Eyerman talking about the trauma as cultural process, it is linked to the “formation of collective identity and the construction of collective memory” (60).

The notion of unique American identity was in crisis in the civil war period. Eyerman emphasizes on cultural trauma on the identity. He says cultural trauma refers to a “dramatic lose of identity and meaning, a tear in the social fabric, affecting a group of people that has achieved some degree of cohesion” (61). In this sense, trauma need not necessarily be felt by everyone in a community or experienced directly by any or all. Stressing on collective identity crisis through cultural trauma, Eyerman says that “collective identity refers to a process of ‘we’ formation” (74). He talks about the crisis of African American identity enduring the civil war and adds the concept of ‘race’. Blacks want to “express the feelings of racial pride in public, that is, for white eyes” (84). That’s why race is one of the factors of identity. Blacks want to make their identity strong in terms of race in front of white because Eyerman says, “race, by which one mean

cultural heritage, more than physical characteristic, was often argued as a most useful ground for cultural identification” (85).

So, the race is perhaps the most common reference point for collective identity at the time of cultural trauma. “race is not only function as a unifying concept but also function as one that endows purpose” (86). Its aim is to find the positive in the negative, the distinctness in the distinction. When the United States vigorously rested its intention to exclude black from full and acknowledge participation in the construction of the American society, some black intellectuals seized upon the notion of race to ground counter collective of this marginalized group. Similarly, the identity crisis brought by the cultural trauma of the aftermath of Twin Tower attack, Muslim who lives in America and outside ground the soul of distinct race. It was this identity, born of the violence of Muslim, united all Muslims in all around the world. And this trauma of rejection from other race “produce the need for collective positive identification and a plan of action, a cultural praxis as well as political and economic practice” (86). So the trauma of being new distinct race produces the collective identity crisis and resistance for identity to the Muslims all around the world.

In a nutshell, trauma is multidisciplinary. Trauma happens due to horror, terror, discrimination, hate and biasness which is preoccupied in the mind of the person. Politics and cultural betrayal are the main factors to create trauma. Cultural trauma is associated with identity of people. It brings identity crisis of people and people resist for it. In other words, it is a fundamental way to identity formation. When one is culturally traumatized, his identity is affected or fell in crisis. To, regain this lost identity, one resists for it.

Memory also comes side by side. Traumatic events not only affect the cultural or physical aspects of an individual but it also affects the individual's personal psychology. And memory of the event creeps in the individual's mind. When individual remembers the event he becomes traumatic and also finds the crises of his identity and goes for resistance. This trauma becomes the source for resistance for identity. When identity comes in crisis because of trauma, not in individual level but also in collectivities, it becomes the common crisis of the people. Identity is ones existence; no one can stay in this world without identity. For gaining the identity, the traumatized self comes to revel and makes identity fix and stable.

Chapter III

Trauma and Identity in Naipaul's *Guerrillas*

Naipaul's one of the most complicated novels, *Guerrillas* reveals the life of people living in Caribbean Island. Blacks are living in this Island and they have bitter experience caused by whites. They were always dominated by whites on the name of superior and ruler. Unfair discrimination, inequality, domination and deprivation from natural rights from whites made blacks traumatic and they struggled for their rights and identity. Identity of one is very important because one can exist on ones identity. But whites had brought crisis in blacks' identity. For recovery of lost identity, blacks resisted against whites' rule and wanted to establish their own rule and regulation through which they could establish own original identity and lessen the trauma of their mind.

This research work has focused to show how the suppressed or traumatized people have struggled for their identity. The main character or protagonist of the novel, because of cultural trauma, starts to fight against whites and establishes his own identity as native black people. He does not represent himself only but to the whole blacks and marginalized people. He starts revolution for identity representing to the whole group, inspiring from trauma. So, cultural trauma which becomes source of resistance against whites is given main focus in this work.

The main cause of cultural trauma in this novel is racial discrimination. The protagonist Jimmy does not feel racial justice. He is accused of false charge of murder and rape in England. He was born in the nameless country at Trushcross Grange but brought up in England where he faced this false charge and went to jail. This incident is

the main source of trauma. Such trauma is not only feeling of Jimmy but of his whole community.

The life of Peter Roche as an agent in Trushcross Grange is very pitiable because he cannot work easily. He is representative of white rulers in this place as colonial slave trader Sablich. His thinking while coming to this place was very good. But now he is hopeless because the movement done by the native people for their rights and identity has made him feel the land on which he is standing is shaking.

Cultural Trauma in *Guerrillas*

The protagonist of the novel, Jimmy is not satisfied with his status in the society because he felt he is always dominated by whites. He does not see his identity in the contemporary situation. Other native blacks have also felt that they are prevented from their rights as Jimmy has felt. The white has not given due importance to the blacks and their culture. They have discriminated and grasped the rights of blacks. Their race is not considered as human race. Their cultural and racial behaviors are not given any importance. The blacks and mulatto natives are not treated as human beings. Blacks land is captured by whites in the name of rule. This caused Jimmy fell traumatic and the whole race felt it as painful suffering activity. Jimmy and other native blacks have the sense of trauma in their mind even in their own land traumatized by whites.

During school days, Jimmy and other blacks could not go freely to the place where whites could go; blacks could not do what whites could do because of discrimination between whites and blacks. Hotel Prince Albert was always the dream of blacks where they were not allowed to go there. White boys would play football and recite the theatrical dialogues and songs and black people only enjoyed the game. In his

childhood days, Jimmy had a dream to be a waiter at Hotel Prince Albert. Jimmy tells Jane, “You would find this hard to believe but when I was a boy my big ambition was to be a waiter in this hotel. They did not allow black people [...] we get things when we don’t want them. The world is for the people who already have it. For the people who don’t take chances” (66). Jimmy feels himself possessionless and this made him traumatic. This discrimination between black and white is also the cause of Jimmy’s trauma. He feels he has got nothing in this world. He has no great mansion. He further says:

I suppose like everybody else I fooled myself that there was a mansion waiting somewhere for me but I didn’t really fool myself, you must not believe that even when I was a child going to school from the black room of my father’s grocery shop, knowing that black room as the only place I come from in this great wide world, it was not mine. I always knew I was fooling myself. I didn’t believe there was or would even be any mansion for me. (83)

Jimmy and other black people feel lack of home and protection. Those who are deprived of rights think that they belong to nowhere and this results in cultural trauma.

Everywhere they feel traumatised because they are not provided their rights and land. They feel homeless. Jimmy writes in his note, “I feel I could weep for our world and for the people who find themselves unprotected in it. When I think how much I expected of my life at one time and when I think how quickly that time of hope dies. We are children of hell” (36). Trauma has made all the black feel hopelessness and homelessness. Jimmy does not hope in this difficult situation whenever he goes he finds

himself homeless and nameless. He is called nigger instead of his name. Jimmy in his note writes ahead:

The world is made for the people who possess it now, and there are some people who will never possess anything. You know better than I how they let me know when the crisis comes, you would think that after making me their play boy and getting me deported from England they would leave me alone. But they don't. Once here they are coming after me well I ask you. These liberals who come flashing their mild white thighs and think they're contributing to the cause. (36)

In England, Jimmy was accused of assaults and rape. People tried to kill him. In his own country also white people are spying over him. When he fights for his own location for his identity, he is considered guerrilla. In his native land and in England, Jimmy feels discriminated and neglected. He finds himself in the danger of being attacked. In the diary through mouth of Clarissa, Jimmy writes:

Jimmy I seek you to warn you. They are full of hate Jimmy, they seek to destroy you because they are frightened of the hate the oppressed of the world feel for them and they're frightened that the oppressed might find a leader. They make it their business to seek out and destroy the leaders Jimmy. (84)

The black leaders are always conscious of their position. Anytime they can be tortured or made possessionless only in the name of black. They think that black leaders should be attentive in every activity. Whatever the white people are doing in Trushcross Grange is not only for themselves. They are doing activities against blacks. That may

bring a severe effect on the blacks. Such torture and activities created trauma in the mind of black people.

The black leader Jimmy has put an eye to look at whites and their activities. Blacks are not so simple as white people think they are. Now the blacks do not believe in the whites. The blacks are always skeptic. How strongly Jimmy writes about Peter Roche shows the inner feelings of traumatized people. Jimmy writes:

Still everybody has their uses, even Mr. Peter Roch, I call him massa but he does not see joke. He is the great white revolutionary and torture hero of South Africa. He's written this book which I don't think you would know about, but over here of course he is a world shaking bestselling author, and now he is working for one of our old imperialist forms Sablich's , great slave trader in the old days. They now pretend that black is beautiful and wait for it. They employ Mr. Roche to prove it. I play along what can you do. (36)

The white people think that all the black people believe what they pretend to show. This is not only the case of black and white people. The power holders think that the common people obey what they order. Those people who are in power can't make their mind to accept against what they say or do. But the traumatized people try to find a way out of that situation. They try to compare their life in the past and present. That gives them the strong power to go further for their goals. Once Jimmy says to Jane, "you would find this hard to believe, but when I was a boy my big ambition was to be a waiter in this hotel. They did not allow black people" (66). Such examples of experiences of non-western people who have been uprooted are highlighted in Naipaul's writing. Given the

formlessness of their lives, such people seek to find order. How their struggles unfold becomes not merely a regional or racial saga but human one. Naipaul, of course, depicts a subjective sense of reality. The trauma of dispossession creates feeling to revolt to get liberation.

Jimmy as a traumatized one not only tries to achieve his own identity but to his racial and cultural status. William L. Sachs says, “Fear of losing one’s remembered culture breeds frustration. The West becomes an unwelcome interloper, which one cannot escape but to which one cannot adopt. Historical and social reality blur in a sense of dispossession of being cut off from an imagined glorious past” (*Naipaul* 5). The imposed culture traumatizes and bewilders the local non west people.

The sense of rage figures prominently in Naipaul’s more recent writings. Rage demonstrates the conviction that the West has polluted the world. Only in throwing off western influence can a nation or a person, become genuine. Rage derives from the failure of mimicry, from disenchantment with the west and a sense of loss of cultural integrity. Sachs further writes:

In the novel *Guerrillas*, Naipaul’s setting is a racially mixed Caribbean island where people sense they are lost. Cut off from the land, given independence by Britain, people feel overwhelmed by outside forces. Among the trapped and uncertain, a mania to do something to escape predominates. Jimmy Ahmed self-proclaimed revolutionary, seeks to father a new order. But he is a creation of media; he symbolizes aspirations but he cannot fulfill them (*Naipaul* 5)

Jimmy’s Resistance for Racial Identity

The trauma of racial discrimination gives everybody energy to fight for the goal. The common experience of people in their race has added extra encouragement to fight for their racial rights. Jimmy's trauma of being racial discriminated comes to be a thing to be destroyed does not let him to be far from his motives. In autobiographical writing in which he refers to himself the third person. Jimmy acknowledges with bitterness he faced in England and its consequences when he says:

In England too they tried to destroy him, talking of rape and assault, he became too famous for them so stomach, they thought he was just a stud, that's how they wanted to keep him, send him back to rot. But he's a man not easily destroyed, he's surprised them I bet, he is a man once seen never forgotten. (59)

The whites want to kill Jimmy in England also. They believe one day Jimmy would destroy the white's rule. So, Jimmy is the most frightening person in England and in Trushcross Grange to the white.

The plot of *Guerrillas* moves around Jimmy Ahmed and his activities are mainly directed towards his purpose. Jimmy Ahmed emerges as a more vivid figure than his model. Jimmy has been taken the most dangerous person in Trushcross Grange. Jimmy tries to depict his own characters as third person. He writes:

I can see that he is of a difficult disposition but he is making some effect to be civil and yet in spite of his unwanted readiness to indulge in the title of tattle of tea table. I can see that he is revolving great thoughts and projects in his head. Little of this escapes him however; he is a man who knows to keep his own counsel. He lives in his own rare world his head is

full of big things, he is carrying the burden of all the people who live in
shacks and grow up in dirty little back room. (33)

Jimmy does not carry the burden in his mind forever. He wants to get relief from trauma by deriving his originality or his racial existence. He wants to lead forward the people of Trushcross Grange and these people also support him because the same trauma of being discriminated and racial trauma was with them. It was culturally traumatic thing. Jimmy's all activities are so strong that all the agents of colonial company and racial discriminators are afraid of his plan. His rare world is very broad and totally new from this world. He has been carrying the burden of all suffering people who are always left helpless and nameless.

Jimmy tries to draw the inner attention of white in his writing as third person. What those white agents are trying to make him is already clear to him. He does not like whites. White color is not of his tension. But the intrusion of white in their lives is his great tension. He feels that their race and culture both are neglected. He does not accept the privileges. He writes about himself through the eyes of white one:

I dream about this man but I don't know how we will meet again. I know he will never forgive me a second intrusion and I have no desire to aggravate his impatience. He is an enemy to all privileges and I am middle class born and bred and I know that in spite of his great civility and urbane charm he must hate people like me. I only have to look in his eyes to understand the meaning of hate. (34)

The fear of intruders makes them think Jimmy of high power and undefeatable person. He is the supporter of poor deserted possessionless traumatized people. The white

intruders who come to that place find it as a dangerous place to live in. The people who are true native like Jimmy are untrustworthy for the white because white intruders know that what they are doing is not really good for them. Jimmy's commitment to make his homeland and race free from outsiders is discussed everywhere. They want to be real resident with full rights in foreign country. Jimmy further writes about his life through the eyes of white people:

Ever since I arrived here I have been hearing about the man they call Jimmy. I heard about him in London, he was like a celebrity there but I never dreamt that fate would throw us together. For the ordinary people, he is like a savior, he understands and loves the common man and that is why for the others, the government people and the rich white firms and people of that ilk he is something else, they're scared of him and they queue up to give him money. And Mr. Roche of Sablich's too, he thinks he's using Jimmy for his own purposes, he is scared too. (32)

The increasing fame of Jimmy has been the problem to the white. Because of their evil intension in the mind they cannot do things the very direct way. Wherever they go they plan for further technique. Killing some leaders, they think, is the way to break the anti exploitation and self-identity movement. The indirect use of some black boys against black movement is to be the one way for white suppressors.

To lose something is difficult to those who have something. But those who feel they have nothing with them and they are lost in the vast human races no longer fear to devote their life for their purpose. The blacks have nothing to lose. They have already lost all things. This kind of thinking always gives them power, which is dangerous for

other whites. Though blacks are natives, they do not have the right of citizen. Jimmy, reflecting his own situation proudly writes:

The situation is desperate Roy, the people here have been betrayed too often, it's always a case of black faces white masks, you don't know who your enemy is, the enemy infiltrates in his inquiries about one of the boys they sent here. [...] No Roy I'm staying here in my unfortified castle, the time will come for me to move, the people will come of their own accord to their leader. But the situation is getting desperate now, in the still of the night I lose my courage. I feel it's a losing battle, they're sending other agents, I don't know how to cope. [...] These people live in the world of dreams I don't know how, they believe people can stomach that kind of talk still. (82)

The whites are going forward for their purposes in their own way. They do not care what the blacks are doing. Blacks' movement is not any threatening activity to the whites. On the other hand, blacks with their leaders are marching ahead. There is not any negotiation of ideas. They are totally separate to each other. The situation has been a little more problematic because of lack of any compromise. The distance between the white and black in Trushcross Grange is getting longer with the passage of time. The situation seems almost out of control. Jimmy evaluates the situation:

Things are desperate Roy, when the leader himself begins to yield to despair, things are bad. The whole place is going to blow up, I cannot see how I control the revolution now. When everybody wants to fight there's

nothing to fight for. Everybody wants to fight his own little war,
everybody is a guerrilla. (83)

The trauma makes one feel necessity of definite situation to be a guerrilla is not fixed one. The trauma comes to explode anytime that will march one towards to be a guerrilla. The people who fight for their inevitable rights and equality seem to be guerrillas for others who are against them. When there is no other way for life, guerrilla war may be one of the easiest way. To be a guerrilla is not any body's interest. It is only the choice to live their lives. But on the other hand those who are already in the power don't like that protest against them. They also want to destroy the leader of their revolution.

Such thinking of destroying black leader in the white's mind is not difficult to understand it for blacks. Blacks already are conscious of that situation of being killed or destroyed by white. The black leader Jimmy, in the context of destruction, writes in his note:

He said, 'Clarissa go back and tell your employers I'm running any more'.
I said 'My employers Jimmy?' He said 'No one's getting me to come out
of my unfortified castle and be shot down Clarissa. You see Clarissa I've
been caught by people like you once before and I'll not be caught again,
you talk of revolution but you belong to the establishment Clarissa, you
think you will come and flash your milk whit thighs before the poor blacks
and they will believe your story'. (84)

The blacks are not always weak and amazed with white color. Now they do not believe and follow what the whites say. The hate against white grew higher and higher. In every corner and in even hotel Prince Albert waiters hate whites who go there.

Sometimes the agents of colonizers who have traumatized the black people very much feel that what they are doing is not good. It is only their duty. Their unfair behavior upon blacks had made a wide gap between colonial whites and the native blacks. Blacks' culture is dominated by whites' culture. Such intolerable condition becomes painful to the native blacks. Even in the core of whites' hearts, there is unexpressed sympathy upon the black. From the point of white woman Clarissa, Jimmy writes:

I said, 'Jimmy I've told you I beg you to understand and that I've to do my duties but I'm amazed by the man you are'. He said, 'The boys aren't playing any more, every man in this hotel lobby understands your game Clarissa, look around at the waiters, don't you think the taxi drivers don't know that you are rotten meat, everybody has seen you accosting me in public and they will know that you're rotten meat and so, I must warn you that in the future you must walk only in daylight and in open places Clarissa'. (85)

The blacks are open to threaten the whites who are in Trushcross Grange. They warn the whites to walk only in the day time. For blacks those whites are only rotten meat. That rotten meat can't do anything to the blacks. They are marching ahead for their racial right. The racial issue has united the native people to form a commune.

Naipaul has successfully expressed the protagonist's traumatic mental condition. The unexpressed ideas of the protagonist also come out in his notes or diaries. Jimmy's notes and diaries explain his mental condition. The great leaders do not show all the things clear out what they have in their mind. However, his desires and plan his mind turn to be trauma when there is not any comfortable way to solution. Everywhere those

discarded people's activities are colored with the trauma. That trauma sometimes comes out in the form of diary and notes. Jimmy imagines that the white lady would be frank about her ideas of the situation. The internal fear of black movement in the heart of white people comes in Jimmy's words:

In public places I walk with circumspections and so too in quite places, because I don't know what will spring out at me, who are these men I ask myself whenever I see people approaching what do they want of me. Of course, I'm full of hate for these shiftless people, no wonder they can't get on, and how I'm frightened of this hate and scorn I bear for them because I feel it is bringing retribution and retribution is what I'm afraid of everywhere. [...] I will never get to that place and I'm thirsty, dying for water on this blue and cloudless day and then I see a car in the distance and I begin to run to it and as Iron the boys run and I see it is an old Ford with those curving front fenders. (86)

These unexpressed ideas always don't remain silent. They come out in the forms of notes and diaries. The leader of black people Jimmy pours cultural trauma about his racial identity. That latent cultural trauma causes racial violence as well as resistance.

In Trushcross Grange, the white colonial agent Roche and his English lover Jane go to observe the condition of black movement. They have fear in the heart. Jane does not know all the things in detail. On the way they see slogans for the black's movement. "*Basic black, Don't vote, Birth is a plot Against the Negro Race*" (1) is an example of black movement. This movement is not their will but an obligation because cultural trauma forced their sense to go against the white. The situation of the representative place

of Trinidad Trushcross Grange is not good. The remaining building from colonial period and deserted corrugated iron roof and loneliness are the overwhelming factors in Grange. Roche and Jane observe the real bitter situation, “rows of unpainted boxes of concrete and corrugated iron already returning to the shanty towns that had been knocked down for the redevelopment; after the naked children playing in the red dust of the straight new avenues, the clothes hanging like rags from backyard lines” (1). The advertisement and hoarding boards draw the eyes of Roche because he is still the agent of slave trading company in this way:

In the fields that had survived, there were hoardings. And soon there was a factory area. It was here that the signboards for Trushcross Grange began: the name, the distance in miles, a clenched fist emblematically rendered, the slogan “*For the land and revolution*” and in the strip at the bottom the name of the firm that had put the board up. The boards were all new. The local bottlers of coca-cola had put one up. (2)

Seeing these hoardings, Jane guesses the condition of all white and black people of that place. The clenched fist is aimed to white people so Jane says to Roche, “Jimmy’s frightened a lot of people” (2). However, this reality is difficult to accept to Roche, so he answers, “Jimmy would like to hear you say that” (2). What Roche says about Jimmy shows some suspense upon his activities. So, Roche is always overseeing the activities of Jimmy and other blacks. White people always fear of revolution against them. Jane’s expression about the situation shows the actual nature of the traumatizing colonial England, “I used to think that England was in a state of decay” (3). But Roche does not accept it outwardly. He does not want to show such suspicion and he wants to be only

dutiful. He is to spy on the blacks about their activities. He thinks that Jimmy does not know what he is doing. He says, “He said that some of the boys had left. Run back to the city, I imagine. And I don’t think they like that people are coming to spy on them” (3).

Thrushcross Grange has been made the point of revolution. For the support of revolution, they have built up many boards. Thrushcross Grange is people’s commune and no one can enter without permission. The board says:

THRUSHCROSS GRANGE
PEOPLE’S COMMUNE
FOR THE LAND AND THE REVOLUTION

Entry without prior permission strictly

Forbidden at all times

By order of the High Command,

JAMES AHMED (HAJI)

Jimmy is not only person who wants to send the white people away from that place to make it their own land. James Ahmed is the leading personality as a Director of that revolution. Roche says, “As I understand it, a Haji is a Muslim who is made the pilgrimage to Mecca. Jimmy uses it to mean “mister” or “esquire” when he remembers, that is” (4). Such hoarding boards are not only the way of revolution but are to raise the courage of rebels. Jimmy has kept a duplicating machine. He uses it to get the things duplicated. Revolution on the land is talked about. His duplicating machine has a paper, which Jane finds in Jimmy’s house. She reads:

All revolutions begin with the land. Men are born on the earth, every man has his one spot, it is birth right and men must claim their portion of the

earth in brotherhood and harmony. In this spirit, we came an intrepid band to virgin forest, it is the life style and philosophy of Thruscross Grange.

(9)

This assumption of Grange has created the fear in the mind of whites. The blacks want only the equal proportion of land and right. By birth, every man has the right of his own land. Their revolution goes on until their target is not fulfilled. This time also, Roche is going there to spy on Jimmy and his people. But Jane is much more stunned by the activities and writing of black on the paper. Naipaul shows how Jane is surprised with the situation. The narrator says:

Jane, looking up from the duplicated sheets, caught the eyes of one of the boys. On the wall above his bed she saw a poster: a pen drawing of Jimmy Ahmed that made his all hair, eyes and moustache, and more Negroid than he was with roughly lettered words below: 'I'm Nobody's Slave or Stallion, I'm a Warrior and Torch bearer- Haji James Ahmed'. (10)

Seeing such quotations and hoarding boards Jane realized that the land is totally different from she thinks it will be. These signs make an impression in her mind that revolution is not actually controllable so she has a sense of negligence and domination by the blacks. The trauma in the mind of black turns to be revolution against white and this revolution really threatens to the whites. And she has a sense of desolation. She thinks one day her visit will be story to others. The narrator says:

The oblong windows showed a colorless sky. But Jane has a sense now of more than heat; she had a sense of desolation. Later on the Ridge, in London, this visit to Thruscross Grange might be a story. But now, in that

hut, with the junked office equipment on the table, the posters and black pin-ups from newspapers on the walls, with the boys on the metal beds, with the light and emptiness outside, and the encircling forest, she felt she had entered another complete world. (10)

The gloomy condition of Grange shows the truth of that place. The outside scene represents inner mentality of Jimmy and other blacks.

Roche, main traumatizing agent of white colony, working at Sablich's wants to know about Stephens whom they used as a means to destroy Jimmy. But Jimmy does not get afraid of Stephens. However, he goes out of that place. Jimmy does not take anybody his enemy or his opponent. He does not want to change any government and does not give speech in the street. He only wants his rights for poor black people. Jimmy does not fear that anybody will kill him. Narrator further says:

'I don't know about a hard life', Jimmy said, 'To me it's life. It's work. I'm a worker. I was born in the black room of a Chinese grocery. I'm a bakway Chinese. You know what a bakway is? It's Chinese for Nigger. They have a word for it too. [...] I'm the only man that stands between them and revolution and they know it now, massa. That's why I'm the only man they are afraid of. (21)

Jimmy does not think that he has created fear in whites' mind. He knows what his condition was in the past and what is now. He thinks that the whites have trapped themselves. He wants to say that he is not an enemy of whites. He is not simple politician who gives speech in the street. He further clarifies about himself:

I'm not like the others. I'm not a street corner politician. I don't make any speeches. Nobody's is going to throw me in jail because I'm subversive. I'm not subversive. I'm the friend of every capitalist in the country. Everybody is my friend. I'm not going out on the streets to change the government. Nobody is going to shoot me down. I am here, and I stay here. If they want to kill me they have to come here. I carry no gun. I'm no guerrillas. (21)

Jimmy does not think himself a guerrilla because he has no negative motive. He only wants to get his identity, culture and land. Where he goes he only wants his only rights. He does not fight for his personal benefit. So he does not fear of anybody.

But Harry de Tunja thinks that Jimmy Ahmed is succubus. Jane says, "That was what Harry de Tunja said, when I told him we were going to Jimmy Ahmed. He said that Jimmy was a succubus" (24). What Jane hears from others about Jimmy does not make any belief upon it. Everywhere people talk of guerrillas. Jane is also surprised with the idea of guerrillas. The condition of guerrilla revolution for racial identity and rights become very much pitiable. The narrator says:

There was strangeness and danger: the paths, across gardens between houses, and through what remained of woodland like aborigines recognizing only an ancestral landscape and insisting on some ancient right of way. Wild men in rags, with long, matted hair; wild men in with unseeing red eyes. And bandits. Police cars patrolled these hillside suburbs. Sometimes at night and in the early morning there was the sound

of gunfire. The newspapers, the radio and the television spoke of guerrillas. (25)

Not only the people and media are talking about the guerrillas but the situation and landscape also shows the real deserted condition of that place. Draught has covered the land totally and fire is burning. The narrator goes on, “the hills had turned brown many clumps of bamboo had caught fire; and the woodland on the ridge had acquired something of the derelict quality of the city. Trees had been stripped; vegetation had generally dried and thinned” (42). This shows the place is full of revolution, protest against the whites.

The impact of the revolution slowly and gradually goes higher and higher. The revolution of blacks for their own cultural and racial identity comes to success because the white people start to step back their legs. The whites start to feel they are standing on the sand and regret on this position. Roche is the man who comes to Thrushcross Grange where he rules all the black people later on he feel in the state of danger from blacks. The revolution spreads everywhere. Roche was waiting to Jane to leave this place soon. Roche began to feel that he has built his life on the sand. He failed in two days. The narrator says:

In the morning Roche thought: I've built my whole life on sand. He had thought of himself as a doer; it surprised him now to be so far from that self to be a man who waited on events; [...] the day's routine became muted in those words: I have built my whole life on sand. [...] He thought; I have trapped myself. One failure by itself he could have managed; but the two, running together here, in this lost corner of the world would

overwhelm him. And he could neither act nor withdraw; he could only wait. (87)

Roche's desire to be a powerful ruler frails because of recent events. The opposition of them makes Roche and Jane feel that their project has failed.

Jimmy shows his anger of trauma against the white people. When Jane goes to his house, Jimmy takes her in a car to his house from hotel Prince Albert. He wants to impress Jane that blacks are not so simple and weak what the whites think about them. They can do very hard work and they are stronger than white. Jimmy exploits Jane sexually. Jimmy wants to take revenge through sex as well. Having sex with white lady he tries to cut his trauma a bit. And it is also a protest against white people. Jimmy thinks sexual attack upon white is also one kind of revolution. The narrator says:

He (Jimmy) put the telephone down and came back across the scatter of clothes to the bed. Jane, still face down and with her arms below her, was as if asleep. He put his hand on her hip. She did not respond. He lay down beside her and she didn't move. He lay on the top of her and again had only the feeling of flesh below him again missed the sense of knowing the shape of her body. She remained still. Sudden anger swept over him. (75)

Jane does not find any difficult to understand it. Jimmy's satisfaction with white women becomes strong. Jimmy thinks that white women flash their thigh to mislead the native blacks. This thinking makes Jimmy wild against Jane:

He seized her shoulders, lifted himself off her and sought to enter her where she saw smaller. She shouted 'No' and turned over so violently that she threw him off, her elbow hitting him on the chin. He raised his hand to

strike her, but then with closed eyes, she said strange words. She said 'Love, Love'. He lay upon her clumsily; he was swallowed by her wide kiss, he entered her and said, 'I'm not good, you know'. (75)

Jimmy totally wants to exploit Jane sexually. Sexual exploitation is also a means of protest against white. It is a kind of revenge to get relief from traumatic pain. After sexually rapped, Jane could not decide how to conceal that event from others. The narrator says:

Her instinct to conceal herself after an act of casual sex, to reduce the man to stranger again, she had wrapped her spread about herself, and then, nimbly in spite of the big bedspread, she had moved about the room picking up everything that was hers, so casually discarded almost at items that might be abandoned, her shoes, her bag, her trousers and her pants within the trousers. (76)

This makes Jane a little ashamed and she felt Jimmy's and blacks' power against those white people. She felt playing with Jimmy is playing with fire. She herself now thinks that blacks are powerful and very courageous. She says, "I've been playing with fire" (80).

Whites' Leaving of the Land and Recovery of Blacks' Identity

Harry de Tunja, Roche and Jane are white representatives in this novel. They have now psychological problems. The racial protest of black for their racial and cultural identity against white has created them mental tension. The white wants to stay at Thrushcross Grange forever but the protest of black against white becomes a great shock to the white. When Roche and Jane are at Harry's beach house Harry says, "The doctor

said, ‘Well, Harry-boy, I don’t know what to say. I feel it must be psychological’ (120). Harry’s psychological tension is not his private one. It is common problem of white people, because of this instability Harry’s wife Marie Therese left him without warning and such representative events are much more enough to know the whole white’s problem.

When Roche and Jane are at Harry’s beach house they realize that something great is missing. Absence of Harry’s wife is not only the case. The outside circumstance also makes them feel such baseless and at the end of the pleasure. The narrator says:

Some times of the instability, order suddenly undermined, extended to the beach house, so that independently, both Jane and Roche understood they had come to the end of last pleasure they shared on the island. [...] Marie Therese had left, but she hadn’t gone far. The civil servant whose mistress she had become lived on the Ridge as well. (122)

These whites in Thrushcross Grange have some fear and suspicion in the mind, whether they are actually doing proper work which is justifiable. That must be problematic for them. Everybody is suspicious and nervous these days. The white people also feel trapped within narrow boundary drawn by them. Harry de Tunja says, “I don’t know whether you notice how suspicious everybody is these days. Everybody nervous and a little tense”(129). This kind of suspicion and fear in the mind make them leave the place from blacks.

The revolution for their identity reaches at highest peak, everywhere there is very dangerous situation. Firing is going on. Helicopters are flying over the sky. The situation seems the revolution will not end without getting aims. Whites are tries to send away

from this land. Because of the cultural trauma, the whole blacks are very eager to resist against whites and their revolution is going on. The narrator, showing the scene of the land, says:

They came from the right, from a source in a part of the bay hidden by the hills. The noise of one helicopter overrode the noise of the others. The house seemed to shake, and the brick-floored porch on its platform of packed earth felt unstable. [...] noise engulfed the house; dust blew about. The pale shadow of the flying craft rippled down the sloping garden and then fell on the tops of the trees beyond the gully at the foot of the garden. [...] other helicopters are flying over other areas of the hills. And in the distance, helicopters of another type seemingly broken backed, were moving in staggered flights of three across the sea that was still smooth, across the grey-green mangrove and the brown plain to the airport, hovering close to ground there then rising and flying back the way they had come. The noise engulfed the house again: the patrol helicopter returning. It covered them with its shadow; the porch felt fragile. And the air was full of dust. (195)

The white, at last, leaves the place because of the revolution of blacks. They cannot stay there. Black people have taken the whites as exploiter, dominator and discriminator. They are the root cause of trauma in blacks' minds. This trauma gives birth to the revolution against white. The revolution comes to be true and successful. Their aim to make their own land their own rule land and restore their own original identity strengthens the revolution. All black people help Jimmy's idea to protest against whites and the whites at

last feels themselves weak and plans to leave the place. They cannot stay there peacefully because blacks have promised to rule their land themselves and regain their own identity. Peter says, “I suppose I’ll go back to England and try to get another job” (211). Peter further says:

There are police and road-blocks everywhere. There is one on the Ridge Road. I think you will find that they will be particularly interested in you. Do you understand? I am leaving you alone. That’s the way it’s going to be. We are leaving you alone. I am leaving. I am going away. Jane and I are leaving tomorrow. Jane is in her room packing. We are leaving you here. Are you hearing me? (259).

White representatives Jane and Roche both are leaving this country because of blacks protest. Their protest comes to be true and wins against white. After this, the blacks form their own rule. They get their culture not dominated by others. They feel no domination and negligence upon them. Their actual identity in their race, culture and language restored.

Chapter IV

Conclusion

Racial and Cultural Identity, A Means of Trauma

Racially discriminated people always feels trauma and this trauma comes as strength for resistance for their own racial identity. Naipaul's *Guerrillas*, a novel of trauma and resistance, deals vigorous experience of blacks. In this novel, we can easily find out the black people's pitiable experiences. This experience such as racial discrimination, domination and prevention from natural rights, really comes as the traumatic events which helps these suppressed people to fight against white and form their own identity.

Everybody wants to be free from others. Every group of people has their own identity and culture which is very important in their community and existence. If this identical tradition or culture is blurred, one certainly becomes very worried and feels traumatized. This trauma does not remain within oneself but goes from one to others within certain related race, or community which ultimately changes to cultural trauma from this individual or psychological trauma.

Jimmy, the protagonist, is deprived from his natural rights. He in the curse of being black, is not provided the things which white could do. His whole race "black" is marginalized and people from his race do not have civil rights. He is always carrying the burden of racial deprivation in his mind. His culture and identity are alienated from the so-called established culture of whites. These black people want to remake or reestablish their culture or identity. They attempt to rediscover their neglected and forgotten cultural and racial values. Jimmy does not find his racial rights in his own country. His desire for

his racial identity always haunts him where he goes. The traumatic experience and desire for identity inspire them to resist against the whites. Whites are not conscious of black race and identity. This has made the black race to feel traumatic. This event of discrimination and deprivation create trauma on blacks mind. Every people has same color of blood and their body construction is same. But in the name of color, race and property, one shouldn't be discriminated and dominated. But whites, in the novel, discriminate the blacks or marginalized people. They do not think black as they are human being. They treated blacks as if they are animals. They are not allowed the things to go as the whites do. Blacks are not allowed to go in Hotel Albert, not allowed to play football and their land was seized and rule by whites. Blacks have no reach in the respectable jobs and always put within whites fingers.

This kind of inhuman and unkind discrimination between them really pains the blacks. This traumatizes them and that trauma gave birth to resistance against whites for their own identity, culture, race and their freedom.

Cultural trauma in the mind of black people does not remain within inside. It comes out as the flame of fire which becomes a source for resistance. This resistance is not for personal benefit, but for the welfare of the whole black race. This resistance is for recovery of lost culture and identity. Black's culture and identity is about to collapse because of whites rule and their approach in any field even in black's land. Whites want to seize each and every thing from blacks even the natural rights. They deprived blacks from need. So, blacks burst into fire against the whites.

Blacks' revolution is demand of their identity. To get their endangered identity, they must have revolted. Realizing this, Jimmy announces revolution against white's

cruel rule and domination. All the blacks support him because all they have same experience as Jimmy has. Their revolution goes in climax. They make Trushcross Grange, cover area. Whites cannot go there easily.

The revolution comes to be true because it gets success. Whites are in danger state. They are in the state of cold palpitation. Roche and Jane, the whites representatives, are afraid of this revolution. This revolution has become the means of headache for them. The protest broadens and everywhere firing can be seen and heard; radio and printing newspaper talk about this revolution. Blacks have done this not for entertainment but for their identity. The endangered blacks culture and identity have to be recovered because they are about to be lost.

Whites, being frightened from this revolution, leave this country. They cannot stay there furthermore. The blacks rule their own land with their own rule themselves. This is their need. One can make and restore ones own culture and identity if oneself is in power. The ruling power and law making power is now with blacks themselves. They make their own rule and restore their identity as 'black'. In this way, the cultural trauma becomes the means for resistance and formation of identity. If cultural trauma of being neglected and thrown into the side was not there in the mind of blacks they will not resist against whites and this original identity would not be restored and the whites would repress them forever.

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